

THE WORD OF TRUTH

OTIS Q. SELLERS, Editor JANUARY-FEBRUARY, 1941

VOL. V, No. 1

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FRUIT OUT OF SEASON

Fruit in season is entirely normal and is to be expected. Fruit out of season is abnormal, and while it may appear it is not right to demand it of plant or tree. The first Psalm speaks of the blessed man who brings forth "his fruit in his season." In **Mark 11 :12-14** we find our Lord expecting fruit ahead of time, and pronouncing a curse upon the fig tree because He found none.

"And on the morrow, when they were come from Bethany, He was hungry: And seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And His disciples heard it."

This act of our Lord would not seem so strange if it were not for the specific fact recorded by inspiration that "the time of figs was not yet." Some have explained this by saying that fig trees which have retained their leaves through the winter usually have figs also. Others claim that on a fruitful fig tree the figs form before the leaves, and the first crop should be ready to eat when the tree is in full leaf.

I cannot say whether these statements are correct or not. They sound logical and reasonable, although even if they are true, they offer no explanation. We are still face to face with the fact that inspiration tells us that it was not the season for figs. We must find a solution to the problem of why the fig tree was doomed to barrenness for having no figs when it was not yet the season for figs.

We would be inclined to question the sanity of any farmer who cut down his orchard because the trees bore no apples in the early spring. We would consider him to be totally lacking in the patience that is required of all who till the soil (Jas. 5 :7). Inasmuch as our Lord never lacked patience or wisdom, we need to seek the solution of the problem created by this strange action of our Lord.

All will agree that the action of our Lord was symbolical, that it was intended to set forth a lesson concerning men, not a lesson in regard to trees. Therefore, it appears that God expects His own to bear fruit ahead of season, and that judgment may be the lot of those who fail to do so.

As is so often the case, the key to this event is found in the context. In the eleven preceding verses we have the record of our Lord's presentation of Himself to Israel as their King. This presentation was the climax of three years proclamation of the gospel of the kingdom. It in no way resembled the grand presentation of earthly kings, but it was in complete harmony with all that the Scriptures prophesied concerning Him. There had never been a man on earth who had the divine right to be king that He had. The Lord Jesus had the power to make Himself king, but it was not used. On His path to the throne there stood the Cross, and He refused all suggestions that He should pass it by. Those who accepted Him as King would have to stand by Him while He was charged and executed as a criminal.

If Christ had come as a glorious rider on a white horse, in might and majesty enforcing His claims with a sword, millions would have flocked to Him. Some day He will come in this manner, and everything about Him will be kingly to perfection. But during the three years He was upon earth His kingly claims had to be received by faith. There was no beauty about Him that men should desire Him.

There were literally thousands in Israel who stood ready to receive Him and cast their lot with Him on the day that He ascended the throne, but they were not going to do it ahead of that time when it would be the popular and easy thing to do. They were not willing to bear fruit ahead of season. See John 12 :42.

However, there was a small band in Israel who were quite willing to bear fruit ahead of season. They gladly acknowledged Him as King far in advance of His coronation. They rejoiced in Him as King when He was on the way to the Cross, and did not wait for that day when He would be on the way to the throne. When He came on the lowly beast of burden with only a pitiful handful to support Him, they could provide Him with no velvet robes or royal carpet. But they did do the very best they could. They threw their own garments in the road and brought leafy offerings to carpet His pathway. It was the best they had, it was all they could do, so they gave their best and did what they could. They bore fruit ahead of season.

A parallel to this is seen in the life of King David. At God's command he had been anointed by Samuel to be King over Israel. His rightful place was in the palace and upon the throne. Instead of this the usurper Saul is upon the throne and God's anointed King is in exile, branded as a traitor against the throne, making his home in the cave of Adullam in order to avoid being put to death. The day was sure to come when David would ascend the throne. But, as Saul was in power, most men in Israel found it best for themselves to maintain their allegiance to him.

Among the men of Israel there were about four hundred who went out and joined themselves to David in the day of rejection. They linked their lives with him, to go up or down in harmony with Israel's treatment of him. They were allied to him whether he remained a fugitive in the cave or became a King in the palace. Their lot was cast with God's anointed King - not with David when and if he became King. They did not wait for the coronation day to make choice of him. They bore fruit ahead of season.

The time came when David was crowned as King. No longer was he rejected. Shouts of praise for David were upon the lips of every man. None of these shouts could ever have meant as much to him as the whispered words of loyalty the four hundred men spoke to him as they joined him in the cave of Adullam. They went out with him in the day of his rejection, and they reigned with him in the day of his exaltation.

There are many lessons we can learn from this. Our God expects us to bear fruit ahead of season. We live in a day, when truth is upon the scaffold. It is considered of little importance. It is regarded by some as a troublesome appendage, a cause of divisions. But this shall not always be. The time is coming when truth shall be taken from the scaffold and placed upon the throne. Let us not wait for this day. Let us bear fruit ahead of season, and cast our lot with the truth in the day of its rejection. Let us choose to go up or down with the truth. There are many who would stand for the truth if there were fifty or a hundred others in their town who would do likewise. They seem to feel that that would be the proper time and circumstances to take a stand. Why not bear fruit ahead of season and be the first, then stand even if the other forty-nine or ninety-nine never make an appearance. Many ministers stand ready to embrace and proclaim the truth the very moment that truth becomes sufficiently popular to guarantee them a living. They lack the courage of David's followers.

We have been told to proclaim the Word in season and out of season. We live in a day when men will not endure sound teaching, when they have turned their ears from the truth and turned them to stories. Those who would be popular must pander to the current desire of men for messages that are made up of stories. At such a time God's servants should decide to be unpopular, to proclaim the Word in a day when men are turning from it. Let us turn from all the anecdotes and stories in the day when men are turning to them. Let us not be afraid to stand alone, to plead a cause that is lost, to be failures for Christ, to bear fruit ahead of season.

I

Many passages of Scripture set forth the truth that our Lord expected those who had the kingdom hope to live according to kingdom principles in advance of the kingdom. In the kingdom one man will not be rich and another poor. Therefore our Lord told the rich to sell their possessions and give to the poor. This demand proved that some did not desire the kingdom at all.

Our hope is super-heavenly. *Our* destiny is a place that is far beyond all heavens. There we will stand as a monument to what God's grace can do. Since we have been saved and called by grace, and inasmuch as we are being dealt with in grace it seems that it is our duty to demonstrate this grace. We who know from experience the meaning of undeserved favor should be willing to demonstrate this in our dealings with others. We who wronged *our* God and *were* freely forgiven, should never be guilty of demanding full satisfaction from those who have wronged us. Since we rejoice in the grace of God to us, let us make it possible *for* others to rejoice in *our* grace to them. Let us bear fruit ahead of season and shew *forth* the exceeding riches of God's grace by showing grace unto others. This will demonstrate the reality of our desire *for* the "far above all" destiny.

THE END

CAN WE BELIEVE

The opening chapters of the book of Genesis contain the record of the first murder in human history. Cain killed his brother Abel. These men lived four thousand years before Christ, and since two thousand years have passed since the Son of God was upon the earth, Cain has been dead about six thousand years. If Cain's sin remained unforgiven, he died with this great sin charged against him.

The murder of Abel was the first of a long series that continues even to this day. There have been many murders since that first slaying. The Word of God reveals that all murderers who die unforgiven "shall have their part in the lake which burneth with fire and brimstone: which is the second death." It is not difficult to believe this, *for* it is believed by all who accept the Bible as a revelation from God.

However, we are asked by many to believe something quite different from this. In fact, it is so different that we have the right to question whether it really came from the Word of God. The commonly accepted viewpoint held by most Christians, as well as by most men of the world, is that the moment a murderer dies unforgiven he goes immediately to hell and his punishment begins.

If this theory is true, then Cain has been punished *for* six thousand years, while the murderer who died yesterday has *suffered* only one day. And, since it is commonly held that the punishment is unending, the murderer who died yesterday can never suffer as much as Cain, since his punishment started six milleniums later.

If two men, charged with identical crimes and equally guilty were sentenced, one for five years and the other for ten years, all men who love justice would cry out against such inequality of justice or display of favoritism. Shall we not also cry out against any doctrine which makes one man suffer six thousand years more than another man for identical crimes?

If the commonly accepted theory of punishment for sin is true, a man's punishment will not be according to his sin or according to God's justice. It will be according to the time in history when he happened to live. The earlier he lived, the longer he will suffer. Shall we just pass the whole matter off by saying that it was Cain's bad luck to have been born so early in the history of the human race?

Some will insist that the difficulty is absurd since six thousand years are nothing in comparison with eternity. If six thousand years of punishment are to be considered as nothing, then sixty million years are nothing and eternity itself is nothing. If God is a God of justice it seems that future punishment for the sins of this life should begin after the day of judgment and not on the day of death. And is not this the testimony of the Word of God? Does not it reveal that men are raised from the dead to stand in judgment, after which they are, if found guilty, consigned to the lake that burneth with fire and brimstone?

In order to be considered orthodox today we are required to believe that ungodly men go at death to a place of torment, then after the millennial kingdom they are raised from the dead to stand in judgment after which they are consigned to a suffering far worse. Such a judgment can only be a mockery, inasmuch as the man has already been found guilty before he stands there.

We can believe everything we find in the Word of God, but we sometimes find it utterly impossible to believe some things that men insist are taught there, even though they quote Scripture to support it. We are all familiar with the fact that Satan quoted Scripture to suit his purpose at the temptation of our Lord.

The Word of God contains the answer to every question and the solution to every problem. Shall we search the Scriptures?

THE KINGDOM EON **(Continued from Vol. IV., No.6)**

This periodical is not written for the casual reader of Biblical literature. Such readers are never in the writer's mind as these articles are prepared. They are written for those who desire to study the Word of God, and for those who long for complete and accurate knowledge of each Biblical subject.

Full and accurate knowledge will not be found in any article that has ever appeared in these pages. However, I do feel that the means of securing this knowledge has often been provided. To gain the truth concerning the eons is not the work of a few seconds. No man can give such truth to another. Each student will have to learn it for himself by careful and prolonged meditation upon each passage where the word *aion* and *aionios* occurs.

In this study no attempt is being made to give a complete interpretation of every passage wherein these words occur. No single passage can be rightly interpreted apart from due consideration of its context, and to consider the context of all passages in which these words are found would mean the writing of a commentary on the whole New Testament. It is sufficient for the present for the student to know where these words appear, and the form in which they appear.

The right understanding and appreciation of the meaning and force of the terms *eon*, *eons*, *eon of the eon*, *eon of the eons*, and *eons of the eons*, must flow out of complete familiarity with every passage in which they are found. We know that the Spirit has breathed these distinctions into the inspired originals. We refuse to permit these distinctions to be hidden and lost under the stereotyped translation of "for ever" or the ridiculous form "for ever and ever." In seeking the meaning of these terms the following suggestions may prove helpful.

If I write the following terms: *book*, *books*, *The Book*, and *The Book of books* most of my readers will have no trouble giving the meaning of each one. The word *book* in its simplest form means any collection of papers bound together, and the plural means two or more of such. Among Christian people there is one book that stands out above all others in importance, so we refer to it as "the Book," and apart from any explanation it is well known that we mean the Bible. If we were speaking to a Mohamedan we would not use this term, because his understanding would demand that we be more specific.

In Israel *eon* meant a period of time. The hope that God gave to Israel was definitely connected with a period of time, therefore, that period of time stood out above all others in importance. This being true it was referred to as "the eon," and every instructed Israelite knew at once what was meant. The true Israelite also knew that that glorious eon was the forerunner of a still more glorious eon. So if the term "the eons" appears, and the context warrants it, we can rest assured that it refers to the two glorious eons that are yet future. Ephesians 2:7 is an example of this.

We must not insist that every time the word *eon* appears that it means the kingdom. It may mean the present eon. The context alone can determine this.

The words *eon* and *eons* offer no great difficulty, whether they are used in their general meaning or in their specific meaning.

The term "*eon of the eon*" is more difficult, although it seems evident that it must refer to some clearly defined period of time within the kingdom eon. It appears only once in Scripture. In **Hebrews 1:8** we read:

"But unto the. Son He saith, Thy throne, O God, is for the eon of the eon: a sceptre of righteousness is the sceptre of Thy kingdom."

The word *throne* designates the emblem of regal authority. The word *sceptre* is parallel in meaning, therefore, both statements in this passage express the same truth. The term "eon of the eon" could refer to that period in the kingdom that begins seventy-five days after the last trump and closes seventy-five days before the great white throne. In deciding this, accuracy demands that we make a distinction between the throne, the reign and the rule of Christ.

The term "eon of the eons" refers to the greatest eon of all, the eon that is the result of God's work in all others. This, of course, would be the eon of the new heavens and the new earth.

The "eons of the eons" speaks of the final eons of God's dealing with mankind. They are the kingdom eon and the eon of the new heavens and the new earth. In this connection we will need to remember that the name given to the whole may also be given to a part. For example, the last week of January is often called January even though three weeks of the month are past.

The foregoing statements will seem confusing, and their consideration will seem useless to the superficial student. Those who love the Word will realize that since *God* has placed these distinctions in it, it becomes our duty to labor upon them until God's purpose and message in them becomes our possession. Then we can rejoice in His Word as those who find great spoil. To this end we continue our examination of each passage in which the word *aion* and *aionios* are found.

1 Cor. 1 :20. The Greek word *aion* appears eight times in 1 Corinthians. It is translated *world* in each occurrence, It could not be translated *ever* or *forever* in any of the passages where it appears. The correct translation of this passage would be, "where is the investigator of this eon?"

1 Cor. 2 :6, 7 and 8. Paul did not speak the wisdom of this eon, neither did he speak the wisdom of the chief men of this eon. He spoke the wisdom of God in a secret, of which none of the chief men of this eon had any knowledge.

1 Cor. 3 :18. In this and the following passage, we find the words *aion* and *kosmos*. Men are exhorted not to practice self-deception. If any seem to be wise in this eon, let him become a fool, that he may become wise. The wisdom of this world (*kosmos*) is foolishness with God.

1 Cor. 8 :13. "While the world standeth" is quite a bit to make out of the one word *aion*. "**I will in no wise eat meat for the eon,**" is true to the Greek, and it clears away the confusion created by this meaningless statement.

1 Cor. 10 :11. When the average reader finds such phrases as "world without end" in Ephesians 3 :21, and "the ends of the world" in this passage, he cannot help but be confused. This passage should read, "**upon whom the ends of the eons are come.**"

2 Cor. 4 :4. Satan is the god of the present evil eon. From eon to eon Jehovah is God. He is God during the present evil eon, but He is not the God of it. Light can have no fellowship with darkness.

2 Cor. 4 :17. The adjective appears in this passage. Paul contrasts a momentary affliction with an eonian burden of glory.

2 Cor. 4 :18. This passage is one of great importance, because of the use made of it by those who insist that *aionios* does mean *eternal*. It is freely admitted that the opposite of temporal is eternal, therefore, it would seem to indicate here that *aionios* does mean eternal. The fact is that God has here set forth a contrast between the word *proskairos* and *aionios*. Men have mistranslated the first word in order to make it fit with their conceptions of the second word.

The word *proskairos* appears four times in the New Testament. In Matthew 13 :21 it is translated "for a while"; in Mark 4 :17 it is translated "for a time"; and in Hebrews 11 :25 it is translated "for a season." These passages give the true meaning of the word. It should be translated *temporary* in 2 Cor. 4 :18, not *temporal*. The things which we see are passing. They endure only for a short time. The things which we do not see will abide for the eons. They are eonian.

2 Cor. 5:1. The heavens are not eternal. They had a beginning (Gen. 1 :1) and they will pass away (Mark 13 :31). The "house not made with hands," of which Paul speaks here, is eonian in the heavens.

2 Cor. 9 :9. The rewards earned by true service are treasures laid up where moths do not corrupt and thieves do not steal. They abide for the eon.

2 Cor. 11 :31. A note of praise creeps into Paul's recital of his experiences. He speaks of the God and Father of our Lord Jesus Christ who is blessed for the eons.

Gal. 1 :4. We live in the present evil eon. It seems that this began with the flood and will continue until the day the kingdom eon is established. The words "present evil eon" suggest a past evil eon, which is easily identified. It ended with the judgment of the flood.

Gal. 1 :5. Paul ascribes glory to Christ for the eons of the eons. Truly, He is the rock of the eons. Now, He can be glorified in the hearts of His own. Then, He will have glory in the eons.

Gal. 6 :8. Those who sow to the Spirit, shall of the Spirit reap life eonian.

Eph. 1 :21. How much fuller this passage becomes when the word *world* is changed to *eon*. Or, even to *age* as most expositors do. Christ has been seated far above all, not only in this eon, but in that eon which is to come.

Eph. 2 :2. Both *aion* and *'kosmos* appear in "this passage. They are translated *course* and *world*. This passage should read, "Wherein in time past ye walked in accord with the eon of this world."

Eph. 2 :7. Those who follow the Darby-Scotfield system of interpretation hold that the kingdom eon is the end of time, and that it is followed by eternity. This passage clearly demonstrates that the next eon is not the last. There are eons to come, not just one eon.

Eph. 3 :9. There is no word here for *beginning*. Here we are told that the administration of the Secret had been concealed from the eons in God.

Eph. 3 :11. The word here is *aion*, not *aionios*. God has a purpose in the eons. The present administration is a definite part of that purpose.

Eph. 3 :21. This translation approaches the ridiculous. There is nothing like it in the Greek. It should read, "To Him be glory in the Church and in Christ Jesus for all the generations of the eons of the eons." .

Eph. 6 :12. All texts omit this occurrence.

EON IN 1 COR, 2 COR, GALATIANS AND EPHESIANS

1 Cor. . 1 :20 - where is the disputer of this *world*

1 Cor. . 2:6 -yet not the wisdom of this *world*

1 Cor. . 2:6 - nor of the princes of this *world*

1 Cor. 2:7 - God ordained before the *world*

1 Cor. 2:8 - none of the princes of this *world* knew

1 Cor3 :18 - seemeth to be wise in this *world*

1 Cor 8: 13 - no flesh while the *world* standeth

1 Cor 10: 11 - the ends of the *world* are come

2 Cor. 4: 4 - the god of this *world* hath blinded

2 Cor. 9: 9 - his righteousness remaineth for *ever*

2 Cor. 11 :31- Christ which is blessed for *evermore*

Gal. 1:4 - deliver us from this present evil *world*

Gal. 1: 5 - to whom be glory for *ever and ever*

Eph. 1: 21 - named, not only in this *world*

Eph. 2:2 - according to the *course* of this world

Eph. 2:7 -that in the *ages* to come he might

Eph. 3:9 - the *beginning of the world*

Eph. 3:11 - according to the *eternal* purpose

Eph. 3: 21 - throughout all ages, *world* without *end*

Eph. 6: 12 - of the darkness of this *world*

EONIAN IN 1 COR, GAL. AND EPH.

2 Cor. 4: 17 - exceeding and *eternal* weight of glory

2 Cor. 4: 18 - things which are not seen are *eternal*

2 Cor. 5:1 -with hands, *eternal* in the heavens

Gal. 6:8 - shall of the Spirit reap life *everlasting*

(Continued, Vol. V, No. 2)

THE UNFOLDING OF THE SECRET

(Continued from Vol. IV , No.6)

To the Apostle Paul was granted the stewardship of completing the Word of God. He tells us this in Colossians 1 :25. It was he who brought the Word to its fullness. The word *complete* means filled up, with no part lacking. Therefore, Paul's statement can only mean that he wrote the final word of the sacred Scriptures.

By this, I do not mean that Paul wrote the book of Revelation, neither do I mean that Colossians was the final book. We can permit no conflict between uninspired dates and the inspired statement of Paul that he was to complete the Word of God. In spite of the uninspired dates that appear in the margins of most Bibles, every book that has a place in the canon of Scripture had to be written before Paul wrote his final message. The acceptance of Paul's statement demands a radical revision of many "commonly accepted" dates, but since none of these dates are inspired, we gladly abandon them in order to walk in harmony with revealed truth. The truth that completes the Word of God is "the Secret," and the epistle that completes the unfolding of the Secret is 2 Timothy.

In 2 Timothy, as in Ephesians and Colossians, we discover a few things that seem to get their character from the transition period. However, it may be that those few things which seem to be transitional, and not permanent, will prove to be permanent if they are rightly understood. The transition period, which began with Paul's declaration in Acts 28 :28, ends with the writing of 2 Timothy. When it was written God had provided all that man needs to be "thoroughly furnished unto all good works."

2 Timothy is the epistle of intense individualism. The simplest way ever devised for living the Christian life is for a man to identify himself with some organization, let it say what is truth and what is error, let its minister do the studying, say a prayer when there is a prayer meeting, give when a plate is shoved in front of one, and sing when a number is called and the choir assumes responsibility for the volume. Separate most professing Christians from this and they would manifest no more of the true Christian life than those moral men who never speak the name of Christ.

Individualism is the exact opposite of denominationalism. During *the* past few decades many have tried to get away from denominationalism by organizing undenominational churches. Soon these churches banded together and adopted a name, and now they are well on the way toward becoming a new denomination composed of undenominational churches. If the cycle continues, the time will come when men will withdraw from these in order to find the freedom to believe or teach what they find in the Word of God.

The great truth of true Christian individualism is one that needs to be learned and practiced today. There is nothing that is needed more today than a multitude of rugged individuals who will live and walk as individuals for God and for the truth in the place where God has located them. The denominationalist submerges himself for the good of an organization. The individualist has submerged himself in order that God may be glorified.

The true individualist is a man in love with God's Word, even if no one else cares about it. What other men think about or do with the Word has no bearing upon his love for it. If others love the Word, he fellowships with them in it, if not, he goes his way as if he had a privilege not given to other men. The true individualist studies the Word, even though he never attends a class where the Word is studied; and he prays even though he never attends a prayer meeting. He has the supreme confidence that God will hear him just as quickly when he prays alone, as if one thousand others were present. The true individualist is able to maintain consistent, regular giving to the service of God, wholly apart from emotional appeals, numbered envelopes or collection plates.

In times of apostacy, unfaithfulness and ruin, the faithfulness and devotedness of the individual man of God are especially called for. Such times need men who will seek the approval of God, caring little whether men approve or disapprove of them.

Under the present administration God's unit is the individual. He seeks that men shall be men of prayer, rather than that "praying churches" shall be established. God is not dealing with groups or churches. His only method of dealing with believers is individually. The believer may choose to become a member of some visible organization, but that will in no way alter his standing before God or change God's methods of dealing with him. He will get nothing whatever of a spiritual nature because of that membership.

Any spiritual advantages that these memberships seem 1:0 offer can be secured by those who are outside just as well as those who are inside an organization. Any man who claims that certain spiritual benefits are available only to those who unite with certain organizations is guilty of misrepresenting the very character of God.

The supposed advantages of organization are said to be in the field of service, but this rests upon a misconception of true service. We are all agreed upon the helpfulness of cooperative service, but it is undeniable that the means of service soon becomes more prominent than the purpose for which the cooperation was started. The means becomes the end, and the end is forgotten. The Christian that has been through various organizations cannot be blamed if he is wary of everything that smacks of organized Christianity. No one would have censured the woman who "suffered many things of many physicians" if she had gone her way, and let the physicians go their's.

The epistle of 2 Timothy sets forth the walk of the individual believer before God during the present administration. It goes far beyond the distinctive and peculiar walk of our calling as presented in Ephesians. It is the capstone of the pyramid of God's revelation. It fully answers the question of how we shall serve God acceptably in this day of declension and failure. Let us consider some of the outstanding features of this message.

2 Timothy

1 :1-5. The foundation upon which all future blessings must rest is the promise of life which is in Jesus Christ. The life we now possess has already been forfeited because of sin. Some day God will take it back to Himself. In order to enter into promised blessings we must ,have another life. The death of Christ has purchased this for us, His redemptive work has secured it to us, and the gift of immortality will guarantee its perpetuation.

1 :5-7. Timothy is set forth by Paul as an example of true service, therefore, the letters sent to him instruct all who would engage in like service. Timothy had received a gift by the imposition of Paul's hands. This cannot refer to the gifts mentioned in Ephesians 4:11, for those were not through an intermediary. They were given directly by the ascended Christ. This gift is identified as. one that gave the possessor a spirit of power, love and sanity. It was the very opposite of fear and timidity. This gift had, passed with the dispensational change, but courage, power, love and sanity were just as much needed as ever. Therefore Timothy is told "to rekindle up" or to "light up" the gift that was originally in him by means of Paul's hands. This gift had "gone out" but Timothy is told to light it up again. What he once had by gift, he is now to produce by faith and prayer. May we do the same.

1 :8-9. In the Acts period salvation was by grace, but the calling was by faith. Our salvation is by grace, and our calling is also by grace. The statement made in verse 9 will fit no other calling, save the out-calling which is His body. The heavenly calling of Hebrews 3:1 was according to faith. Our super-heavenly calling is according to God's own purpose and grace. Faith is something that must be exercised by us. Grace is something that is manifested to us.

1 :10-12. The Platonic philosophy of immortality and the Bible doctrine of immortality are poles apart. The Platonic idea of immortality was well developed centuries before Christ. It did not anticipate the gospel, for it stands opposed to it. The word here should be **incorruptibility**.

1 :13-14. We must always be on guard against adopting words or phrases which misrepresent the truth of God. We must not permit others to force such words upon us or to insist that we state our beliefs in words of their choice.

1 :15-18. All in Asia had not turned away from Paul when he wrote Colossians and Ephesians. They had turned from him when this epistle was written. We should not fail to note, "do not be ashamed" in verse 8, "I am not ashamed" in verse 12, and "Onesiphorus was not ashamed" of verse 16.

2 :1-2. In this passage Paul presents the sole, foundational and primary qualification of those who would teach. Up to this point all teaching was the work of those who had the gift of teaching. But at this point Timothy is instructed to commit the message of Paul to faithful men that they may teach others also. This is the sole qualification of the teacher. We must repudiate all attempts to add to this. Some will ask, "Supposing the man is faithful but ignorant, what then?" Any man that is faithful to the Word will not be ignorant.

2 :3-7. A soldier is trained to endure hardness, and the good soldier accepts it cheerfully as his lot. Those who serve today must be good soldiers of Jesus Christ. Verse 5 sets forth an important principle that is generally ignored today. All service for God must be in strict conformity with the rules He has given.

2 :8. This is an especially important passage. In all our walk as individuals we are in the world, even though we are not of it. We are citizens of the country in which we were born. There is no man in any country that can say that the form of government under which he lives is God-ordained or God-ordered. We in America cannot say that it is divinely ordered that there should be a President, a Congress and a Judiciary. No man in Britain can say that a King and Parliament are just what God would have all nations to have. The true believer recognizes this. Some who recognize this insist that since these governments are not established according to a divine plan; they should be discarded, and new order brought in that is entirely in accord with the will of God. But, who can say just what form of government would be in accord with God's will? What then can we do?

First of all, we must remember that Jesus Christ was a lineal descendant of David. Men put Him to death in order to destroy the rightful heir to the throne, but He has been raised from the dead with every right to David's throne intact. David's throne is destined to be a throne that shall rule the world. We must remain aloof from the political schemes and dreams of those who would establish a new world order. We must never forget that Jesus Christ is coming back again to take to Himself the throne of David. In our desire to exalt Him as Head of the Body of which we are members, we must not forget that the rulership of this world in which we live belongs to Him. Some day He will take this great power and reign. In the meantime let us keep our hands off of it. This will guide us safely in the midst of the political confusion of today. Never forget, Jesus Christ is coming back

to reign. This is not our hope, but it is the hope of this world, wherein our lot is cast for the present.

2 :9-14. We are dead with Him, so we shall also live with Him. This is settled and nothing can ever alter it. It depends upon the finished work of Christ, and it has no relationship to our own works. The question of suffering with Him is not settled. It is related to our works, to a voluntary fellowship in His sufferings. If we suffer with Him, we shall also reign with Him. If we deny Him, He will also deny us. We must not connect this with the fearful "I never knew you" of Matthew 7 :23. I have denied my child many things, although I have never once denied her relationship to me.

2 :15-19. Hymeneus and Philetus did not deny the resurrection, but they misplaced it. They made it past, when it was future. Truth out of place becomes error. We lose truth when we move it out of its place.

2 :20-21. The "great house" is merely an illustration, and I do not believe that it stands for anything fixed. It can be applied to a number of things that have come and gone throughout the Christian era. At present it speaks to me of Christendom as a whole.

2 :22-26. We should fellowship all who call upon the Lord out of a clean heart. We must not fight, for if we do the victory will be meaningless. How can we expect men to hear us if, like Peter, we cut off their ears the first time we speak to them.

3:1. It seems that the term "last days" here refers to the present evil eon. The last days of the present evil eon began with the advent of Christ. The present parenthesis has lengthened them into many centuries, yet the parenthesis gets its moral character from the fact that it is inserted into the last days of the present evil eon. The words "shall come" makes this sound like a prophecy. A more accurate translation would be, "shall be present." In this passage Paul sets forth the character of the last days. The faithful servant knows what to expect.

3 :2-17. A more accurate description of the times in which we live could not be given. It will be well to clarify some of these words. .

"Lovers of their own selves," means, selfish; "covetous" means, lovers of money; "boasters" means, ostentatious, or given to pretentious parades; "proud" needs no defining; "blasphemers" in the original means, calumniators, and refers to those who are given to destroying another's good name; "lovers of pleasure more than lovers of God" means, fond of self-gratification rather than fond of God. These are the conditions that prevail in Christendom. We cannot correct them, but we can be separate from them.

4:1. This passage has bothered many. Many have asked what it has to do with the Secret, as if every passage in Timothy has to be related to the truth for the one Body. This passage is based upon proclaiming the Word, not upon teaching the truth. Proclaiming the Word is what I would do if I spoke on a street corner or witnessed in a railway coach to some fellow passenger. Teaching the truth is what I do when I stand before some hungry saints who have gathered with open minds and Bibles.

In proclaiming the Word we must always keep one thought dominant in our minds - those who hear are some day going to stand in judgment. Most exhortations are based upon the uncertainty of life, the nearness of death, or even upon the imminent coming of the Lord.

We cannot regard any man as a prospective member for the Church with is His body, so we must regard them as men who some day will give an account to God. Therefore, let us proclaim the Word, in season and out of season. Our funny stories and interesting experiences are not going to help any man against that day in which God will "judge the world in righteousness by that man whom He hath ordained."

4 :2-5. An evangelist is one who tells the good news. Timothy is instructed to undertake this work, wholly apart from any gift.

4 :6-19. The inspired words of these verses proclaim that God is great enough to be interested in every detail of our lives, even that one of His own shall have a suitable coat.

4 :20. This is the most positive proof that the gift of healing was gone. God could raise up Trophimus, but Paul could not do it.

4:20-22. The Word of God does not end with any great flourish. As Paul lays down his pen the Secret is in full bloom, the unfolding is finished, the Word of God is complete.

THE END

NOTES ON I CORINTHIANS

15 :23-24. Specific cases of resurrection from the dead are found in the Old Testament, the Gospels and the Acts. Most of these took place before the resurrection of Christ. The resurrection of Dorcas, recorded in Acts 9, took place about five years after our Lord rose from the dead. It will be helpful if we have a clear understanding of the actual situation that existed in the case of one such as Lazarus.

He was a man made of the soil, and he had spirit or life from God, and this made him a living soul. He did not have life in himself, for, like all beings that live, he lived in God. There is no life apart from God, except in the case of Christ. See John 5 :26. Lazarus was sick, and his sickness resulted in death. His spirit or life returned to God from whence it came, and he, laid in the tomb, returned to the soil from whence he came. Even though the process of decomposition was not yet complete, Lazarus without the life that God gives was just so much soil. When the Lord Jesus called Lazarus to come forth, "he that was dead came forth." The spirit or life that God gives to all living had returned and that which was soil became once again a living soul. It was as if a lamp that had been disconnected from the source of power was connected once again.

When Lazarus and Dorcas were made alive, they were not made alive in Christ. God was the source of their life in resurrection, just as He had been before their death. No case of resurrection in the Bible has any connection with God's promise to make all alive in Christ. Their life came from God and not from Christ. In Acts 17 :25 Paul stated that God gives life and breath to all; and in Acts 17 :28 Paul declares that, "in Him we live." To live in God does not mean salvation, for these words were spoken to men who could not be called saved men.

Jesus Christ is the first fruits of God's great promise to make all alive in Christ. None who were raised before Him were any part of the fulfillment of that promise. None who were raised after Him were any part of it, for they were made alive in God, not in Christ. They have died and will need to be raised again in order for God's word to be fulfilled in them that all shall be made alive in Christ. To be made alive in Christ does not signify salvation, for just as God gives men life and then takes it back to Himself, even so may Christ give men life and take it back to Himself. This is exactly what happens in the case of those who die the second death.

Paul carefully guards here against error. Since Christ was the first fruits this eliminates all who rose before Him. But it does not eliminate Dorcas who was raised after Him. Paul makes this clear by setting forth a certain order. Christ the first fruits, afterwards they that are Christ's at His coming. Since Dorcas was raised in between the time of Christ's resurrection and His coming, her case has no connection with this promise.

The word for "coming" is *parousia*, meaning *presence*, of which the coming is only the beginning. In this chapter Paul is speaking to those believers whose hope centered in the presence of the Lord. The resurrection of the Church which is His body is not mentioned here, for it was still a secret hid in God. Paul is not giving a list of all groups to be raised. He establishes a divine order for the fulfillment of God's word to make all alive in Christ. Christ was the first fruits, so none raised before are any part of the fulfillment. The next are raised at His presence, so none in between are any part.

Rule, authority and power are the three great characteristics of the Kingdom eon. The Lord Jesus rules with a rod of iron. No king in all history has ever dared even to dream of dispensing with rule, authority and power. These things are not done away with in the Kingdom. At the end of the millennial Kingdom, after the rebellion of the little season is over, there will not remain a single element that is in any way contrary to the will of God. In evidence of this all rule, authority and power will be abrogated. The punishment and penalty for sins will be done away with, for there will be no sin to punish. Even the means of punishment will be abrogated. Death and the state of death will cease to exist.

Has any earthly ruler ever dreamed of this? Have they ever dared to hope that their rule and labors in behalf of their subjects would make men so perfect that all policemen, courts, jails and prisons could be abolished? This is just what Christ will accomplish by His millennial reign, and He will continue to sit upon His throne for a thousand generations in the new heavens and new earth in the enjoyment of this. He will be there without rule, authority or power, yet no evil will ever raise its head as a threat against His throne. The Kingdom eon completes the work of Christ. He will rest in the fruit of His

labors in the new heavens and new earth. He will not need to keep the rod of iron at hand just in case someone should be unruly. This cannot happen. Evil is not eternal. It will exist nowhere in the universe during the eon of the new heavens and new earth.

15 :25-26. Rule, authority and power are abrogated. All enemies are put under His feet. Death is abrogated. To abrogate means to nullify or abolish by official decree. Some enemies can be made subject to Him, but death cannot.

The abolishing of death and the state of death is set forth in Revelation 20 :14. There death is symbolically destroyed in God's great destructor, the lake of fire.

To me, it seems to be utterly childish for men to hold that the abolishing or destruction of death will make alive everyone who has ever lived and died. It is sheer imagination to hold that death is something that exists somewhere in the universe, that seizes and holds men in its power, and once it is destroyed all those held by it will return to life at once.

Death does not exist somewhere in the universe as a thing in itself. It was never created. It was not brought into existence in order to seize Adam for his sin. Apart from beings who actually die, there is no such thing as death. If God should confer the gift of immortality this day upon all living beings, death would be abolished, it would have come to an end. If God should take to Himself His spirit and His breath all flesh would perish. There does not need to be something in existence to seize hold of living beings in order that they shall die. Death is the act of dying, and hades is the state of those who are dead and await resurrection. Both of these will be abolished at the end of the Kingdom eon,

15:27-28. There can be no toleration of evil beyond the Kingdom eon. By the end of that time all must be willingly surrendered to Him. God is to be all in all. Men must subject themselves to Him. or be destroyed, Some have chosen the way that leads to destruction. No sentiment or wishful thinking can be permitted *to* enter in here. God will *become* all in all by the destruction of some. That which God destroys will cease to exist.

15 :29. There is more in this passage than appears in the few words the Apostle used. "Baptized for the dead" is a figure of admission. By this Paul admits that Christ is dead, in order to refute the argument that the dead rise not. If the dead rise not, then Christ is still dead. Men were being baptized for Christ, and, if the dead rise not, they were being baptized for the dead. Since there could be no value in this, why then should they do it? This passage should be linked with verses 16 and 17, because that which is between is in the nature of a parenthesis. .

15 :30-34. If there is no resurrection from the dead, there is no value in men exposing themselves *to* danger for the sake of the gospel. Paul's sufferings were in vain if the dead rise not. He was often hungry and thirsty because of his labors, but he may as well have remained in Jerusalem, eating and drinking if the dead rise not. How true it is, wrong ideas about God's truth will corrupt our manner of life.

(Continued, Vol. V., No. 2)

THE CHOICE OF' TRUTH

Blind Bartimaeus cried to the Lord for mercy, and the Lord Jesus called him to His side and asked what it was that he wanted done for him. He gave him the opportunity of being specific in regard to his desire. It greatly simplified matters that Bartimaeus knew his need, knew exactly what he wanted and asked for that very thing.

It is amazing just how complex, confused and disordered the new life in Christ Jesus can *become* for most people. If we permit it to become this, we can never be happy or useful in it. We will always remain among the number who need help, rather than finding our place among those who help others. A confused and frustrated guide can show no one the way.

There is nothing that will clear up the complexities and confusion of the Christian life like knowing exactly what we want, making choice of that thing, and then determining upon it,

In the 119th Psalm David announced boldly that he had chosen the way of truth, This simplified everything for David, for a choice had been made and it was to be allowed to dominate and control every other decision that had to be made. It did not leave him in the foolish predicament of the man who was looking for a house in which to live, but had not yet chosen the city in which he desired to live. Since David had chosen the way of truth, it made it possible for him to say, "I have stuck to thy testimonies," and "I will run the way of thy commandments." I have chosen, I have stuck, and I will run. These words expressed the course of his life. The second and third statements could be made because he had chosen the way of truth.

In Christian experience there is a continual clash between truth and our wills, truth and our desires, truth and the path we have chosen to follow. This conflict continues until we make an honest choice of the truth, and then it is over in an instant.

I have talked with people who readily admitted that they were afraid to investigate a thing because of fear that it might be the truth. I have known those who became greatly excited over the truth, only to discover it was not truth that they wanted after all. One man thought he wanted truth, but what he really wanted was to direct a choir. When the conflict came he chose to be a choir leader and truth was forgotten. Another became exercised over the truth, but found that his one desire was for a successful ministry. When a position was offered him that conflicted with the truth, he forgot the truth at once and renounced fellowship with all who proclaim it.

I have become well acquainted with those who come seeking help when no help is wanted. They seek for light, when their real desire is for someone to confirm their opinion. They ask a question, prepared to reject the answer if it should be contrary to their ideas. Very few who claim to be seekers after the truth really want truth for their portion. Their greatest fear is that they shall find it and become responsible under it.

On every hand is seen the efforts of some to force the truth to fit into their work, their ideas of service, or their religious programs. They have never made a choice of truth. Truth can have a place only if some niche can be found where it will fit in apart from any major alteration or readjustment.

Truth is able to use the service of very few. Christendom is so organized that it can find some place of service or some form of service for everyone. It has so multiplied its organizations and activities that any who desire can have an office with a title, or at least a place on a committee. It is able to make everyone feel that they are indispensable in the service of the Lord. Anyone who can blow wind into a horn or play plunk after plunk on a guitar is hailed as one the Lord can use. If a man has a hobby he soon becomes convinced that it can be used to glorify the Lord. If it be sleight-of-hand or parlor magic he feels it can be used to bring children to Christ. Therefore. such entertainment is dignified by the name of "object lessons" and it finds a place in the so-called service of the Lord.

Some time ago I went to a religious service for want of something better to do while waiting for a train. A rack stood upon the platform, and upon it were hanging about two dozen bottles filled with varying amounts of water. The man in charge of the service announced that these bottles had once been filled with liquor and had served the Devil, but they had. been redeemed and now they were to serve the Lord. He seemed to consider this a very clever thought. A young lady arose from her seat on the platform and began to strike the bottles with two small mallets. This produced the music to "When They Ring the Golden Bells." At least that is what the man in charge said she was playing.

Yes, in Christendom, even empty whiskey bottles are regimented into the service of the Lord. But when men determine to leave the camp of Christendom and cast their lot with the truth, they have to be informed that they are expected to leave their empty bottles, their playthings, their religious trappings and gear, because these things are of no service in connection with the truth. This fact alone is sufficient to keep a great number of so-called servants of the Lord from ever making choice of the truth.

How pitifully few there are who seek truth and prize it above all else. There is no praise in Christendom for the quiet, humble, devoted student of the Word, who, like Mary, chooses the better part and sits at the feet of the Lord to hear .His Word. Those who choose this "better part" are usually despised, and as a rule they are reprovred for lack of zeal in "saving souls." Let all such take heart. Man's judgments are all premature. They will be reversed when the Lord does the judging.

QUESTIONS AND ANSWERS

Question. Please give a brief statement of your understanding of the order of events when prophecy again begins to be fulfilled.

Answer. I hesitate to do this because some may take it to be my creed, but I will do my

best with the reservation that this is my present understanding and some points may be altered as the result of additional light being given from the Word of God. I will not begin with prophesied events, for it seems wise to begin with those events which are not prophesied, but which must take place in order to set the stage for the fulfillment of prophetic events. For example, there is no prophecy that the Temple will be rebuilt, but there is a plain statement that the man of sin will seat himself in the Temple of God, therefore, it must be rebuilt before such an occurrence can take place.

It is my humble opinion, and it amounts to a deep conviction, that God may at any moment complete the work He is now doing of saving and calling the members of the Church which is His body. When this work is finished the members of that Body will be suddenly, unobservedly and noiselessly joined to their Head in a place called the Glory that is above all that is of the heavens. This will mark a dispensational change, for the salvation of God will no longer be centered among the Gentiles, but will again center among His people Israel. The partial blindness that was upon Israel in the Acts period will take the place of the total blindness that is upon Israel now. This will result in a great number of Israelites being saved. God's final drama for this earth can never be acted out without the presence of a great multitude of *Jews* that believe.

I am of the opinion that 33 years will elapse during which the stage will be set, and every nation will be in place ready to play the part assigned to them by the pre-written history of God. A world empire will come into existence, the *Jews* will return to their land, the Temple will be rebuilt, and the *Jewish* nation will be such that it will be welcomed into the amalgamation of nations. They enter into a covenant which gives them a place, and this covenant marks the beginning of Daniel's seventieth week. As it begins the world will be enjoying its greatest possible peace and prosperity. Many will think it is the kingdom and will accept as Christ the one who has accomplished it. The attempt to assimilate Israel upsets the whole system, so at the end of three and one-half years, or 1260 days, the covenant will be broken and Israel's time of trouble will begin. This will continue for three and one-half years, or 1260 days. At the end of this period the nations are converging upon Israel for the purpose of accomplishing her complete destruction. When everything is set for the final act of destruction, the Lord Himself will descend from heaven with a shout in fulfillment of 1 Thess. 4 :16. There will be a resurrection from the dead and the living believers will be caught up. This corresponds to the last trump of 1 Cor. 15 :52 and Rev. 11 :15. For thirty days God will pour out the vials of His wrath upon the nations in fulfillment of Revelation 16. At the end of this period the Lord descends to the earth in fulfillment of Rev. 19. This event will take place 1290 days from the breaking of the covenant as set forth in Daniel 12:11. Forty-five days are then devoted to the judgments and to the setting up of the kingdom. This gives us the 1335 days of Daniel 12 :12. It is the final day of the present evil eon, and it is a day of resurrection. The kingdom eon continues for 1000 years, during which Satan is bound. It is followed by a period called "the little season" during which Satan is loosed. He incites a rebellion, gathers an army, and launches an attack upon the holy city. When the city is surrounded and the moment for the attack has arrived, fire will descend from heaven and devour them. This rebellion is followed by the setting up of the great white throne and a resurrection in which all remaining dead persons are raised. They are judged according to their works. This is followed by a new heaven and a new earth wherein the dwelling place of God will be with men. God's revelation does not go beyond this.

Question. In the July-August, 1940, issue you stated that "no man can point to a single prophecy that has been fulfilled since the close of the Book of Acts." I quite agree with you about the "wars, famines and pestilences," for these have characterized human history since the beginning. But there is one prophecy in Matt. 24 that occurs to me as having been fulfilled after Acts 28:28, namely, the destruction of the temple in A. D. 70. Can that event be regarded as taking place after the Acts period?

Answer. The destruction of the Temple in A. D. 70 did not fulfill the words of *our* Lord spoken in Matthew 24. His words can only be fulfilled after "abomination of desolation, spoken of by Daniel the prophet" has taken his stand in the holy place. This did not happen in A. D. 70. In order *for our* Lord's words to be fulfilled the Temple will have to be rebuilt, the man of sin will have to seat himself in it, and then it will be destroyed. There is a Temple in the tribulation period, but it does not endure until the millennial kingdom. The millennial kingdom is built during the millenium. It resolves into this. There was a Temple destroyed in A. D. 70 which did not fulfill any prophecy. There will be a Temple destroyed in Daniel's 70th week that will fulfill prophecy to the letter.

Question. Were Babylon, Media-Persia and Greece truly world empires? Did they conquer northern Europe? Were they not incomplete, the same as the Empire of Rome under the Caesars?

Answer. Secular history leaves these questions open to debate, but the inspired history settles them conclusively. **Daniel 2 :38** states of Nebuchadnezzar and the Babylonian world empire:

"And wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold."

This demonstrates the extent of Nebuchadnezzar's kingdom. The extent of Media-Persia and Greece are set forth in **Daniel 2 :39** - - **"And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass which shall bear rule over all the earth."**

The chief characteristic of the fourth kingdom was that it was to break in pieces and subdue all. Rome never did this. A kingdom yet to arise will do it.

THE GOSPEL FELLOWSHIP

On February 1 the Editor completed five years of ministry to the saints in Grand Rapids, Michigan, *who* meet around the Word of God under the name of *The Gospel Fellowship*. This ministry has been one of teaching the Word of God. In the five years every book in the New Testament has been expounded at least once, and some as many as *three* times. The greater part of the Old Testament has been covered with the exception of part of the Psalms, Jeremiah, Ezekiel and the minor prophets. These are now in the process of exposition. It brings some measure of satisfaction to know that the one thousand services that have been held have not been fruitless. The Scriptures have been set forth, and this has resulted in a band of people becoming familiar with every word that God has spoken.

Five years ago the question of man's nature and man's destiny had never been raised in the group. The orthodox viewpoint was accepted and held without question. It became my duty to open up the unpopular subject, and to present the claims of the Word to these people. However, I was teaching those who desire to know, and the truth was established without the loss of a single one from the fellowship. I can honestly state that this victory was gained without temporizing or compromising. My opinions were not forced upon the people. They convinced themselves by the Word of God. What a blessing it is to teach those who desire to know! How fruitless it is to teach those who do not intend to be convinced.

Our new radio ministry is becoming very effective. The first twelve broadcasts were given to a discussion of dispensational truth. The last six broadcasts have been given to setting forth the Scriptures in regard to man's nature and destiny. This has created quite a stir, and it is the prayer of all who love the truth that this will produce fruit.

CHRIST'S BATTLES WITH THE PHARISEES

This pamphlet of sixty pages is one of the most helpful I have ever read. It was written by Edward A. Marshall, Ph.D., D.D., and it is composed of three chapters under the following titles. (1) Christ's Charges Against the Pharisees. (2) The Pharisees' Charges Against Christ. (3) The Pharisees' Methods of Attack.

I am not personally acquainted with Mr. Marshall, neither have I read any other of his writings. However, in this pamphlet he has set forth so many important facts that I feel a copy should be in the hands of every reader of this periodical.

The Pharisees appear on almost every page of the four Gospels. A better understanding of them and their methods will make for a much better understanding of the Gospels. Order from *The Word of Truth*. The price is 30 cents, postpaid.

THE EDITOR TO HIS FRIENDS

This issue marks the beginning of Volume 5 of THE WORD OF TRUTH. Its name was chosen, because it is the Word of truth that it seeks to set forth and expound. Its sole purpose has always been to help those who desire a better and more accurate knowledge of the Word of God. Inasmuch as I hold that such knowledge is impossible apart from the right division of the Word of truth, this witness has emphasized the glory of the rightly divided Word.

In the first magazine that was sent forth I stated honestly and sincerely that I lacked almost every qualification that is essential to one who would write and send forth a periodical such as this. In the five years that have elapsed since then I have labored diligently to secure some of these qualifications, but the task is far from complete. I had to learn by experience, and the sympathetic understanding of my readers has been a constant source of encouragement.

****This issue will go into the hands of many new readers who will be receiving it for the first time. Many requests have come in as a result of the radio ministry in Grand Rapids. A goodly number of requests have been received from those who became interested through reading the pamphlet *The Will of God*. The continued articles that appear in this issue may seem somewhat puzzling to these new readers. However, they should at least be as diligent as those who go to the movies. They go in at the middle of a picture and stick it out until they discover what it is all about. The back numbers are available in the bound volumes, and from these you can discover all that has gone before.

****In future issues all book advertisements will be eliminated from our pages, except those which may appear in connection with book reviews. All advertising will be done by special inserts, so as to conserve all space for the ministry of the Word and related articles.

****There was an unavoidable delay in getting out the pamphlet on *The Rich Man and Lazarus*. I appreciate the patience of those who ordered it. In the future I will refrain from advertising new pamphlets until such time as they are complete. This pamphlet is enjoying a wide circulation, and many expressions of appreciation have already been received.

****Friends of this witness may order in advance everything that we publish. A number of our readers already are listed to receive all pamphlets as they come from the press. They send remittances when the literature is received. If you desire this service, let us know, and be sure to say whether or not you desire the bound volumes of the magazine as they are issued.

****Seven years ago the Editor was forced to store his library for a time, and had the misfortune to lose a large part of it due to a rainstorm which flooded the basement where it was stored. This loss is severely felt at times, especially so when I desire to quote some writer. There are certain books which I am anxious to replace. If any of my readers have the following books, and desire to dispose of them, please write, giving condition and price: *The Works of Josephus*; *The Annotated Bible*, by A. C. Gaebelein; *Facts and Theories Concerning a Future State*, by F. W. Grant; *Study of the Parables*, by Habershon; *Leaves from the Book*, by F. W. Grant.

****A gathering of believers around the Word of God is held every Sunday morning at 11:00 A. M. in Buffalo, New York, at the home of Mr. Henry Renner, 575 Minnesota Avenue. This group has loyally supported *The Word of Truth* since its earliest issues. I have visited with them several times and hope to do so again this spring. Those in the Buffalo area who are interested in a rightly divided Word should contact this group through Mr. Renner.

End, Vol. V., No. 1