

# THE WORD OF TRUTH

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## Vol. II, NO. 6

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## *FOUR FUTURE RESURRECTIONS*

(Continued from Vol. II, No. 5)

We believe we have established from the Word of God that there is a resurrection to take place in the last day of this present evil age. This will be the day before the Kingdom age of righteousness begins. We are now ready to discover from the Word the subjects of this resurrection and the lot and destiny of those raised at that time.

A true hope is based upon some promise of God. When God promises, those He speaks to can hope in that promise. In Genesis 12 God called Abraham and promised a certain land to Abraham and his seed. In Genesis 13:15 this land was promised to Abraham and to his seed forever, or for the age. In Genesis 17:8 God promised to give unto Abraham and to His seed after him all the land of Canaan for an everlasting (age-abiding possession). These promises were to Abraham and his seed after him—not to some remote portion of his seed who would live thousands of years later. These promises were their hope; they had no other hope. They did not hope "to die and go to heaven," but they devotedly hoped that after death they should, in resurrection, inherit the land. And inasmuch as God told Abraham that his seed should be a stranger in a land not theirs for four hundred years, it was utterly impossible for any of his seed to expect to realize this promise of the land except in resurrection.

These promises cannot be broken, and so far they have never been fulfilled. They cannot be spiritualized, for they are literal. All born of Abrahamic descent through Isaac were born with a claim on this promise. They were born in the covenant. If they met the conditions of the covenant, if they lived in it, if they died in it; they would receive the complete fulfillment in resurrection. Their hope was an earthly hope. It was the same hope held out by the Lord Jesus when He said, "Blessed are the meek, for they shall inherit the earth."

Many of Abraham's descendants met all the conditions of the covenant. They lived and died in that hope. They will come out of their graves and take their place on the redeemed and restored millennial earth. This is clearly set forth in the thirty-seventh chapter of Ezekiel.

In verses one to eleven Ezekiel saw the vision of the valley full of dry bones. Like all visions, this is highly figurative. Many interpretations and applications have been wrested from this chapter, but there is the God given interpretation or explanation. This explanation, like all of God's explanations, is literal. We do not need to interpret God's interpretations or to explain His explanations.

**"Then He said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the lord, when I have opened your graves, O my people, and brought you up out of your graves. And I shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. 37:11-14.**

We are familiar with the interpretations which make this part figurative and part literal so that "graves" means nations, but "land of Israel" means land of Israel, etc. This resurrection is supposed to be a national resurrection of Israelites living in the far distant centuries, but such theories will not stand the test of close examination.

Ezekiel prophesied to men living 2500 years ago. These are now dead, so if this promise is fulfilled to the ones to whom it was given, they will have to be taken from their graves.

Those to whom Ezekiel prophesied were discouraged. They said their hope was lost; it seemed it could not ever be realized; it was too far away; they felt they were cut off from their portion. But God tells them that even though the promise made to Abraham's seed could not be realized in their lifetime, yet it would be realized in resurrection. God would take them out of their graves and bring them into the land of Israel. This was the hope that fired the heart of every true Israelite. They had no other hope.

This resurrection is mentioned in **Daniel 12:2 "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."**

We have mentioned before that later revelation divides these two resurrections by a period of one thousand years.

The Lord spoke of this resurrection in **Luke 14:14. "And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."**

He referred to this resurrection again in **John 5:28-29**. "**Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation.**"

We believe that on the basis of this passage, we are safe in saying that there are two great resurrections in the Word of God. One is unto life, and the other is unto condemnation. But from the resurrection unto life there are two distinct out-resurrections of two distinct groups. This makes four resurrections in all.

It seems evident, therefore, that the resurrection which takes place on the last day is unto participation in the blessings of the earthly kingdom. There will be in the Kingdom those who lived, died and rose again; and those who enter it who never taste death. Those who enter it by resurrection will come out of their graves with bodies suited to an earthly existence. This fact will be examined in full in a later article.

**(Continued, Vol. II, No. 8)**

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## ***WHAT IS THE MYSTERY?***

**(Continued from Vol. II, No. 5)**

The mystery or secret is defined in Eph.3:6. In this passage there are three exceedingly important words. These are translated in the Authorized Version "fellowheirs," "same body" and "partakers." In the Greek these three words have the same prefix, but there is nothing in the A. V. to indicate this. The very heart of the secret is contained in these three words, so a correct translation is essential. These words are SUNKLERONOMA, SUNSOMA and SUNMETOCHA (Sinai Manuscript). In the Rotherham version we have the following excellent translation.

**"That they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Jesus by means of the glad message--Of which I was made a minister according to the free-gift of the favor of God which was given unto me according to the energy of His power." Eph. 3:6.7.**

This verse answers the question- "What is the Secret." It has to do with things unrevealed and unheard of in the Old Testament. There it was no secret that the Gentiles were to be visited with salvation, it was no secret. that they were to be blessed with and through Israel--but it was a secret that certain from among the Gentiles were to enter into an inheritance (allotment) which they were to enjoy jointly with certain from Israel, it was a secret that there was to be a: Body in which these Gentiles would stand absolutely equal with those from Israel, and that the Gentiles were to be joint partakers of the promise in Christ by the gospel. These were things not revealed and not prophesied in the Old Testament. These things made up a great secret that was hid in God.

In fact, these truths were unknown in the Galatian and Roman epistles. The position or calling, set forth in these epistles, of the believing Jews and Gentiles of that period, is not the same as the position revealed in the book of Ephesians. In the Roman epistle we find the gospel of our salvation, but the position of the Church which is His body is not found there. Our position is revealed in the Ephesian epistle.

Those who become familiar with the Roman and Ephesian epistles soon see this difference, but in their desire to maintain their theories that both epistles are addressed to the same calling they spend their time trying to reconcile the differences, or else denying the differences and laboring to prove that they are the same.

To this writer "grafted into the good olive tree" can never be the same as being a member of "the Church which is His body." Partakers of Israel's spiritual things can never be the same as blessed with all spiritual blessings in the above heavens in Christ. We will never attempt to reconcile these diverse truths, neither will we labor to prove they mean the same, and by so doing destroy the meaning of both.

Failure to recognize the distinction between the calling or position of believers as revealed in Romans and the calling or position as revealed in Ephesians will mean that much truth in Ephesians can never be accepted or emphasized for fear it will contradict something in Romans. We do not hesitate to say that if certain truths in Romans are held to be truth concerning the present out-calling or Body, then certain teachings from Ephesians cannot be held. If in turn we accept certain truths from Ephesians we are forced to apply certain things in Romans to other callings.

The foregoing statement will seem so radical to some that they may repudiate it without due consideration. However, those who have entered into the joys of a rightly divided Word and who appreciate the twin truths of salvation and calling-such will be glad to consider the matter in full.

We have nothing to lose and much to gain by recognizing that while no new plan of salvation is revealed in Ephesians, yet a new position or calling is revealed that is higher and more glorious than the one revealed in the Roman and Galatian epistle.

We will now examine the three great truths set forth in Eph. 3:6. These we will discover are in contrast to certain truths in Romans.

### **Joint Heirs**

The word inheritance is, to most minds, so suggestive of something that is received when someone dies that it will be best to think of the actual meaning of the Greek word which is **allotment**. In this verse we find an allotment referred to in which certain from among the Gentiles are joint allottees with certain from among Israel.

In Genesis we discover that Adam had a great and glorious allotment but this was lost in the fall. From the fall to the call of Abraham no man could say that anything was his own. When God called Abraham He allotted to him and his seed after him certain privileges and blessings. In Genesis this seemed to concern only the earthly sphere, but Hebrews reveals that the heavens are also part of the Abrahamic spheres of blessing. The heavens and the earth are the spheres of blessing for Abraham's star seed and sand seed. These blessings were promised to Abraham, and the promise was confirmed. It can never be disannulled or added to. In these promises the Gentiles were included to the extent that they would be blessed through and with Abraham. In other words, they would come in as guests, they could feed themselves at Abraham's table and enjoy with Abraham all that God had allotted to him. They could not come in as joint allottees or joint participants in the allotment. This would have violated the covenant. This covenant was confirmed by an oath and cannot be altered. In it God stipulated that the blessing belong to Abraham and his seed, that they come to them first, and that the Gentiles are to be blessed through and with them. These were not to be joint-blessings for they were given to Abraham and his seed. In order for the Gentiles to be blessed jointly in Abrahamic blessings, it would be necessary for God to take these blessings from Abraham and his seed and then bestow them on Israel and the Gentiles jointly. This God will not do for it would break His Word.

If, therefore, according to Ephesians 3:6, certain from among the Gentiles are enjoying an allotment jointly with certain ones from Israel, it cannot concern anything which God has given or allotted to Abraham. It must be something which no one has promise or title to, something upon which no one has any prior claim. And that is just what it is. This allotment in Eph. 3:6 concerns blessings which are above the earth and above all that is of the heavens. Before God called Abraham-even before the foundation (overthrow) of the world, He chose the members of the Church which is His body and allotted to them certain blessings in super-heavenly spheres. These blessings could not be given to Abraham and his seed for they were already allotted to a unique calling, the formation of which was a secret hid in God.

In the Acts period, from Cornelius to Paul's arrival in Rome, God was visiting the Gentiles to take out from among them a people for His name. This was a group of "prophesied provokers," and while their salvation was by transcendent grace, yet their position was wholly in accord with the Old Testament statements concerning Gentile blessing. They were grafted into the good olive tree-a position which had been lost by certain in Israel (Romans 11:17-24); they partook of the root and fatness of the olive tree (Rom. 11:17); they were rejoicing with Israel, His people (Rom. 15:10); they were partakers of Israel's spiritual things and, in debt to Israel because of this (Rom. 15:27); they were blessed with faithful Abraham (Gal. 3:9); they were heirs according to the promise God made to Abraham (Gal. 3:29).

Of course there are those who will attempt to contradict all this by pointing to the fact that the believers of the Acts period were joint heirs with Christ (Rom. 8:17). But such tactics serve only to prove that those who advance this argument have no appreciation of Rom. 8:17 or Eph. 3:6. These passages do not deal with the same subjects.

The position or calling set forth in Romans and Galatians is not the exalted position set forth in Ephesians. In Ephesians we have the unique character, calling and blessing of the Church which is His body. May we seek the full knowledge of this and then walk in the light of it.

Out of humanity, the nations that came from Adam, God is now taking out a people to make a new man, even the Church which is His body. In this there is neither Jew nor Gentile.

### **The Joint Body**

The Church of God of the Acts period was a body. This cannot be denied. The believing Jews and Gentiles of that period were one body for all had been baptized in one Spirit (1 Cor. 12:13). They were also one body because they partook of one bread (1 Cor. 10:17). In that body the Gentiles were subordinate to the Jews for the Jews had the advantage (Rom. 3:1-2). The members had gifts differing one from another (Rom. 12, 1 Cor. 12). This body, therefore, was not a joint body. Neither was Christ the Head of that body. To them he bore many relationships, but the exalted position and relationship of the Head is reserved for the joint body revealed in Ephesians. There are many "bodies" in the Scriptures but nowhere else but in Ephesians do we read of a joint body. This is exclusively the character of the church of the dispensation of the secret.

### **Joint Partakers**

In reading Ephesians 3:6 we must not pause at the end of the verse, but should read straight into verse 7. It is not just the gospel but "the gospel whereof I (Paul) was made a minister," Of this gospel the Gentiles now become joint partakers. This is the gospel set forth in the book of Romans. It was the power of God unto salvation, but even when Romans was written it was to the Jew first. If I am joint partaker with another of a certain thing it is utterly impossible for it to be to him first. It is, therefore, impossible to hold to the truth of "to the Jew first" of Romans 1:16 and also hold to the truth of Ephesians 3:6, that the Gentiles are joint partakers of the gospel which Paul ministered. Not for one moment can a believer, instructed in Ephesian truth, hold that the gospel is now to the Jew first. The truth of Romans 1:16 has been set aside for the present dispensation by the higher truth of Ephesians 3:5. Only one of these can be true at one time.

Thus we see that the secret is the revelation of a joint allotment, a joint body and the joint partakership of certain Gentiles with certain Israelites. It is the revelation that pertains to the Church which is His body. This revelation is entirely new. Nothing, in any shape or form, was known of this Church in former Scriptures. It was not promised, prophesied or typified. All the truth that concerns it is absolutely unique. Never before was it even hinted that certain believing Jews and Gentiles should be formed into a body in a fellowship of absolute equality.

**THE END**

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# ***THE KINGDOM OF GOD***

**(Continued from Vol. II, No. 5)**

A correspondent has written insisting that the kingdom of God must be universal. He submits the following well worded definition which he says is not original with him.

"The Kingdom of God is the all-embracing rule of God the Father over every being, angelic or human, subject to the will and Word of God; in every time, place and sphere. This embraces the past, present and future and includes the Kingdom of Heaven as well as the Church of God."

This is the commonly accepted definition of the kingdom of God. If the student will examine the seventy-two references to the kingdom of God, he will not discover one that will support the definition given above. If every passage is analyzed and a synthesis made of the findings, the result will not yield this definition.

We accepted this definition for years, but it had to be abandoned when every reference was examined. It is our desire that all who love the truth will reopen this subject for research and study.

Those who have read our articles on "The Kingdom of the Heavens" will remember the statements made there. We set forth that the phrase "the kingdom of the heavens" refers to one thing only, yet it sets before us two things-"the kingdom" which will be on earth, and "the heavens" which will rule over the earth. The kingdom of the heavens will be one thousand years in duration; and when it is established, every feature of that glorious millennial period will be the shadow or counterpart of something that is in the heavens. In the heavens will be the substance and on earth will be the shadow. An earthly country which is the shadow of a better country in the heavens; a Jerusalem on earth which is the reflection of that Jerusalem which is in the heavens. A temple on earth which shows forth the glory of a heavenly temple. A priesthood on earth, the pattern of a more glorious priesthood in the heavens. The resurrected David reigning as a shepherd king on the earth, a picture 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 Abraham's heavenly blessings. The restored wife on earth, a faint shadow of the bride in the heavens.

It is our conviction that the Kingdom of God is composed of these two spheres, the heavens and the earth. We do not hold that the heavens and the earth as now constituted make up the kingdom of God. We do hold that in the day when the heavens are purged and the earth is restored, when God's will is done in the heavens and on the earth, then these two spheres will constitute the kingdom of God. This may be set forth in the following manner.

**THE KINGDOM OF GOD = THE HEAVENS +THE KINGDOM OF THE HEAVENS**

The reader will note that this does not include the sphere which is above all that is of the heavens (Eph. 4:10). It has to do only with those spheres of creation spoken of in Genesis 1:1, namely, "the heavens and the earth."

In Revelation 12:9 we read that Satan and his angels are cast out of heaven. When this event happens a loud voice will proclaim- "Now is come. . . the kingdom of our God." It is just here that the seat of rule, the heavens, are purged and made ready. This is the kingdom of God. This is immediately enlarged and the heavens take rule over the earth. This will bring in the kingdom of God in all its fullness. Yet, over and above all of this is the "heavens of the heavens," the sphere of the Church which is His body.

Having presented our definition of the kingdom of God, having presented a concordance to every occurrence of the term, we now leave it to our readers to test this definition by every passage in the Word of God. We believe this definition will stand the test of all Scripture.

#### **THE END**

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## ***NOTES ON 1 CORINTHIANS***

*(Continued from Vol. II, No. 5)*

8:1. In Corinth, the question of eating or abstaining from that which had been offered in sacrifice to idols was a pertinent one. This question had been submitted to the Apostle Paul. We, today, are not perplexed with the problem of eating things sacrificed unto idols, but the principle handed down in this chapter abides; and Paul's instructions to them will be helpful in solving some present day problems.

It appears there were two groups. One was advanced in knowledge and knew that an idol was nothing. These may have been converted Jews. Another group, steeped in idolatry from childhood, lacked full knowledge and felt that an idol was something, and that it affected the meat offered before it. They would not eat of it fearing defilement. With them it was a case of going back to the things they had been saved from. Those who possessed full knowledge knew that an idol was nothing, and that it did not affect the meat, so they ate without hesitation or fear. The situation became serious because those who possessed knowledge lacked love and had no consideration for their weaker brethren. Those with advanced knowledge knew that meat offered to idols and meat not so offered was identical. Before God they could freely eat, but they should not have done this before the weaker believers.

Their knowledge was a loveless one, and it generated pride. "We know that we all have knowledge" is held by some to be a quotation from the letter received from Corinth. This seems reasonable.

Knowledge without love tends to make people conceited. Salvation, zeal and ability without love will tend in the same direction. It seems unthinkable that this verse should ever be used to urge believers to remain ignorant, but it has been so used many times.

8:2-3. Much that is discovered in the Word of God is in direct conflict with that which we already believe. The aim of most ministers is to keep their hearers believing what they already hold to be the truth. True Bible study is sure to alter many beliefs, so some ministers actually warn the people of the danger of Bible study. Much truth is lost because we will not surrender what we think we know in order to receive God's Word. We must ever remember that we know nothing yet as we ought to know it.

8:4-5. After these words of admonition he again takes up the question of eating things which had been offered to idols. His reasoning is as follows. We are fully aware that an idol is nothing and that there is no God but one. For if so-called gods do exist either in heaven or in earth; and in fact there are lords many and gods many; yet to us there is but one God, the Father, who is the source of all things and for whose service we exist; and one Lord Jesus Christ, through whom we and all things exist.

8:6. From these words we learn that God is the source of all things and that Christ is the channel of all things. We also learn that the word "god" is used in the Scripture in a somewhat wider sense than the way we customarily use it. We hesitate to apply this term to any but the Father, the Son or the Spirit; but the Scriptures apply it to others beside these three. See John 10:34-35, Psalm 82:6.

8:7. Continuing, Paul states that all believers do not have this advanced knowledge. They feel that an idol is something, even another God. They cannot regard it as a piece of wood or stone. Thus, when they eat meat which has been offered in sacrifice before idols, they cannot disassociate it from the idol, and they eat it as such. Their knowledge being immature, and their consciences being weak, they felt a deep sense of sin. They were not convicted by God, but they were convicted by their own consciences.

Conscience acts according to knowledge; therefore, unless our knowledge of right and wrong, good and bad comes from the Word of God, it is not safe to follow our consciences.

8:8-11. Neither eating nor abstinence could be used to test a man's standing before God. If they ate, it made them no better; if they did not eat, it made them no worse. They had absolute liberty in this matter, and Paul did not desire to place them under some man made "touch not, taste not, handle not" regulation. But they are warned to exercise care lest this liberty should prove a hindrance to weak believers. For if any weak believer saw a man who had knowledge eating at a table in an idols temple, his conscience might lead him to do the same. And when such a brother did so, he would feel that such food was hallowed above food not so sacrificed. Thus the knowledge and liberty of the strong became the ruin of the weak brother for whom Christ died.

8:12-13. In sinning against these weak brethren, they sinned against Christ. In view of this, Paul declares that if what he eats causes his brother to stumble, he will not eat meat for the age.

Some may feel that Paul's attitude in this matter was not wise. They may feel that he was yielding his liberties so as to satisfy some ignorant believers, but we feel that his mind in this case was the mind of Christ.

(Continued, Vol. II, No. 7)

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## *AN ANSWER TO A CRITIC*

My dear brother:

Your letter is characteristic of many which I have received from brethern who are in the work of the ministry. These reveal an attitude toward the Word and the study of the Word which I believe is not in accord with the mind of Christ.

You say you have noticed that I have changed my views several times on certain Bible doctrines. This charge is true. I am a student of the Word; and the Word teaches, corrects, reproves and instructs me; therefore, I must change. I am not among those who have reached finality of truth; I have not reached perfection, neither do I pose as having nothing more to learn. My search for truth is just beginning; it is all ahead and not behind, and if I discover truth, I will change accordingly. Denominationalists may approve of that spirit set forth in the Negro spiritual- "I was Baptist born; I was Baptist bred; and when I am gone, there will be a Baptist dead"-but I am not committed to any such unchanging course.

You accuse me of devoting my time to "quarreling." This is not true; for in spite of my many faults, I am not quarrelsome. Those who differ with me can go their way and I will go mine. I laugh at my detractors, but I never quarrel with them. Did I quarrel with you the day you visited my conference in Evanston?

You ask, "What difference does it make if there are two, four, or twenty resurrections to the child of God who knows he has been redeemed by the blood, etc." I grant you that there are many believers who are satisfied to remain in total ignorance of the resurrections, but there are many who do not believe that "ignorance is bliss" and will not be satisfied short of knowing all that the Bible reveals. Do you realize the great amount of truth that was uncovered when men of God discovered that there was no such thing as a single general resurrection?

Do you know that if there is only one resurrection that the post-millennialists are right and if there are two resurrections that the pre-millennialists are right? It may make no difference to you whether there are two, four or twenty resurrections; but to a multitude of Bible loving believers it makes a big difference. What do you give your people when you preach or teach on the resurrections?

Yes, I do intend, time and time again, to make myself fearfully ridiculous, and to challenge what you call the "scholarship of the ages" concerning everything that is contrary to the Word. Do you know of any doctrine that cannot be supported by pointing to scholars who hold it? Many scholars past and present (real men of God) are not pre-millennial. What are we to do when the scholars disagree?

Scholars do not have the final word, neither does final truth rest in their findings. They are not right, I am not right, you are not right; but the Word of God is right, and to it I will ever turn the minds of the people to whom I minister. I do not set myself up as a leader to follow. When I quit playing "follow the leader," it was not for the purpose of beginning another such game in my own back yard.

You do not obey 1 Cor. 11:24-26. That which you do once each month is not what is recorded in that portion. Can you hold up your tray of individual cups and plate of bread and say: "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." Can you do this and prove its truth by results such as set forth in 1 Cor. 11:30?

My time and energy are devoted to preaching Christ. I bring in all that concerns Him; therefore, the whole Bible is dealt with, for He is the theme of the Book. Yes, I even bring in the things you call "side issues." You hold that nothing is important unless it has to do with salvation. I suppose you feel that God made a mistake in mentioning such things as "the Mystery." You tell me to remember that Paul said that he was determined not to know anything among the Corinthians save Jesus Christ and Him crucified. I shall ever remember this, and I will also remember why he said that. He could not speak unto them as spiritual, for they were carnals, even babes in Christ. He fed them with milk and not with meat, for they were not able to bear it. See 1 Cor. 3:1-2. I desire that you shall know that 1 Cor. 2:2 is not my ministry. I preach Christ crucified for our sins, Christ risen for our justification, Christ ascended and seated as the Head of the body, Christ coming again as Israel's King.

You rebuke me for my reply to B. W. D. You ask, who set me up as a judge? You inquire how I know that many Christians are hoping for salvation because they have been dipped in water and partake of the elements at stated periods.

This is a matter of common knowledge among all who have contacted men concerning salvation. In my experience I have dealt with thousands, and by their own testimonies I have found that the majority of professing Christians are depending upon ordinances for their salvation. I do not judge them, but I must accept their own testimonies. I have been amazed during the past eighteen months by the number of letters I have received from people who believe that to be baptized is to be saved. That is how I know they have not complied with Romans 10:9-10. I am surprised that you have not discovered that the multitudes are depending on religious works for their salvation.

Finally, I feel that you owe me an apology for the following statement. "Do you mean to infer that the only ones that are to be saved are those who set aside every

authority and accept one Otis Q. Sellers?" Have I ever said anything that would cause you to think this? Your statement is unkind and unfair.

I intend to pray for you that you will study His Word more and more, and be satisfied with nothing but the full and exact knowledge of every subject mentioned in the Books of Books.

Sincerely yours and His,  
Otis Q. Sellers

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## ***ANSWERS TO CORRESPONDENTS***

**C.H.W.-CALIFORNIA.** In Luke 2:25-26 there is a good example of the distinction between the power of the Spirit and the Spirit himself. In verse 25 it is PNEUMA HAGION while in verse 26 it is TOU PNEUMA TOU HAGION. The power of the Spirit was upon Simeon, but it was revealed to him by the Spirit Himself that he should not die until he should see the Lord's Christ. This same distinction is found in Acts 2:4. They were filled with the power of the Spirit and they began to speak with other tongues as the Spirit Himself gave them utterance. Thus the Giver and His gifts are separated.

**D.W.J.-MICHIGAN.** My ministry must ever be in accord with the truth that I know. I refuse to imitate the ministry of those who care little for the truth of the Secret.

**D.J.E.-WISCONSIN.** In dealing with the matter of gifts I am about ready to give up trying to make myself understood. What men call a gift and what the Scriptures speak of as gifts are not the same. Every man who has natural ability is supposed to have a gift, but this is not what a gift signified in Scripture. D. L. Moody had great natural ability. In secular work he was making \$100.00 each week as a shoe salesman. \$100.00 per week in those times would probably be equal to at least six or seven hundred dollars per week today. You will admit that any man who has the ability to make \$600.00 per week, has ability that very few possess. When he turned this ability to the Lord's work it produced in spiritual results just as it had in material results. Of course this ability was a gift, but that is not the meaning of a gift in Scripture. A fast and convincing speaker is supposed to have the gifts of an evangelist, but if he really had the gift he would not need to talk so fast and convincing. He could talk like Paul did when he went before the Corinthians in weakness, fear and trembling; and he would produce real results far exceeding the superficial results that come from his high pressure methods. I have no gift of teaching. Your compliment is appreciated, but it is not true. All I have to give as a teacher has come to me as the result of painstaking labor. It is not a gift for I labor to get it, and then labor twice as hard to make it plain to those I teach. A gifted teacher would not need to do this. Of course there are men who claim they "open their mouths and the Lord fills it," but to me they are egotists who desire to make out that their words are the Words of God.

**E.R.-ILLINOIS.** The Greek word for **assembly** in **James 2:2** is **SUNAGOGEN**. This word appears in the New Testament 57 times. It is translated **assembly, once; congregation, once;** and **synagogue, fifty-five times. It means synagogue.** I suppose that the translators did not know what to do with this word when they found it in James, so they just ignored the fact that they had already translated it synagogue fifty-five. times, and made it assembly.

**W.E.D.-PENNSYLVANIA.** The Levites were never essential to the Passover. 1 Chronicles 30 proves the exact opposite. Read the entire chapter, and do not stop at the third verse. Note carefully what is said in verses 15 to 17.

**M.R.S.-ENGLAND.** You are right. Job. 15:15 is the words of Eliphaz. The only way we can discover as to whether he spoke the truth is by comparing it with other Scriptures. When this is done you will discover that he did speak the truth when he said "the heavens are not clean in his sight." Rom. 8:22 says that "the whole creation groaneth and travaileth in pain together until now." Gen. 1:1 gives us the extent of the creation. The heavens cannot be excluded from Rom. 8:22. In Rev. 12:8 we read of Satan and his angels, "neither was their place found any more in heaven." This casting out of Satan takes place in the great tribulation, so the heavens will not be clean until that time. I believe that Eliphaz spoke the truth.,

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