

THE WORD OF TRUTH

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A LETTER TO A FRIEND

My dear brother in Christ:

Your letter has been received, and I have noted with special interest that which you said concerning your desire to take a bold public stand for the truth of the Mystery. I am happy to know that it has gripped your soul, quickened your heart and mind, and given you a desire to proclaim it in all its fullness. You can be assured of my fellowship and prayers if you take this step, but I feel, as a brother in Christ" I must warn you of the consequences.

Before Paul began His ministry, God revealed to him what "great things he must suffer for His names sake." He did not begin his ministry under any illusion of "great crowds," "good results," fine interest," "large offerings," "splendid co-operation," etc. This is the reason he never flinched when suffering came upon him. It. was just what he expected.

You are now a denominational minister. You minister to a fair sized church, and you hold conferences and meetings for churches of various denominations. You have many connections and are well received in many places. As you state, you are expected. to preach and teach the beliefs of your denomination, and when you go into other churches, you are not expected to say anything contrary to their peculiar denominational beliefs. If, however, you take your stand and boldly in love declare what you now know

to be the truth, you will discover at once that you are preaching something which is diametrically opposed to certain tenets of every denomination. In other words, the truth of the Mystery is not interdenominational truth, it is not undenominational truth, it is anti-denominational truth. By this I do not mean that we are warring against old denominations or the new denominations composed of undenominational churches. I mean that we must go our way and let them go their way, and the paths lie in opposite directions.

In taking your stand you will lose your church and your present source of income. (You will not, however, lose Philippians 4:19). You will not be able to secure another church if you remain honest and tell the prospective church your beliefs. You will not be invited for conferences or meetings in any church. You will find every door closed and all your services in or with the churches at an end. Thus you are taking a radical and revolutionary step, and I want to make sure that you are familiar with all that this involves. A number of men have seen some of the glories of the Mystery and have taken a stand, only to discover that they could not go through with it. In turning back or becoming silent they have worked irreparable harm. We leave them to their own Master before Whom they stand or fall.

Now if you can stand to see every church closed against you; if you can suffer the loss of every fellowship; if you can see old friends turn away; if you can stand to be branded as a heretic; if you can stand to have your words twisted and your teachings misrepresented; if you can stand to have the words you intend to say rejected before you say them; if you can stand to be accused of teaching things that you neither believe nor teach; if you can be called many names and never answer back in kind; if you can stand all this and not become embittered because of it, you will make a good witness to the truth of the Mystery.

Some of these things will certainly happen to you, and again some may not, but it is better to know what may come and you will not be disappointed.

Another distressing thing that is sure to happen will be this. As you proclaim the truth that you know came from God's Word, certain superficial teachers will say, "That's Bullingerism." And the surprising thing is that a multitude of superficial believers will take that as sufficient answer and refutation of all that you have taught. They will give you no further hearing or consideration, but will turn from you as a heretic.

So, if in spite of closed doors; in spite of mean and mistaken misrepresentations; in spite of the sparsity of believers who are students in the sense necessary to comprehend the truth; in spite of the narrowed field of hearers; in spite of small gatherings; in spite of the taunts of the enemy at your apparent failure to "do something big" for God; in spite of the accusation that you have lost your zeal for souls; in spite of the false charge that you are more interested in splitting hairs than in the souls of men; if, in spite of all this, you can carry on and love, and serve, and study-answering to no man for message or results, seeking only God's approval-then take your stand, and pray that God will open your mouth to declare the Secret with all boldness.

I pledge you my love, sympathy and fellowship. As far as I am able to speak for them, I assure you the same from the other members of that small and despised fellowship who are laboring to uncover, recover and proclaim the truth of God's Word.

I would like to paint another side to this picture, but that is not my present purpose. I must mention the deep sense of satisfaction you will receive from doing His will, from standing in and suffering for the truth. This will bring true joy, especially in this day when so little of it is seen; and when suffering is regarded as being of the Devil. and only great success and popularity is recognized as being of God.

Write me again when it is convenient. I will be awaiting your reply. I would like to close my letter with a paraphrase of Paul's words to the Philippians. **"Even as it is right for me to think this of you all, because I love you." Phil. 1:7.**

Sincerely yours and His,

Otis Q. Sellers.

THIS WAY TO TRUTH

There are certain passages in the Word of God which have given much difficulty to Bible students. These difficulties are created by their inability to fit these passages into their beliefs. Yet these very passages which present such stupendous difficulties to the student, who is attempting to support his views by the Word of God, are really sign-posts which say, "THIS WAY TO THE TRUTH." If these sign-posts are heeded, if the facts they point out are fully considered, the student should have no difficulty in finding the straight path through the Word of God. Then again if these sign-posts are ignored, and if the student is not willing to change his course, then the best he can do is to go his own way, believing what he pleases, appealing to Scripture only when it seems to give him support.

This Is That

The first of these sign-posts is found early in the book of Acts where we read:

"But this is that which was spoken by the prophet Joel." Acts 2:16.

Now if any have traveled along, believing that Pentecost was the birthday of the Church which is His Body, if they have traveled blissfully on, believing that they are on the right road because so many said it was right; then here is a divine sign-post which will tell them that this is not the beginning of the secret hid in God, but this is that which was spoken by Joel. Of course if they ignore the sign-post, there is nothing they can do but continue down a road that does not lead to the truth.

Unto You First

It is commonly believed and taught that Israel was judged and set aside at the Cross. Those who hold this are not on the road that leads to the truth. A divine guide in this matter is found in the words of Peter to Israel **in Acts 3:25-26**.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities."

This passage sets forth the fact that Israel was forgiven in answer to the prayer uttered by the Lord Jesus, "Father forgive them for they know not what they do." All that God had promised them was still in force and effect. Therefore, instead of being judged and set aside, greater blessings were held out to them than ever before. To hold that Israel was set aside at the Cross, is to follow a path that will never lead to the truth. Better it is to heed the sign-post of Acts 3:25-26. It points to a path that will lead to the truth.

The Circumcision of Timothy

This incident recorded in **Acts 16:3**, regarded by many as being insignificant, or as a mistake of the Apostle Paul, is an important signpost, to which we will do well if we take heed.

"Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek."

The Apostles and Elders in Jerusalem had decreed that the Gentile believers should not be circumcised. But in between the time that these decrees were issued, and the time that Paul delivered them to the churches, he circumcised Timothy. This points us to the truth that these decrees had no reference to Jews which believed. It is not true that the Jerusalem conference put an end to circumcision. It is true that it prevented it from beginning, as far as the Gentiles were concerned. Thus we are led to see the clear distinction between the saved Jew and the saved Gentile of the Acts period.

I Must Keep This Feast

Acts 18:21 is a sign-post that tells us that the feasts were observed during the Acts period. **"But bade them farewell, saying, I must by all means keep this feast that cometh in Jerusalem."**

If the feast of Pentecost was kept during the Acts period, why does it seem ridiculous (as some insist) for us to say that the Passover was kept. The Old Testament command-"Three times thou shalt keep a feast unto me in the year"-was not superseded by anything that was said or written during the period covered by the Acts. It was superseded by the truth of the Mystery.

(Continued, Vol. II, No. 4)

THE PENTECOSTAL ADMINISTRATION

(Continued from Vol. II, No. 2)

By recognizing the Pentecostal Administration we are able to let the Word of God mean all that it can mean. Those who refuse to recognize a distinct administration beginning publicly on the day of Pentecost and closing at Acts 28:28 are forced to trim or ignore many plain statements in the book of Acts and the epistles of that period. The careful reader of the Acts soon discovers many things which had a place in that period, but which would work havoc if carried over into the present period. We mean these things would work havoc among believers or work havoc with present truth. **Let us look at a partial list of things seen then which have no place today.**

1. Casting lots in order to select an apostle. Acts 1:26.
2. Speaking in other tongues. Acts 2:4, 8.
3. All things common among believers. Acts 2:44-45.
4. A lame man made whole immediately. Acts 3 7-8.
5. The message and declaration of Acts 3:19-21, 25-26.
6. The prayer of Acts 4:29-30.
7. The community of goods spoken of in Acts 4:32.
8. Selling all possessions as revealed in Acts 4:34-35.
9. Death judgment pronounced upon others by an apostle. Acts 5:1-10.
10. Signs and wonders wrought among the people. Acts 5:12.
11. Healing with a shadow as described in Acts 5:15-16.
12. Angelic visitation. Acts 5:17-19.
13. Wonders and miracles done among the people. Acts 6:8.
14. The vision of Stephen. Acts 7:56.
15. Miracles performed, unclean spirits cast out, sick healed by Philip. Acts 8:6-7.
16. Miracles and signs. Acts 8:13.
17. Holy Ghost received by the laying on of hands. Acts 8:17.
18. Angelic visitation. Acts 8:26.
19. Philip miraculously caught away. Acts 8:39.
20. A palsied man healed. Acts 9:33-44.
21. A woman raised from the dead. Acts 9 36-41.
22. The visions of Acts 10.
23. Gentiles speak in tongues. Acts 10:46.
24. Gospel preached to none but Jews only. Acts 11:19.
25. Angelic visitation and prison deliverance. Acts 12.
26. A ruler struck dead for failing to give God His glory. Acts 12:20-23.
27. A judgment of blindness pronounced by Paul. Acts 13:11.
29. Shaking the dust from the feet. Acts 13:51.
30. Signs and wonders. Acts 14:3.
31. An impotent man healed. Acts 14:8-10.

32. Going to Jerusalem to settle doctrinal controversy. Acts 15:1-2.
33. The pronouncement in Acts 15:28.
34. Decrees from Jerusalem delivered to the churches. Acts 16:4.
35. The vision of Acts 16:9.
36. A demon cast out. Acts 16:18.
37. A miraculous earthquake. Acts 16:26.
38. Paul takes a vow and shaves his head. Acts 18: 18.
39. Paul must keep the feast of Pentecost. Acts 18:21.
40. Speaking in tongues. Acts 19:6.
41. Miracles worked by handkerchiefs. Acts 19:11-13.
42. A man raised from the dead. Acts 20:9-10.
43. Two groups of believers recognized. Acts 21:20-25.
44. Baptism to wash away sins. Acts 22:16.
45. The high priest recognized. Acts 23:5.
46. Going to Jerusalem to worship. Acts 24:11.
47. The prophecy of Acts 27:22.
48. Paul cannot be harmed by a serpent. Acts 28:3-5.
49. The father of Publius healed. Acts 28:8.
50. Many others healed. Acts 28:9.

This partial list gives some of the things that one would have seen, experienced or heard if one had lived and believed during that period covered by the book of Acts. To affirm that the Acts period is the same administration or dispensation as we live under today is to reject the truth as well as the facts of God's Word.

If we would continue our examination into the epistles written **before** Acts 28:28, we would find many things that were true then that are not true now. For example, circumcision is not profitable and the Jew has no advantage (Rom. 3:1-2); the gospel is not to the Jew first (Rom. 1:16); we are not grafted into the good olive tree (Rom. 11:15-24); we were not saved to provoke Israel to jealousy (Rom.11:11); we do not have spiritual gifts differing one from another (Rom. 12:6); we are not partakers of Israel's spiritual things and are not in debt to them (Rom. 15:27); we cannot bless a cup (1 Cor. 10:16); we are not Abraham's children or his seed (Gal. 3:7,29); Jerusalem which is above is not our mother (Gal. 4:2 6); we are neither royal priesthood nor holy nation (1 Peter 2:9).

Some may be shocked at our denial of these things which they have been taught to believe. Our answer is that we know higher truth revealed in Ephesians and Colossians which reverses every state and position mentioned above. This truth, however, belongs to the Secret and is not part of our studies of the prophesied Pentecostal Administration.

The End

THE KINGDOM OF THE HEAVENS

(Continued from Vol. II, No. 2)

Wife and Bride

In the Word of God there is a body of people who are the wife of Jehovah, and there is also a people called the Bride. In the coming Kingdom age the people who are the wife of Jehovah are presented as a restored wife. In the Old Testament, Israel is described as the wife of Jehovah (Isa. 54:6); her maker was her husband (Isa. 54:5); Jehovah said He had been a husband unto them (Jer. 31:32); but Israel became an adulterous wife and was set aside. Jehovah has given His word that Israel will again be restored to her place in His affections, so throughout the Kingdom, Israel will be the restored wife of Jehovah (See Joel 2).

Of course it is evident that this relationship is not the ideal one; nevertheless, it must continue throughout the Kingdom age. At the end of the Kingdom age God will make all things new, and former things will be remembered no more. The unsatisfactory relationship of Israel as a restored wife will be done away with, and she shall stand as a bride ready to be married to Jehovah in a new relationship which has never been marred by sin.

But before the whole nation is ready for this, a part of the nation has already been made new and ready. These are already in the bridal company. During the Kingdom age this bridal company will be the Israel of God in the heavens, and the faint shadow of the virgin bride in the heavens will be the restored wife upon the earth. Those in the heavens have been created new, and they are waiting for the balance of the nation to be created new that the bridal company might be complete. At the end of the Kingdom the whole of that band that made up the restored wife will become part of the bridal company, just as individuals from it were made part of the bride.

If we will see the bride as a company in the heavens, and the restored wife as a company on the earth during the Kingdom; we will at once solve a number of perplexing questions concerning the Wife and the Bride which have puzzled Bible students for many years.

Gathered Together In One

The substance and shadow of the Kingdom age is only for that period. At the end of the millennial age, a great change takes place. There will be then a new administration which is called the administration of the fullness of times (Eph.1:10) in which God will gather together the all things in Christ. These are described as being things which are in the heavens and things which are on the earth. The truth concerning this is called the secret of His will (Eph.1:9) and should not be confused with the secret concerning the one body.

Thus the heavenly Jerusalem descends to earth and seems to swallow up the glorious millennial Jerusalem; the restored wife is lost sight of in a virgin bride ready for marriage; the tabernacle of God is with men, and He dwells with them. All this takes place at the end of the Kingdom in the new heavens and new earth. This, we believe, is the final age, and in it is that administration that fills up time and ends the ages.

So far we have noticed the following:

An earthly country which is a shadow of a better country in the heavens.

A Jerusalem on earth which is a reflection of that Jerusalem which is in the heavens.

A temple on earth which shows forth the glory of the temple of God which is in the heavens.

A priesthood on earth which is a pattern of a more glorious priesthood in the heavens.

The resurrected David reigning as a shepherd King on earth and giving a glimpse of the greater shepherd King who reigns in the heavens.

Earthly Israel, Abraham's sand seed, redeemed and saved, the shadow of Abraham's star seed in the heavens.

Earthly Gentiles, a distinct group in the Kingdom, sharing in Israel's millennial blessings; the counterpart of a band of heavenly Gentiles, sharing in Israel's heavenly blessings.

The restored wife on earth, a faint shadow of the bridal company in the heavens.

Some, however, may ask, "Where do we come in? -- where is the place of the Church which is His body in all of this?" And we answer that we come in on none of this, that we have no place in any of this. Our blessings transcend all of this. Let us look at our place and portion as set forth in Ephesians. In **Eph. 4:10** we read: "**He that descended is the same also that ascended up far above all heavens.**" This is the place where He is seated as Head of the Church which is His body (Eph.1:20); this is where we are seated (Eph. 2:6); this is where our blessings are located (Eph.1:3). This is a sphere where Abraham never had an allotment; it is where we have our allotment in Christ.

We readily admit that the Authorized Version translation of Eph. 4:10 is somewhat weak, although it does express the truth that is in the Greek. It makes no difference how it is translated, it still places us above the heavens. Those who attack our teachings by saying that we base it on mistranslations do not seem to believe Eph. 4:10 in any translation, not even their own. If we drop the word **far** and recognize the genitive case of **thei** (the Greek word for heavens), we still have it that He ascended "up above all that is of the heavens." We do not care to enter into any discussions concerning "how far is up." Sufficient it is that He ascended up above all that is of the heavens. It is in that sphere that we have our blessings, it is there that we are seated with Him.

So beyond the earth and beyond the heavens is our destiny. We have no hope in either shadow or substance. Our hope is above all that is of the heavens. May our affections be centered there.

The End

Note. This study will be followed by one on "Four Future Resurrections." (Vol. II, No. 4). It will be vitally related to the study on "Three Spheres of Future Glory" and "The Kingdom of the Heavens."

THIS DO IN REMEMBRANCE

(Continued from Vol. II, No. 2)

He who studies the Bible for the sole purpose of finding the truth will study it as God gave it, and he will study all that God has given. He who seeks truth concerning that which men call "the Lord's Supper" will begin at the beginning; and the beginning, as far as the New Testament is concerned, is in Matthew, and not in Corinthians. In studying the record given in Matthew we do well if we note what it does not say as well as what it does say. In Matthew we read:

"Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And He said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand; I will keep the passover at thy house with my disciples.-- And the disciples did as Jesus had appointed them; and they made ready the passover.-- Now when the even was come, he sat down with the twelve. And as they did eat, He said, Verily I say unto you, that one of you shall betray me." Matt. 26:17-21.

Following this we have the record of the conversation between our Lord and the disciples concerning the betrayer, after which the record of our Lord's last Passover is resumed.

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat this is my body. And He took the cup, and gave thanks, and gave it to them saying, Drink ye all of it. For this is my blood of the new covenant which is shed for many for the remission of sins." Matt. 26:26-28.

This record in Matthew is very plain. He who reads it and takes God at His word will find that the disciples asked Him concerning the preparation of the Passover, the Lord said He would keep the Passover, the disciples made ready the Passover, they sat down to eat the Passover. As they were eating the Passover, Jesus took the bread of the Passover and gave it a new meaning which was greater and more glorious than the meaning it had possessed before. The bread of the Passover from that moment on represented His body. He also took the Passover cup and gave it a new and greater significance. From then on, it represented His blood of the new covenant. This is the record, and it seems that God made the first record exceedingly simple. There is no room here for any confusion about some new supper being established at the close of the Passover. All that happened that night was definitely a part of the Passover. Nothing new was instituted, nothing old was abolished. This is what we learn from Matthew, and no matter how much more we learn, we will never discover anything to contradict this.

The record in Mark is almost identical with Matthew (See Mark14). The faithful reader will learn again from Mark just what he learned from Matthew. If he has learned these lessons well, he is ready for an advance step when he comes to Luke. In Luke we learn that they were to eat the Passover bread and drink the Passover cup in remembrance of Him. I Corinthians 11 gives some additional truth but does not alter in the least the fact that the event recorded in Matthew 26, Mark 14 and Luke 22 is the Passover.

With these preliminary thoughts before us, let us resume our examinations of **I Cor. 11**. In the twenty-sixth verse we read: **"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come."**

Note that it is in eating "this bread" and drinking "this cup" they would show the Lord's death. They would eat and drink of these once each year when the appointed time came for the observance of the Passover. No longer will these show the haste with which they came out of Egypt or the bitterness of their bondage there. These will now show His death until He come.

In desperation some have twisted this verse into making it say, "Do this till I come"; and then argue that inasmuch as He has not come, we are to continue doing it. But neither our Lord nor Paul said any such thing, and we have no right to put words into their mouths.

We have noticed that those who are always saying, "Do it till I come," are given to speaking in pronouns such as "Do it" or "Do this"; and we have the right to bluntly ask, "Do what"? If the answer is have a service and serve some bread and wine, dignify it by singing a hymn and saying a prayer-we reject the idea as being utterly childish. . There is not one line of Scripture which will support these services which men call "the Lord's Supper," "Communion," "Breaking of Bread," or .. the Sacrament."

The Roman Catholic Mass is a little like something found in the Scriptures. The Protestant "Communion," "Sacrament" or "Lord's Supper" is a little more like something found in the Scriptures. Inasmuch as neither of these are really found in the Scriptures, the Protestant "Lord's Supper" -is just as unscriptural as the Roman Mass.

Guilty of the Body and Blood

Our next verse will prove that "this bread" and "this cup" cannot mean the breads and cups used at man-made services today. **"Wherefore whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." 1 Cor. 11:27-29.**

This passage opens with "whosoever." There are to be no exceptions to this stringent rule. Its effect was manifest in Corinth.

"For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11:30.

If that which was true in Corinth was true today, there would be such an increase in funerals that the undertakers could not take care of the work of burying the dead. At man's table anyone can and does partake without any risk of incurring judgment. To point to certain dire things which have happened to certain people does not fit in with the word "whosoever."

That the feasts were observed throughout the Acts period is evident from Acts 18:21 and Acts 20:16. At the close of the Acts period God ushered in an administration which was not the subject of prophecy, for it was a secret hid in God. In the present administration of the grace of God, Passover has no place.

(Continued, Vol. II, No. 4)

ANSWERS TO CORRESPONDENTS

H. A. K.-ENGLAND. The teaching presented each week to my classes is just the same as I present in the magazine. In fact, everything that appears in the pages of THE WORD OF TRUTH has first been declared to the three groups to whom I minister. I do not have a popular gospel to be presented at public services. The work in Grand Rapids, Evanston all Rockford is not the result of soft-pedaling the truth, but it is built upon a full proclamation of all that I believe to be the truth. I spare the feelings of no one, have no respect for what men call orthodoxy and express utter contempt for traditions when they touch the truth. Yet, I speak the truth in love. Those who stand behind me do not demand that I be successful, but they do pray that I will be kept faithful.

B. F.-ILLINOIS. I feel sorry for you. You have confused yourself hopelessly, and you permit everyone to add to this confusion. I do not teach that certain books are "for us," and certain books are "not for us." I do not believe that any book in the Bible is "Jewish." Why do you seek to learn what I believe from my enemies?

A. T. C.-WISCONSIN. You accuse me of taking certain parts of the Word and leaving others. Do you take it all? Have you made a serious attempt to obey Gen. 17:10, Exodus 23:14, Matt. 5:42, Luke 12:32-33, 1 Cor. 7:27, 1 Cor. 14:39. Now be honest. Write again and tell me if you are obeying these Scriptures. Why accuse me of taking some things and leaving others? Your accusation is true in a sense; yet, I am guided by a divine rule of "rightly dividing" which requires me to take all that is for me, does not permit me to take what is not for me; nothing is left to my taste or choice in the matter.

T. D. I.-ILLINOIS. In a few months I will present in these pages a definition of "the kingdom of God." It will appear in connection with the articles on "The Kingdom of the Heavens." It will be a radical departure from most definitions presented today; but it will, I believe, stand the test of all Scripture.

B. W. D.-ILLINOIS. You must keep in mind that the brother to whom you refer is "running a church." And he seems to be making a success of it. His appeal is popular, and he is offering many things to attract as many people. He has something spiritual to appeal to the spiritual; he has a little truth for the truth seeker, many of whom are waiting in vain for him to go on in the truth; he has a musical program which attracts many; he has a little religion for the religious and a social program for those who love good fellowship and good times. He does not have too much of any one of these things. He does not specialize in the truth, for the whole truth would be offensive to many and relished by just a few. He is expected to be successful and popular, and if he should fail, I think his church would consider his usefulness to them to be at an end. At times he has tried to declare portions of the truth but has backed down as he saw the consequences it would bring. There are many more just like him. I do not judge him as he is not my servant, but I do state the truth concerning him. His hesitation: to take a definite stand for the truth after playing around with it, is not based upon an honest doubt concerning it as he would have us to think. Let us continue to love and pray for all such as him. May God lead men who have seen the truth to proclaim it and take all the consequences that come from such a course.

NOTES ON 1 CORINTHIANS

(Continued from Vol. II, No. 2)

Chapter 7

This chapter is one of great importance. It has given and continues to give great difficulty to students of the Word. All one needs to do is read it and at once one will discover its many problems and difficulties. Few writers have written on it, few sermons have been preached on it, few texts are selected from this chapter. Yet this chapter is an important key to the character of the Pentecostal Administration, and the difficulties are really sign-posts which point to the truth. Once the character of the Pentecostal period is recognized, this chapter will present no great difficulties. Those who say that Corinthians is "the charter of the church" and yet live in flagrant violation of the teachings of this chapter are certainly workmen that need to be ashamed.

7:1. They had written to him asking questions about certain things. One of these questions concerned marriage and man's relationship to woman. He answers their question by saying that the ideal is that a man should not touch a woman. He is referring to marriage, and the marriage relationship. What he said is plain, and what he meant is evident. Yet if this is the order for today, if Corinthians is "the charter of the church," then the Homan priests are much nearer the ideal than we.

But why did Paul say this? Inasmuch as he repeats this, in other words, in the eighth, twenty-sixth and twenty-ninth verses; we will wait until the whole matter is before us before we attempt to give the answer,

7:2. Having set forth the ideal for that time, he then suggested that because there was so much fornication every man should have his own wife. On the surface this seems to be a very poor reason for marriage, but there is more here than appears on the surface. It has been affirmed often that Paul's advice not to marry was because of the excessive fornication that existed in Corinth. But this is not true, for it was because of fornication that he told them to marry. If it had not been because of fornication, he would have held them to the ideal expressed in the first verse.

7:3-5. He now regulates the life of those married. A man is to pay his wife her due, and a wife to do likewise. The husband had rights, and the wife had rights. They were not to refuse one another, unless it was by mutual consent so that they might devote their time to prayer.

7:6. What he said in verses. two to five was by concession, and not of commandment. It was a concession he made because of moral conditions in Corinth. He would remind them again that the ideal was that a man should not touch a woman.

7:7. He would that all men were like him. Paul was either unmarried or a widower. Yet he realizes that each man has a proper place.

7:8-9. He now becomes very definite and tells the unmarried, and the women who are widows, that it is well for them to maintain that state. If, however, they cannot maintain self-control, he modifies his advice and tells them to marry. Again we say this seems to be a poor reason for taking a wife. It should be noted that Paul's advice not to marry is so strong that he only permits marriage for two reasons-because of fornication and lack of self control.

7:10-11. Because of the chance that some who were married might force his words too far and decide to separate from wife or husband, he sets a guard against this. He commands the married--let not the wife depart from the husband. He strengthens this by saying that this is really not his command but the Lord's. If it should be that she has already left him she is to remain unmarried or be reconciled to her husband.

7:12-13. To the rest the inspired apostle speaks, for the Lord gave no word such as this. He does not disclaim inspiration. Very few of Paul's words are repetitions of what the Lord said while He was on earth.

If a believing brother had a wife who was an unbeliever, he was not to send her away, if she was willing to live with him. The same instructions were given to the believing sister who had an unbelieving husband.

7:14-16. Under the Covenants the household was always in view, especially so in connection with the earthly calling. See Acts 16:31. The truth expressed in these passages belongs to the Pentecostal Administration, and it does not apply nor will it fit in the present administration. Now everything is intensely individual. The salvation spoken of in verse sixteen probably refers to the deliverance in the Great Tribulation which had not then been postponed and was virtually upon these people.

(Continued, Vol. II, No. 4)

THE EDITOR TO HIS FRIENDS

****We are ready to again send out sample copies of THE WORD OF TRUTH. Send us the names of any that you think might be interested. Send complete addresses as no directory service is given on this class of mail. We enclose a return postal card with each copy sent out which makes it simple for those who receive them to send in their request.

****Our associate, Mr. Howard White, has proven to be a willing and capable helper, and we have been able to catch up on some work. Certain projects have demanded much time during the past two months. We have worked right through the summer without rest or vacations and have maintained all classes and services. We have not yet been able to make up any time on the magazine. This issue will be placed in the mail on September 20, which means we are fifty days late.

****Please notify us when you change your address. It does not help us if you give your change of address to the post-office. They will not forward fourth class mail. Such mail is returned to the sender. This means that it costs us one cent to send it out, one and one-half cents to get it back, plus the cost of the mailing envelope. Then after such handling the magazine is in such shape that we must throw them away. This happens to about fifty copies each month causing us an additional burden of work and expense.

End Vol. II, No. 3