

# THE WORD OF TRUTH

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## ***IMMORTALITY AND INCORRUPTIBILITY***

The great truths expressed in the two words that form the subject of this study are inseparably connected. They are vitally related in the New Testament. That which is incorruptible is immortal. If one is present, the other is sure to be. If one be missing, the other will not be found. If man is immortal, he must also be incorruptible. That which is subject to corruption must also be subject to death.

The word *mortal* signifies liability to death, or capability of death. That which can die, or is capable of dying, is mortal. Immortality is incapacity of death. An immortal being is not liable to death - it cannot die. The word does not appear in Luke 20 :36, but the truth is stated in regard to "the sons of the resurrection" when our Lord expressly asserts "neither can they die any more." This can only mean that they are incapable of death, that is, they are immortal.

The word *corruptible* means capable of being brought into a worse state. The truth is lost if we regard this word as speaking only of the decay that takes place after death. In relationship to man it refers to his liability to sin, and to his capability of sinning. Incorruptibility is incapacity for sin. An incorruptible being is not liable to sin - it cannot sin.

When man becomes deathless, he will also become sinless. This is necessarily so, for just as sin leads to death, death also leads to sin. Death passed upon all men in which all have sinned is the testimony of Romans 5 :12. When this mortal puts on immortality, this corruptible will also put on incorruptibility. There cannot be such a thing as an immortal sinner. The two cannot be found together.

Those who contend for the Platonic idea of the immortality of the soul should also contend for the incorruptibility of the soul. That man as a soul is subject to both corruption and death is clearly demonstrated by one of the simplest statements of Scripture. **"The soul that sinneth, it shall die." Ezek. 18:20.**

There is no argument that can be brought against the plain statements of this passage. The soul is capable of sinning, therefore, it is corruptible. The soul is capable of dying, therefore, it is mortal.

### **Man's View of Immortality**

The instructed Christian will always refuse to give a *yes or no* answer when asked if he believes in immortality. He will seek to discover just what the questioner understands by this word. The questioner is probably thinking of the Greek idea of immortality and has no understanding of the Biblical meaning of this word.

In a recent issue of *Colliers* magazine, the following item appeared. "A recent religious survey, made among a considerable number of lawyers, scientists, writers, bankers and other business men listed in *Who's Who in America*, revealed that, in each category, the belief in immortality was more prevalent than the belief in the existence of God."

The world as a whole believes that life never ends. The men of this world hold that death is only an apparent end, while life continues in some other realm. They call this immortality. They believe that man is incapable of death. Their answer to the question, "If a man die, shall he live again?" is that man never dies, that he cannot die. In this false belief the world is aided and abetted by men who claim to know the word of God.

It is not strange at all to find men believing in what they call "immortality," while at the same time they deny the existence of God. The world's idea of immortality does not demand that there be a God to raise men from the dead. The scriptural conception of immortality demands that there be a God who raises men from the dead. The Christian must believe that if the dead rise not, even those who sleep in Christ have perished. (I Cor. 15 :18.) Furthermore, those who believe that man is immortal, while at the same time they deny the existence of God, demonstrate that Satan has succeeded in getting them to believe two great lies. The first lie is that God does not exist, and the second is that man survives death and lives on in some other sphere.

The lie of man's natural immortality was the first that man ever heard. Satan said, **"Thou shalt not surely die."** He argued that what God called death would in reality be the opening of their eyes so that they would be as gods having perfect knowledge. Those who believe that man cannot die, and that death is only the beginning of a fuller life in a larger sphere are holding as truth the very lie that Satan first uttered to Eve.

In his final book, published posthumously, Dr. J. Gresham Machen states: "The Christian doctrine of the resurrection of the body is very different from the Greek idea of immortality." Quoted from *"The Christian View of Man."*

This is true, but the sad fact is that most Christians are trying to hold to both the Greek idea of immortality and the scriptural teaching that the dead are to be raised. Practically all Church theology is in harmony with the Greek idea, in that it predicates a future life upon the assumed fact that man is immortal. The Bible teaching predicates a future life upon a resurrection from the dead. There is deep antagonism between these two positions. The doctrine of natural immortality makes resurrection unnecessary. If, as so many hold, death is the entrance upon a fuller life, if the dead are not really dead but fully alive, then resurrection is entirely superfluous, coming too late to do the work that death has already done.

When God made man from the dust of the earth, that man was not immortal. When God breathed into man's nostrils the breath of life and man became a living soul, man as a living soul was not immortal. There is not one line in Scripture to support the idea set forth in the recent book of a well known preacher: "Once created the soul continues and will continue forever."

Such a statement assumes that man has a soul, and that the soul was created. The Bible teaching is that man was created and then by a further act of God man became a living soul. This is the simple and direct truth given by the Creator of man.

**"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" Genesis 2:7.**

For many centuries man has been getting the doctrine of man's natural immortality from Greek philosophy, and then proving it by the Word of God. This places him in the ridiculous position of having proof for a doctrine that can nowhere be found in the Bible. A clear illustration of this is seen in the writings of J. N. Darby. In *The Hopes of the Church*, published in 1841, Mr. Darby made the following statement:

"We would express our conviction that the idea of *the immortality of the soul* has no source in the gospel; that it comes on the contrary from the Platonists, and that it was just when the coming of Christ was denied in the church, or at least began to be lost sight of, that the doctrine of the immortality of the soul came in to replace that of the *resurrection*. This was about the time of Origen. It is hardly needful to say that we do not doubt the immortality of the soul; we mark the fact only that this view has taken the place of the doctrine of the resurrection of the church, as the epoch of its joy and glory."

I doubt if anyone can show a more pertinent example of the binding power of tradition than this. Here is the case of a man who says of the idea of the immortality of the soul that it has no source in the gospel, that it comes from the followers of Plato, that it came in to replace the doctrine of the resurrection at the time when the coming of Christ was lost sight of, that this view came in to replace the doctrine of the resurrection of the church; yet, he insists, we do not doubt it.

In Martin Luther's 27th proposition he stated:

"I permit the Pope to make articles of faith for himself and his faithful, such as . . . that the soul is immortal, with all those monstrous opinions to be found in the Roman dunghill of decretals."

The doctrine of man's natural immortality has a very unfavorable origin. It was first set forth in the garden of Eden by Satan. It was held by the idolatrous Egyptians, the first nation to ever hold it. It was part of the doctrine of the Pharisees who imbibed it in a highly refined stage from the Greek philosophers. It had a place in the Roman Catholic Church from its earliest history, and it was adopted by the Protestants when they failed to go all the way with Luther.

The form of the doctrine commonly held today is that which came from the Greek philosopher Plato. He held that man was not formed from the ground, for, in his view, man was truly and properly a soul, which, for one reason or other, was living for a time in a body. He did not hold the body to be essential to man. Man was, with him, a soul which could or could not inhabit the body and yet be a true and complete man.

Plato considered the union of the soul with the body to be an evil, therefore, he looked upon death as a blessing, inasmuch as it dissolved this undesirable union and permitted the true man to be free from that which was only a clog and a burden to him.

Plato and his followers held that the soul was immortal and indestructible, that it could not die, neither could it be destroyed. For four hundred years before Christ his theories were almost universally accepted as truth. Even the Pharisees of Christ's day, having made void the Word of God, accepted the philosophies of Plato.

When the Lord Jesus was upon earth He branded the whole philosophy as erroneous. They said that the soul was immortal and indestructible. The Lord Jesus said:

**"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both body and soul in Gehenna." Matt. 10:28.**

This is one of the passages commonly used to prove the doctrine that cannot be found in the Word of God - that the soul is immortal. It is held that a soul that cannot be killed when the body is killed must be immortal. Thus they have proof of a doctrine that can be found in detail in the writings of Plato, but cannot be found anywhere in the Bible.

We cannot permit anyone to deceive us into believing that our Lord here is dealing with the nature of man, or with the immortality of the soul. And the context proves that the passage is not dealing with simple murder or manslaughter. He is dealing with fear - who shall be feared, and who shall not be feared. When He told them to fear not them who are not able to kill the soul, He intended them to understand that they should fear the one who can judicially kill a soul. Is there one who desires to say that God cannot kill a soul? "The soul that sinneth, it shall die." But God can do more than put a soul to death. He can destroy all that there is of man in Gehenna.

## Immortality in the Scriptures

There are but three passages in Scripture that speak of immortality. The first two occurrences of the Greek word are found in **1 Corinthians 15 :53-54**.

**"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."**

The great testimony of this passage can easily be made void by assuming the Platonic idea of man to be true and then confining its statements to the body alone. But the context does not permit this for the twice repeated "WE" of verse 51 refers to men, not just to houses in which men are supposed to dwell. It is "the dead" that are raised incorruptible, and it was men who died.

This entire passage deals with resurrection, and it is crystal clear that incorruption and immortality are God's gifts, purchased for us by the death of Christ, and conferred upon the redeemed at resurrection.

The final occurrence of the Greek word for immortality should cause anyone to hesitate before he attributes immortality to any creature.

**"The appearing of our Lord Jesus Christ, which in His times He shall show, who is the blessed and only Potentate, the King of kings, and Lord of lords; Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting." 1 Tim. 6:14-16.**

This passage settles the question of immortality beyond all debate. It is not the present possession of any created being. It is not the possession of any man by birth, it is a priceless boon to be sought - a blessing for which we are entirely dependent upon Jesus Christ, the great Lifegiver, the great Immortalizer, who some day will give to His own God's great gifts of immortality and incorruptibility. Glorious day, indeed, when we shall forever be beyond the reach of both sin and death.

### *Concordance to Thnetos (Mortal)*

Rom. 6:12 -reign in your *mortal* body

Rom. 8:11 - also quicken your *mortal* bodies

1 Cor. 15 :53 - and this *mortal* must put on

1 Cor. 15: 54 - this *mortal* shall have put on

2 Cor. 4: 11 - in our *mortal* flesh

2 Cor. 5:4 - *mortality* might be swallowed up of life

***Concordance to Phthartos (Corruptible)***

Rom. 1:23 -an image made like to *corruptible* man  
1 Cor. 9 :25 - to obtain a *corruptible* crown  
1 Cor. 15: 53 - this *corruptible* must be put on incorruption  
1 Cor. 15 :54 - so when this *corruptible* shall have put  
1 Peter 1 :18 - not redeemed with *corruptible* things  
1 Peter 1 :23 - not of *corruptible* seed

***Concordance to Aphthartos (Incorruptible)***

Rom. 1 :23 - the glory of the *incorruptible* God  
1 Cor. 9:25 -crown; but we an *incorruptible*  
1 Cor. 15: 52 - dead shall be raised *incorruptible*  
1 Tim. 1 :17 - unto the King, eternal, *immortal*  
1 Peter 1:4 - to an inheritance *incorruptible*  
1 Peter 1 :23 - *incorruptible*, by the word of God  
1 Peter 3: 4 - that which is *not corruptible*

***Concordance to Aphtharsia (Incorruption)***

Rom. 2:7 - glory and honour and *immortality*  
I Cor. 15 :42 - it is raised in *incorruption*  
1 Cor. 15 :50 - doth corruption inherit *incorruption*  
1 Cor. 15: 53 - must put on *incorruption*  
1 Cor. 15 :54 - shall have put on *incorruption*  
Eph. 6: 24 - love our Lord Jesus Christ in *sincerity*  
2 Tim. 1: 10 - brought life and *immortality* to light  
Titus 2: 7 - un corruptness, gravity, *sincerity*

***Concordance to Athanasia (Immortality)***

1 Cor. 15: 53 - this mortal must put on *immortality*  
1 Cor. 15:54 - shall have put on *immortality* 1 Tim. 6:16 - Who only hath *immortality*

**THE END**

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## ***ONE LORD***

It is evident that the time has come once again when it is needful to re-emphasize the central member of the seven-fold unity of the Spirit given in **Ephesians 4 :4-5**.

**"There is one body, and one Spirit, even as ye are called in one hope of your calling; ONE LORD, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you tall."**

These words follow a plea of the utmost importance to all who wish to please God in the present dispensation. They are God's instructions given to regulate our conduct. They are the test of the reality of our love for the truth, and present the fruit that should result from a proper appreciation of the first three chapters of Ephesians. The man who endeavors to keep the unity of the Spirit is living in the power of the truth revealed in Paul's previous unfoldings.

In Christendom all these unities are multiplied. There are many bodies, and each one manifests a different spirit. The lords in Christendom cannot be counted, and the varieties of faith are too numerous to mention. One baptism is now regarded as a heresy, for no one can be considered orthodox unless he declares for at least two.

The unity of the Spirit does not exist in Christendom, but it has not perished from the earth. It still exists wherever a true believer has entered into the truth set forth in the first three chapters of Ephesians and owns but one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all.

Our primary duty in walking worthy of our calling is to keep each one of these seven unities inviolate. All teaching is open to question, and all conduct and service is dubious if these in any manner mar this seven-fold unity which is the crowning characteristic of this dispensation. And it is the central member, above all others, that should give character to our lives and service.

The term ONE LORD in Ephesians 4 :4-5 speaks of the Lord Jesus Christ. The word *Lord* refers to His authority. It could be translated *Master*, for it relates to service. Before these words were spoken, there were many men who possessed God-given authority for their service and for the right to direct the service of others. From the days of Moses to the time of Paul there were many lords or authorities. Any man who had God-given authority was a lord. Throughout the Acts period there were many lords or authorities. Men served, spoke, and directed the service of others within the sphere of service God had committed to them.

After Paul wrote Ephesians no man could ever claim a single iota of God-given authority over another believer. No man or group of men has the right to direct the life, belief or service of any man. When any man attempts to dictate to us what we are to believe, how we are to behave, and assign our tasks, they usurp the place of Jesus Christ, they deny His Headship, they underrate His capacity to look after His own. All present day claims to authority in anything that relates to the spiritual are spurious, even though multitudes cheerfully accept the authority of pope, bishop, pastor, elder, church, assembly or teacher.

The Apostle Paul was the last man who ever spoke with authority. The words of one who speaks with authority should be received without hesitation or question. We accept the Bible as authoritative, but the words of all who speak or write upon it are subject to question, criticism, acceptance or rejection.

### **Lord of Lords**

God's present order is not to continue on this earth forever. When the Lord Jesus Christ comes again He will be Lord of lords. He will be the one great Authority over many lesser authorities.

The great truth of ONE LORD will not prevail in the Kingdom eon. But it does prevail now, therefore there can be only one Lord, Master or Authority.

There will always be those well meaning men who feel that it is their task to regulate and direct the lives of others so that they will live for God. And there will also be those vain men who walk about in solemn conception of exaggerated self-importance, seeking to subordinate other believers to themselves. The argument of all such will always be that for the good of the movement or the service certain believers must be controlled and disciplined. Therefore, they seek to exercise the control and discipline which, according to their conceptions, the one Lord in glory is failing to do. They would set aside Christ's gracious dealings in order to institute a more severe treatment of those who fail in life or service. They would cast out those whom Christ would retain, and punish those whom Christ would deal with in grace.

The average Christian of today is so weak willed that he gladly surrenders his will to another man or group of men in order to be relieved of personal responsibility. God's first step in giving a man truth is to exercise him, but the weak regard this exercise as a disturbance, so they immediately accept the statement of some man concerning the point over which they have been exercised. This causes the disturbance to cease, so the exercised one can go back to singing his choruses about wearing a smile and keeping happy.

We have no right to yield to any man that which belongs solely to the Lord Jesus. He is our Lord, our Master, our Authority. He directs our service, assigns our tasks, rules our behavior. No man has the right to seek that others shall yield to him that which belongs to the Lord Jesus.

In one place, from one who claims to be standing for the distinctive truth set forth by the Apostle Paul, it has been boldly suggested that one servant of the Lord should gladly accept a subordinate position to another servant. Furthermore, it is declared that "in the work of the ministry unless one is recognized as director and leader and another as subordinate and helper" no progress can be made.

It is not required of God's servants that they make progress, unless it be progress in grace and in the knowledge of the Lord. This progress can be made without recognizing any man as "director and leader." The whole idea has to be repudiated by those who recognize the truth of one Lord.



Paul's words in **Galatians 5 :1** will never become obsolete.

**"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."**

The liberty that we now enjoy is not license. We are not without a Head, a Leader, a Director, an Authority, a Lord. We have gladly subordinated ourselves to Him. We cannot surrender to others that which belongs to Christ. If we do, we will fail to walk worthy of that calling wherewith we are called. There is ONE LORD. There cannot be others.

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## ***NOTES ON 1 CORINTHIANS***

*(continued from Vol. V. No. 1)*

**15 :35-36.** In setting forth the truth the teacher who is familiar with the minds of his hearers will be able to anticipate their questions. He must do this, especially so in regard to those questions which are asked in protest against his message. If he does so, he has gained much, for those who ask questions in protest usually harbor the hope that the teacher will not be able to give an answer. Therefore, they have determined to reject any answer he may give, in order that their protest shall stand. It is plain that Paul anticipated this type of question because of the language he used. In dealing with this portion we must remember that Paul is answering one whom he calls a fool. By this, I do not mean to infer that he is obeying the admonition of Proverbs 26:4 and answering "a fool according to his folly." For it may be that he is obeying the admonition of Proverbs 26:3 to "answer not a fool according to his folly." The passage does not reveal that anyone asked this question, but it does show that anyone who should ask it is imprudent. Paul gives a prudent answer to an imprudent question.

The question is, "**How are the dead raised up? and with what body do they come?**" This is a good question, but it was not good if asked as a protest against the truth. Paul answers it by setting forth four illustrations, after which he makes the applications. The illustrations are seed, diversities of flesh, celestial and terrestrial bodies and the solar system.

**15 :37-38.** Seed that is sown is not quickened unless it dies. When seed is sown it must be alive or nothing will come of it. If living seed is sown, it must die in order to live again. However, in sowing seed, you do not sow the plant which is to be. The bare grain is sown, and then God gives it a body according to His will. But if wheat is sown, wheat will be the result, for every seed produces its own plant or body.

**15 :39.** The word *flesh* has many meanings. Here it has to do with the outward form of nature. All flesh is made of the dust, but the human takes one form, animals another, and birds yet another.

**15 :40.** A meteor is a celestial body. A mountain or a lake is a terrestrial body. Both are glorious, even though they differ in glory.

**15 :41.** The sun has one glory, the moon another glory, and the stars yet another. Furthermore, one star differs from another in glory.

These are the four illustrations. The application is set forth beginning with the words, "**So also is the resurrection of the dead.**" We must not force Paul's illustrations to undue extremes. He makes his own applications from the figures presented. Nevertheless, we can now retrace our steps and apply his illustrations to the resurrection of the dead.

There are four instances of "sowing" in this portion, and these must not be regarded as referring to the burial of believers. We do not "sow" men when we bury them. The order here is sowing, dying, living. This is true of seed, but it is not true of the act of burial. The sowing, in our case, takes place at birth, not at death. We are born, or sown, into the Adamic race. We are not born, or sown, as we shall be. However, in resurrection God will make us what He wills us to be. But it will be us. We were born, or sown, as human beings, not as angelic beings or spirit beings. We will be human beings in resurrection. Man never becomes an angel or a spirit. These are different orders of creation.

At the present time God has shaped us into a certain outward form. This form (or flesh) is so far above the form given to fish that there can be no comparisons. In resurrection we will be given the form God desires for us, yet we will never lose our identity.

Some believers will be raised with bodies that are suited for heavenly spheres, others will be raised with bodies that are suited for earth. These will both be glorious, but they will differ in glory.

There will also be a difference in glory among those in the heavenly realm, just as one star differs from another in glory.

We are often asked if it will be the identical body that is buried that will be raised. Some who deny the resurrection bring up the case of one buried at sea, whose body became food for the fishes, then the fishes became food for men.

Such questions can only arise among those who erroneously believe that the body is composed of some definite, unvarying substance. The body changes daily, until, in a few years, it has undergone a complete change. I do not believe that there is a single element of soil in me that was there twenty years ago. But, I know it is still the same man. Therefore, it does not need be the same elements, but it must be the same man. Scripture never speaks of the resurrection of the *body*. It speaks of the resurrection of the *dead*.

**15 :42-43.** We were born into the Adamic race subject to corruption. We will be raised from the dead incorruptible. We were born subject to dishonour. Disease and sickness lays hold of us. We will be raised subject only to glory. Weakness is characteristic of all men. In resurrection, power will be the believer's portion.

**15 :44.** One aspect of man can dominate another. As born into the Adamic race man as a body is dominated by man as a soul. We are sown as soulish bodies. The so-called power of the mind over the body is only the power of the soul over the body. Or, to state it more accurately - man as a soul is dominating man as a body. At present, man as a body responds to man as a soul. We respond to and are swayed by our senses. In resurrection we will have spiritual bodies, that is, bodies dominated by the spirit. There is a soulish body and there is a spiritual body.

**15 :45.** If this statement, which appears first in Genesis 2 :7, were accepted and followed out to all its conclusions, it would revolutionize our thinking and greatly simplify the task of discovering the truth that God has placed in His Word. There is no one thing that has caused the Bible to become a confusing and mystifying message like the Platonic philosophy that man has a soul, or that man has a body.

The Word of God reveals that fundamentally, primarily and basically we are men. It was man that God made originally not a body, a soul, or a spirit. He made man of the dust of the earth. No revelation could be more explicit than that God made man of the dust of the earth. However, in spite of the common and lowly material He used, God made a wonderful and marvelous creature having many aspects.

As to form, dimensions and organization man is a body. He does not have a body, he is a body. Man became a body when God made him with form, dimensions and various members. When we speak of a man's height or weight, we speak of man as a body.

As to his senses and activity man is a soul. God breathed into man's nostrils the breath of life and man became a living soul. He became a creature that could see, smell, hear, taste, feel and move about. Apart from the breath of life man would not be a soul. Man is a unit. He is not composed of many parts that can be separated.

As to reason and faith man is a spirit. By this, I do not mean that man is a spirit being, neither am I speaking of the breath of life which man possesses, and which is also called spirit. Man is not a spirit being, and he never becomes a spirit being. Spirits are created, angels are created and men are created. They are three distinct orders of creation. The idea that God makes spirits by taking men's bodies away from them is as ridiculous as the companion idea that children become angels at death.

The terms soul, spirit and body when used of men are highly expressive. They are necessary in order to properly represent the various aspects of man. An illustration of this is seen in a statement from a current magazine article in which the author speaks of the father of a large family, saying, "he had eight mouths to feed, eight bodies to clothe, eight minds to educate." This language is figurative, but no one could mistake its meaning. It is expressive indeed to think of children as "mouths" when the problem of food is in view, and to think of them as bodies when the problem of raiment is considered. However, there cannot be a mouth to feed, a mind to educate, or a body to clothe apart from a child. Some may want to dispute this last item, but God's words in Genesis 3 :19 should settle this - "unto dust shalt thou return." Even dust preserved in the shape of a body, like the Egyptian mummies, cannot properly be called a body.

It is highly instructive to realize that God speaks of men, and man speaks of himself, as body, soul, or spirit. The figure of speech generally used to express this is "my body," "my soul" or "my spirit." If this is traced out it will bring forth much truth, for God has never carelessly referred to man as a body, a soul, or a spirit. It is always done because a certain aspect of the man is in view. Consider these examples.

**"Therefore I say unto you, Take no thought for your soul (psuche), what ye shall eat, or what ye shall drink; nor yet for your body what ye shall put on." Matt. 6 :25.**

Many would ignore the expressive accuracy of this passage, and argue from it that man has a body or that man has a soul. Just recently an intelligent woman tried to convince me, by quoting various texts, that man has a soul. She defined this soul as being the true man. When I showed her she was insisting that "man has a true man," she admitted her inconsistency and promised to reconsider her position.

One aspect of man can dominate another aspect. If the fact that we are souls dominates us we will be soulish. By nature we are soulish. Our present bodies respond to the desires of the soul. We seek for physical comfort, satisfaction and pleasure. The believer will be raised a spiritual body. He will respond to the spirit. Now, our physical sensations are the stronger. Then, spiritual perception will dominate us. True reason and faith will control our lives. In view of this goal, we will do well to bear fruit ahead of season. Our lives should not be dominated by our emotions, sentiments, feelings and prejudices. We should be controlled by true reason and faith that comes from continual close contact with the Word of God.

As living now we are like the first man, Adam. In resurrection we will be like the second man, Jesus Christ. If this is really our desire, then we should be as much like Him now as is possible.

**15 :50.** In this passage "flesh" stands for what a man is by nature. Blood stands for what a man is by nationality. Neither one of these can secure for any man an allotment in the kingdom of God. By nature we are corruptible. Nationality does not alter this. Corruption cannot inherit incorruption. There must be a complete change.

**15 :51-57.** "Behold, I tell you a mystery," should be translated, "**Behold, I am telling you a secret.**" That some would never taste of death was no secret. This was revealed by the Lord in John's gospel, and was declared by Paul some years before this to the Thessalonians. The secret here is expressed in the words, "**We shall all be changed.**" The time for this change is declared to be "**at the last trump.**" When it sounds the dead will be raised incorruptible and all will be changed. This change is described as being that the corruptible puts on incorruption and the mortal puts on immortality. When this takes place, death will be swallowed up in victory.

**15 :58.** The doctrinal section closes with a brief but important admonition. He desires that they shall be firm, unmovable, superabounding in the work of the Lord, serving in full assurance that the labor is not in vain in the Lord.

**16 :1-24.** The closing portion of the Corinthian epistle is taken up with personal matters. God is interested in all that truly concerns us. Paul gives instructions concerning the collection for the poor in Jerusalem. Then he reveals his plans, speaks of Timothy, Apollos and Stephanas, after which he closes his letter with kindly greetings.

## THE END

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## ***THE KINGDOM EON***

**(Continued from Vol. V, No.1)**

Those who insist that the Greek word *aion* means a period of time are not wanting for proofs of every nature. The divine use of the word in many passages demonstrates that it does mean a period of time. In such passages as Matthew 13 :39, 40, 49 the word *aion* cannot mean *ever* or *forever*. The translators of the *King James Version* have translated it in many places by a word that means a period of time. In Ephesians 2:7 they rendered the plural by the word *ages*. This shows that they recognized the word did mean a period of time, even if they seldom translated it with such a meaning.

All modern translators such as Rotherham, Darby, Young and many others make free use of the word *age* in translating the word *aion*. This is good, but it in no way approaches the accuracy that can be obtained by the consistent use of the words *eon* and *eonian*. The use of these words honors every rule of translation as to grammar, usage, context and good sense. The noun allows every variety of number and case in the original to be faithfully expressed. The adjective abides by one of the commonest axioms of grammar - that a derivative cannot have a stronger force than the parent word.

In considering these words, both noun and adjective, in every occurrence, the student can rest assured that the teaching is not a human conception proven by one verse, but a divine revelation in harmony with every passage where these words occur. No passage can remain unconsidered, so let us resume our examination of the verses where these words occur.

**Phil. 4 :20.** This is a doxology. Paul ascribes glory to God and our Father for the eons of the eons. The plural form of the noun appears twice here.

**Col. 1 :26.** The secret had been hid from all previous eons. It had not been known in any previous period of time. This passage demonstrates the error of any man who points to any period of time in human history before Acts 28 :28 and insists that the secret was known. This verse is so emphatic that if all previous time were divided into periods of one year each, there would be no period of time in which the secret was known.

**2 Thess. 1 :9.** Here the adjective is used. A literal translation would be "punished with eonian extermination from the presence of the Lord." Those who know this know what God has said. They have the basis for true understanding. Space forbids expounding the passage in this article. Those who suffer this punishment will enjoy no part of the coming eons.

**2 Thess. 2 :16.** Their hope was in the coming eon. The assurance of this was a real consolation.

**1 Tim. 1 :16.** Paul's belief guaranteed him life in the coming eons. Eonian life is the foundation of all future blessings. None can be blessed who are not alive during the eons.

**1 Tim. 1 :17.** The noun appears three times in this passage, and it is plural each time. These emerge in the *King James Version* as an adjective and two adverbs. It should read "To the King of the eons. . . be glory for the eons of the eons."

**1 Tim. 6 :12.** Read this "lay hold on eonian life." This advises Timothy to live in the present enjoyment of sure possession. God promised it, and He cannot lie.

**1 Tim. 6 :16.** This is the adjective. "To Whom be honor and power eonian."

**1 Tim. 6 :17.** Those who are rich in this present eon must exercise care that these do not become a snare.

**1 Tim. 6 :19.** The Greek word here is *ontos*, meaning "real life." Some texts have *aionios*.

**2 Tim. 1 :9.** This occurrence of the adjective is an important one. Correctly and honestly translated it would read "given us in Christ Jesus before eonian times." The word cannot be translated *eternal* in this occurrence.

**2 Tim. 2 :10.** In this occurrence the word *eonixn* qualifies the word *glory*. This describes the grace that has been shown us.

**2 Tim. 4 :18.** Demas loved this present eon. If the present evil eon has captivated our hearts, we will have no desire for the eonian glory that is yet to come.

**Titus 1 :2.** The adjective *aionios* appears twice in this passage. It is translated *eternal* and *world*. It cannot have these two meanings. Correctly translated it would read: "**In hope of eonian life, which God, Who does not lie, promised before eonian times.**"

**Titus 2 :12.** This is instruction concerning conduct in this present eon.

**Titus 3 :7.** Eonian life is a hope. What one has, he does not hope for. Because of the sureness of God's promise, we can speak of eonian life as a present possession.

**Philemon 1 :15.** Onesimus was gone from Philemon for a short time. Philemon will have him for a brother through the eons. This is an eonian payment for a temporal loss.

#### **CONCORDANCE TO EON - Philippians to Philemon**

Phil. 4 :20 - our Father be glory for *ever and ever*

Col .1 :26 - hid from *ages* and from generations

1 Tim. 1: 17 - Now unto the King *eternal*

1 Tim. 1: 17 - be honor and glory for *ever and ever*

1 Tim. 6: 17 - that are rich in this *world*

2 Tim. 4: 10 - having loved this present *world*

2 Tim. 4: 18 - to whom be glory for *ever and ever*

Titus2: 12 - godly, in this present *world*

## CONCORDANCE TO EONIAN - Philippians to Philemon

2 Thess. 1:9 - be punished with *everlasting* destruction

2 Thess. 2:16 - hath given us *everlasting* consolation

1 Tim. 1:16 - believe on Him to life *everlasting*

1 Tim. 6:12 - lay hold on *eternal* life

1 Tim. 6:16 - be honor and power *everlasting*

2 Tim. 1:9 - in Christ Jesus before the *world* began

2 Tim. 2:10 - in Christ Jesus with *eternal* glory

Titus 1:2 - in hope of *eternal* life

Titus 1:2 - before the *world* began

Titus 3:7 - hope of *eternal* life

Philem 1:15 - thou shouldest receive him *forever*.

(continued, Vol. V, No. 3)

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## AN ORTHODOX BIBLE

Among men, to be orthodox is a matter of pride in which one can boast. In this world's system no man ever boasts of being a heretic. But while man may boast of and pride himself in his orthodoxy, those who devote their lives to the study of God's Word fully realize that the Bible is not an orthodox book. The man who assumes an orthodox position is in conflict with the very book that his orthodoxy demands he accept as the Word of God. He can never accept the Bible's correction or reproof, for the orthodox are right, and no belief they hold can be corrected. Their practice is right, and nothing they do can be reproved.

In order for the Bible to conform to the ideas and beliefs that are generally considered to be orthodox much of it would have to be revised and rewritten. It is an established fact that many ministers have felt it necessary to warn their people against Bible study for fear that they might be led away into an unorthodox position. Some have done this bluntly, others have done it more subtly by making service of greater importance than study. The one who determines to become a real student can anticipate being chided because of his lack of zeal for souls.

It is well known that any teaching that contends for one baptism is now regarded as heresy. No man can be considered orthodox in Christendom unless he believes in at least two. But it is in the Word of God that we find the great principle of ONE BAPTISM. It is so definitely stated in Ephesians 4:5 that this passage at least will have to be altered before the Bible can be considered an orthodox book.

Some men who believe in one baptism are able to travel about in orthodox circles. However they are not allowed to include this in their messages. They will be cast out the moment they do. The Bible still travels around in the best orthodox circles, but it is never allowed to give its testimony. Even when it is placed on the witness stand, its testimony is interpreted in such a way that it supports the orthodox view. Of course, it does say "one baptism," but by these words it means two baptisms, according to its orthodox interpreters. The highly respected "orthodox interpretation" of Scripture passages means that these passages have been interpreted so that they now conform to the orthodox view.

In spite of these ingenious interpretations, the Bible remains an unorthodox book. Let us consider together a number of passages that have been revised or rewritten in order to make them conform to the orthodox viewpoint.

1. The orthodox cannot believe that animals are souls. The Hebrew word for *soul* appears four times in the book of Genesis in reference to animals before it is used of man. The translators took care of this unorthodox note by translating it *creature* and *life* in these first four occurrences. However, let any student get his hands on a Hebrew concordance and he will be in danger of accepting the unorthodox view that animals are souls. Thus, by becoming scriptural in his views, he becomes unorthodox.

2. The simplicity of the record of man's creation found in Genesis 2:7 is shocking to the orthodox mind. They regard this plain account as being somewhat vulgar. They cannot believe that man was made of the dust of the earth. They regard man as a spirit who for a time is forced to inhabit a body. The divine statement that "**man became a living soul**" is out of harmony with the orthodox viewpoint. If the orthodox turn from the Bible to the writings of Plato they find full support for their views. But they are greatly disturbed because they recognize a book called the Bible to be the Word of God.

3. Genesis 3 :19 is in conflict with the orthodox view of death. This passage states that man should labor until he returns to the ground; for out of the ground he was taken and unto the ground he shall return. If this statement is true, then man at death does not ascend into heaven or descend into hell. He returns to the earth, from whence he will be taken by resurrection. Of course, this is not orthodox, but it is in the Word of God.

4. Before the Bible can ever be considered to be an orthodox book all such statements as **1 Samuel 28:3** will have to be revised or rewritten. We are told there that "**Samuel was dead, and that all Israel had lamented him, and buried him in Ramah.**" The orthodox insist that Samuel was very much alive, and that only his body had been buried.

5. The book of Ecclesiastes is the most unorthodox book in the Bible. The orthodox have arranged for this by declaring that the book is only man's reasoning. They hold that inspiration has set down accurately all that man reasoned, but the reasonings are, after all, man's. Because Ecclesiastes does not agree with orthodox theology, the witness of this book is rejected by orthodox theologians. C. I. Scofield says of the 9th chapter of this book, "No one would quote verse 2 as a divine revelation." He was mistaken. It is accepted and quoted by thousands as a revelation from God. The orthodox view of man's destiny can be maintained only by denying that the book of Ecclesiastes is a revelation from God.



6. The message of Isaiah to Hezekiah was certainly stated in unorthodox language. However, he repeated the very words of God. **"Thus saith the Lord, Set thine house in order; for thou shalt die, and not live." Isa. 38:1.**

This clearly indicates that if he died he would not be alive. This is not the orthodox view. Furthermore, Hezekiah failed to take the orthodox view that "to die is gain." He prayed against this and his prayer was answered. God added fifteen years to his life. This whole chapter will have to be eliminated before the Bible can be regarded as orthodox. The 18th verse will never fit into an orthodox book:

**"For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day. The father to the children shall make known thy truth." Isa. 38:18-19.**

7. Passing from the Old Testament to the New we will continue to find unorthodox statements. Many of these came from the lips of the Lord Jesus. Consider, for example, His words in **John 6:49. "Your fathers did eat manna in the wilderness, and are dead."**

Such a statement can never be accepted by the orthodox for they hold that these men were very much alive.

8. Some of the most unorthodox statements in the New Testament appear in Peter's message given on the day of Pentecost. Speaking of David he insisted that he was **"both dead and buried, and his sepulchre is with us unto this day."** And as if this were not enough to brand him as a heretic, he declared that, **"David is not ascended into the heavens." See Acts 2 :29 and 34.** No man can believe these two statements and still be considered orthodox.

9. The great truths set forth by Paul is often labeled "Pauline theology." This designation is repugnant to all who love the Word of God. However, if it is "Pauline theology," it is out of harmony with orthodox theology. Orthodox theology teaches that all who die in Christ are alive and happy in heaven. This blessed state is never in any way realized in resurrection, for it is held that it begins at the moment of death. Paul tells us that if the dead rise not, even those who have fallen asleep in Christ have perished. See 1 Cor. 15 :18.

These instances could easily be multiplied many times. Many more passages that make unorthodox declarations will come to the mind of the reader who is familiar with the Word of God. The examples given are sufficient to demonstrate that those who determine to go all the way in the truth of God must abandon once and for all the idea that they can do this and still be regarded as orthodox. They must expect to hear the uncharitable cry of "heretic" and accept it without bitterness or complaint. There is no defense that we can offer against this charge. The Bible is not an orthodox book. We who permit it to dominate our lives will soon be classified as heretics. Our answer to this charge can be found in the words of Paul.

**"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." Acts 24:14.**

**THE END**

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## ***OUR HOPE***

Many of God's people, with their finger upon some promise of God, are hoping for something which they will never receive. Our hope is related to and based upon our calling. We have no right to hope in anything unless it is revealed to be the hope of our calling. It is inconsistent for anyone to hope to be among the meek who shall inherit the earth, and at the same time hope for a place in heaven. Many are doing this very thing.

Paul's prayer for the Ephesian saints was that the eyes of their understanding should be enlightened so that they should know what is the hope of His calling. The average Christian of today is very indefinite in regard to his hope. He does not know for sure whether it will be realized before or after the great tribulation, and he is not sure whether he will be on earth or in heaven during the millennial kingdom. He declares that the return of Christ is the hope of the world and the hope of Israel, but at the same time he makes it to be the hope of the church. Not being sure just whose hope will be realized at the second coming of Christ, he has split that glorious event *into* two comings, or *into* two stages. The first stage is called "His coming in the air" and this is said to be the hope of the church. The second stage is said to be "His coming to the earth" and this is said to be the hope of Israel.

It is commonly held that there will be a seven year period between these two stages. This seven year period is Daniel's seventieth week. The beginning of this week is marked by the making of a firm covenant between the man of sin and a restored Israel. Those who preach this fail to realize that if the so-called first and second stages of Christ's coming are seven years apart, and if the beginning of that seven years is marked by the making of this covenant, then many events must take place before this first stage can occur.

The event described in 1 Thess. 4 :13-18 is commonly held to be the first stage of Christ's second coming. However, honest investigation will soon convince the unbiased student that the event described here takes place at the end of the great tribulation. If this is the hope of the *church* which is His body, then we will have to pass through every day of the great tribulation. The idea that this may not be our hope is usually rejected at once by those who are emotionally committed to the proposition that this describes the unique hope of God's present out-calling.

Those who enter into a full understanding of the unique nature of our calling and hope will soon discover that much time must be spent in restoring certain great truths to their rightful owners. This is not an easy task, since we only appropriated the good and pleasant things, leaving all evil things for some other group. At one time the proper way to treat the Old Testament seemed to be to describe all good things as being "God's blessings upon the *Church*," and label all evil things as being "God's curses upon Israel".

In returning the event described in 1 Thess. 4 to its rightful owners we will lose nothing except a veil which has kept us from seeing our own unique hope as set forth in Paul's final epistles. The realization of our hope may not be accompanied by the voice of the archangel and the trump of God, yet it will most certainly bring us to the place that God desires us to be during the coming eons, The simplicity of our calling in Christ will be maintained until that moment when we are manifested with Him in glory.

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## ***OBSERVATIONS***

At a recent Bible Conference which I attended one of the speakers gave a series of messages on human destiny. Man's nature was taken for granted. The speaker believed that the soul was the real man which was living for a time in a dwelling which he called the body. This body was referred to again and again in the most uncomplimentary terms. It was called "a ramshackle house" and described as not being fit for the man to dwell in. The speaker referred to weak eyes as "dirty windows" out from which the true man had to look. These things were emphasized so strongly that I yearned to cry out and beg the speaker to cease insulting the crowning glory of God's creation.

When God made man of the dust of the earth, He made the thing that most men refer to as being only their bodies.

My attention was recently called to an article written by Eugene A. Bergholz, M.D., in which he sets forth some of the wonders of that to which men contemptuously refer as "an old coat" or "a ramshackle house." I will quote from his article.

"In our own body lies a creation so incomparably wonderful that these man-made inventions are but the playthings of children in comparison. The complexities of our body processes are so involved that the greatest scientist has not penetrated any, except their most superficial manifestations.

In this body of ours there is a blood stream that is the most complex fluid in the entire universe. It is pumped through arteries, capillaries, and veins, of tremendously intricate ramifications, greater in complexity than the highway systems of our Nation. A heart regulates the flow of this blood with greater efficiency than man's finest reservoir pumps, for it works without ceasing, resting only between beats, throughout a complete lifetime. This blood stream goes to every organ, tissue, and cell in the body, supplying their every need. Imagine for a moment that there are more than twenty times as many cells working in one body than there are people on the face of the earth!

There are nerve cells. These bring us in contact with the world. The impressions are brought into our body through the skin, nose, tongue, ears (remarkable organs), eyes (marvel of marvels!). Like a huge telephone network, more complicated than the entire telephonic and telegraphic system of the United States, our nervous system dispatches messages to every organ, tissue, and cell, causing muscles to work and glands to secrete their vital substances with utmost electric precision and unbelievable coordination.

There is a chemical balancing equipment, the glands, which send out regulating chemicals that influence one way or another organs in the body beautifully and perfectly harmonized to suit their every function.

There is a muscular system that does our work, a bony structure to give us rigidity and afford us motion, a system of ligaments to tie our organs together, a system of airing the body, a system of eliminating the chemical wastes. And to furnish nourishment to this entire structure, there is a digestive system of unbelievable intricacy which breaks down equally complicated food substances prepared specifically by the plant kingdom, for all our nourishment. Is there any wonder that scientists cannot see any hope of ever solving the 'riddle' of life completely?

And that is not all. Every organ, every function, every chemical reaction in the body works together for the good of the entire organism, in a coordination, the like of which has no comparison even in that of the movement of the stars in the galaxies of heaven. Together they work. But more! They are regulated through a power within the body itself, the mind that has its center in the brain. This remarkable organ controls all the unconscious functions automatically, for one thing, but with its conscious efforts it can think about, plan over, and discover the marvels of the universe. It can speak, to make itself understood; see, to perceive every beauty; hear, to become aware of every beautiful sound; taste, to sip of the pleasures on every hand, and feel to sense completely every experience that the world can offer! All things in, on, and above the earth can be made known to us. Yea, truly wonderful are we made, indeed!

But that is not all! Within our body lies the power to heal! Great is that power! The broken bone is knit. The wound is united again. Disease of many hundreds of kinds are successfully overcome. Wonderfully, yea, truly wonderfully are we made!"

These things are true of that which man calls his body. Yet, this is what God created when He made a man. How can anyone be so unbelieving as to say that there can be a true man wholly apart from that which is so fearfully and wonderfully made.

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## *EVERYONE BELIEVES*

It seems that everyone believes that Eve gave Adam an apple. I have never found anyone who knows where this story came from. Most people believe that it is in the Word of God, but it cannot be found there. Tradition has written this upon the minds of most people, but it is a pure invention and not one word is said about it anywhere in Scripture. It must be placed upon the rubbish heap among the things that exist in man's mind but cannot be found in the Word of God. Man is not only ignorant of the Bible, he does not even know its first three chapters.

Everyone believes that Elijah went to heaven in a chariot of fire. Many will remember the messages which described this in detail. The whole idea is based upon tradition which grew out of carelessness in reading the Word of God. Since it is twice stated emphatically that Elijah went up by a whirlwind into heaven, we are happy to accept it and to reject the lie that obscures God's truth.

The Scriptures speak of Absalon's long hair. We are also told that he met his death by riding under the thick boughs of a great oak. This has caused almost everyone to believe that his hair was caught in the branches. The tradition comes from the writings of Josephus, but it has no foundation in the Bible. It is emphatically stated that "his head caught hold of the oak." This is enough for all who put truth above tradition.

It seems that everyone believes that certain statements are in the Bible which are not there. It is common to charge Solomon with having declared, "Spare the rod, and spoil the child." He has been excoriated for this many times. Some years ago I heard one preacher condemn him for having said it, while another preacher rushed to his defense. The truth is that Solomon never said it. The words come from a satirical play called *Hudibras*, which was written early in the 17th century by Samuel Butler.

I need not mention the ideas men hold about the "three wise men," or "the ninety and nine that safely lay in the shelter of the fold." These are deep seated traditions which everyone believes."

All these are simple things concerning which anyone of average intelligence could easily possess accurate knowledge. But man does not have accurate knowledge of these simple things, and he fails utterly when deeper things are involved. His loose and careless thinking on unimportant matters prevails in matters of importance as well. The words of Hosea seem fitting here:

**"My people are destroyed for lack of knowledge." Hosea 3 :6.**

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## ***QUESTIONS AND ANSWERS***

Question. Does Isaiah 19:19-20 refer to the great pyramid of Egypt?

Answer. Taken in the light of its context I would say dogmatically that this does not refer to the great pyramid. The fulfillment of this passage is still in the future. The chapter divides into three triads as follows:

1. Jehovah intervenes in judgment and its result. 1-15.
  - a. Internal discord. 1-4.
  - b. Failure of material resources. 5-10.
  - c. Failure of spiritual resources. 11-15.
2. Jehovah intervenes in grace and the result. 16-20.
  - a. Egypt fears Jehovah. 18.
  - b. Egypt turns to Jehovah. 18.
  - c. Egypt worships Jehovah. 19-20.
3. Jehovah responds in grace. 21-25.
  - a. The healing of internal discord. 21-22.
  - b. Material blessings through Jerusalem. 23.
  - c. Final spiritual blessings of the millennial earth. 24-25.

If you will read the chapter in the light of this outline, for which I am indebted to F. C. Jennings, you will discover that verses 19 and 20 have had no past or present fulfillment. The pyramid is *now*; the altar shall be only "in that day."

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Question. What do you recommend in regard to the study of Greek and Hebrew?

Answer. Ancient Hebrew and first century Greek are the two languages God used in giving us His Word. Since the greatest fact in the universe is the fact that God has spoken, it does not seem right that anyone should remain ignorant of these two languages. To me Greek and Hebrew are just two languages, no harder and no easier to learn than any other. In order to better pursue the "good neighbor policy" our Secretary of State has suggested that all Americans should learn to speak Spanish. Literally thousands have responded to this suggestion, and many who have been out of school for years have taken up the study. How fine it would be if some great voice would speak in favor of all men taking up the study of New Testament Greek in order to better understand the Word of God.

Satan has created an impression that Greek is a mysterious, incomprehensible language, which very few can ever learn. "It's all Greek to me," has become a common expression used of things that are not understood. Greek is simply another language. For the Bible student its study is greatly simplified, for we do not need to learn to speak it. No one speaks first century Greek today. Furthermore, while classical Greek writers used almost 98,000 words, the New Testament writers made use of less than 6,000. The hand of God was in this so as to simplify our task.

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## **THE EDITOR TO HIS FRIENDS**

\*\*\*\*It has proven good to keep all friends of this witness informed in regard to plans in connection with this testimony. The Editor has no great dreams or ambitions. He has a work to do which he is performing to the best of his ability. It is sufficient reward to know that this work is being used to instruct and encourage many of God's people.

At the present time plans are well under way to reprint in pamphlet form certain articles that have already appeared in the pages of THE WORD OF TRUTH. In deciding upon these articles I have been guided by unusual demands for copies of the magazine containing these and reports of blessings received from their original publication. The subjects tentatively decided on are as follows:

The Unfolding of the Secret.  
The Study of Human Destiny.  
Interpreting the Times.  
The Unity of the Spirit.  
Four Future Resurrections.  
The Kingdom of the Heavens.  
The Pentecostal Administration.  
Abrahamic Old and New Covenants.  
God's Plan of Salvation.

The pamphlets will not be reprints in the strict meaning of that word. Each one of these subjects has been restudied, the articles have been completely rewritten, much material has been added, and obscure points have been clarified.

There is also an urgent need to print as pamphlets the following articles which have not yet appeared in the magazine:

Acts 28: 28 - A Dispensational Division.  
Dispensational Truth.  
The Christian in Military Service.  
Three Realms of Future glory.  
The New Life in Christ Jesus.  
What is Life?  
What is Death?  
Is It Gain to Die?  
Absent from the Body, Present with The Dying Thief.  
Future Punishment.

There is a definite need for these pamphlets, and this need is so urgent that the method of paying for each pamphlet out of the proceeds that come from the sales of those previously published has become much too slow. In order to speed up this work a SPECIAL LITERATURE FUND has been established and all contributions designated for this fund will be used for the purpose of getting these pamphlets into print. I would like to accomplish this purpose during the next twelve months. Will all friends give this their prayerful consideration? Please note that I am not announcing the publication of these pamphlets. Please do not send orders until a definite announcement is made in the pages of *The Word of Truth*. Each one will be announced as it is ready for distribution.

\*\*\*\*No more loose copies of any issue of Volume 4 are available. There was an unusual demand for these, and all copies have been sent out. They *are* available only in the bound volumes.

\*\*\*\*It appears that all copies of Vol. 4, No.5, failed to reach the British Isles. A number of books and some first class mail seems to have been lost at the same time. Friends in the British Isles will please note that we have no way of telling just what mail was lost. All orders will be duplicated as soon as we hear from you.

\*\*\*\**Eyre and Spottiswoode*, the publishers of most of Dr. E. W. Bullinger's writings, were burned out during one of the raids on London and their stock of his writings is gone. We will not be able to fill any orders for his books until further notice. *The Companion Bible* is still available.

\*\*\*\*Much of the space in the forthcoming issues of *The Word of Truth* will be given over to a series of articles on *The Work and the Ways of God*. An exposition of Ephesians will begin in the next number.

\*\*\*\*A friend suggests that it would be better if I published the entire series of studies on man's nature and destiny in one volume, instead of in a series of pamphlets as we are now doing. This course would be both unwise and impossible. I could not finance its publication, and would be able to sell very few copies of such an expensive volume. Furthermore, very few of my friends can afford to give away a three dollar volume when someone asks, "What about the rich man and Lazarus?" But they can and do give away a pamphlet that costs only a few cents.

\*\*\*\*The Editor will conduct a one week conference in Philadelphia, Pennsylvania, from April 22 to 27 inclusive. This makes seven such conferences there in the past seven years. The services will be held in the Reading Railway Y.M.C.A., Kensington and Lehigh. Evening services at 8 :00 P. M. Sunday morning at 11 :00 A. M.

**End, Vol. V, No. 2**