

THE WORD OF TRUTH

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FOUR FUTURE RESURRECTIONS

As a result of turning from every commonly accepted theory concerning the resurrections and turning to the Word of God to search out and believe all that is contained in the sacred record, we have discovered four future resurrections. These four resurrections are set forth in the Word in a simple manner; and they differ as to time, as to subjects, as to the destiny of those who are raised.

After full consideration, it seems that the best means of presenting these resurrections is to consider the last one first and give them in their reverse order. The reader will soon discover the reasons for this manner of presentation. The subject will also be presented in such a way that it will be easy for the reader to check all that we say by the Word of God.

In the book of Revelation, chapter 20, we have a scene which takes place after the seals, the trumpets and the vials; after the Second Coming of the Lord Jesus Christ.

"And I saw an angel come down from heaven, having the key to the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Rev. 20:1-3.

The careful reader will note that this event takes place at the very beginning of the 1000 year millennial period. This, however, is not all that John saw taking place at that time.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years." Rev. 20:4.

It is evident that many of those in this number are the saints of the great tribulation period. They were beheaded, therefore they died. They live and reign; therefore, they were resurrected. And if it should be that any have difficulty in understanding just what the Spirit is presenting in verse four, God gives us a definite statement that "this is the first resurrection." This explanation, however, is preceded by a parenthetical note that **"the rest of the dead lived not again until the thousand years were finished."** Thus in these verses we have two resurrections presented, one at the very beginning of the 1000 year millennial period and one at its close.

The resurrection that takes place at the end of the 1000 years is the last resurrection. After it takes place, all who ever lived and died will have been raised to "stand in their lot" whatever that lot may be. The detailed description of the final resurrection is found in **Rev. 20:12- 15.**

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

"And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works. And death and hades were cast into the lake of fire. This is the second death."

This resurrection gives every man his day in court. All who have been raised in resurrections preceding the one we are now considering have been raised unto blessings. Those at the final resurrection will be raised to be tried according to their works.

The time of this resurrection is fixed; it is at the end of the 1000 years. The subjects are declared to be the rest of the dead-meaning all that were not raised in previous resurrections. The only destiny revealed is "the lake of fire."

We are familiar with the teachings of those who insist that another resurrection is to follow this-namely, a resurrection out of the second death. Those who hold this should be prepared to give some definite scripture in support of it. 1 Corinthians 15:26 will not do.

To use this verse to support a resurrection of those who are cast into the lake of fire is akin to the Roman Catholic use of "some shall be saved even so as by fire" to support their doctrine of purgatory.

With the resurrection of the wicked dead firmly established, we are now ready to consider the resurrection which precedes it; for in the verses which we have considered, we have two distinct resurrections set before us. One is at the beginning of the 1000 years and the other at its close. The one at the beginning is called "the first resurrection, and we read concerning it as follows. **"Blessed and holy is he that hath part in the first resurrection: on such the second death has no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."** Rev. 20:6.

Even though this is called "the first resurrection," we must guard against the false idea that may come from this term—that inasmuch as this is the first, there can be none before it. And the writer does not desire to be guilty of saying that the first means second or third, so we will "compare spiritual things with spiritual" to see if the use of the word first in Scripture means that there can be none before it.

In Hebrews 8 and 9 we have set before us two great covenants. One, the law covenant given at Mount Sinai, and the other the new covenant promised in Jer. 31. In Hebrews the Sinai covenant is called "the first covenant," and the new covenant is called "the second covenant." Now, can that mean that there were no covenants before the one that God made with Israel at Sinai? And the answer comes to mind at once "Definitely NO"; for 430 years before the Sinai covenant was made, God made a covenant with Abraham. Therefore if any should contend that the words "the first resurrection" means that there can be no resurrections before that one takes place; then they must be consistent and contend that God made no covenants before the one made at Sinai. Such a contention would fall to pieces at once.

The use of the words "first" and "second" in Hebrews 8 and 9 apply only to the two covenants there under consideration. In Revelation 20 the word "first" is used as referring to the first of the two great resurrections there under consideration.

For example, if the writer should stand before one of his classes and say as follows: "Our study for tonight is from the tenth and eleventh chapters of Acts. In the first chapter we have Peter going to the Gentile Cornelius, and in the second chapter we have Peter's defense of his actions." If such a statement was made, the hearers would at once apply the terms first and second to the tenth and eleventh chapters respectively. the two under consideration.

Having therefore demonstrated that the term "the first resurrection" can easily apply to the first of the two under consideration by the Apostle John, we are now ready to examine that resurrection in detail.

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THE KINGDOM OF GOD

When the writer first became a student of the Word of God, he received from the writings of certain beloved teachers a definition of the phrase, "the kingdom of heaven." We accepted that this term signified the Messianic earth rule of Jesus Christ, the Son of David. That it referred to that time when the God of heaven would establish His rule over the earth with Jesus Christ as the absolute sovereign.

Through the years this definition has been checked and tested by all scripture, but it has stood every test. That which we once held from men, we now hold from the Word of God.

At the same time we also received and held a definition of the phrase, "the kingdom of God." We will quote from the **Scofield Bible** this definition.

"The kingdom of God is universal, including all moral intelligences willingly subject to the will of God, whether angels, the Church, or saints of past or future dispensations." Scofield Bible, page 1003.

A similar definition is found in "**The Companion Bible,**" **Appendix 114**, as follows.

The kingdom (or Sovereignty) of God

1. Has. God for its ruler;
2. It is in heaven, over the earth;
3. It is unlimited in its scope;
4. It is moral and spiritual in its sphere;
5. It is inclusive in its character (embracing the natural and spiritual seeds of Abraham, "the heavenly calling," and the "Church" of the Mystery).

Hence,

6. It is universal in its aspect;
7. It is (in its wider aspect) the subject of New Testament revelation;
8. And will be eternal in its duration.

These two definitions will set before the reader the commonly accepted meaning of the term "the kingdom of God." Inasmuch as it is the kingdom of God, most teachers of the Word feel that it must be universal in its scope; however, this universality is at once denied by including in the Kingdom of God only those who are subject to His will. And the present writer would not think of including those not willingly subject to God's will in the kingdom of God. We simply desire to show that universality is broken if these are not included.

Having therefore tested the commonly accepted definitions of the phrase "the kingdom of God," we have discovered that definitions, such as the two given above, seem to break down in almost every verse where the phrase appears.

Our present purpose is to reopen the question for research and study and to discover a definition which will fit into every verse wherein the phrase appears.

In order to properly pursue the theme, we feel that it is essential that we provide a concordance to the phrase.

Concordance to "The Kingdom of God"

Matt. 6:33-*seek ye first the KINGDOM OF GOD.*

Matt. 12:28-*then the KINGDOM OF GOD is come.*

Matt. 19:24-*rich man to enter into the KINGDOM OF GOD.*

Matt. 21:31-*go into the KINGDOM OF GOD before you.*

Matt. 21:43-*the KINGDOM OF GOD shall be taken from you.*

Mark 1:14-*the gospel of the KINGDOM OF GOD.*

Mark 1:15-*the KINGDOM OF GOD is at hand.*

Mark 4:11-*the mystery of the KINGDOM OF GOD.*

Mark 4:26 *So is the KINGDOM OF GOD.*

Mark 4:30-*shal! we liken the KINGDOM OF GOD.*

Mark 9:1-*have seen the KINGDOM OF GOD.*

Mark 9:47-*to enter into the KINGDOM OF GOD.*

Mark 10:14-*for of such is the KINGDOM OF GOD.*

Mark 10:15-*shall not receive the KINGDOM OF GOD.*

Mark 10:23-*enter into the KINGDOM OF GOD.*

Mark 10:24-*to enter into the KINGDOM OF GOD.*

Mark 10:25-*to enter into the KINGDOM OF GOD.*

Mark 12:34-*not far from the KINGDOM OF GOD.*

Mark 14:25-*drink it new in the KINGDOM OF GOD.*

Mark 15:43-*also waited for the KINGDOM OF GOD.*

Luke 4:43-*I must preach the KINGDOM OF GOD.*

Luke 6:20-*for yours is the KINGDOM OF GOD.*

Luke 7:28-*he that is least in the KINGDOM OF GOD.*

Luke 8:1-*glad tidings of the KINGDOM OF GOD.*

Luke 8:10-*the mysteries of the KINGDOM OF GOD.*

Luke 9:2-*to preach the KINGDOM OF GOD.*

Luke 9:11-*spake unto them of the KINGDOM OF GOD.*

Luke 9:27-*till they see the KINGDOM OF GOD.*

Luke 9:60-*preach the KINGDOM OF GOD.*

Luke 9:62-*is fit for the KINGDOM OF GOD.*

Luke 10:9-*the KINGDOM OF GOD is dome nigh.*

Luke 10:11-*the KINGDOM OF GOD is come nigh.*

Luke 11:20-*the KINGDOM OF GOD is come upon you.*

Luke 12:31-*seek ye the KINGDOM OF GOD.*

Luke 13:18-what is the KINGDOM OF GOD like.
 Luke 13:20-shaH I liken the KINGDOM OF GOD.
 Luke 13:28-the prophets, in the KINGDOM OF GOD.
 Luke 13:29-shall sit down in the KINGDOM OF GOD.
 Luke 14:15-eat bread in the KINGDOM OF GOD.
 Luke 16:16-the KINGDOM OF GOD is preached.
 Luke 17:20-when the KINGDOM OF GOD should come.
 Luke 17:20-the KINGDOM OF GOD cometh not.
 Luke 17:21-the KINGDOM OF GOD is within you.
 Luke 18:16-of such is the KINGDOM OF GOD.
 Luke 18:17-shall not receive the KINGDOM OF GOD.
 Luke 18:24-enter into the KINGDOM OF GOD.
 Luke 18:25--enter into the KINGDOM OF GOD.
 Luke 18:29- for the KINGDOM OF GOD'S sake.
 Luke 19:11-tho.ught that the KINGDOM OF GOD.
 Luke 21:31-the KINGDOM OF GOD is nigh at hand.
 Luke 22:16- fulfilled in the KINGDOM OF GOD.
 Luke 22:18-until the KINGDOM OF GOD shall come.
 Luke 23:51-waited for the KINGDOM OF GOD.
 John 3:3-born again cannot see the KINGDOM OF GOD.
 John 3:5--enter into the KINGDOM OF GOD.
 Acts 1:3-pertaining to the KINGDOM OF GOD.
 Acts 8:12-concerning the KINGDOM OF GOD..
 Acts 14:22-enter into the KINGDOM OF GOD.
 Acts 19:8-concerning the KINGDOM OF GOD.
 Acts 20:25-gone preaching the KINGDOM OF GOD.
 Acts 28:23-testified the KINGDOM OF GOD.
 Acts 28:31-preaching the KINGDOM OF GOD.
 Rom. 14:17-For the KINGDOM OF GOD is not.
 1 Cor. 4:20-the KINGDOM OF GOD is no tin word.
 1 Cor. 6:9-shall not inherit the KINGDOM OF GOD.
 1 Cor. 6:10-shall inherit the KINGDOM OF GOD.
 1 Co.r. 15:50-cannot inherit the KINGDOM OF GOD.
 Gal. 5:21-shall not inherit the KINGDOM OF GOD.
 Eph. 5:5--the kingdom of Christ and of God.
 Col. 4:11-my fellow workers unto. the KINGDOM OF GOD.
 2 Thess.1:5--worthy of the KINGDOM OF GOD.
 Rev. 12:10-strength and the KINGDOM OF OUR GOD.

This concordance will make it possible for the student to examine every reference to the kingdom of God. The part of each verse given will make it convenient for him to find a certain verse without searching through all. He should note the different construction of Eph. 5:5 and Rev. 12:10.

In considering Luke 17:21 the student should remember that our Lord would not have said to self-righteous Pharisees who rejected Him that the kingdom of God was within them. They were His bitter enemies. The correct translation of this verse should be considered.

Romans 14:17, so often quoted in giving a definition of the kingdom of God, is not a definition at all, but is simply a statement of the bearing of the kingdom of God on the subject being considered there.

So with these facts before us we are ready to consider the meaning and the extent of the kingdom of God. What is it, and what does it include?

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THIS DO IN REMEMBRANCE

(Continued from Vol. II, No. 3)

Those who object to our teaching on this subject do not seem to understand our contention. We do **not** hold "that the Lord's Supper is Jewish" and therefore not for the Church. We do not hold "that signs are connected with the Lord's Supper, and inasmuch as signs have ceased the Lord's Supper has ceased." One correspondent insists that we teach that inasmuch "as the Lord's Supper was established the same night as the Passover was observed, it is not for Christians."

An examination of all our writings upon this subject will demonstrate that we have never used such puerile and ridiculous arguments. Men would like to infer that such is our teaching, as they can easily refute that which we do not teach.

Men have a service which they call "the Lord's Supper." Our contention is that it is not a service that is set forth in the Word of God. We hold that Matthew 26, Mark 14, Luke 22 and 1 Corinthians 11 speaks of the Passover and reveals the new significance which the Lord Jesus Christ gave to two elements in that ancient feast.

The religious world has ever sought to find scriptural names for things not revealed or taught in the Word of God. Thus for their services of "bread and wine" they have taken from 1 Cor. 11:20 the name "the Lord's Supper." This, however, does not refer to any service such as men conduct today. An examination of the context will give the true meaning. The portion opens with "I praise you not" in the 17th verse and ends with "I praise you not" in the 22nd verse.

In the days when these words were written there was a great gulf between rich and poor. Assemblies were few, and believers were obliged to travel great distances in order to meet together. Food had to be brought for the day's sustenance, and so the rich brought of their abundance and the poor of their poverty. The food was placed upon a common

table and all partook. The rich made no claims upon the food and the poor felt no hesitation in eating. They called it "a supper unto the Lord." (See Rotherham Version - 1 Cor. 11:20). But this happy gathering soon degenerated, and; the rich began to eat their own food, leaving the poor to eat theirs. This Paul rebukes.

He tells them that when they meet together it produces bad results rather than good results. There are divisions among them so that when they come together in one place it is not to eat a supper unto the Lord. For in eating each one was taking his own supper, and one was drunken and another hungry, He suggests that they abandon the practice, and do their eating in their homes. They should not put to shame those who have not.

If 1 Cor. 11:17-22 refers to that service which men call "the Lord's Supper," the following questions are in order. If they partook of a crumb of bread and a sip of wine, why should any expect not to be hungry, or how could any be drunken! Why does he advise them to eat at home? Why does he refer to "them that have not!"

On this subject, now, we feel that we have said enough. Many questions on the subject which will be in the minds of our readers have probably been left unanswered. What we have written is believed by us to be the truth upon the subject. Our speech has been plain to the point of being blunt. But we have spoken in love and have cared only that the truth should be established.

The End

WHEN EVIL BECOMES GOOD

God requires certain things of every believer in the Lord Jesus Christ. To fail in these things is sin. God requires us to love one another; to be kindly affectioned one to another in brotherly love. We are to work no ill to our neighbors, nor are we to judge one another. We are to put away lying, and every man is to speak truth with his neighbor. No corrupt communication is ever to proceed out of our mouth, evil speaking is to be put away, and we are enjoined to be kind and tenderhearted one to another. The servant of the Lord cannot strive, and he must be patient and gentle unto all.

These things the writer accepts as his duty, and they are the duty of every believer. If there should be any who believe that the precepts given are not the duty of every believer, let them stand up and be counted. We do not believe that any believer will dispute our contention as stated.

There is, however, a large group of believers who certainly accept all we have stated; yet it seems to be a moral principle among them that any evil they do to one with whom they disagree doctrinally is the highest form of good. They feel that they are required to obey all Christian requirements to one of like mind, but if a man sees things differently than they do, it puts him outside of the number of those to whom they are required to demonstrate the requirements of God's Word.

If a man is on the other side of the fence doctrinally, they feel they are not required to love him; they can lie about him, they repeat anything evil they hear concerning him without bothering to discover its truth or falsity. Inasmuch as they hold a man's teaching in contempt, they feel they must look upon him as one who is contemptible, and it seems never to bother their consciences to do it.

What we have written above has been prompted in some measure by the treatment we are receiving at the hands of some who cannot refute our teaching, and they have resorted to the common dodge of attacking the teacher. Chief among the statements made concerning us are; (1) that we do not believe in the Deity of Christ, (2) that we do not believe that the blood is of any value, (3) that we do not believe in missions, (4) that we do not believe in evangelism.

Even though seventeen years of our life has been devoted to exalting and upholding the absolute Deity of Jesus Christ; even though we have exalted the blood to the extent that we will not admit that any other has more faith in the blood of Christ or exalts it any more; even though our entire ministry has been one of evangelism and soul winning; nevertheless, these charges persist and are carried on by those who know they are not true, and who know that they are lies without any basis on which to rest them.

We are not complaining about the treatment we receive. Such things bother us very little. We write this article to expose that group who hold that evil becomes good when it is done to one who does not believe as they do. The Word says:

"He that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons." Col. 3:25.

Can you imagine a believer explaining to his Lord and saying; "O yes, Lord, I lied about him, I misrepresented him. I repeated evil things concerning him; but he was a Bullingerite, and I thought that made it all right."

NOTES ON 1 CORINTHIANS

7: 17. Under the Pentecostal administration a man was to walk as the Lord had called him. This was ordained by Paul in all assemblies. If he was called as a Jew, he was to walk as a Jew which believed. If he was called as a Gentile, he was to walk as a Gentile which believed. There was one walk for the saved Jew and another walk for the saved Gentile.

7:18. No breaking over was permitted. He who was called and saved as an uncircumcised man could not become as one saved from the circumcised. These commands made a strong distinction between the saved Jew and the saved Gentile, a distinction which God ordained should be maintained.

7:19. How two things which are diametrically opposed could both be the will of God is explained by recognizing the presence of two orders of believers in the Church of God, the Church of the Acts period. The Gentile who rejected circumcision for himself was in the will of God. The Jew who accepted circumcision for himself was also in the will of God. Paul was in the will of God when he refused to permit the circumcision of Titus. He was also in the will of God when he permitted the circumcision of Timothy.

7:20-24. Those who believed were to abide in the same calling wherein they were called. This is repeated twice. The divine unity which now exists in the Church which is His body was unknown in the Church of the Acts period.

7:25. They asked him concerning virgins. He has no commandment of the Lord, yet he gives his judgment as one who had obtained mercy of the Lord to be faithful. The reference here seems to be to the unmarried youth, rather than to the unmarried maiden.

7:26. Paul's judgment in the matter is startling indeed. It is good for a man to remain unmarried. If bound to a wife, he is not to seek to be loosed. If loosed from a wife, he is not to seek a wife. This advice, of course, was because of the "present distress." That, however, does not explain away the ideal set forth in verse one, or the advice in verse eight.

In order to understand all this we must recognize that Corinthians was written in that thirty-three year period the history of which is given in the book of Acts. One of the chief characteristics of that period was that during it the great tribulation, the second coming of Christ and the Kingdom were imminent. These had not been postponed. Witness the testimony of every writer during the period. 1 Cor. 7:29, Rom. 16:20, 1 Peter 4:7, James 5:8.

Just here we should go back and consider the instructions given by the Lord Jesus to those saints who were face to face with the great tribulation. They would have gone through it had it not been postponed.

Let us look at Matthew 24. They were told by the Lord that when they saw the abomination of desolation standing in the holy place, they were to flee into the mountains. That would be the sign of the commencement of a time of tribulation which can have no parallel in past or future history. In the midst of His solemn statements he mentions two groups who would experience the greatest sorrow. These are the nursing mothers and the expectant mothers. It is only natural that these would experience sore affliction. They would be forced to break up homes on a moments notice and flee into rough. and rugged mountains.

"And woe unto them that are with child, and to them that give suck in those days!" Matt. 24:19.

The threat of the great tribulation hung over the people of that day in the same manner that the threat of war hangs over many people today. It is reasonable to believe that these words of our Lord were known in Corinth. It is entirely possible that they may have had a copy of Matthew's gospel. And it is also reasonable that due consideration was given to the fact that the end of all things was at hand.

In view of the statement of Christ, every true man would take into consideration the protection of those women who were dear to him. If the greatest sorrow was to be upon the nursing and expectant mothers, then it seemed best not to marry and if married not to have children.

7:27. This has been considered by the Corinthians, and they have written to Paul about it. His advice is that it is good for a man not to touch a woman; for the unmarried and widows to remain in that state; for those unmarried not to seek a wife; for those who have wives to be as though they had none. This, however, is his advice and not command, as we discover in the next verse.

7:28. "But and if thou marry, thou hast not sinned; and if a virgin marry she has not sinned. Nevertheless such shall have trouble in the flesh: and I would spare you this." Marriage and family responsibility would only increase the hardships of the tribulation period. He would spare them all this.

7:29-31. He explains his reason for such radical advice. The time is short. They that had wives were to be as though they had none. If Paul's advice was followed, there would be no expectant or nursing mothers in the great tribulation.

7:32-35. Paul would have them to be without care in that awful period. If they were unmarried, they would need to consider nothing but the things of the Lord, how they could please Him. If a man could not buy food without taking the mark of the beast, then he could gladly starve and do it as a testimony. If, however, he was married and a beloved wife and children were looking to him for bread which he could not buy, there would be a strong temptation to take the mark that he might provide for his family. Paul spoke this for their own profit so that they might attend to the things of the Lord without distraction.

But the great tribulation was postponed when the salvation of God was sent to the Gentiles at Acts 28:28. After that time Paul's advice undergoes a radical change. **"I will therefore that the younger women marry, bear children, guide the house." 1 Tim. 5:14.**

1 Corinthians 7 is not advice for members of the Church which is His body. It will again be perfect advice for saints who come face to face with the great tribulation.

(Continued, Vol. II, No. 5)

THIS WAY TO TRUTH

(Continued from Vol. II, No. 3)

Two Orders of Believers

If any should fail to comprehend the decrees of the conference held in Jerusalem, as recorded in Acts 15, we have the words of James which interprets the action of the Jerusalem council.

When Paul arrived in Jerusalem he declared particularly what things *God* had wrought among the Gentiles by his ministry. When the apostles and elders heard this 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 alter the customs." Acts 21:20-21.

It was probably such false accusations as these that had caused Paul to say that he must keep the feast of Pentecost. His two-fold ministry was being misunderstood. His enemies charged him with teaching to Jews that which he taught only to Gentiles. There was no such misunderstanding among the apostles and elders, and they seem anxious to help Paul and thus put an end to all harmful talk. They suggest, a course of action.

"Do therefore this that we say to thee: We have four men which have a vow on them; Them take and purify thyself with them, and be at charges with them, that they may shave their heads: and, all may know that those things, whereof they were informed concerning thee are nothing; but that thou thyself also walkest orderly, and keepest the law." Acts 21:23-24.

In other words, they are asking Paul to prove to all men that which James and the elders know already; to prove that he does not teach the Jews to forsake Moses; to prove that he does not teach them not to circumcise their children; to prove that he does not teach them not to walk after the customs; to prove that he himself walks orderly and keeps the law. James, however, emphatically stated:

"As touching the GENTILES WHICH BELIEVE, we have written and concluded that they observe no such thing." Acts 21:25.

After this statement, which gave clear recognition to Gentile position, Paul took the four men and did according to the suggestion of James and the elders. And it is to be remembered that Paul cannot be charged with unfaithfulness; for this is the man that kept the faith, that fought a good fight. His actions were in complete and perfect harmony with the truth that God gave to govern the Pentecostal Administration.

Acts 21:18-26 is an exceedingly important signpost. It sets forth the two orders of believers of the acts period. It points the way to much truth. To ignore its plain statements, to explain it away by accusing Paul of unfaithfulness is to set out on a path that can lead only to error.

Saying None Other Things

One of the most important signposts in the book of Acts is found in Acts 26. Here we have the record of Paul's defense before Agrippa. If we look into Paul's past, we discover that at the time he made this defense he had ministered to Jew and Gentile for more than twenty years, and had written six epistles, namely 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians and Romans. Paul, in his defense, reviews his ministry.

"Whereupon. O king Agrippa, I was not disobedient unto the heavenly vision: But shewed 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 THOSE WHICH THE PROPHETS AND MOSES DID SAY SHOULD COME." Acts 26:19-22.

Many and devious have been the attempts to explain away these words. We take them in their simple and plain sense, and contend that the first six epistles written by the Apostle Paul in that period covered by the book of Acts do not contain one word beyond that "which the prophets and Moses did say should come." We do not believe that these epistles contain the revelation of the Mystery that was HID IN GOD. We readily admit that these early epistles do contain the revelation of certain mysteries which were hidden in the writings of Moses and the prophets.

Now we pass on, taking a hurried glance at a number of signposts, which to some present only confusing difficulties, but to us they point out a path that leads to the truth.

In Romans 3:1-2 we learn that in the Acts period the believing Jew had the advantage and that circumcision for him was profitable.

In Romans 9:4-5 we learn that the adoption, the glory, the covenants, the law, the service of God, the promises, the fathers, the Christ - - - all belonged to Israel.

In Romans 11 we learn of the position of a believing Gentile in the Acts period. He was grafted into the good olive tree. Woe be to the student who ignores this divine testimony.

In Romans 15:27 we learn that the Gentiles were partakers of Israel's' spiritual things and thus became their debtors.

In I Cor. 15:52 we learn that the hope of the church of the Acts period was to be realized at the last trump.

In Galatians 3 we learn that the Gentiles of the Acts period were blessed with faithful Abraham, that they were Abraham's children and that they were heirs according to the promise.

In Ephesians 1:3 we read of a calling which is not blessed in Abrahamic spheres of blessing, but is blessed with all spiritual blessings above the heavens. They are not partakers of Israel's spiritual things and are not blessed according to the promises God made to Abraham.

In Philippians 3:11 we learn of a better resurrection. Yes, better than the one that takes place at the last trump.

In Colossians 1:25-26 we learn that it was the truth of the Mystery that completed the Word of God.

We could go on, but our purpose in this article is now complete. That which men call difficult, that which to them is just a multitude of confusing problems, has become to us signposts to point us to the path that leads to truth.

The End

ANSWERS TO CORRESPONDENTS

S. D. A.-CALIFORNIA. Even if it were true that the Church which is His body is under the New Covenant, and even if it were true that the Church began at Pentecost or at Acts 13, the event recorded in Matt. 26, Mark 14, Luke 22 and 1 Cor. 11 is still the Passover with a new significance given to two elements in that service. There is no such thing in the Word of God as that service which you call "the Lord's Supper." Your minister plays the part of Jesus Christ, your deacons act the part of the disciples; they are given some bread and wine which they pass on to you. You think you are doing what the Lord intended when He said "THIS DO." But you are not. Go to God's Word. Search it to get the truth on this subject, instead of forcing it to support what you practice.

B. W. D.-ILLINOIS. I admit that my teaching must be a frightful shock to many professing Christians. Their hope of heaven rests in the fact that they have been dipped in water, and partake regularly of bread and wine as a religious observance. To have it pointed out from God's Word that these have no place in the present administration of the Secret, is to remove the things in which they trust. When we touch these we touch their religion. Even the modernist, who denies and rejects every true essential of God's Word, does not dare to touch these religious observances, in which so many are hoping hopelessly.

G. P. O.-MICHIGAN. The word "body" is a figurative term and is used in Scripture as a figure of many things. In Luke 17:37 it is used as a figure of Israel. The reference is to Israel in the end of the age. "Where the body is, there the vultures will be gathered." As vultures gather to consume a dead body, even so will the ungodly nations gather together for the purpose of destroying Israel. A man joined to a harlot is described as "one body" in 1 Cor. 6:16. The partakers of one bread are described as "one body" in 1 Cor. 10:17. The church of the Acts period is called "one body" in 1 Cor. 12:13. The Corinthian assembly is called a body in 1 Cor. 12:27. The present out-calling is called a body in Eph. 1:22-23.

A. L. K.-NEW YORK. It is utterly ridiculous to insist that since "the Jews require a sign" that God will give them signs even in this dispensation. Have you considered Matt. 12:39. The word for require in 1 Cor. 1:22 is **AITEO**. This is translated **ask**-48 times, **beg**-2 times, **call for**-1 time, **crave**-1 time, **desire**-17 times, **require**-2 times. It does not mean require, except in the sense of asking.

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