

# THE WORD OF TRUTH

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## *WHAT MUST I DO?*

The first thing the believer desires to know concerning others whom he meets is - Are they saved? It often happens that this question is answered at once for sufficient evidence is produced that stamps certain ones as being unsaved. A flow of blasphemy from the lips is always sufficient evidence that the man is in need of a Savior. Peter used this method to convince certain men that he was no follower of Jesus Christ, so the blasphemer cannot accuse us of harshness of judgment if we accept this evidence of his need of salvation.

The Editor is acquainted with a very small percentage of those who read THE WORD OF TRUTH. Our duty is to minister to the spiritual needs of our readers, and since our only ministry is by means of the printed page we must necessarily minister to those whose deepest need may be the Savior. We believe that most of our readers are saved people and their correspondence often breathes a living faith in the Lord Jesus, yet now and then we receive a letter, which reveals the darkest possible confusion concerning the plan of salvation. The frightful mixtures that are preached today are the cause of this confusion. There is no place where accuracy is as essential as when we consider the exact method revealed in the Word concerning how God is now dealing with and saving sinful men, In setting forth once again in our pages the plan of salvation we believe that the saved will rejoice in the witness, the unsaved may be led to self examination and our hands will be pure from the blood of all men.

## **The Knowledge of Sin**

The knowledge of sin and guilt is a universal knowledge. It is an understanding that is not denied to any responsible being. The truth of this is seen in the universal struggle to deny it or to propitiate God because of it. Adam's sin brought to mankind the knowledge of good and evil. If man did not have this knowledge he would be in a state of innocence. But since the fall he has possessed it, so it has been fallen man's duty to do all known good and to refrain from all known evil. Man has failed to do this and the result is that man knows he has sinned against God. He realizes that he must answer to God for his failure, for every man must give an account of himself to God.

There is a universal knowledge of sin and guilt, but there is no universal knowledge of what can be done or what must be done to satisfy God. It seems that every man has his own idea so we find men doing everything from saying stereotyped prayers in America to laying on beds of spikes in India. And no matter what man may be doing he is doing it in the hope that he will in some way satisfy the just claims of God.

The Gentile always knew his sin and guilt, but the Jew, because of his favored position, refused to believe that he was sinful and guilty and that this had caused the loss of his favored place. In order to bring the Jew to a knowledge of his sin and guilt God gave Israel the law. This was intended to shut every mouth and to make the whole world guilty before God.

When man comes to a full realization of his sin, his guilt, the penalty that must be paid and his need of a redeemer - this realization should cause him to cry out "What must I do? It need not be an audible cry but the question should be in his heart whether uttered or unexpressed.

Millions have gone so far as to ask this question only to have it answered by some "blind leader of the blind" who pointed them to the path that leads to destruction. They have been told to confess their faith, to be baptized, to join the church. This they have done, and now they rest in that deception, which comes from having done just what they were told to do by men whom they believed were God's ambassadors.

In answer to the question "What must I do?" we must turn to the Word of God. This cry as it came from the lips of men has been recorded many times in the Word of God, and even though the words are not always the same, yet each time it is the cry of one who has realized his guilt and deep need. But the amazing thing is that each time this question was asked a different answer was given. These answers set forth the various ways or plans of salvation revealed in the Word of God.

Those who believe that the Bible sets forth only one way of life and only one plan of salvation may be shocked at the statement just made. However, it will be shown from the Word of God that the plan of salvation has not always been the same - not even in the New Testament record. At this point we must emphatically state and dogmatically teach that there is only one plan of salvation in the present administration. But, let us consider the various answers given to the question "What must I do?" for by so doing we believe that we can arrive at the exact plan of salvation for the present time.

## **The Message of John the Baptist**

In Luke 3 we have the record of the ministry of John the Baptist. He dealt with the question of sin, guilt and punishment. Of these who heard the message, certain ones became deeply exercised as the knowledge of sin and guilt was impressed anew upon them.

And the people asked him, saying, **“What shall we do then?” Luke 3:10.**

This record cannot be read without realizing that this was a sincere question, which sprang from hearts exercised by the Spirit of God. Let us examine the answer.

**"He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise." Luke 3:11.**

Another group, the publicans, said to him, "Master, what shall we do?" The answer was not the same.

**"And he saith unto them, Exact no more than that which is appointed to you." Luke 3:13.**

A third group, the soldiers, asked the same question, and their query produces a third answer.

**"And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages." Luke 3:14.**

We have in this record three Biblical answers to the question "What shall we do?" A preacher of today could take any one of these answers and declare it to be the Scriptural answer to the question of what a man must do to gain deliverance from the guilt and penalty of sin. But if the sinner of today would do all these things they would not in the least alter his relationship to God. He would still be unsaved, still be guilty before God, still be in his sins.

As we consider John's answers to these three groups, can anyone dare say that these works would have availed nothing had they been performed by those to whom these words were spoken? Can we accuse John the Baptist of giving trifling answers to these all important questions? Yet, who today would dare to give such instructions in answer to the question - "What must I do?"

John fully realized that the condition of those to whom he spoke was one of broken relationship. Their baptism had restored the relationship, but John had no illusions as to the effect of his baptism. It had to be accompanied by genuine repentance and works that were worthy of such repentance. His gospel therefore was essentially one of works. His message is out of place in the present administration of the grace of God. To bring the least of it into the present time is to add confusion to the plan of salvation for today.

## **The Rich Young Ruler**

Let us consider another case in which we find an individual whose heart was exercised because of the knowledge of sin. His question was specific and to the point. He asked the Lord Jesus:

**"Good Master, what shall I do that I may inherit eternal life?" Mark 10:17.**

His question could not have been more direct. It concerned "eternal life" (so-called), the thing that is made so much of in evangelical preaching today. The young ruler's sincerity and honesty cannot be questioned.

In answer, the Lord pointed him to the commandments mentioning specifically the ones that dealt with adultery, murder, theft, perjury, cheating and dishonor to parents. As these commandments concerned gross immoralities the young ruler answered that he had observed these things from his youth. He has been accused of lying and boasting, but there is no room for such accusation since many moral men of today have not been guilty of the specific sins touched by these commandments. It is impossible for us to believe that the Lord would have permitted him to lie without exposing it, or to have permitted him to ignorantly make such a statement without correcting it. However, He neither rebuked him nor corrected him for in the next statement we are told that the Lord "beholding him, loved him." He is told that in one thing he is still lacking. This concerns his wealth. He is advised to sell all that he has and distribute it to the poor. If he does this he is promised treasure in heaven.

This was too much for the rich young ruler for he had great possessions. He did not do what the Lord told him to do, but would anyone dare to say that even if he had done this he would not have received "eternal life." It was not some work that he could not do, but a work that he would not do. If he had done it he would have been given "eternal life."

Would anyone today give the same answer the Lord gave this ruler if someone asked the question - "What shall I do that I may inherit eternal life?" Do these words reveal the plan of salvation for today? If the moral man of today would sell his possessions and distribute the proceeds to the poor would it alter in the least his standing before God? Those who know the gospel of the grace of God know that this is not God's method of dealing with sinful men today. These words were spoken by our Lord, but if we would point the exercised soul to them today we would be pointing them to a way that would never lead to life. To read this record is to be impressed once again with the imperative need for rightly dividing the Word of Truth. Most error is simply truth out of place, for what may have been true at one time may be positive error at another time.

**Peter, to Israel**

The incidents considered this far took place before the Cross. We will pass on to consider instances after the Cross when exercised minds asked what they must do.

In Acts 2 we have the record of events that occurred on the day of Pentecost. Peter's message brought deep conviction of sin and guilt and this resulted in the cry - "What shall we do?" The question was specific and Peter's answer is the same.

**"Then Peter said unto them, Repent, and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts 2:38.**

It is plain that this is a definite answer to the question - "What shall we do?" It sets forth a definite plan of salvation for those to whom it was spoken. Those who did what Peter told them to do were saved and those who refused were lost. Therefore, men have been saved by repentance and baptism, but no man can be saved by repentance and baptism today. Peter's words do not set forth what a sinful man should do in this administration of the grace of God. If the plan of salvation has always been the same then it follows that John's message in Luke 3, Christ's message to the rich young ruler and Peter's message to Israel in Acts 2 should be proper gospels for today, even though these three messages are not in harmony.

### **John 3:16**

Many confidently assert that John 3:16 is the message for today. They call this passage "the gospel in a nutshell." Such statements are superficial and demonstrate a lack of deliberate reflection upon the issues involved in salvation. John 3:16 does not deal with God's righteousness, man's sin or man's need.

The question is often asked, "Can a man be saved by believing John 3: 16?" Some boldly state that a man can be saved by believing John 3: 16. But, even the passage under consideration does not ask that its message shall be believed for it demands belief in the "only begotten Son." It concerns a person and not a passage.

Very few men today are willing to face all that is involved in the word "believe." It is a word of great power but it has been toned down until it means little more than some mental assent or physical movement in the religious realms. These things are regarded to be the same as or equal to believing but they are not. Let us honestly consider just what is required by the demand to believe.

True belief or faith is absolutely impossible apart from personal knowledge. This is recognized in the Word of God.

#### **"How shall they believe in him of whom they have not heard?" Romans 10:14.**

Therefore, if an exercised soul asks, "What must I do?" and we tell them to believe on the Lord Jesus Christ we may be telling them to believe in one of whom they have never heard.

The belief (or faith) spoken of in John 3:16 is a belief that is based upon knowledge. The Jew had knowledge for he possessed the oracles of God. He had the Messianic hope, he knew the identifying marks of Messiah and he could see every sign and mark of Messiah fulfilled in the Lord Jesus Christ. He knew that Messiah was to be the seed of woman, therefore a true man; He was to be the seed of Abraham, of the tribe of Judah and a lineal descendant of David. He was to be born of a virgin, in Bethlehem. He was to cause the lame to walk, the deaf to hear, the blind to see, the dead to live again. The Jew knew these things and he saw *every* identifying mark fulfilled in the Lord Jesus.

It was, as it were, a simple case of putting two and two together. The Jew did this, discovered that it made four, and then deliberately rejected his own findings. But what about the case of the Gentile who was in complete ignorance of these things? Can he be asked or expected to believe?

Let us consider an illustration in order to set forth his case. Imagine the following conversation between one who questions and one who answers.

Q. Do you believe in John Smith?

A. Just what do you mean?

Q. I mean, are you trusting in, or do you have faith in John Smith?

A. I do not know John Smith. I have never heard of him.

Q. I am very anxious that you shall have faith in him.

A. I will be glad to trust him if I can satisfy myself that he is trustworthy.

Q. John Smith is a very good man.

A. He may be - for all I know.

Q. He is a very honest man.

A. I am glad to hear it, but why do you tell me this?

Q. I want you to know him and trust him.

A. I will be happy to meet him, but I cannot commit myself on trusting him until I know him personally and have discovered him trustworthy.

Q. But, I want you to trust him with your most precious possessions. I do not want you to doubt or question him in the least.

A. I cannot fulfill your wish. I might do this upon your word, but if I do my faith will be in you and not in him. I would like to have faith in him, I would like to trust him, but you are asking too much concerning one whom I do not know and of whom I have just heard.

This illustration is sufficient to show the **impossibility of true belief or faith apart from knowledge**. Some of our readers may detect in this imaginary dialogue a likeness to the personal work of some Christians.

### **The Philippian Jailer**

Some may feel that there is a demand for faith apart from knowledge in the case of the jailer at Philippi as recorded in Acts 16. An examination of the facts will show that this is not true. This man had witnessed one of the strangest miracles in the Bible. It was something that was seen, felt and its effects could be verified. He actually saw the power

of God. He asked, "What must I do to be saved? " Paul's immediate response told him that he was to believe on the Lord Jesus Christ. But the writer of Romans well knew that he was asking the impossible and that this man could not believe in Him of whom he had not heard. So we read: **"And they spake unto him the word of God."** Therefore he had both a miracle and knowledge upon which to base his faith.

### **The Present Salvation**

God's plan of salvation for the present time is set forth in the book of Romans. This epistle sets forth God's present method of dealing with lost men. It is the present answer to the question "What must I do to be saved?" In it we find the record of man's present condition, man's need and God's provision for that need. It tells how a man can be just with God, and explains how God can be just and justify the ungodly.

Romans is a message of transcendent grace setting forth the marvelous provisions that God has made for the ungodly. Nothing is lacking in it for everything the ungodly needs is set forth. And, furthermore, it is freely bestowed.

Recently a certain State made provision for a very liberal old age pension. This caused great rejoicing among the aged and needy people of that State. The question upon the lips of all such concerned what they must do, and where they must go, and what requirements must be fulfilled to receive the benefits of this liberal provision. Warnings appeared in the papers that there was no need to hire a lawyer or pay any fee in order to receive the pension.

Even so God has made marvelous and gracious provision for the ungodly. This provision is revealed in Romans, and the logical question for all who qualify as "the ungodly" to ask is, how they can come under the benefits of this gracious provision. The answer is that these benefits are freely bestowed. They are unto all and upon all them that believe.

However, this brings us once again face to face with the problem created by the word "believe." When the glorious truth of Romans was revealed there existed a great multitude of believers. It is hard for us to understand and appreciate the truth of men being believers at the time a truth was revealed, but a moment's reflection will convince us of the reality of this. Romans reveals a greater boon than was ever before revealed, and this was accounted to the Circumcision because of their faith and it was made available to the Gentile believers through their faith.

**"Seeing it is one God who shall justify the circumcision by faith, and uncircumcision through faith." Romans 3:30.**

We cannot go back on our former statement that a true belief is based upon knowledge. How then can a man who knows nothing be saved, and how can salvation be instantaneous? We firmly believe that at the present time a man who knows nothing can be saved, and that salvation is an instantaneous work. And it is just here that God's unique dealings with men in grace at the present time is set forth. It represents the additional revelation that Ephesians gives to the plan of salvation set forth in Romans.

The saved man of the present dispensation is believing with a faith that is not his own. He is believing with and exercising a faith that has been given to him by God. This is hidden in the witness of Romans but it is clearly set forth in Ephesians.

**"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God: not of works, lest any man should boast." Eph. 2:8-9.**

We cannot classify anyone as saved until we see them believing with a faith that is not their own. We find these in every walk of life and we are immediately impressed with the fact that they are believers and that they are believing.

It is a simple matter for a strong mind to put the words "I believe" into the mouth of another. Parents can teach their children to say "I believe," but they may be confessing to believe some falsehood. Therefore, we cannot reckon anyone as saved because someone has taught them to say "I believe in Jesus Christ." Every Christian worker is familiar with those whose profession of faith did not last one week, and others whose faith did not continue after the evangelist left town.

Many professing Christians do not believe anything until they discover that some favorite teacher believes it and they refuse to believe anything, which he rejects. They readily believe what some men call orthodox and reject what these men call heresy. It is evident that all such "believers" as these are **not** believing with a faith that is the gift of God.

A sincere young man came to the writer proclaiming that he had believed John 3:16 and was saved. After a brief conversation he decided that he had turned things around and the true fact was that as soon as he was saved he began to believe John 3:16.

The Scriptures call upon men for self-examination. This is essential in view of the fact that Satan is a great deceiver. It will be well to remember when we examine ourselves that no one is saved because he has reformed or because he lives a moral life. No one is saved because he has responded to an evangelist's invitation, confessed his faith and joined the church. No one is saved because men have ordained him or because he has spent his life in the ministry. None of these things have anything to do with salvation, and all of them put together would not save a man. A man is saved when he is believing God with a faith that is not his own, a faith that has been given to him by God.

The writer has often asked himself - "Just why am I a believer?" I know so many who are not. And there is only one answer possible - God gave me faith and therefore I believe. I believe the record that God gave of His Son. The more I know of this record the more I can believe. My faith finds a field of action in the Word of God.

There it can exercise itself to the very limit of its powers. Some say that all we need to know is that we are saved. But this is not sufficient exercise for my faith. It is a living thing, like its Author, and it must ever be given something to believe.

Man has never made a proper use of God's gifts. Our greatest danger is to fail to make proper use of the gift of faith. We will never treat it as God intended until we give it all Scripture for its field of action.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart."



Such words are the language of faith. They demonstrate that the speaker was a saved man.

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## ***WHY THE SILENCE?***

It was one year after the close of the World War I that the Editor came to know the Lord Jesus Christ as his Savior. At that time he became a student of the Word of God and a prodigious reader of books dealing with prophetic themes. Most of this reading was confined to those writers who set forth the teaching commonly known as the Darby-Scofield system of prophetic interpretation. As familiarity was gained with this literature it became increasingly evident that in the years preceding the World War a thousand and one small and insignificant events were set forth as being either positive fulfillments of prophecy, or as being positive signs of the imminent coming of the Lord. However, when the greatest war of all history swept the world they became strangely silent, and it was apparent that they found no place in the Word of God for an event of such magnitude.

As soon as the war was over a new wave of so-called prophetic teaching swept the world, which exceeded in magnitude anything of like nature that ever preceded it. Thousands of voices were raised in setting forth what were supposed to be the most positive signs of the imminent coming of the Lord or the revival of the Roman Empire. A **by-line** in the newspaper was usually sufficient to prime the pump so that a message of the signs of the times issued forth. Insignificant events, unverified rumors, sensational newspaper articles and sheer imagination on the part of the speaker were dished out week after week as positive proof of the imminent coming of the Lord. The Editor heard one man speak for forty-five minutes on the **faces** that appear on the back of the present ten-cent coin. In this he saw the greatest possible significance and from it he drew astonishing inferences.

We heard another Bible teacher speak at length on a **postage stamp**. It was the N.R.A. special stamp which showed the capitalist, the farmer and the laborer marching together. He saw "great prophetic significance" in the fact that the farmer carried a scythe (he called it a sickle) and the laborer a hammer. From this he deduced that the Communists had already taken over the government and were secretly placing their insignia on our stamps. But, this was not (to him) the most significant thing on the stamp. He took quite a few minutes to prepare his hearers for the great shock of this yet more startling revelation. When he felt his hearers had reached the proper emotional stage he revealed that the artist had at the behest of his Communist superiors pictured the capitalist out of step. At the end of the message we had heard of the great prophetic significance of these things but we never were told just what this significance was.

Literally thousands of messages were preached upon the prophetic significance of the N.R.A. symbol, the blue eagle. Some men on short notice packed the largest auditoriums with audiences anxious to hear the prophetic significance of this symbol. They never found out for they were never told.

As this is being written, events are happening which for sheer magnitude exceed anything that has happened in centuries. The nature of the present world crisis has led one conservative statesman to declare that the world is in the most serious crisis in 400 years.

In fact, one capable student of world events declares that this appears to be the most serious crisis since the collapse of the Roman Empire. It is no longer a case of indefinite rumors of nations preparing for war, but we are witnessing a definite open preparation on a magnitude that has no parallel in history. And just when we would expect to hear the significance of these events from prophetic teachers we discover that they have become suddenly silent, indefinite or evasive. Those men who could wax eloquent concerning some rumor of preparation for war have nothing to say about actual and positive preparations. They have talked long and loud about the restoration of the Roman empire, they have taught that Austria was a part of that empire, but they are strangely quiet as to the significance of the fact that it was Hitler who took Austria and not Mussolini. Those men who could speak at length on a ten-cent piece, a postage stamp or a picture of an eagle have become silent and evasive when face to face with the most stupendous events the world has ever witnessed. They could deal with the indefinite and the ephemeral, but they evade the definite and concrete reality.

In less than two decades we have witnessed such glorious truths as the Second Coming of our Lord and His Kingdom reign brought into disrepute by those hucksters of God's Word who under the guise of prophetic preaching have dished out to their hearers things which have not even a remote connection with the Word of God. They have talked glibly of prophecy being fulfilled under our very eyes, and of discovering a prophetic fulfillment every time they pick up the daily paper. Yet they have never been able to point out a single prophetic utterance, which has had its complete fulfillment since the close of that period of history recorded in the book of Acts. Against such superficial handling of the Word of God our voices must ever be raised in protest.

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

**(continued from Vol. III, No. 3)**

**11:17.** The second verse of chapter eleven opens with the words "I praise you." This section opens with the words "I praise you not" and closes with the same words in verse 22. This marks off this passage as a distinct section and verses 17 to 22 should be read and considered as a whole.

The believers in Corinth came together in regular assembly. This should have been spiritually profitable to all who thus gathered but things entered in which made the gathering a distinct spiritual failure. Their meetings brought forth bad rather than good results.

**11:18.** It had come to the ears of Paul that when they came together in assembly that there were divisions among them, and he feels that there is some truth in this.

**11:19.** This passage is a difficult one. In times of division it is usually quoted by both sides in order to prove that God sent the division in order to demonstrate His approval of their group. This is rank pride and an abuse of Scripture. We cannot believe that this passage was given to men to quote in order to justify their divisions and claim God's

approval.

**11:20-22.** In the days when these words were written the believers were scattered, assemblies were few and it was usually necessary to travel great distances if one wished to attend. It is needless to say that such as these did not come together for an hour. As a rule it was for a day. Food had to be brought, so the rich brought out of their abundance and the poor brought out of their poverty. The food they brought became the common property of all. And even though the rich brought the greater part they did not claim the meal as their own, looking upon the poor as guests. It was called "the Lord's supper" and all were guests at His table. It was indeed a blessed gathering and represented the very heights of Christian fellowship. But this beautiful state of affairs soon degenerated and the usual gulf that separates rich and poor was reestablished. The rich ate their food and the poor ate theirs. This resulted in one being drunken while another was hungry. It was this that Paul rebukes in this passage. They continued to call it "the Lord's supper" but Paul insists that when they came together it was not a supper of the Lord for every man was claiming his own.

Paul sets the matter right by abolishing the practice altogether. He tells them they have homes to eat in. They must not despise the Church of God and put to shame those who have little of this world's good. This feast was entirely a human expedient established to meet some definite need. It was good at first but it degenerated into something that dishonored God. Since it had not been established by the Lord it was the wisest course to abolish it altogether.

Many years ago evangelists desiring to bring men to a positive decision for Christ began to extend an invitation at the close of each message. This expedient worked well at first and seemed to accomplish the desired end. But the practice has degenerated until it has become nothing more than a high pressure method of securing visible results. The simple call for men to decide for Christ has been garnished with emotional music and a band of high pressure workers (called personal workers) and a multitude of tricks until the whole thing is so God - dishonoring that those who desire God's approval have had to do away with this human expedient altogether. Even those who continue it have been forced in some cases to add a line to their announcements of gospel meetings stating - "No embarrassing methods." Inasmuch as many feel that there can be no true zeal for souls without the use of this fleshly and carnal expedient, the abolishing of the invitation has not brought the approval of man. But those who delight in His Word care little for man's approval and even less for man's disapproval.

Verse 20 is the one and only place in the Word of God where the words "the Lord's supper" are found.' It has no connection with that service described in Luke 22 or I Cor. 11:23-24. The almost universal practice of partaking of bread and wine as a religious observance has many names. It is called the mass, the sacrament, the communion, the Lord's supper and the breaking of bread. Those who call it "the Lord's supper" are embarrassed by the fact that the only place this term occurs is in this passage where it is applied to something else altogether, even a feast that was abolished from the assembly and relegated to the home. Those who chose to call it "the breaking of bread" are embarrassed by the fact that this phrase in Scripture is usually applied to a common meal.

The proper title is clearly established in the Word of God, but men do not want the true

Scriptural name of that service described in Luke 22. A careful reading of that chapter will demonstrate that our Lord established nothing new. He did give a new significance to two elements of the Passover feast. This did not require a new name. The service set forth in Luke 22 and I Corinthians 11 is the Passover.

**"For even Christ our Passover is sacrificed for us; Therefore let us keep the feast, not with the old leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." I Cor. 5:7-8.**

The strict requirements of the law in regard to the Passover would naturally cause the question to arise as to whether a true Passover could be kept in Corinth. This question still arises today. But this passage sweeps away every seeming barrier and the Corinthians were commanded to keep the feast.

**11:23.** The feast referred to in the preceding verses was a human expedient. It probably filled a definite need and held an important place in the life of the assembly. It is logical to believe that Paul had sat at this feast many times while in Corinth, thus giving his approval of their custom. But it had not been received of the Lord neither had the custom been delivered unto them by the apostle. Therefore, when it became a source of evil it could be ruthlessly abolished, which is exactly what Paul did.

But there was a service, which Paul had received of the Lord, which he had also delivered unto them. It had been abused but this could not be corrected by abolishing it. It must be restored to its pristine purity and perfection.

The twelve apostles were among those present when the Lord partook of His last Passover. They had first hand information concerning all that was done and said. They could speak as eyewitnesses. Paul was not present but he did not speak from hearsay. He received his information from the risen Lord. He was not indebted to anyone for what he knew. Truly, he was "not a whit behind the very chiefest apostles. "

The apostle Paul wrote thirteen epistles and the book of Hebrews. We have also the record in Acts of many words he spoke. In Acts 20:35 we have the only reference of Paul to any word spoken by the Lord Jesus, except in this passage where Paul deals with things Our Lord said and did. It was the ministry of others to reveal the things our Lord said and did. So in this exception Paul states emphatically that he speaks by revelation.

The words "the night in which He was betrayed" carries us back to the other records of this night. We cannot believe that the service recorded here is not the same as that recorded in Matthew, Mark and Luke. How solemn is the scene recorded in these gospels. The Passover is being eaten by our Lord and His disciples. It was an ancient feast and their greatest feast. They had observed it year after year. Their fathers had observed it before them. The routine never changed, the significance never varied. The manner of observance and the meaning of each part was clearly established in the law of Jehovah. The disciples had been taught from childhood the meaning of the lamb, the unleavened bread and the cup of bitters. When the Lord picked up the bread every mind instinctively turned to the night in Egypt when their forefathers came out in such great haste that their mothers had no time to leaven their bread. They visualized the mothers gathering up the corners of their kneading-cloths and hurrying out. But they are suddenly awakened from such contemplations. The Lord says **"This is (represents) my body which is given for you: this do in remembrance of me."**

Never again were they to be reminded of the miraculous haste when their fathers came out of Egypt. From that time on they were to remember His broken body when they ate the Passover bread. It is well to notice here how completely they accepted His Lordship when they without question permitted Him to change the significance of an element in their most ancient and sacred feast.

The same thing is done with the cup. This had ever spoken of the bitterness of the bondage endured in Egypt, but **from that moment on it is to represent the new covenant in His blood.** This is the scene to which the Corinthians are carried back by Paul when he uses the words "the night in which He was betrayed."

**11:24.** The bread He took was the unleavened bread of the Passover. The words "this do" cannot refer to anything save the thing He was doing. It is mental and spiritual juggling to make them refer to anything else. He was eating the bread of the Passover. While eating it He said to His disciples "this do in remembrance of me." These words take on a new force to us when we recognize that they had done this year after year in remembrance of something else. But now they are to do it in remembrance of Him. There is nothing that can fulfill this command except the eating of the bread of the Passover, and there is no place for a Passover feast in the present administration of God.

**11:25.** After writing this epistle Paul wrote 2 Corinthians and Romans. In Romans Paul says in one definite statement that the Covenants belong to Israel (Rom. 9:4). Before the Cross, they belonged to the nation of Israel, after the Cross they belonged to the believing remnant in Israel, the Israel of God.

The words "**this do ye, as oft as ye drink it**" do not leave the frequency of observance wide open to individual caprice and judgment as so many insist. They would do this once each year on the fourteenth day of Nissan. These words demonstrate that this service was something they were in the habit of doing, but from that time as often as they do it they are to do it in remembrance of Him.

**11:26.** We must always be suspicious of any practice which, finds its strongest support in a misquotation of Scripture. Our Lord did **not** say "**do this till I come**:" Neither did Paul say that he said this. This passage makes the simple statement that as often as they ate "this bread" and drank "this cup" they would be proclaiming the Lord's death till He come.

**11:27-28.** Those who use the Corinthian passage as a support for their service of bread and wine usually end their arguments with "till He come:" The words which follow this prove somewhat embarrassing.

**11:29-30.** Some in Corinth had been guilty of eating the bread and drinking the cup unworthily. By so doing they ate and drank judgment to themselves. This judgment had resulted in sickness for some and death to others.

**11:33-34.** These verses probably refer back to the common meal set forth in verses 17 to 22. They are somewhat obscure to us but were probably well understood by those who received them.

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## ***THE TRUTH SIMPLIFIED***

It is nothing new for a teacher to insist upon the distinctive place of the nation of Israel as set forth in the Old Testament. Their position was one of privilege and priority, they were related to God by covenants, God was their God and they possessed promises, which gave them their hope. This position was sure to all who could qualify as "the seed of Abraham." Chief among these qualifications were that they were Abraham's descendants through Isaac, and that they had not been cut off from the position they gained by birth.

In recent articles we have insisted upon these great truths in a very emphatic way, and it has been amazing to discover how many are in confusion concerning this. It seems that this confusion is caused by lack of understanding of the Old Testament. Too much time has been spent in the New Testament and not enough in the Old throughout the entire history of Christendom. Many people accept the truth concerning all that God did for and all that He promised to Abraham's seed, yet they seem to believe that these did not change their status in the least and that the Israelites remained even as the Gentiles - without God and without hope.

It may be that this truth can be simplified by setting it forth in a series of statements. The reader can decide after reading each statement whether it is TRUE or FALSE. Our position is that each statement is true.

1. In Genesis 12, God entered into covenant relationship with Abraham. In Genesis 12:7 and 13:5 God promised a certain land to Abraham's seed.
2. In Genesis 17:7 God promised to be a God unto Abraham and to Abraham's seed after him. Therefore God was the God of all of Abraham's seed. This seed was called in Isaac.
3. Each child born in this line was born in covenant relationship with Jehovah, he was born with Jehovah as his God and became a partaker of the promises made to Abraham's seed."
4. Each man-child was to be circumcised at the age of eight days. This rite was not being performed on one wholly unrelated to God. A child of eight days could have established no relationship. Therefore, this relationship must have been by birth.
5. Those not circumcised were cut off. Therefore, it was possible to lose all the blessings gained by being born Abraham's seed.
6. Those who were cut off were reckoned as sinners in Israel. They were counted as "lost sheep" and were described as prodigal sons. When they were saved from this condition they were restored to a relationship that was lost through sin and disobedience.
7. The Gentiles were not born in any covenant. They did not possess any hope. They were without God and without hope. Therefore, their state was entirely different from those born the seed of Abraham in Old Testament times.
8. The seed of Abraham was born in relationship to God and needed salvation only if that relationship were broken. We were born without God and without hope and have needed salvation from the day of our birth.

9. The whole nation of Israel was cut off at Acts 28:28. Today they are "Lo-ammi" or "not my people." God is now calling the Church, which is His body out of lost humanity. There is no distinction now between Jew and Gentile.

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## ***OBSERVATIONS***

An excellent analysis of the conditions that exist among those who have been led into the light of the Mystery comes from the pen of Mr. J. H. Evans of Bournemouth, England. Feeling our readers will be helped by it, we reprint a part.

“When a few of God's people are led into the light of The Mystery, they are met with opposition, and unless strengthened and sustained of God they become discouraged, and soon lose touch with the very ONE Who has enlightened them. Their horizon becomes clouded and gloomy, and all their efforts to advance seem fruitless. There are few who have not at one time or another felt the effect of this pressure and have regretted that they left the beaten track of outward fellowship and advantage in the established religious systems. At times they feel that the path of one in the light of The Mystery is very barren, and that they are only cumberers of the ground. They lack the patience to keep on and to await God's time to enlighten others through their instrumentality. We are not out for great outward show of service or success, but for the hearing of our testimony to the riches of His grace, and the glory of the One Who has captivated our hearts. If we were thinking of ourselves, we should surely take the line of least resistance, and follow the path of less opposition from fellow-Christians. But when we think of Christ, we shall desire to walk in a way which leads to a fuller apprehension of His beauty and glory, because of the prospect of pressing forward until we reach Him in the place where He is.”

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## **THE EDITOR TO HIS FRIENDS**

\*\*\*\*Our work during the past three months has been hindered due to circumstances over which we have no control. Mrs. Sellers, who takes care of the greater part of our secretarial work was forced to be out of the city for some time due to the serious illness of her mother. After her return our daughter took sick and her case required every moment of time that Mrs. Sellers could give. If any of our friends feel that we have been slow in acknowledging their communications they will understand that it could not be otherwise.

\*\*\*\*We desire to express our appreciation for the reception given the pamphlet *What is the Soul?* The subject is not one in which the average professing Christian has much interest. A pamphlet having some such sensational title as *Are We Approaching Armageddon?* (*Archiver's note: remember, this was written in 1939!*) would have a wider appeal and therefore a wider sale. Several friends suggested the selection of a more attractive title rather than the prosaic question *What is the Soul?* We have decided spiritual objections to sensational titles to articles, pamphlets or sermons. They are unworthy of the gravity that should characterize the handling of divine truths. Those who use them generally prove that they do not realize the seriousness of setting forth the truth of God.

\*\*\*\*We are striving to maintain and propagate truths that are dearer to us than any material possession. We never grow weary of the labor, never become discouraged. We are not afraid to plead a lost cause and would not hesitate to stand alone if necessary. The work of setting forth the truth demands unceasing thought, vigilance and toil, but we are happy to do this since by so doing we can bear testimony to the riches of His grace and enlighten others by the witness.

Our greatest puzzle is the seeming lack of practical sympathy on the part of many who believe and know the message we proclaim is the truth. There are hundreds of people who know the truth of the Secret, who if they give one dollar per year to the support of any witness must be giving it to one that is out of harmony with what they believe to be the truth. If these people belonged to organized churches they would probably be putting one dollar in a numbered and dated envelope every week rather than to risk a visit from the finance committee. But, what many did at one time because of fear or out of pride, they cannot maintain a like standard of giving under grace. They realize their present freedom from human bondage, but this freedom has led them to feel no need of giving to the witnesses to the truth. We speak to those who know the truth. If these will take our work upon their hearts we can send forth this magazine every month.

\*\*\*\*This issue of THE WORD OF TRUTH is sent forth somewhat late. It was made possible by those friends who graciously came to our aid and cleared up our previous obligations and supplied the needs for the present magazine. It seems that most of our friends stated that they were praying that the magazine could go forth more often. We hesitate to try this at the beginning of the summer months, but the leading of the Lord in this matter cannot be ignored. We will (D.V.) place the next issue in the mail on July 1st.

\*\*\*\*We have read with much satisfaction a pamphlet under the title of *The Bride, the Lamb's Wife; and the Church Which is His Body*, written by Garret Hazekamp of Muskegon, Michigan. Our readers will be helped by reading this treatise. Order a copy from us the next time you write. Price is ten cents (5d).

**End Vol. III, No. 5**