

THE WORD OF TRUTH

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THINGS TO COME

That glorious body of truth which centers in and revolves around the personal, visible, second coming of our Lord Jesus Christ is recovered truth. By this it is meant that while this truth has always been in the Word of God, yet it was lost and became buried under the rubbish heaps of tradition and that later it was uncovered, recovered and restored to its proper place in the faith of God's enlightened people. This great fact should never be forgotten. Let all who believe in the personal and visible second coming of Christ remember that they hold a truth which was unknown and unbelieved two hundred years ago. Also let them remember that they now believe and hold a truth which 150 years ago was branded as a heresy by the professing Church as a whole. Those shallow thinkers who elect to believe what the Church has always believed should be consistent and drop their belief in the second coming of Christ.

A recent writer on the second coming of Christ makes the claim that his views on the subject are "the same as those held by the Church throughout the past 2000 years." He feels that this strengthens his position, but it serves only to demonstrate his complete ignorance of the history of this doctrine.

All the truth that centers around the second coming of Christ has not yet been fully recovered or uncovered. Some of it needs to be brought into proper adjustment. But it

appears that all work on the subject has ceased and today we have a weary round of repetitions which consist of sermons on the subject which should have been abandoned long ago.

Most teachers believe they have reached perfection on this truth and their views are fixed and have been published and it is evident that all research and study is excluded.

Years ago certain views on this subject were designated as orthodox and any contrary view was branded unorthodox and of course the orthodox disfellowshipped the unorthodox.

The pitiful failure of prophetic teachers to read properly what they all call the signs of the times has during the past few years caused a somewhat secret conviction to arise in the minds of many fundamentalists that the whole subject should be re-studied and re-examined. But it is apparent that certain popular and influential teachers have been able to crush every suggestion that this subject should be reexamined. So from the fundamentalist press and Bible conference platforms we still receive the same weary round of repetitions and nothing that contradicts these views is ever allowed to enter.

At the present moment the matter of re-study and re-examination is being forced upon all who claim to be teachers of the prophetic portions of God's Word. This has come about by the radical change in views of certain leaders in the fundamentalist movement. The old controversy concerning whether or not the Church will pass through the Great Tribulation has been brought to the front once more. And this time it comes to the front in an especially forceful manner. The insistence of many popular Bible teachers that the book of Matthew is intended to enlighten the believer as to his walk and practices during the present time has added a new angle to the controversy. Once this is admitted then it is utterly impossible to hold that the Church will not go through the Great Tribulation.

During the years that the Editor of this magazine labored as a Baptist minister he was always a fundamentalist and pre-millennialist. He preached the imminent coming of Christ. That is, that He may come at any moment, a thing that could not be if the Great Tribulation came first. This was the generally accepted and popular view.

Some years ago I was somewhat disturbed by the teaching of one for whom I had the utmost respect and in whom I had the utmost confidence. I refer to Dr. T. T. Shields, a Baptist Minister in Toronto, Ontario. His clear and convincing arguments that the Church would pass through the Great Tribulation were disturbing to say the least. His arguments were that I Thess. 4: 13- 17 described an event that takes place at the end of the Great Tribulation, and that it is identical with the events described in Matthew 24.

Just recently in a new book entitled "Matthew the Publican-His Gospel." Dr. Rowland V. Bingham, editor of the "Evangelical Christian" repudiates in its entirety the position that the rapture of the Church is prior to the Great Tribulation.

From personal contacts, correspondence and pamphlets sent to me, it has been demonstrated that an amazing number of ministers have embraced or are ready to embrace this position and discard the pre-Tribulation-rapture position. It is evident that

Mr. Keith Brooks, editor of "Prophecy" is sticking his finger in the water prior to taking the final plunge. I do not want to be guilty of saddling the post-Tribulation-rapture view upon him for he does not now hold it, yet it is the view he will soon be forced to embrace. He states that: "the prophecies in Matthew were intended to enlighten the Christian in this present age," and speaks of "the serious loss of consigning these life-giving words to the Jews of some future period."

It is impossible to deny that Matthew 24 gives instructions to those who are in the Great Tribulation. If Matthew 24 was written to enlighten believers of the present time, then the only consistent position possible is that the Church will go through the Great Tribulation. Why should the Lord instruct us concerning something we are not to pass through?

The insistence of H. A. Ironside and Keith Brooks that Matthew's gospel instruction for the present time and not for the future is bound to lead many to accept the position that the Church is to pass through the Great Tribulation. And the acceptance of this by some already has precipitated a new controversy which can be expected to grow in intensity.

In view of the present unrest, uncertainty and division that exists in the fundamentalist group the Editor cannot be accused of creating any additional confusion by setting forth his findings that have come as a result of complete re-study and re-examination of prophetic truth. In these studies the following propositions will be presented and an attempt will be made to demonstrate that they are Scriptural. The Church which is body will never see the first day of the Great Tribulation.

1. The Church which is His body will never see the first day of the Great Tribulation
2. 1 Thess. 4:13-17 does describe an event which occurs at the close of the Great Tribulation.
3. In view of this, 1 Thess. 4:13-17 does not present the event that marks the realization of the hope of the Church which is His body.
4. The hope of the Church which is His body is a prior and more glorious hope.

TRIBULATION and INDIGNATION

In order to demonstrate the correctness of the first proposition it will be necessary for us to consider certain facts connected with Daniel's seventieth week.

In **Jeremiah 30: 7** we read:

Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it. "

The Hebrew word which is here translated "trouble" is **TSARAH**, and corresponds to the **Greek word THLIPSIS** which is found in Matt. 4:21 and 29.

In Isaiah 26:20-21 we find something quite different.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose 'her blood, and shall no more cover her slain." Isa. 26:20-21.

The Hebrew word which is here translated "indignation" is **ZAAM**. It is the word commonly used in describing God's wrath upon the nations. See Jer. 10:10, Zeph. 3 :8. This word corresponds to the **Greek word OKGEE**, commonly translated **wrath** as in 1 Thess. 1:10. It must, however, be remembered that the words given above must be studied in the light of their contexts, that is, the setting in which the Holy Spirit has placed them.

Tracing out the facts given above will lead one to make a clear distinction between Tribulation or Affliction which is God's dealing in Chastisement with Israel; and Indignation or Wrath which is God's dealing with the nations in punishment. The first is remedial and will bring about the conversion of Israel, the second is penal and does not convert or is not intended to convert the nations.

Bible students will discover that to make a clear distinction between the Great Tribulation and the great Indignation will clear up many difficulties and permit the solving *of* many problems. Of course, Israel's affliction will have an adverse effect upon the nations, but in the Tribulation, Israel is sorely persecuted and the nations are the persecutors.

It has been a mistake of Bible students to make Daniel's seventieth week and the Great Tribulation one and the same. Daniel's seventieth week is seven years in length and will begin on the day that the man of sin makes a firm covenant with many in Israel. This will be the first fixed point in God's calendar. It will be a time when the wise can start their clocks and begin to count the days. Three and one half years (1260 days) later the man of sin will cause the sacrifice and oblation to cease (break the covenant) and this begins the Great Tribulation. It occupies the last half of Daniel's seventieth week and is exactly three and one half years (1260 days) in length. This will be followed by the Indignation which occupies the space of thirty days. The judgments which precede the actual setting up of the Kingdom will occupy a space of forty-five days. This we base upon Daniel 12:11-12 but refrain from presenting the proof in detail here.

In the Word of God there are really two millenniums (periods of 1000 years) although for the greater part these run concurrently. The first period begins with the last trumpet and continues until Satan is loosed for a little season. He is bound for only 1000 years. The second period begins seventy-five days after the last trumpet and continues through the little season. From this we can establish the length of the little season as being seventy-five days.

If we consider all that is related to the time of Jacob's trouble and God's dealings and purposes in that time we discover at once that it is all foreign to God's dealings and purposes for the Church which is His body. It is the time of Jacob's trouble, it is God's dealings with Jacob and not with the One body. In that time even the gospel of the grace of God is superseded by the gospel of the kingdom and the present security in grace is superseded by the demand for patient endurance to the end. See Matt. 24:13-14. God's witnesses now are the One body, but in that day God raises up a new band of witnesses—the one hundred and forty-four thousand. In Daniel's seventieth week the temple will be rebuilt and this the Holy Spirit calls the temple of God (2 Thess. 2:4). This temple will be the center of all true worship in that day, and in it the priesthood will function and the sacrifices (not sin offerings) will be resumed. See Daniel 9:27 and 12:11. If the Church which is His body is on earth during the Great Tribulation we will be required to abandon the high ground of Ephesians and change our place of worship, our manner of worship, our message, and our methods, and then conform to a new administration to God which will be in effect at that time. An administration of God in which the temple and sacrifices have a God given place.

The above arguments could be multiplied but it seems unnecessary. We insist that the Church which is His body has no place in the Great Tribulation and could not function under the administration which will then be in effect. The most positive proof that the Church will not go through the Great Tribulation is the fact that our hope is realized when God's present purposes are complete. The realization of our hope precedes the Great Tribulation.

The Time of the Thessalonian Rapture

By the term "Thessalonian Rapture" we refer to that resurrection and rapture set forth in 1 Thessalonians 4. The Editor feels that he is entirely familiar with the view so popular today that holds that the coming of the Lord is in two stages. That there is a coming for His Church and later a coming with His Church. That the coming for His Church precedes the Great Tribulation. This was our message for years, but four years ago we were forced to face the facts honestly and accepted, almost against our will, that such a view is not the teaching of Scripture and that 1 Thess. 4 describes an event that takes place at the close of the Great Tribulation.

It will be well to examine 1 Thess. 4:13-18 for the superficial manner that accompanies the usual quoting of this passage has not produced an exact knowledge of its message. It is usually quoted in such a manner as to suggest that its chief subject is the rapture of the living. This is not true for the passage deals primarily with the dead and with their resurrection. It was written to comfort the Thessalonian saints, for some of them had died and Paul writes concerning them. The rapture of the living is brought in only as a secondary matter in order to set forth the order of events. If the rapture of the living was not mentioned, it would not mean that they were not included in this passage. Let us suppose that no translation of the living was mentioned here. Would that mean that there would be no translation of the living? Certainly not. If these Thessalonian saints died they would be resurrected, made alive, transformed and translated. Would, therefore, God penalize them, if they remained alive, by not transforming and translating them? The

suggestion is ridiculous. No hope God has ever held out to man has been in any way dependent upon the man dying. Any passage which reveals resurrection of those who die in a certain hope is large enough to include any who may happen to be alive in that hope when it is realized.

We will quote the Thessalonian passage in full with a few well established corrections.

"But we would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not go before them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:13-18.

There is nothing in this passage that tells us just when these events are to take place - whether they precede the Great Tribulation or follow it. There is, however, a link in this passage that connects it with many other passages and these passages determine the time of this event. The connecting link is the Greek word for "coming" which is PAROUSIA. This is a combination of two Greek words and means presence. or more specifically, when used of a person means personal presence.

This word is used to Stephanus in I Cor; 16:17 where it is translated "coming" but it is evident from the context that his presence is meant. It is used twice concerning Titus in 2 Cor. 7:6-7 where it is again translated "coming" but it speaks of the personal presence of Titus. It is used of Paul in 2 Cor. 10:10 where the translators gave it its true rendering, which is "presence." It is rendered "coming" in Phil. 1:26, but here the Revised Version changes it to "presence." It appears in Phil. 2:12 where it is correctly translated "presence." It is used of the man of sin in 2 Thess. 1:9 where it is translated "coming" but it is evident that it speaks of the personal presence of the Antichrist.

These seven occurrences, if meditated upon, will fix in our minds the true force of this word. The translation "coming" is not wrong; it is simply poor because it does not give the word PAROUSIA its full Scriptural meaning. Its use has developed a multitude of Christians whose interest seems to be centered in the journey of Christ from heaven to earth, and the consummation of this, His personal presence, is forgotten. Of course it is evident that a coming must precede the personal presence.

By the term "Second Coming" we mean, not just a second journey from heaven to earth, but a second personal presence of the Lord Jesus Christ upon the earth. If we accept the Scriptural meaning of this term we will soon discover that it clears up many difficulties.

The seven passages referred to are not the only occurrences of the word **PAROUSIA**. It occurs twenty-four times in all, and in all other passages except those referred to it is used of the Lord Jesus Christ. By tracing these passages we discover the meaning and the time of the PAROUSIA in I Thess. 4:13-18.

This word occurs first in Matthew 24. He has spoken many times *bf* His coming again to His disciples. They well knew that this coming again meant His personal presence. So we read:

"And as He sat upon the mount of Olives, the disciples came unto Him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming (PAROUSIA) and of the conclusion of the age?" Matt. 24:3.

The disciples have asked three questions:

1. When shall these things be? That is, the destruction of the temple spoken of in verse 2.

2. What is the sign of thy PAROUSIA.

3. What is the sign of the conclusion of the age?

They were sincere in these questions, and they were not seeking information that they should not know. Their sincere question brings a sincere answer and He gives them the signs of His PAROUSIA, in fact, the signs of the event spoken of in I Thess. 4:15.

In verse 5 He speaks of Antichrist and this corresponds with the first seal of Revelation 6. In verse 6 He speaks of wars and reports (as in John 12:38, or tidings--but not rumors) of wars, corresponding to the second seal. But He specifically warns them saying, "the end is not yet." He speaks of famines, which corresponds with the third seal. He continues, and speaks of these as being the beginning of sorrows. They are delivered up to affliction, they are hated, they are killed, false prophets arise, lawlessness abounds, love of many waxes cold and the gospel of the kingdom is preached in all the world for a witness.

These are the events that precede the end of the age and they are the signs of its approaching conclusion. If some say that the believers are removed before these events occur, they cannot prove it on the basis of this passage. For His next words prove beyond all shadow of doubt that He led these believers to believe that they would pass through the Great Tribulation. Read Matthew 24:15-22 and see if a single ray of hope can be discovered that would lead His disciples to believe that they were not to pass through the Great Tribulation. Since they are given full instructions concerning what to do in that time, it is only reasonable that they would understand that they were to pass through it. If any object that they did not pass through it, we answer that the objection is true. The Tribulation, the Second Coming, the Kingdom were all postponed at Acts 28:28.

As we examine **Matt. 24** we discover a highly illuminating passage in **verse 27**. **"For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming (PAROUSIA) of the Son of man be."**

This passage tells us just what the PAROUSIA is to be like. And it is a course that is fraught with danger to deny this plain revelation and try to make the PAROUSIA secret.

Some will insist that He comes "like a thief" but no one dares to push that statement one inch further than God has used it for the purposes of illustration. This illustration is used only of time, but never of the character or purpose of His coming. See "what hour" of Luke 12:39-40; "what watch" of Matt. 24:43; "times and seasons" of 1 Thess. 5:1.

The next two occurrences of the word PAROUSIA are Matt. 24:37 and 39.

"But as the days of Noe were, so shall also the coming (PAROUSIA) of the Son of man be."

"And knew not until the flood came, and took them all away; shall also the coming (PAROUSIA) of the Son of man be. "

The next passage sets forth a rapture just as definitely as 1 Thess. 4, and it is a rapture at the end of the Tribulation.

"Then shall two women be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken. and the other left." Matt. 24:40-41.

This rapture at the end of the Great Tribulation has proven embarrassing to many Bible teachers, so very definite attempts have been made to prove that there is no rapture at all. It is asserted that those who are taken are taken away to judgment while those left are to enjoy the blessings of the millennial earth. Arguments in favor of this are brought forth from the thirty-ninth verse that those whom the Lord took were taken away to judgment.

This sounds somewhat convincing until the Greek is examined, then we discover that the word for took in verse 39 and the word for taken in verses 40 and 41 are entirely different. The word for "took" in verse 39 - is AIKA, while in verses 40 and 41 the word for "taken" is PARALAMBANO and it means "take to one's side" or "receive." It is the word used in John 14:3 where He says; "I will come again and receive you unto myself." A concordance of nine references may be helpful. The word or words in capitals is the word **PARALAMBANO**.

Matt. 1:20-fear not TO TAKE UNTO thee Mary.

Matt. 1:24-and TOOK UNTO him his wife.

Matt. 2:13-Arise, and TAKE the young child.

Matt. 2:14- When he arose, he TOOK the young child.

Matt. 17:1-Jesus TAKETH Peter, James and John.

John 1:11-His own RECEIVED Him not.

Acts 15:39-so Barnabas TOOK Mark.

I Cor. 11:23-For I have RECEIVED of the Lord.

I Cor. 15:I-which also ye HAVE RECEIVED.

To sum up the testimony of Matthew 24 we have-that the disciples asked for the sign of His PAROUSIA. These signs are Tribulation events. His PAROUSIA is not secret but like lightning that flashes from east to west. As is was in Noah's day so shall it be in the day of His PAROUSIA. At His PAROUSIA some shall be taken and others left. This "taking" means taking along with Him for blessing. And when we consider that I Thess. 4: 13-18 is His PAROUSIA the conclusion is inescapable-that Matt. 24 and I Thess. 4 speaks of the same event, and therefore I Thess. 4 describes an event which takes place at the end of the Great Tribulation. It is the hope of the great multitude of believers during that period. These will pass through the Great Tribulation but will escape the Indignation, for I Thess. 4 and I Cor. 15:52 describes the same event, and this event takes place at "the last trumpet." This is before the bowls of God's wrath are poured out.

This brings us to the third proposition which needs only to be re-stated. The Church which is His body will never see the Great Tribulation.

I Thess. 4 describes an event that takes place at the last trumpet, that is, at the close of the Great Tribulation. Therefore, 1 Thess. 4 is not the immediate expectation or hope of the Church which is His body. The hope of the Church which is His body is a prior hope.

The hope of the Church which is His body has been set forth in this issue of our magazine under the subject of "Four Future Resurrections." It is the "earlier resurrection," out from' among the dead. In it is included the translation of those who need no resurrection. It is the next great event. Nothing needs to precede it. It has no dates, no signs. It requires absolute faith to wait in hope for it; but we wait for it, not because of earthly events or signs but because it is revealed in the Word of God. It could take place at any moment. It could take place even now.

In receiving our peculiar hope we no longer rob another calling of its hope. And how they need that hope to sustain them in the darkest hour that any body of believers will ever experience.

THE END

NOTES ON 1 CORINTHIANS

(Continued from Vol. II, No. 8)

This passage is sufficient to prove that I Corinthians was written to Jews which believed, that is, the Israel of God of the Acts period. It is, however, evident that a positive contradiction of this verse is found in the twelfth chapter, verse two. Honesty demands the admission that these two passages are contradictory, but, as is so often the case, it seems evident that the contradiction is caused by the faulty translation of one of these passages. It would be hard to improve on the Authorized Version translation of I Cor. 10:1-4. The Greek in this passage presents no difficulties, and even an absolute literal translation of the passage would cause it to yield the same message as the idiomatic translation of the Authorized Version.

But this is not true of I Cor. 12:2 for there the Greek is involved and difficult. This we will consider when we come to that passage.

It is our contention that the words "all our fathers were under the cloud" refers to Paul and the Corinthians. But recently voices have been raised which insist that Paul's use of the word "our" grammatically excludes the Corinthians. Certain occurrences of the **Greek word HEEMON (our)** are given by those who deny this to prove that the word refers primarily to the writers or the speakers, and not to those addressed. Let us look at the examples they give.

In I Cor. 4:8 this word appears and is translated "us." Here it means the speakers or writers, but this is because of the context. See "myself and Apollos" in 4:6.

I Cor. 15:14 is also given as an example. Here the word "our" means the twelve apostles and Paul, but its meaning comes from verse 11.

In 2 Cor. I: 7 the meaning of "our" is based upon the salvation in verse 1. This is also true of "our" in verse 8.

The other passages given are 2 Cor. 11, 12, 14, 18. The reader can examine these for himself.

After citing these examples our critic states: "These examples should show conclusively that the pronoun of the first person plural (us, our) refers primarily to the writers or speakers, and not to those addressed."

This is certainly new to us for we have always believed that pronouns refer to nouns, and that the meaning of all pronouns is to be found in that which has been written, spoken, understood or inferred before. So now let us look at all the facts, or to other occurrences of this same Greek word which our critic has not given.

It is found in I Cor. 1:2 (twice) 1:3,7,8,9,10; 2:7; 4:8; 5:4 (twice); 5:7; 6:11; 9:1; 10:6, 11; 12:23, 24; 15:3, 31, 57. These are the occurrences of the word which are not referred to by our critic and in every case the word "our" refers to the writers as well as to those addressed. To sum up, the word occurs 23 times in I Corinthians. Twenty times it is evident that it means the writers and those addressed. Twice the context makes it evident that it refers to the apostles. This leaves I Cor. 10: I to be examined. Chapter 9 is intensely personal. Therefore, we find the word "brethern" in 1 Cor. 10:1 and this at once enlarges the passage. The meaning of the pronoun "our" is to be gained from this. This is true also of the "our" in verse 11.

While on this subject it may be helpful if we point out additional evidence to show that 1 Corinthians was written to Jews that believed: The reference to Gentiles in 1 Cor. 5:1 does not make sense unless those addressed were Jews. Compare 1 Peter 2:12. The reference to the Passover and the leaven would carry little meaning to Gentiles (1 Cor. 5:7-8). The reference to the law in 1 Cor. 9:8-9 likewise would carry little weight among Gentiles. In 1 Cor. 9:13 it is evident that he is speaking to those who were entirely familiar with the inner-workings and the details of the temple service. The evidence seems overwhelming, so we continue in our position that **1 Corinthians was written to the Jews which believed.**

(Continued, Vol. II, No. 10)

FOUR FUTURE RESURRECTIONS

(Continued from Vol. II, No. 8)

When the Apostle Paul wrote Thessalonians and Corinthians he was sure of resurrection as he was of salvation. His confident expectation was to be raptured and changed apart from death and resurrection. Yet if he fell asleep resurrection was sure and certain. Therefore, a real problem is presented in the statement of Paul in Phil. 3:7: "If by any means I might attain unto the resurrection of the dead." Many have concluded that the best solution of this problem is to interpret this resurrection as being a spiritual experience, that is, a walk in conformity to the death and resurrection of Christ. This, we cannot accept and the reasons will be presented in later paragraphs". First of all we will attempt to approach this verse through the truth that comes before it.

It is our earnest conviction that after Acts 28:28 a new out-calling began, and with this new out-calling came the revelation of a new walk, a new hope, a new destiny, new and different blessings and a new resurrection. Paul was the instrument God saw fit to use in revealing these things, and Paul's personal experiences in relation to this new revelation were woven into the very revelation itself. The fact that God condescended to use Paul as His revelator did not put Paul in possession of the blessings which he revealed. They who live when God gives a new revelation are responsible to believe it and embrace it and their faithfulness or unfaithfulness to God and Christ will be judged according to their attitude toward God's latest revelation. This includes the individual through whom God gives the revelation. It is not the same as today in which the Word of God is complete.

Paul was saved and called in that time during which God was calling out an elect remnant from Israel and also taking out from among the Gentiles a people for His name. This work was temporarily discontinued at Acts 28:28 and since that time God has been saving and calling a people out of all humanity to make up the Church which is His body. Paul lived when God was saving and calling the Church of God, and he lived when God was saving and calling the Church which is His body.

He (and others) lived when God gave a new revelation of a new calling, a new hope, and a new destiny. His first duty from that moment was to believe and embrace God's latest revelation. Paul's faith responded and when he wrote Philippians his greatest desire was to become a part of this new calling, to advance to this higher position, to obtain these more glorious blessings. These he could secure by faith but not by works. Faith is taking God at His Word and acting upon it. And it is evident that the truth of the Mystery was much easier to believe than to act upon. Yet faith that produces no works is ever dead, being alone.

A definite part of this new calling was its resurrection. It was something to be possessed by Paul as one of the great blessings of this high calling. So he says: "**If by any means I might attain unto the resurrection of the dead.**" **Phil.3:11**. This passage means little as it is translated in the Authorized Version. The translators of the

Authorized Version believed only in one Resurrection, a general resurrection. As translated here the passage appears to teach that Paul was in doubt as to whether he would be raised and live again or not. But this cannot be, for 1 Cor. 15 and 1 Thess. 4 demonstrate his assurance of resurrection.

This resurrection cannot be considered a spiritual one when the context is fully considered. On this, the words of Mr. C. H. Welch, editor of "The Berean Expositor" are highly illuminating. We quote from him:

"It has been suggested that the out-resurrection is not to be taken literally, but as a deep experience, life in harmony with His calling. This, however, hardly fits the scriptural facts, for more than one reason. Verse 10 is a prayer for experimental knowledge and conformity in relation to the Lord's death and resurrection, and verse 11 is the goal to which the apostle desires to attain. That the interpretation of the out-resurrection as an entirely spiritual experience is not the theme of verses 10 and 11, is evident on careful examination. If we accept this view we interpret the verses as follows:

"I pray for a spiritual experimental knowledge (verse 10), in order that I may attain unto a spiritual experimental knowledge (verse 11). There is evidently something wrong with such an idea. From "Testimony of the Lord's Prisoner" Pages 175- The contention of Mr. Welch, that verse 11 presents an actual goal to be reached as a result of the spiritual experimental knowledge desired in verse 10 is irrefutable.

In this passage the first word that demands consideration is the word "attain." This is the Greek word KATANTAO. The same word appears in about the same setting in **Acts 27:12.**

"And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice."

This verse establishes the meaning of "attain" in Phil. 3:11. In the Acts passage they were journeying to Rome, so the word there means to advance on the journey, with the thought of arrival clearly included. In the Philippian passage Paul desires to advance from the resurrection which was the hope of the heavenly calling to that resurrection which was the hope of the on-high calling.

The next important word is "resurrection." It is the Greek word **XANASTASIN**. and this is the first and only time this word appears in the Word of God. The common word for resurrection is ANASTASIN, but this is ANASTASIN with the prefix EX before it. Now this prefix does something to the word ANASTASIN and it is our duty to find out just what it does. It is unthinkable that it has no effect upon the word. For example, our word TOXIC means poison. Put the prefix ANTI before it and it does something radical to the word TOXIC. ANTITOXIC means counteracting poison.

Even so it is with the word EXANASTASIN. ANASTASIN means resurrection, and if the prefix EX is placed before it, it does something to the word. And since it was the

Holy Spirit who placed it there it becomes our sacred duty to discover just what effect it has upon it. The prefix EX means out, but this does not explain what. the word OUT means when prefixed on the word RESURRECTION.

If we should consider many Greek words which have this prefix we would discover that the prefix has a number of effects upon various words. but after all possible effects are eliminated there is only one direction in which the accelerative contribution of the prefix EX can be attained in connection with ANASTASIS. and that is IN TIME. It advances the time and makes this resurrection an earlier resurrection. It is an earlier resurrection. one that is previous to the one recorded in 1 Thess. 4:13-15. It is the resurrection of the Church which is His body. It has no time , no date, it could occur now. 1 Thess. 4 cannot occur at any time (as is so often claimed) for it is dated at the last trumpet of Revelation.

Rotherham translates Phil. 3:11 as follows:

"If by any means I may advance to the earlier resurrection, which is from among the dead."

If any should object to the word "earlier" they must take into account that since it is an "out-resurrection" it has to be earlier.

We anticipate that many of our readers are asking; "What about the living?" If Phil. 3:11 speaks of an earlier resurrection of those dead, then where is the Scripture for the translation of the living? Some insist that no such thing as rapture is mentioned in Phil. 3. and with this we agree. But if the resurrection of the dead and the rapture of the living are clearly contrasted and compared this difficulty will begin to vanish. In the resurrection of the dead they are (1) taken out of their graves, (2) made alive, (3) changed to immortality, (4) translated to their sphere of blessing. In the case of the living the first two items are eliminated and only the last two have a place. Therefore, resurrection is a greater thing and requires a greater display of the power of God. In 1 Thess. 4 the subject of the passage is those who are dead. The living are brought in only to establish the order of events. Apart from this there would be no need to bring in a reference to the living for it is a Scriptural law as well as a natural law that the lesser is always included in the greater.

For example, see John 5:24 where Christ says "believeth on Him that sent me." This refers to God and requires belief in God. But it also just as surely requires belief in Christ, for if they believe on the one that sent Christ they will also believe on the one that was sent. Thus the lesser truth is included in the greater truth.

Therefore if God has provided for the resurrection, vivification, transformation and translation of the members of the Church which is His body who are dead He has also provided in that same event for transformation and translation of the members who shall be alive when this event comes to pass. The lesser is always included in the greater. Note that we do not say that "a rapture is inferred" in this passage. We insist that a rapture is included in the truth of an earlier resurrection.

There is a story of a great scientist who absent mindedly ordered his servant to cut two holes in the barn door-a big hole for the big cat and a small hole for the kittens. He had forgotten that the lesser is always included in the greater, for it would be impossible to keep the kittens out if a hole was cut large enough for the cat to enter.

If God has provided for our resurrection, vivification, transformation and translation to a sphere which is far above all heavens, we will not question what He will do if we should be alive when the time of the earlier resurrection comes.

And now our studies on the subject of "Four Future Resurrections" comes to an end. In closing we will attempt to set forth the subject of resurrection in order.

- A. Christ personal - Jesus of Nazareth. The 6rst-fruits of them which are asleep.
- B. EXANASTASIS. The Church which is His Body. The super-heavenly calling. Dateless and Timeless.
- C. The "Bride" of Scripture. Abraham's seed "like the stars:” The heavenly calling. (1 Thess. 4, 1 Cor.15) occurs at the last trump.
- D. The Earthly Calling. Abraham's seed "like the sand." Called the first resurrection (Rev. 20:5) occurs on the last day of the present evil age.
- E. “The rest of the Dead” (Rev. 20.5) occurs at the end of the 1,000 years.

THE END

THE ROTHERHAM VERSION

In our studies we make much use of the Rotherham Version of the Scriptures. It makes an excellent commentary and quite often we discover that an obscure passage in the Authorized Version becomes plain at once when we read in the Rotherham Version. We have received a number of inquiries as to where this Version can be purchased. We have them for sale and the prices are as follows:

The Complete Bible (Old and New Testaments) in One Volume.	\$6.50
The Old Testament - in One Volume.	\$5.50
The New Testament - in One Volume.	\$2.50

The two testaments together make a rather bulky volume. Inasmuch as the New Testament is used most we recommend that it be purchased separately. Some may desire only the New Testament at first.

(Archiver's note: retained here solely for time – related interest of readers – also, this Version is STILL an excellent one !)

OBSERVATIONS

The Editor tries to keep his eyes and ears open in order that he may keep informed as to the *state* of affairs in the fundamentalist movement in particular and in so-called Christendom in general. From time to time in these pages he will record some of his observations.

****In the April 1938 issue of "Our Hope" we noted the following interesting item in an article entitled "The Desirable Jew." The writer says as follows:

"The Jewish people have no special place in the mind of God in this Gospel today. They have forfeited all their privileges by their persistent idolatries, and their rejections of Christ." In a foot note concerning this statement, Dr. A. C. Gaebelien says: "This. is sound Biblical teaching. Certain parties claim that it is still today "To the Jew first." This plea is generally made to obtain funds for "Jewish Missions." But "To the Jew first" was true in the beginning of our age but no longer holds good today. Nevertheless we owe the Gospel to the Jews and should give to them a loving testimony."

This is in harmony with our position, but we follow this out to all its conclusions. These conclusions are evident. The gospel was to the Jew first when the Roman epistle was written. In Ephesians the Gentiles are said to be joint-partakers of the gospel. This demands a change between Romans and Ephesians. We set this dispensational change at Acts 28:28.

****In the January 1938 issue of- "**The Voice**," which is the organ of the Independent Fundamental Churches of America, we find a teaching dogmatically set forth which brought much unfavorable criticism when we contended for it in our pamphlet on "The Glory of the One Baptism." Since certain fundamentalists rejected it from us, maybe they will be more considerate of it when set forth by one of their own. The article is by W. W. Robertson and we quote from it giving his emphasis.

"Christ, NOT the Holy Spirit, is the Baptizer. Then in **1 Cor. 12:13**, Paul says-"**For IN one Spirit were we all baptized into one body-and were all made to drink of one Spirit**" (R. V.). The rendering in the A. V. is inaccurate and would make the Holy Spirit the Baptizer thus contradicting the four fold testimony of the Evangelists. It is a great pity that this inaccuracy in the A. V. should be continually quoted by Bible teachers to prove that we are baptized BY the SPIRIT into One Body, which we certainly ARE NOT. It is the Lord Jesus who baptizes us IN the Spirit."

****In the last days men shall be BOASTERS. This word does not fit. the Greek, but the word OSTENTATIOUS fits it perfectly. Boasting is done with the mouth, but ostentation comes from the actions. A good translation would be- "In the last days men shall be fond of pretentious parades." The religious festival of Easter has just passed as this is being written. It, as usual, has been characterized by pretentious parades. Chief offenders, because of superior light, have been the fundamentalists. In the great fundamentalist churches it is absolutely essential that there shall be a great parade of visible results,

people coming to the front, which are counted as souls saved. A fellow observer reports that in one church over twenty went forward on Easter Sunday morning, but that only one of these could be discovered in the services one week later. Such superficial results delight the hearts of superficial Christians and add to the reputation of the superficial preachers. Thank God, from all this we have been separated.

****We would not dare to hope that those who oppose us shall ever accept any word of admonition or rebuke from us concerning the unspiritual practice of calling names. The fundamentalist group are the worst offenders so it may be that they will accept such from one of their own. We quote from an editorial in "Revelation" January 1938 issue. These words are from the pen of Donald Grey Barnhouse.

"There is entirely too much calling of names in religious circles in our day. A gentleman who had been greatly influenced by modernistic teachers and who was just beginning to come to the knowledge of Christian truth as it is to be found in the Word of God was truly retarded in his progress by hearing a well known Bible teacher speak in a public meeting of 'the lousy modernists.' Recently we have received word that another true man of God has been guilty of this same cheap and tawdry language. "The believer who calls names in public, is merely passing a moment of his precious time in drawing attention to himself as a bold, strong he-man who is not 'afraid' to call a spade a spade. It detracts from his message and adds nothing to it. But we write of it here, not merely because it is shockingly bad taste, and definitely not a part of true Christian culture, we speak of it because it is absolutely contrary to the teaching of the Word of God."

We would call attention of all who call names to the second paragraph. One of your own says that you are just posing as big strong he men. The latest names and epithets which have been hurled at those who stand for a rightly divided Word are muddled misexegesis, haywire dispensationalism, peacock pride, consummate casuistry. The brother who hurled the last epithet neglected to hurl the dictionary with it and some of us are still trying to find out just what it means.

MORE ABOUT THE ROMAN EMPIRE

In our leaflet "Nebuchadnezzar's Dream" we set forth from the Word of God that the image Nebuchadnezzar saw in his vision had five distinct parts and was composed of five distinct materials. Inasmuch as each part of the image represents a world empire we attempted to set forth five such empires, and not four as is commonly taught. By the term world empire we do not mean a great empire or a powerful empire but an empire that dominates and controls the whole world.

Three such empires have passed into history. The Babylonian world empire, the Media-Persian world empire, and the Grecian world empire. These fulfilled the Gold, Silver and Brass parts of the image. But in searching for that which would

COMPLETELY FULFILL the fourth part .of the image and God's description of the fourth kingdom (Dan.2:40) none can be found. The Roman empire did not measure up to God's description of the fourth kingdom. It does not fill the bill. If the passage is carefully examined and compared with the history of the Roman empire it will be discovered that Rome would be a poor fulfillment at the best. Rome never conquered those parts of the earth which we now call Germany, Ireland, Northern Scotland, Russia and Siberia. She threw her legions against these places but was turned back at the Rhine, the Danube and the Euphrates. Not once did she capture and hold the capital of the first world empire, Babylon. Rome was forced to be satisfied with the false claim that she ruled the world, but her rulers and leaders knew that the claim was false.

We hold that the fourth or iron kingdom is a yet future world empire which will rule over all peoples and nations. This will probably be the next great political development on the earth. Therefore, inasmuch as Rome was not the fourth Empire it does not need to be restored. And even if Mussolini should accomplish his aim of restoring it, it would not fulfill any prophecy in the Word of God.

The publication of our leaflet brought a flood of communications. Many of these admitted that Rome in the past did not fulfill the prophecies concerning the fourth kingdom, but that when she is restored she will "break in pieces and subdue all" and will fulfill every detail. So many letters echoed this thought that it will be well to point out its inconsistency.

Let the reader take a map of the world and mark out the countries that composed the Roman empire at its greatest extent. This will take in the countries which are now Spain, France, Switzerland, Austria, Hungary, Rumania, Italy, Yugoslavia, Greece, Turkey, Palestine, Northern Africa, England and a few other small places. If these are colored to aid in making a visual comparison it will cause amazement to see how small a land mass the Roman Empire covered. If, therefore, Mussolini's dream is fulfilled and the Roman Empire is restored, it cannot be called a world empire. It would be but a small fraction of the earth's surface and the kingdom of the man of sin of the end time will include all the earth.

Great Britain today covers far more territory than Rome could ever claim. If the Roman Empire were revived it would not control as much territory as Russia does today. How could anything be called a world empire if it does not include the United States and Canada? Again we insist Rome in the past did not "break in pieces and subdue all," therefore, it was not the fourth kingdom. If the Roman Empire is restored it will not break in pieces and subdue all, for if it should it would not be the restored Roman Empire but an empire so much greater that it could never be called a restoration. It would be like a man building a palace where a cottage once stood. The palace could not be called a restored cottage.

Our leaflet was written in the hope that it would cause students of prophecy to reconsider their position. It has been highly amusing to discover that belief in the restoration of the Roman Empire is essential if a man desires to be considered orthodox.

Our attention has been called to an article in a recent issue of the picture magazine, LIFE. It is an air view of the ancient city of Phraaspa, and in connection with the picture is the following note.

" Late in the first century before Christ the people of the Roman Empire began to grumble menacingly. The triumvirate decided that what they needed was a victory and so designated Marc Antony to go east and conquer the rich Parthian Empire, as Iran (Persia) was then called. Able Antony was given 100,000 men in 37 B. C., told to go straight to Armenia. Had he done so his campaign might well have been a success. However, he chose to pass through Syria to meet Cleopatra. Infatuated by her, his short visit dragged through to May of the following year. He then rushed southeast through Armenia, hoping to start the attack before the equinoctial rains which would soften his warriors' bows.

"Aim of the campaign was Phraaspa, capital of the Parthian Empire which extended from Asia Minor to Afghanistan. This tremendous walled citadel, perched on an elevation 8,000 ft. high, was defended by 10,000 slave-soldiers, and many others occupied strongholds in the surrounding crags. In his hurry, Antony left his siege train and 40,000 warriors behind. He rushed the citadel from the east. The siege train was ambushed and entirely destroyed. Lacking siege engines, he tried to bridge the walls with an earth platform. The famous Parthian cavalry swarmed down from the hills, attacked Antony's troops from the rear. Antony and his men escaped from the trap through the mountains. Their retreat lasted 27 days during which they had 18 battles with the Parthians and lost another 32,000 men. This defeat stopped the eastward ambitions of the Roman Empire."

These two paragraphs are an excellent summary of the well - attested history of this conquest. They present facts known to every student of ancient history, but these facts are ignored by the Bible teachers who continue to insist that Rome was the iron kingdom. But the fact remains that Rome did not break in pieces and subdue all.

ANSWERS TO CORRESPONDENTS

R. O. M.-New York. My mind is open on practically every subject, but I do not have one moment of time to give to the claim of any organization, group, or sect that it is the true church on earth. If there were a denomination in existence whose beliefs were identical with mine I would not unite with it. I am unalterably opposed to any attempts to organize those who believe the truth of the Secret.

S. A. H.-Illinois. You ask me to point out one great man who believes as I do, or to show one great work that has been built by the preaching of this message. If I should show you one great man who believes it, would you then believe it? If I could show you one great work built by preaching it, would you then embrace it and preach it? Do you believe only that which great men believe? Do you receive as truth only that which builds great works? I would like to have your definition of a great man and a great work. Have you ever heard of a book called the Bible which certain simple souls take as their sole rule of faith and practice and never give a single thought to great men or great works when it comes to deciding whether a thing is true or false?

A. I. N.-California. Romans reveals both salvation and position. The message of salvation revealed there is neither the "gospel of the circumcision" nor the "gospel of the uncircumcision." If it were the "gospel of the uncircumcision it would not be "to the Jew first." Romans presents a new basis of salvation which transcends any thing revealed before. It is a plan of salvation for all humanity, but at the time it was given it was to the Jew first. It is not difficult to make a distinction between the passages in Romans that deal with salvation and those that deal with position. Ephesians does not reveal a new plan of salvation, but it does reveal a new and exalted position. We get our message of salvation from Romans and the truth of our position from Ephesians. Of course, this calls for a division of the word of truth. There are some who believe that to divide the word is sin, but there are others who believe it to be obedience to an express command of God. The Editor belongs to the latter group.

L. E. T.-Pennsylvania. You do not know my message and you have no understanding of my methods. Your knowledge comes from the writings of those who oppose. If you do not care to purchase them I will send you all my writings free and then you can discover what I believe and teach.

W. H. C.-Wisconsin. You refer to my article on the last trump and say that I state "that we do not need to know Roman military customs to explain the meaning of a Roman trumpet." This is not what I said, for we would need to know Roman military customs to explain the use of Roman military trumpets. But we do not need a knowledge of such customs to explain the last trump of I Cor. 15 or the seven trumpets of Revelation. You accuse me of being inconsistent, saying that I use the ancient Grecian games to explain I Cor. 9:24 and 25. I did not use the ancient Grecian games to explain this passage. I said that the reference there is probably to the Grecian games with which they would be quite familiar. I do not claim that one ever needs a knowledge of ancient customs in order to understand Bible passages. When an ancient custom is used as an illustration in Scripture one needs to be familiar with the customs of that day. But, in all such instances, the mind is definitely directed to these customs and this is not true in I Cor. 15:52. For example in 1 Cor. 9:7, the mind is turned by the Spirit to the military, farming, and grazing customs of that time. In I Cor. 9:24 our minds are turned by the Spirit to a race, and this naturally would be the ancient Greek games rather than a modern Olympic contest. But in I Cor. 15:52 our minds are not turned to any ancient custom. No illustration is suggested by the words "the last trump." It is a positive statement setting forth the truth. Paul did NOT say- "For as the soldier marches away at the last blast of the trumpet, even so shall we go away." If he had said something such as this we would eagerly turn to Roman military customs. But he says "at the last trump." I believe and accept it as it stands. Do you?

THE GOSPEL FELLOWSHIP

It brings us much joy to be able to report good progress of this work, as a very definite forward step has been taken which we believe will greatly increase the efficiency of this witness. During the two and one half years this group has fellowshiped together we have been handicapped because of our unsatisfactory meeting place. We have paid an exorbitant rent for an auditorium which was much too large for our purposes and was not at all suited to the needs of this group. We have been forced to limit our services to the regular Sunday and mid-week services as every additional service involved additional expense for rent. We have desired a more suitable meeting place, but being unorganized and it being against our principles to organize, the difficulties connected with securing a permanent building seemed insurmountable. Furthermore, it would violate our principles to assume a burdensome debt.

Early this year an opportunity to secure a suitable meeting place opened up to us, and this excellent building is now the property of The Gospel Fellowship in Grand Rapids, Michigan. It has been secured in such a way that not one principle for which we have stood has been sacrificed. The property was the former meeting place of a Congregational Church. It consists of an Auditorium with 255 seats, a Bible school annex which is so arranged that it can be opened up to become a part of the auditorium at any time it may be needed, a full basement which can be used for Bible school purposes. In this building we expect to center all the activities of The Gospel Fellowship in behalf of the testimony to the Mystery. We extend to all our readers an invitation to visit The Gospel Fellowship in its new home at any time. The building is located on Norwood Avenue, where Lake Drive crosses Wealthy Street.

CONCORDANCE TO PAROUSIA

The word in capitals in the **Greek word parousia**. It occurs twenty four times. Careful examination of these passages and meditation upon them will cause the student to be thinking in harmony with the Holy Spirit as to the meaning of this word.

- Matt. 24:3.-what shall be the sign of thy COMING.**
Matt. 24:27.-so shall also the COMING of the Son of man be.
Matt. 24:37.-so shall also the COMING of the Son of man be.
Matt. 24:39.-so shall also the COMING of the Son of man be.
1 Cor. 15:23.-they that are Christ's at His COMING.
1 Cor. 16:17.-glad of the COMING of Stephanus.
2 Cor. 7:6.-by the COMING of Titus.
2 Cor. 7:7.-and not by His COMING only.
2 Cor. 10:10.-but His bodily PRESENCE is weak.
Phil. 1:26.-by my COMING to you again.
Phil. 2:12.-not as in my PRESENCE only.
1 Thess. 2:19.-of our Lord Jesus Christ at His COMING.
1 Thess. 3:13.-at the COMING of our Lord Jesus.
1 Thess. 4:15.-and remain unto the COMING of the Lord.
1 Thess. 5:23.-unto the COMING of our Lord. Jesus Christ.
2 Thess. 2:1.-by the COMING of our Lord.
2 Thess. 2:8.-by the brightness of His COMING.
2 Thess. 2:9.-Even him, whose COMING is after.
Jas. 5:7.-unto the COMING of the Lord.
Jas. 5:8.-for the COMING of the Lord draweth nigh.
2 Pet. 1:16.-the power and the COMING of the Lord.
2 Pet. 3:4.-where is the promise of His COMING.
2 Pet. 3:12.-and hasting unto the COMING of the day.
1 John 2:28.-before Him at His COMING.

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