

'THE WORD OF TRUTH

OTIS Q. SELLERS, Editor APRIL, 1937

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SOMETHING OR NOTHING

There is a letter before us in which the writer asks: "Who are you and what are you?" We have received a number of communications which ask these same questions, and we feel we would like to reply by asking: "do we have to be someone, do we have to be something?" These questions would not embarrass us if we were someone or something, but being no one and nothing we find them difficult to answer. Some men can at least claim to be Baptists or Methodists but we are unable to make even these small claims. We belong to no denomination, we are not connected with any undenominational group. And while we would like to be somebody and something, we know of nothing we can claim to be, and still sleep with a clear conscience at night.

We read in Acts 8:9 of Simon Magus the sorcerer, who "bewitched the people of Samaria, giving out that himself was some great one." And it seems that this accomplished the purpose he was seeking for we are told that the people believed him. Weymouth translates this-"pretending that he was more than human." There are many today who pretend that they are more than human, because men have laid hands upon their heads, therefore they take to themselves the title of "Reverend," a title that the Scriptures give to God alone. Strange thing indeed that the people honor such pretenses, even as they did in the case of Simon Magus.

"To whom they all gave heed, from the least to the greatest, saying, this man is the great power of God:'

It is highly amusing to observe those ministers who are following the example of Simon Magus. Men do not hesitate to advertise themselves. If they have written a few pamphlets they claim to be an author; if they have crossed the ocean they claim to be travelers; if they have held gospel meetings they advertise themselves to be evangelists. The people are gullible and there is a reward in making these great claims. We who refuse to do it are left somewhat in the shade by those who emulate Simon Magus.

On an advertisement a certain preacher boldly proclaims himself to be an evangelist, pastor, author, lecturer, Bible teacher, world traveler. We judge he can prove all his claims, but it is a bit difficult for us to believe that several trips to Europe makes a man a world traveler.

Several months ago the representative of a certain Bible college in the middle west approached the writer with the somewhat surprising proposition that his school desired to confer upon us an honorary "D. D." Degree. The school is chartered by the state, and has the full legal right to issue such degrees. We were surprised again when he told us the names of certain ministers who "had increased their prestige: and influence" by receiving degrees from this school. Here at last was our chance to be something. The magazine could now be edited by a Doctor of Divinity instead of by a nobody. However, we turned down the opportunity. We were sure that if we received this degree it would be a matter of only a few weeks until we received a letter about as follows:

"Mr. Smith, our field representative, will be in your vicinity in the near future, and we would like for him to have the opportunity of presenting the needs of the school at one of your services."

The Editor is acquainted with a number of men who are parading their "D. D." degrees, and we know that some of these men never saw the inside of a high school as students. Yet the people are impressed by these pretentious parades, and are more willing to listen if a man has a Reverend in front and a "D. D." behind.

We plan to go on just being nothing and no one, and as we pursue our course we will remember the words of the Lord Jesus Christ.

"How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only." John 5:44.

THREE SPHERES OF FUTURE GLORY

(Continued from Vol. I, No. 10)

In the "Sermon on the Mount" the Lord Jesus said to His disciples, **Blessed are the meek for they shall inherit the earth,**" He meant just what He said, and His words were spoken for the purpose of setting before His hearers a hope that some day they, as the meek, would enter into glorious blessing upon the earth. If this did not come in life, then it would be in resurrection, for death makes no alteration in the fulfillment of the promises God makes to His own,

It is essential that we notice that He promised them the earth and not heaven. Furthermore if the entire Old Testament is examined from Genesis to Malachi, it will be

discovered that the hopes held out to men never rose higher than the earth, At no time (as far as O. T. record goes) was anyone ever offered heaven, and there is no record that anyone ever expected to go to heaven. They hoped and believed that in resurrection they would return to the earth and enjoy God's blessings in all their fullness; not in heaven but in the redeemed, renewed, restored earth.

Thus there is a calling (body of redeemed ones) set forth in the Word of God that is connected with God's purposes for the earth. In fact the earth is revealed to be their hope, and, what is more, they are the hope of the earth. These are the "handful of corn in the earth on the top of the mountains, the fruit thereof shall shake like Lebanon" (Psalm 72:10). These are they who will enter into the millennial kingdom by way of resurrection. They were promised the earthly inheritance, and God will keep His word to them.

As we come to the New Testament, and read of the ministry and messages of the Lord Jesus, we discover that He made no promise concerning heaven to anyone, neither did He hold out a hope of heaven to those who received Him. To His own disciples He said that the meek would inherit the earth. Even John 14:3 cannot be used to contradict this as those who heard His words expected Him to be on earth after His coming again to receive them unto Himself.

However, when we read the book of Hebrews we find a record there concerning certain Old Testament saints, which was not seen in the Old Testament, for there it was veiled. Hebrews 11 reveals that Abraham and certain others desired a heavenly country. If we consider together the records of the Old Testament along with Hebrews, Galatians and Romans, we believe that the following truths will be demonstrated.

A man such as Isaac or Moses was born the seed of Abraham. They were born in a covenant that promised them an earthly inheritance, an earthly country, and held out to them an earthly hope. All such as these were the "sand seed" of Abraham. What they had was by birth, that is, by being born in the covenant, and they maintained themselves in the covenant by their walk and works. For certain reasons, such as sin and uncircumcision, they could be cut off from the covenant which left them without hope or inheritance. Those who were cut off were still the descendants of Abraham, but these were considered as "dust seed."

If any of the seed of Abraham lived and died in the covenant, they would in resurrection inherit the land or the earth.

But, over and above that in which they were born, a greater hope was held out to many, and this hope was a heavenly hope, centering in a heavenly country and city. This was not obtained by birth but wholly by faith. Those who went on to this "perfection" became the "star seed" of Abraham, which gave them spiritual descent as well as physical descent from Abraham. In that calling (seed of Abraham) there was ever two hopes, as contrasted with "the one hope of our calling" for those in the one body of the Mystery.

The believing Gentiles of the Acts period, say from Acts 10 to Acts 28, whose calling is described in Galatians and Romans, were the spiritual descendants of Abraham, and their hope was identical with the "star seed" of Abraham. They were blessed, and will yet be blessed, with believing Abraham.

When we come to the final epistles of Paul we read there of a new out-calling which has begun and we find that the hope of those in this calling is not the earth, neither is it the heavens. These are not the hope of the earth, neither are they the hope of the heavens.

This new out-calling has glory for their hope, and they are the hope of glory. This" great fact is set forth in Colossians 1:27. It was this calling that Paul was pressing toward when he wrote Phil. 3, and said, "I press toward the mark for the prize of the high (Gr. ano) calling of God in Christ Jesus."

Now we do not believe for one moment that those who are addressed in the Philippian epistle had reached this high calling, and were members of the body. Neither was the Colossian epistle addressed to those in this calling, although some in Colosse may have apprehended this new position God was holding out to those who had believed under a different administration.

In the Colossian epistle Paul addresses those whose hope was laid up in the heavens (Col. 1:5). The Greek here is EN TOIS OURANIOS, while in Ephesians it is EN TOIS EPOURANIOIS. Paul himself had once those who received Him. To His own disciples He said that the meek would inherit the earth. Even John 14:3 cannot be used to contradict this as those who heard His words expected Him to be on earth after His coming again to receive them unto Himself.

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He desires that the Colossians shall follow him, so he speaks to them of the great agony he has for them that they might come to the knowledge of the mystery. This mystery in all its riches and glory, he has told them, is "Christ among you, the hope of the glory."

Now "Christ" is the Head; the word "you" speaks of the Body; "among" speaks of the position of the Head which is, of course, among the members. Thus the Head and the Body is the expectation (hope) of that place called "the glory."

In Acts 28:20, Paul speaking of Jesus Christ, refers to Him as "the hope of Israel." A literal translation of this would be "the hope of the Israel."

In Colossians 1:27 we have pointed out that the Head and the Body is "the hope of glory." A literal translation of this would be "the hope of the glory."

From the Acts passage, which is very plain, we learn the meaning of the Colossian passage which is more obscure. Just as Christ was Israel's hope, even so the Body is glory's hope. Israel is waiting for Christ, glory is waiting for the Body.

So we can say to desolate, scattered, persecuted Israel: "You have hope. Your hope is Christ. Some day He will come and save you, and you shall enter into blessings such as has never been seen before. You may not know it, but your only hope is Christ."

We say to the earth: "You have hope, you groan and travail, but it shall not always be. You were subjected in hope, and you must wait for the manifestation of the sons of God. You shall then be delivered from the bondage of corruption."

We say to the heavens: "You have hope. God has saved and called a people who will fill you with the glory of the redeemed, when the Accuser is cast out."

Then we say to that place above the heavens, we say to "the glory," that place made vacant by the fall of Lucifer and his hosts: "You have hope. For 1900 years God has been saving and calling a people who will fill you with a monument to His grace. You are not without expectation. We are on our way. We came from the lowest of the low, to be seated in the highest of the high. We are coming. You are expecting us. We are expecting you. Our affections are centered on you, not on the earth. If today is the day of His manifestation, then we will be there today. If not, then we will patiently wait, and

work, and witness with the calm assurance that-"As soon as the Christ shall be manifested--our life-then we also, together with Him, shall be made manifest in glory...

THE END

THE CHURCH OF GOD

(Continued from Vol. I, No. 10)

The most positive revelation concerning the position of the Jews which believed and the Gentiles which believed is found in Romans 11. Those who try to place the Church which is His body in the Acts period usually ignore the plain statements given here. Then they turn to Ephesians, discover there the truth of the Church His body, and read it back into the book of Romans. The position of believing Jews and Gentiles as revealed in Romans 11, and the position of believers as revealed in Ephesians 2 is so markedly different that there is no excuse for confusing the two, and beginning the Church His body earlier than Acts 28:28.

In Romans the question is asked, "Hath God cast away His people? The Spirit answers that this is not so, and sets forth Paul as one example to prove that it is not so. Paul says, "I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin:" This statement is in complete harmony with Peter's testimony in **Acts 10:28**.

"Ye know how it is an unlawful thing for a man that is Jew to keep company or come unto one of another nation."

Also with another declaration made by Paul in **2 Cor. 11:22**.

"Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I," 2 Cor. 11:21-22.

During the entire period covered by the book of Acts a Jew believed and remained a Jew in every sense of the word. Concerning this Sir Robert Anderson has well said:

"The Jerusalem church was Jewish. Their Bible was the Jewish Scriptures. The Jewish temple was the house of prayer and common meeting place. Their beliefs and hopes and words and acts all marked them as Jews. The Divine religion of Judaism in every part of it, both in the Spirit and the letter, pointed to the coming of a promised Messiah; and to maintain that a man ceased to be a Jew because he cherished that hope, and accepted the Messiah when He came--this is a position absolutely grotesque in its absurdity."

Paul sets forth the fact that the Jews which believed in the Acts period were a remnant, and he sets forth the seven thousand in Elijah's day as being an example of the remnant in the Acts period. This was a remnant according to the election of grace.

There is no such thing as a remnant of Jewish believers today. God is not calling a remnant of Jews today, neither is He visiting the Gentiles to take out of them a people for His name. He is taking out of all humanity, irrespective of whether they are Jews or Gentiles, a people to form one new man where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian or Scythian, bond or free (See Col. 3:11). This is the unique out-calling of the present administration of the secret.

In verse 13 of Romans 11, Paul specifically addresses the Gentiles which believed, and tells them of their position and standing. We use the words "Gentiles which believed" with care as Paul says to these Gentiles in verse 20, "thou standest by faith:" Therefore,

these were Gentiles who stood by faith or Gentiles which believed. Here is the place to learn of their position. Why should we reject this plain testimony in God's Word as to the position of saved Gentiles in the Acts period? Why should we turn to Ephesians for Gentile position in the present administration, read it back into Romans and cancel all God has revealed in this important chapter?

Paul uses the illustration of an olive tree. This tree had been planted in very rich soil, soil that was fertilized with every good thing that God could put into it. This olive tree is identified for us in verse 24 as being "their own olive tree." Yes, it was Israel's olive tree, and this cannot mean the Church which is His body. This olive tree represented all of Israel's covenant blessings and privileges. To them God had given the sonship, the glory, the covenants, the law, the Divine service, the promises, the Messiah (Rom. 9:4-5). No other nation was given any of these things. But this tree failed to produce fruit. This is set forth in an illustration used by our Lord in **Luke 13**. He used the fig tree as His illustration while Paul used the olive tree.

"He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?"

It is evident that the "certain man" is the Lord Jesus Christ, the fig tree is Israel, the dresser of the vineyard is the Holy Spirit. The "three years" speak of the three years ministry of the Lord Jesus on earth. The tree was fruitless, and He ordered it cut down. However, the keeper of the vineyard interceded for the tree.

"And he answering said unto Him, Lord, let it alone this year also, till I shall dig about it and dung it: And if it bear fruit, well: and if not, then after that thou shalt cut it down." Luke. 13:8-9.

This parable is the most positive proof that Israel did not fall at the Cross. They were given one more opportunity to produce fruit. Paul's olive tree illustration tells us just what happened to Israel during the Acts period.

Some of the branches had been broken off at the time Paul wrote the Roman epistle. We are inclined to believe that the Jerusalem branch was broken off at the stoning of Stephen, the Antioch branch at Acts 13:46, and the Corinthian branch at Acts 18:6.

The Gentiles are described as being branches out of a wild olive tree. These were grafted in among the natural branches and with the natural branches they partook of the root and fatness of the good olive tree.

"And if some of the branches be broken off, and thou being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree/' Rom. 11:17.

Paul warns these Gentile believers not to boast over the natural branches. And if they boast to remember that they do not bear the root, but the root is bearing them. He tells them that they stand by faith. There had ever been a door of circumcision open to the Gentiles, and many had entered into blessing with Israel through that door, but at **Acts 14:27** Paul announced that a door of faith had been opened to the Gentiles. He warns them that their position in the good olive tree makes them subject to the same treatment as the natural branches. This does not refer to their salvation, but to their position.

Paul then climaxes it all by saying:

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to. graft them in again... For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be natural branches, be grafted into their own olive tree?"

Certainly this is plain. He tells where these Gentiles came from; they were out of a wild olive tree. He tells of their position; they were grafted into a good olive tree. He identifies the good olive tree; it is Israel's own olive tree. These Gentiles had their position in something that the unbelieving Jews had been cut out of. This cannot be "the Church which is His body." The Gentiles of the Acts period were not members of this holy calling.

A RELIGIOUS MAN

By W. C. Mills

The Roman centurion Cornelius had a priceless possession--a good character. This, irrespective of his profession and nationality; the very people who so disliked their foreign rulers held him in esteem--"of good report among all the nation of the Jews" (Acts 10:22). Those nearest to him, and therefore more able to observe the weakness of the flesh, could say--"a just man and one that feareth God." Above these testimonies the Scripture of Truth declares that Cornelius was "A devout man and one that feared God with all his house, which gave much alms to the people, and prayed to God alway" (Acts 10:2). It is no wonder, then, that such an example reflected upon others: "A devout soldier of them that waited on him continually."

Without entering into the specific teaching of the incident given in the book of Acts, which is the history of the days when the call to repentance was given to Israel in view of the death and resurrection of their Messiah and of the calling of Gentiles into Israel's promised blessings, we notice that to this good man the word of God came: **'Send men to Joppa, and call for Simon, whose surname is Peter, who shall tell thee words whereby thou and all thy house shall be saved'** (Acts 11:14). Such a gospel to a sinner can be understood, but this unpopular word "saved" is spoken concerning a good man. Religion, together with observances, Christening, confirmation, baptism, and Church Membership, then, are insufficient; alms giving and daily. prayer to God not enough for salvation. The word sent to devout Cornelius is "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts 10:43). Here we find the "whosoever," as in John 3:16, includes good men as well as bad men, for "all have sinned and come short of the glory of God" (Rom. 3:23). There is no difference as to the need of redemption-He laid on Him the iniquity of us all.

To stand before God we need more than religious goodness; we need holiness, to be "holy and without blame before Him." This is possible only by imputed righteousness (1 Cor. 1:30-31), by being saved and made a new creation in the Lord Jesus Christ, a saint, a made-holy one.

NOTES ON I CORINTHIANS

(continued from Vol. I, No. 10)

3:12-13. Paul as a wise masterbuilder had laid the foundation in Corinth. This foundation was Jesus Christ, and no other foundation could be laid. Others were building on this foundation, and they are warned to take heed how they build upon it. On this foundation men were building gold, silver, precious stones, wood, hay stubble. Even gold can perish when it is tried by fire. See 1 Peter 1:7. It may be that the emphasis in this portion should be upon "how he buildeth" rather than upon what is built upon the foundation. Every man's work was to be made manifest for the day was to declare it. This day was well known to the Corinthians so Paul did not need to designate! it. It was that day "**when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire, taking vengeance upon them that know not God, and that obey not the gospel of the Lord Jesus Christ.**" This is the day of His APOKALUPSIN, the day for which they were ardently waiting (**1 Cor. 1:7**).

Inasmuch as the writer has no theories concerning the judgment seat of Christ that he needs to support, it is not necessary to wrest the truth of this passage as so many do. When they are through with it, the locale is changed from earth to air or heaven. This passage needs little interpretation and presents no difficulties to those who recognize the unique hope of the Church which is His body. But those who have robbed another calling of that hope revealed in 1 Thessalonians 4, have no place for that hope revealed in Phillipians 3 and Colossians 3. If we give back 1 Thessalonians 4 to its rightful owners, we will lose nothing but a veil which keeps us from seeing the one hope of our calling as revealed in Colossians 3. A full treatment of this subject will soon appear In our pages

3:14-15. If a man's work stood the test of fire he was to receive a reward. If they burned he was to suffer loss, yet the man himself was to be saved, yet so as by fire. These words were spoken to men saved by grace, but not to we who are saved by grace and called by grace.

3:16-17. In these verses God means what He says. Yet it is evident that this verse is not operative today. This is administrative truth, and does not apply during the present administration of the grace of God.

3:18-20. If any man is wise in the things of this age, he is to set it aside and become as a fool that he may learn the true wisdom that comes from above. We live in the same age as the Corinthian believers, but we are under a different administration. The wisdom of this world is a positive menace today. The church is beguiled with both the wisdom and the folly of the world. The churches demand that men use the man made methods of evangelism. If we refuse they say we have no passion for souls. Most preachers are aiming for popularity within the circle of their labors, whether it be the fundamentalist or modernist circle. The test of truth today is whether certain so-called great men embrace it or condemn it. The confidence of the people is in men.

3:21-23. These words were written in view of their sectarian spirit, All teachers given by God belong to them. They did not need to join a party to appreciate and enjoy the truth God gave through them. What God gave through Luther, Darby, Bullinger, and others belongs to us. We do not need to become their followers to enter into all that God truly gave through them. We do not belong to men, we belong to Christ.

(Continued, Vol. I, No. 12)

THINGS TO COME
Provision for Perilous Times
(Continued from Vol. I, No. 10)

God's provision for His own in view of the perilous times that are to characterize the last days, and our resources in these periods of peril are set forth in Paul's second epistle to Timothy. We can only deal briefly with these in this article, but we trust it will be sufficient to provoke our readers to more careful study of this epistle. To the words of this epistle we will do well if we take heed. Otherwise we may adopt the wrong course, and fail Him at a time when a faithful testimony is very important. These provisions and resources will be set forth in about the same order as they appear in the epistle.

An Unfeigned Faith. 2 Tim. 1:4,

The word feign means to pretend. For perilous times we need, we must have, an unpretended faith; and it will not avail even if the pretension is sincere. No man is wrong as the man who is sincerely wrong. Multitudes who think they are saved have not saving faith at all. They possess something which they have worked up in the flesh, and lack entirely that faith which is the gift of God. True, their natural consciences have been aroused, and they have been troubled about certain sins. Seeking deliverance from present sins, they have turned over new leaves and determined to live right. Inasmuch as they have found more peace of mind in right doing than in wrong doing, they have continued to live better lives. However, such are not saved, their faith is only pretended.

Every professing Christian should realize that there is a conversion which is simply a natural thing. The emotions have been stirred; the man comes to a psychological crisis in his life where he makes up his mind to forsake certain sins, and take up certain religious works. This may take place even under gospel preaching, and since such conversions add to the reputation of the preacher, they are not adverse to doing this superficial work. They encourage people to pretend faith, and count them as souls saved even when true faith does not exist in them. Such pretended faith will never do for perilous times. Let a man examine himself is sound instruction from the Spirit of God.

Spirit of Love and Sound Mind. 2 Tim. 1:7.

Why fear anything that may come? Why be afraid of anything men may do? The spirit of fear is not of God. Do not let present conditions frighten you, and fear not what the future may bring. The writer believes that he will never see the first day of the great tribulation, but he would not fear to go through it if he could have the assurance of the

Lord, "Behold I am with you." In fact, in spite of all that sensational preachers have said concerning the horrors of that period, if we could go through it free and unattached with no family responsibilities we would choose to go through it as a witness for Him. But the choice is not ours and we will never see the first day of it. God has not given us the spirit of fear; but of power, and of love, and of a sound mind.

Saved and Called. 2 Tim. 1:9.

Not only have we been saved, but we have been called. On every hand we hear that all we need to know is that we are saved. Men are urged not to consider anything beyond this. But such partial knowledge will not do for perilous times. We must know our calling and walk worthy of it.

A Teaching Ministry. 2 Tim. 2:2.

It is minimized on every hand: but in these times we should be one who is teaching or one who is being taught. Are you among that number who attended services fifty-two Sundays in the past year, and yet you cannot discover one thing you have learned? If you were taught you could teach others also and those you teach could teach others also. This is the divine plan for true ministry. "The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also."

Study. 2 Tim. 2:15.

Every believer a Bible student is God's will for His own. We must study for God's approval and care little for either man's approval or disapproval. If we "rightly divide" we will be unashamed workmen,

I

The Foundation of God.

Kings may fall and dictators may arise, but the foundation of God standeth sure. Why so much interest in the fall of kings and rise of dictators, and so little interest in the foundation of God. with which is our hope connected?

Godly Living. 2 Tim. 3:12.

This means much more than a clean life morally. Do you know that all that live Godly in Christ Jesus suffer persecution? The religious world believes that such enjoy great blessing, but this is not the testimony of the Word of God.

All Scripture. 2 Tim. 3:16.

Right division makes possible the use and enjoyment of all Scripture. No longer is it necessary for believers to depend upon a few favorite chapters and favorite verses for

their spiritual foundations. All scripture is to be studied, and all scripture is to be preached (2 Timothy 4:2-3). A corrected translation of this passage is forceful indeed.

"Proclaim the word; take .thy position, in season, out of season; Convince, rebuke, encourage, with all long-suffering and teaching. For there will be a season when the healthful teaching they will not endure, but according to their own covetings will unto themselves heap up teachers, because they have an itching ear, and from the truth indeed their ear will they turn away, while unto stories they will turn themselves aside." (Rotherham Version).

One of the leading features in the ministry of a very prominent Bible teacher is the great number of highly interesting and amusing stories he tells. Because men will not endure sound teaching many unfaithful stewards are searching for that which they will endure and come to hear. However, our command is, "Preach the Word." This we will obey, and gladly accept all the consequences that comes from such a course.

These are only a few of the provisions which God has made for us. May each reader search out the rest and find the truth that will be given for his own personal guidance.

GOD'S PLAN OF SALVATION

(Continued from Vol. I, No. 10)

It has been pointed out that to justify is to declare righteous. If we can get God to declare us righteous we will not fear what men may declare concerning us. By taking our sins from us, charging them against the Lord Jesus Christ, requiring the full penalty and payment from Him. God has found a way to be just and yet declare: righteous the sinner who believes on the Lord Jesus Christ (Rom. 3:26).

Having been declared righteous as the result of our faith we have peace with God (Rom. 5:1). If we were righteous as the result of our works we could never enjoy any settled peace. But since justification is by faith it is no more of works. Therefore we do not seek peace, we do not make our peace, but we have peace. Jesus Christ made peace for us by His death on the Cross. He is our peace. Our peace is through the Lord Jesus Christ. We have nothing to fear. We are not afraid to die, we are not afraid to live. Having been declared righteous by God, fear is abolished. We have peace.

Through the Lord Jesus Christ we have access into this grace wherein we stand. Grace is undeserved favor. We deserved death and judgment, but have not received that which we so richly deserved. Having been dealt with in grace we have what we never deserved- life, justification and peace.

However, that is not all. Not only have we been saved by grace, but we stand in grace. Saved by undeserved favor, and kept saved by undeserved favor (Rom. 5:2).

It was when we were without strength, when we could not move a finger or breathe a sigh that would aid our salvation that Christ died for us. And the record is that He died for the ungodly. What a marvelous door of hope this opens for sinners. Those who come under the classification of "the ungodly" can say "Christ died for me." He did not die for us as righteous, He did not die for us as those who were good. It was while we were yet sinners that Christ died for us (Rom. 5:6-8).

However, this is not all. Many never get beyond the fact that Christ died. They seem to have forgotten that He rose from the dead and is now alive. In Rom. 5:9- 10 we find that the words "much more" appear twice. Some have a plan of salvation that goes as far as Christ dying for sinners, but the Scriptures go beyond this point and shows that there is much more.

In Romans 5:9 we read that being now declared righteous through His blood, there is MUCH MORE. We shall be saved from wrath through Him. Romans 5:10 speaks of what God did for His enemies. When we were enemies we were reconciled to God by the death of His Son. If God did this for His enemies, then what will He do for His friends? This question is answered by saying that He will do MUCH MORE for His friends. "Much more being reconciled we shall be saved by His life."

The Lord Jesus Christ died to make us clean and now lives to keep us clean. His death is enough to save us. His life is enough to keep us. He meets every need of our souls from the first to the last.

Those who are saved are left in this world. They are compassed about with infirmities, they are feeble creatures and they are subject to manifold temptations. None of them are wonderful saints of whom God can be proud. They may fall at any moment to the dangers that beset the path of every believer. Yet they have been reconciled to God by the death of His Son, and have passed from death to life.

What arrangements have been made for God's friends? Has all His efforts been spent in making arrangements for the salvation of His enemies? Has He neglected to make provision for the safe keeping of His friends?

We can answer with all assurance that every arrangement has been made, every essential thing has been provided that is necessary to care for the believer from the day he is saved until that day when he reaches the destiny that God has set for him.

Every resource of the Deity has been placed at our disposal. Even the Godhead is operating in our behalf. Everything in God is for us, and nothing in Him is against us. This is emphatically set forth in the eighth chapter of the Roman epistle. However, the setting forth of this must wait for the third and concluding article on this subject.

(Continued , Vol. I, No. 12)

THE PENTECOSTAL ADMINISTRATION

(Continued from Vol. I, No. 10)

In considering the principles that gave the Pentecostal Administration its unique character, it will be helpful to notice one principle that was fulfilled to the letter in the Acts period, but has not been fulfilled in any manner since that time. This principle was laid down by our Lord in His words in **John 14:12**. There we read:

"Verily, verily, I say unto you, He that believeth on me, the WORKS that I do shall he do also; and GREATER WORKS than these shall he do; because I go unto my Father."

These words came from the lips of the Lord Jesus Christ, and are found in a chapter that is a favorite among most believers. His statement is preceded by the words "Verily, Verily," and are just as emphatic as any *of* the great salvation passages that are prefaced by these words. However, while much attention is given to what He said before and after these words, very little attention is paid to them, and the only explanations are the ones that explain them away. And it is impossible to explain this verse by that threadbare theory that these words were spoken to the Apostles, and that the power conferred here passed with the Apostles.

Let us compare this verse with another; in the gospel of John, the first eleven words *of* which are identical.

"Verily, verily, I say *unto* you, He that believeth on me hath everlasting life."
John 6:47.

Now if John 14:12 is to be limited to the Apostles, then John 6:47 must be limited to the Apostles also. But the words "Be that believeth" are too far-reaching to be limited to the Apostles. Yet we know *of* no one who could prove that they are believers by doing the works which were done by Jesus Christ, let alone doing the greater works. So here most students *of* the word must resort to the "cafeteria method" which permits one to select what they like and pass up that which does not appeal to them. How willingly they lay hold of "Let not your heart be troubled" in verse one, and "whatsoever ye shall ask in my name, that will I do" in verse thirteen. But verse fourteen is looked upon as some thing to explain away.

When we examine the book of Acts we find that throughout that period the believers, according to God's will, did the same works and were permitted to do even greater works than those done by the Lord Jesus Christ.

As to the same works, we point out that Christ cast out demons, and they cast out demons (Acts 8:7); He caused the lame to walk, they made the lame to walk (Acts 3:7); He healed the sick of the palsy, they also healed the sick of the palsy (Acts 9:33); He raised the dead, and they likewise raised the dead (Acts 9:40),

Then as to the greater works we would point out the two recorded examples, for we do not believe that Acts is any more a complete record of all the works done by the Apostles, than is John a complete record of the works of Jesus Christ (John 21:25). Acts 5:12-16 tells of the power of Peter to heal with his shadow. It is not hard to imagine the scene-- a long street over which they expect Peter to pass--the sick, diseased, lame, deaf and blind lined up on one side of the street so that Peter's shadow might fall upon them. As his shadow touched them they were healed, and the faster he walked the faster grew the number of those who were healed. This marvelous demonstration was greater than any done by the Lord Jesus Christ. He permitted and ordered it to be so.

The second example is seen in the "special miracles" which God wrought by the hands of Paul. **"So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them."**
Acts 19:12.

Therefore it is evident that an administration under which believers had the power to do the same works and even greater works than those done by the Lord Jesus Christ would be unique in its character. Certainly it would be distinct from the present administration under which believers have no such power. The administrative change came at Acts 28:28. This is seen by Paul's treatment of diseases (Gr. *asthenia*) in

Acts 28:9 and his advice to Timothy concerning his infirmities (Gr. asthenia) in 1 Tim. 5:23. The great principle expressed in John 14:12 came to an end when God changed His administration.

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DOGMA

Dogma is an English word taken from the Greek. The Greek word appears only five times in the New Testament, and a study of these occurrences will provide some valuable information. We give a concordance of these five references. The word in capital letters is, in the Greek, the word DOGMA.

Luke 2:1.-there went out a DECREE from, Caesar
Acts 16:4.-delivered them the DECREES for to keep
Acts 17:7.-do contrary to the DECREES of Caesar
Eph. 2:15.-commandments contained in ORDINANCES
Col. 2:14.-the handwriting of ORDINANCES that

To complete the concordance we must also note the word DOGMATIZOMAI which occurs once.

Col. 2:20.-in the world are ye SUBJECT TO ORDINANCES

The first occurrence of this word (Luke 2: 1) establishes its meaning.. Here it means the binding edict of one in authority. When Caesar Augustus decreed that the whole world should be taxed, we read that all went to be taxed. His decree could not be treated lightly.

The second occurrence (Acts 16:4) appears in connection with the Jerusalem conference recorded in Acts 15. The Apostles had authority, they could bind and loose, so when they decreed that Gentiles should not be circumcised. Paul delivered these decrees to the churches. But in between the time that they issued these decrees and the time that Paul delivered them to the Churches, he circumcised Timothy. This is proof that these decrees had no reference to the Jews, but to the Gentiles. Acts 21:20, 21,25 is further proof. In these verses James interprets the action of the Jerusalem council.

This decree authoritatively divided the Church of God into two bodies, Jews which believe and Gentiles which believe. And: that this was the will of God is demonstrated by I. Cor. 7:17-24.

The third reference (Acts 17:7) is further evidence concerning the exact meaning of DOGMA.

The fourth reference (Eph. 2:15) becomes highly illuminated as we consider it in the light of the three previous references. Here the word "ordinances" refers to the decrees issued from Jerusalem by the Apostles. In the "one body" there is not two orders of believers. There are no distinctions such as circumcision and uncircumcision.

The fifth reference (Col.2:14) speaks of the law of Moses. The very fact that the Jews had the law made for division and distinction. However, it is here revealed that a work was done on the Cross that made possible the removal of the decrees from all who made up the one body. Under the present administration the Jew is not under the law.

The final reference (Col. 2:20) says we are not to be subject to decrees. Compare this with Paul delivering decrees to the churches, and Paul telling the Colossians not to be subject to decrees. Can this be explained apart from recognizing an administrative change?

ANSWERS TO CORRESPONDENTS

W.B.C.-ILLINOIS. Your reasoning in the matter is faulty. To be purchased by His blood does not mean that this makes those purchased members of the Church which is His body. The Old Testament saints were purchased by His blood, the Church of God was purchased by His blood, the Church which is His body was purchased by His blood, the 144,000 of Revelation 7 were purchased by His blood, the great multitude out of all nations were purchased by His blood. These groups are all made up of saved people, but they represent different callings. Therefore, you cannot use Acts 20:28 to prove that the Church which is His body was then in existence. It is plainly stated there that they were the "flock." And there is no distinction between them and the flock spoken to in Luke 12:32.

W.M.B.-WISCONSIN. So you cannot understand how Christ can be seated two places at the same time? That is because you do not understand what it means to be "seated," in Scripture. Many believers have the childish idea that "seated at the right hand of God" refers to physical position. They seem to. Think that there is a chair there that He sits upon. In Ephesians 2 we are told that God has made the body to "sit together in the heavenlies in Christ Jesus." Thus we are seated there even though we are still on earth. It does not require our personal or bodily presence there for this to be true. Our Lord could have remained on earth and yet been seated in the heavens and far above all heavens. He will still be seated in both places when he returns to be seated on David's throne.

G.A.H.-ENGLAND; No., I would not preach the Mystery to the unsaved in Africa. I would preach to them the grace of God as revealed in the book of Romans. If they believed and were saved, then I would teach them the truths of the Mystery.

As a result of teaching the Word of God in my Bible classes certain people have been saved. These we have taught at once that they are members of the Church which is His body, and were saved in connection with God's purposes for that sphere which is far above all. The reason so many believers are hoping in the "parousia" and have set their affections on the New Jerusalem is because of bad teaching, not because God led them to center their hope there.

K.F.B.-CALIFORNIA. There is something wrong with your interpretation of Eph. 2:19. No. verse of Scripture can be interpreted in any sense that makes it repugnant to another verse. 1 Cor. 3:11 tells us that "other foundation can no man lay than that is laid,

which is Jesus Christ." So. if in Eph. 2:19 we make the apostles and prophets the foundation, we are laying some new foundation for the Church which is His body. The apostles and the prophets revealed Christ. They laid the foundation and it is upon Christ that the Church which is His body is built. When the time came to call out the Church of the Mystery no, foundation was necessary. One was at hand, laid by the apostles and prophets. It was Jesus Christ. There is no difficulty in having several buildings an one foundation. The very hotel in which this is being written is made up of several buildings on one foundation. Even the penthouse on the roof is a distinct home in itself.

W.D.-OHIO. The word "fall" appears three times in Romans 11:11-12. The first time it is the Greek ward PIPTO. This ward, occurs 89 times in the New Testament and is translated as follows. Fall, 68 times; fall dawn, 19 times; fail, 1 time; light, 1 time. It means "fall" The other two occurrences of the word in these verses is the Greek word "PARAPTOMA." This word occurs 23 times in the New Testament and is translated trespass, 9 times; offence, 7 times; sin, 3 times; fault, 2 times; fall, 2 times. The first four translations are somewhat synonymous, and it is evident that the word means "offence." Therefore the verse should read like this. "I say then, Have they stumbled that they should fall? God forbid: but rather through their offence salvation is come unto the Gentiles, for to. provoke them to jealousy. Now if the offence of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?"

To use the bad translations in these verses to prove that Israel fell at the Cross is unworthy of anyone who claims to be a Bible student.

THE EDITOR--TO HIS FRIENDS

****As we draw near to the close of our first year of testimony through the pages of this magazine, our thoughts are ever turning toward plans for the second year. The next issue will complete Volume One, and we desire to continue the second year on the same basis as the first-that is to send the magazine free to anyone anywhere upon request. We began with no material capital, and had no way of knowing what our resources would be for the first year. This caused us to. use them too freely and too lavish, sending out of sample copies during the first nine months. This we do not regret as we found hundreds of interested friends, but it has made the last months a little difficult financially. But by looking to the Lord we have been able to carry an.

If our resources the second year are the same as the first, then we have already reached our limit as to the number of copies we can send out each month during the coming year. At the present time we are sending out no sample copies, and we are not stressing the magazine in our radio announcements. This policy is not satisfactory to us as we want every reader we can find to have the magazine.

We would like to find among our readers, a good number who will assume by faith some definite financial responsibility toward the magazine. Are there several hundred who. will determine to send us at least one dollar every month? Will you consider this testimony as a witness worthy of your regular support, and not just a magazine to Subscribe for? Will you let us know of your determination to send us regular support?

****The bound volumes of the first twelve issues will be ready early in June. These will sell for \$1.00 per volume and we will pay the postage. Send orders at once and expect delivery early in June. These advance orders will help us pay the cost of binding, as no. funds are available for this purpose.

****As a step of faith we begin another period of broadcasting. We are now on the air every Monday 2:30 to 3:00 P. M. Every Tuesday 9:30 to 10:00 A. M. The Monday broadcast is given to making known the gospel of the grace of God as set forth in the Roman epistle. The Tuesday broadcast is devoted to making known the Mystery and related truths. Our radio ministry costs us \$63:00 every week (no. mistake, we mean week) all of which is paid to the station for the time we use. Let all our readers pray for this ministry.

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