

THE WORD OF TRUTH

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STUDIES IN ACTS, Chapter 2

As we approach the second chapter of Acts there are certain Biblical facts, which must be honestly faced and firmly kept in mind. About one year before the day of Pentecost the disciples had heard the Lord say to the Syrophenician woman, "I am not sent but unto the lost sheep of the house of Israel." See Matthew 15:24. About forty-five days before the day of Pentecost the Lord Jesus Christ, after His resurrection, appeared to His disciples and commissioned them saying:

Peace be unto you: as My Father hath sent Me. even so send I you. John 20:21.

These words officially made them His apostles. It is unthinkable that they had forgotten His words to the Syrophenician woman, and since they were being sent as the Father had sent Him, they too are sent only to the lost sheep of the house of Israel. The words of the Lord in Matthew 28:18-20 do not contradict this. They knew that these words did not tell them of their primary service. The so-called "Great Commission" outlines the service that Israel will perform in the Kingdom. It will be a national effort, and not the work of individuals.

Following His words to them concerning His sending them in like manner as the Father had sent Him, He empowered them for the service they were to perform.

And when He had said this. He breathed on them. and saith unto them. Receive ye the Holy Spirit. John 20:22.

From this we know that the disciples received the Holy Spirit forty-five days before Pentecost. They were in full possession of the Spirit from that time forth. On the day of Pentecost they were baptized in the Holy Spirit. This requires us to make a clear distinction between possessing the Holy Spirit and being baptized in the Spirit. To be baptized in the Spirit is to be publicly identified with the Spirit of God. The evidence of such identification will be certain gifts such as those set forth in 1 Corinthians 12. More on this later, this being only an introductory word.

2:1. And when the day of Pentecost was fully come, they were all with one accord in one place.

The fifty days following Passover was the Pentecostal period each year in Israel. In fact the word *pentecost* means "fiftieth." These fifty days culminated in one festal day, which was designated as "the day of Pentecost." Thus the day was coming throughout the entire seven weeks that preceded it,

and finally after the forty-nine days it was "fully come." However, the Hebrew days began at 6 p.m., soon after which the average man would retire for the night. Therefore, since the Pentecostal observances began the next morning, the day was considered as being "fully come" with the break of day. The reader can decide for himself between these two explanations of "fully come."

"All" in this verse refers to those mentioned in 1:13-15. They numbered about 120. They were in the same, or, in one place. Not one of the entire company was absent.

If we consider all contexts, plus the evidence found in Luke's gospel, we have solid Scriptural ground for saying that the "one place" where the disciples were assembled was not the "upper room" which was the residence of the eleven in Jerusalem. See 1:13. Those who make Pentecost the birthday of what they call "the church" are prone to try to separate the disciples and the events of Pentecost from the temple. The truth seeker, who has no theology to support, can face the facts without prejudice. Luke 24:53 declares, that after the ascension of Jesus Christ, the disciples were continually in the temple, praising and blessing God. After His death they were inclined to hide behind locked doors. But after His resurrection and ascension, their fear was gone. They had a Lord in heaven who ruled all things. He directed their hearts to remain in Jerusalem. See Mark 5:5, Acts 10:2; 24:16; Romans 11:10; Hebrews 9:6; 13:15 for other occurrences of the Greek word *diapantos* here translated *continually*. In Acts 2:46 we are told that they continued daily in the temple. Since the statements in Luke 24:53 and Acts 2:46 are related to the ten days between the ascension and Pentecost, neither of them could be true if the ten days had been spent in the upper room. The "one place" where they were assembled on this day of Pentecost was a room or space in the temple.

2:2. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.

Throughout the entire ten days the disciples were probably in great expectancy, but there was nothing in the words of the Lord to indicate that Pentecost would be the day when they would be endowed with power from on high. This day was progressing much like the nine that had preceded it when suddenly things began to happen. The first manifestation on the day of Pentecost was a sound. The human ear can usually locate the source of a sound. This sound began in the heavens, then it descended and filled the entire house where they were sitting. Sound is an effect, which must have a cause. When it filled the house, the cause of it should have been visible, but there was no cause. This sound was miraculous. .

The use of the word house (*oikos*) here does not mean that these disciples were assembled in some house rather than in the temple. This same word is used of the temple in Matthew 12:4, 21:13, 23:38 and Luke 11:51. In Matthew 24:1 we are told the disciples desired to show the Lord the *oikodome* (house-buildings) of the temple. There were thirty halls in the temple called *oikoi*, and this place where the disciples were assembled was one of them.

The noise, which began in the heavens and then filled the house where they were sitting was like the sound of a mighty wind borne along. It was sound alone and not a wind. This sound indicated to the disciples that the promised endowment with power and their public identification with the Spirit of God was now at hand. It also served to attract the mass of people in the temple to the spot where the disciples were assembled.

It is to be noted that the Word says these disciples were sitting. They were not down on their knees praying as many emotional preachers have described this scene. They were probably sitting on the floor in Oriental, cross-legged fashion.

2:3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

This is the second manifestation. The cloven tongues were like as of fire. There was no actual fire, as this only resembled fire. This seems to have appeared first in a great cluster, then parted or divided until a flame-like portion rested upon the head of each one of the disciples. This fulfilled in these disciples the prophecy of John in **Luke 3:16: "He shall baptize you with the Holy Spirit and with fire."** John identified men by means of a water ritual with the repentant ones in Israel. The Lord has now identified them with the Holy Spirit and with fire. Fire in Scripture is the constantly recurring symbol of God's judgment. However, we must not go astray here and confuse judgment with punishment. Our ideas of judgment have become so twisted that we are prone to connect it only with criminals. This is not so in the word of God. Neither is judgment there confined to the discovery and punishment of crime, although that is one incidental function of judgment. A righteous man desires judgment, but the wicked would flee from it. Isaiah declared that when God's judgments are in the earth, the people will learn righteousness. See Isaiah 26:9. This refers to the rule of Christ over the earth, and these disciples were identified with His rule, or, His judgments. That the believers in this calling are identified with judgment is seen in Paul's declaration to other believers who were in this same calling.

Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? I Corinthians 6:2-3.

The public identification of these believers with the judgments of God is clearly seen in the case of Ananias and Sapphira recorded in Acts 5.

2:4. And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

The temporary manifestations of sound and flame-like tongues are followed by something more real and permanent. They are filled with the Holy Spirit and begin to speak in other tongues.

One truth that should be firmly fixed in mind at this point is that these gifts, which are poured out upon these believers are Jesus Christ giving of Himself and His possessions to His people. By this they become in a measure what He is. Just as God withdrew of the Spirit that was upon Moses and gave it to the seventy elders (Numbers 11:16-17, 24-25), even so God is here giving the very essence of Christ to His people. Thus they become what He is and the "Ye in Me and I in you" relationship is accomplished. God had given the Spirit without measure to Him, now He withdraws of this Spirit and His people are filled. God can scatter abroad without diminishing the source. He is the one who scatters abroad yet increaseth. See Proverbs 11:24.

Even so it was with the gift of tongues. The Lord had confused the languages of men at the tower of Babel by giving them different languages. Every man had a language but it did not match that which was understood or spoken by other men; therefore, it was useless. The one who gave these languages has complete knowledge of them all. He now gives of this knowledge to His disciples, and they began to speak in other tongues as the Spirit gave them utterance. This will be an exceedingly useful gift when these men are raised from the dead to become rulers and judges of the world. In fact, a full knowledge of all languages will be imperative for this work.

2:5. And there were dwelling at Jerusalem Jews, devout men out of every nation under heaven.

Luke now brings to our attention a certain class of Jews who were born and reared in foreign countries, but who are now dwelling in Jerusalem as permanent residents. They were probably older men who desired to end their days in the holy city. Their active lives were mostly over, and they wanted to spend their last years near the temple and die and be buried in the land of Israel. We must not hesitate to accept, nor should we discount in the least the Spirit's description of them as being

“devout men.” They were earnest and sincere men, such as we have already met with in the Gospels—Zacharias, Simeon, Joseph, and Nicodemus.

“Out of every nation under heaven” is usually considered a hyperbolic statement. I believe it states a positive truth in factual language. Every country in the Roman Empire had a company of Jews. Most cities and towns had a contingent. Rome did not permit any general migration of these back to Jerusalem for fear of revolt, but there was no objection to the aged returning. These could help very little in any insurrection against Rome.

These men, without doubt, knew the common language used in Palestine at that time, but they knew best and understood best the languages of the lands where they had lived the greater part of their lives.

2:6. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

“When this was noised abroad” could more accurately be translated, “When this sound was heard,” referring to the sound that came from heaven, the sound like a rushing wind of great force. This brought the temple throngs together to the place where the disciples were assembled. Many natives of Jerusalem may have been in this crowd, but these are not mentioned by Luke. He has already centered our attention upon the great number of foreign-born Jews as they are of special importance to his narration of the events that occurred. These foreign-born residents of Jerusalem are utterly confounded as they hear men speaking in the languages of the countries wherein they were born. This verse, along with verse eleven, settles beyond all dispute what this “speaking in tongues” was. The disciples spoke in languages, which up to this time were unknown to them, in the very languages of the devout foreign-born Jews that stood before them. They spoke orderly. They did not shout in a Babel of foreign languages. One spoke here, another there, and when their hearers compared their experiences they declared these men spoke in languages they understood; that is, the language in which they were born. Spiritual men will never be guilty of adding anything to this record of the gift of tongues. Many emotional men have come to this record with a theory and have imposed it upon the simple record of this chapter. Carried along by the surge of their emotions they insist that they have enjoyed a similar experience to the one that took place at Pentecost. They reason in a constant circle. Their experience is what happened at Pentecost and what happened there is the same as their experience. The languages on the day of Pentecost were not whisperings or mutterings. They were not unintelligible sounds, groans, cries, unconnected words; uttered in a highly wrought emotional state, accompanied with jerking heads, rolling eyes, glassy stares, and all that has accompanied the so-called gift of tongues in modern times. If so, the devout men who heard them would have judged such actions to be the ravings of unbalanced minds. These devout men declared that they heard them speaking in the languages in which they were born, and furthermore, they declare the content of their messages. They spoke of the wonderful works of God.

2:7.8. And they were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born?

Step by step Luke describes the effect of all this upon the hearers. They were confounded; they were amazed; they marveled. They said one to another, “Are not all these men speaking Galileans?” Thus the crowd seeks information by asking one another questions. They seek to establish the general identity of these people. This is easily settled. They are Galileans. The second question is not so easily settled. “How is it that we on our part hear every man speak in our very language in which we were born?” The phrase “our own tongue in which we were born” means literally our mother tongue.

2:9-11. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

This list of countries included practically every language and dialect generally spoken at that time. These countries describe a great circle about the land of Palestine, as a look at the map will show. After listing these nationalities Luke repeats and thus emphasizes the statement first made in verse eight. "We do hear them speak in our tongues the wonderful works of God." From this we know that the disciples did not speak gibberish. No unintelligible sounds issued from their mouths. What they said was clearly understood by the foreign-born Jews that stood before them.

2:12.13. And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine.

Luke repeats that they were all in amazement, and adds that they were in perplexity. This perplexity is further revealed in their asking one another, "What can this mean?" The sensible men in the crowd knew that these events were of real significance, that they had a meaning, so they asked the question and stopped there. They were willing to wait for the true answer. They were in the presence of a great miracle, and they made no attempt to hastily repudiate it. Others not wanting to consider the facts before them, too superficial to seek a true and honest answer, tried to pass off the whole matter by a flippant conclusion. "They are drunk," was their scoffing remark. When the work and witness of God became too plain, these men were ready with their slur. Today, when the truth of God becomes too plain, many are just as ready to pass it off with a slur or a flippant remark.

2:14.15. But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this, known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

At this point Peter stepped forth and the eleven other apostles with him. They hold the highest place in this ecclesia, which has just been publicly constituted. These are the men who are to sit on twelve thrones judging the twelve tribes of Israel. Peter is the spokesman for the twelve. His message is addressed to Jews; that is, those identified with the Jewish nation.

Peter did not belong to the educated class in Israel. He was an ordinary fisherman. Yet through the Spirit he gave a most exalted and effective discourse. By a simple denial he refutes the charge of drunkenness. Their actions were sufficient demonstration of their sobriety. They had not been shouting, staggering, reeling, or crying. Men filled with the Spirit are totally unlike men filled with wine. Men filled with wine lose control, but men filled with the Spirit are enabled to exercise complete control. Furthermore, these men were Hebrews who abided by their national customs, and no Hebrew drank wine in the morning.

2:16.18. But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God. I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.

The average man in Israel was quite familiar with the prophecy of Joel. In fact it was part of their national hope, and they waited for its fulfillment. Peter declares that what they are witnessing is identical with the manifestations prophesied by Joel. He does not say that what they were hearing and seeing fulfilled Joel's prophecy, for it is most evident that it did not. He declares that this manifestation is of the same character as the things predicted by Joel. If they rejected this, they would also reject the fulfillment of Joel's prophecy when it came to pass.

All men in Israel waited for and expected the coming of Messiah. However, when He appeared and began to set His truth before them, some answered by accusing Him of being a drunkard. (See Luke 7:34.) They also waited for the pouring out of the Spirit upon all flesh as predicted by Joel, but when this took place in the lives of a few men they charged them with being drunk. Thus they reveal themselves and the barrenness of their hearts. They have one answer for every truth they do not care to face. Their successors today are seen in those who answer every truth by taking some man's name that teaches it and adding the suffix *ism*. Their only variant is to add the suffix *ite* and apply it to those who believe these truths. My own belief in dispensational truth has been branded as Scofieldism, and my belief in the thousand year reign of Christ has been denounced as Chiliasm. I have been called a Millerite for believing in the second coming, and a Bullingerite for teaching that this is the dispensation of the grace of God. I was once denounced in a Baptist ministers conference as being a Moodyite, because I had studied at Moody Institute. In fact *ism* and *ite* have been attached to my own name and hurled at my teachings or at those who have been helped by my ministry. It would be more interesting if those who denounce us would show some originality and coin some new and striking epithets to hurl. Pentecost was the divinely given harvest festival of the Hebrew people. It is spoken of in Exodus 23:16 as the "feast of the harvest, the firstfruits of thy labors." The feast of "ingathering" which celebrated the completion of the harvest came later. The events that occurred on this Pentecost might well be called a firstfruit in the fulfillment of Joel's prophecy. When this prophecy is studied in the light of Joel from which it is quoted, it will be seen that the words "all flesh" are limited to Israel, and they mean all classes of men, here set forth as sons, daughters, young men, old men, males, females, freemen, and slaves. Pentecost and the Acts period resulted in the blessing of a remnant in Israel and the calling of a complement of the Gentiles. The next step will be the blessing of all Israel, and finally through them the Gentiles. The firstfruit is in. The ingathering is yet to come. It has been long delayed by the insertion of the dispensation of the grace of God into the prophetic program.

2:19-20. And I will shew wonders in heaven above and signs in the earth beneath; blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come.

This is hardly the place for an exposition of Joel's prophecy as any consideration of it would lead us away from Peter's message. Nevertheless, a brief look at the chapter from which this is quoted will help our understanding of Acts 2. Joel 2:18-27 promises great spiritual and material blessings upon the people of Israel. At that time they will know that the Lord their God is among them. Jehovah temporarily departed from Israel at the close of the Acts period. This is the negative truth seen in the positive statement "the Salvation of God is sent to the Gentiles." This Salvation was a person, and that person none other than the Jehovah of the Old Testament, the Lord Jesus Christ of the New. Jehovah was still among His people Israel on the day of Pentecost. In fact, the very purpose of this firstfruit fulfillment was to make them know that Jehovah was in the midst of Israel. When the salvation of God returns to His people Israel it will result in the great spiritual and material blessings set forth in Joel 2:18-27. Following this will be the things recorded in Acts 2:17-20. All this must take place before the great and notable day of the Lord comes.

2:21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved. This is no plan of salvation for the sinner. The right to call upon the name of the Lord must be fully established in advance of making use of this privilege. Romans 10:12-14 reveals that men cannot call upon one in whom they have not believed, neither can they believe in one of whom they have not heard, nor can they hear without a proclamation. An offer must be made; men must hear; they must believe; and then they can call. This is the divine order. A man's faith establishes his right to call.

2:22-24. Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know. Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.

Peter draws nearer to his hearers by addressing them as Israelites. This was a name of high honor, and his use of it here is an appeal that they conduct themselves worthy of that name. He is now ready to set forth the Lord Jesus as being the one back of all that has taken place that day. He will now give the true solution for the phenomena.

He states certain essentials about the Lord Jesus in one concise, complete sentence. He declares His common name by which He was ordinarily known, "Jesus of Nazareth." He was accredited by God among them by miracles, wonders, and signs. He wrought these miracles in the presence of those standing before Peter. No honest observer could deny this. See John 3:1.

Jesus Christ was delivered up by the determinate counsel and foreknowledge of God. This released Him into the hands of the Jews. They took Him and without any process of law, put Him to death as a criminal. However, this was as far as men could go. Their lawless deed is done, but God brings in His great answer to death, which is resurrection. God raised Him up, loosing the pains of death, for it was not possible for death to hold Him. The language Peter uses to describe this is highly expressive. He seems to paint a picture by saying that the moment Christ entered into the state of death, hades began to experience birth pains which continued with great severity until He issued forth again from the death state. "Death could not keep her prey," is the way a poet has expressed this.

2:25-28. For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: Therefore did my heart rejoice, and my tongue was glad: moreover also my flesh shall rest in hope: Because thou wilt not leave *my* soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

Peter now turns to **Psalm 16** to show that the life, death, and resurrection of Jesus Christ is in full harmony with what the Scriptures say of Messiah. The Rabbis were inclined to apply this to David, since it seems in the Psalms that David is speaking of incidents in His own life. However, Peter emphatically declares that "David speaks concerning Him;" that is, concerning Christ. The first statement is now seen to speak of the earthly life of Christ. His Lord was before Him continually. Therefore, He unswervingly did the will of His Father. Upon the Cross He was sustained by the knowledge that He would not be left in the state of death, neither would He experience corruption. Thus these Israelites are shown that the Psalm is in perfect agreement with what they knew from observation concerning Christ. He will next demonstrate that these words could not be true of David.

2:29-31. Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet. and knowing that God had sworn an oath to him; that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne: He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption.

Peter knows very well the rabbinical teaching concerning Psalm 16 and he answers it in a masterful way showing that these words were not fulfilled in David, but that they were prophecy and were fulfilled in Christ. Respectfully, he asks their permission to speak bluntly concerning David. He means nothing derogatory; nevertheless, the truth is that "David is dead, buried and his tomb is still with us." Therefore, these words could not apply to David.

In Scripture *soul* is used as another name for man when a certain aspect of man is to be emphasized. Acts 2:27 means, "Thou will not leave me in the state of death," and Acts 2:31 means, "He was not left in the state of death."

2:32. This Jesus hath God raised up, whereof we all are witnesses.

Here Peter emphatically declares the resurrection of Jesus Christ, and he adds that they are all witnesses to this stupendous truth. See I Corinthians 15:4-8. "At a time when it was still possible to test the statement, to examine witnesses, to expose fraud, the Apostle openly proclaimed the Resurrection as a fact, needing no evidence, but known to his hearers." (Furneaux)

2:33. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost. He hath shed forth this, which ye now see and hear.

Jesus Christ was not only raised from the dead. He was exalted to the right hand of God. The things seen and heard include the sound like the wind, the tongues like fire, and the different languages spoken by the disciples. Thus the proof was before their eyes. The indisputable proof that Jesus was the Messiah.

2:34-35. For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord. Sit thou on My right hand, until I make thy foes thy footstool.

This passage is the Scriptural answer to many erroneous ideas that men hold as truth today. This demonstrates that the believers who have died are not in heaven. It also shows that the idea of Christ emptying a place called Paradise of its inhabitants and taking them to heaven when He ascended is entirely false. Any answer men may give to the question, "Where are the dead?" must be in complete harmony with Peter's statement, "David is not ascended into the heavens."

The meaning of this statement is clear because of the place it fills in Peter's inspired discourse. He is dealing with a statement from the Psalms, which the Jews erroneously applied to David. Peter's argument is that these words cannot be applied to David since they speak of someone who is in the heavens. He boldly declares that David is both, dead and buried. Therefore, these words could not speak of David, for David is not ascended into the heavens.

Some who see that this statement is a direct refutation of the idea that God's people are now in heaven insist that this speaks only of David's body. Strange indeed that the Holy Spirit failed to make this plain, confusing us by saying David, when David was not meant at all. Others seeing the threat that is in this plain statement against the idea that those who died before Christ went into heaven with Him at the time of His ascension, insist that while both David and Christ are in heaven, yet David did not *ascend* in order to get there. The Greek word here translated *ascended* is a common one. It means *go up*, and it is so translated in Matthew 20:17, Mark 3:13 and thirty-five other passages. If David were in heaven he had to *ascend* or *go up* in order to get there.

2:36. Therefore let all the house of Israel know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.

This statement is the summing up of Peter's message. It is spoken to all the house of Israel. If they ponder carefully the life and miracles of Jesus Christ, if they consider the miracles that they have seen that day, if they link these up with the prophecies of Joel and David, there is only one possible conclusion. The Lord whom they rejected and crucified, God has made Him to be both Lord and Christ.

Peter spoke majestically plain. He did not plead. He did not beg. He stated the facts and the only possible deduction that was true to the facts. His message was of the Spirit of God. The effect upon the hearers was of the Spirit of God.

2:37. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?

These men know their own Scriptures well enough to realize the punishment that will be theirs if they persist in their rejection of the Lord Jesus. They recognize their guilt. The one question now is what they can do to be free from it. They do not deny their guilt. The question they asked is a full admission of it. Good indeed it is that they take the place of guilty sinners. They can now be offered the Savior of sinners.

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

This passage is one of great importance. In it we find the direct statement of Peter in which he tells these men exactly what to do. Those who heard it understood what he meant by these words. They knew what was expected of them. But it is to be doubted if the present day reader has any true understanding of these two requirements set forth by Peter. It is almost impossible for men to read this verse and not read into it their personal ideals concerning repentance and baptism. The requirements God laid upon them are bound up in two words, which we will need to carefully examine.

They are to repent. Repentance is not sorrow for sin. Godly sorrow works repentance, but the two are not the same. Peter is not demanding sorrow from these people; for conviction of sin, sorrow and the desire to do something to be restored to God's favor are clearly seen in them. More along these lines could not be asked. What Peter demands here is a complete reconsideration of their judgments concerning Christ, a complete yielding upon their part to every truth and fact concerning Him, a complete change of attitude, a complete change of actions, a complete readiness to believe all further truth revealed concerning Him. This does not define the word *repentance*, but it is a statement as to what repentance would be upon their part. If a mother should say to her two boys, "Be clean," it may take more washing upon the part of one than upon the other to fulfill her command. Even so it is with the demand for repentance.

They are to be baptized in the name of Jesus Christ. The average person, worldly as well as professing Christian, who reads this passage, takes this to mean that Peter intended these people should have someone dip them in water, or pour or sprinkle upon them and say while they were doing this, "I baptize you in the name of Jesus Christ." This is in complete harmony with church practice, and that is where the idea comes from, but this cannot be what Peter meant. When the average man hears the word *baptism* he thinks only of a religious ceremony involving certain amounts of water performed upon someone. He reads this idea into every passage in which baptism occurs, except those in which baptism in the Spirit is mentioned. We need to examine this in the light of God's word. At this point a digression in our exposition is necessary.

Concerning Baptism

In 1935, I wrote and put into print the result of my studies on this subject under title of *The Glory of the One Baptism*. This represented the beginning of my studies in this truth and the book sets forth my findings up to that time. In the fourteen years that have elapsed since then I have never ceased to study, consider, and search for additional truth upon this subject. This has resulted in much new truth being uncovered, which has not yet been put into writing, although I have taught it in many places. We know that words are symbols of thought, and constant meditation upon this subject convinced me that God had some definite thought when He used the word baptism that is foreign to our minds.

God uses a word and by this means He says a certain thing but we think another thing and miss His thoughts altogether. Thus each time His word comes to us we bat it back with some idea of our own.

It is pointing out the obvious to say that English translators of the Bible did not translate the Greek word *baptizo*. They carried it over from the original language. They were wise in doing this since there is no word in the English language, which is the equivalent of this Greek word. Immersionists have often railed at the translators for not using the word *immersion* as a translation. And while it is evident that *baptizo* in some places does mean to immerse, plunge or dip into a liquid, it is just as evident that it cannot mean this in many occurrences of the word. Rotherham tried to translate *baptizo* by using the word *immersion* consistently in all occurrences, but this led him into such impossible renderings as, "Are ye able. . . to be immersed with the immersion wherewith I am to be immersed." See Mark 10:38. *Rotherham Version*. It was good that the English translators carried this Greek word over without translating it; however, it has been entirely wrong for men to force upon this word a meaning which makes it to be a water ceremony commonly practiced in the churches.

Men have ever been prone to do this. They have taken the Scriptural term *ecclesia* and given it to their organizations, thus implying that their organization is the Scripture ecclesia. They have taken the word *elder* to apply to one group of their officers and *deacon* to give to another group. They have taken the Scriptural term *baptism* and given it to their water ceremonies, and the single occurrence of "Lord's supper" has been seized upon to dignify their ceremony of bread and wine. Having ransacked and ravaged the Scriptures for divine terms to apply to human institutions, offices and ceremonies, they then read their institutions, offices and ceremonies back into the word where these terms occur. They trim off all the exalted truth concerning the church of God of the Acts period, then exalt their own institutions to the level they have given the church of God. Thus they insist that "the church" began at Pentecost, and make the church to be present day organized Christianity, selling men the false idea that organized Christianity, as we see it today, is merely the continuation of what we see in the Acts of the Apostles. When these facts are honestly faced they will explain why "back to the Bible" means also "away from the professing church." Those who do not want it this way had better forget about returning to the Word of God.

. In regard to baptism, I do not intend to become involved in the "one word one meaning" fallacy into which many have stumbled. I believe that the contexts of a word determine its meaning. Words are known by the company they keep. There are places in the New Testament where the context indicates that *baptism* is used to denote a water ceremony or ritual. However, this is its least significant meaning, and this meaning should not be read into any occurrence unless it is clearly indicated in the context. And there is nothing in the context of Acts 2:38 to indicate that *baptism* means a water ceremony performed while one repeats, "I baptize you in the name of Jesus Christ."

"What then does it mean? Not the baptism in Spirit. Peter would not tell them to be baptized in Spirit," I feel many readers are saying. "Most certainly not," I would answer, "He told them to be baptized in the name of Jesus Christ." "But one cannot be baptized in a name," my readers may object. "I would not be too sure of that," is my answer, "until we have considered the meaning of *baptism* here, also the meaning of "the name of Jesus Christ."

I have already stated that the word *baptism* has in it the idea of *identification*, including the ideas of *participation*, or "casting one's lot with." I have pointed out that men were identified with the repentant in Israel, with the Spirit of God, and with the judgments of God. However, in Acts 2:38 we find an occurrence where baptism is not linked up with any of these three things. There it is linked up with the name of Jesus Christ.

The idea of identification is inherent in *baptism*. The word was in its primary meaning connected with the art of dyeing; and it contained the idea of bringing the material into contact with the dye in such a way as to permanently color it. Thus the material became identified with the color into which

it was dipped, and from this we have the idea of a thing being brought into contact with something else in such manner that it becomes identified with it.

We have no word or combination of words in English that will express this idea, but by use of the word *identification* we are able to set forth some of the truth contained in the word *baptizo*. In an attempt to translate this word the old Latin versions used the word *tingo* from which we get our word *tinge*. This shows that they recognized some of the force of this word.

John identified certain Israelites with the repentant ones. This identification was called "baptism of repentance." This was with a view to (for) the remission of sins. This remission had to wait upon the work of Christ. In identifying these people with the repentant ones, John made use of a water ceremony. This ceremony was also called *baptism*, because of what it accomplished at the hands of John. Thus a people were made ready for the Lord. When the Lord began His ministry, men continued to become identified with the repentant ones. This was also done by a water ceremony, performed by the disciples, but never by the Lord. See John 4:2.

In the light of all these facts a passage like **Romans 6:3-4** will glow with a new glory if it is paraphrased:

Do you not know that all who are Identified with Jesus Christ are identified with His death. Therefore, we are buried with Him by being identified with His death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

This passage is now seen to be a stinging rebuke to those who want to be identified with the life of Christ and His moral precepts but do not want to be identified with His death for sinners. But this cannot be. Those identified with Jesus Christ are identified with His death. Otherwise there is no identity.

Further truth along these lines may be obtained by analogy if we consider the nature of a dye. Unlike a paint or stain, a dye becomes physically or chemically incorporated into the fibers of the dyed material. To become identified with Christ means that we have entered into such relationship with Him that it cannot be reversed. In view of this we can obtain new truth by paraphrasing **Galatians 3:27** as follows:

"For as many of you as have become identified with Christ have put on Christ"

It was by a water ceremony that men became identified with the repentant in Israel. By an act of God, without any ceremony of any kind, men were identified with the Spirit of God. This identity was demonstrated by their ability to do what only the Spirit of God could do. Today, by an act of God wholly apart from any ritual or ceremony we through faith become identified with a crucified, risen and ascended Christ. We have been buried with Him by God identifying us with His death. Col. 2:11.

In the light of these truths, I believe we have been completely in error in reading the water ceremony into Mark 16:16. By the word *baptized* here the Lord did not mean immersion or sprinkling in water. He meant identification when He declared, "He that believeth and is baptized (identified) shall be saved."

This is also true of Acts 2:38. It is my conviction that Peter told his hearers that they should (1) Repent, (2) become identified or identify themselves with the name of Jesus Christ.

From the very beginning of the Lord's ministry and throughout the entire three years this matter of identification was always at the forefront. All these passages have a bearing upon this.

Whosoever therefore shall confess Me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven. Matthew 10:32-33.

He that taketh not his cross. and followeth Me Is not worthy of Me. Matthew 10:38.

And blessed is he whosoever shall not be offended in Me. Matthew 11:6.

Whosoever, therefore, shall be ashamed of Me and of My words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels. Mark 8:38.

These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that He was Christ, he should be put out of the synagogue. John 9:22.

My sheep hear My voice, and I know them, and they follow Me. John 10:27.

Nevertheless among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God. John 12:42-43.

The word *identification* does not appear in any of these passages, but this truth is in each one of them. Nicodemus hesitated to become identified with Jesus Christ. He came to the Lord by night. Many wanted to delay the matter of public identification until such time as they could see if His mission was to fail or succeed. They did not want to cast their lot with Him in the day of His rejection. After His crucifixion and resurrection the tendency of many was to become a secret believer. Many felt they would be signing their death warrants if they cast their lot with Him. He had warned them that the time would come that men would kill them and think they had served God by so doing. Therefore the worldly-wise course was to try to be a believer and reap the benefits, but be a secret one and forego the suffering.

Peter demanded that they repent and become identified with the name of Jesus Christ with a view to the remission of sins. The name of Jesus Christ is His character. It stands for what He is and all that He has done. The title "Jesus Christ" here is significant. It means the lowly one whom God highly exalted. They are to identify themselves with all that these two names imply. This will bring them under the benefits of His death, and it will result in the remission of their sins. By doing this they will receive the gift of the Holy Spirit.

2:39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.

The first three classifications here make this promise universal to Israel. Daniel 9:7 proves conclusively that those "afar off" are Israelites. The statement "even as many as the Lord our God shall call" is in apposition to the first three groups; therefore, it is explanatory. The Gentiles are not in view here. Many will insist that they are, but Peter did not so understand it as his: words and actions in Acts 10 will clearly show. This promise was to all Israel, but it would be realized only in an out-calling.

2:40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

The Lord had warned concerning the things that would come upon that generation. Luke 11:50, 51. Peter warns them to deliver themselves from it. They have their choice. Either to be identified with that Christ - rejecting generation, or to be identified with the rejected Christ.

2:41. Then they that *gladly* received his word were baptized: and the same day there were added unto them about three thousand souls.

The Greek here means "they that welcomed his word." It means also "consenting to his word, giving it entrance." This also defines repentance. To be repentant is to be in that attitude where the truth of God is welcome. Repentance should be renewed daily. Martin Luther called the Christian's entire life a repentance.

Men long steeped in tradition will find it difficult to keep from reading a water ceremony into the word *baptized* here. They should ask themselves, Why? And if the answer is something like, "I always thought," or "Everyone says," or "It is generally believed," then they may be guilty of reading thoughts, sayings and beliefs into the Word of God.

Those who welcomed his word were identified with Jesus Christ. They identified themselves with Christ and God identified them with Christ. There were no secret believers. The number of believers is now about 3120. Everyone of them is a Jew who believes that Jesus of Nazareth is the Messiah of God. They have been born from above; for he that believes that Jesus is the Christ is born of God. See I John 5:1.

2:42. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

Here Luke begins a brief, nevertheless, a complete and accurate account of the manner of life, activities and practices of the believers. Before we consider this, we will need to examine the situation in which these believers find themselves.

Less than two months before this day of Pentecost, the One with whom these are now identified was put to death by the rulers of the Jews. Before His death He had warned them to beware of men, declaring that they would deliver them up to the councils and scourge them in their synagogues. They were told that the time would come when men would kill them and believe they were doing God service. They knew that God's seal of approval of Jesus as the Messiah would only intensify the hatred of the rulers against them. Each one of this 3120 has actually signed his own death warrant by becoming identified with Jesus Christ. Nevertheless, there is no timidity among them for each one has felt the Spirit of the Highest. They know that they are being trained for rulership when the Lord returns to establish His kingdom. They have power such as was never before given to men, privileges such as none before have ever enjoyed, and responsibilities that cause them to stand in awe as they think of the grace that has chosen them.

Not one of these could or would give a single thought to personal possessions, farms, businesses, or positions. They care for nothing except to know and do His will in the few days, weeks, months or years that they may be permitted to live upon the earth. This situation did much to regulate their activities. Four things concerning their new lives are recorded in the first statement made. They continued steadfastly in (1) the Apostles teaching, (2) the fellowship, (3) the breaking of the bread, (4) the prayers. This is how these four statements read in the Greek. We will examine each of them.

They continued steadfastly in the Apostles teaching. Up to this point the twelve have been only heralds with one brief announcement to make, namely, "the kingdom of the heavens is at hand." Here they begin their great ministry of teaching. The Greek word translated teaching means both the work of teaching and the content of the teaching. Both meanings flow together here. To hear the word was the most important thing in the lives of these believers. Each Apostle has the gift of knowledge and wisdom, and they are dispensing this to the people. There are about three hundred hearers to each Apostle, and it made no difference which one the people sat under. Their teaching was the same, and their ability to teach was the same. Never in all history have men entered more seriously into the task of hearing and learning the Word of God than did these 3120 believers.

They continued steadfast in "the fellowship." This is not "the fellowship of the Apostles" as many try to make it, as there is no genitive here, and "of the Apostles" is not to be understood. It is simply "the fellowship," meaning the well known fellowship. When the Lord called His disciples, He called them to follow Him. They left their ships, their occupations, and their relatives. See Matthew 4:20, 22; Matthew 9:9. He chose these men so that they might be with Him and that He might send them forth as heralds. Mark 3:14. Throughout the entire three years of His ministry these disciples were constantly with Him. Peter spoke the truth when He said, "Lo, we have left all, and have followed thee." Mark 10:28. These men were instructed to take no thought for food, clothing or possessions. They were to sell what they had and give alms. They had one common treasury out of which the needs of the twelve were provided. This may have seemed quite proper and practical for the twelve when the number was small and the Lord was with them. But the number has suddenly increased to 3120, and "sensible" men would question as to whether this was the wise procedure. However, they had no choice. The Lord had not given His commands to be obeyed while the number was few, then abandoned when it increased. Therefore, Luke tells us that they adhered to "the fellowship." This fellowship was the one the Lord established among the twelve while He was with them. The extent of this fellowship will be seen in verse 44.

They continued steadfastly in the breaking of their bread. Of this A. T. Robertson says: "The problem here is whether Luke refers to the ordinary meal as in Luke 24:35 or the Lord's Supper." Then after some circumlocution he says: "To simply explain *tei klasei tou artou* as "The Holy Communion is to pervert the plain meaning of words. . . ." Eating of the common meal among Hebrews was of great significance. It took on a ritualistic nature. To eat the common meal together showed the closest relationship among those who ate and it signified common interest. The twelve always "broke their bread" together. Now the 3120 do the same. This proved to all their partnership.

They continued in the prayers. The definite article here before "prayers" means that they observed the three set times of prayer in the temple, the third, sixth and ninth hour.

2:43. And fear came upon every soul: and many wonders and signs were done by the apostles.

This means every person that came into contact with the company of believers. It is in contrast with "all that believed" in verse 44. These outsiders realized that some higher power was operating among these believers and it caused them to fear. This is in the sense of awe. This awe was heightened as the Apostles continued to perform wonders and signs.

2:44. And all that believed were together, and had all things common.

This tells us that there was a constant physical fellowship as well as the material and spiritual fellowship stated in verse 42. "That they had all things common emphasizes the material fellowship among them. Some had been rich and some poor, but none were now rich or poor among these believers.

2:45. And sold their possessions and goods, and parted them to all men, as every man had need.

They were a unit inwardly; they were a unit outwardly; and they were a unit in possessions. The needs of each man, woman, and child was supplied from a common treasury. Some seemed to lose much by this process and others seemed to gain, but gain or loss was unknown to these believers.

2:46. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

This passage is difficult. Not the first part, for there is no question but that "day by day" they persevered with one accord in the temple. This describes the daily life of these people. But the last part is difficult. Some make it they broke their bread at home, others, that they did it from house to house. As said before "the breaking of bread" is an idiomatic Hebrew expression and speaks of an ordinary meal. The spacious houses (oikos) of the temple provided ample room for their assemblies, but none of these halls would provide space for the 3120 to eat at one time. They could divide into twelve groups for the hearing of the Apostles, but if they did this for the common meal they would have manifested twelve divisions. It appears that this was avoided by a constant mixing and intermingling among the twelve groups when it came time for the common meal.

2:47. Praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.

"Praising God" was true worship in spirit. They adored and revered Him for the great blessings He had given them. As a whole, the people of Jerusalem thought well of them. It was a beautiful picture, which quickly changed. The storm of hatred and persecution soon descended upon them.

It appears that most reverent scholars agree that "to the church" is not found in the original manuscripts. I could well wish that it were here, as this is most certainly "the ecclesia of God" that is seen throughout the Acts period. This ecclesia had its private beginning in the upper room as recorded in John 20:21-23. It had its public beginning on the day of Pentecost. With all my heart I believe that the ecclesia of God had its beginning on the day of Pentecost. With the same fervor I do not believe that anything on earth today can claim to be the ecclesia (church) of God. When men say that, "the church began at Pentecost" we should ask them one simple question, "What church." If they say there is only one, point them to Acts 7:38.

Acts 2 has long been a battle-ground. Commentators, almost without exception, have tried to so expound it that it will conform with their ideas concerning "the church." Protestants as a rule are prone to follow the tradition, originated by the Popes of Rome, that Jesus Christ came to earth to found a church, that He started this with twelve disciples, and that organized Christianity as we see it today is the continuation of what we see in Acts. So-called "church history" has been manufactured to support this idea. I use the term *manufactured* advisedly, there being a perfect blank in such history for fifty years after the destruction of Jerusalem in A.D. 70. In spite of this gap, men have not hesitated to bridge this chasm with their own conjectures and declare that the religious organizations of the second century are a continuation of the ecclesia of God set forth in Acts. Many believe that Pentecost was "the birthday of the church" or "that the church began at Pentecost." When we ask them to define "the church" they deal in such generalities that one hardly knows whether they are speaking of ships, shoes, or sealing-wax. They want to think that "the church" is the sum of organized Christianity as seen on every hand today, but they prefer to infer this rather than to say it since it is plain that it is not true.

Some would like to define "the church" as all true believers, but this goes hard against the idea that the church began at Pentecost, inasmuch as there have been true believers from the beginning of the human race. To avoid this difficulty they come up with the qualification "all true believers who have been baptized in the Spirit." However, believers before Pentecost were baptized in the Spirit, even though this term is never used of their experience. Others define the church as being "the body of Christ" but when we ask for a definition of "the body of Christ" they want to define this as "the church." This is reasoning in a circle which gets us nowhere.

In this exposition I have not attempted to refute error. My desire has been to set forth the truth. I believe the words of Sir Robert Anderson will make a fitting close to this study. Of the early chapters of Acts he says:

“To represent this as *Christian* doctrine, or the institution of "a new religion," is to betray ignorance alike of Judaism and Christianity. The speakers were Jews-the apostles of One who was Himself "a minister of the circumcision." Their hearers were Jews, and as Jews they were addressed. The Pentecostal Church which was based upon the testimony was intensely and altogether Jewish. It was not merely that the converts were Jews, and none but Jews; but that the idea of evangelizing Gentiles was not even mooted. When the first great persecution scattered the disciples, and they "went everywhere preaching the Word," they preached, we are expressly told, "to none but to the Jews." And when after the lapse of years Peter entered a Gentile house, he was publicly called to account for conduct that seemed so strange and wrong.

In a word, if "To the Jew first" is characteristic of the Acts of the Apostles as a whole, "To the Jew only" is plainly stamped upon every part of these early chapters, described by theologians as the "Hebraic section" of the book. The fact is clear as light. And if any are prepared to account for it by Jewish prejudice and ignorance, they may at once throw down this volume, for here it is assumed that the apostles of the Lord, speaking and acting in the memorable days of Pentecostal power, were divinely guided in their work and testimony.

The Jerusalem Church, then, was Jewish. Their Bible was the Jewish Scriptures. The Jewish temple was their house of prayer and common meeting place. Their beliefs and hopes and words and acts all marked them out as Jews. . . . Nothing was further from the thoughts of these men than "founding a new religion." On the contrary, while hailing the rejected Nazarene as their national Messiah, they clung with passionate devotion to the religion of their fathers." Quoted from *The Silence of God*.

(Continued, Vol. XI, No. 3)

THE EDITOR TO HIS FRIENDS

****The brief announcement of the new "Letter Ministry" in the previous issues was misunderstood by a number of our readers. It appears that certain points need to be clarified. This "Letter Ministry" is not intended for the regular readers of *The Word of Truth*, as one of its purposes is to produce readers of *The Word of Truth*. We start with a list of names, make an entrance by means of these letters, strive to get them exercised about the Truth, then send them samples of *The Word of Truth*.

These letters are not a Correspondence Bible Course, as they will contain more exhortation than teaching. From time to time certain leaflets will be enclosed with these letters and these will deal with certain general truths of God's Word.

This ministry is designed, worded and intended to be mailed from this office, and it will not be effective if passed out by individuals. These letters are not designed as tracts to be passed out, but as letters to be mailed from our office to names supplied by the friends of this witness. Later we will have a series of tracts designed to be distributed by our readers, but that is not the purpose of these letters. At present this ministry is concentrated almost entirely in Southern California. We do not add names one-by-one but wait until we have a large block of names, then begin them with letter number one. Any reader of *The Word of Truth* may have the first three letters if they would like to see samples of this ministry.

****I believe that a review of some of my activities will help the friends of this witness to better understand some of the problems that are connected with this ministry. The growth of the work demands that I concentrate upon those things, which benefit the whole Word of Truth family. This means I cannot undertake any personal ministry, which might bring help and joy to one, as this can be done only by neglecting all the rest. As I write the closing words of this issue of the magazine, I look back and see that three intensive weeks have been given to it. Most of the material was on hand, but assembling it and getting it down in written form required this amount of time. This has dominated my life and thought for twenty-one days. Everything else had to be set aside. It was my purpose to answer no letters except those that could not wait, but these have numbered sixty-one in this period. I have also conducted four meetings each week, two on Sunday, one on Tuesday and one on Wednesday. I have also made four thirty minute radio messages. One special engagement had to be cancelled in order to save the two days travel it required.

Today is Saturday, and as I sat down at my desk this morning much correspondence was before me awaiting answers, but it could not be touched, as I cannot speak twice tomorrow without some preparation. Monday will begin a new week, but every hour has a claim upon it. I must read the entire magazine in typewritten form, read it again in galley proofs and read it finally in page proofs. I must also finish a four-page leaflet on "The Beginning of God's Creation" so that it can be enclosed in this magazine. Of course I must also speak four times and make four half-hour transcriptions, and write the notices for the meetings I will hold in the Middle West and East. The following week I would like to concentrate on the new pamphlet on "Ecclesia Truth," but that is doubtful as I see other work looming up that cannot be put off. I must give some time to preparing the studies that will be given while I am on my trip. The trip will require four weeks. Days will be given mostly to travel and nights to messages as I am scheduled to speak twenty-seven times in twenty-one days. By the time I return it will mean that a period of ten weeks will have passed in which I have had no time to take care of correspondence except the most urgent. When I return, there will be much work demanding my attention, but everything must be set aside again for three weeks while I give my time and thought to the next issue of *The Word of Truth*. By that time some of my mail will be four months old, and maybe some who await an answer will have judged me as impolite, careless or just plain lazy.

I trust that what I have said will not bring a flood of letters telling me how to solve these problems. More help is not the answer. Help must be supervised, their work must be planned and directed. Many have volunteered their help, but we would need to begin new activities in order to properly use them.

However, let no one think that I am complaining. I am busy because I chose to be that way. When a man's work is of the right kind, it is enjoyable and exhilarating. He will find in it his life, pleasure and amusement. My work is what I desire most to be doing. Therefore, I do not complain. I am just explaining why I cannot carry on personal correspondence with the friends of this ministry.

****I wish to express my thanks and appreciation to all who responded to the appeal for help in purchasing the MULTILITH. At the time this is written about \$1100.00 has been received, which is a little less than half the cost. This equipment has already proven its value in the work that has been done upon it, and it will make possible a larger ministry than we have ever been able to perform heretofore. The advertisement for the bound volumes and the leaflet enclosed in this issue were both produced on this machine. I trust that all the friends of this ministry will feel led to have a share in this effort and that they will respond in such manner that the obligation will be paid in full.

End, Vol. XI, No. 2