

# THE WORD OF TRUTH

OTIS Q. SELLERS, Editor MARCH, 1938

VOL. II, NO. 8

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## *CORRECTLY HANDLING THE WORD*

An official of Moody Bible Institute has been insisting recently in his public addresses that **2 Timothy 2:15** is incorrectly translated, and that the words "**rightly dividing the Word of, Truth**" should be "**correctly handling the Word of Truth**." He has the right to his opinion, and we will respect it even though we believe he is wrong, definitely wrong. It must be quite a shock to the Institute family to discover that the motto of the school does not set forth the truth of God, and that this incorrect translation is leading men to attempt to "rightly divide." Believing that "rightly dividing" is the correct translation, we will give great diligence to do this in a way that will bring God's approval. Also in this case we will be very broad and give the same diligence to "correctly handle" the Word of Truth. Even if 2 Tim. 2:15 was not in the Scriptures we would still attempt to "rightly divide," for the fruitful study of the Scriptures demand that it be divided. And we will also strive to "correctly handle" it for it will not yield its truth unless handled correctly. We do not stake our all on one verse, so, be it "rightly divide" or "handle correctly," we aim to do both. And above all we desire to never be guilty of handling the Word in such a way as to make it teach what we desire it to teach. An excellent example of incorrect handling of the Word of God is seen in an article published recently in a church bulletin called "The Baptist Temple News." In this article the Word is handled in such a way that it is forced to teach what the writer desires. We reprint the article in full.

## WHAT THE BIBLE TEACHES ABOUT BAPTISM

**Matt. 3:13-17. Jesus Christ was baptized in the river Jordan.**

**Matt. 28:19. We are commanded by our Lord to follow Him in baptism.**

**John 3:23. The ordinance of baptism requires much water.**

**Acts 8:26-39. Man must confess Christ as Savior before he is baptized.**

**Acts 9:18-19. Paul was baptized in the waters of Damascus.**

**Acts 16:30-34. The jailor was baptized after he was converted.**

**Rom. 6:3-5. Baptism is a burial into Christ's death.**

**Eph. 4:4-5. There is only one form of baptism.**

**Col. 2:11-12. Baptism sets forth our inward death to the old life, and the resurrection of the new life.**

**1 Peter 3:21-22. Baptism gives to the Christian a good conscience toward God.**

**John 14:15. "If ye love me, keep my Commandments."**

It is evident that this article was worked out to make the Bible teach just what a Baptist would desire it to teach. The method is a *common* one used by all who *go* to the Bible *to* find support for their views, rather than to find the truth. Certain verses are used and the eyes are closed *to* all that would teach otherwise.

All that is seen in the third chapter of Matthew is that Jesus was baptized in Jordan. The eleventh verse is *not* included in the reference. The fact that John baptized with water unto repentance is passed over.

The Bible certainly teaches this about baptism, but the writer ignores it. It does *not* fit into his views and it clashes with the Baptist teaching. In mentioning that Jesus was baptized in Jordan the writer does *not* balance this with the facts that He was circumcised and kept the Passover.

Many false doctrines are supported by simply making a statement and giving a Scripture location. This convinces the superficial as the average Christian is too lazy to look up the passage, let alone examine it in the light of its context. Let the reader look up Matt. 28:19, and see if our Lord commands us *to* follow Him in baptism.

Passing over Mark 1:4, Mark 16:16, Luke 7:29-30 and John 1:31-- which certainly should be included in what the Bible teaches about baptism, *no* matter how embarrassing Mark 16:16 may be to a Baptist the writer takes us to. John 3:23 which is just the verse he needs to support his Baptist views. If the writer of the article had been a Campbellite he would have emphasized Mark 16:16.

Passing by Acts 2:38, a verse that delights the heart of a Campbellite but makes no appeal to a Baptist, we are taken to. Acts 8:26-39, where one teaching is extracted and all else is ignored.

It is probably true that Paul was baptized in the waters of Damascus. A Presbyterian would probably object to extracting such deductions from Acts 9:18-19. A Baptist could see Paul going to the river, while the Presbyterian would see them bringing a small vessel of water to him. How blessed it is *not* to be required *to* see anything there save the fact that Paul was baptized. And we can also acknowledge, without embarrassment, that this same Paul shaved his head, took a Nazarite *vow*, spoke in *tongues* and offered a sacrifice.

Passing by Acts 22:16, which is certainly part of the Scripture teaching about baptism, we are taken to Romans 6 and Colossians 2, where the writer ravages these verses of their glorious message to get support for his theories of baptism. How tragic it is for a believer to close his eyes to our baptism into the death of Christ and then see nothing but water baptism in passages which make *no* reference to it.

It is evident that the writer came face to face with the truth for the present dispensation when he read Eph. 4:4-5. But there "ONE BAPTISM" is enlarged by him to read "one form of baptism," which is just about as deliberate an example of adding to the Word as we have ever witnessed.

The writer closes with, "If ye *love* me, keep my commandments." But this gives us *no* right to make a selection of the commandments we would keep. We would ask are these His commandments?

Give to him that asketh thee, and from him that would borrow of thee, turn not thou away." Matt. 5:42.

"Sell that ye have and give alms. Luke 12:33.

"It is not right for us to ignore the commands of Christ which do not fit in with our denominational views. It is wrong for us to select as examples those things which He did that we desire to copy. A better method would be rightly to divide the Word of Truth.

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## ***FOUR FUTURE RESURRECTIONS***

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

The resurrection that takes place at the **end** of the millennial kingdom has been dealt with in earlier articles in this series. The subjects of this resurrection are "the rest of the dead", that is, those not raised in previous resurrections. The time of this resurrection is fixed with absolute certainty as being when the 1,000 years are finished. Those raised in this resurrection are raised to have their day in court, to be judged according to their works. The Scriptures quoted were Rev. 20:1-4, Rev. 20:12-15.

Clearly distinguished from this resurrection, especially by the time element and the blessings of those raised, is that resurrection that takes place at the **beginning** of the 1000 year period. This is called "the first resurrection" and the time is fixed with such exactness that only the most deliberate wresting can shift it to make it fit the needs of man's theology. It is said to be "at (or in) the last day" This refers to the last day of the present evil age, the day before the age of righteousness begins. This resurrection is unto participation in the blessings of the earthly kingdom. It is the hope of the Old Testament saints. The Scriptures quoted were Rev. 20:6, John 6:39-40, John 11:23-24, Ezek. 37:11-14, Dan. 12:2, Luke 14:14, John 5:28-29.

The resurrection that takes place on the last day of the present evil age was the hope of Abraham's seed. In that calling, however, there were always two hopes. The first was the hope of an earthly country; the second was the hope of a better country that is a heavenly country. This higher hope is not revealed in the pages of the Old Testament, yet it was made known in Old Testament times to certain individuals by revelation. It is recorded for the learning of all in the book of Hebrews.

**"By faith Abraham, when he was called to go out INTO A PLACE which he should after RECEIVE FOR AN INHERITANCE, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tents with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God" Heb. 11:8-10.**

The faith of Abraham, Isaac, Jacob and Sarah is reviewed, and then the faithful record tells us: **"These all died in faith NOT HAVING RECEIVED the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb, 11:13.**

God promised them an earthly country, but God Himself tells us that He has not yet fulfilled this promise to them.

It is evident that among those to whom the land was promised was a group who turned away from it because of a higher and better hope that was set before them.

**"For they that say such things declare plainly that they seek a country. And truly if they had been mindful of that country from which they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He hath prepared for them a city." Heb. 11:14-16.**

Abraham's confession that he was a pilgrim and a foreigner on the earth made it plain that he was seeking elsewhere a country of his own. They that say such things declare plainly that they seek a country. If he had desired the earthly country and set his heart upon it he could, in resurrection, return to it. Heb. 11:15 could not refer to Ur of the Chaldees for from that Abraham had been severed forever. Abraham was eager for a better land, that is, a heavenly land.

Then we are given a list of the Old Testament faithful from Abraham to Samuel, and in the record of their mighty deeds of faith we come upon a startling record that is highly illuminating.

**"Women received their dead raised to life again: and others were tortured, not accepting deliverance that they might obtain A BETTER RESURRECTION." Hebrews 11:35.**

Before considering this better resurrection let us go on to the close of the chapter where we discover that even though these faithful saints obtained a good report through faith they did not receive the promise. The reason they did not and will not receive the land and life in the land is clearly revealed.

**"For God had provided for them and us something better, so that apart from us they were not to attain full blessedness." Heb. 11:40. Weymouth Version.**

Hebrews 3:1 reveals that the writer of this book was speaking to those believers who were partakers of the heavenly calling.

Let us now consider the "better resurrection" of Heb. 11:35. This verse speaks of faithful saints, not of sinners. These already possessed that good resurrection that would give them a place on the millennial earth with all its blessings. They were being tortured because they were saints. They refused the course that would bring deliverance from their tortures and they did this that they might obtain a better resurrection.

It seems needless to say that this cannot refer to the resurrection at the close of the millennium. Neither can it refer to that good resurrection that takes place at the beginning of the 1,000 years, for these saints already possessed the hope of that resurrection. This is a better resurrection than the one that gives a place in the earth, for this resurrection places its subjects in the heavens.

What the Old Testament saint possessed by birth and life (circumcision and law-keeping), was not full blessedness or perfection. Perfection or full blessedness came from exercising faith and brought something higher and better than blessings in the land. One special blessing that it brought was a better resurrection.

The exact time of this better resurrection is fixed in the scriptures. This time element clearly distinguishes it from the resurrection that takes place at the last day. In **1 Cor. 15:51-52** we read:

**"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, AT THE LAST TRUMP: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."**

An examination of the book of Revelation will show forth God's dealings in judgment under seven seals, seven trumpets and seven vials or bowls. Rev. 11:15-19 records some of the events which take place at the seventh and last trumpet, but does not reveal all that happens at that time. Some events that happen then are revealed to Paul in 1 Cor. 15:52-53.

John reveals that at the last trumpet the kingdoms of this world become the kingdoms of our Lord, and of His Christ. The seals and trumpets set forth tribulation and chastisement, while the bowls set forth wrath and indignation. So we discover that at the last trumpet the time of God's wrath has come, also the time of the dead that they should be judged. Resurrection is certainly implied here, for if these dead are judged and rewarded they will still need to be raised. John reveals nothing concerning all being changed or mortality putting on immortality. This is revealed only by Paul.

Therefore, the times alone can reveal clearly the three resurrections set forth so far- (1) the last trump, (2) the last day, (3) after the one thousand years. Premillennialists, as a whole with few exceptions, have ignored the truth expressed in the words "better resurrection," also they have taken the resurrection which God says will occur at "the last trump" and to make it fit in with their views have moved it to a point before any trump is blown. They say the event described in I Cor. 15:52 may happen at any moment, but God says it will happen at the last trump. The majority of premillennialists hold that

I Corinthians 15:52 and I Thessalonians 4 (the same event) set forth the hope of the Church which is His body. If this be true then the Church must pass through the great tribulation and wait for the: last trump. Some do teach that the Church will go through the great tribulation. And if I Thess. 4 and I Cor. 15 present the hope of the Church which is His body then these teachers are correct, for I Thessalonians 4 describes an event that takes place at the close of the great tribulation. The Editor does not believe that the Church which is His body will ever see the first day of the great tribulation. Our hope is a prior hope.

The time element of I Cor. 15:52-53, "the last trump", has proven so embarrassing that many attempts have been made to explain it away. The first objection raised is that this is "the trump of God" while in Revelation they are trumpets of angels.

It is true that this trumpet is called "the trump of God," and it is also true that "the trump of God" of 1 Thess. 4:16 and "the last trump" of I Cor. 15:52 are identical. But it is also true that the seven trumpets are NOT called the trumpets of angels and we should not hang this designation upon them in order to set them apart from "the trump of God," In **Revelation 8:2** we read:

**And I saw the seven angels which stood before God; and to them were given seven trumpets."**

On this verse the Scofield Bible has a brief marginal note saying:

"These are trumpets of angels; contrast the trump of God." These angels (or messengers) stood before God and they were given seven trumpets. These angels may be identical with the ones who have the seven bowls, and whether they are or are not is not now important. But it will help to note that after the bowls are given to the angels they are still "the bowls of the wrath of God. " Rev. 16: 1. How can the fact that God gives the seven trumpets to seven angels change them from God's trumpets to angel's trumpets? It does not so happen with other things God gives. He gave His Word to man, but it is still His Word. He gave His Son to the world, but He is still God's son. He gave the bowls to angels, but they remain still the bowls of God's wrath. And He gave His seven trumpets to seven angels, but they are still the trumpets of God. And these angels blow God's trumpets and not their own. We do not read anything like "the first angel" sounded his trumpet, for these are never called angel's trumpets. The argument, therefore, which insists that these are angels trumpets therefore not "the trump of God" is not convincing.

Certain teachers in their desperation to explain the last trump have hit upon an explanation which explains it away. It is said that the reference here is to a Roman military custom. That at the first blast of the trumpet the Roman soldier fell in line, at the second blast he came to attention and at the third blast he marched away. They hold that even so it will be at the coming of the Lord. Thus the last trumpet is made to mean the last blast of a trumpet. The folly of such an explanation can be easily demonstrated.

Let us suppose that a man has been shipwrecked on a desert island with no books except a Bible. The reader will argue that he has all that he needs to make him "fully furnished." Yet if the theory expounded above is true he could never understand the

meaning of "the last trump" until some friendly wave washed in a book dealing with Roman military customs. Then with his Bible in one hand and a copy of "Roman Military Customs" in the other hand he would have the light needed to understand the Word of God. Of course, before that time he would be very apt to link the last trump of I Corinthians with the seventh trumpet of Revelation, for that is exactly what a man guided alone by the Word would do.

This ridiculous illustration has been given to show the utter folly of explaining things in the Word by things foreign to the Word. In explaining customs we do not object, but I Cor. 15:52 is not dealing with oriental customs but with the truth of God.

In desperation some have raised the distinction between trumpet and trump. They infer that one is the instrument, and the other is a sound or blast from it. The fact is that **SALPIGGI** means trumpet. It appears in I Cor. 15:52 in the singular and in Rev. 8:2 in the plural. There is no excuse for confusing the matter by changing it to "trump." This argument rests upon a whim of the translators rather than upon the facts in the Word.

In our studies we have tried to faithfully consider every argument against the position that the last trump and the seventh trumpets are identical. Full consideration has been given to those arguments against this position which have been advanced by A. E. Knoch. Mr. Knoch is the Editor of "Unsearchable Riches" and the leader of a group called "Universal Reconciliationists." He holds that the Church began at Acts 13, that all of Paul's epistles were written to Gentiles, that the service described in I Cor. 11 (commonly called the Lord's Supper) is for the Church which is His body. He also holds strenuously that I Cor. 15 and I Thess. 4 reveals the hope of the Church. He faces the question raised by the time element of "the last trump" fearlessly and honestly, so his arguments are worthy of full consideration. He writes as follows:

"The Corinthians and the Thessalonians, to whom Paul wrote concerning the trump of God, were of the Uncircumcision. They could not possibly connect his words with the seventh trumpet, for the Unveiling was not written until long afterward, and by an Apostle who was not sent to them. Before Paul ever went to these places he was severed (Acts 13:2) for a special service, and the leaders among the Circumcision, recognized his ministry for the nations. When he came to Thessalonica he first went to the Jewish synagogue, but the Jews, with a few exceptions, would not have his message. Yet a vast multitude of the reverent Greeks believed (Acts 17:1-9). To these he wrote his first epistle. In it the small sprinkling of Jews is ignored, for only the Gentiles could turn back to God from idols.

"It is difficult to imagine a more unlikely time and place for a revelation concerning the seventh trumpet. Paul is the last one we should expect to reveal truth intended for the Jews." (Quoted from "The Unveiling" pages 328-329).

Mr. Knoch's arguments are, (1) the Corinthians and Thessalonians were believing Gentiles; (2) the Revelation was not written until long afterward; (3) only the Gentiles could turn back to God from idols; (4) Paul does not reveal truth for the Circumcision; (5) Corinthians is the most likely time and place for a revelation concerning the last trumpet.

As to the first proposition, I Cor. 10:1 is sufficient refutation. As to the second, no one knows when the Revelation was written, and it is not right to prove one thing by something else that cannot be proven. The third proposition is an old one and is based upon a misconception that no Jew was an idolator after the Babylonian captivity. It is a weak argument and cannot be proven by Scripture. Deut. 4:27-28 was being fulfilled at the time Acts was written. Acts 17:16-17 seems to furnish further proof of idolatry among the dispersed Jews, for it would indeed seem strange if Paul, after being stirred by the idolatry there, should turn and reason with those who did not practice it. As to the fourth proposition that Paul is the last one we could expect to reveal the truth for the Jews we point to 2 Peter 3:15 which proves that he did, no matter what our expectations in the matter may be. Concerning the last proposition we point to 2 Thess. 2, where a detailed revelation is given of events that will happen in the great tribulation.

When the simple sense makes good sense seek no other sense. This is a good rule, and this we will do in this case, and leave the time element set forth in I Cor. 15:52 to stand just as God gave it. Paul is evidently referring to something with which they are entirely familiar.

The resurrection which takes place at the last trump is hope of all Old Testament saints who by faith were made perfect. It was the hope of the saints of the Acts period. It is not the hope of the Church which is His body.

There is abundant testimony in Scripture to prove that the bodies of those raised on the last day and those raised at the last trumpet will not be the same. Those raised when the seventh trumpet sounds will have bodies suited for heavenly spheres. Those raised on the last day will have bodies suited for the enjoyment of an earthly existence.

This is the burden of the testimony in I Cor. 15.

**"But some will say, How are the dead raised up? and with what body do they come?" 1 Cor. 15:35.**

Paul answers this by using the sowing of grain as an example. They did not sow the plant that was to be, but they sowed bare grain. Then God gave that grain a body as He saw fit, and to each kind of seed a body of its own. He sets forth the fact that all flesh is not the same. There is human flesh, flesh of cattle, of birds and of fishes. Then he states:

**"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another." 1 Cor. 15:40.**

This is the fact that Paul sets forth. A fact he has illustrated by the sowing of grain.

Then he takes up another illustration. The sun has one glory, the moon another glory, the stars still another glory, and even the stars differ in glory. Then comes the positive statement.

"So also is the resurrection of the dead" 1 Cor. 15:42

In that resurrection that takes place at the last trump those raised have a certain glory. At that resurrection the mortal puts on immortality and can never die again, the corruptible puts on incorruption and can never be subject to corruption again. But is this true of that resurrection that takes place at the last day? If so there is no revelation concerning it.

It is hard for many believers to believe in a resurrection wherein those raised have bodies suited to an earthly existence, also bodies that are mortal and still subject to death. But have such ever heard of a man named Lazarus? He was dead (John 11:24); he was raised from the dead (John 12:1); he was raised with a body suited to life on this earth (John 12:2); he was subject to death, therefore he had a mortal body (John 12:10). Now we are not insisting that those raised at the last day will have the same resurrection glory that Lazarus had. We simply cite the case to prove that it is entirely reasonable to believe that a man can be raised from the dead with a mortal body suited for an earthly existence. There are celestial bodies and there are terrestrial bodies. So will it be also in the resurrection of the dead.

We have, therefore, a resurrection at the last trump. This is for those of the: heavenly calling. They are raised with bodies suited for heavenly or celestial spheres. The saints who live until this time will pass through the great tribulation, but will not pass through the time of God's wrath or indignation. Then there is a resurrection at the last day of the present evil age. This resurrection is for those who will inherit the earth. These are raised with bodies suited to an earthly sphere. Finally there is a resurrection at the close of the 1,000 years. Little is revealed concerning this. There is no revelation of any resurrection after this.

Our subject is "Four Future Resurrections" None of the three set forth so far reveal the hope of the Church which is His body. We have yet to present a resurrection for those whose destiny is "far above all that is of the heavens"

**(Concluded in Vol. II, No. 9)**

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## ***A LETTER FROM A FRIEND***

For every letter containing adverse and unfair criticism, we receive at least one hundred containing sincere words of fellowship and appreciation. The following brief letter is characteristic of many we receive every week.

Dear Mr. Sellers:

Grace and peace be unto you. Your messages through means of THE WORD OF TRUTH continue to prove a source of great blessing and joy. There seems to be a persistent hostility among those with whom I fellowship against these precious unfoldings of truth. But as for me "my heart is fixed" I desire to still press on to a more perfect knowledge of God and His purposes in Christ Jesus our Lord. Enclosed find a small gift for the work with much prayer that you may be enabled by His grace to continue in this needed ministry.

Prayerfully,

Rc.

## *DEMONS AND SPIRITS*

The article which dealt with this subject in the February issue raised many questions and brought much correspondence. It is hoped that every reader noted the phrase "it may be" and the "can it be" of that article. The article was not dogmatic and no claim was made that we were presenting the final word on this subject. Several have sent in their findings and these were appreciated and have been carefully considered.

It appears that Matt. 4:24 makes a clear distinction between demon possession and insanity. Yet it is evident that in some cases of demon possession the mind was evilly affected (see Luke 8:35). Inasmuch as no one has the gift of "Discerning of spirits" today, no one has the right to say that any case of insanity is demon possession, no matter how strange and unexplainable the case may be.

Matt. 8:16 seems to prove that demons and spirits are the same, and Mark 5:1-16 also supports this view. Thus it may be that devils are unclean spirits and we may be wrong in looking upon them as two orders of beings. If Luke 4:33 is the Genitive of Apposition then it would read "a man which had a spirit, that is to say, an unclean devil."

Most Bible teachers hold that the work of demons in possessing human bodies "is greatly restrained during the present dispensation." The Editor goes a step farther and holds that the power of demons or spirits to possess the human body is completely restrained during this present dispensation. We believe that the reason for this is explained by the fact that the character of our warfare and the sphere of our warfare is entirely different from what it was in former dispensations. We can see more truth in Eph. 6:12 than we can put into words that others may receive it. The power of exorcism is not one of the weapons of our warfare. It was a very important weapon before Acts 28:28. Some in Israel possessed it (Matt 12:27), it was given to the disciples (Luke 9:1) and to the apostles (Mark 16:17). Our study of this will continue, and we will seek no information outside of the covers of God's book.

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## *NOTES ON 1 CORINTHIANS*

**9:24,25.** The reference here is probably to the Grecian games with which they would be quite familiar. All who entered the races ran in the races, yet only one received the prize. The one who reached the goal first did not always receive the prize. He could be disqualified. They are told to run in a manner that would bring them the prize. It is evident that in a race with few contestants that the last man to reach the goal might be the one who was awarded the prize. All others might be disqualified.

Those who entered these games exercised self control in all things. They did this to get a corruptible wreath. He urges the Corinthians to exercise this same severe restraint in order to obtain an incorruptible wreath.

**9:26-27.** The subject of this portion is not salvation, but service and rewards. Paul would not serve or run in any manner that would make the prize doubtful. Today all service and success is measured by human standards. Service is carried on and what men call success is gained at the expense of truth and conscience. Those who thus serve point the finger of scorn and contempt at those who serve according to the rules and therefore achieve no worldly success. They tell us that truth is unimportant and that service is all important. Thus they admit that their service is not according to the truth, yet they look with contempt upon all who do not serve like them.

Paul did not shadow box. He never claimed to be "fighting the devil." He did not inflict blows on the air, but hit hard and straight at his own body, kept it in subjection lest after having preached to others he himself should be disqualified or disapproved. This has no reference to Paul's salvation. The runner who was disqualified in the Grecian games simply failed to secure the prize. He was not sent to prison or sentenced to death.

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## ***ANSWERS TO CORRESPONDENTS***

**D. F. P.-Indiana.** When you make a definite statement concerning something that is supposed to be in the Scriptures you should give chapter and verse so that it can be tested by the Word of God. You say in your letter:

"God commanded the feast of the Passover to be kept for the specific and definite purpose of it being typical of the death of Jesus.

I do believe that the Passover was a type of the death of Christ, yet it was not commanded to be observed for that purpose. See Exodus 12:26-27, where we have the record of what God told the Israelites they were to teach their children. Deut. 16:3 confirms this. So I do not hesitate to say that God commanded the Passover to be kept for the specific and definite purpose of reminding them of the Lord's Passover in Egypt. It pointed backward and not forward for it was a memorial.

Then you have taken two facts and reasoned upon them, but you have reasoned apart from all the facts. It is true that that night in Egypt they could not go out of the door until morning. It is also true that on the night of the last Passover before the crucifixion that they went forth to the mount of Olives. From these two facts you reason that it could not have been the Passover observed in the upper room that night. And you reason this in spite of the words of Christ: "With desire I have desired to eat this the Passover with you before I suffer." Luke 22:15. In the Greek the definite article is before the word Passover. Your difficulty rests in the fact 'that you are confusing the original Passover with the memorial feasts celebrated each year. It was only at the original Passover that they ate of it with their loins girded, shoes on their feet and staffs in their hands. On that night alone the destroyer passed through Egypt and the first born was in danger. Therefore, on that night alone they were not permitted to leave the house, which act would have taken them from under the sprinkled blood and subjected them to the destroyer.

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## **THE EDITOR TO HIS FRIENDS**

\*\*\*\*We recommend that all our readers secure and read the new book by J. Eustace Mills on "New Testament Ministries."

\*\*\*\*We are effecting every possible economy and making every possible adjustment in order to meet with the present adverse economic situation, which has had a severe effect upon the magazine funds. But we are not in any way abandoning the ministry that the Lord has committed to our care. The magazine is still sent free to anyone anywhere upon request, and we are sending out sample copies every week in order to find interested readers.

\*\*\*\*\*From time to time we must check our mailing list and eliminate those who are no longer interested. We have been pleasantly surprised at the results of these tests. All readers should send us a postal card at least once each year as all such communications are recorded as an indication that you are interested.

\*\*\*\*\*.THE WORD OF TRUTH now has readers in twenty-four foreign countries: England, Scotland, New Zealand, Canada, Australia, Holland, Germany, France, Egypt, Philippines, British Guiana Straits Settlement, Chile, Brazil, Argentina, Arabia, Java, Belgian Congo, Ireland, Bulgaria, India, Guatemala, Mexico and Central America. To these countries three hundred eighty copies are sent every month. These are not samples, but represent personal requests from interested readers.

\*\*\*\*The leaflet on "Nebuchadnezzar's Dream" has created much interest among Bible students, especially among our readers in the British Empire. It will always be hard for the Britisher to accept a theory which separates England from the Empire, places it under the anti-christ and leaves such places as Canada out.

(digital archive note: we cannot find this leaflet in the files - - RDH/2004)

**End, Vol. II, No. 8**