

# THE WORD OF TRUTH

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## *SALVATION - - - - WHAT IS IT?*

It is the testimony of Scripture that God's greatest concern is His glory. His work of creation was for the purpose of declaring His glory (Psa.19:1), and He will not give His glory to another (Isa. 42:8).

Among God-fearing men the greatest concern is that of salvation. Nothing seems to be more important than this. Little of anything else matters to him just so that he is saved. This is often reflected in his statement, "Nothing else matters to me but my salvation."

Since God's glory is His greatest concern, and since man's salvation is his greatest concern, it becomes evident at once that this wide divergence of views between God and man could lead to a total lack of fellowship. Two cannot walk together except they be agreed, therefore, if man would walk in harmony with God either man must decide that God's glory is of supreme importance, or else God must admit that man's salvation is more important. There must be agreement or else close fellowship cannot be possible.

The one who is taught in the Word of God will soon learn and readily confess that his personal salvation is not nearly so important as God's glory. However, this attitude will not depreciate the need or value of salvation, but it will cause us to insist that in the matter of salvation we must give God the glory that is due to His name. This means much more than the simple recognition that salvation is of the Lord, and giving Him the credit for saving us. We must come to that place where the personal benefits that come to us as the result of salvation are no longer of paramount importance. The most important thing must be that God is glorified in our salvation. Yes, even to the extent that we would gladly wish ourselves to be "accursed from Christ" if this would glorify God more.

A true conception of salvation glorifies God. Failure to comprehend the real nature and meaning of salvation will detract from the glory of the One who worked out such a marvelous plan. This makes it imperative for us to understand salvation - not according to some concept which is purely

the result of our own imaginations bolstered by some scraps picked from the Bible, but a conception that is formed by continuous and diligent application to the Word of God.

Among certain groups, usually bearing the name *Pentecostal* or *Holiness*, a very strange conception of salvation is found which, to me, is entirely foreign to the Word, and it gives no glory to God. To these groups, salvation is conceived of as being a certain emotional experience, and when this experience takes place it is called salvation. This is reasoning in a circle, and nothing from the Word is ever allowed to enter in to challenge this conception of salvation. Sincerely believing that it is their duty to "get people saved," every part of the meetings conducted by these groups is directed toward bringing about this experience. The song service, the songs selected, both words and music, are of the type intended for stirring the emotions. The message is an emotional harangue, appealing to the feelings, in which the speaker plays upon the fears, sorrows and hopes of the hearers. The invitation to "come and be saved" is always accompanied by certain music of weird nature, for only such music as this can secure the desired results. If the emotions become sufficiently stripped, this is called the work of the Holy Spirit, since this is their conception of the work of the Spirit. And if someone feels his emotions deeply stirred within him and responds to the invitation, the process of working up this emotional experience begins in earnest. As this is not written to ridicule, I will draw the mantle of love over this part of the service. If the one who has responded to the invitation loses all control of himself-and puts on quite a physical display, he is described as having been "gloriously saved." If, in spite of all promptings, this emotional outburst does not appear it is just called "saved," with a question mark after it.

The foregoing has not been written to ridicule or criticize. It is, I believe, an honest portrayal, and it has been written solely for the purpose of setting forth a conception of salvation that is held by quite a number of people. They cannot conceive of anything being *salvation* unless all the elements set forth above are present. And while it is true that such experiences often result in definite changes in moral conduct, nevertheless, moral reform does not indicate that salvation has been accomplished.

### **Another Conception**

Leaving this crude conception of salvation, let us consider another conception which differs very little from it except that it is more refined. It is that conception of salvation which is held by that large group of churches which describe themselves as being fundamentalist and evangelistic. These groups also designate a certain "experience" of the individual as being "salvation," and while it has been purged of many of the cruder emotional elements, it is not unlike the conception held by the *Pentecostal* and *Holiness* groups. The chief instruments used to produce this experience are "evangelistic music," an "evangelistic message" and an "invitation." Of these three the invitation is the most important, for apart from it the results which are desired could never be brought about. The music is second in importance with the message bringing up the rear. In fact, the message could be dispensed with, and the same results accomplished. I have actually witnessed this take place. In a great evangelistic church, after a musical service, an invitation was given which produced surprising results. This was proof enough for me that this conception of salvation could be produced even if the evangelistic message were eliminated in its entirety.

Nevertheless, since a message is expected and is customary, an "evangelistic message" is usually given when men wish to produce this experience which they call salvation. These "evangelistic messages" are composed mostly of stories, personal experiences and exhortations to believe. There is no careful, accurate and dispassionate setting forth of God's great redemptive work. Therefore, there is no opportunity for the hearer to carefully consider, honestly weigh, and personally apply the great truths of God's plan of salvation. Such a message would be considered a "doctrinal sermon" and not an "evangelistic message," and would not accomplish the quick results which the "evangelist" feels he must accomplish in that hour.

As suggested before, in this conception of salvation the invitation is of paramount importance. Those who compose these groups cannot conceive of anyone being related to God who has not responded to an "invitation" given at the close of an "evangelistic message." When one responds to this invitation he is regarded as "saved." If he shows some change of life and attends the church services regularly, he is regarded as "truly saved." If this does not follow, he is usually just forgotten. The man who has enough platform ability to produce these results is regarded as a "soul winner." This gives him the right to exhort everyone else to become a soul winner, and to rebuke all who do not do so.

God's Word is truth, and those who would proclaim the truth are shut up to the Word alone. This demands the elimination of stories and personal experiences. These can never be brought in unless they in some manner clearly illustrate and enforce the truth. Those who bind themselves to the task of faithfully and accurately presenting the Word soon discover that the pure message of Scripture will not produce the results that so many designate by the term salvation. An impassioned invitation does not go with an expository message. Every man who determines to proclaim the Word is forced to choose between being faithful to his task and those so-called "results" that bring such delight to so many people. If he determines to be faithful, no matter what the results may be, he is open at once to the charge of having a "fruitless ministry," or lacking a "zeal for souls." If he serves only before God, these charges will not trouble him. If he serves to secure the approval of men, these charges may cause him to turn from the faithful proclamation of the truth, and proclaim that which will more quickly produce some visible results.

One of the greatest stumbling blocks that rests in the path that leads to truth is the false conception of salvation and service that prevails at this time. When the truth is embraced it is found to be in conflict with almost everything that goes under the name of "service." Present day popular conceptions of what constitutes Christian service are not compatible with the truth. And that which passes by the name "salvation" in most Christian circles cannot abide when the searchlight of truth is turned upon it. Because of this many Christian workers are always laboring to create assurance of salvation in the minds of their converts. They would not dare to press upon them the exhortation, "examine yourselves, whether ye be in the faith; prove your own selves."

All this leads to a word of exhortation to all of God's people who desire to know the truth and to walk in it. We must never permit our minds to be turned away from the importance of the truth by any plea that "salvation is all that matters," neither must we be troubled by the judgment of our detractors that we have no "zeal for souls." Let no one be chagrined when someone demands that we produce visible results in proof of the truth of our message.

Paul gives us a very definite word of exhortation in regard to this in 2 Timothy 3:8. He speaks there of certain men who resist the truth in the same manner that Jannes and Jambres withstood Moses. To understand the force of Paul's statement, we simply need to consider all the years of preparation of heart and mind that preceded that dramatic moment when Moses standing before Pharaoh told Aaron to cast down his rod and it became a serpent. When the magicians of Egypt were called in they were able to quickly and easily produce the same result without the years of painful experience that preceded the miracle wrought by Moses. By all powers of human observation these rods and serpents were the same. However, God knew that there was a difference, even if that difference could not be discerned by human intelligence.

I am willing to readily admit that there is no slower way of producing a child of God than the method of proclaiming the Word and permitting the Word to do the work. It takes patience to sow the seed and wait patiently for the harvest. Men have devised methods by which they are able to sow the seed and reap the harvest in the short space of several hours.

It often seems painfully slow to sow the seed and find that much of it has fallen by the wayside only to be picked up by evil birds. The true servant is well acquainted with the stony ground hearer. This produces immediate results, but he does not dare to trust such results. And it is not a pleasant

experience to see seed take root and then be choked by thorns. Yet this so often happens. Little wonder that these fast workers have devised means of sowing seed, reaping the harvest and counting the crops all at one time, before the birds, the sun or the thorns ever get a chance at it. However, these conditions must be faced by everyone who proclaims the Word of God.

We must expect that some will point to their "results" as proof of the truth of their message, while at the same time they will point to the lack of such results as proof that another is not serving God. By this means they resist the truth even as Jannes and Jambres withstood Moses.

## **Salvation - What It Is**

By one man sin entered into the world bringing death as its companion. As a result death passed upon all men, weakening man to such an extent that he is unable to cope with the power of sin. The entrance of sin has imposed upon man problems that he cannot solve, difficulties that he cannot overcome, and questions that he cannot answer. This has left the human race in a perpetual struggle against forces that are too great for him. His failure is seen in the fact that none of his accomplishments or inventions have ever added one drop of true happiness to the lot of the human race.

At various times in the history of the human race God has provided man with various helps in his struggle against the power of sin and death, but in the end death still reigned, sin lost none of its power and the whole race of mankind stood guilty before God. All this has caused God in love to provide not just another help, but a plan of salvation. This salvation is God's complete and perfect answer to the entire sin question. This salvation squarely faces and solves every problem, it meets and overcomes every difficulty, and it leaves no question unanswered, no contingency for which it has not made provision, and no emergency can ever arise which it has not fully anticipated. It is not just some degree or measure of help, but an absolute remedy. There is nothing in the entire sin question that this salvation does not meet and overcome.

For a better understanding of this let us consider as an illustration modern man's need for safe, swift, and dependable transportation. The answer of certain engineers is the modern automobile, which, because of its marvelous mechanical nature seems to fulfill this need in an excellent manner. Very few who drive one of these have any conception of the part these engineers have played in the development of these vehicles. If we were familiar with the problems they have faced, the difficulties that they have overcome, and the innumerable hours of creative thought and effort that have gone into this, it would cause these men to rise sharply in our appreciation, admiration and esteem. However, there are at least two things which are beyond the reach of the automobile engineers, and these often nullify all his efforts to provide safe and dependable transportation. These two are the roads over which the cars must travel and the man who sits behind the driver's wheel. The engineer rightly insists that given a perfectly safe road and a perfectly safe driver all accidents connected with automobile travel will be abolished. Nevertheless, the modern automobile stands as a monument to the hundreds of engineers who have contributed to its development.

Along this same line of thought, let us consider that the fact of sin in the world, the guilt it incurs and the damage that it causes to the human race has created a demand for some provision that will answer the entire question of sin, solve every problem it imposes and meet every difficulty it creates. God's answer to the individual's need is a plan of salvation which is set forth in just one place in the Word of God - Paul's letter to the Romans. The transcendent nature of this plan of salvation is such that it fulfills man's need in a perfect manner. Nothing was left for man to supply, and nothing that it touches has been left out of this plan. When we become familiar with the stupendous problem that God had to face and discover the completeness of the plan which He has worked out it will cause Him to increase in our admiration, appreciation and esteem.

In working out His plan of salvation God took into consideration every road over which any man would ever have to travel, also the total weakness and inability of the sinner who was to be saved. His plan of salvation deals with the fact of sin, the guilt it incurs, the alienation it effects, the weakness of the sinner, the justice and holiness of God, the strength of the world and the power of Satan. It takes into consideration the facts of life, death, angels, principalities, powers, everything present, all things future, heights, depths, and every created being. It has made full provision so that none of these shall ever separate the sinner from the love of God which is in Christ Jesus.

It is my deep conviction that God would have His creatures to admire Him, to appreciate Him and to esteem Him, When we do this in spirit and in truth it is true worship, it glorifies God. It is my further conviction that the mere contemplation of this plan of salvation glorifies God, and that He is glorified all the more when we carefully study, diligently meditate, patiently consider and accurately proclaim every detail of this transcendent provision that God has made in answer to the whole problem imposed by sin.

The superficial are not interested in all of this. They demand some way which will get them salvation quickly and easily, a way that is more simple, one which they can comprehend apart from study, meditation or consideration. They care only about their salvation and they care nothing for the glory of God.

The unfaithful "evangelist," desiring to make a quick show demands a "way of salvation" that will produce immediate and visible results. He is entirely satisfied with a "message" and a "method" that will produce a "stony ground" hearer that will endure long enough to be counted and added to the church. He must not disappoint those who have invited him for a "soul winning campaign." He must have a method and message that will secure the apparent results that are expected. He does not dare to eliminate the spectacular element of the invitation for this would leave no opportunity to count and boast of supposed results.

## **For the Individual**

Some years ago, a motor car maker constantly advertised his product as "The Family Car." The plan of salvation revealed in the Roman epistle was not intended as a family plan. However it will save every member of any family. The gospel that Paul declared in Romans is the power of God that results in salvation to every one that believes. The righteousness of God which this salvation provides is unto all and upon all them that believe. The justification included in it is by God's grace through the redemption that is in Christ Jesus. The propitiation which it sets forth is through faith in His blood. The state into which it brings us - a state where no sin can be imputed - comes from believing Him who raised up Jesus our Lord from the dead.

We must always keep in mind that in the time before the truth set forth in Romans was proclaimed, God set forth many helps for weak mankind to aid him in his own attempts to solve the stupendous problem imposed by the fact of sin. These helps only served to show the utter impotency of man to save himself even with the aid of the helps provided.

The plan of salvation revealed in the Roman epistle is not just some new help for weak men. It was worked out to meet the need of one who is without strength. We must not adulterate this glorious plan by trying to incorporate into it or attach to it those things which God gave in previous times to help man in his struggle against sin. These things proved the weakness and inability of man, and these things having been demonstrated, God has now revealed a plan of salvation that is greater than the weakness and inability of man.

## Faith Comes By Hearing

Man cannot believe what he does not know, and he cannot believe what he has not heard. He cannot exercise faith without something upon which to exercise it. The Roman epistle presents transcendent truths that cannot be believed until they are heard and known. There is much there upon which we can exercise our faith. The message there is of such nature that it is the very power of God unto salvation.

Too many people are hoping to be believers who have nothing to believe. Abraham believed God, but only after God had given him something to believe. We cannot believe God apart from knowing the things He has given us to believe. Such knowledge comes from consideration and meditation upon the things God has spoken. Have you made a beginning? Or do you intend to just wait until some miracle takes place which makes you a believer apart from having something to believe. A full consideration of the record God has given of His answer to the whole sin question will give you something to believe, make you a believer, and give you that salvation which is unto all and upon all who believe.

*The End*

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## **SALVATION - A WORD STUDY**

The **Greek word for salvation is *soteria***. In the King James Version it is translated by the words *saved, salvation, deliver, health* and *saving*. It should be translated salvation in every occurrence. However, we must not attach some theological definition to this word and then try to force this meaning upon it every time the word appears. It means *deliverance* and its full force or significance must be gained from the context, and this must also guide us as to its application. "Salvation" as a theological term has no counterpart in New Testament language.

The theological definition of *salvation* is deliverance from sin and its consequences. When all references are examined it will be found to mean this in very few occurrences of the word. If this is not understood the average reader of the Bible is apt to become confused when he comes upon such references as Philippians 2:12. This will be dealt with further as the references are examined.

The comments on each occurrence of this Greek word will be brief. The student may follow out the suggestions to whatever length he may desire.

**Luke 1:69, 71, 77.** These words were spoken by Zacharias, a man who was righteous before God, and who walked in all the commandments and ordinances of the Lord blameless (Luke 1:6), He was a priest in Israel and well acquainted with the words of the prophets as they spoke of the future glory of the nation of Israel. When he spoke these words the nation was in a deplorable state, and the ignominious character of the Roman bondage was the very opposite of that glorious state which the prophets had predicted. If these prophecies were fulfilled they would need to be delivered out of their state and to be delivered into the state of blessing. Zacharias saw all this being accomplished in and through Christ.

In verse 69 he calls the Lord Jesus a "horn of salvation." This is a Hebraism and its full meaning is somewhat obscure. A horn stood for strength and honor, therefore, a "horn of salvation" probably indicated a deliverance wrought by a deliverer possessing these qualifications.

Verse 71 should read: "Salvation from our enemies, and from the hand of all who hate us." This demonstrates that the "salvation" referred to in these passages is related to Israel's national deliverance.

**Luke 19:9.** As the chief among the tax-gatherers in Israel, Zacchaeus suffered complete ostracism from everything related to Israel. Regarded as the worst of sinners by all in Israel, he was no more a sinner in the sight of God than all others in that nation. The deliverance which came to him and his house gave him an absolute guarantee of a place in the Kingdom.

**John 4:22.** The northern portion of the land of Israel was under bondage as well as the southern part. They looked for the Messiah for deliverance, but they knew very well that the prophets predicted He would be of the tribe of Judah. The "salvation" spoken of here is national deliverance. The "salvation" spoken of in Romans 1:16 is not of the Jews, and never was of the Jews. It was to the Jew first, but not of the Jew.

**Acts 4:12.** From present day events we can well understand the intense desire for deliverance that arises in nations that have been conquered, occupied and subjected. This was true in Israel. Peter boldly declares to the rulers and elders in Israel that no deliverance can be hoped for apart from the name of Jesus of Nazareth. That name was already despised in Israel, but Peter faithfully warns them that there is no deliverance in any other, and that there is only one name given under heaven among men whereby they must be delivered.

**Acts 7:25.** This should read, "For he supposed his brethren would have understood that God by his hand would be giving salvation unto them." The reference is to Moses, and the "salvation" spoken of here was deliverance from the bondage of Egypt.

**Acts 13:26.** Note the emphatic "this salvation" in this passage. This makes it plain that national deliverance is not referred to here. Verses 38 and 39 show that it had to do with deliverance from sin.

**Acts 13:47.** Israel's deliverance would result in the deliverance of the world.

**Acts 16:17.** This passage has been expounded in previous articles. See Vol. 5, No.6; also Vol. 6, No.1.

**Acts 27:34.** This is an interesting and informative occurrence of the Greek word *soteria*. It should read, "this is for your salvation." This provides positive proof that the word *soteria* must always be understood in the light of its context. The men aboard this ship had eaten no food for fourteen days. Paul urged them to partake of food saying, "this is for your salvation."

**Romans 1:16.** This occurrence of the word *salvation* appears in the introduction to Romans. Its context is the first eight chapters of the book, and its full meaning must be discovered from these. The revelation of these chapters shows as in no other place the depths from which man has been delivered and the blessings into which he is delivered. The word *salvation* means more in this occurrence than in any other.

Some will ask just how it is possible for a word to mean more at one time than at another. The answer is that the meaning of a word is always derived from the context, and since no two contexts are ever exactly the same, *no word ever has exactly the same meaning twice*. The truth or this can be demonstrated in numerous ways, but this is not the place for such demonstrations. The fact remains that the word *salvation* in Romans 1:16 has a greater context than in any other New Testament occurrence of the word.

Salvation here refers to even more than deliverance from sin and its guilt. It stands for God's complete and perfect answer to the entire sin question.

**Romans 10:1.** This should read "my prayer 'to God for Israel is for their salvation." Israel had a zeal without knowledge, they were in a state of ignorance, they acted in self-will and had become openly rebellious. Paul desired that they should be delivered from all this.

**Romans 10:10.** This passage does not present a plan, a method or a way of salvation for the present time. If it does, then it sets aside the whole gracious provision that has been revealed in the first eight chapters. The context of this passage includes the thirtieth chapter of Deuteronomy from which it is quoted. There is a day yet to come when Israel will be gathered out of all lands where they are now scattered. In that day God will again bring the word of faith very near to them. The

work of Christ in their behalf will be set before them and their deliverance in that day will depend upon their belief in His resurrection and their confession of His lordship.

**Romans 11:11.** The covenants gave Israel a superior place before God and relegated the Gentiles to an inferior position. Deliverance from that inferior state had been sent to certain Gentiles to provoke Israel to jealousy.

**Romans 13:11.** Every believer in the Acts period could hope for the imminent coming of Christ to work a complete deliverance *for* them from all that was in opposition to them. This deliverance was much nearer than when they first believed. The Kingdom had not been postponed when these words were spoken.

**2 Cor. 1:6.** The word *salvation* appears twice in this passage. It has no connection with that "salvation" spoken of in Romans 1:16. The things that happened to Paul, whether he was afflicted or comforted, resulted in consolation and deliverance for the Corinthians.

**2 Cor. 6:2.** In this occurrence the word *salvation* can be given its fullest possible meaning.

**2 Cor. 7:10.** The Corinthians had been deeply enmeshed in carnality, as the first epistle plainly indicates. Paul had made them sorrowful with that letter. He did not regret this, for the sorrow being genuine he knew it would work repentance unto deliverance for them from the guilt in which they had become involved.

Before me is a tract entitled "The Way of Salvation." The writer sees three steps as follows: 1. Godly sorrow. 2. Repentance. 3. Salvation. It is all built upon this verse, but he ignores the context completely, and takes it for granted that salvation is "a divine miracle which makes a sinner a new creature in Christ Jesus."

**Eph. 1:13.** The word "ye" in this passage refers to the Gentiles of 2:11. Their state had been a deplorable one - without Christ, aliens, having no hope and without God. The "word of truth" which they had heard was the good news of their deliverance from this deplorable state into a position with Christ "far above all."

**Phil. 1:19.** The "salvation" spoken of here was Paul's deliverance from a Roman prison.

**Phil. 1:28.** The sufferings of God's people are often interpreted by their adversaries as being a plain sign that God is destroying them. Those who know that suffering is a privilege see in it an evident token of God's deliverance. We may suffer from the world because God has delivered us from it.

**Phil. 2:12.** Since I have given my own comments on this passage in previous articles a note by *Sir Robert Anderson* may be helpful here. It has helped me. Many an error is due to our habit of putting theological labels upon words, and then reading their label-meanings into the Scriptures where they occur. The "work out your own salvation" of Philippians 2:12 is a notable illustration of this. For the received exegesis of the verse assumes that, in his Roman prison the Apostle had apostatized from the great truth of grace which was the special trust of his ministry. "Salvation" as a theological term has no counterpart in New Testament language. The word is "deliverance;" and in every instance the context must guide us as to its application. Here it relates to the errors and dangers by which the beloved Philippians were beset. Being now a prisoner in Rome, his pastoral care of them was at an end; and on this very ground he appeals to them to work out their own deliverance.

**1 Thess. 5:8, 9.** The expectation of deliverance was to be a helmet to these saints. They were not to experience wrath, they were to obtain deliverance.

**2 Thess. 2:13.** The verses that precede this statement clearly indicate the nature of this salvation or deliverance.

**2 Tim. 2:10.** Paul cheerfully endured much suffering for the sake of those whom God had chosen in order that they should obtain the deliverance which is in Christ Jesus. This deliverance has a glory that does not fade. It is eonian.

**2 Tim. 3:15.** The sacred Scriptures are sufficient to make us wise unto deliverance. This is deliverance for the saint. Many are still in bondage because of their ignorance of the Word.

**Heb. 1:14.** When these words were spoken the return of the Lord, bringing with it Israel's national deliverance, had not been postponed. Paul could say:

**"For yet a little while, and he that shall come, will come, and will not tarry," Hebrews 10:37.** Angelic ministry was related to Israel, the nation to which has been allotted deliverance.

**Heb. 2:3.** If they neglected this great deliverance, there was no way of escape. Israel's hope is in Christ alone.

**Heb. 2:10.** Christ died and was delivered from death. This makes Him the inaugurator of deliverance for all who shall be raised from the dead to enter into glory.

**Heb. 5:9.** This "salvation" is based upon obedience, therefore, it is not the same as that revealed in the book of Romans.

**Heb. 6:9.** Certain things are expected of those who have salvation. The delivered one should not walk as one who is still in bondage.

**Heb. 9:28.** The second coming of Christ will be a great work of deliverance.

**Heb. 11:7.** Noah constructed an ark for the salvation of his house. This was deliverance from the flood that engulfed the world.

**1 Peter 1:5.** This speaks of a future salvation or deliverance which is yet to be revealed. It is a deliverance which comes with the return of Christ.

**1 Peter 1:9, 10.** This is the only passage in the New Testament where the words *salvation* and *soul* appear together. There are other passages that speak of the saving of the soul, but even these are few in number. It is God's purpose to save the man, not some aspect of man or some part of man.

**2 Peter 3:15.** They were to reckon that the patience of the Lord signified salvation, rather than forgetfulness or neglect on His part.

**Jude 1:3.** The word *salvation* in this place probably means preservation. The Sinaitic manuscript has the word *life* here also making this to read "our common salvation and life."

**Revelation 7:10.** This white-robed multitude ascribes salvation to God. Since they came out of the great tribulation, the word signifies deliverance from that time of trouble.

**Revelation 12:10.** This is a salvation or deliverance which will not come until Satan is cast out of heaven. It has nothing to do with that salvation mentioned in Romans 1:16.

**Revelation 19:1.** This corresponds with Revelation 7:10.

## That Which Saves

Five important occurrences of the word *salvation* have been passed by in the preceding list, and these will now be considered. The first four of these is the Greek word *soterion* and the last is the word *soterios*. In all these passages the word *salvation* refers to the person that saves.

**Luke 2:30.** Simeon had seen the infant Jesus. He calls him God's salvation.

**Luke 3:6.** This awaits fulfillment. All flesh will yet see the Lord Jesus Christ. Even the most rebellious sinners will see Him on the great white throne of judgment. .

**Acts 28:28.** The Jehovah of the Old Testament is the Lord Jesus Christ of the New. This Lord Jesus is also the Salvation of God. From Genesis 12 to Acts 28:28 He was centered among the seed of Abraham. At Acts 28:28 He was sent to the Gentiles and for 1900 years has been centered there.

**Eph. 6:17.** The helmet of salvation is Christ. He is the personal word of God. The sword of the Spirit is the Scriptures, the written word of God.

**Titus 2:11.** This "salvation" is the Lord Jesus.

## The Form of Sound Words

A careful examination of all these occurrences will bring about the conviction that the word *salvation* as it appears in the sacred Scriptures is used in a somewhat different manner from the use

made of it in ordinary religious conversation. Among men it always means "deliverance from sin and its consequences" and it is used by them as a substitute for forgiveness, redemption, justification, or reconciliation. If we use it in this careless manner we simply conform to the language of this religious world. If we exercise care to use it as the Spirit of God has used it we will be transformed by the renewing of our minds.

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## ***REVIEW OF REVIEWS***

My pamphlets on *Sheol, Hades and Destruction, The Rich Man and Lazarus, and Is It Gain to Die?* have been reviewed by Pastor Harry Bultema of the *Berean Church* in Muskegon, Michigan.

These three reviews appeared in a single issue of *The Morning Star* of which Mr. Bultema is "Department Editor." I regard him as one of my personal friends. He calls to see me whenever he has opportunity, and I return the visits when in Muskegon. Inasmuch as he is able to differ with his brethren without becoming bitter, I am glad to give my readers an opportunity to read his critical review of my pamphlets, therefore, these are printed in full.

*Sheol, Hades, and Destruction*, by O. Q. Sellers.

Brother Sellers closes this study with the word: "I trust that any final judgment of this message will be reserved by my readers until all the material is before them." In regard to the last word our brother seems to be an annihilationist, in regard to the first two he has concordantly, with the help of the lexicon, set all the material before the readers. Sheol appears 65 times in the Old Testament, and Hades eleven times in the New. Our authorized version has rendered it 31 times grave, 31 times hell, and 3 times pit, which is self-contradictory, for if it is the grave it cannot be hell, and if it is hell it cannot be the grave or a pit. The American Standard Version has done wisely by leaving this word untranslated in the English text. There are now relatively few who identify Sheol and Hades with *hell* or with the *grave*. Sellers takes it to mean the *state of death*. But our brother has to uphold a theory and he has not come "*voraussetzungslos*" to his subject by any means. He has to uphold the theory that after death the soul of man does not exist. Hence there can be no intermediate place of happiness or pain of any sort. Let us see whether our brother's biased exegesis will stand the acid test of prozaic facts. Brother Sellers has to read in Num. 16:33 that Korah and his cohorts *went down alive into the state of death*. A fire shall burn into the lowest hell, state of death, Deut. 32:22. According to II Sam. 22:6 then there are *sorrows* in the state of death. Job uses the word Sheol eight times and this idea can there not be maintained. In Psalms it is found sixteen times. Are the wicked only turned into the *state of death*? Was Christ's soul only in the state of death? Ps. 9:7; 16:10. Ps. 116:3 speaks of *pains* in Sheol. In Proverbs we find Sheol nine times. Are the steps and the guests and the house of the harlot only to the state of death? Isaiah has this word nine times also. Could hell, the state of death, enlarge herself? 5:14. Could hell, the state of death, be moved from beneath? 14:9. Ezekiel has it five times. Can there be conversations in the state of death? 32:21. Compo also Isa. 14:9-20; Luke 16:19, 31. Is there a great gulf fixed in the state of death? Is there mockery, meeting, comfort, in the state of death as we find in Ez. 31 and 32? Our theory is worthless if it does not square with all the facts, but the "final judgment" will come later.

Many of the modern theological lights teach that death is non-existence. Their life must be merely existence. Then we should read according to this new wisdom. Let the non-existent bury the non-existent. Also in I Tim. 5:6. But she that existeth in pleasure is non-existent while she existeth. Wonderful! What a great discovery in our age of many wonderful discoveries. Or is it an invention?

When I was a boy our mother did not go out visiting at night for fear that we boys might upset the Petroleum lamp and thus cause fire. I say this not to show that we were bad boys or had an over-anxious mother, but to show the world's progress in illumination. We now get home, press the button and the home is flooded with light. We do not wonder any more about the amazing progress in every science and in all modern life, but when an earnest Preacher and Bible teacher prayerfully studies his Bible and finds, and presents, new things from the old Book, then these modern Christians cry, "Our fathers never taught that, and our creed and Kuyper do not teach it, hence all is heresy. Away with him, away with him!" But discoveries like the above scare many earnest folk away from sound Bible study.

\*\*\*\**The Rich Man and Lazarus*, by O. Q. Sellers.

Our dear brother says that he is not fearful of the task of plunging into the Word of God. "I prefer to drown in it rather than to be battered to death by the waves of human ignorance, error and opinion." Brother Sellers is no theological coward. In fact, his exegetical daring may be compared to the tight rope walker over the roaring waters of the Niagara. In the army he would undoubtedly make one of the most heroic generals. One could almost wish that he were at present one of our leading generals. One can readily see that to uphold his theory this story of Dives in the midst of flames was in his way. He is inclined to take it as a parable, but it is not called thus and it is a canon of Scripture that the parables, riddles, and fables are always identified somehow, somewhere, and that is not done in this case. The great Hebrew scholar, Dr. Taylor Lewis, employed this canon for the historicity of Job and rightly so, for if that great poem were allegorical, the Holy Spirit would have indicated this somewhere. I will briefly, but fairly, in the author's own words state his exegesis, leaving it to the readers to judge for themselves.

*Dives* is the Pharisees.

The *purple* sets forth that the Pharisees had assumed the place that God had assigned to the King in Israel.

The *linen*, the Pharisees had seized control of the Priesthood.

*Fared sumptuously* describes the splendid manner in which the Pharisees lived.

The *beggar* presents the sinner and publican.

*Laid at the gate*, sinners and publicans became the responsibility of the Pharisees.

*Full of sores*, the miserable condition of the outcasts.

*Desire to be fed with crumbs*, sinners did not ask much.

*Dogs licking sores* are the gentiles like Cornelius who gave alms to Israel.

The last word on this Scripture has not been spoken or written. It is best to study it prayerfully with an open mind and wait for more light. The more we study that story of Lazarus and Dives the more the questions multiply. Is this really a description of the souls immediately after death? If this question is answered affirmatively then we must also accept that there is at least a temporary body for they all have bodily parts. Abraham has a *bosom*, Lazarus a *finger* and Dives has *eyes* and a *tongue* and there is both *water* and *fire*. Then the temporary heaven and hell are so close together

that they can talk over a deep chasm. Then Abraham seems to be the master there that has all the say. All this is not merely parabolic paraphernalia because it is certainly not a parable, but, seeing the use of the two proper names, a true story. To apply this with Russel, Knoch, Bullinger, and Sellers to Israel is absurd in the highest degree. The only interpretation which can stand the Scriptural test is to compare it with such places as Isa. 14:9, 10, and Ezek. 32:21-31 and apply it to the two compartments of Sheol, the hellish part for the lost and the celestial part for the saved. This does not relieve of all the difficulties, but it keeps from running into absurdities.

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\*\*\*\**Is It Gain to Die?* by O. Q. Sellers.

If the soul is non-existent after death as Brother Sellers teaches, Paul's word becomes nonsense, and so this statement had to be invalidated and nullified one way or another, and in his daring our brother has made the attempt to reason it away. He could have made a strong exegetical argument if he had looked at the original text, for Paul used an aorist infinitive so that it should be translated to *have died is gain*. This could, however, not help his argument, but help to crush it. It is true that Paul spoke strongly individually when he said: *for me to live is Christ*. In Col. 3:3, 4 he said that Christ is our life and that our life is hid with Christ in God, here he said that the object of his life is Christ. The origin, essence and purpose of his life is Christ alone. In the second clause he did not say *for me to have died is gain*, for here is a far broader sweep. Here is gain for Christ, for the Philippian Church and for himself as well. If he should become non-existent it would be a loss for all parties concerned. It is fully true that the intermediate happiness is never emphasized, since this would rob the blessed resurrection of some of its glory. It is true that the dead know nothing at all but *under the sun*, and it is also true that the living know nothing of the dead except that the lost are in pain and the saved absent from the body, at home with Christ. It is a pity that the splendid talents of our brother are used to uphold such a wretched theory. My brotherly and loving advice to him is to take this and other booklets on this subject from the market at once. That would please the Savior whom he loves. Then he does not have to brush the authority of Christ in regard to the story of Dives and Lazarus aside, then he does not have to relegate the sublime authority ad: Paul's reasoning in Philippians I and II Cor. 5:1-10, and he does not have to humbly bow before the authority of the statement in Eccl. 9:5, *the dead know nothing at all*, with the key-phrase *under the sun* in verse 3 left out.

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It is my deep conviction that Mr. Bultema wrote these words after a very hurried and superficial reading of my three pamphlets. It seems evident that he looked into them in order to find something to refute rather than to discover their message. Furthermore, he did not review my book on *What Is the Soul* which is the first and most important of the series on *What is Man - What is His Destiny?* If he had, it would have forced him to reveal his own definition of the *soul*, a point that many of his friends are anxious to know.

In my pamphlet on *Sheol, Hades and Destruction* every occurrence of the words *sheol and hades* was examined, and I demonstrated that the definition "the state of death with resurrection in view" would fit into every verse wherein the words appear.

Mr. Bultema insists that I have "to uphold the theory that after death the soul of man does not exist." In answer I could say that Mr. Bultema has to uphold the theory that the soul of man does exist after death, but I shall not stoop to the common practice of accusing men who have a definite teaching on a subject of merely "upholding a theory." As I search my own heart, life and associations I know before God that there is nothing anywhere that can demand of me that I uphold any certain theory on any subject. I do uphold certain theories, and believe certain theories should be upheld, but I uphold these only because I believe they are the truth. I am free to change at any moment that I can be shown that I am in error. As a progressive Bible student I stand ready to alter any theory or position that I now hold. My life has proven the truth of this, and there are no social, religious or family interests that can stand in the road of my acceptance of the truth.

Mr. Bultema probably felt sure that very few of his readers would ever see my pamphlet on *Sheol, Hades and Destruction*. Therefore, while not classing me as one of the "modern theological lights," he leaves his readers with the impression that I teach that death is merely non-existence and life is merely existence. He proceeds to answer this in his review of my pamphlet. At all times he plays perfectly safe for he does not give his own definition of sheol, hades or death. In his use of Matt. 8:22 and 1 Tim. 5:6 he uses some sleight of hand that has been worked so often that nobody is fooled by it any longer. Here is how it works. Take any definition of death, true or false, orthodox or heretical, fit that definition into Matt. 8:22 and 1 Tim. 5:6 and it will become utterly ridiculous. I challenge my brother to supply a definition that will not be perfectly absurd when fit into these passages.

For example, take the orthodox definition of death - that it is the separation of the soul from the body. Fit it into these passages and it will read: Let those whose bodies and souls are separated bury those whose bodies and souls are separated. Or: She that has her body and soul together in pleasure has her body and soul separated while she has her body and soul together. It will work the same no matter what definition of death is given.

The review of this pamphlet consists of three paragraphs. The first is answered in my pamphlet. The second paragraph has nothing to do with me, my pamphlet, or my teaching. The third is foreign to the entire discussion.

In regard to *The Rich Man and Lazarus*, Mr. Bultema pays me a few compliments, contributes a few more questions and difficulties to the mountain that rests upon this portion of the Word, but makes no attempt to answer any questions or clear away any of the difficulties.

Long before writing my pamphlet on *Is It Gain to Die?* I carefully considered Sir Robert Anderson's suggestion that this being the aorist infinitive it should be translated "to have died is gain." Even so, this does not help to expound Philippians 1:12-26. In regard to his brotherly advice to me to take this and other booklets on this subject from the market at once, this is my answer. These pamphlets were not easy to write. I had very little to help me from outside sources. They should be left on the market so that they can serve as guides so that men can write better ones. The field is wide open and cultivators are badly needed.

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## ***SECOND LETTER TO TIMOTHY***

On every hand we find professing Christians deeply involved in truth that is not applicable to them. It has been said that most error is simply truth out of place. The most prevalent errors are those wherein the truth that belongs to the Kingdom eon is enforced upon the saints of the present time, and the truth that belongs to the Pentecostal period is taught as if it were God's order for today.

As a rule it is not difficult to discover how God's people become involved in these errors. However, of this thing we can be reasonably sure - no one ever became involved in them by studying 2 Timothy and applying to the present time the truths revealed there. I have never known of anyone who became involved in Pentecostal movements by studying 2 Timothy, but I have known of numerous saints who have been delivered from these errors by diligent application of the great principle of right division set forth in 2 Timothy 2:15.

To the Apostle Paul was granted the stewardship of completing the Word of God. He tells us this in **Colossians 1:25-26**:

**"Whereof I am made the dispenser, according to the stewardship of God, which was granted to me for you, to complete the Word of God; even the secret which has been hid from the eons and from generations, but now is made manifest to His saints." Resultant Version.**

It was Paul who brought the Word to its fullness. The word *complete* means filled up, with no part lacking. In view of this, Paul's statement must necessarily mean that he revealed the final truth that filled up the Word of God, and that he wrote the final word of the sacred Scriptures.

Let no one think that I hold that Paul wrote the book of Revelation, or that Colossians was Paul's final epistle. I do hold that every book that has a place in the Bible had to be written before Paul laid down his pen after writing his final inspired word. Thus the canon of Scripture was settled and closed by an inspired Apostle, and not by some uninspired and fallible church council, as is commonly believed.

The books that reveal the truths that had been kept secret are the books that complete the Word of God. These are 1 Timothy, Titus, Philippians, Colossians, Ephesians and 2 Timothy. Not all of these deal with the Church which is His body, but everyone of them contains truth that had been concealed from eons and generations. Each one was written in the light of the great administrative change that occurred at Acts 28:28. That there was to be such a change was as much of a secret as the truth of the Church which is His body.

As a result of patient investigation and careful study it is my deep conviction that 2 Timothy is Paul's final epistle, the capstone of the pyramid of divine revelation, the epistle that completes the Word of God. The evidence for this is found in the Word alone.

That 2 Timothy is Paul's final epistle is seen by its relationship to the Colossian and Ephesian letters. Colosse and Ephesus were cities in the Roman proconsular province called Asia. This was not the continent of Asia, neither was it what we commonly understand by "Asia Minor." It was a Roman province which embraced the western part of the peninsula of Asia Minor, and of which Ephesus was the capitol.

Some students hold that the Ephesian epistle was encyclical, that is, sent to all the churches in proconsular Asia. The epistle is of such nature that if it fit one church in Asia it would fit all of them. However, whether addressed to all the churches or to just one of them has no bearing upon this study. The fact remains that it was intended for saints in proconsular Asia, whether sent to one church or all of them.

In the Colossian epistle Paul addresses them as "faithful brethren in Christ," speaks of the faith and love they have toward all saints, commends them for the fruit the truth has produced in them, refers to Epaphras' declaration of their great love. The salutations of the fourth chapter reveal the warmest possible love and fellowship.

In Ephesians he speaks of their faith and love, the knowledge of which was based upon a report brought to him.

In 2 Timothy Paul sorrowfully, but emphatically, states that all in Asia had turned away from him.

If 2 Timothy were written before Colossians and Ephesians then all in Asia must have suddenly surged toward him again in love and faith as set forth in the Colossian and Ephesian epistle. Thus the order would be:

- a. They were faithful saints whose love and loyalty could not be questioned.
- b. They had suddenly turned away from Paul as seen in 2 Timothy 1:15.
- c. They had suddenly turned back to Paul as seen in the Colossian and Ephesian epistles.

If 2 Timothy is Paul's final epistle then the order would be:

- a. They were faithful saints whose love and loyalty was commended in the Ephesian and Colossian epistle,
- b. They had failed when tested by the highest of all truth and had forsaken Paul as set forth in 2 Timothy.

The first order is illogical. It could have taken place, but Paul would never have commended them for the steadfastness of their faith in Christ (Col. 2:5) if it had. He was not speaking hypocritically when he wrote these things. They were true when he wrote Colossians. They were not true when he wrote 2 Timothy. This alone is sufficient to show that it was Paul's final epistle.

Further proof of the place of 2 Timothy in relationship to Colossians is seen in the references to Demas found in both epistles. When Paul wrote Colossians Demas was associated with him (Col. 4:14). When he wrote 2 Timothy Demas had forsaken him because of his love for the present eon.

Important evidence is also seen in the reference to Tychicus in 2 Tim. 4:12. In **Eph. 6:27** Paul states:

**"But that ye may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord shall make known to you all things: Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."**

In **2 Timothy 4:12** we read: **"And Tychicus have I sent to Ephesus."**

It makes no difference here whether the Ephesian epistle was sent to Ephesus only or to all the churches in proconsular Asia. When spiritual things are compared with spiritual these two statements go together and they afford one more proof that 2 Timothy was written after Ephesians, and is Paul's final epistle.

It is important that we recognize the nature and purpose of Paul's second letter to Timothy if we would understand its message. When it was written the great truths of the secret had already been revealed, therefore, revelation of new truths was not its purpose. Repetition of these truths was not needed. The real need at the time it was written was a proper walk in faithfulness to what had been revealed. The member of the One Body does not walk in the light of Paul's final epistles alone. He must walk in the light of all the truth upon which the final truth rests.

If we would walk worthily of the calling wherewith we are called we must walk in the light and truth of every word that God has spoken. We must permit every book of Scripture to teach, correct, reprove, and rebuke us. We can learn from Genesis that the covenants belong to Israel, from Acts that baptism had a divine place in the Pentecostal dispensation, and from Matthew that the divine right to reign and rule over this world belongs to the Lord Jesus Christ, It is only when we know such truths as these and act upon them that we can walk well pleasing to God. It is well therefore that Paul warns each one of us to never forget that Jesus Christ, a lineal descendant of David, has been raised from the dead. The knowledge of this alone should be sufficient to keep everyone from the hopeless task of trying to bring in the kingdom apart from the return of the King.

The inspired words of 2 Timothy are a revelation of the inspired thoughts of Paul. There is a flow of thought that runs through the entire epistle, and if we would properly understand this message we must find this flow of thought and follow it through the entire letter. This will guard us against isolating texts from the contexts, from trying to understand the particular apart from the general, from reading our own thoughts, opinions, and prejudices into this part of the Word of God.

This epistle contains some of the most touching words ever spoken by the Apostle.

**"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."**

There are those who would have us believe that Paul was mistaken here, that he thought he was going to die or be put to death, therefore, he wrote these words. This idea would make these words to be the inspired record of Paul's mistaken idea concerning the nearness of his departure. I repudiate this idea, believing fully that he spoke the truth.

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## ***I COMMEND TO YOU***

It gives me pleasure to announce that *The Word of Truth* is extending its ministry by undertaking in behalf of two faithful young women who, in complete harmony with their knowledge of the truth,

are working among the needy and neglected people in the State of Arkansas. During the past eight years I have seen numerous individuals who profess to be servants of the Lord Jesus and teachers of the truth come to know, understand and accept the correctness of the view that Acts 28:28 marks a great dispensational division and an administrative change. To many of these this truth came as a burning and shining light, and for a season they were willing to rejoice in the light. However, when the demand came upon them to follow this truth out to all its conclusions and accept all its consequences they utterly failed to go through with it. When testing and persecution arose because of the Word they decided it was best for them to drop the whole matter. Some have tried to justify their failure to respond to the truth by declaring it to be error, others by finding fault with those who proclaim it. The majority have simply thrust it aside and now regret that they ever heard of it.

I believe it was about four years ago that a friend brought me an interesting report concerning two young women who had gone from Chicago to Arkansas for the purpose of finding people whom no one else seemed to care to teach that they might teach them the Word of God. They found their place among these needy southern people who had heard much preaching but had never had any teaching. One of these was a graduate nurse, both had good positions and knew the meaning of modern sanitation and comforts. It was interesting to hear how these two cultured and refined women had suddenly found themselves forced to live under the most unsanitary conditions in a filthy room that leaked like a sieve when it rained. And it was heartening to hear that they had passed through these tests without ever issuing a single complaint. I was very much interested in all this for numerous reports had come to me that these two young women were sincere and progressive Bible students, and that they had tentatively accepted the Acts 28:28 dispensational division to be the truth.

In due time these women began to correspond with me, but outside of sending the literature they ordered and acknowledging their letters, I paid little attention to them or their efforts. I feared that when the time came that they announced their position to the church that was in some measure supporting and sponsoring them they would never pass the test that would be sure to follow. When they did announce their position the test that arose was the most subtle, insidious and severe that I have ever seen anyone pass through.

Space forbids giving all the details, but these few show the nature of the test. Here were two women who had always known cleanliness, comfort and sanitation. In order to work among these people they were forced to live under conditions that the word filthy hardly describes. A beautiful and completely equipped horse trailer was purchased by the church that was supporting them and this was sent to a city near them in Arkansas, placed in a garage and the keys brought back to Chicago. If they turned their back upon what they believed to be the truth the trailer was theirs, if not, they could not have it. They turned it down, and it is my conviction that by so doing they took their place with such women as the mother of Moses, Esther, Elisabeth, Lydia and Priscilla.

As the story of their loyalty was brought to me I determined that *The Word of Truth* and the fellowships in Grand Rapids, Chicago and Rockford would undertake to do all that is possible to provide for the simple material needs of these two *young* women.

Therefore it gives me the greatest possible satisfaction to introduce to all my friends and readers Miss Mary Morgan and Miss Pearl Brookman, two servants of the Lord whose faithfulness to the truth has been tested and proven. They are one with us in the unity of the Spirit. Let us hold them before the Lord in prayer. And, as we may be led, let us all have a part in supporting them in their material needs. Gifts for this purpose may be sent to this office and these will be acknowledged and forwarded to them by Mr. Joe Vanden Berge of Grand Rapids. I commend them to all stewards of the Lord's money as being worthy of their wholehearted support.

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# ***STUDIES IN EPHESIANS***

**(Continued from Vol. 6, No.1)**

## **CHAPTER FOUR**

### **Ephesians 4:1**

**I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called.** *King James Version.*

**I entreat you, therefore, I the prisoner in the Lord, to walk worthily of the calling wherewith you are called,** *Resultant Version*

The earnest desire of all who are identified with the Lord Jesus Christ should be to walk and live to please God in this administration. We need to please no one but Him, and all our studies must be to gain His approval. We are privileged to look with contempt upon both the approval and disapproval of those men who little know or love the Word of God. One truth that no one can fail to see even if he is only a casual "one time" reader of the Bible is that some things that pleased God in times past may not please Him at the present. This fact is acknowledged by everybody who trusts in the sacrifice of Calvary and does not bring an animal sacrifice to God. By so doing they confess that the thing which God commanded and which pleased Him in the past is not His command, neither would it please Him at the present time.

The first six verses of the fourth chapter of Ephesians are the most important in the Word of God in regard to the question of pleasing God in the present administration of the grace of God. They were given by God to regulate the character and conduct of all who would walk worthily of the calling wherewith they are called.

In setting forth these great truths Paul is led by the Spirit to adopt a new descriptive title of himself. He says he is the prisoner in the Lord. When he was presenting truth he called himself the prisoner of Christ Jesus (Eph. 3:1), but when he enforces the truth he calls himself the prisoner in the Lord. In the first three chapters of Ephesians Paul has set forth the truth of Christ Jesus as the Head of the out-calling which is His body and the transcendent position we have in Him. In the fourth chapter he presents Him as Lord, and desires that we shall acknowledge Him as such and seek to discover what is pleasing to Him.

The whole truth of our walk is summed up in the words "walk worthily of the calling wherewith you are called." This is the supreme rule of life for everyone who professes to be a member of the church which is His body. In order to walk according to this rule we must know our calling, its character, its walk, and then walk in accord with these principles.

I profess to be and confess that I am by grace a member of the out-calling (church) which is His body. No man or set of men organized this. Men never took me into it, and they can never put me out of it. This church has its truth, its rules and its character. I had nothing to do with the forming of these, but believe I must conform to them. In all things I must walk worthily of the calling wherewith I am called. This is my supreme rule of life. Men may expect more of me or less of me, or they may expect me to do differently, but I cannot be influenced by what men may expect of me.

### **Ephesians 4:2**

**With all lowliness and meekness, with longsuffering, forbearing one another in love.** *King James Version.*

**With all humility and meekness, with patience, bearing with one another in love.** *Resultant Version.*

Our walk must be in humility. This is a matter of the heart and mind and does not have to do with the body or the dress. Humility speaks of an absence of pride. It is not pretentious. It demands no recognition. The humble man can hold his head high, he can walk and speak with assurance, he need not wear dark and somber garments. His humility is not an act put on before men. It is part of his walk before God.

Our walk must be in meekness. This does not mean that we are tamely submissive, spiritless, easily cowed and imposed upon. It means mildness and evenness of temper and emotions, it denotes submissiveness to true authority.

Our walk must be in patience. This word signifies the state or quality of being patient. The patient man can undergo trials without complaint. He can endure wrongs and misfortunes, he can calmly wait, he is constant in his pursuits or exertions, he perseveres. This quality is especially essential in the work of uncovering, discovering and recovering the truth.

Our walk demands that we bear with one another in love. Love bears all things. The word means to hold up, to bear up, and to bear with.

### **Ephesians 4:3**

**Endeavoring to keep the unity of the Spirit in the bond of peace.** *King James Version.*

**Endeavoring to keep the unity of the Spirit in the bond of peace.** *Resultant Version.*

Again and again we have seen the attempts of men to unite other men for some effort, or upon some basis. All of these are attempts to create a unity for some purpose. These efforts for unity usually end in some greater schism. The only ones which seem to make any show of success are those which set up some human authority or head, and these keep their followers together by telling them what they can believe or what they can do.

Any attempt to organize those who have come to the knowledge of the truth is simply an attempt to improve upon the unity of the Spirit. The unity of the Spirit is one we must earnestly strive to keep. It does not need to be made, for it has been made by the Spirit. Men seeking leadership and authority, men with a desire to rule over God's saints, those followers of Diotrephes who love to have the preeminence will always be seeking to bring into existence some new unity to supersede or exist along with the unity of the Spirit. Human wisdom dictates that a strong organization would be the surest method of spreading the truth of the Secret. However, we have a unity, none other needs to be formed, but the one the Spirit created needs to be kept.

**The End**

**End, Vol. VI, No. 2**