

# THE WORD OF TRUTH

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## *THE UNITY OF THE SPIRIT*

There have been two distinct administrations (dispensations) since the Cross of Christ. Believers today are not living under the same administration as the believers who lived during that thirty-three year period covered by the book of Acts. For the purpose of designation, that administration which was in effect during the Acts period is called the Pentecostal Administration, and the period in which we now live is called the Administration of the Secret (mystery). The Pentecostal Administration began on the day of Pentecost and continued for about thirty three years, ending with the divine pronouncement of Acts 28:28, "that the salvation of God is sent to the Gentiles." The Administration of the Secret began with that pronouncement, as far as the historical beginning is concerned, and will continue until God has completed His present purpose of calling out the Church which is His body. An exact understanding of what God is now doing will give light on many passages of Scripture. God is not today visiting the Gentiles to take a people out of them, He is not trying to save the world, He is not calling out an elect remnant of Israelites, He is not putting Gentile grafts into Israel's good olive tree, He is not trying to provoke Israel to jealousy. God is saving and calling the members of the Church which is His body. This is His purpose in the present Secret administration. May we seek to labor with Him according to His will.

Every administration has certain unique characteristics which are not found in other administrations. These unique characteristics come from the unique truths that are in effect during that period. The distinctive features of God's administration from Sinai to Calvary came from the fact that the law was operating. The Kingdom Administration will be unique because of certain truths which will then be in force.

The constitution of the Pentecostal Administration is found in Mark 16:15-18. The truth of this passage dominated the entire period covered by the book of Acts. It is the force of this passage that gave the Acts period its peculiar character a character that is not found and cannot be duplicated in the present administration.

**"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:15-18.**

Every word of this passage was fulfilled literally in the Acts period. This gave to that period a peculiar character; a character so distinct that there is no excuse for not recognizing that after Acts 28:28 God revealed some new method of dealing with His people, Those who insist that there is no difference between God's work and dealings in the Acts period, and His work and dealings in the present administration are willfully blind to the facts of God's Word in view of present conditions.

We are now living in a unique period, under a unique administration, during which God is doing a unique work which was not the subject of prophecy or previous revelation. The unique character of the present Administration of the Secret is little recognized and with many is completely ignored. The pure truth of the Secret is continually being diluted with truth belonging distinctly to other administrations.

The writer does not hold that this administration is unique from other administrations in every detail, but he does hold that it is unique in certain important things which God intended should give it its unique character. Three of these great characteristics were set forth in the last issue. Never before has God's out-calling been a joint-body. Israel was not a joint-body. Rulership was vested in Judah, service of God in Levi, and the priesthood in Aaron's family. The Church of God of the Acts period was not a joint-body for the Jews which believed had the advantage. Never before had Gentiles partaken of a joint-inheritance. They were not joint partakers of the gospel which was to the Jew first. Not one of these three great facts were true before Acts 28:28. Not one of them was true when Romans was written. But they are true now, and if these three great truths were recognized and practiced by believers, it would produce a revolution in Christian walk and service.

However, unless "peradventure God will give them repentance to the acknowledging of the truth," we have little hope of seeing the truth of the joint-body recognized and practiced by those who make a distinction between clergy and laity, by those who believe they possess the right to do things for God which "unordained" believers cannot do, by those who insist that they possess gifts which distinguish them from other members of the body, by those who claim they have some special anointing above their fellows.

Neither do we have any hope that the great truth that the Gentiles are joint partakers of the gospel will be recognized and practiced by those who are raising money for the support of Jewish missions. Their insistence that it is still to the Jew first gives them a decided advantage which they are loathe to surrender.

There is, however, another passage, besides Eph. 3:8, which gives seven great characteristics of God's present administration. This passage is **Ephesians 4:4-6**.

**There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD AND FATHER OF ALL.**

These seven great truths set forth the distinctive truths of the present administration. If these were accepted and practiced the people of God would be at once freed from all the mixtures that are so troublesome and Christian Unity would become an immediate fact instead of a hopeless dream.

Some of these great truths were true in a certain sense even in Old Testament times. Some of them were true even in a greater sense in the Acts period. But everyone of these seven great truths are today absolutely true, in every sense, without limitations, without qualifications, without explanations. They are true now as they have never been true before. Not one of these seven great truths were true in the absolute, unqualified sense during the Acts period. The proof of this will be demonstrated as each item is considered.

## **ONE BODY**

The ONE BODY of the Administration of the Secret is the Church which is His body. Nothing else is recognized by God, and he who be longs to the ONE BODY has membership in the one organism that is of God. Men may speak of various "Protestant bodies," and may feel that it is expedient to belong to something else besides the "one body," but such practice is a denial of the first great truth for the present time, and it breaks a unity which we are to endeavor to keep.

In the Old Testament, Israel was a body, even one body. In many things and because of many things they were one body, yet this was limited as they were not one body in all things. They were a redeemed people, so as to redemption they were one body; but as to authority they were not one body for authority was in a body of seventy elders. They were all Abraham's seed, so as to descent they were one body; but they were not one body as to service for service had been committed to the tribe of Levi. Neither were they one body as to priesthood, for the priesthood was given to the family of Aaron. Thus it is evident that while Israel was one body in certain things they were not one body in all things.

The Church which is His body, God's present out-calling, is one body in all things. One body as to salvation, one body in standing, one body in service, one body in possessions, one body in privileges-yes, one body in every sense, without explanations,

without limitations, without qualifications. Every member of the Church which is His body is the peer of every other member, they are all equal, all have the same rank, all have the same titles, all are of the same quality. What one member has the right to do, all have the right to do. This has never been true of any other out-calling, but it is true of the out-calling which is His body. It is a joint-body.

The Church of God of the Acts period was one body. This was true for many reasons, and each time it is so stated the reasons are given so that no *one* will push the statement too far.

In 1 Cor. 10:11 Paul tells the believers that they are one body because they all partook of one bread. This fact alone would have made them one body if they had not been one body for any other reason.

In 1 Cor. 12:13 he tells them again that they are one body because all had been baptized in one Spirit. There is, however, a distinction in this chapter that will be recognized by all to whom verbal inspiration is something more than a tenet of orthodoxy. In the thirteenth verse the Holy Spirit leads Paul to write "are WE all baptized into one body." Now in verse twenty-seven the same Holy Spirit could have directed Paul to say, "WE are THE body of Christ," but He does not do it. The Spirit leads Paul to use a singular pronoun and omit the definite article. He says, "Ye are (a) body of Christ."

In I Cor. 12:13 Paul is referring to every believer of the Acts period. He includes himself and says they are one body. In I Cor. 12:27 he excludes himself, speaks to the local assembly in Corinth and tells them they are a body of Christ. So we see that in the Acts period all believers made one body and each local assembly made a body and were recognized as such by God. The Roman assembly formed another body, and the Ephesus assembly still another. But today there is ONE BODY. There are no local bodies recognized as such by God. The believers of any given locality are simply individual members of the ONE BODY, and even though they may meet in fellowship they do not form a body in God's sight, for there can be but one body under the present administration. In Romans 12:3-6 we find another reference to one body. There the subject is gifts; the human body is brought in as an illustration, and then the application is made by insisting that they too are one body.

**"So we, being many are one body in Christ, and every one members of another." Rom. 12:5.**

They were one body because they were in Christ and they were members one of another, but Paul does not stop here even though most men do. He goes on to state: **"Having then gifts differing according to the grace that is given unto us." Rom. 12:6.** He then lists certain gifts such as prophecy, ministry, teaching, exhortation and ruling. Thus while they were one body in Christ they were not one body in the gifts they possessed, for some possessed gifts that others did not have. Such a body is not a joint body. Its members are not equal. So while the human body makes an excellent illustration of the body of the Acts period, it does not illustrate the body of the present

administration. In the Church which is His body the members are equal. They were brought into the body and are in the body on the basis of absolute equality. No member possesses a thing which every other member does not or cannot possess.

In the human body the members are not equal and in the body of the Acts period the members were not equal. Paul emphasizes this inequality when he says: **"Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" 1 Cor. 12:29-30.**

And the answer, of course, is- "No, not all, but some. "If we put this same question concerning the Church which is His body the answer would be-- "Either all are, or none are, for we are all equal." If this is not true then the present body is not a joint body.

Many readers will at once think of **Ephesians 4:8-11** and judge that we are reasoning apart from all the facts, but we are not. Let us look at this passage.

**"Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. And He gave some, APOSTLES; and some, PROPHETS; and some EVANGELISTS; and some PASTORS and TEACHERS."**

This passage is true, true to the very letter, but it must not be separated from its context. We must go on and discover the purpose of these gifts and the time limit placed upon them. The purpose of these gifts is found in **Eph. 4:12.**

**"For the READJUSTMENT of the saints, for the work of ministering, for the building up of the body of Christ."**

Foremost is the fact that these gifts had to do with a ministry of readjustment. The Greek word translated perfecting in this verse is KATARTISMOS. All saints who were saved before Acts 28:28 were called in the Church of God. This was true of Paul. A new out-calling began after that time. Some, like Paul, are turning their back on that calling, forgetting the things that are behind, and are pressing toward a new goal-the prize of the on high calling of God in Christ Jesus (Phil. 3:13-14). This involved new truth, a new walk, and a difficult readjustment. And these were not neglected, for God provided for them a ministry that was especially endowed for this work. He never neglects His own. The *time* limit of these gifts is given in **Eph. 5:13. "Till we come in the unity of the faith."**

It is not "till all come," but "till we all come" meaning those who needed to be readjusted to that new and higher calling. To these saints the change was about as radical as if one today who was a loyal and devout Catholic should suddenly find himself in a simple assembly of believers.

We have asked many times for someone to point out a gifted teacher. Invariably they point out a capable man, one with strong personality, but always one who has had to search, labor, and strive for every line of truth he has to give. Remember-a gifted teacher was given his message, not the ability to set it forth acceptably and attractively.

It has been set forth in previous articles that the one body of the Acts period was divided into two bodies composed of Jews that believe and Gentiles that believe. These two bodies had their own distinctive walk and message. See Acts 21:20-25, 1 Cor. 7:17-20, Gal. 2:7. But even though these things were true in the Acts period they are not true now. Such divisions and distinctions are blotted out by the unqualified, unlimited, absolute truth that there is one body. This stands first in the seven fold unity of the Spirit. May we earnestly strive to keep it and do nothing that will mar it. While denominationalists are praying, "God bless our great denomination," we will pray for every member of the one body, even the Church which is His body.

## ONE SPIRIT

Why are we told that there is one Spirit? This "one Spirit" is the Holy Spirit. Of course there never was and never will be but one Holy Spirit, so there must be some deeper truth set forth in this statement. We must have something set forth in this statement that was not true before, but is true now. The subject is approached with some hesitation as it will be difficult to make it plain. If the reader will not reject it on first sight, it may be that at least the writers viewpoint will be understood.

In the Word of God we have two orders of beings, one called demons and the other spirits. Luke 4:33 reveals that one man had the spirit of an unclean demon. We read of men possessed with demons, of demons cast out in the four gospel records, but it is only there such things are found. It may be that the Cross ended the power of demons to *possess*, for neither possession by demons nor casting out of demons is ever recorded after the four gospels.

But this is true only of demons and not spirits, for in Acts we read of unclean spirits possessing men and being cast out (Acts 8:7); of a girl possessed with a spirit of divination, and this spirit being cast out (Acts 16:16); of evil spirits going out of people (Acts 19:12). During that period there was a gift of discerning spirits (1 Cor. 12:10), an essential gift in any assembly of that time. No one can read the Gospels without realizing that demons and spirits worked without restraint and possessed many bodies. After the Cross, the work of demons is evidently restrained, but the work of spirits continues unhindered and unabated. Can it be that the statement ONE SPIRIT is telling us that the only spirit that can POSSESS a human body during this dispensation is the, **Holy Spirit**? It is true that both demons and spirits are still at work. Some are giving heed to seducing spirits and teachings of demons. But do these have the power today to possess human bodies? If so, what is the proof? Some may try to cite cases so strange that they have been explained by attributing them to demon or spirit possession. But such proof will not suffice. Neither will we believe for one minute that God is permitting demons and spirits to possess men in Africa, but not in England or America.

We leave the subject here. Some may desire to pursue it farther, and we will be glad to hear from any who do. We do not seek questions to answer, but we do desire the findings of those who search for truth.

## **ONE HOPE OF YOUR CALLING**

Great avenues of truth will open for the searcher when he learns from God's Word the meaning of calling. The Greek word commonly translated church means out-calling. Abraham's seed was a calling. In fact his seed was to be called in Isaac. Everyone related to God, whether Jew or Gentile, between Genesis 12 and Acts 28:28 were the seed of Abraham. In this calling there were always two hopes. God promised Abraham earthly blessings and Abraham believed God and entered into that hope. Hebrews 11 reveals that later God set before Abraham a heavenly hope and that Abraham set his heart on this higher hope and desired a better country, even a heavenly country. Hebrews 11:35 reveals that some who were true saints and who possessed a good resurrection, endured certain things that they might obtain a better resurrection. Even in the Acts period some possessed the earthly hope and some the heavenly hope. Paul's circumcision ministry had to do entirely with the heavenly hope.

But in God's present out-calling there is one hope. There is no better resurrection to be obtained than the one we have. We have been saved and called to a position that is above all that is of the heavens. Transcendent grace has given us a position that is far above all.

Present day teachers have so confused the one hope of our calling with the two hopes of the previous calling that few of them dare to be explicit as to where the Church which is His body will be during the Kingdom period. Some would put us on earth, but that makes our hope no higher than a covenant Jew of the Old Testament. Some would put us in the New Jerusalem, but do not know which one of the twelve gates we should go in. Some have us commuting between heaven and earth. The believer who has been enlightened to see the unique character, hope and destiny of the Church which is His body is not subject to such speculations. We know our destiny is the heavens of heavens, far above all. Let us not be guilty of confusing the hopes of other callings with that of the one body.

## **ONE LORD**

The term Lord as a title of Christ refers to His authority. In America the terms Lord and God are often used interchangeably, but what the word means in America and what it means in Scripture are two different things. In Scripture the term is applied to men as well as to God and Christ. The word Lord means authority. "No man can serve two masters" as in Matt. 6:24; means literally that no man can serve two lords or authorities. When the Lord Jesus comes again He will be Lord of lords or the one great authority over lesser authorities. One can readily see that "One Lord" and "Lord of lords" do not go together. One Lord, or one authority is the distinctive truth of the present time.

Of course it is true that in the Acts period there was one Lord, yet it is also true that He delegated certain powers to others, gave them authority to use His name, and this made them lords or authorities under Him.

In **Matt. 16: 19** we read: "**And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and, whatsoever thou shalt loose on earth shall be loosed in heaven. "**

If ever a man possessed divinely given spiritual authority it was Peter. He really possessed all that the Roman pontiff now claims. Peter exercised this authority throughout the Acts period. In Matt. 18:18 the same spiritual authority was conferred upon the Jerusalem assembly. In John 20:23 the Lord gave them authority to remit and retain sins.

But with the revelation of the Mystery all such authority was recalled and abrogated by the absolute statement of ONE LORD.

In Acts 15 we discover that there was authority in Jerusalem to settle controversies, but no such authority rests in Jerusalem or elsewhere now, for there are no lesser authorities-there is one authority, even one Lord.

Under the present administration no believer has been given one iota of spiritual power, control or authority over another believer. No believer has the right to legislate for or regulate another. No instructed believer would ever give another believer one mite of spiritual authority. Yet men seek this authority, so we see on every hand the sad spectacle of four, five or fifty men organizing a church and urging others to come under their control. These reserve the authority to take a man in and put a man out, to write a name down or erase it, to say what a man can believe or not believe as if absolute finality of truth rests with them. All this is a denial of and a surrender of the great truth of ONE LORD.

Article 20, of the thirty-nine Articles of Religion of the Church of England says; "The Church hath power to decree Rites and Ceremonies and Authority in Controversies of faith."

This is an example of the authority which men assume, but **it is an authority which God has not granted to any individual. And this authority is not granted even if these individuals are organized.** It is indeed strange that believers are so anxious to give others authority over them, so anxious to mar the unity the Spirit has made.

If the believer is in any group where men can turn him out, if his name is down where it may be scratched out, if he is in any fellowship where to believe certain things will mean excommunication; then he has surrendered authority to others that belongs only to Christ and he denies the great truth of ONE LORD.

It is not strange that organized churches as a whole are rejecting the truth of the Mystery. They seek and demand control over their members. They, either as organized churches or unorganized groups, include, exclude and regulate. They desire lordship over the spiritual lives of others. Therefore they cannot accept the truth of ONE LORD and confess that under this administration He has delegated no authority to anyone.

## ONE FAITH

The word faith as used here means a body of truth. Men use the term in this manner when they speak of the Baptist faith or Methodist faith. In the Acts period there were two distinct bodies of truth, namely, the gospel of the circumcision and the gospel of the uncircumcision. Certain truths that were preached to the Jews could not be preached to the Gentiles. It would have been untrue if Peter had declared to Gentiles the same message he proclaimed to Jews in Acts 3.

**"Ye are the children of the prophets, and 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." Acts 3:25-26.**

In the present dispensation there is but one faith. No longer is there a gospel for the circumcision and one for the uncircumcision. The gospel of the grace of God as set forth in the Roman epistle is the message today for both Jew and Gentile. After salvation all that is true of the Jew is true of the Gentile. There is one faith. All distinctions have been blotted out. The message today is to all humanity.

## ONE BAPTISM

If the student will take every reference to baptism and separate them according to the baptism to which they refer, he will discover three distinct baptisms in the New Testament. This can be set forth by two passages.

**"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5.**

**"Ye shall indeed drink of my cup and be baptized with the baptism I am baptized with." John 20:23.**

There were three distinct baptisms in the Acts period. Baptism in water (Acts 2:5), baptism in Spirit (Acts 2:5), baptism into Christ's death (Rom. 6:3).

In the present administration there is only one baptism. Two have gone and one remains. And it will not take long for the spiritual mind to discover that the one that remains is that glorious baptism which identifies us with Christ in His death. We were buried with Him in baptism (Col.2:12). There is ONE BAPTISM. Let us endeavor to keep this unity by not introducing the multiple baptisms that obtained during the Acts period.

## ONE GOD AND FATHER OF ALL

There are two parts to this great truth. One God of all, and one Father of all. In the Old Testament God was the God of Abraham's seed. The Creator had given up His creatures, but He brought one man, Abraham, into relationship with Himself and promised to be God to his seed after him. This truth is set forth in many passages.

**"To be a God unto thee, and to thy seed after thee, . . . and I will be their God." Gen. 17:7-8.**

**"I have seen the affliction of my people which are in Egypt." Exodus 3:7.**

**"And I will take you to me for a people, and I will be to you a God." Exodus 6:7.**

**"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Dent. 7:6.**

Everyone of these statements were just as true in the Gospel period as they were in the Old Testament period. The years made no change. The Cross of Christ did not blot out these truths. He did not come to do away with the promises made to the fathers, but He came to confirm them. See Rom. 15:8, Acts 13:32. These statements were just as true in the Acts period as they were in the Old Testament. The only change was that some of the branches had been cut off.

It is true that the Jews tried to press this too far to the absolute exclusion of Gentiles, but Paul refutes this in Romans 3:29. There Paul insists that He is not the God of the Jews only but of the Gentiles also. Paul maintains a distinction and the Jew has the advantage.

At Acts 28:28 we have the beginning of another "Lo-ammi" period, or a "not my people" period. There had been such periods before (Hosea 1:8), but during them God revealed no new purpose, neither did He do any special work. But during the present "Lo-ammi" period He is saving and calling the members of the Church which is His body. In this calling the Jew has no advantage for there is neither Jew nor Gentile, and God is set forth as the one God of all.

Then there is the great truth of "one Father of all." This was not true in the Acts period.

In Gal. 3:7 we read: **"Know ye therefore that they which are of faith, the same are the children of Abraham."**

In Gal. 3:26 we read: **"For ye are all the children of God by faith in Christ Jesus."**

The believers of the Acts period, both Jew and Gentile, had God for their Father and Abraham for their father. One father and one father makes two fathers. In fact, one and one always makes two except among theologians. They add one and one and insist the sum is one. The Church which is His body is an out-calling which has no connection with Abraham. We are neither his children nor his seed. He is not our father. We are not blessed with Abraham nor according to any promise given to Abraham. We have ONE FATHER and Abraham is excluded.

There was one God in the Acts period (1 Cor. 8:6), but not one God of all without distinction. The one God was also the Father but not the one Father of all. One God and Father of all is a unique truth belonging only to the present administration.

These seven great facts set forth the seven-fold unity of the Spirit. It is part of the walk of our calling to endeavor to keep this unity. By His grace this we will do.

**THE END**

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## ***NOTES ON I CORINTHIANS***

**9:1.** Paul's detractors raised many questions concerning his apostleship. They pointed to the difficulties that stood in the way of him being an apostle. They pointed out the problems that would come as the result of accepting him as an apostle. All these questions, difficulties and problems were for the purpose of keeping the subject of Paul's apostleship in the realm of continual doubt. They never brought the question out in the open for settlement, as they did not desire that it should be settled. They well knew that the settlement would be contrary to what they desired it to be. They raised many questions concerning Paul's Damascus road experience, and left the matter unsettled as to whether he had seen the Lord. These men specialized in confusion. But Paul brings the matter to a head, he clears the confusion away by bringing the much debated question out in the open for a yes or no answer. He asks, "Am I not free? Am I not an apostle? Have I not seen Jesus, our Lord? Are ye not my work in the Lord." To these questions his enemies, his opponents, his detractors must all answer yes.

**9:2.** Others may deny his apostleship, but the Corinthians cannot. They were the seal, the very stamp of approval, of his apostleship in the Lord.

**9:3-6.** His defense to those who examine him brings forth another series of questions. They used the fact that Paul took no support from the assemblies as proof that he had no right to, therefore he must not be, an apostle. They pointed to the fact that Peter and others came with their wives and took support for all, but that Paul did not even take support for himself. He asks the following questions. "Have we not the right to claim food and drink at the expense of the assemblies? Have we not the right to take with us on our journeys a sister as our wife, as the rest of the apostles do-and as the Lord's brothers and Peter? Or is it just Barnabas and I who have no right not to give up working with our hands?"

**9:7.** He brings three illustrations which set forth the right of those who labor for the Lord to receive support from the Lord's people. No soldier ever serves at his own cost, even though fighting for his own country. The husbandman plants a vineyard and eats of the fruit. The one who tends a flock eats of the milk of the flock.

**9:8-10.** He may be accused of speaking as a man, or rather, making use of merely earthly illustrations. So he points them to the law. The Corinthians were mostly Jews that believed and as such would be familiar with righteous requirements. They were not permitted to muzzle an ox while it was treading out the grain. He sets forth the deeper meaning of this passage. God was not simply thinking about the oxen. He was really thinking of those who serve Him, for it was God's will that when a ploughman ploughs or a thrasher thrashes, it should be in the hope of sharing in that which comes from such labor,

**9:11.** We live in a day when spiritual things are held to be of no value. Thus even believers feel that material benefits should not be given for spiritual benefits received. It has ever been God's pleasure that His servants who minister spiritual things should be rewarded with material things. And it is no great thing when this is done. If a man walks into a grocery and pays ten cents for a loaf of bread neither buyer or seller considers the transaction to be extraordinary. So it is no great thing when men pay for the spiritual things they acquire. But before the servant makes demand for his temporal things let him make sure he is ministering spiritual things, and not just trafficking in unfelt and unverified truths.

**9:12.** If other teachers possessed the right to take material things, Paul and Barnabas possessed the same authority. However, they had not used their God given rights Lest they should hinder the proclamation of the good news. They sought to avoid hindrances and criticism by not taking material support, only to discover that this was used against them. Everywhere their good was evil spoken of.

**9:13-14.** "Do ye not know." This is a familiar method (often used even today) of setting forth a fact which is perfectly familiar, yet is not being taken into consideration. He is using examples with which they are entirely familiar. Those who ministered in the sacred things had their food from the sacred place, and those who served at the altar had a share in the sacrifices of the altar. These intimate details of the temple service would be well known to the believing Jews. If the Corinthians were believing Gentiles then Paul has produced no convincing argument. Having set forth the illustrations he stated that, **"Even so has the Lord directed those who proclaim the good news to be maintained by the good news."**

**9:15.** But Paul did not use this advantage. Neither was he writing with that object in view; that it should be done for him. He would rather die than to have his boast made an empty one.

**9:16-18.** These verses are somewhat involved but a more literal or free translation may solve the problem. Paul says that if he continues *to* preach the gospel, that it will be nothing in which he can boast. It was absolutely necessary for him to preach the gospel, for that duty had been imposed upon him. It was the same to him as the commandment. "Thou shalt not steal." He deserved no credit if he did not steal, but would be punished if

he did. Even so, with Paul. was the preaching of the gospel. If he preached willingly he received his wages, but even if he did it unwillingly, at least he had been entrusted with an administration of the gospel. What- are these Wages then? His wages were the fact that the gospel he preached would cost his hearers nothing. Then he could not be charged with abusing his power in the gospel.

In this country we have seen men and women reap great material harvests by claiming a power to heal. Paul really had this power and his power to heal was power "to make a million." So he did not charge lest he abuse it.

**9:19-23.** These principles of conduct here laid down by the apostle were for him and him alone. They were correct for an apostle, with a two-fold ministry, with an abundance of revelations, with supernatural gifts during the Pentecostal dispensation. He was all things to all men. We believe that today it is God's will for His servants to be ONE thing to all men. We can adapt ourselves to the men with whom we labor and fit into the means that God has placed at our disposal. But in this time of ONE BODY and ONE FAITH we must be ONE thing to ALL men.

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## **The Editor to His Friends**

\*\*\*The devotion of our many friends to this testimony is deeply appreciated. There was an immediate response to our appeal for material help in the last issue. Our mailing was delayed for two weeks while we waited for funds for postage. This issue can be mailed .on time and we will look to the Lord to sustain us in the months to come. We cannot make an appeal for material support in every issue as that would be a violation of our principles. We believe, however, that our many friends would be grieved if we did not make known our needs when they become pressing. If it were possible to "pass the Plate" each month to all our readers we would have many times the amount that we need to carry on our work. But it seems very hard for many to go to the trouble required to send in a gift by mail. A definite purpose in giving and diligence in performing it will remedy this. Then again, many of our friends plan to do something big for us and they neglect to do the small thing. Let those among our readers who know the Mystery and who have entered into the joys of a rightly divided Word take our ministry upon their hearts as a witness that is worthy of your material support. The financial burden is one that our friends can lift from our shoulders. Remember, the magazine is a labor of love.

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\*\*\* During the past six weeks we have been alone in the work. Mr. White worked with us loyally and faithfully since last July. Present circumstances made it impossible for him to continue with us.

\*\*\*No name is ever removed from our lists, except when a reader informs us that they desire the magazine discontinued. If you fail to receive the magazine let us know as it has probably been lost in the mail. If any have requested the magazine and have discovered that they do not care for it, they should send us a card at once and no more will be sent. This will also save us time and expense.

\*\*\*\*The Evanston class continues to meet every Monday night with a regular and faithful group. The Rockford class meets every Tuesday and good interest is being manifested. These classes are a joy to the teacher. The Gospel Fellowship in Grand Rapids is a true fellowship in every sense of the word. They love the pure Word, and never seem to get enough of it. Each day we thank God for the privilege of ministering to these groups.

\*\*\*\*Our new policy is one of longer articles in each issue instead of continued articles. The article on "The Unity of the Spirit" crowded out the one on "Four Future Resurrections." Next issue, we will give the greater part of our space to the completion of the studies on the Resurrections.

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