

THE WORD OF TRUTH

OTIS Q. SELLERS, Editor OCTOBER, 1936

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THE BLOOD

God's revelation concerning the blood of Christ reaches its greatest height in the last epistles of Paul. The truth unfolded in Romans, Colossians and Ephesians transcends all previous revelation concerning this glorious subject. Romans reveals the Gospel of the Grace of God, Colossians and Ephesians reveal the Mystery. Those who take the tenor of their ministry from these epistles will always exalt and magnify the blood of the Cross.

According to these three epistles, God has set forth Christ Jesus to be a propitiation through faith in His blood; we are justified by His blood; we have redemption through His blood; through His blood we have forgiveness of sins; we have been made nigh by His blood; He made peace for us through the blood of His Cross. This is the testimony of Romans, Colossians and Ephesians to the place and value of the blood. We believe in, we rejoice in, we proclaim the blood of His Cross.

"He Breaks the power of canceled sin,
He sets the prisoner free;
His blood can make the vilest clean,
His blood availed for me.

THE WITNESS OF C. H. M.

It is our earnest contention:

- * that the Church of the Mystery has no connection with the earth, either in present position or in future prospects;
- * that the doctrine of the Church was revealed only to Paul and only by Paul;
- * that the prophets did not speak of the Church which is His body;
- * that John the Baptist and Jesus Christ, while on earth, preached the kingdom and not the Church;
- * that the preaching of Peter to the Gentiles had nothing to do with the Mystery;
- * that in the epistles of Peter we find nothing of the Mystery.

Up to the present moment, the only answer to our position has been a string of abusive epithets which we have ignored and not resented. The mildest of these epithets has been that we are a hyper-dispensationalist or a Bullingerite. The inference of course is that our teachings were originated by the late Dr. Ethelbert W. Bullinger. However, we present here the proof that our teaching, as far as stated above, were in print when Dr. Bullinger was a thirteen year old boy.

During the greater part of the nineteenth century (1820-1896) there lived and labored in Great Britain a true and devoted servant of God, **Charles Henry Mackintosh**. His first work was in a business house in Limerick; but in 1844 he opened a school in Westport. Nine years later, fearing that his school was taking the primary place in his life, he gave it up. From that time his entire labors were devoted to the Lord in a rich ministry of writings and teaching. He was one of the early Brethern, commonly called Plymouth Brethern. His chief writings are found in six volumes, "Notes on the Pentateuch," and six volumes "Miscellaneous Writings of C. H. M." He never used his name in connection with his writings and to most of his readers he is known only by his initials "C. H. M."

In the year 1850 he wrote a series of papers on "The Life and Times of Elijah." In the final paper of this series under "Concluding Remarks," we find a strong testimony in confirmation of our position. We hope that, after reading this article, those who oppose us will honestly refer to our teachings as "Mackintoshism" instead of "Bullingerism." If our teachings must be branded, let them be branded correctly. The balance of this article is from "The Life and Times of Elijah," by C. H. Mackintosh.

The emphasis is ours. O. Q. S.

[Ed. Note: emphasis is also made to reflect that, though quite "old", in terms of years, these studies are, themselves, **timeless**(2004)

THE DOCTRINE OF THE CHURCH

By C. H. Mackintosh

It is of the utmost importance that the Christian reader should understand the doctrine of the Church's heavenly character. It will be found to be the only preservative against the varied forms of evil and unsound doctrine which prevail around us. To be soundly instructed in the heavenly position, and heavenly destiny of the church, is the most effectual safeguard against wordliness in the Christian's present path, and also against false teaching in reference to his future hopes. Every system of doctrine or discipline which would connect the church with the world, either in her present condition, or her future prospects, must be wrong, and must exert an unhallowed influence. The church is not of the world. Her life, her position, her hopes are all heavenly, in the very highest sense of that word.

* * * * *

The doctrine of the Church's heavenly character was developed, in all its power and beauty, by the Holy Ghost in the Apostle Paul. Up to his time and during the early stages of his ministry, the divine purpose was to deal with Israel. There had been all along a chain of witnesses, the object of whose mission was exclusively to the house of Israel. The prophets, as has been already seen in the opening of this paper, bore witness to Israel, not only concerning their complete failure, but also the future establishment of the kingdom, agreeably to the covenant made with Abraham, Isaac, Jacob and David. **They spoke not of the church as the body oil Christ.** How could they, when the thing was a profound mystery, "not revealed to the sons of men?" The thought of a church composed of Jew and Gentile, "seated together in the heavenlies," lay far beyond the range of prophetic testimony. Isaiah, no doubt, speaks in very elevated strains of Jerusalem's glory in the latter day, he speaks of Gentiles coming to her light, and kings to the brightness of her rising; but he never rises higher than the kingdom, and, as a consequence, never brings out anything beyond the covenant made with Abraham, which secures everlasting blessedness to his seed, and through them to the Gentiles. We may range through the inspired pages of the law and the prophets, from one end to the other, and find no solution of "the great mystery" of the Church.

Then again, in the ministry of John the Baptist, we observe the same thing. We have the sum and substance of his testimony in these words, "Repent for the kingdom of heaven is at hand." He came as the great precursor of the Messiah, and sought to produce moral order among all ranks. He told the people what they were to do in that transition state into which his ministry was designed to conduct them, and pointed out to Him that was to come. **Have we anything of the mystery in all this? Not a syllable.** The kingdom is still the very highest thought. John led his disciples to the waters of Jordan—the place of confession, but could not bring them up thence; "one mightier than he" could alone do that.

The Lord Jesus Himself then took up the chain of testimony. The prophets had been stoned—John beheaded, and now "the faithful Witness" entered the scene, and not only declared that the kingdom was at hand, but presented Himself to the daughter of Zion as her King. He, too, was rejected, and like every precious witness, sealed His testimony with His blood. Israel would not have God's king, and God would not give Israel the kingdom.

Next came the twelve apostles, and took up the chain of testimony. Immediately after the resurrection they inquired of the Lord, "Wilt thou at this time restore again the kingdom to Israel?" Their minds were filled with the thought of the kingdom. "We trusted," said the two disciples going to Emmaus, "that it had been he which should have redeemed Israel" And so it was. The question was when? The Lord does not rebuke the disciples for entertaining the thought of the kingdom; He simply tells them, "It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts 1:7-8).

Agreeably to this, the Apostle Peter, in his address to Israel, offers them the kingdom. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

Have we here the development of the mystery? No. The time had not yet arrived for this. The doctrine of the church was yet to be, as it were, forced out as something quite extraordinary-something quite out of the regular course of things. The Church, as seen in the opening of the Acts, exhibits but a sample of lovely grace and order, exquisite, indeed, in its way, but not anything beyond what man could take cognizance of and value. **In a word, it was still the kingdom and not the great mystery of the church. Those who think that the opening chapters of Acts present the church in its highest aspect have by no means reached the divine thought on the subject.**

Peter's vision in Acts 10 is decidedly a step in advance of his preaching in chapter 3. Still, however, the grand idea of the heavenly mystery was not yet unfolded. In the council held at Jerusalem for the purpose of considering the question that had arisen in reference to the Gentiles, we find the apostles all agreeing with James in the following conclusion, "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." (Acts 15:14-17.)

Here we are taught that there was nothing in the call of the Gentiles which did not harmonize with the words of the prophets. And indeed the same might be said of the mystery of the church; for although there be nothing about it in the prophets, yet would it not clash with their predictions, but rather, being taken with them, produce harmony.

We infer, therefore, that the preaching of the gospel to the Gentiles by the mouth of Peter was not the development of the great mystery of the church, but simply the opening of the kingdom, agreeably to the words of the prophets, and also to Peter's commission in **Matthew 16, "And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."**

Mark, it is "the Kingdom," and not the church. Peter received the keys of the kingdom, and he used those keys first to open the kingdom to the Jew, and then to the Gentile. But Peter never received a commission to unfold the mystery of the church. **Even in his epistles we find nothing of "the mystery."** He views believers on earth; as strangers, no doubt, but yet on earth, having their hope in heaven, and being on their way thither.

But we may ask, did our apostle, when he turned his back upon Jerusalem, take leave also of Israel? No, he did not yet despair. True, they had not received his testimony at Jerusalem, but perhaps they might receive it at Rome; they had not given him a place in the East, perhaps they would in the West. At all events he would try. He would not abandon Israel, though Israel had rejected him. Hence we read that, "after three days (from the time of his arrival at Rome) Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethern, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. . . . For this cause therefore have I called for you, to see you, and to speak with you; because for the hope of Israel I am bound with this chain. . . . And when they had appointed him, a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." (Acts 28-17-23.)

Here, then, we have this blessed "ambassador in bonds" still seeking out "the lost sheep of the house of Israel," and offering them, in the first place, "the salvation of God. But "they agreed not among themselves," and at last Paul is constrained to say, **"Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand: seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them, Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it."**

There was now no more hope. Every effort that love could make had been made, but to no purpose; and our apostle, with a reluctant heart, shuts them up under the power of that judicial blindness which was the natural result of their rejection of the salvation of God. Thus every obstacle to the clear and full development of Paul's gospel was removed. He found himself in the midst of the wide Gentile world. A prisoner of Rome and rejected of Israel. He had done his utmost to tarry amongst them; his affectionate heart led him to delay as long as possible ere he would reiterate the prophets verdict; but now all was over-every expectation was blasted-all human institutions and associations present, to his view, nothing but ruin and disappointment; he must therefore set himself **to bring out that holy and heavenly mystery which had been hid in God from ages and generations-the mystery of the Church as the Body of Christ, united to its living Head by the Holy Ghost.**

Thus closes the Acts of the Apostles, which, like the gospels, is more or less connected with the testimony to Israel. So long as Israel could be regarded as the object of testimony, so long the testimony continued, but when they are shut up to judicial blindness, they ceased to come within the range of testimony, wherefore the testimony ceased.

And now let us see what this "mystery," this "Gospel," this "salvation" really was, and wherein its peculiarity consisted. To understand this is of the utmost importance. What therefore, was Paul's gospel? **Was it a different method of justifying the sinner from that preached by the other apostles?** No; by no means. Paul preached both to the Jews and also to the Gentiles "repentance toward God, and faith toward the Lord Jesus Christ." This was the substance of his preaching. The peculiarity of the Gospel preached by Paul had not so much reference to God's way of dealing with the sinner as with the saint; it was not so much how God justified a sinner as what He did with him when justified. Yes; it was the place into which Paul's gospel conducted the church that marked its peculiarity. As regards the justification of a sinner, there could be but one way, namely, through faith in the one offering of the Lord Jesus Christ. But there could be numerous degrees of elevation as regards the standing of a saint. For example, a saint in the opening of the Acts had higher privileges than a saint under the law. Moses, the prophets, John, our Lord in His personal ministry and the twelve, all brought out varied aspects of the believer's position before God. But Paul's gospel went far beyond them all. It was not the kingdom offered to Israel on the ground of repentance as by John the Baptist and our Lord; nor was it the kingdom opened to Jew and Gentile by Peter in Acts 3 and 10; but it was the heavenly calling of the church of God as composed of Jew and Gentile, in one body, united to a glorified Christ by the presence of the Holy Ghost.

The Epistle to the Ephesians fully develops the mystery of the will of God concerning the church. There we find ample instruction as to our heavenly standing, heavenly hopes, and heavenly conflict. The apostle does not contemplate the church as a pilgrim on earth (which we need not say is most true), but as sitting in heaven: not as toiling here, but resting there. "He hath" done it. When Christ was raised from the dead, all the members of His body were raised also; when He ascended into heaven, they ascended also; when He sat down, they sat down also; that is, in the counsel of God, and to be actualized, in process of time, by the Holy Ghost sent down from heaven.

We must never forget that every tendency of the human mind not only falls short of, but **stands actually opposed to all these divine truths** about the church. We have seen how long it was ere man could take hold of it; how it was forced out, as it were, and pressed upon him; and we have only to glance at the history of the church for the last eighteen centuries to see how feebly it was held, and how speedy it was let go. **The heart naturally clings to earth**, and the thought of an earthly corporation is attractive to it. Hence we may expect that **the truth of the church's heavenly character will only be apprehended and carried out by a very small and feeble minority**. It is not to be supposed that the Protestant Reformers exercised their thoughts on this momentous subject. They were made instrumental in bringing out the precious doctrine of justification by faith from amid the rubbish of Romish superstition, and also in letting in upon the human conscience the light of inspiration in opposition to the false and ensnaring dogmas of human traditions. This was doing not a little; yet it must be admitted the position and hopes of the church engaged not their attention.

To understand all this, requires a larger measure of spirituality than is to be found amongst ordinary Christians. The question naturally arises in the mind of the inquirer after truth, "What is the most scriptural form of church government? To what body of Christians should I attach myself?" The answer to such questions is, "Attach yourself to those who are endeavoring to keep the unity of the Spirit in the bond of peace." Sects are not the church, nor religious parties the body of Christ. Hence to be attached to the sects is to find ourselves in some of those numerous tributary streams, which are rapidly flowing onward into the terrible vortex of which we read in Revelation 17 and 18.

Let us not be deceived, principles will work, and systems will find their proper level. Prejudice will operate and hinder the carrying out of those heavenly principles of which we speak. **Those who will maintain Paul's gospel will find themselves, like him, deserted and despised amid the splendid pomp and glitter of the world.** The clashing of ecclesiastical systems, the jarring of sects, and the din of religious controversy; will surely drown the feeble voices of those who would speak of the heavenly calling and rapture of the church. But let the spiritual man who finds himself in the midst of all this sad and heart-sickening confusion, remember the following simple principle, every system of ecclesiastical discipline, and every system of prophetic interpretation which would connect the church, in any way, with the world or the things of the world, must be contrary to the spirit and principles of the great mystery developed by the Holy Ghost in the Apostle of the Gentiles.

I must now close this paper. I am deeply conscious of how feebly and incoherently I have developed what I have in my mind concerning the doctrine of the church, but I have no doubt of its real importance, and feel assured that, as the time draws near, much light will be communicated to believers about it. At present, it is to be feared, few really enter into it. If it were understood, there would be **far less effort to attain a name and a place on earth.** Paul, the great witness of the church's heavenly calling must have exhibited a poor spectacle in the view of the children of this world, and so will all who maintain his principles and walk in his steps; but he comforted his spirit with the thought that "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his;" and he also knew that in the very darkest time there would be a few who would "Call on the Lord out of a pure heart." May our lot be cast amongst such, in the midst of this sorrowful scene, until we shall see Jesus as He is, and be made like Him for ever!

End

THE FELLOWSHIP OF THE MYSTERY

KALAMAZOO, MICHIGAN

We are glad to announce that a new Center has been opened in Kalamazoo, Michigan, for the purpose of giving a true witness to the gospel of the grace of God, the right division of the Word, the truth of the Mystery and the dispensational place of the "ordinances." On September 6, "The Gospel Fellowship" was opened by Carl E. Elleby. He has obtained the use of the Odd Fellows Hall, 118 W. Cedar Street, and three services are held there every Sunday. Morning service and Bible exposition at 10:00; Bible School with classes for all ages at 11:30 A. M.; Evening service at 7:00 P. M. "The Gospel Fellowship" has no membership and the administration of the physical aspects of the testimony has been committed to three men. In conducting the work, Mr. Elleby will have the able assistance of Mr. W. O. Miller.

Mr. Elleby is a graduate of the pastor's course of the Moody Bible Institute, and has ministered for the past three and one-half years in an undenominational church in Kalamazoo. Realizing the futility of trying to contain "new wine in old wine skins," he severed his connections in order to be free to establish and maintain a clean testimony to the truth. Those who have followed the ministry of Mr. Elleby for the past few years, have learned to respect him for his courage and faithfulness.

Mr. Miller is also a graduate of Moody Bible Institute. He severed his connections with the Reformed Church, eighteen months ago. His fortitude, faithfulness and fearlessness has endeared him to all who appreciate these qualities in those who preach the gospel. Let all who love the truth, hold these men and their testimony before the Lord in prayer.

THREE SPHERES OF FUTURE GLORY

(Continued, from Vol. I, No. 4)

In the study of this subject it has been necessary to examine every occurrence of the word heaven in the Word of God. In doing this we have discovered that "heaven" or "heavens" is not only a specific term designating a certain sphere, but it is also a generic term, and is often used to designate any or all spheres which are above the earth. It is used as a generic term when there is no need for definite designation of any certain sphere above the earth. For illustration, the word "man" is a generic term, and we use it in speaking of the whole human race. If we say, "All men need Christ," we do not mean adult males alone. We are referring to the whole human race. However, if we need to be specific we have the words at hand and can say men, women, boys or girls. Thus "men" becomes a specific term and means an adult male.

Thus everything above earth is called "heavens" or "heaven", and it is usually so called if no specific sphere is referred to. If there is need to be specific; we find the word "heavens" used of the first realm-the realm of the birds and stars; and the term "heavens of heavens" used of the next sphere; and the term "above the heavens" or "on high" used of that sphere which is far above all. Of course these terms are peculiar to the Old Testament and we will find different terms used in the New Testament to describe the same spheres.

Above the Heavens

The first verse of the eighth Psalm gives this distinct testimony. **"O Lord our Lord, how excellent is thy name in all the earth! who has set thy glory above the heavens."** The glory of God is seen on earth and in the heavens, but that glory itself has been set above the heavens. Thus "above the heavens" is the sphere where God has set His glory, this is the chief characteristic of that place. We will see later that this sphere which is above the heavens, gets a name from this characteristic, and we find it called "THE GLORY."

Further light comes to us from Psalm 113. **"The Lord is high above all nations and His glory above the heavens. Who is like unto the Lord our God, who dwelleth on high. Who humbleth Himself to behold the things that are in heaven and in earth." Psalm 113:4-6.** Here it is again stated that God's glory is above the heavens and this place is called "on high." This is a fitting designation, for there is no sphere above it it is "on high."

Satan and the Three Spheres

In order to better pursue our studies on "The Three Spheres of Future Glory," it will be well at this point to consider Satan and his relationship to these three realms. First of all we will locate him as to his present place. This is a simple matter, and can be established at once in the minds of all who believe God and take Him at His word. In the book of Revelation we read, **"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. Rev. 12:7-8.**

These words describe an event that is yet future, and which will take place in the middle of Daniel's seventieth week. Satan's place is now in heaven, but the time is coming when his place will be found there no more. **"And the great dragon was cast out, that old Serpent, called the Devil and Satan which deceiveth the whole world; he was cast out into the earth and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength and the kingdom of our God, and the power of His Christ: for the accuser of brethren is cast down which accused them before our God day and night." Rev. 12:9-10. '**

The place spoken of here which is now the habitation of Satan and his angels, as well as Michael and his angels, is not the heavens just above the earth but the heavens of heavens. In this place God has a throne, and we believe that it was in this place that the Sons of God came together as described in the first chapter of Job. It should be remembered that God has a throne above the heavens, in the heavens, and will some day have one upon the earth.

That this sphere has righteous inhabitants as well as evil inhabitants is set forth in **Revelation 12:12. "Therefore rejoice, ye heavens and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time,"'**

With these facts before us we can better understand such verses as Job 15:15 and Romans 8:22. "Behold, he putteth no trust in his saints; yea, the heavens are not clean in his sight." "For we know that the whole creation groaneth and travaileth in pain together

until now." From observation and experience we know that the earth is not clean in God's sight, and God tells us that the same is true of the heavens. Do you believe it? By the same means we know that the earth is groaning and travailing in pain, and God says this is also true of the heavens. Do you believe this? The term "the whole creation" cannot be limited to the earth alone, for in the beginning God created the heavens and the earth. The whole creation, heavens and earth, is groaning and travailing in pain awaiting redemption.

Satan's History

"By one man sin entered into the world," but before it ever entered into the world it existed in another sphere. To discover where it came from we will need to trace further the history of Satan. In Ezekiel 28, the Prophet, speaking for God, begins to rebuke the King of Tyre but when we come to verse 12 we find that the language goes beyond the King of Tyre to Satan, the unseen but real ruler who was energizing this monarch.

"Thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee." 28:12-17.

These words give us a description of Satan in his unfallen state. He was created perfect and was set as the "anointed cherub that covereth." This word covereth has the sense of guarding or protecting and is so used in a number of places. In Psalm 91:4 we read, "He shall cover thee with his feathers, and under his wings shalt thou trust. Then in Psalm 140:7, "O God the Lord, the strength of my salvation, thou hast covered my head in the day of battle."

It is our conviction that Satan in his unfallen state was set in the "holy mountain of God," that is, the sphere far above all heavens, and that it was his responsibility to guard, protect and cover, from all possible attempts against it, the glory of God which He had set there. He was the "Son of the Morning" and the privilege given to him of guarding the glory of the most High, was indeed a glorious one. However, he who was responsible to guard, was the one who desired to take a portion of this glory for himself. His fall is described to us in Isaiah.

"How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most high." Isa. 14:12-14.

The most high is God. Lucifer's unfallen position was second to the one most High,

but he determined to make himself like God and for this he was cast down. The Son of God was there and saw it when it happened. Thus we have His testimony to this event. **"And He said unto them, I beheld Satan as lightning fall from heaven." Luke 10:18.** Failure to recognize the three spheres has caused most Bible teachers to say that Christ was speaking prophetically, and these words refer to the future casting out of Satan as set forth in Revelation 12. The tense of the Greek words, however, forbid any such meaning here. Christ is telling of something he saw in the past-not something which will happen in the future.

Satan and his angels are now in the heavens. He has had one fall so he must have fallen from a higher place. The history of Satan can be written in few words. He was in the highest place; he sinned, and was cast out of the place far above all heavens into the heavens; in the middle of Daniel's seventieth week he will be cast out of the heavens into the earth; at the close of the week he will be cast into the bottomless pit where he will remain for one thousand years; he will then be loosed for a little season, after which he will be cast into the lake of fire.

(Continued Vol. I, No. 7)

THE REVOLT **AGAINST THE DISTINCTIVE** **MINISTRY of the APOSTLE PAUL**

The heading above is the full title of a new book by Harold P. Morgan, M. A., Ph. D. This book of eighty pages is an open letter to the Editor-in-Chief of SERVING AND WAITING, the official organ of the Philadelphia School of the Bible. This open letter was written for the purpose of answering certain specific charges contained in an article, under the title DEAD FLIES, published originally in SERVING AND WAITING. However, this book goes far beyond being an answer to the false accusations made by the writer of DEAD FLIES, and it is a mighty defense and apologia for the truth of the Mystery. Simple presentations of great scriptural verities are woven into this book in a masterful way. This fact makes "The Revolt" a work of permanent value.

The book consists of a foreword from the Philadelphia Bible Testimony, an introduction by the author, the open letter and three appendixes. The introduction and last two appendixes are of such merit, and contain information of such value that they could well have been printed as separate pamphlets. However, the author saw fit to include this material in his book, and this greatly enhances its value.

All who love the truth of the Mystery will be indebted to Dr. Morgan for this book. Being a scholar, a historian and an able writer, he clears away all the fog and confusion created by those who oppose the truth, and puts the present controversy on such a high plane that the battle can now be renewed and the controversy carried on according to principles worthy of men who honor God's Word. This pamphlet will make clear to the ordinary reader, the necessity of the present controversy, and will make possible a judicious appraisal of the issues involved.

Appendix B, on "What is Bullingerism," will bring joy to the heart of all who knew, or have come to know through his writings, this faithful teacher of the Word.

Appendix C, on "The Darby-Scofield System of Biblical Interpretation," contains historical matter of great importance that should be part of the knowledge of every ministerial and theological student.

We regret that this book was not bound in cloth as it will find a per place upon the shelves of all who come into contact with the present conflict between the two main schools of thought within the Fundamentalist ranks.

Innumerable abortive attempts are being made to solve the many and complicated difficulties inherent in the study of unfulfilled prophecy. This is being done by a diligent garnering and composite assemblage of scraps of information from the daily newspapers, popular magazines, and inconsequential pamphlets with their ever shifting scenes and viewpoints, all of which are duly presented as gospel truths or forecasts to the public in Signs of the Times lectures. Some of the special themes dealing with "Great National and International Movements in the Light of the Word of God," as the Moody Bible Institute Monthly phrases it, are: Is Premier Benito Mussolini, the Coming Anti-Christ? or is it Comrade Joseph Stalin, Reichfuehrer Adolf Hitler or His Holiness Pope Pius XI - -things move so rapidly these days that it is next to impossible to keep up with the zig-zag emphasis The Coming of the King Draws Nigh; Nebuchadnezzar's Vision of the Image; the Battle of Armageddon; The Final Hour of Gentile Sovereignty; The Resurrection of Imperial Rome; The Doom of Zionist Jerusalem; Ethiopia in the Light of Bible Prophecy; The Five Horsemen of the Apocalypse; World Prospects; The Great Tribulation; Prophecy and the Tottering Nation!. What of the Night?---these themes, with unprofitable lectures and debates on the Fallacy of Organic Evolution have become the stock in trade and chief asset of professional Fundamentalist. No outstanding scientist in the fields of biology and geology living today, seriously considers evolution as an established fact. Its best friends would hardly dare to assert that it has been actually proven or that it rests upon a demonstrated basis of assured truth. When the passion for the souls of men is lacking in the Christian ministry, then one may expect almost any subject to be discussed in the pulpit. -Reprinted by permission from "The Revolt," by Dr. Harold P. Morgan.

NOTES ON I CORINTHIANS

(Continued from Vol. I, No. 4)

Paul's epistle to the Corinthians will always remain an enigma until we definitely settle from Scripture the people to whom it was written. Were they believing Jews or believing Gentiles? This question is of major importance. There were two distinct groups of believers in the Acts period. From Pentecost to the house of Cornelius the Church of God was made up entirely of Jews which believed. At Acts 10 the door to the Church of God was opened to the Gentiles, and these took the distinct place of Gentiles which

believed. The God -- ordained walk of a believing Jew was not the walk of a Gentile which believed. What God required of one, He did not require of the other. This is set forth in many passages, but the strongest is probably Acts 21. The student should read this carefully as a part only is quoted here.

"And. . . . Paul went in with us unto James; and all the elders were present. And. . . . he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it they said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise. their children, neither to walk after the customs. . . . We have four men which have a vow on them; Them take and purify thyself with them, . . . and all may know. . . . that thou thyself also walkest orderly and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing. Acts 18:21-25.

James is the speaker here, and he was also the spokesman at the Jerusalem conference as recorded in Acts 15. We have his word for it that the decrees which were ordained at that conference had no reference to the Jews which believed but were for the Gentile. Some will think that the maintenance of these two distinct groups, with their separate walks, was purely human and came from Jewish prejudice and national pride. But this was not the case, for God recognized these two groups and commanded that they remain distinct and walk accordingly. The proof of this is found in **I Corinthians 7:17-20. "But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not be uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called."**

These verses explain why Paul contended so strongly against the circumcision of Titus, a saved Gentile, and then permitted the circumcision of Timothy, a saved Jew. Circumcision and uncircumcision are the exact opposites. How both of these could be "the keeping of the commandments of God", is only explained by the recognition of two distinct groups of believers in that dispensation covered by the book of Acts. Of course, the objection will be raised that Galatians (also written in the Acts period) 3:28 says "there is neither Jew nor Greek, for ye are all one in Christ Jesus." This is true-they were one in Christ Jesus, that is one as to salvation; but they were not one in the Church of God, that is, not one as to calling. In Christ there was neither male nor female, but there was male and female in the Church of God (1 Cor. 14:34). Therefore, it must be established was this epistle written to the Israel of God (Gal. 6:16), or to the Gentiles which believed? Does it give the walk of the circumcised or the uncircumcised believer?

All Our Fathers

In 1 Corinthians 10:1-4 we have a statement which proves beyond argument that Paul was speaking to "Jews which believed", "the Israel of God" in Corinth. No Gentile believer could possibly be included in the scope of this passage. The fathers belonged to Israel.

Ye Were Gentiles

Then again, in 1 Corinthians 12:2 we have another statement which just as strongly proves that those who are addressed are Gentiles which believe. Thus we have two conflicting and contradictory statements. Either of these can be true, but we do not see how both can be true. This problem arose when we first began to study this epistle. No writer or commentator offers any help as far as we could discover. Most of them seem to accept without question the statement of the twelfth chapter, and ignore the opposite statement of chapter ten. In order to solve this problem we took the stand that the believing Jew is spoken to in chapters one to eleven inclusive, and that the Gentile is definitely addressed in the twelfth chapter. This is one way out of the difficulty, but it is a fragile position and will not stand close examination. The word "brethren" in 10:1 and 12:2 is sufficient to prove that there is no break, and that Paul is addressing the same group in both chapters. Thus we are still face to face with the seeming contradiction and the problem is not yet solved.

An examination of the original language in the opening verses of the tenth chapter shows that the Greek here presents no difficulties, and even a word for word literal translation will clearly set forth the fact that Paul is speaking to those who could claim the fathers, that is, Jews which believed.

When we examine the Greek in the second verse of chapter twelve, we discover at once that it presents major difficulties. The Greek is as follows:- "Oidate hoti hote ethne ete pros ta eidoola ta aphoona hoos an egesthe apagomenoi." A word for word literal translation of this would be- "Ye know that when Gentiles ye were-toward-the-idols-the-dumb-as(an)-ye were led-being led away."

We will not attempt to make a proper idiomatic translation of this passage. We leave this to those who are capable of so doing. In all translations of this passage we have the Gentiles being led away to idols, which to us seems rather strange. These Gentiles had been steeped in idolatry for four thousand years, and if they were led away to idols,-what were they led away from. Their idolatry goes back to the tower of Babel.

Now the natural tendency of the Jew was always toward the Gentiles or nations. It was God's hand that kept him separate and distinct. In Corinth they were led away toward the Gentiles, and in being led away toward the Gentiles, they were led way from the God who spoke to their fathers, to dumb idols who had never spoken to anyone. The Jews among the nations or Gentiles desired to give up their distinctive character and divinely ordained separation, but they desired to hold on to the true God. But this could not be, for as they were led away toward the Gentiles, they were led away to dumb idols. . We believe that this is what the Apostle is expressing in 1 Corinthians 12:2. Therefore we will begin our studies in this epistle with the understanding that it was written to the "Israel of God" or "Jews that believed." This epistle was a gift from God, a real blessing to those to whom it was written. If this blessing was sent to Gentiles apart from the Israel of God it was a violation of the Abrahamic Covenant. According to this Covenant all blessing for the Gentiles was to come through the seed of Abraham. At the time this epistle was written the salvation of God had not yet been sent to the Gentiles (Acts 28:28). .

Now let no shallow thinker say, "He does not believe 1 Corinthians is for us," We believe that everyone of the sixty six books are for us. Let no one say, "He believes

1 Corinthians is Jewish." We do not believe that any book is Jewish, not even Leviticus. God never commanded us to divide the books and say some are Jewish and some are not. We are commanded to "rightly divide the Word of Truth."

(Continued , Vol. I , No. 6)

ABRAHAMIC OLD AND NEW COVENANTS

(Continued from Vol. I, No. 4)

When God brought Abraham forth, told him to number the stars if he were able to do so, and promised him a seed like the stars; we are told that "Abraham believed in the Lord, and He counted it to him for righteousness" (Gen. 15:5). This was no part of the Abrahamic Covenant. It had not been promised before, it was not promised to Abraham's seed after him. It was a sovereign act of grace wherein righteousness was, by God, reckoned or put to the account of Abraham. This became Abraham's standing before God from that moment. It had not been his standing before Genesis 15:5, it was his standing thereafter. For years he had been in Covenant relationship with God, but after he believed God's revelation concerning the star seed, he was counted as righteous. Thus we see that in that period dominated by the Abrahamic Covenant (from Gen. 12 to Acts 28:28) it was possible for one to be in Covenant relationship with God, and yet not have the righteousness God reckoned unto him. Such a one needed to be justified. There is a divine secret (mystery) hidden in Genesis 15:5 which is never unfolded until we come to the epistle to the Romans.

Abram becomes Abraham

When Abraham was ninety-nine years of age, God appeared unto him and revealed Himself to Abraham as the Almighty God. At this time God told him that his name should no longer be Abram, but Abraham; and the Covenant already made to Abraham was confirmed. **"And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my Covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I be their God. Genesis 17:6-8.**

In this confirmation of the Covenant, certain new features are added to the Covenant and these should be noted with care. The Covenant is established with Abraham and his seed (descendants) after him in their generations; Jehovah promises to be God unto Abraham and his seed; He promises them the land of Canaan for an everlasting possession, and promises to be their God. This last promise is of major importance and has ever been treated too lightly by interpreters of the Word. When man gave up God, and God gave up man it resulted in a state of affairs that man was powerless to alter. The original relationship could not be restored by man deciding that he would again take God to be his God.

Let us illustrate this by supposing that a certain man working for a firm becomes dissatisfied with both his position and his employer. He complains to his fellow workers and sows seeds of discord among them, he fails to do certain portions of his work, he refuses to take orders from those over him, and finally proclaims loudly among his fellows that he plans to give up his position. Such a state of affairs would not long be tolerated, and the final result is that the man is discharged. After thinking the matter over, the man decides he made a mistake in treating his good position so lightly, so he walks into the office and tells the head of the firm that he has decided to take him again as his employer. Does the reader think that the man would be restored to the position he once held?

Even so after man gave up God, and God gave up man; the former relationship could not be restored at man's volition. Thus, the promise of God that He would be Abraham's God and the God of his seed after him is indeed the most important feature of the Abrahamic Covenant. We will show later that those outside of Israel could not take God as their God even if they so desired. He became the God of Abraham's seed, he took them to Himself and gave Himself to them. There was a means of access for the Gentile by which he could come into relationship with God. . However, this was only through those who were the people of God. Ruth said, "Thy people shall be my people, and thy God my God." This was the correct order, the last could not be possible until the first were true. The reader will not comprehend all this if he takes present truth and reads it into the Old Testament. What we have stated is not true now, it was true before the great reconciliation.

The Sign of the Covenant

After Jehovah promised to be the God of Abraham's seed, an important requirement was revealed unto him. **"And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. . . and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, . . . And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Gen. 17:9-14.**

It was God who spoke there, and He meant what He said. Circumcision was a divinely imposed obligation, it was the sign of the Covenant between God and the descendants of Abraham. If the male child was not circumcised he was cut off from his people, he had broken the Covenant. Every male child born in Israel was born in this Covenant, God was his God, he was reckoned as one of God's people. At the age of eight days the parents were required to see to the circumcision of the child, and if this was not done, the child was cut off from his people, he was not reckoned as Abraham's seed. Such a one was counted as a sinner and reckoned as lost. Of course, as he became of age, and recognized his sinful and lost condition, and realized that he was cut off from God and His people, he could establish himself in the Covenant by submitting to God's requirements. There were many other causes for which one would be cut off from the Covenant and the Covenant people, but these are the subject of later revelations. They will be considered in due order.

Called in Isaac

Ishmael was the first-born son of Abraham. Just here, however, a divine principle is seen in operation, and the first is set aside while the second is established. This is clearly stated in **Romans 9:7**. "**Neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called.**"

Only the children of promise were counted for the seed. "**And thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him,**" **Gen. 17:19**. Ishmael was to be a great nation, but the covenant was to be established with Isaac.

All Nations Blessed

The revelation that all families and nations of the earth were to be blessed in Abraham is a very important feature of the Abrahamic Covenant. It is stated five times in the book of Genesis. In **Genesis 18:17-18** we read as follows: "**And the Lord said, Shall I hide from Abraham that thing which I do; Seeing that Abraham shall become a great and mighty nation and all nations of the earth shall be blessed in him.**" See also Genesis 22:18; 26:4; 28:14.

This promise can be better understood if we consider the present condition of the world and its inhabitants. So many things are needed. The world needs salvation, righteousness, healing, health, peace, order, equality, justice and so on. These are only part of the present need, the list can be added to indefinitely. The needs are great, but God has everything the world needs. He is both anxious and willing to pour out His blessings upon the world and its inhabitants. However, when He does do it, it will be through the seed of Abraham. He has established an order of procedure that He will never violate. First He will bless the seed of Abraham; He will make them a blessing; in and through them He will bless all nations and families of the earth.

By way of illustration we might point to a mountain lake, filled with clear, pure water. At the foot of the mountain is a city which stands desperately in need of this water. All that is needed is a proper channel through which to flow and the water will become the possession of the people of the city. However, it must be a proper channel or the water will become contaminated, and prove a curse instead of a blessing.

Now God has said that His blessings will yet flow out to all families and all nations. But He has pledged by Covenant and Oath that Abraham's seed, the nation of Israel, shall be the channel. He will never use any other.

(Continued , Vol. I, No. 6)

THE DISPENSATION OF THE MYSTERY

(Continued from Vol. I, No. 4)

The thirteenth chapter of Acts gives us the record of Paul's first journey, after his separation to the work unto which the Lord had called him. At Antioch in Pisidia he preached in the synagogue at first. When the Jews became angry and blasphemed, Paul turned to the Gentiles. "Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles."

However, this turning from the Jews to the Gentiles is not the beginning of some new and hitherto unrevealed purpose of God, but it is in complete harmony with a prophecy made by Isaiah, and this, Paul announces. "For so hath the Lord commanded us, saying, I have set thee to be light for the Gentiles, that thou shouldest be for salvation unto the ends of the earth." Acts 13:47. (See also Isa. 42:6-1.)

Paul at Thessalonica

In Thessalonica there was a synagogue of the Jews. The record of Paul's actions and labors in this place is sufficient to convince us that "the Mystery" was no part of his ministry at this time. **"And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures." Acts 17:3.** It is plain that Paul is not revealing here God's secret purpose; but is reasoning out of the Old Testament.

At Berea, the Bereans, "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." This means that they searched the Old Testament, the Hebrew scriptures. If Paul, in Berea, had preached the Mystery it could not have been verified by searching the Old Testament.

The Whole Counsel of God

At Miletus, Paul sent for the Ephesian elders, and when they had gathered he said unto them: **"Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." Acts 20:26-27.** According to this explicit statement Paul had given to them all that God had given unto him. "The whole counsel of God" (Acts 20:27 R. V.); nothing deleted, nothing held back. This brings forth the question, Did he preach and teach to them the Mystery? The Word of God settles this for us and the answer is, NO.

The proof of this is found in Paul's statement, made about two years later, as he stood defending himself before Agrippa (Acts 26). In his defense, Paul tells of his early life, his persecution of the followers of Christ, his conversion, and gives a brief but complete review of his ministry among both Jews and Gentiles. He repeats the words of the commission that the Lord Jesus Christ had given unto him.

"Delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes and turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me. Whereupon, O King Agrippa. I was not

disobedient unto the heavenly vision: But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. For these causes the Jews caught me in the temple, and went about to kill me. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, SAYING NONE OTHER THINGS THAN WHICH MOSES AND THE PROPHETS DID SAY SHOULD COME: That Christ should suffer, and that He should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles." Acts 26:18-23.

These verses give us the divine answer to the question of the dispensational position of the book of Acts, the period covered by that book, and the epistles written during that period. Paul's statements are very plain, and they can only willfully be misunderstood. At the time Paul makes this statement, he has ministered for more than twenty years to both Jew and Gentile; he has written six epistles-1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans. Yet he insists with all the force that can be put into words, that he has said "none other things than those which Moses and the prophets did say should come."

Now, if before this time he has preached the Mystery, or set forth the revelation of the Church which is His body; then, he has said things of which Moses and the prophets did not know and could not speak. If this is true then he stands as a deliberate falsifier who is trying to lie out of a difficult place. However, this is not true for Paul himself says, "I speak forth the words of truth and soberness" (Acts 26:25). So away with the thought that he did not tell the exact truth. The Spirit's record of him stands true; he fought a good fight, he kept the faith.

These words of Paul are so forceful that many attempts have been made to take away some of their power. These attempts are made by exponents of doctrinal systems, in support of which it is necessary to find the Mystery in the first six epistles written by Paul. Some have claimed that, in this statement, Paul draws a fine distinction between what he said and what he wrote. That his spoken ministry during Acts contained no reference to the Mystery, but that his written ministry abounded in this truth. Of course this would mean that out of all places visited by Paul during the Acts period, only three places received the truth of the Mystery; namely-Thessalonica, Galatia, Corinth. (He had not been in Rome). If it was true that his spoken ministry was so limited, Paul would have done better if he had remained in Damascus, and written letters to all cities. Again, if he is drawing a fine distinction between his oral and written ministry, why does he not maintain this fine distinction when he speaks of the ministry of Moses and the prophets. He speaks of their writings as being things which were spoken. Thus what a man has written is always rightfully regarded as something he has said.

Let us suppose that the writer should be charged with having said a certain thing. We make denial, but our accuser insists that we said it. We demand proof, and our accuser produces the exact statement in one of our pamphlets. We answer by saying, "But that is what I wrote, not what I said." If such an incident happened, would the reader judge us as an honest man, or a man who played dishonest tricks with the exact meaning of words. It is out of the question for anyone to attempt to make a distinction in this verse between Paul's oral and written ministry.

A flagrant example of the attempts which are made to nullify the force of these words is seen in the writings of Mr. A. E. Knoch (Concordant Version, notes on Acts 26:22). Paul says, "saying none other things than those which Moses and the prophets did

say should come." Mr. Knoch says, "It is evident that the apostle did disclose secrets which cannot be found in Moses and the prophets." A statement such as this certainly proves that no character in the word of God has as many detractors as Paul. Mr. Knoch goes on to suggest that this statement refers to the period of time between Paul's arrest and his defense before Agrippa, a period of about two years. But imagine a criminal today offering as his defense the fact that he has committed no crimes, neither has he misbehaved since the day of his arrest. To put a similar meaning upon Paul's words, is to make him ridiculous. It will be much better for us to make our teaching fit the Word, rather than to try to make the Word fit our teaching.

Thus we take our stand, that the first six epistles written by the apostle Paul during the period covered by the book of Acts, do not contain one word beyond that "which Moses and the prophets did say should come," and that they do not contain the revelation of the Mystery that was **HID IN GOD**. This fact is not altered by another fact; that these early epistles do contain the revelation of certain mysteries which were hid in the writings of Moses and the Prophets. See 1 Cor. 15:51, and compare 1 Cor. 15:54-55.

Paul in Rome

The last chapter of the book of Acts presents Paul in Rome. A careful study of this chapter will reveal the truth that this is still the Pentecostal dispensation and not the dispensation of the Mystery. Note the fact that a serpent cannot harm Paul, that he heals all who have diseases, that the message is still to the Jew first, that Paul's hope is the "hope of Israel," that the nation is still his nation and the fathers are his fathers. Having called the chief of the Jews together, Paul speaks to them concerning Jesus, both out of the law of Moses, and out of the prophets. Some believe and some do not, and they fall into a dispute among themselves. This brings about the final pronouncement of the judgment first spoken of by Isaiah. Thus the period which opened with the fulfillment of a prophesied event, ends with the fulfillment of a prophesied judgment. This prophecy has had a threefold fulfillment. It was pronounced when they rejected the testimony of God in the Old Testament, it was pronounced when they rejected the testimony of the Son in the Gospels, it was pronounced when they rejected the testimony of the Spirit in the Acts. This ends the Pentecostal administration, this paves the way for the introduction of the dispensation of the Mystery.

Those truths which make the Pentecostal dispensation unique in character, will not fit into the dispensation of the Mystery. Those truths which make the present dispensation unique in character are out of harmony if read into the Acts period. Let us not be guilty of making an unholy mixture out of these two periods. What God has separated we should not join together.

(Continued , Vol. I, No. 6)

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I BELIEVE GOD

By Wilfred C. Mills

Acts 27:25. Surrounded by terror, weary and hungry, standing upon a doomed ship amidst companions facing the loss of all temporal things and life itself one man, Paul, could say, I BELIEVE GOD.

Amidst the shipwreck of civilization, with the storm of judgment approaching, many can say concerning the salvation of their souls, I BELIEVE GOD. The Gospel of God concerning His Son. Romans 1:1-6; 4:3; 10:9.

The Word of Faith. "That if thou shalt confess with thy mouth Jesus as Lord and believe in thine heart that God hath raised Him from the dead, thou shalt be saved."

Acts 24:14. Standing before a pagan judge surrounded by Pharisees, Sadducees, the Ritualists and Modernists of his day, Paul said, "I worship God believing all things which are written in the Law and in the Prophets." The Old Testament, Genesis to Malachi. Learned yet a believer. Not blind faith but enlightened understanding-Spiritual discernment.

Of His hearers the Lord said - - -

The Ritualist. Mark 7:13. "Making the Word of God of none effect."

The Modernist. Matthew 22:29. "Ye do err not knowing the Scriptures nor the power of God."

Many can say with Paul concerning the Scriptures I BELIEVE ALL. Salvation is the result of believing God's witness concerning Christ. 1 John 5:9-11.

Growth in Grace manifests the Holy Spirit's work, as we believe all that is written through Moses, David and the Prophets. Speaking of these writings our Lord said "They testify of Me."

To the man who said I BELIEVE GOD, a direct revelation of further truth was made. Ephesians 3:19; Colossians 1:25-27. God's completion of His witness concerning His Son. In the Old Testament "the sufferings of Christ and the glory, that should follow" (1 Peter 1:11) were revealed, and preached during Acts (26:22-23). Israel had rejected the Holy Spirit's testimony and were temporarily set aside (Acts 28:28). Now Paul hears of further grace that apart from Israel the saved BELIEVING GOD are blessed in Christ. "Far above all" (Eph. 1:17-23) Paul believed God concerning salvation, the earthly blessings, the Heavenly glories as revealed to Abraham. Galatians 4:22-23. And now the present Headship of the Lord Jesus to His Body in the place that is "far above all heavens." DO YOU BELIEVE GOD?

HAVE YOU - - -

BELIEVED GOD concerning Christ as Savior, that He has accepted His sacrificial work? Romans 4:25; 5:1; Galatians 1:4-5.

BELIEVED GOD concerning Jesus Christ as the Messiah, of Israel and Gentile believers blessed with Israel? Acts 26:22-23.

BELIEVED GOD concerning the Lord Jesus Christ, the exalted Head of the Church which is His Body in the Heavenly places, far above all heavens? Ephesians 1:20-23.

Enabled by Grace we can say

I BELIEVE GOD.

ANSWERS TO CORRESPONDENTS

W. M. C. CALIFORNIA. You are right. The word "seed" does not carry much meaning to the American mind. If you will use the word "descendants" in place of the word seed it will be more plain. When we come upon the term "Abraham's seed" we should think of Abraham's progeny or descendants.

THE EDITOR-TO HIS FRIENDS

****We are happy to be able to increase the size of our magazine from twelve to sixteen pages. This is one more step of faith, and we hope that all future issues of the magazine will be this size or even larger. Personal requests for copies of this periodical have been received from England, Scotland, Wales, France Germany, Holland, New Zealand, Australia, Canada, Brazil and the South Seas. We have received excellent financial support from these countries. The rapid and unexpected growth of the magazine forced us to make arrangements for the proper care and handling. This has involved much additional expense over and above the cost of printing and mailing

****During the coming month we would like to receive the names of 500 believers in the Lord Jesus Christ who have some interest in Bible study. These names will be placed on our sample list, and they will receive the next two or three issues of the magazine. But remember, we must have exact and complete addresses.

**** *EVANSTON MONTHLY MEETING*-- The Evanston monthly meeting was well attended, and it was a time of spiritual refreshing. Ministers present were Walter Bartz, G. E. Clark, Carl Elleby, Wm. Hallman, Garret Hazekamp, Argyl Houser, W. O. Miller, Dr. Harold P. Morgan, and O. Q. Sellers.

****The Radio ministry is being honored by the Lord. It takes time to build an audience of listeners but there are many indications which show that we are meeting with success.

****Each month under the heading, "The Fellowship of the Mystery" we will call the attention of our readers to one of the many testimonies that are presenting the truth of the Word, rightly divided.

****We acknowledge by mail all gifts which we receive. If yours is not acknowledged within three weeks, send us word. Do not feel that you have been ignored or slighted if we are slow in answering letters. Our records show that we have written 120 letters in the past month.

End Vol. I, No. 5