

# THE WORD OF TRUTH

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## ***THE EARTH IS THE LORD'S***

Due mostly to the demands made upon my time by the work that is mine under the Lord, I have never traveled outside of the United States. There are many places I would like very much to see but do not expect to find time for it in this life. In the life to come I hope that under God I will be privileged to visit every place upon this earth. This, along with the excursions that I as a son of God expect to make into heavenly realms whenever the sons of God assemble and present themselves before the Lord, should in some measure satisfy my great desire to travel and see new places. So far, I can say that as much as I have seen of this earth, I like it.

Last fall Mrs. Sellers and I, in connection with our Fall Conference Tour, traveled by automobile from the Pacific to the Atlantic, our speedometer showing ten thousand miles covered. We left at the end of summer, traveled through the autumn season, and arrived home just ahead of winter. We noted daily the ever-changing beauty of the scenery and the foliage. This spring I made the same trip by plane and saw the same country in its springtime garb. The beauty of the pink and white dogwood and the azaleas in Pennsylvania still clings in my memories. On my last morning out, as early in the morning I drove in a rented car between Jackson and Memphis, Tennessee to get the plane for Los Angeles, I was simply overwhelmed by the simplicity and beauty of spring in that state. Being alone,

**I dared to burst into song for I could not refrain from singing:**

**This is my Father's world, .  
And to my list'ning ears,  
All nature sings, and round me rings  
The music of the spheres.  
This is my Father's world,  
I rest me in the thought  
Of rocks and trees, of skies and seas  
His hand the wonders wrought.**

As I drove on I tried to recall something I had read in the writings of Joseph A. Seiss about this earth, but could remember but little of it. I looked it up after arriving home, and would like to share it with you.

The earth now is full of ailments and disorders, and in deep captivity to corruption, yet it has much attractiveness. Most men would prefer to stay in it forever, if they could. Ah, this homestead of our fathers for so many generations, carpeted with green and flowers, waving with pleasant harvests and shady trees, girded with glorious mountains, gushing with water-springs, gladdened with laughing brooks, ribboned with rivers that wind in beauty about the rocky promontories, varied with endless hills and valleys, and girded about with the crystal girdle of the ruffled seas, - these numerous zones, and continents, and islands, - these youthful springtimes bursting out with myriad life under all their dewy steps, - these blazing summer glories, - these gorgeous mellow autumns, these winters, with their snowy vestments, and glazed streams, and glowing firesides, - and living nature in its ten thousand forms, singing, and dancing, and shouting, and frisking, and rejoicing all around us, - what pictures, and memories, and histories, and legends, and experiences have we here, to warm our hearts, and stir our souls, and wake our tongues, and put fire and enthusiasm into our thoughts, and words, and deeds !But this is only the old earth in its soiled and work-day garb, where the miseries of a deep, dark, and universal apostasy from God holds sway. Think, then, what its regeneration must bring! - an earth which no longer smarts and smokes under the curse of sin, - an earth which needs no more to be torn with hooks and irons to make it yield its fruits, - an earth where thorns and thistles no longer infest the ground, nor savage beasts lay in ambush to devour, - an earth whose sod is never cut with graves, whose soil is never moistened with tears or saturated with human blood, whose fields are never blasted with unpropitious seasons, whose atmosphere never gives wings to the seeds of plague and death, whose ways are never lined with funeral processions, or blocked up with armed men on their way to war, - an earth whose hills ever flow with salvation, and whose valleys know only the sweetness of Jehovah's smiles - an earth from end to end, and from center to utmost verge, clothed with the eternal blessedness of Paradise Restored. (*Lectures on the Apocalypse*).

## ***CHRIST THE HEAD***

In this study it will be my purpose to show that the Hebrew and Greek words which are translated "head" never have in them the meaning of rule, government, authority, or sovereignty. While the one who is designated a head may be a sovereign, yet his sovereignty does not come from the fact that he is the head. It will also be shown that we do wrong in trying to understand the figurative uses of the word *head* by thinking and reasoning as if its literal and basic meaning is the top part of the human body. When the top part of the human body is called the head, this is a figurative use of the word, not its basic meaning. Many scriptural facts will be presented which if followed out will make it possible for the student to come to a correct understanding of this important word. Thus he will be able to think God's thoughts after Him, which all must agree is much better than to be forcing our own thoughts into the words of God.

The English word *head* is one that is most interesting, and I am glad for that day when I discovered that though I knew its definition vaguely, I knew its meaning not at all. I am now fascinated by it and never fail to note it carefully and to observe it studiously when I come across it in my reading. This interest began when I noted its prominence in Paul's epistles, especially in the passages where he tells us "the head of Christ is God" (I Cor. 11:3), and that "Christ is the head of

the body" (Col. 1:18). Those who desire to know and to comprehend "present truth" need to be completely familiar with this word. We must know it well and in depth.

Having tested it out I have found that it is commonly thought that the word *head* means basically the top part of the human body or the front part of an animal body; and that when used in a figurative sense it means the master, the ruler, the "boss". This figurative meaning is the one usually given to it in Ephesians 5:23 where it says "the husband is the head of the wife, even as Christ is the head of the church." Some husbands base their dictatorial authority on this, and in so doing make themselves ridiculous. They act as if the word head could not possibly have any other meaning.

The English word *head* is a noun, an adjective, a transitive verb, and an intransitive verb. The noun has twenty-seven definitions in *Websters' New International Dictionary*, the adjective has four, the transitive verb ten, and the intransitive verb three. This means that in any occurrence of the word *head* anyone of these forty-four definitions could be given to it. However, the moment we establish from the context that the word is a noun, then only one of twenty-seven definitions is possible, or if the context shows it to be an adjective, only one of four possible definitions can be given to it.

Consider the following short sentences and you will see that the word *head* has a different significance in each one of them.

His *head* seemed too small for his body.  
She has a fine head of hair.  
I lost my *head* and said things I regretted.  
He sold a thousand *head* of cattle.  
Which do you take, *head* or tail?  
He is *head* master of that school.  
I would like a *head* of lettuce.  
His name *heads* the list.  
The *head* of the Mississippi is in Minnesota.  
He is the *head* of his firm.  
The crowds were *heading* for the city.  
We should put our *heads* together and settle this.

I wonder if the reader realized the marvelous mental process that took place as he read each one of these sentences. In each one you drew upon something recorded and stored within your mind and the right meaning dropped into place each time the word occurred. Each sentence started your mental scanner to work and you went through all definitions, understandings, and nuances of the word *head* that are stored in that marvelous recorder we call the brain, until it found the meaning that would be congruous with the context in which the word appeared. This prodigious process goes on constantly in regard to every word in every sentence which we hear or read. It should work perfectly every time unless it should be that we have stored up some erroneous or false information, or that we deliberately chose to make words mean what they do not mean, or else there is insufficient information stored in our brains in regard to a word.

Thus it is when reading the Scripture and we come upon the statement "the head of Christ is God" or "Christ is the head of the body" an entirely inadequate understanding of the word *head* may fall into place in these statements. If so, it will be because we have not learned the word *head* well and kindly and in depth. Those who have never done the work in Scripture which will give them an understanding of the many ways in which the word *head* is used by the Spirit of God can never hope for the right understanding of the sentences in which this word is used.

A study such as this will send us to the Greek and Hebrew, but this should not frighten anyone as the words are simple and easy to follow. The Hebrew word for head is *rosh*, a word easy to remember since it appears in the title Rosh Hashanah and signifies the Jewish New Year. This means literally the head of the year, and it was to be to them the beginning and preeminent day of the year.

In the first occurrence of this word in the Old Testament we read of a river which came "out of Eden to water the garden, and from thence it was parted and became four heads" (Gen. 2: 10), that is, it became four sources of other streams, the names of which are given. Thus we have one river which became the beginning point of four other rivers, and since these rivers were not fed by rains (Gen. 2: 5) they were both source and sum of all water that flowed in them.

This word is translated "beginning" fourteen times in the *King James Version*, and it is evident that it means this. A concordance to five references is given. The italicized word in each sentence is the word *rosh*.

**Exo. 12:2 - the *beginning* of months**

**Jud. 7:19 - the *beginning* of the middle watch**

**Psa. 119:160 - thy word is true from the *beginning***

**Ecc1. 3:11 - the *beginning* to the end**

**Ezek. 40:1 - in the *beginning* of the year**

The word *rosh* is translated "top" seventy-five times in the O.T. and a review of these passages will bring the conviction that it does have this meaning in many occurrences. Five examples of this are given.

**Gen. 8:5 - the *tops* of the mountains**

**Gen. 11:4 - whose *top* may reach unto heaven**

**Gen. 28:12 - and the *top* of it reached to heaven**

**Exo. 17:19 - I will stand on the *top* of the hill**

**Num. 21:20 - to the *top* of Pisgah**

It is translated "sum" nine times, and there can be no doubt that this is its meaning as the five occurrences given will show. In fact the idea represented by our word "sum" seems to be the basic meaning of the word *rosh*.

**Exo. 30:12 the *sum* of the children of Israel**

**Num. 1:2 - take ye the *sum* of all the congregation**

**Num. 4:2 - take the *sum* of the sons of Kohath**

**Num. 31:26 - the *sum* of the prey that was taken**

**Psa. 139:17 - O God! how great is the *sum* of them**

It is translated "chief" in ninety passages and in each one it indicates the one who heads up, sums up, or represents a company of men. It does not indicate rule or sovereignty in any of these occurrences. Note this in these five examples.

**Num. 31:26 - and the *chief* fathers of the congregation**

**Deu. 1:15 - I took the *chief* of your tribes**

**Ezra. 1:5 - the *chief* of the fathers**

**Neh. 104:4 - the *chief* of the people**

### **Neh. 12:7 - the *chief* of the priests**

It is translated "company" twelve times and indicates a detachment. This is also related to the word *sum*, as if we would say, "He gave him a small sum of money." This indicates something detached from the whole. However, in the Old Testament it is used only of detachments of men. Note these occurrences.

**Jud. 7:16 - divided the men into three *companies***

**I Sam. 1:11 - Saul put the people into three *companies***

**I Sam. 13:17 - one *company* turned unto the way**

**The word *rosh* is translated "ruler" twice, but it is quite evident that these are mistranslations.**

**Duet. 1:13 - and I will make them *rulers* over you**

**Isa. 29:10 - the prophets and your *rulers***

If the first passage cited above is examined it will be seen that these men were not rulers in any true sense of the word, and the other passage should read "And your heads, the seers, hath he covered."

It is from the basic idea of "sum" that the word *rosh* was transferred and applied to the top part of the human body. This is the part that sums up and expresses the whole man. It is his chief part, and is in reality the source or beginning of all his acts, feelings, and purposes so far as he himself is concerned. The word *rosh* is translated "head" 349 times, but a study of all these occurrences will show that in many of them it has no reference to the top part of the human body. The following partial concordance will demonstrate this.

Gen. 2:10 - a river. . . became into four *heads*

Exo. 6:14 - the *heads* of their fathers' houses

Exo. 18:25 - made them *heads* over the people

Isa. 7:8 - the *head* of Syria is Damascus

Isa. 28:1 - on the *head* of the fat valleys

Isa. 51:20 - at the *head* of all the streets

Thus we see from the items presented this far *in* our study that the word *rosh*, which means head, could signify source, sum, beginning, top, chief, a company or detachment, and the top part of the human body. In its figurative uses other connotations can be found, but it is evident that the ideas combined in the phrase "source and sum" are basic in the Hebrew word *rosh*. It is the sum of the whole, since the whole flows together into it. This is easier to comprehend than it is to express.

### **The Greek Word for Head**

The Hebrew word for head (*rosh*) and the Greek word for head (*kephale*) flow along in almost parallel channels. Inasmuch as these two words are used interchangeably by the Holy Spirit it fixes upon them the same value so far as their usage in the Word of God is concerned. In Matthew 21:42 we read "the same is become the head (*kephale*) of the corner," and in Psalm 118:22 we read "is become the head (*rosh*) stone of the corner." However, the Greek word has a large family and this makes it all the more interesting.

The root is *kephal* and the basic word is *kephale*. This occurs 76 times in the New Testament and is translated "head" in every occurrence. It usually has reference to the top part of the human body,

but there are occurrences where it is evident that it does not mean this. See Matthew 21:42 and related passages for examples. As already noted, the leading member of the *kephal* family of words is *kephale*, which the reader will note is simply the root *kephal* with the *e* ending.

Next we have the word *kephalaion*. This is found twice in the New Testament and is translated "sum" both times.

**Acts 22:28-with a great *sum* obtained I this**

**Heb. 8:1-of which we have spoken this is the *sum***

Then there is the word *kephalis* which occurs but once and is translated "volume".

**Heb. 10:7-in the *volume* of the book**

This is not an ideal translation, and this passage could be more accurately rendered by reading "in the summary of the book."

Next we find the word *kephalaioo* which is found only once, in Mark 12:4, where *it is* translated "wounded him in the head", but this is far too much to read into one word. This seems to be an idiomatic use of a verb form, the significance of which is lost to us. It probably means that they made short work of him. The *Concordant Version* renders this "they summarily dispatched him in dishonor", which seems to express the truth even though it is not a very accurate translation.

In other members of this word family we find *perikephalia*, which means literally around the head and is translated "helmet" in Ephesians 6:17 and I Thessalonians 5:8.

Next we have *apokephalidzo* which means to behead and is so translated in four occurrences, Matt. 14:10, Mark 6:16, Mark 27:28, and Luke 9:9.

Then there is the word *proskephalaion* which is found in Mark 4:38 where it is translated "cushion" meaning a head rest.

Finally, there are two important and illuminating occurrences of *anakephalaioo*. In Romans 13:9 this verb is translated "is briefly comprehended" and in Ephesians 1:10 "gather together in one." In the Roman passage it should be translated "summed up" and in the Ephesian passage "sum up."

Having been introduced to all the members of this word family, the reader will at least have a speaking acquaintance with them. Further intimacy can be developed by continued friendship and fellowship. Just remember that the root is *kephal*. It is from this word that we get our English words such as *cephalic*, *encephalitis*, and *capital*. Recently while reading I came upon the word *dolichocephalic* which would have sent me at once to the dictionary if one had been available. However, noting the root *cephal* along with the context I concluded that it meant long-headed, a fact that I later confirmed when a dictionary was available.

The basic, fundamental ideas in the root *kephal* are those combined in the phrase source and sum. We have no one word in English that will combine these two ideas. It may seem strange but our word *resource* comes close to combining these two ideas. A man's resources is the sum of all that is available to him, that is, his capital. When we note that *capital* comes from *kephale*, we can see a little more clearly the relationship in the words *source* and *sum*.

The most interesting use of the *kephal* root is when it is used to indicate a sum. The ancients in dealing with figures actually "added up" a column. This is still preserved in our language, but only as a figure of speech. We say we "add up", but the truth is that we usually "add down." They put their total at the top. We put ours at the bottom. The ancients called their total the *kephale*, meaning sum, and the figures underneath the *slulos*, meaning pillar or column. We still speak of a column of figures, but we put our capital at the foot. The ideas of capital and column were transferred to architecture and we use these terms freely today, seldom realizing that their origin is in mathematics.

As we have seen the words *rosh* and *kephale* are congruous words and the basic idea in both of them is that of *sum*. Having carefully considered all the evidence it is my conviction that this was the original meaning of these two words and that all other meanings are derived and figurative. I believe that the original idea was mathematical, not physiological as our word *head* seems to be today.

This can be illustrated by the simple proposition that 5 and 4 equals 9. Nine is the sum of 5 and 4, nine expresses 5 and 4, nine represents 5 and 4, nine declares 5 and 4, nine is 5 and 4. Thus it was quite simple that both *rosh* and *kephale* should be applied to the top part of the human body, inasmuch as this is the part that sums up the man, that expresses him, that declares him, that makes him known. When a man was called a head (*rosh*) in Israel it was because he summed up, represented, and expressed a certain group.

### **The Head of the Corner**

In **Matthew 21:42** we find the following illuminating occurrence of *kephale*.

**Jesus saith unto them, Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing and it is marvelous in your eyes.**

This is a quotation from Psalm 118:22. The word corner in the Psalm passage is *pinnah* which means an angle or pinnacle. The term is based upon a pyramid, in which the capstone or headstone is a complete pyramid in itself and which sets the lines or angles for every other stone. This is the position of Christ, the stone which the builders rejected. He is the criterion by which every other stone will be measured for a place in the building of God. We rejoice in the fact that the day will come when we will be made congruous to Jesus Christ (Co1. 1:20-21).

### **The Pauline Usage**

In the Pauline epistles there are ten important occurrences of *kephale* where it is evident that the word has nothing to do with the top part of the human body. The ill-equipped who come to the Word with only two possible definitions of the word *head* are forced to make these occurrences mean master or ruler. If they do not do this, then they attach to the word *head* some mystical, transcendental, ineffable meaning that has Paul speaking in meaningless terms that are not supposed to convey any thought. These ten occurrences are as follows:

**I Cor. 11:3 - the *head* of every man is Christ**

**I Cor. 11:3 - the *head* of the woman is the man**

**I Cor. 11:3 - the *head* of Christ is God**

**Eph. 1:22 - gave Him to be *head* over all**

**Eph. 4:15 - in all things, which is the *head*, even Christ**

**Eph. 5:23 - the husband is the *head* of the wife**

**Eph. 5:23 - even as Christ is the *head* of the church**

**Co!. 1:18 - he is the *head* of the body, the church**

**Co!. 2:10 - the *head* of all principality and power**

**Co!. 2:19 - and not holding the *head***

These ten passages are the most important in the New Testament in which the word *head* is found. If some incorrect understanding of the word *head* should fall into place as we read these words, then we will be guilty of making the Word say things which it does not say. This will be the case if the idea of master or ruler is attached to the word *head* in these passages. Since neither the Hebrew nor the Greek words ever have any such meaning, we must not force it into these passages. It is entirely true that Christ is our ruler and master, but this is not the truth being set forth when He is called "the Head."

A brief note upon or explanation of each one of these passages is now in order. I will undertake this even though it will lay me wide upon to the fallacies practiced upon me by my constant critics who use me as the whipping-boy in each issue of their magazines.

It would be strange indeed if any two men should agree on the interpretation of ten separate passages from the writings of Paul. Past experiences lead me to expect that someone will make a big issue of my understanding of a single passage dealt with in a major study. They ridicule my understanding and claim to refute my remarks on a passage, then pose as if they had demolished all my findings in the entire study. Let them not resort to this crude fallacy. Rather let them produce their own complete study of the word *head* in all its relationships. If they do, they will make a constructive contribution to the task of uncovering and recovering the truth in regard to this word.

### **I Corinthians 11:3**

**But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God.**

If this passage is taken as an isolated text and expounded apart from its context one could make it to mean almost anything he desires. However, I believe that Paul's first Corinthian epistle is in rhythm and each thing said is in harmony with all that precedes it and follows it. Many interpretations of this passage if written into the flow of the epistle would prove to be inharmonious. Some very strong and beautiful ideas have been based upon this text; therefore, an interpretation that is harmonious with and which flows out of the context may seem to be weak, but it will be an honest one and reflect Paul's thoughts.

The word translated "man" in this passage is *aner*. It is found thirty-two times in this epistle and is translated "husband" sixteen times and "man" sixteen times. It is strictly a matter of interpretation as to whether this word means a married man, that is, a husband, or simply a man with no reference to his marital status. Only the context can determine this and it is not always an easy matter to settle. This verse brings before us the seventeenth occurrence of this word so far in this epistle, and it has been translated "husband" in fifteen of these occurrences. Can we say here that the meaning has suddenly changed, and that it means "every man" and not "every husband"? These are facts that need to be faced, for it may be that this passage is dealing with husbands in particular and not with men in general. If so it would then mean that "the head (source) of every husband is Christ, the head (source) of the wife is the husband, and the head (source) of Christ is God."

I can well imagine the shock that this will bring to many, especially as they view the jumbled marital relationships that exist on every hand, but I would warn them that this is not truth for today.

This expresses a state of things that will be true only when the kingdom of God is a reality upon this earth. Paul is here setting forth a trinity of truths that will be a reality only after "the fashion of this world has passed away" (I Cor. 7:31), an event that they were expecting. These Corinthians were awaiting the unveiling of Jesus Christ (1:7), an event that is coincidental with the full establishment of God's government upon the earth.

When our God governs this earth the inhabitants of it will neither marry nor will they be given in marriage, but this does not mean there will be no marital relationships. Adam never married and Eve was never given in marriage, but they were husband and wife in a relationship that was brought about by God. In the day of God's government all marital relationships will be based upon the will and the word of God. Men will be as the angels of God who obey his directives and who harken to the voice of His word (Psalm 103:20). Matthew 22:30, Mark 12:25, and Luke 20:35 do not tell us that there will be no husband and wife relationship in the future life, but these passages do tell us that the present ways and processes by which this state is now realized will no longer be. In that day Christ will be the source of every husband and the husband will in turn be the source of every wife.

As suggested before there is a trinity of truths in this passage, which if we break up we can prove that the third member of this trinity of truths is true today. That is right. Today, as ever, the source of Christ is God, but Christ is not the source of every husband. It will all be true in that next stage of Gods' government, "the full grain in the ear," a stage that has been long suspended and delayed.

### **Ephesians 1:22, 23**

**And hath put all things under His feet, and gave Him to be the head over all things to the church which is His body, the fullness of Him that filleth all in all.**

A more accurate translation of this passage is necessary to its true understanding. I would suggest the following paraphrase - the words in parenthesis being by way of amplification and explanation.

**And He (the Father) subjects all under His (Christ's) feet, and constitutes Him (Christ) head (source and sum) over all to the outcalled which are His body (substance) the complement of the one (Christ) filling all these (the outcalled) in all (possible) ways.**

That Christ will be the source and sum, yea the one resource, of all who will ever stand and serve as the outcalled of God is a truth that needs no defense. The outcalled will partake of His essence in such manner that they can in truth be called His substance, for that is what they will be.

### **Ephesians 4:15**

**But speaking the truth in love, may grow up into Him in all things which is the head, even Christ.**

All our growth must come as a result of drawing upon our one resource Jesus Christ who is the head anointed. He is the God designated source and sum of all we can ever be.

### **Ephesians 5:23**

**For the husband is the head of the wife, even as Christ is the head of the church; and He is the Savior of the body.**

In this passage the kingdom of God is anticipated, just as it is in Ephesians 6:1-3. There is no man

on earth today who can truthfully say that he is one of the outcalled of God and there is no company of men that can say they are the outcalled of God. Today, the husband should be the head of the wife, but this is true in very few cases.

### **Colossians 1:18**

**And He is the head of the body, the church, who is the beginning, the firstborn from the dead; that in all things He might have preeminence.**

The Greek of the first part of this passage is simple and explicit. It reads: "And He is the head of the body of the outcalled." This is the correct translation and all honest interpretation must begin with it, not with some mistaken attempt to rewrite the Word of God. The word *body* here signifies substance or essence, and this statement tells us that Jesus Christ is the source and sum of the substance of the outcalled. He gives of what He is to them that they might become what He is according to the measure of His purpose for them. He is THE Son of God, and if any ever become sons of God it will be because they partake of Him. We can never be anything in the sight of God unless it is first found in Christ.

### **Colossians 2:10**

**And ye are complete in Him, which is the head of all principality and power.**

Jesus Christ is the source and sum of every sovereignty and authority. We find our completeness in Him.

### **Colossians 2:19**

**And not holding the head from which all the body by joints and bands having nourishment ministered, increaseth with the increase of God.**

This has reference to failure to reckon and to hold fast to Christ as our sole and sufficient resource. There is no other fountain from which we can drink and grow in the growth of God. (See *The Word of Truth*, Volume 14 - Number 3, pages 67-70 for fuller treatment of this passage.)

The study of the Word of God is based to a great extent upon the study of the words which He has used. It is the earnest desire of the writer of this study that it will result in the word *head* meaning more to us than ever before. If so, then we will be able to say in the words of the prophet:

**Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart. Jeremiah 15:16.**

**The End**

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## ***THE INTERPRETATION OF*** **Colossians 3: 1-4**

The explicit exhortations that are given, the positive facts that are set forth, and the wonderful promise that is made in this short passage, all these make the correct interpretation and

understanding of it an imperative duty for every believer who desires to walk worthily of the calling wherewith he is called. It will be well pleasing in God's sight if we honestly seek to discover what is said here, and then to discover what is meant by that which is said.

All who seek an understanding of this passage must begin with some degree of appreciation of the truth of our identification with Christ. This is a truth that has been virtually lost due to the idea that is prevalent in Christendom that identification with an institution called a church is equivalent to identification with Christ. It has been further obscured by the fact that the Greek words *baptizo* and *baptisma* have never been translated. They have been transliterated and applied to a water ritual, but the fact that these words speak of identification is a fact that is constantly ignored.

Jesus Christ expressed this great truth when He said "Ye in Me, and I in you." Further revelations of truth given to Paul makes it possible for the present day believer in Jesus Christ to claim in all humility that he died with Christ, that He has been buried with Him, and that he is risen with Him. All this is true of us because of our identification with Him. God declares it to be true and we take Him at His word and think accordingly.

The passage we are considering sets a challenge before us in view of our claim.

**If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Co!. 3:1.**

Inasmuch as I make the claim that "through faith *in* the operation of God" (Col. 2:12) I have been raised up with Christ, *it* becomes a personal and individual matter with me that I shall be found *in* God's sight actually seeking those things which are above. However, I have been charged with failure to do this. It being my firm belief and *testimony* that the earth, not heaven, *is* the future home of all God's redeemed, this passage has been hurled at me *in* order to denounce my beliefs. The position of my critics is that all who say they are going to heaven are seeking those things which are above, while those who say the earth is our future home are seeking the things upon the earth. This view falls quite flat when we judge it in the light of the life that is lived by the majority who want to go to heaven and who insist they are going there.

Since we have not only been told "rightly to divide" but also to "distinguish the things that differ" (Phil 1:10 ASV margin). we could well begin right here by acknowledging the distinctions and differences between "the above" and "the things which are above", also between "the earth" and "the things on the earth." The things above are not the above and the things on earth are not the earth. We can say with Paul that "the earth is the Lord's" but we cannot say this about all things on the earth.

The objection may be raised, and *it* has been raised, that there is no word for "things" *in* the original. This is quite true, but since the article here *is* plural and does not fit with *ano* (above) which is singular, the idea of "things" is forced upon us no matter how we translate *it*. Grammar will not permit us to say "the above be seeking." The things above be seeking, *is* the best translation.

This places before each one of us, the writer as well as the reader, the *necessity* of coming to a *definite* decision as to what is meant by "the things above." What are these things which we are to be seeking and upon which we are to set our affections? Those who make use of this passage and fail to give a definition of "the things above" are workmen who need to be ashamed.

This lack of a definition is often covered up by bringing forward "the things of the earth." These are usually defined as being stocks, bonds, houses, boats, automobiles, etc., but this is a childish

interpretation. It *is* entirely true that we should not set our *minds* upon these things, but they are not the things Paul was referring to when he told the Colossians not to set their affections on things on the earth. Rare indeed is the expositor who will dare to define "the things above." Thus the simple believer is often set out on a course of seeking the things which are above with no idea whatsoever as to just what he is seeking for.

The exhortation "the things above be seeking" has a context. It is not the beginning of a new thought or a new subject. It is the practical application of truths already expressed. Therefore, we must ask here that supreme question which must always be asked when any Biblical statement is to be interpreted - What is the subject of the portion in which this statement is found? What is the context?

In the context we find a contrast between God's truth and man's philosophies. We are warned lest anyone should beguile us with persuasive words (Col. 2:4), and against the danger of those who would make a prey of us through philosophy and empty seduction (2:8), all of which harmonize with the elements of this world but they do not harmonize with Christ. Paul then warns against those judgments, commands and decrees which accord with the directions and teachings of men (2:23), and this is then followed by the exhortation to seek those things which are above.

In the light of the context it can be said without equivocation that "the things above" are the truths of God, and the things on the earth are the ideas and philosophies of men. When we seek God's truth upon any subject, we are seeking that which is above. If we are disposed toward God's truth, if we have set our minds upon it, then we have set our affections on things above. If this is true we can say with the Psalmist:

**Thy word is very pure: therefore thy servant loveth it. Psalm 119:140.**

The basic reason for not setting our affections upon the things on the earth is then given:

**For ye are dead, and your life is hid with Christ in God. Co!. 3:3.**

This could be more accurately translated by saying "for you died" or "for you have died." It is contradictory to say of one who has risen with Christ that he is dead. We reckon ourselves to have died indeed to the things upon the earth, but to be alive unto God and to the things which are above. But while "having died" is past, the truth of our life being hid together with Christ is a present truth.

The believer in the Lord Jesus Christ, who has cast his lot wholeheartedly and unreservedly with the personal work of God and the written word of God, will soon discover the meaning of a life that is hid with Christ. He would very much like to be understood but finds himself constantly misunderstood. He would like to speak of the things that are of supreme importance but finds some kind of an "iron curtain" is dropped between himself and others the moment he opens his mouth in regard to Christ. He discovers that his relationship to Christ has circumscribed his activities and has limited the service he would like to perform. As a rule he must serve and live as one unknown and rejected, working almost as if he were a part of some underground movement. If the reader has not found this to be true, then it is because he has found a way to be manifest while Christ is hid and to be accepted while Christ is rejected.

This *is* often a hard truth for the child of God to accept, especially if he has any ability and if he

has gained a degree of knowledge. Quite often good men will take steps to let the world know who they are and what they have done. They fear they will die unheralded and soon be forgotten once they pass from the earthly scene. They take steps to insure that this shall not be. But this is all fruitless, for it is the purpose of God that we shall be hid as long as Christ is hid, that we shall remain unknown as long as He is not known, that the world will not receive us as long as it rejects Him. Let us accept this as being our portion in Christ. There is no reason why we should try to change it. It will be changed in God's own time and in His own way.

The unpleasant truth that our lives are hid *is* followed by a glorious promise that tells us *it* will not always be this way.

**When Christ, who is our life, shall appear, then shall ye also appear with Him in glory. Col. 3:4.**

From this and the preceding passage we learn that Christ is hid and we are hid with Him, and that when He shall appear we also shall appear with Him in glory. Since this sets forth our expectation, we should give diligence to the end that it shall be rightly and honestly interpreted, understood, and believed. Honesty, integrity, and truth must guide us in handling this passage, for even as a rapture has been read into many passages of Scripture by the dispensational premillennialists, even so have the advanced dispensationalists been guilty of forcing into this passage a secret rapture of a limited company of present day believers. The reasoning that produces this idea follows these lines.

The words "in glory" are said to designate a place. Some make it to mean heaven and others a place higher than heaven. It is said that Christ is to be manifested in this place; therefore, since we are to be manifested with him we will have to be transferred to "the glory" to participate in this grand event. If living we will be caught up alive, and if dead we will be raised from the dead then be transferred to "the glory."

This idea seemed very attractive to me at one time, and it has been fully examined and tested, with the result that it has been abandoned. This test included presenting it to others and allowing it to be questioned. It is an idea that is read into this passage, not one that came out of it. The facts are simple and easy to understand, and I ask all who love the truth to give them careful consideration.

### **In Glory**

The words translated "in glory" in Colossians 3:4 are in the Greek *en doxe*. They are correctly translated, and the only question before us is whether they indicate a place or not. If they do mean a place, then they should mean a place in other occurrences. This can be easily tested as the same phrase, *en doxe*, occurs quite a few times. The first occurrence is crystal clear and serves as a guide to the meaning of all occurrences that follow. In Luke 9:30, 31 we read:

**And behold there talked with Him two men, which were Moses and Elias, who appeared in glory (*en doxe*) and spake of His decease which He should accomplish at Jerusalem.**

Since the context makes it plain that the Lord accompanied by Peter, James, and John had gone up into a mountain to pray, and that it was upon this mountain that Moses and Elijah appeared, the words *en doxe* do not signify a place but a condition. The condition described by the words *en doxe* are the opposite of in humiliation, in shame, or in reproach.

Paul uses this exact phrase eight times in his epistles.

**I Cor. 15:41 - one star differeth from another star *in glory***

**I Cor. 15:43 - sown in dishonor; it is raised *in glory***

**II Cor. 3:7 - engraven in stones, was *glorious***

**II Cor. 3:8 - ministration of the spirit be rather *glorious***

**II Cor. 3:11 - that which remaineth is *glorious***

**Phil. 4:19-his riches *in glory* by Christ Jesus**

**Col. 3:4 - shall appear with him *in glory***

**I Tim. 3:16 - received up *into glory***

The reader will notice in this list that some of these renderings could easily be more literal. Nevertheless, he will see from them that in the Pauline usage there is no indication that he ever used the words *en doxe* to indicate a place. This meaning could be read into certain occurrences but there is no indication that it is the true meaning. I Timothy 3:16 is an example of this, but if the words "into glory" means a place here, then it should be so translated and understood in all other occurrences. Those who hold this view should be honest and admit that if "in glory" means a place in Colossians 3:4 and I Timothy 3:16 then it must also mean a place in Psalms 73:24 where godly and sincere Asaph said:

**Thou shalt guide me with thy counsel, and afterward receive me to glory.**

If everyone of the 168 occurrences of the word *doxa* in the New Testament are considered, not one of them gives any evidence that this term was ever used by any writer to designate a place. Neither, as far as I have been able to find, is there any occurrence of this word in the Septuagint, in Classical Greek, in the Apocrypha, or in the Papyrus that would indicate any such meaning.

To sum up, every fact within the Word of God and every fact outside of the word denies the possibility that the words "in glory" speak of a place. Are these facts to be considered? Are they to be given any place? The science of Bible interpretation will have reached a sad state indeed if men choose to ignore these facts and continue to insist that "in glory" in Colossians 3:4 means a place.

### **When He Is Manifested**

The next word that needs to be carefully considered is the Greek word which is translated "appear" twice in this passage. This is the word *phaneroo* (pronounced *fan-er-AH-oh*), which is found forty nine times in the New Testament. It is translated "manifest" in thirty-two of these occurrences (*manifest, make manifest, be manifest, manifestly declare, manifest forth*), and "appear" in twelve occurrences. It is quite evident that it means *manifest*, for to translate it *appear* is to weaken this strong word. The word for appear is *phaino*. There can be an appearance but no real manifestation, as Matthew 6:16, 23:27 and other occurrences will show. We can say that the planet Venus appears in the sky but we know very little about it. It is not manifest to us.

At this point we will do well to fix in our minds the meaning of the word *manifest*. This word is adjective, verb, and noun in English. We are considering the verb. It means to make obvious to the understanding, to make evident to the mind, to make easily apprehensible, to make plain. It is the opposite of to veil, to hide, to obscure. This meaning is seen in its usage in Mark 4:22.

**For there is nothing hid, which shall not be manifested (*Phaneroo*); neither was anything kept secret, but that it should come abroad.**

From this we see that to be manifested is just the opposite of being hid.

One truth that is written plainly in the word of God is that Jesus Christ is not now manifest to the

world. He is not obvious to the understanding nor evident to the mind. He is both veiled and hidden so far as men are concerned. Furthermore, it needs to be realized that even if Jesus Christ should appear and walk the streets of New York, London, or Chicago, He still would not be known. Many there are who have the childish idea that if they could only see the man Christ Jesus that this would give them full knowledge and understanding of Him. Even if He appeared before us, we would know nothing more of Him than that which God revealed. An appearance does not guarantee a manifestation.

In John, chapter five, we read how Jesus was actually seen by a lame man whom He healed, but the lame man did not know who He was (5:13). In John, chapter nine, we read of a blind man whose sight was restored, but all the man knew was that he had been healed by a man named Jesus (9:11). Later this man was given a revelation that manifested Christ to him (9:35-38).

Today, Jesus Christ is both veiled and hid from men. This veiling and hiding does not have to do with their eyes but with their minds. Christ cannot be known by any process of reasoning. Any knowledge we have of Him must come from a divine revelation. The very word which testifies of Him could bring nothing but confusion if God did not lead us along in it and we in turn yield to His leading.

**For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. II Cor. 3:6.**

I am always amazed at the attitude and the messages of the present day evangelists who take it for granted that all men have the knowledge as to who Christ is and what He is in the sight of God and all that is needed is for men to accept Him. They seem to base their programs upon the idea that Christ is not veiled and that He has been manifested; therefore, no presentation of the facts concerning Him is necessary. This is a serious error as it sets men upon a course that is almost sure to prove disappointing. It leads them to try to believe when they have nothing to believe. The Biblical facts concerning Christ are so controversial that most evangelists do not dare to present them.

Due to the fact that Christ is both veiled and hidden, even the most intelligent minds cannot find Christ by reasoning. This is seen in the case of Albert Schweitzer whose present fame as a musician, philosopher, and medical missionary has revived widespread interest in his ideas. In his' early days as a medical man he made what seems to be a psychiatric study of Jesus Christ and came to the conclusion that He was an epileptic who was given to childish tantrums when disappointed or frustrated.

All true knowledge of Jesus Christ must be theogenic, that is, it must be God produced. In this day of grace our unwillingness to be carried along by the generating work of God can bring an end to the process in our lives. Christ is not evident to the minds of men today. He is not obvious to their understandings, He is not easily apprehensible, and the knowledge of Him is not susceptible to their reasoning processes. He is both veiled and hidden and will remain so until God sees fit to intervene, to remove the covering, and to make Him manifest to all men. God created the human race, He is the preserver of the human race, and the greatest act He will ever perform for the whole human race is to manifest Jesus Christ to it. The time will surely come when God will again speak from heaven and say "Let there be light", and the result will be that there will not be a human being from the Eskimo at the North Pole to the most benighted heathen in Africa who will not know exactly who Christ is and what Christ is in the sight of God. This will be the manifestation of Jesus Christ.

The manifestation of Christ is in no way connected with His second coming. He does not need to be seen by men or to appear before them in order to be manifested to them. His manifestation lays the foundation for God's complete government of the earth.

## **It Concerns Men on the Earth**

The next fact that needs to be faced is that the manifestation of Jesus Christ concerns the earth and those who dwell upon it. The idea that this concerns heaven and those who dwell there is an illogical idea that is devoid of truth. Christ is not veiled or hid from the celestials. There is no cherubim, seraphim, angel, archangel, principality or power among the celestials that does not know who He is and what He is in the sight of God.

It is true that there are many things which "angels desire to look into" (I Peter 1:12), and omniscience is not being attributed to them when it is said that they know who and what Christ is before God. Even the demon could say, "I know thee who thou art, the Holy One of God" (Mark 1:24). The demons recognized Him, even though the rabbis did not.

The idea that the manifestation of Jesus Christ takes place in heaven is untenable. You may as well talk about introducing me in my own home, so that my own wife will know who and what I am, as to speak about Christ being manifested in heaven to those who dwell there. He is not hid there, He is not veiled there, and there is no need for an unveiling or manifestation of Jesus Christ in heaven.

It is a source of encouragement to the present day believer that while our lives are hid to men upon the earth they are not hid to those who dwell in heaven. There was joy in heaven among the angels of God when the fact of our yielding to God and submission to Him was made known (Luke 15:7). We were acclaimed by name before them and our continued submission is a matter of interest and joy to them. As those who are spiritual and not soulish our status before God is not recognized by men, but it is known by the sons of God. He has acclaimed and He continues to acclaim our faith in Jesus Christ. All that we are in God's sight is known to those who dwell in His presence. The world does not know Him; therefore, it does not know us. We are satisfied that it is this way, for we care not to be accepted by men who reject Jesus Christ.

We rest in the sure expectation that when Christ who is our life shall be manifested, we too will be manifested with Him - not in shame, not in reproach, not in humiliation, but in glory.

**The End**

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## **THE EDITOR TO HIS FRIENDS**

\*\*\*\*I regret that there has been such a long space of time between issues of THE WORD OF TRUTH - eight months to be exact, but when I review this period of time you will understand why. From August 25, 1958 to November 12, Mrs. Sellers and I made the Fall Conference Tour. I took sick on the very day that we arrived home, and the next four months were spent in and out of the hospital. Two major operations were performed, the second one on January 16. On March 18 I started on the Spring Conference Tour and was gone for eight weeks, until May 11. I began to write the day after I arrived home and have been at my desk almost continuously since then. Quite a bit of material has been finished, the first of which comes to you in this issue of THE WORD OF TRUTH.

\*\*\*\* It will save Mrs. Sellers writing scores of personal letters if I make a concise report here as to my present state of health. My illness was very sudden and wholly unexpected, but it was diagnosed immediately and correctly as a serious gall bladder infection, due to gall stones. The first operation

revealed a more serious condition than was anticipated, and removal of the gall bladder was not possible at that time. A large number of stones were removed and steps were taken to clear up the infection and this in time was quite successful. Further examinations indicated that removal should be accomplished, so on January 16 I entered the hospital the second time. The second operation was quite successful, and after an exceedingly rapid recuperation I left for the Spring Conference Tour on March 17. I admit it was with some question in my mind that I started out, but I knew I could break off the tour at any point and fly home if I were not equal to the task. However, all went well and my strength increased daily, much to the delight of all my friends, who expected to see a semi-invalid, but who saw me in good health, strength, and appearance.

At present everything seems to indicate that I am in excellent health, able to do everything that I was doing before, with no restrictions whatsoever as to my diet. I am taking it a little easier than before, not driving myself quite as hard, but this is simply living at a pace that is compatible to my age and not due to any lack of health or strength.

Appreciation is hard to express, and it is hard to make a feeling of thankfulness known; however, I do want to say again that the love and devotion of my many friends throughout the period of my illness is still a source of joy and encouragement to me.

\*\*\*\*The Spring Conference Tour was once again a time of rich fellowship in the things of our God. I visited all the cities that is customary on my itinerary and found an enthusiastic reception and warm welcome in all places. I suppose that part of this warm welcome was due to the fact that my friends realized that they almost lost the teacher who for twenty-five years has led, prodded, and helped them in the study of the Word of God. My final stop was in Jackson, Tennessee, where we had such a pleasant time the year before. On my first visit of course I was "the new animal at the zoo" and a level headed person always knows he should question the enthusiasm displayed on his first visit. One must always wait and see what happens after "tribulation or persecution ariseth because of the word." However, I am glad to report that there was no diminution of interest there. This was the place where we had the five hour meeting last fall. We did not do that this time. I stopped it at the end of four hours.

Plans for the Fall Conference Tour are now being developed. As usual on the Fall Tour, I will drive and Mrs. Sellers will be with me. We plan to leave Los Angeles on August 25, and after a few days rest in one of the National Parks we will drive on across the country, beginning the ministry in Springfield, Missouri. Tentative dates are as follows: Springfield, Missouri, September 3 to 6; Peoria, Illinois, September 8 and 9; Rockford, Illinois, September 10 to 13; Milwaukee, Wisconsin, September 15 and 16; Chicago (Evanston), Illinois, September 17 to 20; Joliet, Illinois; September 22; Michigan City, Indiana, September 23; Muskegon, Michigan, September 24 to 27; Kalamazoo, Michigan, September 29 and 30; Grand Rapids, Michigan, October 1 to 4; Buffalo, New York, October 7 to 9; Philadelphia, Penna., October 15 to 18; Jackson, Tennessee, October 23 to 25; Houston, Texas, October 29 to November 1; Fort Worth, Texas, November 3 to 5.

These dates are subject to readjustments. Final notice will be sent at a later date giving all details as to times and places of meetings. We will find it necessary this time to change our place of meeting in some cities. This is true in Evanston where increased cost forces us to change. We expect certain increases due to inflation, and yielded with reluctance as rental advances over the years from \$40.00 to \$75.00, but a new increase to \$175.00 is so far out of line that we must find a new location for our meetings. Friends in that area are asked to contact Mr. Ed Stine or Mr. Carl Timm if they have 'Inv knowledge of a suitable place.

\*\*\*\*The item above brings to mind a related matter in regard to which I would like my friends to

have full information. The Conference Tours seem to increase in value and importance to those who regularly attend and participate in them. This ministry has become a major feature of my work, and I hope to continue it as long as I am able to do so. However, the ever increasing costs due to inflation are a constant problem. In 1957 and 1958 we made the same tour, visiting the same cities, staying in the same places, and eating in the same restaurants, yet it cost us five dollars more each day in 1958 than it did the year before. This amounts to quite a sum when it is multiplied by the eighty days required for such a tour. From past experience I know .hat the mere statement of these facts will be sufficient to cause all those who participate in and who are served by means of these Conferences to give renewed consideration to the need for sufficient material support. In time of inflation, giving is apt to remain stationary while at the same time expenses greatly increase. Give this your careful consideration.

\*\*\*\*The interest in the correct interpretation of each word in Philippians 3:20 has led me to make a new and exhaustive study of this passage. Some important new facts have been uncovered. I planned to publish the study in this issue, but decided to issue it as a separate publication. A copy will be sent to all readers as soon as it is ready. Mr. Baudistel has said of this article that it is "a fine study with an interpretation quite improved over the previous articles." Watch for it.

**End Vol. XV, No. 5**