

# THE WORD OF TRUTH

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## Table of Contents

\* **This Do In Remembrance**

\* **The Kingdom of The Heavens**

\* **The Pentecostal Administration**

\* **As It Is Now Revealed**

\* **Notes on 1 Corinthians**

\* **Introducing Howard White**

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## ***THIS DO IN REMEMBRANCE***

These words, found in the gospel according *to* Luke, came *from* the lips of the Lord Jesus Christ on the night of His betrayal. They are repeated by Paul in I Corinthians 11:24; but in the twenty-fifth verse Paul, by the Spirit, makes an important addition *to* the record of what was said that night. He tells us that the Lord said concerning the cup, - "**this do, as oft as ye drink it, in remembrance of me.**"

Every command given by the Lord Jesus Christ is *to* be kept diligently *to* the very letter. However, these commands are *to* be kept by those *to* whom they were given. It is utterly ridiculous *to* maintain that all the commands given by the Lord Jesus were for all people at all times, or even given for all believers at all times. Such a grotesque position leaves those who hold it open *to* a fair charge of either ignorance of His commands or unfaithfulness *to* His commands.

For example, where are the believers who are diligently obeying today the following commands which came from His lips.

**"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." Matt. 10:5.**

**"Provide neither gold, nor silver, nor brass in your purses." Matt. 10:9.**

**"Fear not little flock; for it is your Father's good pleasure *to* give you the kingdom, sell that you have and give alms." Luke 12:32-33.**

**"Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." Luke 18:22.**

*Now*, these commandments were spoken by the same one who said, "this do in remembrance of me." Those who ignore *some* of these commands, while insisting upon obedience to "this do in remembrance" are just "putting on the act" when they speak *so* piously of obeying the commandments given by the Lord Jesus Christ.

However, we should remember that the important part of this *commandment* is that the Lord Jesus said "THIS *DO*" and it is utterly impossible for us to believe that the word "this" has no antecedent, and that anything we may do will fulfill this command just so we use *some* bread and wine in doing it. Everywhere we turn we find professing Christians doing one hundred and one different things, and all make the claim that they are fulfilling the command of Christ, and doing the very thing He intended when He said "this do." Apparently it is generally believed that any service in which bread and wine is served is a fulfillment of our Lord's command.

Therefore, we believe that it is obligatory *to* every believer, *to* give diligent study *to* what He meant to be done when He said "THIS *DO*" in remembrance of me." Of course many are afraid *to* investigate, afraid to trace their practice back to its source, refuse to consider that Scripture might correct them; and such will resolutely continue in ~~that~~ which was handed down by tradition, but which has no true basis in the Word of God.

It would be well for the reader to write down from beginning to end all that is done and said in connection with those services which men call "the Lord's Supper." It would be a simple matter for the editor to write out in detail the service as conducted in a Baptist Church. We have also watched the service in other places, ranging from the pomp and display of ritualistic churches to the simple service of a Plymouth Brethren assembly; and if we were to write out in detail what we saw, we could challenge all the partakers to show us the same service in the Word of God. Now no reader of these lines should become incensed at our statements. Maybe we were careless in our observance of what we saw, or maybe we are ignorant of what the Word says concerning it. We are still amenable to instructions from any source, and if any of our readers will write out the service as they observe it, then set forth the exact parallel in the Word of God, we will be glad to confess before all our error. The Lord said "THIS *DO*," and it is essential for those who claim to be obeying His command to be able to say-"What we do, is just what the Lord meant when He said "this do."

The words "this do" are found first in the book of Luke, so it is to this book we will turn to find what the Lord was doing. The chapter opens with:

**"Now the feast of unleavened bread drew nigh, which is called THE PASSOVER." Luke 22:1.**

Then we read of the plan of Judas to betray the Lord. After that:

**"Then came the day of unleavened bread, when THE PASSOVER must be killed. And He sent Peter and John, saying, Go and prepare us THE PASSOVER, that we may eat. And they said unto Him, Where wilt Thou that we prepare? And He said unto them, behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in... And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat THE PASSOVER with my disciples? And he shall shew you a large upper room furnished: there make ready. And they went, and found as He had said unto them: and they made ready THE PASSOVER." Luke 22:7-13.**

Inasmuch as it was the Passover that drew nigh, the day came when the Passover must be killed, the Lord sent two disciples to prepare the Passover, they were to ask for the guest-chamber where they were to eat the Passover, and they made ready the Passover-only those who are totally blind and prejudiced can say that this was not the Passover.

And, as if to settle the matter beyond all argument, we read on to find:

**"When the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, "With desire, I have desired to eat this Passover with you before I suffer." Luke 22:14-15.**

This settles the matter. The Lord Himself said it was the Passover. He went on to say:

**"For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:16.**

These words sound the death knell of any theory that the Passover was fulfilled or ended at the Cross. It finds its fulfillment in the Kingdom of God, and then the Lord Jesus Himself will eat of it again.

In view of all these statements concerning the Passover, it is evident that it would be well for us to go back to the Old Testament that we might become informed from God's own Word the facts concerning the Passover. Then we can resume, with better understanding, our studies of the Passover as recorded in Luke.

## The Passover

On the night that God took Israel by the hand to bring them out of the land of Egypt and to bring them into the land of Canaan under all the blessing of the Abrahamic covenant, He established the ordinance of the Passover. This was several months before they came to Mount Sinai, and so the Passover as originally given was entirely separate from and had no connection with the law written on the two tables of stone. The details and accompaniments of the Passover are recorded for our learning in the twelfth of Exodus. The reader will doubtless want to read the entire chapter as a part only of the verses are here quoted.

**"And this day shall be unto you for A MEMORIAL; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ORDINANCE FOREVER." Exodus 12:14.**

The Passover, we discover, was a memorial which was to be kept "by an ordinance forever," Not merely up to the time that the Messiah should come and die on the Cross, but forever. This instruction is repeated:

**"And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day IN YOUR GENERATIONS by an ordinance FOREVER" Exodus 12:17.**

A command given once is authoritative and binding and those who honor God's authority need to be commanded but once. When God repeats a command it is His way of making it doubly emphatic. God evidently anticipated the error now prevalent, namely, that the Passover was to cease and did cease at the Cross for the command that it be forever is repeated the third time:

**"And ye shall observe this thing for an ordinance to thee and to thy sons forever." Exodus 12:24**

This threefold command that the Passover should be kept by an ordinance forever is followed by instructions as to where it is to be kept:

**"And it shall come to pass, WHEN YE BE COME TO THE LAND which the Lord will give you, according as He hath promised, that ye shall keep this service." Exodus 12:25.**

The Passover was to be kept in the land. If Israel had not failed at Kadesh Barnea and at other places along the way they would never have missed a single observance of the Passover.

Next we are told the exact significance and meaning of the Passover ordinance. What we think must be put aside that we might be taught by God from His Word. Note fully what the Word says:

**"And it shall come to pass, when your children shall say unto you, WHAT MEAN YE BY THIS SERVICE? That ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed their heads and worshipped." Exodus 12:26-27,**

Observe that they are **not** told to say that the Passover points forward to the death of their Messiah upon the Cross but that it pointed backward to their exodus from the land of Egypt. To the foregoing statement many will object for they have long been taught that Passover was only a shadow of the Cross and that it was God's purpose for the shadow to end when the substance was realized. However, this view contradicts God's own Word. He said it pointed back to the deliverance from Egypt and that it was to be forever, not to end at Calvary. So like Israel of old who bowed their heads and worshipped, we too, bow our wills and surrender our opinions and believe.

While the Israelites were instructed to keep the Passover in the land, they were permitted to keep it at least one time by special command during their years of wandering in the wilderness. This is set forth in the book of Numbers:

**"And the Lord spake unto Moses in the wilderness of Sinai, in the first month of the second year after they were come out of the land of Egypt, saying, Let the children of Israel also keep the Passover at his appointed season: according TO ALL THE RITES OF IT, and according to all the ceremonies thereof, shall ye keep it." Numbers 9:1-3.**

The rites and ceremonies refer to the things that accompanied the Passover. It was to be eaten with unleavened bread and bitters. (See Exodus 12:8 and Numbers 9:11.)

The permission to sacrifice the Passover in the wilderness was a temporary expedient, the final command concerning the place where the Passover should be sacrificed is found in Deuteronomy.

**"Observe the month of Abib, and keep the Passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night.-- Thou shalt therefore sacrifice the Passover unto the Lord thy God, of the flock and the herd, IN THE PLACE WHERE THE LORD SHALL CHOOSE TO PLACE HIS NAME THERE. Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for thou camest forth out of the land of Egypt in haste: THAT THOU MAYEST REMEMBER THE DAY WHEN THOU CAMEST FORTH OUT OF THE LAND OF EGYPT ALL THE DAYS OF THY LIFE. Thou mayest not sacrifice the Passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God SHALL CHOOSE TO PLACE HIS NAME IN, THERE THOU SHALT SACRIFICE THE PASSOVER at even. at the going down of the sun, at the season that thou camest forth out of Egypt." Deut. 16:1-6.**

Here, again, we discover that the Passover was to keep fresh in their minds their miraculous deliverance from the land of Egypt, and the place where the Passover was to be sacrificed is limited to the place where the Lord chose to place His name.

### **Passover In the Millennial Kingdom**

That the Passover was not to end at the Cross is seen by the fact that it is commanded to be observed in the Millennial Kingdom:

**"In the first month, in the fourteenth day of the month, ye shall have the Passover, a feast of seven days; unleavened bread shall be eaten." Ezekiel 45:21.**

A study of the context of this verse will prove at once that this is a command for the coming Millennial Kingdom. Let it be remembered that the Passover was no part of the law given at Sinai, neither was it a sin offering. It was strictly a memorial of redemption from Egyptian bondage. It pointed back to deliverance from Egypt and was to find its fulfillment in the kingdom. Even then it is not to end.

**(Continued in Vol. II, No. 2)**

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## ***THE KINGDOM OF THE HEAVENS***

**(Continued from Vol. I, No. 12)**

While it seems proper that we should in our studies begin with the heavenly substance and then work down to earthly shadows, nevertheless because many are already familiar with the great features of the earthly kingdom, we will consider first the shadows on earth and then follow with the substance in the heavens.

### **The Country**

One of the chief features of the millennial kingdom is the land of Palestine. This country, redeemed and restored, is to be the chief country of the kingdom, the glory of all lands. Surely it is not necessary for us to quote passages in support of this, but one or two will not be amiss.

**"Thou shalt no more be termed forsaken; neither shall the land any more be termed desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married." Isa. 62:4.**

**"Then will the Lord be jealous for His land and pity His people." Joel 2:18.**

But this glorious land of the kingdom age is only the shadow of a country that is more glorious in the heavens. This earthly country is the land that was promised to Abraham and his descendants after him. But according to the record of the book of

Hebrews, something happened in the experience of Abraham and certain others that caused them to desire a better country.

**"But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11:16.**

Thus the earthly country Palestine will be to those on earth the shadow of a better country that will be in the heavens.

### **The City**

In the millennial kingdom, Jerusalem will be the chief city of the earth. It is the city of the great King.

**"Then the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously." Isa. 24:23.**

**"Thine eye shall see Jerusalem a quiet habitation." Isa. 33:20.**

**"And give Him no rest, till He establish and till He make Jerusalem a praise in the earth." Isa. 62:7.**

**"Then shall Jerusalem be holy." Joel 3:17.**

**"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth." Zech. 8:3.**

**"Yea many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord." Zech. 8:22.**

These verses are sufficient to set forth the glory of the earthly Jerusalem in the millennial kingdom. However, that earthly city is only the shadow of a more glorious city that is in the heavens.

**"But ye are come unto mount Zion. and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb.12:22.**

It has been pointed out before in our pages that the Greek word for "heavenly" is dative singular. It should be remembered that the dative locates (See prior Issues, this Subject). This Jerusalem is located in that sphere which is above heaven, that is, in the heavens; and it remains there during the entire kingdom period.

**"He hath prepared for them a city." Heb. 11:16.**

**"But Jerusalem which is above is free which is the mother of us all." Gal. 4:26.**

These verses set before us the two Jerusalems of the millennial period Jerusalem on earth, and Jerusalem in the heavens. Those on earth will be seeing the counterpart of a more glorious Jerusalem which is in the heavens.

### **The Temple**

When God ordered Moses to build the Tabernacle, He showed him something while on the mount, then told him to go down and build something like it on earth. Even the tabernacle as originally constructed was the shadow of a greater thing in the heavens.

And look that thou make them after their pattern, which was shewed thee in the mount." Exodus 25:40.

Ezekiel, chapters 40 to 43 give an elaborate description of the temple that will be in Jerusalem during the Kingdom age. It will far surpass the glory of Solomon's tabernacle, And in harmony with the land and the city, this temple will be to all people on earth the shadow of a still greater temple which is in the heavens. In **Revelation 11:19** we read:

**"And the temple of God was opened in heaven, and there was seen in the temple the ark of His testament."**

A corrected translation of this verse will make it yet more clear. "And the temple of God which is in heaven was opened, and the ark of God's covenant was seen in His temple." See also Rev. 15:5.

Hebrews 8:2-5 sets forth the facts that the Son of God is a minister of the sanctuary and of the real tabernacle, which the Lord pitched and not man. Every high priest on earth was ordained to offer gifts and sacrifices; therefore it was necessary that the high priest in the heavens have something to offer also.

Why necessary? Because everything on earth was the shadow of something greater in the heavens. The priests on earth served:

**"Unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the Tabernacle: for, see saith He, that thou make all things according to the pattern shewed to thee in the mount." Heb. 8:5.**

These things on earth were only the examples of things in the heavens.

**"It was therefore necessary that the patterns (examples) of things in the heavens should be purified with these: but the heavenly (epouranlan) things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself." Hebrews 9:23-24.**

So in that glorious millennial age the earthly temple will stand as the perfect representation of the temple of God which is in the heavens.

### **The Priesthood**

There was never a time when the priesthood, ordained of God for the earthly Tabernacle, functioned as God intended it should. But in the Kingdom age the high priest and lesser priests on earth will function as the perfect example of the great high priest and priests in the heavens. Ezekiel 44 sets forth the character and work of the millennial priests.

But on earth it will be priests of the tribe of Levi, while in the heavens it will be a priest of the tribe of Judah. On the earth after the order of Aaron, and in the heavens after the order of Melchisedec (Heb, 6:20). If He were on earth, He would not be a priest, seeing that there are priests that offer gifts according to the law (Heb. 8:4). This was true when Hebrews was written (the Acts period) and it will be true in the Kingdom.

Thus in the Kingdom, the high priest on earth will be a shadow of the great high priest in the heavens. The other priests on earth will be a shadow of another body of priests which will be in the heavens.

**"And hath made us a kingdom of priests unto God." Rev. 1:6.**

**"Ye are a chosen generation a royal priesthood, an holy nation, a peculiar people." I Peter 2:9.**

**(Continued, Vol. II, No. 2)**

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## ***THE PENTECOSTAL ADMINISTRATION***

**(Continued from Vol. I, No. 11)**

The time period of the Pentecostal Administration is from the day of Pentecost to the close of the book of Acts. The administrative change, as far as we are concerned, is marked by Acts 28:28. During this period Paul wrote six epistles, namely, I and II Thessalonians, I and II Corinthians, Galatians and Romans. It can be clearly demonstrated from internal evidence that these epistles were written during the period covered by the book of Acts.

There is one great truth that is evident in Acts and the six epistles named, which if recognized will answer many questions and clear up many difficulties. This is the great truth that during that period the Great Tribulation was imminent and had not been postponed.

We believe that the kingdom of the heavens, which was drawing nigh according to the gospels, was later withdrawn and postponed by God. What to many may be only "the theory of a postponed kingdom," is to us a blessed truth revealed in God's Word.

In order to be logical a postponed kingdom demands a postponed Tribulation and a postponed second coming of Christ to the earth. These three things are so vitally related that they cannot be separated, and the postponement of any one of them demands the postponement of all.

Yet in Paul's epistles written before Acts 28:28; in Hebrews, James, I and II Peter, I, II, and III John and Revelation; the great Tribulation and the Second Coming are always presented as being imminent and no thought of postponement ever enters in. This fact adds to the unique character of the Acts period. It was a period of intense expectancy, and this expectancy was based upon the words of the Lord Jesus Christ.

Most premillennialists, who believe that the kingdom was postponed, believe that it was postponed at the Cross. However, the Cross was just as much an essential part of God's kingdom program as it is to God's program of calling out the Church which is Christ's body. Let us never be guilty of limiting the Cross to any one of God's purposes. It is essentially related to all. Why try to limit it to some one thing, such as ratifying the New Covenant that God promised to make with the house of Israel, or limit it to saving the members of the Body.

Many Bible teachers have found the theory of a postponed kingdom to be untenable. And it is untenable if the postponement is recognized as having taken place at the Cross. However, if we recognize the postponement as taking place at Acts 28:28 all difficulties will yield to prayerful study. There is, in this country, a definite turning away from dispensational teaching as set forth by those of the Darby-Scofield school. Some, like the writer, are finding satisfaction and assurance by recognizing the dispensational position of the book of Acts, Acts 28:28 as the dividing line, and the unique character of the present administration of the Mystery. Others have turned to the position set forth by Mr. Philip Mauro, and in doing so are reverting to the theories of postmillennialists.

In order to better understand the fact that the tribulation and the kingdom was imminent in the Acts period, we will take a brief look at their imminency before the Cross, and then we will see that these events were just as imminent in the Acts period, with no hint of postponement entering in.

In **Matthew 10:23** we read words which were spoken personally to men then living.

**"But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come."**

Any Bible student able to read the Greek characters can refer to the original and find in this verse the presence of a little word, the particle AN. This word has no meaning in itself which can be expressed in a translation, but which, whenever used, makes the statement conditional. The best we can do to express the sense of this verse in English is to insert the word "may" and read the last clause "till the Son of man may be come." Thus he teaches His disciples that His coming-which of course would be preceded by the Tribulation and followed by the Kingdom, was possible in their life-time. Yet our Lord so framed His words to provide for any contingency. He did not speak His own words, but the words the Father gave Him. The contingency, we believe, was the present period of the Secret.

Another such statement is **Matthew 16:28. "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in is kingdom."**

This is a very strong statement, and it cannot be explained by saying that it refers to the transfiguration. That took place six days after the Lord made this statement, and it is rather hard to believe that our Lord was stating that some of those twelve men would not die for six days. In fact all of them were alive for several years after that. But again we find in this verse that little word AN which makes the last clause conditional, and it should read "until they may have seen the Son of man coming in His kingdom." Thus they are taught the immediacy of his coming-it may take place in the lifetime of some of them.

Next we will examine **Matthew 24:34. "Verily I say unto you, this generation shall not pass till all these things be fulfilled."**

Some have tried to solve the problem presented in this verse by teaching that the Greek word for generations (genea) means race, therefore the promise is that the nation of Israel would not pass until all was fulfilled. However, this explanation will not hold water, for the word GENEAE is used twelve times before this in the book of Matthew (four times in Matt. 1:17) and in every instance it means generation.

However, the problem is solved when we recognize the presence of the particle AN, and translate the verse as it should be. "Verily I say unto you, this generation shall not pass till all these things may be fulfilled"

Thus he teaches them the imminency of the Tribulation, His Coming and the Kingdom. It may all come to pass before that generation passed. These words were spoken about four days before the Cross. The Kingdom had not then been postponed, nor would it be postponed at the Cross.

Thus the words of the Lord Jesus to His disciples made the Acts period a dispensation of expectancy. The sacred literature that belongs to that period abounds in references to the imminency of the Tribulation and the Second Coming. In fact these references are a certain key to the time in which these epistles were written. We will quote a number of them without comment.

**"And the God of peace shall bruise Satan under your feet shortly." Rom. 16:20.**

**"But this I say, brethren the time is short: it remaineth, that they that have wives be as though they had none." I Cor. 7:29.**

**"For yet a little while., and He that shall come will come, and will not tarry." Heb. 10:36.**

**"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." Heb. 10:25.**

**"Be patient therefore, brethren, unto the coming of the Lord." Jas. 5:7.**

**"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." Jas. 5:8.**

**"But the end of all things is at hand: be ye therefore sober, and watch unto prayer." I Peter 4:7.**

**"Little children, it is the last time: and as ye have heard that antichrist shall come. even now are there many antichrists; whereby we know that it is the last time." I John 2:18.**

**"The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass." Revelation 1:1.**

These verses, and the books in which they appear belong to the Acts administration. In that period the Coming and all connected with it had not been postponed. It is impossible for us to uphold the truth of a verse such as James 5:8, written over 1900 years ago, and at the same time uphold the truth that our Lord has not yet come. No wonder some in an honest attempt to solve the problems have concluded erroneously that these verses refer to the destruction of Jerusalem and that that event was the second coming of Christ. But once we recognize the great dispensational dividing line of Acts 28:28 then all difficulties vanish. It was at Acts 28:28 that the Coming and Kingdom was postponed.

Of course some will raise the objection that there is a statement in Philippians 4:5, an epistle written after Acts 28:28, which sets forth the same truth. But this verse does not order to His coming. The Lord is near. We believe this. We were made nigh by His blood. He is near to us.

**(Continued, Vol. II, No. 2)**

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## ***AS IT IS NOW REVEALED***

It is our contention that "the Mystery" of Colossians and Ephesians was hid until it was revealed by the Apostle Paul in these two epistles. This is based upon a very definite statement of Scripture found in **Colossians 1:26**.

**"Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints."**

Here the word hid means hid and does not mean that it was partly hidden and partly revealed.

In **Ephesians 3:9** we read:

**"And to make all men see what is the dispensation of the mystery which from all ages hath been hid in God."**

Language could not be more plain, therefore we refuse to believe that that which was hid from all ages in God was revealed in any manner whatsoever. This mystery was concealed in God, not in the Old Testament.

However, in spite of these plain declarations in the Word of God concerning the Mystery, certain men have laid hold of the word "AS" in **Ephesians 3:5** and are using it in an attempt to prove that the mystery was revealed before in some manner, but not AS it is now revealed. Let us look at the verse.

**"Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets."**

Such an interpretation of this verse causes it to be repugnant to the ninth verse of the same chapter wherein it is expressly stated that the Mystery had been hid in God.

This erroneous interpretation of Eph. 3:5 is based upon a misunderstanding of the meaning of the English word "AS." It has been forced to mean "like" but the word "AS" is a flexible word and means "like" only when it is used in sentences wherein a comparison is made.

The primary meaning of the word "as" is "like," for example "walk not AS other Gentiles walk."

Then it means, in the idea, character or condition of; for example - "receive him AS myself." Then it means because or since, for example- "For the bishop must be blameless, AS the steward of God." We could go on to demonstrate three or *four* other meanings of the word "AS", but this is not necessary. In the examples we have given the word "AS" is the same word in the Greek.

The word AS gets its color from the sentence in which we find it. If a comparison is being made it always means "like." If no comparison is being made, it will have another meaning. However, no comparison is being made in Eph. 3:5, and so in that Verse "AS" does not mean "like", but means "because" or "since." The following illustrative examples may help. If we say: "No house has been built on this lot before as this one is being built now"; we have made a comparison and we mean that other houses which were on the lot before were of cheaper or different construction. But if I we say: "No house has been built on this lot before, as the first one is being built now"; the insertion of the words "the first" makes a radical departure from our first statement so that no comparison is made and "AS" means "because" or "since" Therefore we mean that no house was ever on the lot before.

Now if Paul had said- "Which in other ages was not made known unto the sons of men as it is now made known" -then he would have made a comparison, AS would mean "like," and he would have been teaching that it had been made known in some manner before, but not like it is now.

But Paul did not say that. He makes a radical departure in thought and language between his first and second statement. He says- "Which in other ages WAS NOT MADE KNOWN unto the sons of men, as IT IS NOW REVEALED unto His holy apostles and prophets." The word "now" is emphatic in this verse. Thus Paul is teaching the Ephesian saints that by revelation God had made known unto him the mystery, which in other ages was not made known unto the sons of men because it is just now revealed unto His holy apostles and prophets.

There is no comparison. Those who so earnestly desire to find "the mystery" outside of the last epistles of Paul will need to clutch at another straw. The word "AS" in Ephesians 3:5 will not support them.

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## ***NOTES ON 1 CORINTHIANS*** *(from Vol. I, No. 12)*

**5:1.** This very serious case of incest in Corinth. in which a man was involved with his step-mother, was of such nature that it was unheard of even among the Gentiles. Their sins were vile and fornication among them was common, but such fornication as this was unheard of among them. But here it was found among "Jews which believed"; for that is what these Corinthian Saints were. Their fathers had been under the cloud and all passed through the sea (1 Cor.10:2). The use of the word "Gentiles" here is just one more proof of this. Some have attempted to get around the plain inference of this term by teaching that the word "Gentiles" in this verse means the unsaved. But that is not true, and it is a serious perversion of Scripture to try to make it mean such. Even if it were true it would be all the more definite proof that those to whom Paul speaks were Jews which believed.

**5:2.** They were wholly indifferent to this instance of sin. They had not mourned. There was a judgment during the Pentecostal Administration that would have removed such a one by death. But they made no attempt to exercise the power which Christ had committed to His assemblies (Matt. 18-18-20).

**5:3.** Paul, though absent, deals with this sin as though he were present. He has judged already the one who had committed it.

**5:4-5** The next time they gather together, Paul will be present in spirit with the power of an apostle, the power given him by the risen Lord. Then they are to deliver this man to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord. Peter had exercised this authority in the case of Ananias and Sapphira, and now this instance in Corinthians sets forth more definitely the power conferred by the Lord Jesus when He said: "Whatsoever ye shall bind on earth shall be bound in the heavens, and whatsoever ye shall loose on earth shall be loosed in the heavens."

The instructions in 1 Cor. 5:25 are in perfect harmony with the great principles of the Pentecostal Administration. They were not intended for the administration of the grace of God.

**5:6-7.** Paul now makes a forceful application of his instructions with an illustration that would be familiar to all his readers.

They knew that a little leaven would leaven the whole lump. They were familiar with the careful search for the last crumb of leaven which preceded the Passover. They were commanded to clean out the old leaven that they might be a fresh lump.

In connection with Israel's ancient feast, the lamb was called "the Passover" (Luke 22:7). The lamb could be slain only in the place where God had put His name, and no complete Passover could be observed in Corinth. But with Christ as their lamb the unleavened bread signifying His broken body, the cup signifying to them the blood that ratified the new covenant; they could keep a Passover even in Corinth. However, all this purging of actual leaven was meaningless when such gross sin was condoned in the assembly. It became just an empty ritual.

**5:8.** "Let us keep the feast," refers to the Passover. If not, then what does it refer to? They were to observe the actual ordinance as well as its spiritual counterpart. In the first they were to do away with spiritual leaven. These "Jews which believed" should have had no difficulty in learning a spiritual lesson from their familiar Passover.

**(Continued, Vol. II No. 2)**

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## ***WE INTRODUCE HOWARD WHITE***

To all our readers, Mr. Howard W. White, who is now associated with us in our ministry, and will take over the work of managing "The Word of Truth," Mr. White has been a faithful member of our class in Rockford, Illinois, for the past two and one-half years. During this period we have had good opportunities of observing him and have found him to be a consistent, devoted servant of the Lord Jesus. When we first made his acquaintance he was in fellowship with an assembly of Brethren in that city, and came to our class to investigate that which we were presenting; as the truth. He proved to be an honest investigator who put truth above everything, and so entered into the joys of a rightly divided Word. We commend Mr. White to the esteem of all the friends of "The Word of Truth,"

We know that it is hard for many to realize the vast amount of work involved and the innumerable details that are connected with the magazine. During the past year the editor has been trying to do the work of three men. Every detail of the work that Mr. White can assume will be turned over to him, and this will leave the editor more freedom for study, writing and teaching. We are confident that this new arrangement will assure our readers more careful and immediate attention to their correspondence and orders. We have been so overwhelmed with work at times that all correspondence has been neglected. Our friends have been very patient with us. At the time of this writing much correspondence remains unanswered, but our friends can expect this to be remedied in the immediate future.

**End Vol. II, No. 1**