

# THE WORD OF TRUTH

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### ***SAVED- A WORD STUDY***

Teaching the truth is not an easy task in view of the complete inability of most people to honestly consider, comprehend or absorb anything that is new to them. Most people seem to be wholly unable to consider any teaching if it contradicts in any way that which they already believe. Some find their blind credulity and ignorance to be so delightful that they resent anything that brings about exercise of heart and mind. Multitudes do not have sufficient knowledge of the Word to be able to contemplate any new or strange aspect of a subject without being persuaded by their feelings to jump at some hasty conclusion. Too many people get all their exercise from jumping at conclusions. They cannot wait to honestly consider and properly form a genuine conviction based upon diligent consideration of all that God has spoken. To them all teaching must be such that they can either swallow it whole or spit it out immediately. They prefer and search out those teachers who will give them what they can swallow whole. These things make the task of one who would truly teach the Word exceedingly difficult. Nevertheless, in spite of it all, the labor of uncovering, recovering and setting forth the truth must continue.

The message of the true teacher is always God centered. He is supremely confident that God is delighted if the truth is proclaimed. He need not consider whether men will receive or reject it. It matters not what treatment it receives at their hands. It may not build great churches, it may secure no converts, it may be definitely unpopular, but this does not concern the true teacher. His only concern is that it be the truth, therefore, it must be proclaimed. He knows that God is glorified by the truth. Men may not understand it, receive it or delight in it. Nevertheless he will not alter it to find

some teaching that they can understand or will delight in. The truth will always be as great as God. We must not try to make it as small as man.

The study in the previous issue under title of *Save, Saved and Salvation* resulted in many comments of various kinds. This is well pleasing. I grant some could not swallow it whole, and refused to try to masticate it. The majority rejoiced in the opportunity to learn. Here are some of the comments.

A Lieutenant in the U. S. Army says:

"Two years ago you suggested to me that the whole subject of salvation needed investigation. Shortly afterward I bought a copy of *Strong's Concordance* and made a complete list of all occurrences of the various forms of the verb 'to Save,' separating them according to the different words which they translated. I then started examining each text and the whole context carefully. I regret that this work is unfinished, but I have gone far enough that your article was no shock to me.

"This exciting glimpse of the truths to be discovered, which you have given readers of THE WORD OF TRUTH has got me continuing my study of salvation. I am sorry I let it lapse, and I don't want to let that happen again. We who sit down to a feast every time an issue of the magazine comes to us, are in danger of becoming spoon-fed babies, when we really should get busy and feed ourselves, The provocative type of article such as this one on salvation should help correct that tendency."

A private, first class, writes:

"I am working at night in the hospital here, and I have many hours to study. I seldom come to work without my Bible and the latest "Word of Truth." Your article on *Save, Saved and Salvation* started me on a search for truth that has brought many hidden things to light. I want to thank you for this excellent help in Bible study."

It is evident that the complete purpose of the article was accomplished in the lives of these two soldiers. It sent them to the Word of God. If in the end they do not find the truth, it will be because the truth is not in the Word. How glorious it is that these young men are not going to waste their time examining the empty cisterns of man. They have gone direct to the fountain of all truth.

The interest manifested among the readers of this magazine in the article that appeared in the previous issue, seems to indicate that this study should be pursued. The matter is one of importance, inasmuch as there must be a clear understanding of the meaning of the words *saved* and *salvation* as used in Scripture before we can ever make any genuine advance in the truth.

It is commonly held that everyone in this world belongs to one of two classes, the lost or the saved. It is also held that all men are either believers or unbelievers. Those who are believers are supposed to be saved, and those who are unbelievers are considered to be lost. This seems to greatly simplify matters, but our desire should be for exact and accurate truth - whether it is simple or complex. Furthermore, the things just stated prove to be simple only as long as we fail to think of them, consider them, or study out the matter further. For example, no one can say just what or how much one must believe in order to pass over that line of demarcation which is supposed to mark the believer from the unbeliever. Neither can anyone say just how old 'lone must be before they come under these classifications. And since belief is an active and positive thing, unbelief must be active



And though I cannot tell when this took place,  
Or when I first was clasped in His embrace,  
I only knew He found me - I am His.

In these studies the error I am trying to overcome is that of defining salvation as being some spiritual experience that works a miraculous transformation, and then reading that definition into every occurrence of the words *save*, *saved* or *salvation*.

It must be understood that the correct translation of the Greek word *sozo* is save. In the *King James Version* it is translated by various words such as *heal*, *make whole*, *preserve*, *do well* and *save*. The proper rendering of *soteria* is salvation. It is translated this way in the *King James Version* except in four occurrences.

There can be no possible objection to the words *save* and *salvation*. I have not intended to give the impression that these words should be eliminated and others substituted for them. *Save* means to deliver or preserve, and *salvation* means deliverance or preservation. What these words refer to must always be gained from the context since no meaning can be fixed upon them in advance. If we fasten some theological definition upon these words in advance, then read that meaning into every occurrence of these words, we will reap confusion and be guilty of reading our own ideas into the Word of God.

The proper way to study this is to examine the every occurrence of these words. A brief explanation of each passage will be given in order to direct the mind of the reader toward the context. Let us first consider the word *SOZO* in all occurrences.

**Matt. 1:21.** This passage is usually made to teach that His name was called Jesus because He was to save sinners from their sins. His people was the nation of Israel. Many years before these words were spoken, Israel's sins had caused them to be plunged into the Assyrian and Babylonian captivity. When Christ was born they suffered under the iron heel of Rome. He was given a certain name because of a definite work He would perform. He would deliver them from their sins. This deliverance has not yet been accomplished. It will be accomplished just as sure as His name is Jesus.

**Matt. 8:25.** The disciples had no thought of their sins or the forgiveness of sins in mind when they cried out, "Lord, save us." They were in danger. of drowning, and they desired to be delivered from that danger or to be preserved from such a fate.

**Matt. 9:21-22.** The word *sozo* appears three times in this passage. It should read: "**For she said within herself, If I may but touch His garment, I shall be saved. But Jesus turned Him about, and when He saw her, He said, Daughter, be of good comfort thy faith hath saved thee. And the woman was saved from that hour.**"

The context indicates that she had suffered from a hemorrhage for twelve years. She earnestly desired to be delivered from this affliction, and reasoned that if she but touched the hem of His garment, she would be delivered. The Lord told her that her faith had delivered her. She was delivered at that moment. The affliction of twelve years came to an end.

**Matt. 10:22.** This passage is a favorite proof text of those who teach that there is no hope beyond this life unless one endures to the end. The context speaks of the great tribulation. One of the characteristics of that time will be the innumerable ways and means that will be devised to cause the

faithful to abandon their faith in Christ. All saints will be sorely tested. The great tribulation is followed by a time of indignation or wrath. Those saints who endure to the end of the tribulation period will be delivered from the indignation that follows. The deliverance spoken of here does not have to do with sinners or sins. It delivers the saints from God's wrath.

**Matt. 14:30.** Peter believed he was drowning. He wanted to be delivered from that danger, to be preserved from such a fate.

**Matt. 16:25.** The word translated *life* here is the Greek word for soul. The disciples were advised not to try to preserve their souls, that is, not to shirk from suffering for the sake of His name.

**Matt. 18:11.** In Matthew 15:24 the Lord emphatically states that He was not sent except to the lost sheep of the house of Israel. Here He states that the Son of man came to save that which was lost. This passage, therefore, is limited to Israel. They needed to be delivered from their perishing condition. Sheep away from the shepherd and the fold would soon perish.

**Matt. 19:25.** The searching character of the judgment through which men must pass before they could enter into the kingdom of God, caused the disciples to feel that none would pass the test. They ask, "Who, then, can be preserved?" He supplied the answer.

**Matt. 24:13.** This is the same as Matthew 10:22. Since they were to endure to the end of the tribulation, they could not be delivered from it. None is delivered from that which they undergo or pass through. If they remained faithful in the tribulation, they would be delivered from the indignation which follows it.

**Matt. 24:22.** The great tribulation is of such character that except those days be shortened, no flesh would be preserved.

**Matt. 27:40, 42.** Truly, He had delivered others. He had delivered them from sin, sickness, blindness, demons and death. They taunt Him concerning this, and declare that while He had delivered others, He could not deliver himself.

**Matt. 27:49.** They thought He called for Elias, and they waited. to see if Elias would come and deliver Him.

**Mark 3:4.** In this passage the word *save* conveys the idea of preserve.

**Mark 5:23.** His little daughter was at the point of death. He believed that if the Lord Jesus laid His hands upon her she would be delivered from this danger. The word for healed here is *sozo*.

**Mark 5:28, 34.** The word *sozo* appears in both of these passages. It is translated *whole*. The parallel passage is Matthew 9 :21-22.

**Mark 6:56.** This should read, "as many as touched Him were saved." It means that they were delivered from the diseases that troubled them.

**Mark 8:35.** See Matt. 16:25.

**Mark 10:26.** See Matt. 19:25.

**Mark 10:52.** This should read, "thy faith has saved thee." He was delivered from his blindness.

**Mark 13:13.** See Matt. 10:22.

**Mark 13:20.** See Matt. 24:22.

**Mark 15:30, 31.** See Matt. 27:40-42.

**Mark 16:16.** The words that precede this passage give no indication of the meaning of the word *saved*. The meaning is found in the words that follow this occurrence of the word. It states, "he that believeth not shall be condemned." The word *condemned* is a judicial term, it has to do with a judgment seat, and it indicates to give judgment against. They have been warned of a judgment to come. They are to go forth and proclaim a message, which if men believed and followed this belief by baptism, they would be delivered from all danger of any sentence being pronounced against them in the day of judgment. It settled their cases, as it were, out of court. This passage does not speak so much of a present salvation as it does of a future deliverance. When the message of Romans is believed it provides a present salvation and the believer never even comes into judgment.

**Luke 6:9.** See Mark 3:4.

**Luke 7:50.** This is the first occurrence of the word *saved* wherein it means to be delivered from the condition of guilt which had been caused from sin. In reading the entire story the prominence of the word *forgiveness* will be noticed. It will be well for the student to consider whether this forgiveness and deliverance brought about some change with God or some change in the woman. Does not this signify a change on the part of God toward the woman? This change would cause the woman to love very deeply, and this love would soon work a change in her.

**Luke 8:12.** The Word of God will deliver from ignorance, error, sin, fear, superstition, and things too numerous to mention. Satan will snatch the Word from the hearts of those who know God, just as quickly as from those who do not know Him. The Word will deliver, and he wants no one to be delivered. This deliverance is not a once-for-all experience. It is a daily process. However, the Word must be permitted to do its work.

**Luke 8:36.** Here the word *sozo* is translated "healed." It should be translated *saved*, and it means that the man had been delivered from the devils who possessed him.

**Luke 8:48.** This should read, "thy faith hath saved thee."

**Luke 8:50.** "Made whole" here should read *saved*. This girl was in the state of death. She needed to be saved or delivered from this condition. Only resurrection can deliver or save one from the state of death.

**Luke 9:24.** See Matthew 16:25.

**Luke 9:56.** The exact opposite of destroying men's souls is to preserve their souls. This is what the word *save* means here.

**Luke 13:23.** They knew that He would gather out of His kingdom all things that offended, and that He would "thoroughly purge His floor." They desired to know if only a few would remain (be preserved) after this took place. Hence, the question, "Are there few that be saved,"

**Luke 17:19.** This should read, "thy faith hath saved thee." It is evident that this means the leper's faith had delivered him from his leprosy.

**Luke 17:33.** See Matt. 16:25.

**Luke 18:26.** See Matt. 19:25.

**Luke 18:42.** See Mark 10:52.

**Luke 19:10.** See Matt. 18:11.

**Luke 23:25, 37, 39.** See Matt. 27:40-49.

**John 3:17.** The Greek word *kosmos* does not mean the world, the globe, or the earth. It denotes the entirety of God's creation with its order as set forth in Genesis 1:1. The *kosmos* which God originally made was overflowed with water and perished (2 Peter 3:5-6). The *kosmos* that now exists will some day be destroyed by fire. It is God's purpose to bring in a new *kosmos* which will please Him as well as the original one. At the present time the whole creation (*kosmos*) groans and travails in pain. God did not send His Son to condemn the *kosmos*, but that through Him the *kosmos* might be delivered.

**John 5:34.** The context of this passage relates the word *saved* to the time of judgment. The Jews were hearing words which were of such power that they could be delivered from coming into judgment.

**John 10:9.** The preceding context of this passage relates it to His sheep. The freedom set forth in this verse shows that the word *saved* here refers to deliverance from the guilt and bondage into which their sins had brought them.

**John 11:12.** This is an interesting occurrence of *sozo*. It should read, "Lord, if he sleep, he will be saved." This disciples referred to deliverance from the sickness that had laid hold of Lazarus, also to his preservation from death.

**John 12:27.** An important occurrence, clearly establishing the truth that *save* is not a theological term, and that its meaning can be gained only from its setting.

**John 12:47.** He came to save the world, therefore, the world will be saved. This does not mean mankind. Man was no part of the world (*kosmos*) in its beginning. Man's deliverance is not part of the deliverance of the world.

**Acts 2:21.** The context of this verse speaks of "that great and notable day of the Lord." It is a time of divine wrath. See Joel 2:28-32. There is no "plan of salvation" in this passage for the present time.

**Acts 2:40.** Peter urges his hearers to deliver themselves from a generation which was rushing headlong into judgment.

**Acts 2:47.** The "three thousand" were added to the "one hundred and twenty." To these the Lord added daily those who were being saved.

**Acts 4:9.** This should read, "by what means he has been saved." The meaning is plain.

**Acts 4:12.** Two questions should be answered in regard to this verse. The first is what Peter meant by these words, and the second is what application we may make of them. What he meant is *interpretation*, the use we make of them is *application*. Peter was speaking to the Sanhedrin, the men who were seeking to rebuild and restore the nation of Israel. The most important stone, like the keystone of an arch, had been scorned by these builders. Peter warns these builders that deliverance will not be found in any other, since no other name had been given under heaven among men whereby they could be delivered. Eighteen centuries have proven the truth of this statement. When the leaders in Jerusalem rejected Christ they cast away all hope of being a free people again. Their future deliverance still depends solely upon that Name.

**Acts 11:14.** These words make it exceedingly plain that Cornelius and his house needed to be saved. There is nothing in this verse to indicate what they needed to be saved (or, delivered) from. Peter was to speak to them words which would result in their deliverance. What Cornelius needed to be delivered from, is a question which demands an answer if this verse is to be understood. The superficial would say, "From sin, of course," but this does not fit in with the written Word, even though it fits very well into most theology.

The Spirit of God tells us through Luke that Cornelius was a devout man (Acts 10:2). This means that he was devoted to God. His life was identified with God, and God was identified with his life. He was a God fearing man, and he did the very best works that a Gentile could do at that time, inasmuch as he gave many gifts to the people of Israel. He was a praying man, for he prayed to God continually. In fact, he was, in relationship to God, all that any Gentile could have been, for no Gentile from the time of Abraham's call to Cornelius was any closer to God than Cornelius was. He was not a wicked man, he was not irreverent, he was not selfish, he was not prayerless. He did not need to be delivered from any of these things. What, then, did he need to be saved from?

Some will say that he needed to be saved from a sinful nature, or from a lost condition. If this is so, then I would challenge them to show me a single Gentile who lived between the time of Abraham's call and Cornelius, a two-thousand-year period, who will ever be with God in the life to come. If all men need to be delivered from a condition into which they are supposed to be born, the great majority have never had any chance for salvation.

The sins of some men have caused them to be rejected by God, but this was not true of Cornelius. When Peter arrived at his house he emphatically stated that any man, no matter what his nationality, who feared God and worked righteousness was accepted by Him. Since Cornelius did these things, he was accepted by God. His prayers were not made without being heard, for they came up as a memorial before God. These scriptural facts eliminate many answers that could be given to the question concerning what Cornelius needed to be saved from.

We begin to find the answer when we recognize that Cornelius was in the same position as the Syrophenician woman whose case is recorded in Matthew 15. This woman was a Gentile, and she came to the Lord begging for mercy because her daughter was grievously tormented with a devil. He gave her no answer, not speaking so much as a word to her. She then turned to the disciples, who came to the Lord and begged Him to send her away. He told them that He was not sent but unto the

lost sheep of the house of Israel. When she appealed to Him again, He told her that it was not right to take the children's bread and give it unto dogs. In His use of these figures she discovered a ray of hope, claiming the dog's portion, the crumbs that fall from the table. This shows how completely she took the Lord at His word in regard to her state, position and condition. And even though she received the answer to her desire, the incident stands as a lesson in regard to the status of the Gentile. They were at a disadvantage, they had no portion in the Messiah until the children had been filled, they were shut out from the great blessings God was holding out to Israel, they could not qualify for any part of the marvelous boon He offered.

This was the position of Cornelius before Peter went to him. He had done all that any Gentile could possibly do, he had gone as far as any Gentile could possibly go. He had heard and he knew the message which God had sent to the children of Israel which proclaimed peace by Jesus Christ (Acts 10:36-37). But this proclamation was not to him, and the peace it offered was not for him. He could not qualify, for he was a Gentile. This was the children's bread, and until they had been filled it could not be offered to the dogs.

When the angel of the Lord came to Cornelius, he told him that Peter would tell him words whereby he and his whole house would be delivered from that state wherein they could not qualify for the great blessings that God was proclaiming. As Peter spoke these words, all who heard him were blessed with the same marvelous gift which up to this time had been available only to Jews. This was not a general deliverance which affected all Gentiles. See Acts 11:19. It concerned only Cornelius and his house.

**Acts 14:9.** This should read, "and perceiving that he had faith to be saved." It deals with his salvation from an impotent and crippled condition.

**Acts 15:1.** Just what these Judaizing teachers meant when they used the word *saved* is difficult to discover. They knew that the Gentile held an inferior position, and they may have referred to deliverance from it.

**Acts 15:11.** This occurrence has to do with deliverance from the guilt of sins, as verse 9 clearly indicates.

**Acts 16:30-31.** These verses were expounded in detail in the previous issue. A few additional thoughts may be of help in a more complete understanding.

We must never underestimate the importance of "believing on the Lord Jesus Christ." There is no attitude of ours that can be more important. However, in order to enforce this, we have no right to take a special and personal injunction, detach it from its context, and set it forth as a general and universal command. The words "and thy house" show the special nature of this command, and this is why they are either omitted, or else left unemphasized.

The first thing which terrified the Philippian jailor was the earthquake. When he saw the prison doors open, it added to his terror for he thought that the prisoners had fled. He drew his sword and would have killed himself, when a voice came forth from the darkness. This strange voice issued from one who perceived his thoughts and intentions. It told him to do himself no harm, since the prisoners had not fled. The jailor now realizes that he has become involved in something wherein the hand of God is manifest in judgment. He trembles from the fears that press upon every side. His predicament is frightful, and he cries out for deliverance. This is promised to him and his house if he

will believe on the Lord Jesus Christ. His next words must have been, "Who is the Lord Jesus Christ upon whom you ask me to believe?" This caused them to then speak to him the word of the Lord. Compare this with Acts 12.

**Acts 27:20, 31.** These two occurrences of the word *saved* are clear examples of the necessity of finding the meaning of this word from the context. No meaning can be given to it in advance of full consideration of all that has gone before and all that follows after it.

**Rom. 5:9.** There is a present truth expressed here in the words "now justified by His blood." A future truth is expressed in the words "we shall be saved (delivered) from wrath through Him."

**Rom. 5:10.** Here a past work is expressed in "we were reconciled to God by the death of His Son." A present work is set forth in the words "we shall be saved (delivered) by His life."

**Rom. 8:24.** This speaks of the great delivering power of a true hope. If in this life only we have hope, we are of all men most miserable. Hope in Christ delivers one from such a condition.

**Rom. 9-27.** The context of this occurrence shows that the word *saved* here means preserved.

**Rom. 10:9, 13.** If verse 9 presents a way of salvation from the guilt and penalty of sin, then verse 13 presents a different way. In the first verse we have presented the delivering power of an honest and open confession when it is linked with a true belief. It is a continual thing, and not some past act or experience. Deliverance is also found in calling upon the name of the Lord.

**Rom. 11:14.** Paul desired to deliver some of his brethren from ignorance and unbelief.

**Rom. 11:26.** This passage is often quoted by advocates of universal salvation as giving proof of their teachings. They make the words "all Israel" to mean every Israelite who ever existed, and they make "saved" to mean a glorious work of God convicting, forgiving, redeeming and justifying through the blood of Christ. Both of these definitions are erroneous. "All Israel" does not mean every Israelite, but Israel as a nation. Romans 9:6 tells us that "they are not all Israel, which are of Israel." In a time yet to come there will be myriads of Israelites upon the earth even as today. In that time all Israel is going to be delivered. This is in harmony with an Old Testament prophecy. The Rescuer will come out of Zion and turn away ungodliness from Jacob. This verse does not deal with individual salvation at all, but with national deliverance.

**1 Cor. 1:18.** In this verse the word *saved* is the opposite of *perish*. The distinction is between being destroyed and being preserved.

**1 Cor. 1:21.** It delighted God that by the foolishness of a proclamation to deliver those who believe.

**1 Cor. 3:15.** This can have nothing to do with deliverance from sins. It has to do with the man himself. He shall be delivered as it were through fire.

**1 Cor. 5:5.** If the spirit returns to God who gave it and never returns to man, that spirit is lost to man. If this happens the man is destroyed as he would lack that which makes a man a living soul. Paul desired that this man's spirit should be preserved to him in the day of judgment.

**1 Cor. 7-16.** This difficult passage becomes simple when we divest the word *save* of its theological meaning. The entire chapter deals with things related to the near approach of the great tribulation. In that day the faith of the husband may deliver the wife, or the faith of the wife may deliver the husband.

**1 Cor. 9:22.** All who heard Paul stood in need of deliverance, whether they were Jews or Gentiles. He was made all things that by all means he might deliver some.

**1 Cor. 10:33.** This verse has the same meaning as 1 Cor. 9:22.

**1 Cor. 15:2.** The message of Paul had effected a great deliverance for the Corinthians. Through failure to keep in mind Paul's message, some were slipping back into bondage.

**2 Cor. 2:15.** "Them that are saved" stand in contrast here to "them that perish." Some had been delivered from a state which ended in destruction.

**Eph. 2:5, 8.** In this majestic and greatly beloved portion we must be faithful to the context and honest with the Word of God. No plan of salvation is presented in this passage. It was not written to tell a sinner how he could become right with God. In it the saint can find how he was delivered, but since the process was all out God it is not a route that man can will to follow. In the opening verses of this chapter Paul sets forth their condition. They walked according to the course of this world, they were animated by the same spirit that operates in the sons of disobedience. Their manner of life came from the desires of the flesh, they fulfilled these desires, and were the children of wrath. They were Gentiles in the flesh, they were without Christ, they were aliens, they were without hope and without God. This was their deplorable state, and there was no way out of it, there was no way of deliverance. However, by the undeserved favor of God they were being delivered from it all. This grace was operating through a God-given faith. It was not of works, therefore, none could boast. This portion of the Word reveals what they were delivered from and what they were called to.

**1 Thess. 2:16.** The selfish Jews did not want the Gentiles to hear the word that would bring them deliverance from their inferior position.

**2 Thess. 2:10.** The love of the truth delivers us from the deception and unrighteousness of error.

**1 Tim. 1:15.** Christ Jesus came into the world to deliver sinners. This aspect of His advent was not revealed until it was made known *to* and through Paul. Of these sinners, Paul was the first. This does not mean that he was the greatest sinner who ever lived. That gospel of salvation which is a message for sinners was first given to Paul. He was the first to hear it, the first to believe it, the first to be delivered by it.

**1 Tim. 2:4.** This verse is a favorite with those who teach the doctrine called "universal reconciliation." It is one of their proof texts. However, with them, the verse has no context, and the word "saved" is made to mean a spiritual transformation and deliverance from the second death. There is nothing to justify such views in regard to this passage. It has a context which must not be ignored, and the deliverance spoken of here is vitally related to entering into the knowledge of the truth. The dispensational change that took place at Acts 28:28 was so radical, unexpected and far reaching that it resulted in much confusion among God's people. It could not have been otherwise. It was the will of God that all should find complete and perfect deliverance from this confusion and come to a knowledge of the truth. This is the interpretation. The present application is that God still

wills that man should be delivered from bondage, fear, traditions, pride and confusion and come to the knowledge of the truth. See 1 Tim. 4:16.

**1 Tim. 2:15.** This difficult passage becomes much more simple when we strip the word *saved* of its theological meaning and see that it means **delivered**.

**1 Tim. 4:16.** By close attention to his own life and to the teaching, by persisting in these teachings, Timothy would deliver himself and those who heard him. This links up with 1 Tim. 2:7 and each one sheds light on the other.

**2 Tim. 1:9.** The two divine steps which makes one a member of the Church which is His body are deliverance and calling. This "by grace" deliverance is that one set forth in the Roman epistle. It is the most far reaching of any deliverance God has ever provided.

**2 Tim. 4:18.** Here the word *sozo* is translated "preserve." This is what it means in this occurrence.

**Titus 3:5.** The word *saved* here has reference to deliverance from the condition described in verse 3. In verse 3 we find the condition, in verse 5 the deliverance, and in verse 7 the results.

**Heb. 5:7.** The Lord Jesus was delivered from death. He was not left in the state of death.

**Heb. 7:25.** The priesthood of Christ can never be violated by death, therefore, He is able to save (deliver) unto the uttermost those who come unto God by Him, since He is always alive to make intercession for them.

**Jas. 1:21.** This is one of the very few passages where the words *save* and *soul* are found together. The world makes a stronger appeal to man as a soul than to any other aspect of his being. The Word is able to deliver the soul from the bondage the world has imposed upon it.

**Jas. 2:14.** The context of this reference shows that it has to do with preservation in the day of judgment.

**Jas. 4:12.** As the word *save* stands in contrast here with the word *destroy*, it means to deliver and to preserve from condemnation.

**Jas. 5:15.** The prayer of faith shall deliver the one who is sick and preserve him from the state of death.

**Jas. 5:20.** Great problems have resulted in regard to this passage because of reading into it theological definitions of the words *convert* and *save*. The word *convert* means to turn back. Any man who turns back a sinner from error of his ways will deliver a soul from death. The "death" referred to here is the second death.

**1 Pet. 3:21.** The word *save* in the preceding verse is not *sozo*, it is *diasozo*. It means to bring through safely. In this verse "save" means preserve.

**1 Pet. 4:18.** The great tribulation is referred to in verse 12. Judgment is spoken of in verse 17. When the true meaning of "saved" is read into this verse, it becomes exceedingly simple. This

passage has no bearing upon a people who do not come into judgment and who will not pass through the great tribulation.

**Jude 1:5.** What else can *saved* mean here except delivered?

**Jude 8:23.** In the Greek this passage reads: "And to some who are doubting, be merciful; and others save (deliver), from the fire snatching them, hating even the garment that has been spotted by the flesh."

**Rev. 21:24.** Matthew 25 reveals that some nations will be preserved, while others will be destroyed.

This completes our examination of all occurrences of the Greek word *sozo*. The student can form his own conclusions. In a future study we will consider all occurrences of the Greek word for salvation. Meanwhile it will be well to remember that God's dealings with people are infinite in their variety, therefore, the experiences of no two persons can ever be the same. No two experiences in the Word of God are the same. Consider the Ethiopian in Acts 8, Paul in Acts 9, Cornelius in Acts 10, Sergius Paulus in Acts 13, Lydia in Acts 16, and the Philippian jailor in the same chapter. Each of these were delivered from the thing they needed to be delivered from. No greater mistake can be made than for us to expect that all shall have the same experience, or even, that the experience of any two can be alike. The stupid idea that the only way to be saved is to hear an evangelistic message, respond to an invitation and identify yourself with a church is not only a mistake, but it dishonors the ability of God to fit His great work to the actual life and state of the one with whom He deals.

Again I say, there is a glorious message revealed in the book of Romans. It is of such nature that it requires time, study and prayer to become familiar with it. None can believe it save those who know it. Those who do believe it, secure the righteousness of God as their very own, they are justified by His grace, their sins are remitted, they get peace with God, God becomes their Justifier, the Son becomes their Intercessor, the Spirit helps their infirmities, providing a perfect and complete security that can never be challenged.

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## ***THE KINGDOM EON*** (Continued from Vol. V, No.4)

We have yet to consider the occurrences of the Greek words *aion* and *aionios* in the book of Revelation. In every occurrence of the word *aion* in this book it is always the plural of the word and it is never found singly. In every instance it should read *the eons of the eons*. This is the scriptural name given to the two last eons of time, namely, the kingdom eon and the eon of the new heavens and earth. These are the two great eons referred to in Ephesians 2:7 as "the eons to come." These are the eons that bring to a completion all of God's purposes as revealed in the Word of God. They are the greatest of all the eons. The first will be characterized by the rule of Christ and the second by His reign. He both rules and reigns in the kingdom eon, but reigns without rule in the new heavens and the new earth.

Strictly speaking, *the eons of the eons* is the name of the entire period covered by the last two eons, however, since the name of a part can usually be called by the name of the whole, any part of the last two eons can be called *the eons of the eons*.

This seems to give great difficulty to some students, but the difficulty rests upon a misconception. They would not think of insisting that the last six months of this year cannot be called 1942, yet they cannot see how the final eon of the *eons of the eons* can be called by the name of the whole.

Another difficulty is created by mistaking the meaning of the word "for" which in every instance precedes this name. It is usually taken to signify *during* or *throughout*, but it is wrong to force this meaning upon it. It never signifies *during* or *throughout* when it is used in connection with the eons of the eons.

An illustration of the flexibility of the word *for* is seen in a recent incident. General George C. Marshall had made a trip to London, the purpose of which was a military secret. A reporter, speaking for his fellows said, "We would like to ask what you are in England for." General Marshall good naturedly avoided the question by answering, "For a week or two."

In all occurrences of the word *for* in connection with the eons of the eons it means with a view to, or in relationship to, by reason of, or on account of. This will be made plain as we examine the references.

**Rev. 1:6.** This passage ascribes glory and superiority to the Lord Jesus in relationship to the eons of the eons. It is true also that this will be during the eons of the eons, but that is not the truth emphasized here. The present evil eon is not the time of His glory and superiority. These things have no relationship to the present time. This is the time of His rejection. The coming eon is the time of His exaltation.

**Rev. 1:18.** Jesus Christ is alive in relationship to the eons of the eons. Just as God had a purpose in His death, He has also a purpose in His resurrection. This verse tells one great purpose. He lives to accomplish all that God has predicted concerning the kingdom and the new heaven and new earth.

**Rev. 4:9-10.** The living creature gives glory and honor, and the elders worship the one who sits upon the throne who is living in relationship to the eons of the eons.

**Rev. 5:13.** Universal adoration is given to the Lamb in relationship to the eons of the eons.

**Rev. 5:14.** The elders fall down and worship the One who is alive in relationship to the eons of the eons

**Rev. 7:12.** The angels, the elders and the living creatures ascribe blessing, glory, wisdom, thanksgiving, honor, power and might to God in relationship to the eons of the eons.

**Rev. 10:6.** The mighty angel swears by Him who is alive in relationship to the eons of the eons.

**Rev. 11:15.** The Lord Jesus reigns in relationship to the eons of the eons, that is, He reigns in connection with God's purposes for these two eons.

**Rev. 14:6.** This is the word *aionios*. The angel has the eonian gospel. It concerns judgment.

**Rev. 14:11.** This passage has to do with those who take the mark of the beast. They hope to find surcease from the terrors of the great tribulation by casting their lot with him. But they will find no rest either by night or by day. Instead of rest, they shall drink of the wine of the wrath of God and shall be tormented with fire and brimstone before the Lamb and His angels. This means that they are condemned to be cast into the lake of fire. Furthermore, the smoke of their torment rises up in relationship to the eons of the eons. They will never have a place in those two glorious periods of time.

**Rev. 15:7.** This is the same truth as set forth in previous verses.

**Rev. 19:3.** The judgment of the great whore is in relationship to the eons of the eons. No part of great Babylon can ever enter into those coming eons.

**Rev. 20:10.** Satan is bound during the kingdom eon. At the end of this he is loosed out of his prison for a short season and goes forth to deceive the nations. This exceedingly wise and subtle creature is able to deceive many. He gathers them together against the beloved city of Jerusalem, but fire comes down from God and consumes them. This is not their end. They are raised from the dead to undergo the most searching judgment in relationship to the eons of the eons. Some will enter into the new heavens and earth, others will not. This is the gist of my teaching on this passage. A full treatment will be presented in connection with the subject of *Future Punishment*.

**Rev. 22:5.** The Lord God reigns in relationship to the eons of the eons.

Our study is now complete. We have examined every occurrence of the words *aion* and *aionios*. It is the sincere prayer of the writer that these simple helps will enable every student to comprehend and enter into all that God has revealed in the use of these terms.

### CONCORDANCE TO EON

From the Book of REVELATION :

- 1:6 - glory and dominion for *ever* and *ever*
- 1:18 - behold, I am alive for *evermore*
- 4:9 - who liveth for *ever* and *ever*
- 4:10 - worship him that liveth for *ever* and *ever*
- 5: 13 - unto the Lamb for *ever* and *ever*
- 5:14 - worshipped him that liveth for *ever* and *ever*
- 7: 12 - be unto our God for *ever* and *ever*
- 10:6 - swore by him that liveth for *ever* and *ever*
- 11 : 15 - he shall reign for *ever* and *ever*
- 14:11- torment ascendeth up for *ever* and *ever*
- 15:7 - God, who liveth for *ever* and *ever*
- 19:3 - her smoke rose up for *ever* and *ever*
- 20:10 - tormented day and night for *ever* and *ever*
- 22:5 - they shall reign for *ever* and *ever*

**THE END.**

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## **STUDIES IN EPHESIANS**

(Continued from Vol. V, No.6)

### **Ephesians 3:13**

**Wherefore I desire that you faint not at my tribulations for you, which is your glory.** *King James Version.*

**Wherefore I entreat you not to be despondent at my sufferings on your behalf, which are your glory.** *Resultant Version.*

The life of the apostle Paul was one of constant suffering. He suffered because he believed on the Lord Jesus, and he suffered because he proclaimed Him to be the Christ. Less honest men of crafty nature could have held a nominal belief and given forth a more discreet proclamation. But Paul had renounced the hidden things of dishonesty and did not walk in craftiness. Some of his greatest sufferings came to him because God had given to him the work of ministering the good news to the Gentiles. If men had succeeded in their desires, all that is vital to his message would have been blotted out. His sufferings were in our behalf that we might have the privilege of hearing and knowing. They were for our glory. .

The greatest problem man ever tries to solve is that of the sufferings of the godly. Why should one who has the truth be made such a spectacle? Why should God permit the man who is right to undergo such suffering? Apart from divine revelation there is no satisfactory answer to these questions. Those who are not taught in the Word are apt to judge wrongly in such matters, and turn away from the suffering one to those who seem to be "blessed" with great success and prosperity. To them these things seem to indicate the favor of God. Paul desired that the Ephesian saints would not become despondent because of his suffering. They would rejoice in them when they understood their purpose. They were for their glory.

### **Ephesians 3:14-15**

**For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.** *King James Version.*

**For this cause I bow my knees unto the Father of our Lord Jesus Christ, after whom every family in the heavens and on the earth is named.** *Resultant Version.*

This petition had its beginning at the opening of the chapter. It was interrupted while Paul presented a summary of the great truths which motivated his intercession. The prayer centers in a revelation of God's love. It is the love that is behind the truth of the secret. He prays that they shall have spiritual power to realize that love.

### **Ephesians 3:16-19**

**That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth,**

**and length, and depths, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. *King James Version.***

**That He would give you power, in accord with His glorious riches, to be steadfast, through His spirit in the inner man, that Christ may dwell in your hearts through faith, that you having been rooted and grounded in love, may be strong enough to grasp firmly, together with all the saints, what is the breadth and length and depth and height, to know the love of Christ also which surpasses knowledge, that you may be filled with all the fullness of God. *Resultant Version.***

There are two prayers in Ephesians. The former prayer was to God for a wise and understanding spirit, for enlightenment and for knowledge. This is a prayer to the Father for power. In both of these prayers we have the words of an inspired apostle as he made intercession for the saints.

He prayed that God would give them power. This is not power for service, power for miracles, or power to do some great thing for God. It is power to realize and appreciate the transcendent revelation of God's grace and love which is set forth in this epistle.

He prays that they will have power to understand the truth. Since the truth of the Secret is beyond human understanding, divine power must be given if it is understood at all. When one confesses that he "does not understand these truths," let him recognize that it is the "spirit of understanding" that he lacks. This will throw all such upon God in utter dependency.

He prays that they will have power to respond to the truth. This is especially essential. If someone rushes into my room and tells me in French that my house is on fire, I will not understand. I may become agitated because of his agitation, or may be upset by his excitement, but will not know what he means or what I should do. If he speaks in English, I will understand and will know what I should do. However, it could be that because I am bound or paralyzed, I cannot respond. Let us recognize that even though we may understand a matter, we may fail to respond to it or be powerless to do so.

It is much easier to show men the truth than to get them to act upon it. I am able to name at least fifty men who profess to be ministers of the gospel who have seen and understood a good portion of these transcendent truths, but have *never* responded to them. They find themselves without power to do so. Here is a quotation from the letter of a **Baptist minister.**

**"I covet your prayers, that the Lord would give me both light and courage. These truths have become so gloriously important that I long for freedom to preach what I believe without hindrance. My present position is such that I must remain silent. You have been through the readjustment process which is necessary before one has liberty to proclaim his own convictions. You will be familiar with my problems. I am bound hand and foot. Pray for me."**

Numerous men find themselves in a similar situation. Their prayer must be that God will give them power to respond to the truth of the Secret.

Paul prays that the saints will have power to grasp the transcendent dimensions of the truth of the Secret. This is a steppingstone to grasping the character of the love of Christ. When we comprehend these truths, our hearts will go forth in adoration and worship. This is God's desire for us.

In connection with these two prayers I feel impelled to quote the excellent words of Dr. E. W. Bullinger.

It will thus be seen that the great subject of the first prayer is *Power* - - the surpassing power of God in carrying out His purpose in setting Christ to be the Head of the Body, and over all things for the Body. The great subject of the second prayer is *Love*: the love of Christ.

*We in Christ*, is the subject of the first prayer: while, in the second prayer, it is *Christ in us*, and the surpassing love of Christ dwelling in our hearts through faith

This is the subjective truth of the Mystery, apart from which the mere doctrinal knowledge of it as nothing.

This is the power of the great Secret; not when we hold it, but when it holds us. These prayers are not given to us to expound, but they are for us to *pray*; and to pray until we understand all that they mean in a blessed and happy experience.

They are the prayers of the Holy Spirit (through Paul) for us. He it is who here "maketh intercession for us," and these are His intercessions referred to and promised in Rom. 8:26, 27.

If we could live in the spirit of these prayers, and realize the wondrous standing which God has given us in Christ, and knew something of "the riches of His grace" (1:7) and "the riches of His glory" (1:18; 3:16) which are here displayed before our eyes and our hearts, our walk would be more worthy of it.

In chapter 4:1 we are exhorted to "walk worthy of the calling wherewith we are called." But how can we do so unless we know what that calling is? How can we take that calling as the measure land standard of our "walk" unless we know what it is? Surely, the more we know of that wondrous standing which God has given to the members of Christ's Body, in Him, of the power and love which placed us there, and of the grace which keeps us there, the more will our walk be worthy of it.

Instead of this, we see, on every hand, thousands of Christians who are wholly ignorant of their standing in Christ (through not having studied the Epistle to the Ephesians). They look at their walk; and, seeing that it is not what it ought to be, and not what they would have it to be, they set themselves to work to mend it, and improve it; and by every kind of artifice - from Romish methods like those of Thomas a Kempis to Protestant methods like those of recent times imported from America - - - they seek to acquire a standing in the flesh.

They are so "foolish" that, having begun in spirit, they now seek to be made perfect by the flesh (Gal. 3:3). The new Gospel of "surrender" has been substituted for the Gospel of the grace of God. The sinner is told to "surrender." The saint is taught to "surrender." And they are to "let God" do this, and "allow God" to do that (as though He had no "purpose" at all) until God Himself is practically shut out and self is (unconsciously) deified! So opposite are man's thoughts and ways to God's, that God's way of salvation and sanctification is turned upside down through ignorance of that which He has specially written and given for our instruction.

Into no other profession would anyone be allowed to enter, as people enter on the profession of Christianity. Every other profession has its text books for study: and no one is allowed to enter it until an examination can be passed in those text books. No one can enter the army, or the law, or the

medical profession - no one can be a "professor" in any art or science - until he is proficient in the knowledge of all that pertains to it. No one can obtain the humblest situation in life without being asked for some evidence as to his knowledge of or proficiency for such a position.

But the Christian profession is treated very differently. Anyone is supposed to be qualified to be a "professor" of Christianity, whether he knows little or nothing. Whether the conversion be wrought by God, or whether, by a man, a person is said to be "converted to God," the result is much the same; man's books are studied, and God's Book is neglected. The Epistles, which are given as the Christian's Text Books, are not used as such. If read at all, they are treated as consisting of so many "portions" to be read through in so many days, or as so many texts to be printed on a card to be hung upon a wall or sent through the post. And, even if studied, they are not studied contextually; but treated apart from their scope and context; and scrappy collections are made of the four "buts," or the five "therefores," or the six "whys"; and, by a system of text-garbling, the design and object and scope of the various books of the Bible are altogether lost, while the reader is deceived into thinking that he is a Bible student. .

No other book is treated in this way. No other book *could* be understood or learned if studied in such a way.

No wonder that such ignorance of God and of His Word prevails. No wonder that such a low standard of walk is manifest. The means which God has provided in order to impart knowledge of such truth, in order to secure true holiness, are set aside; while man's books and man's methods are resorted to - but in vain.

In these prayers the great burden is that we may know "what is the hope of His calling;" wherewith He has called us. But Christians want to know their calling.

And what are "the riches of the glory of His inheritance in the saints"; but the saints, in their selfishness, want to know about *their* inheritance.

And "what is the exceeding greatness of HIS power to usward who believe"; but Christians today want to know *about their* power, and where to get it, and how to find it, and how to get what is called "Enduement"! It is all *self* from beginning to end: and Christ is brought in as a mere makeweight and partner. They talk and sing about being "nothing"; while all the time the one aim and object is to be *something!*

Not until we know Christ as He is revealed in the Epistles, and understand "the things of Christ," which the Holy Spirit there shows us, shall we know ourselves: and not until we know the calling and standing which God has given us in Christ shall we ever be able to "walk worthy" of it. *Quoted from "The Church Epistles."*

### **Ephesians 3-20-21**

**Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen. King James Version**

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**Now unto Him who is able, to do exceedingly above all that we are requesting or conceiving, according to the power which is working in us, to Him be glory, in the out-calling and in Christ Jesus for all generations of the eons of the eons. Resultant Version.**

God's ability is not limited to our requests. He does more than we ask, and works in us beyond what we expect. His purposes for us go far beyond our conceptions.

**(To be continued - - SEE VOL VI, NO. 2)**

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## **OBSERVATIONS**

It was a radio message and the speaker was trying to fill the half-hour with sentences. It was a masterpiece of *non sequitur*. Nothing he said was related to anything that had gone before. He insisted over and over that he preached nothing but the Bible, and he told the truth. When he combined "burn up the chaff with unquenchable fire," "wailing and gnashing of teeth," "eternal fire," "outer darkness" and "tormented day and night forever and ever," and brought out of them a doctrine of an eternal hell, I could not refrain from thinking of the story of the colored fellow who preached nothing but the Bible.

A colored fellow filled with great zeal felt that he had been called to preach, so he applied for admission to the ministry of his denomination and submitted to examination by a council. The examination proceeded as follows:

Can you read, Sam? No suh.

Can you write? No suh, but my wife can.

Well, if we make you a minister what will you preach? I won't preach nothin' that ain't in de Bible.

What do you know about the Bible?

I's purtty good in the Bible; in fack, ah knows de Bible from lid to lid.

What part of the Bible do you like best?

Well, suh, ah likes de New Testament.

What book?

De book ob de parables, suh.

Which parable do you like the best?

Which parable? Why lawsy, ah likes de parable ob de good Sammaratum.

Well, go ahead, give us a short message on the Good Samaritan.

Well suh, once upon a time a man went down from Jerusalem to Jericho, and fell among thie ves; and de thorns grew up and choked dat man; and he went on and didn't have no scrip for his purse, and he met de Queen of Sheba. And behold she gabe dat man, yessuh she gabe that man a thousand talents of gold and a hundred changes of raiment and said to him, take no thought for what you shall put on.. And he got in a chariot straightway and drove furiously. And as he was speedin' along his hair done got caught in a limb and left him hanging dare. An' he hung dar for many days and many nights, and de ravens brought him food to eat and water to drink. An one night while he was hanging dar asleep his wife Delilah came along an cut off his hair, an de poor man dropped, an fell on stony ground. An it began to rain, and it rained forty days and forty nights, an he hid himself in a cave until the rain stopped. An when he left de cave he met a man who said, "Come an take supper wid me," but he said, "No, I can't, I done married a wife an can't come." So de man went out in de highways and byways and compelled dem to come in fo' supper. An' as he went he came to Jerusalem, an' when he got dar he seen Queen Jezebel sittin' high up in de window, and when he saw her he said aloud, "Trow her down." And dey trew her down. An' he cried again, "Trow her down some more,"

an' dey trew her down some more. And dey trew her down seventy times seven until she all went to pieces together; an' ob de fragments dey picked up twelve baskets full. Now in de razzerraction who als wife you think she goin' to be?

Sam's combinations are no worse than what many are setting forth today, and, at least, they have the redeeming feature that they are amusing. It is sad to hear such things coming from men who should know better.

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## REVEREND

If the reader will consult a dictionary he will find the words *revere*, *reverence* and *reverend*. Revere means to regard with reverence. Reverence means profound respect mingled with fear and affection. Reverend means worthy of reverence; revered. If he will consult a concordance, he will discover that the word *reverend* occurs just once. In Psalm 111:9 it is used in reference to Jehovah, stating that "holy and reverend is His name."

This title was conferred upon me twenty years ago. At first I wore it very proudly, but after a few years it became repugnant to me. Fifteen years ago I cast it upon the rubbish heap and have never used it since that time. Once I realized what it meant, I could never use it of another man, and I desired that no one should use it of me.

I am not criticizing those who use it of themselves and of others. I am stating my own principles, so that men will not use it of me, or expect it of me in regard to them. It is a hard title to get away from. Men will thrust it upon you the moment they discover you speak publicly to others about the things of God. I see no need of bending over backward, and correcting everyone who confers this title upon the servants of Christ. They do it in ignorance, but I cannot undertake their education unless our contacts are to be numerous.

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## THE EDITOR TO HIS FRIENDS

This number marks the beginning of the sixth volume of *The Word of Truth*. It is my plan that this volume will be made up of six issues averaging twenty-four pages each. The first number of this witness went forth in June, 1936. This signifies that it has now enjoyed the favor and blessing of God for six years. The path has been one beset with difficulties, but God has proven Himself superior to all of them, and the testimony has continued.

At this time I desire to express my heartfelt thanks to all those who have been stirred up to help me in this ministry. It is always a deep source of joy and consolation to know that the love of the truth has awakened in many friends a zeal and determination to help make it known. This zeal continues in spite of all the indifference with which they are surrounded or the insults that are heaped upon them

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