

THE WORD OF TRUTH

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THE BODY IN 1 CORINTHIANS 12

In his book *The Church, the Churches and the Kingdom*, Philip Mauro, speaking of the word CHURCH says, "Its unique distinction is that it came into the vocabulary of the Bible directly from the lips of the Lord Jesus Christ Himself." From this premise he works out some marvelous conclusions, but his premise being totally wrong his conclusions are also wrong.

The Lord Jesus Christ never used the word *church* unless he spoke the English language, and it is doubted if even the most rabid Englishman would want to make this claim. It would also be difficult to prove that our Lord used the Greek language, since He labored only in Palestine and among Hebrews. Therefore, He would not have used the Greek word for *church*, which is *ecclesia*. The writers of the four gospels have, by inspiration, told us in Greek what our Lord said in Hebrew. When they report Him as having said the word *ecclesia* He used the Hebrew equivalent of that word. It has been established by the Holy Spirit that the Hebrew equivalent of *ecclesia* is *qahal*, since these words are used interchangeably in Psalm 22:22 and Hebrews 2:12.

Our Lord never used the word *church*, and there is no defensible position except that the Lord used the word *qahal*. If this be true, then He did not introduce it into the Word of God. It was first used by Isaac in Genesis 28:3, and it appears altogether in the Old Testament one hundred and sixty-two times.

Some have come to the crude conclusion that there is no church in the Old Testament because the word *church* does not appear there. This is the last thing they should expect. It is certainly true that the English word church does not appear in the Old Testament. Neither does the Greek word *ecclesia* appear, for we would not expect to find Greek words in an ancient Hebrew book.

Who would think of contending that there is no God in the Old Testament inasmuch as the word ***theos* (Greek for God)** does not appear there. There is, however, in the Old Testament the exact equivalent of *theos*, and there is also the exact equivalent of *ecclesia*. As stated before it is the word *qahal*.

The word *assembly* will translate both *qahal* and *ecclesia* in many occurrences, but there are many occurrences of both words where the word *assembly* falls far short of expressing the truth. In these instances we must use a coined word, which is ***out-calling***. This is more of a descriptive term than a name.

There was no out-calling before the call of Abraham. Up to that time God was not dealing with men according to choice or election. He was dealing with all men in the same manner, according to their faith and their works. At Genesis 12 God made choice of Abraham and his seed after him, and began to deal with them according to His choice or election. Faith and works filled a dominant place in their lives, but God's purpose for them according to election had to stand.

From the call of Abraham to the Cross the nation of Israel was God's outcalling or church. It was called a church by Stephen in Acts 7. In Matthew 16:17 the Lord Jesus announced His purpose to build a new out-calling upon a certain rock or foundation. Peter had just confessed Jesus to be the Messiah, the Son of the living God. This was the foundation upon which the new out-calling was to be built. The Lord warned them that they should tell no man that He was Jesus the Messiah, for the time of beginning this new outcalling had not yet arrived. From the day of Pentecost all who confessed that the despised and crucified Jesus was the long expected Messiah the Son of the living God, became members of the out-calling the Lord said He would build. This was the out-calling of God or the church of God.

This was in existence before Paul's conversion for he persecuted the church of God (1 Cor.15:9, Gal.1:13); and we have no trouble in identifying this out-calling throughout the entire period covered by the book of Acts. It was God's out-calling during that period, and there was no other out-calling or church during that time. It dominates the scene from Pentecost until Acts 28:28, when it was superseded by another out-calling, "the church which is His body."

A People from the Gentiles

The tenth chapter of Acts marks the beginning of the work among the Gentiles, even though at that time it concerned only one household. At Acts 13 Paul comes upon the scene as a laborer, and by his ministry the work among the Gentiles was carried on with such vigor that many Gentiles were brought to Christ. These Gentiles were added to the Church of God, and the position they held in that church is clearly stated in the Word of God.

We are commanded in the Word to discern the things that differ. In many things this is not easy to do, but in the case of the church of God and the church, which is His body it is not difficult. In many points they are the same, and many similarities can be pointed out. But in many vital points there is such a wide difference that it is utterly impossible to say that they are the same.

When the pseudo-scientist desires to demonstrate man's identity with the ape, he can point out hundreds of striking similarities. These, to him, demonstrate man's relationship to the simian. But we look at the differences, and in view of these we can honestly insist that man and the ape are not the same. Even so it is when we make an honest comparison of the church of God and the church, which is His body. Many have set forth their similarities and have pronounced that they are one and the same. We recognize these, but the points of difference are enough to prove that they are two distinct churches or out-callings.

There are those who contend that the church, which is His body began on the day of Pentecost. These see no difference between the church of God and the church, which is His body. Others insist that the church, which is His body began at Acts 13 with the ministry of Paul among the Gentiles. A third group insists that no one was saved and called as a member of the church which is His body until after Acts 28:28. The writer of this article takes his stand with the third group, and stands ready to defend it with the Word of God. To him it is the only position that is defensible.

Not a Question of Salvation

No matter what stand one may take as to when the present outcalling began, it must be admitted that the question is not one regarding salvation but position. In other words, the matter can be put in three questions. What was the position of those saved on Pentecost? What was the position of those saved after Acts 13? What was the position of those saved after Acts 28:28?

Some will answer that all three positions were the same. Others will say that those saved from Pentecost to Acts 13 had one position, and all saved after that had another position. The writer of this article is contending that all who were saved from Pentecost to Acts 28:28 were given a position in the church of God, and that all saved after that time were given a position in the church, which is His body.

In view of this it is evident that if we can find anything in the Acts or in the epistles of Paul written during the Acts period that tells us that the Jews or Gentiles who were saved during the Acts period were members of the church which is His body, then we must retract and admit that the present out-calling did begin somewhere in the Acts period. The proper way to do this is to go to the Acts and to the epistles written in that period and examine every statement that has any bearing upon the position of those who were saved in that period. This should settle the matter for all who permit the Word to settle things. And since it is specifically the position of the saved Gentiles that we have in mind, we will concentrate upon those passages that speak concerning their position.

Gentile Position in the Acts Period

The only statement in the book of Acts that has any positive bearing on Gentile position during that period is found in **Acts 26:17-18**.

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

In verse 18 the words up to the word *sins* has to do with Gentile salvation, and the words following have to do with Gentile position. The last statement could be better translated, "and an allotment among those who have been separated by faith that is in me." Here we are told that the saved Gentiles were allotted a place among the saved Israelites. As Israel's blessings were not transferable, these Gentiles were partakers of that which belonged to Israel. Therefore, in the one and only statement concerning Gentile position in the book of Acts we find no word that tells us they *were* members of the church, which is His body.

The Pauline epistles written during the Acts period are 1 Thessalonians, 2 Thessalonians, Galatians, 1 Corinthians, 2 Corinthians and Romans. We will consider these in order.

In 1 Thessalonians there is one passage that has to do with the position of those spoken to. In 1 Thess. 2:12, we are told that God had called them to His kingdom and His glory.

There are no passages in 2 Thessalonians that deal with the position of those addressed. It seems that if these Thessalonians were members of some new and glorious outcalling, Paul would have made some mention of it in his first two epistles.

The Galatian epistle deals primarily with salvation, but it also gives a few thoughts concerning the position of those who are saved. Let us look at these.

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

"So then they which be of faith are blessed with faithful Abraham." Gal. 3:9.

"That the blessing of Abraham might come on the Gentiles through Jesus Christ." Gal. 3:14.

"For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:26-29.

"But Jerusalem which is above is free, which is the mother of us all." Gal. 4:26.

"Now we, brethren, as Isaac was, are the children of promise." Gal. 4:28.

"So then, brethren, we are not children of the bondwoman, but of the free." Gal. 4:31.

These passages tell us that the saved of the Acts period were children of Abraham, blessed with faithful Abraham, that the blessing of Abraham had come upon them, that they were Abraham's seed, that they were heirs according to the promise that God made to Abraham, and that they were children of the promise. In all this there is no hint or suggestion that they were members of a new out-calling, the church which is His body.

When God made promises to Abraham and his seed He included the Gentiles in those promises. They were to be blessed through the seed of Abraham. These passages from Galatians demonstrate that both Gentile salvation and Gentile position during the Acts period were in complete harmony with the words spoken to Abraham. Their blessings were not made known by the revelation of a secret, for they were the subject of Old Testament promise and prophecy.

In the Corinthian epistles there is one passage that deals with position. This is the 12th chapter of 1 Corinthians. Since that chapter is the subject of this paper we reserve its treatment until the last.

We now turn to the book of Romans, where we find more about Gentile position during the Acts period than in any other book. The question is dealt with in detail in Romans 11. The statements found in this chapter are so 'emphatic that it would settle the whole matter if men would only cease trying to read their own ideas into the epistles of the Acts period. Those who try to place the church, which is His body in the Acts period, usually ignore the plain statements given here.

In verse 13 of Romans 11, Paul addresses the Gentiles specifically, and tells them of their position and standing. In order to make plain the truth he uses the olive tree as an illustration. This tree had been planted in very rich soil. Into this soil God had put every good thing the tree needed for growth and fruit bearing. This olive tree is identified for us in verse 24 as being "their own olive tree." It was Israel's olive tree, and this cannot mean the church, which is His body. This olive tree represented all of Israel's covenant blessings and privileges. To them God had given the sonship, the glory, the covenants, the law, the divine service, the promises and the Messiah. No other nation was given any of these things.

When Paul wrote the Roman epistle some of the branches had already been broken off. It may have been that the Jerusalem branch was broken off at the stoning of Stephen, the Antioch branch at Acts 13:46, and the Corinthian branch at Acts 18:6.

The Gentiles of the Acts period are described as being branches out of a wild olive tree. These were grafted in among the natural branches and with the natural branches they partook of the root and the fatness of the olive tree.

"And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree." Rom. 11:17.

Paul warns these Gentile believers not to boast over the natural branches, and if they do, to remember that they do not bear the root for the root is bearing them. He tells them that they stand by faith. In Old Testament times there was a door of circumcision open to the Gentiles by which they could enter into Israel's blessings. In **Acts 14:27** Paul announced that a door of faith had been opened to the Gentiles. These had entered into blessing with believing Israel by faith. Paul warns them that their position in the good olive tree makes them subject to the same treatment as the natural branches. He then climaxes the truth by saying:

"And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by

nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?"

This is plain. Why should we reject this testimony as to the position of saved Gentiles in the Acts period? Paul tells where these Gentiles came from; they were out of a wild olive tree. He tells of their position; they were grafted into a good olive tree. He identifies the good olive tree; it is Israel's own olive tree. Therefore, these Gentiles had their position in something that the unbelieving Jews had been cut out of. This cannot be the church, which is His body.

The Body in 1 Corinthians 12

Those who appeal to this chapter do not seem to care for all that the Lord has spoken in it. Their chief delight is found in the thirteenth and twenty-seventh verses. These passages are wrested from their divine setting and forced to teach a doctrine that is not found when the chapter is considered as a whole. To come to a true understanding of these verses we must give due consideration to their place in the chapter, and to the place of the chapter in the epistle. Therefore, we will consider the epistle and then the chapter as a whole.

The occasion of this epistle was a letter of inquiry from Corinth, asking advice on certain questions, but making no reference to the sad divisions that existed among them (1 Cor. 7:1). Paul wrote this epistle in order to deal with the problems that were vexing and disturbing the Corinthian assembly. One of the major problems was the matter of spiritual gifts. The Corinthian assembly had its existence, and this epistle was written, in that period of time, which for the purpose of designation is commonly called the Pentecostal dispensation. This dispensation had its beginning on the day of Pentecost and continued for about thirty-three years. It ended when Israel was set aside by the pronouncement, "the salvation of God is sent to the Gentiles." Acts 28:28.

This dispensation was characterized by "signs following," and its unique constitution was given by the Lord in **Mark 16:15-20**.

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hand on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up unto heaven, and sat on the right hand of God. And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

That this confirmation of the word by signs, wonders and miracles was taking place in Corinth is clearly indicated **1 Cor. 1:6-7**.

"Even as the testimony of Christ was confirmed in you so that ye come behind in no gift."

These gifts are listed as being the word of wisdom, the word of knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, different kinds of tongues, interpretation of tongues. Everyone of these gifts were being manifested in

Corinth, and they were possessed by one or more members of the Corinthian assembly.

Under circumstances so extraordinary, it was unavoidable that many disorders should arise. Some men would claim to be organs of the Spirit who were deluded or imposters; some would be dissatisfied with the gifts which they had received, and envy those whom they regarded as more highly favored; others would be inflated, and make an ostentatious display of their extraordinary powers; and in the public assembly it seems that great confusion arose from so many persons desiring to exercise their gifts at the same time. These serious problems were included in the letter sent to Paul, or else they were reported to him by the house of Chloe (1 Cor. 1:11).

The advice and counsel of Paul concerning these problems gives us some additional light on the exact nature of the difficulties. They were acting like children about these sign gifts. Instead of using them as signs to those who did not believe (14:22), they were using them to minister to their own pride in the possession of them. For example, there may have been a man who possessed a spectacular gift like "working of miracles," who was filled with pride and looked with something like contempt upon the one who possessed a gift totally lacking in outward show, like that of "discerning spirits." Then again, the man who had the lesser gift was torn with jealousy and disappointment because his gift was not great and spectacular. Among a carnal people (3:1) this situation caused many problems; and instead of these gifts being a blessing, they were becoming a curse; instead of building up, they were tearing down; instead of creating unity, they were causing division. Paul's burden is to get these gifts functioning, each in its proper place so that they will be used for the glory of the Giver, and not for the personal glory of the possessor.

This is the situation that caused the twelfth chapter of first Corinthians to be written. From beginning to end it is a treatise on spiritual gifts and their proper use. It begins with the words, "Now concerning spiritual gifts," and it ends with the words, "covet earnestly the best gifts." Its one subject is gifts and every verse in the chapter deals with the matter under consideration. It does not deal with the formation or character of the church, which is His body. Now let us examine the twelfth chapter, and all that we have said will be verified.

12:1-3. "Now concerning spiritual gifts (pneumatikon) brethren, I would not have you to be ignorant." As the chapter opens the subject is stated plainly. Note that Paul does not say "concerning the church which is His body," but, "concerning spiritual gifts."

12:4-6. "Now there are diversities of gifts, but the same Spirit. And there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all." By these words they are informed that no matter what their gift, operation or administration may be, whether great or small, they were neither to be puffed up nor to be disappointed. These gifts are simply the Spirit expressing Himself through them, and He cannot be expected to always express Himself in the same identical manner.

12:7. "But the manifestation of the Spirit is given to every man to profit withal." Here they are informed as to the purpose of their gifts. They were not given for the purpose of self gratification, neither were they given to satisfy the possessor's pride in the exercise of them. They were "for profiting." This means that they were for the profit of

others, that is, the whole assembly.

12:8-11. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kind of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will."

Here we have a list of the gifts that existed in Corinth. Let us examine each one.

The **word of wisdom**. To some had been given the gift of uttering wisdom. Wisdom is knowledge with the capacity to use it right. Some in the Corinthian assembly could utter wisdom when and as needed.

The **word of knowledge**. The Greek word, which is here translated knowledge means knowledge acquired by effort, learning or experience. None of these Corinthians were more than five years old in Christ, yet to some had been given the gift of knowledge, and they possessed all that can now come as the result of long study, effort and experience. Their knowledge was given, ours is acquired. Inasmuch as the Greeks were known for their admiration of wisdom and eloquence, it is plain that these two gifts would be the cause of much pride on the part of some who possessed them, and much disappointment on the part of some who lacked them.

To another **faith** by the same Spirit. This could not refer to saving faith, as all believing Corinthians possessed this. Just what this gift was is difficult to say. In Acts 6:8 we read, "And Stephen, full of faith and power, did great wonders and miracles among the people." In 1 Cor. 13:2, Paul makes reference to this gift by saying, "though I have all faith, so that I could remove mountains." Probably none of the Corinthians possessed this amount of faith, but it seems that the gift of faith must have made it possible for them to do some very wonderful things.

The **gifts of healing**. Note that the plural is used here. These gifts gave to some in Corinth the power to work immediate and complete cures in all cases of sickness and disease.

The **working of miracles**. This could be better translated, "operations of works of power." The results of the exercise of this gift must have been spectacular indeed.

Prophecy. Prophecy did not refer wholly to the foretelling of future events, but those who possessed this gift could do that very thing. An example of this is seen in the case of Agabus (Acts 11:28), where he told of a coming famine.

Discerning of spirits. This gift gave the one who possessed it the ability to authoritatively state whether a spirit was of God or not. This was a valuable gift, but it probably was not greatly appreciated either by the assembly or by the one who possessed it. It was entirely lacking in that outward show which so delighted the Corinthians.

Divers kinds of tongues. This was the ability to speak in any language wholly apart from any previous knowledge or study. In the time that Corinthians was written a man could travel just a few miles and find a different language. This diversity of language greatly hindered all commerce, travel and government. It would have greatly hindered the

progress of the gospel, but God gave some the power to speak in any language that the hearers could understand.

The interpretation of tongues. This was the companion gift of speaking in tongues. Those who possessed this could interpret any language a speaker might use. There seemed to be in Corinth a childish delight in these last two gifts; probably because the possessors could use them to make a great show of wisdom.

It is not hard to imagine the confusion that was caused in Corinth by the presence of these diversified gifts in the hands of a carnal people. Having listed the gifts, it was then the apostle's task to show the place, the purpose and the proper use of these gifts. This he does in a plain and simple, yet exceedingly powerful, way by presenting the smooth workings of the human body, with its many diversified members as an illustration.

12:12. "For just as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is the Christ." The body in this passage is the human body and the statements made concerning it are for the purpose of setting it forth as an illustration. The human body is a unit, even though it has many members, and all these members form the human body. Even as the human body so also is the anointed (the Christ). **The Greek word for *anointed* and the word for *Christ* are the same.** The reference is to the anointed church of that period. See 1 John 2:27.

In order to make his illustration illustrate, Paul must demonstrate that they also are a body, and this he does in the next verse.

12:13. "For in one Spirit are we all baptized into one body, whether Jews or Greeks, whether bond or free; and we are all made to drink of one Spirit." (R. V.)

This is the passage that is so commonly removed from its setting and made to teach many things which were never intended by the Spirit that indited this passage. Baptism in the Spirit began on the day of Pentecost, and this experience was common to every believer of the Acts period. It was true of Jews and it was true of Greeks; it was true of freemen and true of slaves. This common experience made a vital link, which formed them into one body.

Certain men, hard pressed to support their theories, have deliberately created the impression that whenever you find the word *body* it is a reference to the present out-calling, the church which is His body. This is not true, but since this erroneous impression is current in many quarters, it will be necessary for us to be established in the usage of the word *body* by the Holy Spirit. The clearest reference to the Spirit's usage of the word *body* is found in **1 Corinthians 6:16.**

"What? know ye not he which is joined to a harlot is one body?"

The usage here is exceptionally clear. From this passage **we learn that two or more things brought into vital union are considered one body.** In this case the union was an immoral one, but it formed *one body* nevertheless.

The nation of Israel in the Old Testament was a body. In fact Israel is called a body by the Spirit of God in Luke 17:37.

"Wheresoever the body is, thither will the eagles be gathered together."

The reference here is to Israel in the great tribulation. The nations of that day will come together in an attempt to exterminate Israel, just as the vultures gather about a dead body. This fact stands out: the word *body* is used here of those who certainly are not included in the church which is His body. If we call Israel a body, the priesthood a body, each tribe a body, the twelve disciples a body, a man and his wife a body, a man and a harlot a body, the church of God a body, the present out-calling a body, we will not be violating in the least the scriptural use of the word *body*. All of these are two or more things, which have been brought into vital union or relationship. It is not right to play tricks with the word *body*, as if it were never used of anything except the present out-calling.

Paul, having set forth the human body as an illustration, then sets forth the believers of that time as a body because they had all been baptized into one Spirit. They were not baptized into one body, but into one Spirit, and this vital link formed them into one body. There is not a line in Scripture to prove that the Spirit ever baptizes, neither is there a line to prove that believers are baptized into the body by the Spirit. Christ was the baptizer, and He was to baptize in the Spirit. This being true of all believers in the Pentecostal dispensation, it made them one body. But even without this they still would have been one body.

"For we being many are one bread and one body; for we are all partakers of that one bread." 1 Cor. 10:17.

Thus, we have recorded two separate things that made them one body. They all partook of one bread, and they had all been baptized in one Spirit.

12:14-26. Having demonstrated that the Corinthians are a body, the apostle resumes the illustration by again setting forth the human body. From verse 14 to 26 every statement Paul makes is concerning the human body, but they are made in such a way that the hearers will immediately see that they are also true of the body of which they are members. His statements can be paraphrased as follows. **The human body does not consist of one member, but many. If the foot were to say, "Because I am not a hand I am not a part of the body," that would not make it any less a part of the body. Or if the ear were to say, "Because I am not an eye, I am not a part of the body," that would not make it any less a part of the body. If the whole body were an eye, where would the hearing be? If the whole body were an ear, where would the smelling be? The truth is that God has arranged every member of the human body as it has pleased Him. If they were all one member, where would the body be? As a matter of fact there are many parts but only one body. The eye cannot say to the hand, "I do not need you;" nor can the head say to the feet, "I do not need you." Those parts of the body, which seem somewhat feeble are indispensable. Without them the body cannot function properly.**

It is not difficult to apply each of these statements to the church of God. The very gifts of some gave them an importance that we usually attach to the eyes, and the gifts of another relegated them to the position of the feet. Yet, one needed and was dependent upon the other. We will do well to note that in this chapter the head is composed of those who were thus appointed, such as eyes, ears and nostrils. In the present out-calling, Christ alone is the Head.

The human body can be used every effectively as an illustration of the church of God. There was no equality in that body. The human body will not illustrate the church which is His body, for the outstanding truth of Ephesians is that the church which is His body is a joint-body. In a joint-body absolute equality must prevail. All members must be brought into it, and must be in it on the basis of absolute equality. Each member is the peer of every other member. No member can claim to be the eyes or the ears. Some members may see and hear more than others, but this does not make them the eyes and ears of God's present out-calling.

There is no equality of members in the human body. The eyes are more valuable than the fingers, even if one does need the others. There was no equality among members of the church of God. Some were apostles, some were prophets, some were teachers, and some were healers. In the church, which is His body, every member has the same rights, privileges and prerogatives. Faithfulness, devotion and diligence may seem to exalt one member above another, nevertheless, whatever one member may be, every other member can be. This was not true in the church of God. If a man was an apostle, it was because God had set him in the church as an apostle, and only these could be apostles.

Those who use the human body as an illustration of the church, which is His body show a total ignorance of the character of God's present out-calling. They speak as if some today were the eyes and ears of the body, but they will never go so far as to name just one that God has appointed to do the seeing and hearing for the one body revealed in Ephesians. Every believer can do all the seeing and hearing that is possible for any other believer to do.

12:27. "Now we are the body of Christ and members in particular." These words were spoken to the Corinthian church. A review of the context will show that the message has narrowed down to this one assembly. The definite article before the word *body* is not found in any Greek text. There is no indefinite article (*a*) in the Greek language, so where the definite article is omitted it has to be considered indefinite, unless the definite character of the noun is clearly indicated by the context. The insertion of the definite article here would make the passage untrue. The Corinthians were **not THE** body of Christ. They were *a* body, or *one* body of Christ, but not *the* body. This would have excluded other assemblies such as Rome and Thessalonica. The Corinthians were *one* body, and they belonged to Christ.

12:28-31. In this passage Paul gives a list of eight things ranging from apostles to diversities of tongues, which he says God has set in the church. This statement prompts us to ask immediately, "Which church - the church which is His body?" If so, then the things listed here should be found today among the members of God's present out-calling. But they are not to be found, and these final words of Paul settle the question of the witness of 1 Corinthians 12. It is not a treatise concerning God's present out-calling. It is a treatise on the place and proper use of the many gifts given to the church of God.

The Body in Romans 12.

In Romans 12 we have the same teaching as in I Corinthians 12, only in Romans the message is greatly condensed. There the illustration is also the human body, and it is used to set forth the proper function of gifts in the church. Paul's statement "having then gifts differing," is enough to show that it is not a reference to the joint body revealed in Ephesians.

One Body.

Paul's. statement in Ephesians 4:4 does not say that there has always been and always will be just one body. At present there is just one body. God does not recognize the many "bodies" that men have formed. Paul exhorts us to keep the unity of the one body.

Theologians of past generations believed and taught that the church began with Adam and included all the redeemed up to the new heavens and earth. This error superimposed upon the Word of God kept the church in ignorance for centuries. It was a glorious day when men made their first attempts at right division and began to make a clear distinction between Israel and God's present outcalling. But, after a good beginning it seems that there was an attempt on the part of most expositors to see how many places they could find the church, or a revelation of the church, in the Word of God. They saw it in Eve in Genesis 2, in Rebecca in Genesis 24, in the wife of Joseph in Genesis 41, in the tabernacle of Exodus 24, in the Song of Solomon, in the kingdom parables of Matthew 13, in prophecy in Matthew 16, in the instructions given in Matthew 18 and in the five wise virgins of Matthew 25. In the events of Pentecost they find its birth; in the book of James, addressed to the twelve tribes scattered abroad, they claim to find its walk.

They force its history into Revelation 2 and 3; they see it in the twenty-four elders of Revelation 5; they make it the bride of Revelation 19, and put it in the Jerusalem of Revelation 21. Therefore, we must not be surprised when they discover a great revelation concerning it in a passage, which from beginning to end is a treatise on gifts.

We have been saved by grace and called as members of the church, which is His body. This calling has its own unique purpose sphere, truth, walk, blessings, hope and destiny. Let us determine to discover what these are by a faithful, prayerful, careful study of the Ephesian and Colossian epistles.

THE END.

THE UNFOLDING OF THE SECRET

(Continued from Vol. III, No. 9)

The third chapter of Philippians is one of the truly majestic chapters of the Word of God. In it, Paul uses his own experiences as the background for setting forth the truth. From beginning to end the chapter moves forward step by step revealing its glorious

truths. Every thought it reveals has a positive connection with what has gone before. It is a great tragedy that many, claiming to expound its message, have only broken it up into fragments that it might serve as texts for sermons. And, even among those who know the truth of the secret, some have been guilty of breaking out of this chapter certain fragments and using them to buttress some theory of their own. The teaching they read into these fragments could never be brought out of them if the chapter was expounded as a whole.

After Paul lists the seven great things in which he could have confidence, he states that he now counts them as refuse, after which he reveals just why he takes such a radical step; so far reaching in its consequences. It is because of the excellency of the knowledge of Christ; it is because of a desire to win Christ; it is because of a purpose to be found in Christ with only one righteousness; it is because of a purpose to know Him, to know the fellowship of His sufferings, to be made conformable unto His death. These things reveal a knowledge, a position, a state, an attitude and a character that are in complete harmony with the truth revealed concerning the church which is His body. Finally, he climaxes it all by saying:

"If by any means I might attain to the resurrection of the dead." Phil. 3:11.

He does not care what it costs him, he does not care what suffering it brings, he does not consider the precious things he will have to surrender. He will do anything if by any means he might attain to the resurrection of the dead.

When we come to a passage such as this, there is nothing that is more satisfying than a firm and settled conviction of the great fact of verbal inspiration. Many who have this belief as a part of their orthodox creed, do not dare to go through with it when it comes time to put it to the test. In this passage, as in no other, we are thankful that we can heartily and unhesitatingly accept the microscopic accuracy and inerrancy of God's living and life giving Word.

As this passage stands in the *Authorized Version*, it is so utterly opposed to the whole teaching of Scripture that every reader must agree that this difficult passage must have a deeper meaning than that which appears on the surface. Paul believed in a resurrection, "both of the just and the unjust." Since resurrection does not depend upon salvation or forgiveness, it is evident that Paul would rise from the dead even if he were a lost soul.

When the Apostle had written to the Thessalonians and Corinthians some years before this, he was as sure of a good resurrection as he was sure of salvation. His hope was to be raptured and changed without death and resurrection, but if he fell asleep resurrection was sure and certain. Why, then, should Paul speak of making such great sacrifices in order to attain to the resurrection of the dead. Many have concluded that the best solution of this problem is to interpret it as being a spiritual experience, that is, a walk in conformity with the death and resurrection of Christ. This, we cannot accept for very obvious reasons. The preceding verse sets forth four great spiritual experiences, and it does not seem that the apostle would state that he wanted to pass through four great spiritual experiences in order to attain to another great spiritual experience. If any resurrection in scripture is to be understood as a literal experience then this one should be, and that is exactly what we understand it to be.

There are two important words in this passage that demand consideration. They are *katantao*, which is translated *attain*, and *exanastasin*, which is translated *resurrection*. The meaning of the first is clearly established by another passage in which it appears.

"And because the heaven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice." Acts 27:12.

It is evident that here the word means to advance on a journey, with the thought of arrival clearly included.

In Philippians 3:11 we have the only occurrence of the word *exanastasin*. The word resurrection is *anastasin*, but the word here is *anastasin* with the prefix *ex* before it. This prefix is an accelerative contribution, and there is just one direction in which it can accelerate. It accelerates in regard to time, and it makes this an earlier resurrection. There is a resurrection at the end of the millenium (Rev. 20:51, but it is evident that Paul does not mean that one in this passage. There is a resurrection on the last day of the present evil age (John 6:40), but Paul is not speaking of that one here. There is a resurrection that takes place at the last trump (1 Cor. 15:52), but Paul had already attained to this resurrection. His words in 1 Thess. 4 and 1 Cor. 15 show that he had no doubt about this resurrection. It was his hope as part of the heavenly calling (Heb. 3:1), but he desires to advance from that resurrection which takes place at the last trump, and to attain to an earlier resurrection, the resurrection that is the hope of the members of the church which is His body. **Philippians 3:11** can be idiomatically translated as follows:

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

In connection with this we must not lose sight of the fact that Paul in speaking of this resurrection has in mind, not just the resurrection alone, for he looks upon it as being the door by which he could enter into the blessings that it will bring to all who have part in it. This resurrection is the door that will open into the full and actual realization of all spiritual blessings in Christ. It leads to the allotment God has set aside for the members of the church, which is His body.

3:12. Not as though I had already obtained. Paul's words here are emphatic, and they must be accepted as a true statement of his position at that time. He had not, when he wrote Philippians, obtained the thing he was seeking after, the out-resurrection, the sure hope of every member of God's present out-calling.

Either were already perfect. In Scripture perfection always means the reaching of a goal. It does not have to do with sinlessness. God had a goal for every Israelite. None were sinless, but some reached God's goal and were reckoned perfect. God had a goal for the members of the church of God. There were two hopes in that calling, the earthly and the heavenly; and the heavenly calling was God's goal for everyone of them. Those who by faith reached this goal were reckoned perfect. When the revelation of God's high calling in Christ Jesus was given, it set a new goal. Many did not care to attain to it, but some did. Paul earnestly desired to obtain it, but he had not yet reached it when he wrote this epistle.

But I follow after. This is much stronger in the Greek. It should be translated, "but I am pursuing after." Paul was pursuing in order that he might lay hold of the thing for

which Christ Jesus had laid hold of him. When Israel was set aside and God postponed His purposes to establish the kingdom, He laid hold of Paul to be the revelator of a body of truth which up to that time had been a secret hid in God. This truth was not the subject of prophecy or previous revelation. The center of this body of truth was God's purpose to save and call a band of people, which are designated as the out-calling which is His body. Paul determined to be a member of this new out-calling, if by any means it were possible. He determined to lay hold of the thing for which he had been laid hold of in Christ. It is not right for us to reason that since God condescended to use Paul as the channel through which this truth should flow, that this made him a member of the church which is His body. This would have to be established by revelation and not by reasoning. And the revelation states otherwise as we shall see in later statements. It might be well here to remember that God used Baalam's ass as the channel for His word at one time. This did not bring the ass into any blessings. .

3:13. Brethren, I count not myself to have apprehended. Since Paul did not count himself to have apprehended, that is, to have laid hold of, or come into possession of, that resurrection that belongs to every member of the church which is His body, we will be on solid ground if we do not count him to have apprehended. To put Paul in the church which is His body at the time Philippians was written is to dispute his own emphatic testimony.

This one thing I do. These words, and the balance of this passage, were never intended to be used as a text for a new years sermon. It is too important to be cheapened in such a manner. Furthermore, since God requires that which is past, we should never forget the year or years that are past. The word *forgetting* in this passage does not mean to put from memory. It means to no longer value or consider. Paul determines that he will no longer consider the things that were gain to him, the things that took him a lifetime to acquire. In place of this he will reach out to those things, which God has set before him.

3:14. I press toward the mark. An examination of the original will show that this could be better translated, "According to a mark, I press toward the prize." The figures in verse 13 and 14 come from the race course. Paul's pursuit of the prize was to be according to the rules. The prize he desires is the high calling of God in Christ Jesus. In the words "the prize of God's high calling" we have the genitive of apposition. It is not a prize, which the members of the "high calling" may obtain. The prize is the high calling. To express this we would say.

"According to the rules, I am pursuing for the prize, that is to say, God's high calling in Christ Jesus."

After much study we do not feel that the "high calling" mentioned here has any reference to the translation of those who are alive at the time of the out-resurrection spoken of in this passage. The word calling has a very definite meaning fixed upon it by its usage in the Word of God, and it does not seem that it should take on a new and radical meaning in this one place. Due consideration has been given to the fact that *ana* (high) is an adverb. Since, in English, adverbs qualify verbs and adjectives qualify nouns, some have insisted that *calling* should be translated as a verb rather than a noun. Of course, in making this the name of our calling we make it a noun. The word *calling* here is not a verb in the original, even if it has an adverb with it. The exact parallel to Phil. 3:14 is

found in Gal. 4:26, where we read of Jerusalem which is above (*he ana Hierousalem*). This can mean nothing else than the "calling which is above," that is the calling that transcends all others, the outcalling which is His body.

3:15-21. In this passage Paul narrows his appeal down to those who had reached God's goal for them as members of the Church of God. It is evident that those who were satisfied with less than God's goal at that time will not be interested in a still higher goal.

He calls upon them to be of the same mind that he is, to have the same determination and the same purpose. And he encourages them by saying that if it is not clear to them, they can depend upon God to make it clear to them.

What a blessed and satisfying statement. Is there anything that is not clear? Are we willing to undergo the exercise, to give the time and thought and diligence that is required of those who enter into truth? If so, we can depend upon God to make it clear to us.

In understanding the passage now under consideration we should regard verses 17 to 19 as a parenthesis, and carry the thought of verse 16 right over to verse 20. The thoughts could then be paraphrased as follows:

"I am forgetting the things that are behind, I am reaching out to the things that are before me, and according to the rules I am pursuing for the prize. The prize is membership in that calling that transcends all other callings, the out-calling which is His body. Let all who have reached God's previous goal be of the same mind and purpose. If this should not be clear to you, do not become frightened and draw back, I assure you that God will make it clear to you. Nevertheless, whether you pursue this prize or not, be very careful to maintain your walk, that is, walk according to the position you have reached. For our citizenship already exists in the heavens, from which we are awaiting the Saviour, the Lord Jesus Christ. He will transfigure these bodies of humiliation until they resemble his own glorious body."

The citizenship of the members of the "high calling" is superheavenly. The citizenship of those whom Paul addresses in Philippians was heavenly. This is what they had reached, and according to this they are to walk. It is God's requirement of them even if they do not desire to pursue after the high calling of God in Christ Jesus.

(Continued, Vol. IV, No. 2)

THE COMPANION BIBLE

A number of inquiries concerning *The Companion Bible* have recently been received. We would like to see a copy of this monumental work in the hands of everyone of our readers, and to accomplish this as far as possible we are going to offer them for sale. Before we do this there are certain statements we must make concerning it, and our comments concerning it will neither be all white nor all black.

It may be that some of the inquiries we have received were prompted by an article, which appeared in *The Moody Bible Institute Monthly*, July, 1939. This well-known periodical has been publishing a series of articles under title of *The First One Hundred Books for the Bible Student's Library*, written by Wilbur M. Smith D.D., a teacher in the Moody Institute. In this series of articles Dr. Smith has the following to say concerning *The Companion Bible*.

"Some years ago the Oxford University Press published first in parts, and then complete in one large volume of over 2,100 pages, a work known as *The Companion Bible*. This carries a subtitle, *Being the Authorized Version of 1611, with the Structures and Notes, Critical, Explanatory, and Suggestive, and with One Hundred Ninety-eight appendixes*. While the title page carries the name of no man, it is generally understood that this work was done by that indefatigable Bible student, E. W. Bullinger, whose other writings have given birth to what we know today as Bullingerism, a very serious misinterpretation of the place and importance of many chapters in the New Testament as they relate to present Christian life and conduct. The innumerable thousands of comments on the text itself will almost always be found to be too brief to be deemed satisfactory. The details of sentence structure will be found too fanciful to be used in the teaching of any class, however correct most of them might be. But still the book has infinite value because of the remarkable series of appendixes, filling some 227 pages at the end of the volume. Here we find a chronological chart of all the principal eras of Bible history; a very interesting appendix on "Genesis Finds Its Complement in the Apocalypse;" a famous discussion of the words used for wine in the Bible; a table of weights and measures; a list of sieges of Jerusalem; a list of parallel passages in the historical books of the Old Testament; a harmony of the Ezra-Nehemiah histories; the chronological order of the prophets; the evidences for the authorship of the book of Isaiah; quotations from and allusions to Isaiah in the New Testament; a discussion of all the time periods of the book of Daniel; the diversity and unity of the four Gospels; the synonymous words for "preach," "man," "sin," "light," "pray," "love," "worship," "life," "power," etc.; etc.; a chronology of the book of Acts, etc, etc. Material will be found in this book, which is not easily available in any other volume of which I know. It is the fruit of a lifetime of exhaustive study of the Holy Scriptures."

Coming from the source that it does this is a remarkable recommendation. We rejoice to see that Dr. Smith is not one of those blindly prejudiced individuals who is unable to properly estimate a man's ministry just because he does not see eye to eye with the man in all points of doctrine. There are a *few* points in this recommendation upon which we would comment.

He speaks of Dr. Bullinger as "that indefatigable Bible student;" and refers to his "lifetime *of* exhaustive study in the Holy Scriptures." This is a true estimate of the man, for unprejudiced students who carefully examine his writings soon become convinced that he knew more about Biblical subjects than any other student *of* the Word that preceded or has followed him.

Dr. Smith uses the exceedingly strong term of "infinite value" when he refers to the appendixes of *The Companion Bible*. He calls attention to a few, but those he gives are apt to cause the reader to feel that these appendixes deal with highly technical matters and would be of no value to the average student. In this connection we would mention

those extremely helpful and interesting appendixes on, The Serpent in Genesis 3; the posterity of Cain; the Sons of God in Genesis 6; the hundred and twenty years of Genesis 6:3; the giants of Genesis 6; the genealogies of Matthew 1 and Luke 3; the four men crucified with the Lord; the eight signs in John's gospel; the spirits in prison. In fact, these 198 appendixes represent the greatest summary of Biblical information that has ever been put into print. And, lest any should feel that we are prejudiced too much in favor of *The Companion Bible*, we will give here a recommendation that appeared in the *Sunday School Times* in March, 1935.

"Bullingerism refers to the teachings of the Reverend E. W. Bullinger, D.D., an unusually profound student of the Scriptures who died several years ago. His most notable work is the "Companion Bible." In this he continually upholds the Bible as the inspired and authoritative Word of God. He analyzes the whole Bible, books and chapters in an unusually keen manner, and shows the symmetry and beauty of the Word of God as a complete whole as few of the Bible teachers have done. There are other features of this work that make it a really notable work"

And now a word about the history of *The Companion Bible*. It was an attempt of Dr. Bullinger to condense all that he had gained from a lifetime of diligent and penetrating study of the Word of God. The work began in 1907 and Dr. Bullinger worked faithfully and consistently upon it until his death in 1913. At that time he had completed the work up to the tenth chapter of John's gospel. After his death the work was finished by certain men selected by the Oxford University Press. This means that the treatment of all books after the tenth chapter of John is not the work of Dr. Bullinger. We have been reliably informed that all the appendixes are either the work of Dr. Bullinger or else they were prepared under his supervision.

At this point it will be well to correct a false impression that is current in this country. *The Companion Bible* was not finished by Mr. C. H. Welch. It would have been much better if he had been among those who finished the work, but he had no part in it after the death of Dr. Bullinger. It was a sore trial to many of Dr. Bullinger's friends when the unfinished work passed into the hands of a publishing house and was completed by men of its selection.

In spite of this the testimony of such unbiased men as Dr. Smith and publications such as the *Sunday School Times* is true. It is "a really notable work," it is of "infinite value." We recommend it to all who desire to delve into the Word of God. Prices and styles will be found on the last page of this issue.

SPIRIT, SOUL AND BODY

A correspondent takes objections to my teaching concerning the soul and insists that Paul's psychology and mine are quite different. His letter proves that he does not know what Paul believed about the soul. In **1 Corinthians 15:45** Paul states:

"The first man Adam was made a living soul."

These words represent my belief. And if the words *was made* are changed to *became* in harmony with the Greek, I can say that this is my belief without reservation or qualification. I believe that God made man of the dust of the earth, then breathed into his nostrils the breath of life, and the result was that man became a living soul.

When we say that man has a soul we speak the language of Plato, when we say that man is a soul we speak the language of the Word of God. So many have disregarded the warning of Col. 2:8, and have been spoiled by philosophy that even their language has become fouled.

My correspondent stakes his all on **1 Thess. 5:23**:

And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

He would have me to believe that this is a revelation concerning the nature of man, but it is evident to me that it is the complimentary closing of a letter. In 1 Cor. 15:45 Paul is teaching concerning man's nature, while in 1. Thess, 3:23 he is not teaching us the nature of man. But why did he mention spirit, soul and body unless man is made up of these three things?

During the past few months I have written a number of letters to believers in those countries, which are at war. Realizing, in some measure, the threat that war brings to the spiritual life, the material losses it always brings, and the danger at such times to the life and health of those who are touched by it, I have been closing these letters with a prayer for their spiritual, material and physical welfare.

Even though it is in other words, this prayer duplicates the prayer of Paul for the Thessalonians. He prayed that God would preserve blameless the things, which were related to them which were spiritual, material and physical. In saying this he sets forth the seat of these things. The spirit is the very seat of man's spiritual nature. It is only the spirit that can move in the realm of the invisible. The soul is related to the material, tangible and visible sphere. The body is the seat of all physical functions and its condition denotes the enjoyment of or the absence of health.

Paul's statement in 1 Thess. 5:23 should be permitted to stand as a simple complimentary close, in which he prays for their spiritual, material and physical welfare. But those who have adopted the philosophies of Plato concerning the nature of man will not permit it to stand thus. They rush to this passage because it can be quoted in support of something they already believe. They care little for all that God has spoken. They were spoiled by philosophy before they ever went to the Word of God.

If the orthodox will turn from the Bible to the writings of Plato they will find perfect and complete support for their views. They will not need to stake their all on one statement that appears in the complimentary close of an epistle. But they are going to be hindered as long as they recognize a book called the Bible. It says:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7.

OUR FRIENDS SAY

From England: Your articles are clearing up ground that we have long wished to see opened up. The articles on "The Unfolding of the Secret" have put before us something we felt ought to be clarified - something we yearned to put in plain language ourselves but were unable to do so. We rejoice as those who have found hidden treasure.

From California: I want you to know that I have been greatly edified by the last two numbers of The Word of Truth. My thankfulness is turned into prayer on your behalf.

From Canada: Your printed ministry is received with joy as it ever directs our minds to an exalted Head far above all heavens. It causes us to find all our resources in Him. Whatever your pages may wean us from, they ever point us to our Lord, inviting us to a closer walk with Him.

From Oklahoma: Your ministry in "The Word of Truth" is a continuing source of joy to me, and, as it is more blessed to give than to receive, I am sure you must be happy in giving this exposition of God's Word.

From California: The precious copy of The Word of Truth reached me on the mail delivery of yesterday afternoon. This morning I have been digesting the continuance of the article on "The Unfolding of the Secret." These articles I consider to be the most concise, clearest and most understandable declaration of Right Division of the Word of any I ever saw.

From Minnesota: Thank you for all the magazines, which have helped us so much to understand better the Word of God. We had been floundering around trying to find peace and understanding, but nothing seemed to make sense until a kind friend introduced us to "The Word of Truth." Since then all the jumbled pieces of knowledge have begun to take their proper place and have been given a new meaning. We look eagerly for, and are very happy over each new magazine you forward.

From Scotland: I want you to know that I look forward with great eagerness to receiving your magazine. It makes the Bible so much clearer to me.

From California: Have just received your latest magazine and can hardly wait to read it. Their arrivals are bright spots in my life for which I am thankful.

From Wisconsin: The Word of Truth came last week and, like all other issues, we found it excellent. We thank God for a rightly divided ministry of the Word as set forth in your magazine.

From England: We wish to return you thanks for your ministry through the printed page. It helps us to realize just what is FOR us and shows just what the Lord is TO us.

ANSWERS TO CORRESPONDENTS

L. C. W. - Illinois. When men speak of "divine baptism" they are purposely trying to be indefinite. There is no baptism in the Word of God that was not divine. Water baptism was given by God, so was Spirit baptism, and so was baptism into the death of Christ. They speak of "one divine baptism for this age," but they do not say just which baptism is the *divine* one. Words should be used to reveal thoughts, not to conceal what we are actually thinking.

R. E. A. - California. I freely admit that men have tried to perpetuate the church of God of the Acts period. I know they have miserably failed, I do not believe that God has perpetuated it. The only way the church of God could grow was by God saving and calling men to that calling. I believe that it ceased to grow at Acts 28:28, and soon passed from the earthly scene.

W. E. H. --- California. Many things, which I insist to be the truth are neither new or radical. They are things that I have long believed, and that you have long believed. I labor to find simple, definite, straightforward ways of stating these things in order to bring people face to face with the truth. Too many things are believed which are never permitted to have any positive influence on our thinking and acting. I have always believed that Israel was God's chosen people. I refuse to deny this by trying to believe that they were a chosen band of lost sinners, needing salvation the same as all other men. I have always believed that they were the covenant people. I cannot believe that this did nothing for them, and that they were a band of lost sinners related to God by covenant, yet needing all that any other sinner needed.

THE EDITOR TO HIS FRIENDS

****This issue is the first number of our fourth volume. As the past is reviewed and the future is considered we again thank God and take courage. During the coming year we desire to be more diligent in order that this volume shall excel the previous volumes in spiritual value. The prayers of all our readers are earnestly desired that this end may be accomplished. The current issue is the largest in number of pages we have ever sent out. We hope to issue six numbers this year, to make each issue twenty-four or more pages in number, and then to bind the six issues at the end of the year. This will make a volume equal in size to the previous volumes.

****Our regular readers will probably notice that all new type faces are being used in this issue. This change could be made at no additional cost to us, and we feel it will make the magazine easier to read.

****We would call special attention to the article on *The Body in 1 Corinthians 12*, which appears in this issue. If your experience parallels that of the Editor, the question most frequently asked is, "What about the body in 1 Corinthians 12?" We have tried to provide an answer to this question. This article has been reprinted in pamphlet form, and we ask the cooperation of all our friends in giving this the widest possible distribution. If the article, as printed in the magazine, has been a help to you, we ask that you see that a copy is sent out to help someone else.

****The exposition of First Corinthians was delayed while we prepared the special article on the twelfth chapter. We hope to resume the exposition in our next issue.

****The past two weeks have brought another group of letters in which the writers express heartfelt appreciation for the studies on *The Unfolding of the Secret*. Quite a few friends desire that these articles should be issued in pamphlet form. **We have not preserved the type so as to remove any temptation to republish the studies apart from reexamination and rewriting. The Editor is already restudying the entire subject.**

NOTE TO READERS: [The Archiver must make a clear note here. By placing Sellers' entire Word of Truth materials into a single compact disc, the reader will observe his "old", and no longer considered valid (by him), materials. As you can see by his own note, he allowed the lead type to be destroyed so as to remove any temptations for him to reprint without restudy.....

He is willing to rewrite and enlarge these articles if there is sufficient demand to cover the cost. The pamphlet would probably be about eighty pages and would sell for fifty cents per copy. What do our readers think of this? Give us the benefit of your counsel. Do not send any orders until we definitely announce publication.

****In January we sent out a letter to all our readers stating our material needs and asking for help in publishing the witness. The response was such that all previous obligations were cleared, and there was enough beyond to cover the cost of the current issue. We appreciate this help and we thank all who had a part in it. At the present writing we have no obligations and an empty treasury (a normal condition). Inasmuch as only 120 readers responded to our appeal, we will be bold and suggest that if 120 more will respond during the coming month it will be a real help in getting out the next issue.

End, Vol. IV, No. 1