

THE WORD OF TRUTH

OTIS Q. SELLERS, Editor JANUARY-FEBRUARY, 1942

VOL. V, NO.6

Table of Contents

- * Let us Go On
- * Save, Saved and Salvation
 - * Studies in Ephesians
 - * Questions and Answers
- * The Editor to His Friends

LET US GO ON

In my experience, it was twenty years ago that I actually became an honest student of the Word of God, with a determination to secure the truth that God had placed there for my learning. I had already wasted several precious years making use of the Bible as a source of material for messages. I had a number of sources, and the Bible was one of them. When I became a student of the Word, the progress was very slow at first. However, at the end of eight years I knew many things that I hardly dared to set forth to my congregation for fear of tearing it to pieces in regard to vital denominational principles. Twelve years ago I determined to make a break for freedom, in order to be able to declare without hindrance the things which I found in the Word. I attempted for a time to labor in undenominational churches, feeling that no denominational principles could be involved in ministering the Word to a church that professed to be undenominational, but was soon disillusioned. In a denominational church there was only one set of principles to clash with, while in the undenominational churches there were five or six sets of principles. I soon discovered from my experiences that by its very nature no church could change. It could not be corrected, reproved or rebuked by the Word, and the chief duty of the minister was to maintain the *status quo*. He was usually examined in advance in order to make sure that he believed the same as the church, and would preach in harmony with what the members already believed. He was called upon to teach the people what they already held to be the truth. In view of this, I determined that the church was no place for an honest student of the Word to pursue his work, so I separated myself from the churches once and for all. Since that time they have had no place in my life and I have had no place in their affairs. I know this arrangement pleases them, and it suits me exactly.

Six years ago I was invited by a company of believers in Grand Rapids, Michigan, to minister to them the Word of God. This group was a fellowship, bound together only by a common hunger for the truth that they knew was in the Bible. I hesitated to accept, due to the fear that it might be a return to the bondage from which I had only recently been freed. After careful consideration the invitation was accepted, with the understanding that my entire time was to be devoted to the study and teaching of the sacred Scriptures. It was agreed that no one would expect me to do the thousand-and-one time-wasting, time-consuming and inconsequential things that are usually considered to be the work of one who ministers. It was clearly understood that I was never to be expected to preach a sermon, and that every service would be given to the consideration of some portion of the Word of God. One of the brethren realized my position and stated it very bluntly as follows: "Very well, we will work and make our living and yours too, and you spend your time studying the Book and pass it on to us and to others." These words express the relationship that exists between me and the groups to whom I minister. They expect nothing of me but that I study the Word and pass my findings on to them. This has given me the exceedingly rich privilege of devoting myself to the study and presentation of the Word of God.

In the past six years every book in the Bible has been expounded to *The Gospel Fellowship* with the exception of Leviticus, 1 and 2 Chronicles, and the last half of the Psalms. Some books have been expounded several times: for example, Matthew 3 times, John 3 times, Acts 4 times, Romans 3 times, Ephesians 5 times. In expounding a book we never permit ourselves to become hung up on some detail, difficulty or someone's question. That which is not plain today, will probably be plain the next time the book is expounded. When a general understanding is gained, the understanding of some specific portion is a simple matter.

This ministry of the Word has been a greater help to me than to anyone else. There is no book in the Bible that I have not taught, portion by portion, to some group of believers. In the past eight years, I have gone through the book of Acts nine times with as many different groups.

As a student in Bible institute it was part of my work to memorize hundreds of Scripture passages. These were proof texts, memorized for the purpose of having good support quickly at hand to prove, enforce or support some teaching or belief. This memory work was very helpful from one standpoint, but a serious mistake from another standpoint. It took these texts out of their contexts, removed them from the ranks where God intended they should march as privates, and made them to be generals. By this method they could be made to teach anything that I desired them to teach, and to prove anything that needed to be proved. I have discovered since then that the undue emphasis placed upon these passages was fruitful of many false meanings being attached to them. These false meanings attached to a verse made it impossible to get a correct view of the chapter in which they appeared. One is very reluctant to ever give these passages back to the chapter, especially so when he needs them to support some teaching. These verses were taken from their context, and given a false meaning by making them to teach something- they did not teach. This false meaning, led to an erroneous understanding of the chapter, and, if it went on, often led to an erroneous understanding of an entire book

of the Bible. However, it seldom goes this far for such a method of handling the Scriptures causes it to become thousands of little islands, no one part connected with or related' to any other part. By this method one can jump on the part where he wishes to stand, jumping to another if it becomes untenable, but with no need of ever changing his views.

Fifteen years ago I discovered the hopelessness of ever expecting to discover truths as long as texts were removed from their context. My desire for the truth was such that I determined never again to attach any meaning to any verse unless that meaning was justified by the context. Little did I realize then how far reaching this would be. The first years of my Christian experience were spent in getting passages out of the Bible, and later years have been spent in putting them back. It is much easier to take a text out of its context, than it is to put it back. Once removed we blow these passages up until they never seem to fit in the place from whence they were taken.

I now know that hundreds of passages which were always quoted in support of certain beliefs, cannot now be used in this manner. In fact, certain doctrines which I held to be the truth are now absolutely devoid of support, and stand as having no basis in the Word of God. Never again can these be sustained by texts removed from their contexts. I will not now mention just what doctrines I refer to, for fear that some of my readers would burden the mails by sending me hundreds of texts to prove that these things are in the Bible.

My correspondence demonstrates that the readers of The Word of Truth have many attitudes. Some take attitudes that nothing should ever be written until the writer is so completely sure that it is the truth that he will never take it back. I cannot sympathize or agree with this attitude. If I did, I would never write a line or speak a word in regard to the truth. I pray that whatever I write will be in full harmony with the Word of God so that no retraction or modification will be necessary as we go on reaching into the unfathomable depths of God's truth. However, my readers can expect me to modify or retract anything I have ever written, if I should become convinced that it was error.

I am deeply appreciative of the love and confidence that many people have in me. I shall ever strive to be worthy of this. I have never found anyone who believed that my words could take the place of the Word of God. I want no one to believe that I can speak with authority, or that once having written a thing that I will never take it back. I want my friends to believe that I am an honest student of the Word of God. As a student I will always be learning. I am not among that number who have no more to learn. My friends must always take my latest writings as being my latest advance in learning. If these should contradict something said or written before, they must not become disturbed. The only way these changes can be avoided is to determine that all research and discovery must come to an end. This cannot be. I study the Word and set forth my understandings. Since the Word can never change, my understanding of it must be subject to change. The Word cannot be altered, so I must be ready to alter. I can do nothing against the truth, but I can do something for it. With His help I shall keep the minds of my readers on the alert to consider it. There can be no stopping. We must go on.

THE END

SAVE, SAVED AND SALVATION

Those who have read the previous article in this issue under title of *Let Us Go On* will have been prepared in mind for this study.

It is the studied opinion of this observer, that at this point in our labors, all of us will need to give careful consideration to the scriptural use and meaning of the words *save*, *saved* and *salvation* before we can make further advance in recovering the truth. I am convinced that we are misusing, abusing and wresting these words. It becomes increasingly evident that we will need to get these words straight and use them right. If we do not we are going to bar doors that lead to truth, and there is no way into certain truths except by these doors.

Just recently I chanced to hear on the radio, a colored woman who represented herself to be an evangelist and a singer of spirituals. It was one of those things that get in on you when you have neglected to turn off the radio. She was telling of her "most glorious experience." Five thousand people had gathered in a tabernacle, and she "sang them a few songs, preached them a short message, sang another song and everybody in that tabernacle got saved - yes sir - everyone of them got salvation." It is evident that whatever happened to them, she called it salvation.

Reaching to the corner of my desk I have picked up a magazine that contains reports from evangelists. The following statements are found in these reports:

"More than thirty-five came to the altar, some in reconsecration while others came seeking salvation."

"One young man left the service unsaved, got out of bed at midnight and at two o'clock had the assurance of salvation."

"Many souls were saved during these meetings."

"A large number were saved."

"Sixty young people responded to the invitation and were saved."

"Twenty-three were saved and joined the church the following Sunday."

"The outstanding feature was the genuineness of the salvation of those who responded."

I am not ridiculing these statements. They are quoted only for the purpose of showing that the words *saved* and *salvation* are hardly definable from the use made of them in these sentences. We are inclined to ask - just what do they mean by *saved* and *salvation*. If we do so, consistency will force us to go on and ask what any of us mean when we use the words *save*, *saved* or *salvation*. And when our definitions are given, we must then ask if that is what these words mean when we find them in the Word of God.

The dictionary tells us that *save* means to make safe, to preserve from evil or injury, to rescue or deliver. Then it gives the theological meaning as being, to deliver from sin and its penalty, and to bring into spiritual life. It defines *salvation* the act of saving or delivering; preservation from destruction or calamity. The theological meaning is given as, deliverance from sin or its consequences; redemption.

Dr. C. I. Scofield defines salvation as being "the great inclusive word of the Gospel, gathering into itself all the redemptive acts and processes: as justification, redemption, grace, propitiation, imputation; forgiveness, sanctification, and glorification. This has always been my definition of salvation, and still is, however, I know of only about four occurrences in the New Testament where it can mean this.

Sir Robert Anderson has said: "Many an error is due to our habit of putting theological labels upon words, and then reading their label-meanings into the Scriptures where they occur. The "work out your own salvation" of Philippians 2: 12 is a notable example of this. "Salvation" as a theological term has no counterpart in New Testament language. The word is "deliverance"; and in every instance the context must guide us as to its application."

I heartily accept every word of this as being truth. A concordant study of the words *save*, *saved* and *salvation* will prove that they mean deliver, delivered and deliverance. The meaning must be gained from the context. No meaning can be fixed upon any occurrence of these words in advance of a full examination of the setting in which God has placed it.

Now, if by this the mind of my readers is not aroused, I believe it will become aroused when I state that it is possible for me to take the word of God and prove to my complete satisfaction and assurance that I am justified, that I am redeemed, that remission of sins is mine, and that God's righteousness has been put to my account. I can prove this by texts that are left in their context. But I do not know of a single passage in Scripture that I can honestly use to prove that I am saved or anyone else is "saved." I mean *saved* in the commonly accepted meaning of that term.

Thirteen Ways to Be Saved

In 2 Corinthians 2 :17 Paul speaks of those who corrupt the Word of God, and in the next chapter he speaks of handling the Word of God deceitfully. Peter speaks of those who pervert the Scripture to their own destruction. This refers to acts that people perform toward themselves, not what another does toward them. When a passage of Scripture is removed from all that has gone before it, and all that follows after, it is possible to attach to it any meaning that one may desire. By such means the Word of God is corrupted, perverted and handled deceitfully, then made to mean just what someone thinks it should mean. Congregations demand that their ministers faithfully adhere to these corruptions and perversions, and declare them each Sunday.

By removing texts from their context it is possible to present numerous ways to be saved. Let us notice a few:

- 1. "Whoso walketh uprightly shall be saved." Prov.28:18.**
- 2. "In returning and rest shall ye be saved." Isa. 30:15.**
- 3. "Look unto me and be ye saved." Isa. 45:22.**
- 4. "He that endureth to the end shall be saved." Matt. 10:22.**

5. "He that believeth and is baptized shall be saved." Mark 16:16.
6. "I am the door, by me if any man enter in he shall be saved." John 10:29.
7. "Whosoever shall call upon the name of the Lord shall be saved." Acts 2:21.
8. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31.
9. "We shall be saved by His life." Rom. 5:10.
10. "For we are saved by hope." Rom. 8:24.
11. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." Rom. 10:9.
12. "For whosoever shall call upon the name of the Lord shall be saved." Rom. 10:13.
13. "She shall be saved in childbearing." 1 Tim. 2:13.

Here are thirteen ways to be saved. You may take your pick as to which one suits your temperament, traditions or wishes.

I can almost feel the revulsion of my readers against my use of Scripture in this manner. They will accuse me of creating confusion in the minds of many. They would prefer that the majority of these passages should be kept under cover; and that **Acts 16 :31** should be blazoned forth as the true way of salvation. It is evident that there has been a common agreement among us that out of all these ways to be saved, Acts 16 :31 shall be taken, then after careful pruning so that it will not include a man's household, be proclaimed as the one and only scriptural plan of salvation. I have had my part in this in the past, but can never have any part of it again. This is another passage that must go back into the Word of God. Are my readers willing to consider this text in the light of its context?

Acts 16 Expounded

From the day that I identified my life with the Lord Jesus Christ, Acts 16 :31 was one of the most important verses in my life and ministry. "**Believe on the Lord Jesus Christ and thou shalt be saved**" rolled from my lips upon any and every occasion. Very few messages were ever given without this statement having a place. I found personal assurance and joy by confessing, "God says, 'believe on the Lord Jesus Christ and thou shalt be saved -- I believe, and, therefore, I am saved.' "

Some years ago I became exercised because of a conviction that I was guilty of perverting the Word of God in regard to this verse because I had done away with the words "**and thy house.**" These words were as much a part of this passage as any other words in it, but to restore them and enforce them would have made this passage useless for the work that I made it perform. I could not say, "God says 'believe on the Lord Jesus Christ and thou shalt be saved and thy house;' I believe, therefore, I am saved and the members of my house are saved." It was this that caused me to determine to put this passage back into the Word where it belongs and interpret this verse in the light of its context.

The word *salvation* appears once in this chapter and the word *saved* occurs twice. In none of these places will they bear the theological meaning which is usually placed upon these words.

If the student of Scriptures has learned his lesson before he approaches this chapter, he will come to it with the knowledge that Palestine was occupied country and that the Hebrews were a conquered and oppressed people. They longed and prayed for deliverance from the iron yoke of the Roman empire. Many futile attempts were made to effect this deliverance. Lives were recklessly thrown away in the attempt. The Jews would quickly follow anyone who gave promise of restoring their freedom, and the Romans were just as quick to throw such a one into prison. The *Jews* scattered among other nations longed for this deliverance just as strongly as those who were left in the land. Plans for revolt were always in the minds of these, and the authorities worked ceaselessly to stamp them out.

The work of God started well in Philippi, but Satan soon produced a hinderer. A demon possessed girl who brought her owners much gain followed Paul and Silas crying out:

"These men are the servants of the most high God, who are declaring unto you a way of deliverance." Acts 16:18. Resultant Version.

It is simple to see how embarrassing this would be to Paul and Silas. It would be as if two men, working for the American Red Cross should go to France for the sole purpose of distributing food to the starving children of France. We know that every true Frenchman longs for freedom from the burdensome yoke of their conquerors, and we know that the least suspicion of any movement to gain this end brings ruthless suppression. In view of these things, let us suppose that as these men go about their work someone follows them yelling, "These men are followers of General Charles De Gaulle, and they are telling you a plan of deliverance." It is clear that such words would bring them under suspicion, hinder their work, and would probably result in their arrest.

Something like this was happening to Paul and Silas in Philippi. They were Jews, they had come from Jerusalem, they had sought out the Jewish meeting place by the river, but their mission was not political. They were not guilty of conspiring against Rome for the deliverance of Israel. Therefore, the constant cry of this demon possessed girl put them in a false light, centered suspicion upon them and hindered their ministry. The demon possessed girl persisted in this for many days, until Paul, deeply grieved, turned and commanded the spirit in the name of Jesus Christ to come out of her.

I am convinced that it has been an error to read the theological meaning commonly given to the word *salvation* into this portion. If this is done, the words of the demon possessed girl become a compliment. And while Paul would have desired no compliments from a demon, such a compliment should have proved no great hindrance. But these words were not complimentary. They are a false charge that Paul and Silas were guilty of seditious acts, and were telling the Jews of a plan to throw off the yoke of Rome. This is the simple sense of this portion, and it makes good sense.

When the owners of this girl saw that all hope of further profit from her was gone, they seized Paul and Silas and brought them before the magistrates. They declared that these men were Jews, charged them with creating a disturbance and teaching customs which were illegal to Romans. The crowd joined in the outcry against them, so the

magistrates ordered them to be stripped and beaten. After severely flogging them, they threw them into jail and charged the jailor to keep them safely. Of course, a jailor is supposed to keep all prisoners safely, but a special order was given in regard to these prisoners. These facts are recorded by inspiration, therefore, they are important. This jailor was reminded that he was responsible, under Roman law, with his life for the prisoners. And, even as it is the custom in many places today, the jailor's household was connected with the care of the prison, so that his whole family might be held responsible if important prisoners escaped. Having received this solemn charge to keep them safely, he thrust Paul and Silas into the inner prison and secured their feet in the stocks. .

At midnight Paul and Silas prayed and sang praises unto God, and the prisoners were listening to them when suddenly there was a great earthquake which shook the prison to its foundations. Instantly all doors flew open and the chains fell off from every prisoner.

In harmony with the ways of God, it seems reasonable to believe that this earthquake was restricted to the ground upon which the prison stood. It was of such miraculous nature that barred and bolted doors flew open, and chains and stocks fell from the hands and feet of all prisoners.

The noise awakened the jailor from his sleep, and upon arising he saw the doors of the prison standing wide open. In a second, the frightfulness of his position flashed clearly across his mind. Some supernatural event had caused him to be guilty of that which will surely cost him his life and endanger the life of his family. Even if he told the truth to his superiors, it would only make his punishment more sure. Realizing the hopelessness of his position, knowing that his life would pay for this, he quickly determined to commit suicide. He felt it better to kill himself, than to wait for the Romans to do it. It may have been that he hoped to secure some immunity for his family by taking the blame and killing himself.

When he drew his sword, Paul shouted to him, telling him not to harm himself as all prisoners were there. This startled him all the more. For even though the prisoners had not fled, the doors were wide open, all shackles were loosed, and the crowd which was gathering upon the outside were witnessing the strange scene of a prison without a door shut. This news would quickly spread, and, even though the prisoners remained there, he would probably pay with his life for this strange thing.

With his physical danger uppermost in his mind, having just been halted in his purpose to commit suicide, he blindly connected this in some way with these two strange men. He fell at their feet and cried, "**Sirs, what must I do to be saved.**"

We must remember that this man had never sat under "evangelical preaching," neither had he ever attended a Bible Institute, nor had he ever been to a theological seminary. When he used the word *saved*, it meant exactly the same as it meant when it came from the lips of Paul in **Acts 27 :31:**

"Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved."

Paul meant that they could not be *delivered* from death by drowning, and the Philippian jailor desired to know what he could do to be *delivered* from the fate that surely awaited him at the hands of the Romans. He had one thought in mind, his physical safety, and this is what he referred to in his question.

Paul's answer is in complete accord with this. As God's representative, as one who could bind a matter upon earth and have it bound in heaven, as one who could loose a matter on earth and have it loosed in heaven, Paul guaranteed complete physical safety for the jailor and his family if he would believe on the Lord Jesus Christ. Only one such as Paul could do this. And it was the same Paul who at a later time guaranteed a whole ship load of people that no harm would come to anyone of them even though the ship was lost. Acts 27 :34.

Up to this point the full transaction between Paul and this jailor consisted of his question of what he must do in order to be delivered from the danger that confronted him. Paul told him that he would be delivered from all danger if he would believe on the Lord Jesus Christ. This promise included his family. However, Paul was not among that number who would urge a man to believe without giving him a definite message for his faith. He then spoke to this man the word of the Lord, and to all that were in his house. This resulted in him being baptized, and the final statement is that he believed in God with all his house.

The question which faces us now is "What came about as the result of him hearing the Word and believing in God." The answer is - just what the Word of God promises to those who hear the Word and believe in God and in the Son of God. The Word is very plain here, and no one has the right to change its definite statements for some indefinite thing which no one can define, all described by the words *saved* or *salvation*. There is not a single verse in the Word of God that promises salvation to those who believe in the Lord Jesus Christ. By *salvation* here I mean that salvation spoken of in Romans 1 :16.

In John 3 :16 we are told that whosoever believeth in the only begotten Son will have everlasting life. This is repeated in John 3:36. See also John 5:24 and 6:47. John 5:24 fits the case of the Philippian jailor exactly. **I would stress that eternal life is not salvation.**

In Romans 1 :17 the promise of salvation is to everyone who believes the gospel of Christ. This gospel of Christ is revealed in the book of Romans, and no one can believe it who has not heard and fully considered that message. There must be a difference between believing that Jesus is the Christ the Son of the living God, and believing the gospel of Christ set forth in Romans.

At this point I close this study, fully realizing that I may be leaving many of my readers in complete confusion. Those who study will rejoice in the intimations of truth that this article has set forth. Those who do not study will blame the writer for upsetting their minds. This article has been written in order to lay the foundation for future studies. It came to be written because of a statement at the beginning of a long letter written to me. This statement was, "All who believe are saved." In regard to "believing" my correspondent could not say how much, how little, or just what one had to believe. In regard to the word *saved*, he admitted his definition would not fit into any occurrence of the word in Scripture.

I make no objection to the use of the words *saved* and *salvation*. They are good words that must be retained. I do object to giving these words a theological meaning, and then reading that meaning into every passage in which they appear.

STUDIES IN EPHESIANS

(Continued from Vol. V, No.5)

Ephesians 3 :1-2

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to you-ward. *King James Version.*

For this cause, I Paul, the prisoner of Christ Jesus for you the Gentiles - since you have surely heard of the administration of the Grace of God which was given to me for you. *Resultant Version.*

I Paul, the prisoner of Christ Jesus. We must not miss the force of this statement. One of the most important lessons we can ever learn is contained in these words. There came a time in the purpose of God when in accord with His will He saw fit to make known a body of transcendent truth which up to that time had been kept secret. It had never before been revealed in any manner. Furthermore, it had a greater sweep than anything that had been previously revealed. It had heights and depths that exceeded all other revelations, it being of such nature that the outworking of it would cause the hosts of heaven to stand in admiration at the manifold wisdom of God. It would produce a witness that would show forth the transcendent riches of God's grace in the coming eons.

It is only reasonable to believe that since God had such glorious truth to reveal, He would give careful consideration to the choice of the one who should reveal it, and to the manner of making it known. Without doubt, He did this. In making this great body of truth manifest, He chose Paul, gave him this truth, and then used him as the channel to reveal it to others. This Paul did, first by inspired spoken words and finally by inspired written words. At the time God made choice of Paul, he was despised by the *Jews* and was regarded as a criminal by the Romans. His imprisonment at that time was just one more of a long series. The sufferings he had undergone had left their marks upon him until his appearance must have been repulsive. Nevertheless, this was the man whom God chose to be His revelator.

But, even so, all will agree that it would have been a simple matter for God to have touched the heart of just one man in Rome, and Paul would have found himself in full favor with the Imperial government. This would have brought the great in Rome to his feet, and then Paul could have proclaimed his great message in a manner that was worthy of such a glorious truth. It could have been proclaimed for the first time from the steps of

the Imperial Palace on the Palatine. There, flanked by the great men of the Roman Empire, this truth could have been given a start which would have caused it to be heard and considered in all parts of the world. This would have been man's way, but man's ways and God's ways are not the same.

If some men of today had made the arrangements, this truth would have been set forth for the first time by some great scholar, so that it would have made a proper appeal to the great of this world. Of course, Paul was a scholar, and if he had been permitted to use the scholarship which he certainly possessed, the truth could have been set forth with all the enticing words of man's wisdom, thus making a powerful appeal to those who delight in such things. But Paul had been stripped of all this, for his proclamation of this message was not adorned with persuasive words of earthly wisdom. His detractors who may have heard the truth of the secret were still able to say that his speech was contemptible, just as they did of his previous message. See 2 Cor. 10 :10.

The foregoing has been written in the hope of bringing before the reader the full force of the words "the prisoner of Christ Jesus." If he had called himself "the prisoner of Nero" it would not seem to be so strange. While Nero seemed to be the cause of his imprisonment, we know from Paul's words that he was the prisoner of Christ Jesus. God had led Paul to abandon all human wisdom, until his enemies said that his speech was contemptible. He had allowed him to suffer such persecutions that his bodily appearance was weak. Then, deprived of the wisdom of this world, without standing among men, a prisoner charged with crimes and awaiting trial, he was used as the revelator of the transcendent grace that is set forth in Colossians and Ephesians.

The purpose of God in all this is evident. A truth was being set forth that was to be believed by naked faith alone - to be received simply because God had spoken and for no other reason. It was not to be believed because of the scholarly manner in which it was proclaimed, or because of the pleasant personality of the one who proclaimed it. This was the place for pure faith to reach its greatest height in receiving the greatest truth.

Quite often someone asks if any of the great among the religious men of this world have believed and are proclaiming this message which God gave to Paul. They intimate that they can only accept that which is also accepted by the religious leaders of today. Others intimate that they would receive it if it were popular, or if it were in accord with their traditions, or if it were proclaimed by their favorite teacher. Very few are willing to receive Paul's final revelation just because it is written in the Word of God. However, it is plain that God is still arranging it so that if any believe the truth of the secret, they will believe it only because of their faith in the written Word of God.

For you Gentiles. Paul's imprisonment was in direct relationship to a purpose of God for the Gentiles. In **Acts 28 :20** he declared that his bonds at that time were related to Israel. His emphatic words were, "**because that for the hope of Israel I am bound with this chain.**" In **Acts 28 :28** Paul announced that the "**salvation of God is sent to the Gentiles.**" The One who had, up to that time, centered Himself in the midst of Israel for the purpose of bringing in the kingdom of the heavens, made a radical change and centered Himself among the Gentiles for a purpose related to the super-heavens. It seems strange, yet it is true, that in order for this purpose to be properly revealed Paul had to go to prison.

The administration of the grace of God. Paul takes it for granted that those to whom he is writing have heard already of the administration of the grace of God, the truth of which had been given to Paul in order that he might give it to them.

God's previous administration over the Gentiles had been one of justice and judgment, but had been greatly tempered with mercy. If we trace the dealings of God with the Gentiles from Adam to the close of Acts it is always the same. We see again and again His justice which brought sore judgments, yet this justice was exorable. His justice had caused Him to decree the destruction of Sodom and Gomorrah, but He was willing to show mercy if ten righteous men could be found in it. The wickedness of Nineveh, a Gentile city, had come before the Lord. His justice demanded that the city should be punished. In mercy He sent Jonah to call them to repentance. When they repented the city was spared.

Many more instances could be brought forth to show that God's administration over the Gentiles, as individuals, cities or countries, was always one of justice tempered with mercy. But, when the salvation of God was sent to the Gentiles it brought in an administration of pure grace. Since that time no man has ever been dealt with in strict justice, all men have been dealt with in grace. At the present time all men live under an administration of the grace of God. One of the distinctive truths of the present time is that God's throne is a throne of grace. This was not true in the Acts period, as is clearly shown by the case of Herod in Acts 12. He was dealt with in strict justice, and his life was cut short because of his sin. Since Acts 28 :28 all judicial and punitive action against human sin is in abeyance. It has been deferred until this day of grace is over and the day of judgment dawns. Then, the present silence of heaven shall give place to the thunders of His judgment. This world will yet see an administration of divine wrath against sin without a drop of mercy in it

Ephesians 3 :3-5

How that by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit. *King James Version.*

How that by way of revelation the secret was made known unto me (even as I wrote before in brief, whereby when you read you may apprehend my understanding in the secret of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets). *Resultant Version.*

How that by revelation. We must always let Scripture mean all that it can mean, but we must be careful not to read into it things which are not there. Here Paul tells how the secret was made known unto him. This must be important and have some definite bearing upon the truth, otherwise it would not have been told. He got the secret by revelation. A superficial view of this statement would cause one to conclude that all truth came by revelation, and to a certain extent this is true. God always unveils the truth, otherwise it

could not be known. Paul does not tell us here that the secret has been revealed. He says it was made known to him by revelation. God could have taken him again into Arabia, and there, over another three year period, taught him these great truths, line upon line and precept upon precept. But it was not done that way. It came to him suddenly so that what he did not possess one day, he possessed in full the next day. He tells them that it came to him by revelation, that is, suddenly and unannounced.

Has the reader ever witnessed the unveiling of a monument? If so, he will understand what I mean. At one moment nothing but the veil is seen. In a second the veil drops and the whole thing is seen. This is the way that the secret came to Paul, and he reports it here so that all who read will understand his knowledge in the secret of Christ.

He made known unto me the secret. Any correct understanding of the Ephesian epistle is dependent to a great extent upon finding an answer to the question, What is the secret?

Primarily and fundamentally we must always think of the secret as being a body of truth. What this truth relates to is secondary, and no one thing should be pointed out and designated as the secret. This body of truth concerns a number of truths, distinct yet inseparably related, chief among these being the present exaltation of Christ, the out-calling which is His body, and God's purposes in these.

God's purposes in Christ and for Christ were apparently revealed in full in the Old Testament. By type, prophecy and direct statement it appears that His entire work and ministry were set forth. Now we know that one important feature of His work and ministry was not revealed in any manner. It was a complete secret that He would center His salvation among the Gentiles while He, exalted in the super-heavens, would form the out-calling which is His body. Thus, in that great body of truth called the secret we find things concerning Christ which had been kept secret. These things can be specifically designated as the secret of Christ, or if there is no need to be specific can be called by the general name, the secret.

As I wrote afore in few words. Since Paul's last statement concerned how the secret was made known to him, we must carry this thought into the parenthesis. In Ephesians 1:9 he stated in few words that God had "made known" unto him the secret of His will.

You may understand my knowledge. The sudden unveiling of the secret to Paul caused an immediate and radical change in his message. He desires that his hearers shall understand where and how he came into possession of this knowledge.

In the secret of Christ. I am quite familiar with the teaching that makes a distinction between "the secret" and "the secret of Christ." This teaching holds that the secret of Christ was revealed in some measure in other generations, but not as it is now made known. I believe this teaching should be reconsidered. To me, it creates confusion. This theory seems to take care of that troublesome word *as* which appears in the phrase "**as it is now revealed,**" but this trouble is caused by misunderstanding that little word. This will be considered in its place.

Which in other generations was not made known to the sons of men. It is hard to define the force of the word *generation* here. It may be that Paul means that this truth was never made known to their fathers, thus telling them that it is a new thing.

As it is now revealed. The little word *as* that appears in this passage has caused many students much needless difficulty. They jump at the conclusion that *as* in this passage means *like*, making the passage to say that the secret of Christ had not been revealed in the same manner or degree that it is now revealed.

In Colossians 1 :26 we learn that the secret had been hid from ages and from generations, and in Ephesians 3:9 we are told that it had been concealed from the eons in God. In spite of these plain declarations many have made use of the word *as* in Ephesians 3:5 to prove that the secret was made known before in some manner, but not in the same degree as it is now. This is all founded upon a misunderstanding of the meaning of the English word ***as***. It is a flexible word, and its meaning is regulated by its context.

Its primary meaning is *like*; for example: "walk not as other Gentiles walk." This means, do not walk like other Gentiles.

It also means *in the idea, character or condition of*; for example: "receive him as myself." This means, receive him in the character of myself.

A third meaning is *because*; for example: "for the bishop must be blameless, as the steward of God." This means that he must be blameless because he is the steward of God.

The meaning of *as* is always regulated by its context. If a comparison or contrast is being made it will always mean *like*. If no comparison is being made it will have another meaning. There is no comparison or contrast in Ephesians 3 :5, so the word there does not mean like. It means *because* or *since*.

The following illustration may help. If I say, "No house has been built on this lot before, as this one is being built now," I have made a comparison, and I mean that previous houses on that location were of different construction. However, if I say, "No house has been built on this lot before, as the first one is being built now," the insertion of the words "the first" makes a radical change so that no comparison is intended. In the first statement *as* means *like*, and in the second it means *because* or *since*.

We discover the same radical change of thought in Ephesians 3:5 in the words "was not made known" and "it is now revealed." By this Paul emphatically states that the secret was not made known unto the sons of men in other generations, since (or because) it is just now made known to His holy apostles and prophets. Unto His holy apostles and prophets. The idea that the word *apostle* is the title of an office, and that this office and title was held by those who possessed it from the moment it was given them until the day of their death, is an error that creates a fog around every occurrence of this word. This was neither a title nor an office. It was a work that men were given to do, and they were apostles while the work was being done whether it took ten minutes or ten years.

Take for example a man sent to represent his nation in some other country. This makes him an ambassador, and he is called. that as long as he is doing his work. If he is recalled he is no longer an ambassador and is not called by that name. If he is sent out again, he immediately becomes an ambassador.

When the Lord called the twelve they were disciples. When He sent them on a mission they were called apostles. Note this change in Matthew 10 :1-2. When they returned from their mission they became disciples again. When our Lord sent two of His disciples after the colt, they were apostles until they returned. Let us not confuse this designation with a word like *priest* which described an office which a man held even if he performed his work only one month out of the year.

There are no reasons whatsoever why any should insist that the apostles referred to here are the twelve, or that the prophets spoken of are those in the Old Testament. When the time came for God to proclaim the secret He provided men to do this work. Their names are not given. Their ministry has been superseded by an inspired and authoritative revelation.

The truth that God revealed to Paul, was revealed by Paul to these apostles and prophets. The words "by the Spirit" here, belong to the passage that follows.

Ephesians 3 :6-7

That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel: Whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of His power. *King James Version.*

That in spirit the Gentiles are to be joint heirs, and a joint body, and joint partakers of the promise in Christ Jesus by the gospel, of which I was made the dispenser, in accord with the gift of the grace of God which has been given to me in accord with the working of His power. *Resultant Version.*

This is one of the most important passages in the New Testament. No poorer work of translating was ever done by the translators of the *King James Version* than was done on this verse. It bears only a faint resemblance to the Greek. Three exceedingly important words "fellowheirs," "same body" and "partakers." In the Greek these three words are compound words, all having the same prefix, They are *sunkleronoma*, *sunsoma* and *sunmetocha*. The prefix *sun* means together with, and it stands for full equality.

It is best understood by our word *joint*, since we are unable to say *fellow-body*. Such a body would be one in which every member was the equal in power, rank, privileges, etc. The word *joint* expresses this same thought, and we can say *joint-body*. These words will be considered in their order.

That the Gentiles should be. It was no secret that the Gentiles should be blessed. Godly Simeon had announced that Christ was a "light to lighten the Gentiles." In the Acts period the Gentiles enjoyed much blessing. But their place, privileges and blessings were all subordinate to the Jews. They were to be blessed with believing Abraham. There was no hint in Scripture that there would be a realm of blessing opened up in which the

Gentiles would be blessed on equal terms with any Israelite who was also blessed there. But we discover here that this very thing has happened.

Joint heirs. The Greek word *kleronomos* has to do with receiving a portion, or an allotment. The word *inheritance* is to most minds so suggestive of something that is received when someone dies, that we will need to think of this as an allotment rather than an inheritance. A few crumbs were allotted to the Syrophenician woman (Matt. 15 :21-28), since it was not right to take the children's bread and cast it to the dogs. She was at a terrible disadvantage, for it was not possible for her to be blessed on equal terms with those in Israel.

The Abrahamic spheres of blessing are the earth and the heavens. Gentiles will find a place and blessing in both of these realms, but they can never be in either place on equal terms with Israel. They will be guests at Abraham's table, and will be blessed through and with him. Since the Gentiles are to be joint enjoyers of an allotment, this allotment cannot be anything that was promised to Abraham. It must be in a realm not included in the promises made to Abraham. And it is, for we have already seen that it is in the super-heavens.

A joint body. This is a new word (*sunsoma*). It occurs nowhere else in the New Testament. It is a word which is required to express a new and unique thing. The word *body* has occurred many times before, and its meaning is plain from its usage. It is a figure, used to designate a company of people. The nation of Israel was a body. It was not a joint body, since its members were not equal. Some were priests, others were not and could not be. The Church of God of the Acts period was a body, but it was not a joint body. In that body the Gentiles were subordinate to the Jews. God's present out-calling is a body. It is called "the out-calling which is His body." It is a company of people. Many of them are in the state of death, some of them are upon earth. They are all known to God. This body is a joint body. Its members are equal.

The words "mystical body of Christ," so often heard, are not found in Scripture. They are foreign to any truth that is set forth in the New Testament. The idea that when God calls us we lose our identity to become "a little piece of flesh in His body" is repugnant to the truth of Ephesians. A speaker, in great humility, recently said, "I may only be a little bit of flesh in the side of His body, but thank God, I am a part of it." This is sheer nonsense.

Joint partakers. The Gentiles have now become partakers of something on the basis of absolute equality with all others. We need to consider carefully just what this is.

The promise in Christ Jesus by the gospel, of which I was made the dispenser. There were many promises in Christ Jesus. The ones referred to here are those set forth in the gospel which Paul dispensed. We find these promises in the Roman epistle. There we find a promise of justification founded entirely on faith, a promise of God to share His own righteousness with the sinner, to impart His own peace to all who believe. Paul alone dispensed these teachings and they are found in six chapters in Romans - chapters three to eight. By these words in Ephesians 3 :6, Paul reaches back, lays hold of these great truths, links them up with that body of truth called the secret, and thus makes them a part of the good news for today. At the time these things were revealed, the Gentiles were not joint partakers of them. The message was to the Jew first, the Jews had the advantage,

and the Gentiles were debtors to Israel for having partaken of Israel's spiritual things. This statement sets all this aside, and makes the Gentiles partakers on the basis of absolute equality with all in Israel.

It is well to note here that the allotment of the Acts period is not carried over and made a joint allotment. Neither was the Church of God, the body of the Acts period, carried over and changed into a joint body. These were the blessings of Abraham (Gal. 3 :9), and having been confirmed with an oath were not subject to such change. The promises in Romans were truly gracious, they had not been given to Israel as an exclusive possession, therefore, they are brought over and set forth as promises in which a sinner of the Gentiles could partake on the basis of equality with any sinner in Israel.

Ephesians 3:8

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *King James Version.*

Unto me, the less than the least of all saints, was this grace granted to proclaim the gospel of the untraceable riches of Christ to the Gentiles. *Resultant Version.*

The diligent Bible student well knows that it is possible to begin with the opening chapters of Genesis and trace out the unfolding of doctrine concerning Christ right up to the point of His birth in Bethlehem. Here Paul announces that it was his privilege by grace to proclaim among the Gentiles those riches of Christ which could not be traced out. Like the tracks of a bird in the snow which suddenly begin and just as suddenly leave off. It is useless to try to find any type, prediction, prophecy or direct statement of these truths in any book of the Bible previous to Paul's great revelation. The word translated *unsearchable* here is *anexichniastos*. The important part of it is *ichnos*, which means *a step*. We get the correct idea in the word *untraceable*, which signifies that no footmark is found. This word occurs only twice in the New Testament, here, and in Romans 11 :33 where it is rendered "past finding out."

Ephesians 3:9

And to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ. *King James Version.*

And to make all see what is the administration of the secret, which has been concealed from the eons in God, who created. the all things. *Resultant Version.*

These are important words. They have been deleted from the Bible of the majority, and nothing that corresponds to them is ever found in the creeds of Christendom. Paul's final task under God was to enlighten all concerning the present

administration of God which had been kept secret. There are administrations which are still future which are clearly set forth in prophecy. The present administration was not prophesied. It was a secret concealed in God. It was unknown and unknowable until God revealed it through Paul. This is emphasized by the words *secret* and *concealed*. The passage can be read without the word *secret* and it will still have the same meaning. This word is there to press the point upon the reader's attention. In spite of this, men persist in teaching that the present time fulfills prophecies of the Old Testament. The present administration is in complete harmony with the purposes of the One who creates "the all things."

It is His creation. It was not forced upon Him by Israel's failure.

Ephesians 3 :10

To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *King James Version.*

In order that now unto the principalities and authorities in the super - heavens might be made known through the church the multifarious wisdom of God. *Resultant Version.*

At the present time God is making known His greatly diversified wisdom to the principalities and powers in the super-heavens, through the present out-calling. God needs to make His attributes known unto them, and His multifarious wisdom is being made known through His present work. Let all of God's saints in this economy rejoice because they are being used of God in a teaching ministry to those beings who are in the realm far above all. Furthermore, let us realize how little we know about God's wisdom. Only today I heard a man tell what God could do if we would only give our money. He left the impression that God's wisdom was not enough, and He stood in sore need of our gifts.

He completed his appeal by saying that one dollar might save a soul, and the lack of it could mean that a soul would be lost. Poor God! Poor souls! To think that His wisdom ever made a man's destiny depend upon someone giving a dollar. Such men need to look into Ephesians, where they can learn a little of the lesson that God is now teaching to those beings that are in the super-heavens.

Ephesians 3 :11-12

According to the eternal purpose which He purposed in Christ Jesus our Lord: In whom we have boldness and access with confidence by the faith of Him. *King James Version.*

In accord with the purpose of the eons which He made in Christ Jesus our Lord; in Whom we have boldness and access with confidence, through His faith. *Resultant Version.*

The present administration is in harmony with the purpose of the eons which God made in Christ Jesus. To see this and enter into its meaning will not only keep us from despondency, but will give us boldness in Christ.

(Continued, Vol. VI, No. 1)

QUESTIONS AND ANSWERS

Question. On page 77 of Volume 5, Number 4, you state, "We are members of the Head, but not members one of another." In Ephesians 4:25 we read "we are members one of another." As your declaration is contrary to the statement in Ephesians, I would be glad to hear from you how this is to be understood.

Answer. My statement was made concerning the members of the Church which is His body. Ephesians 4 :25 is a statement that includes every man. The context is an exhortation to put away lying and speak truth every man with his neighbor (fellow man). The reason for this is that every man is a member of his fellow. Man's relationship to his fellow man is such that a lie not only harms the hearer, it harms the teller as well.

Question. How are we to understand Romans 3:22? Is this Christ's faith in God, or is it our faith in Christ?

Answer. Faithfulness to the inspired original demands that we understand this as being the faith of Christ - that faith of His which caused Him to act upon the revelation of God, thereby providing a righteousness of God. This righteousness is unto all and upon all who believe. His faith provided it, our faith secures it for us, and we are declared righteous through faith in His blood.

Question. Can the secret spoken of in Matthew 13:35 have anything to do with the Church which is His body?

Answer. It has nothing at all to do with God's present outcalling. The Old Testament was filled with truth concerning the kingdom which was to be established over the earth. The revelation appeared to be so complete that no detail seemed to be missing from its first proclamation right through to its consummation.

When our Lord was upon earth He revealed that some things about the kingdom were not revealed. He revealed these secrets unto His disciples. In Matthew 13 we have things concerning the kingdom which had been kept secret. Since the kingdom is not the Church, these secrets are not related to the Church.

Question. If the types of the Old Testament make no reference to the Church which is Christ's body, how are we to understand or explain the life of Joseph with his gentile bride after his rejection by his brethren; also Moses with a gentile bride after his rejection by Israel ?

Answer. No doctrine or teaching must ever be based upon a type. The idea that Christ, after His rejection by Israel, turned to the Gentiles to take a bride is absolutely foreign to the teaching of the New Testament. When the Gentiles were included in the proclamation it was for the purpose of provoking Israel to jealousy, not to secure a bride for Christ. The term "bride of Christ" is foreign to the Scriptures.

Question. How many times and where does the Greek word *anexichniastoB* appear in the New Testament.

Answer. It appears twice, and will be found in Romans 11 :33 and Ephesians 3 :8. In the first it is translated "past finding out," and in the second it is translated "unsearchable." You can depend upon this, as all Greek texts agree upon the words in these passages.

THE EDITOR TO HIS FRIENDS

The interest shown by many friends of this witness in my **trip to California** seems to indicate that an account of it should be given in these pages. In order to keep away from the empty generalities and indefinite statements that so often characterize such reports, I will try to be factual at the risk that some may think I am somewhat materialistic in my attitude. In order that my friends may become more familiar with the nature of my spoken ministry, a few words in regard to the background of this journey will not be amiss.

No group invited me, no assembly asked me to come, and no church threw open its doors and promised me my expenses and a free-will offering. The trip had to be a work of faith from the beginning to end. All I had to begin with was the fact that I had a number of readers in California, not more than a half-dozen of whom were personally known to me. Many readers had expressed the hope that it would be possible for me to make a visit to the West Coast. For four years I had hoped to go, but it did not seem possible. Last August certain events caused me to determine that it was God's will for me. Knowing me as she does, it was no surprise to Mrs. Sellers when I announced to her that I was leaving for California the first Monday in January even if I had to borrow money for train fare.

My friends in Grand Rapids, Rockford and Chicago became interested in the venture and expressed their desire to help. This, they did. I told them I did not know why God was leading me there - that it may be to help just one person.

I asked a friend in Los Angeles to rent a hall for eleven nights so that we would have a place of meeting. A letter was sent to all readers, telling them of my visit, and asking their attendance. All arrangements were complete when the war came, which, during the first week, had an unusual effect upon the West Coast. Difficulties piled so high that it seemed evident the trip should be postponed, but I determined to go since there was nothing to indicate that it was no longer God's will for me to minister the Word there.

I arrived in Los Angeles on January 8 with the first service announced for that evening. A friend who met me at the station expressed concern in regard to the attendance and response. I stated that I, too, was concerned, but would be more than satisfied if twenty-five people gathered each night to hear the Word.

There will always be something thrilling about taking a step of faith, so it was with joy that I went to the hall that first night. One man was there when I walked in, a reader of this magazine, and he was anxious to see me. He was anxious for help on certain points, and I was able to help him. Two more came in. Their questions were numerous and their problems were great, but were the very ones I had struggled with in past years in my own quest for the truth. They were deeply appreciative, and profuse in their thanks to me, glorifying God because our paths had crossed. It made me very happy, as I felt God had answered my faith, and my mission was a success before the first service was held. As the people continued to come in, and as I went among them making friends, my work was clearly outlined to me by the words that fell upon my ears. "Will you expound 1 Corinthians 7 during this meeting, can you give us some help on the words of the Lord to the thief on the Cross, we will appreciate some light on election, what did Paul mean by 'departing to be with Christ' if he did not mean death, is 2 Timothy Kingdom truth, what is the spirit of man ? These were just a few of the things that were put before me. I promised the answers in the course of the messages.

Forty-nine people gathered that night to hear the Word. We used no music, sang no songs, had no entertainment. The people gathered to hear the Word, not for any other reason. As the services continued from night to night, the interest and attendance increased. It was a sincere, honest, open group of people. They loved the Word and wanted to be taught in it. Attendances reached as high as 140 persons.

After the first few days in Los Angeles it became evident that there was a definite need for a full presentation of the truth in regard to man's nature and man's destiny. I was urged to remain an additional week and deal with these subjects. After careful consideration this seemed to be good, however, I determined to stop on the date originally planned, minister in other cities for a week, then return to Los Angeles.

On January 19, I went to Riverdale, California, to visit with Mr. and Mrs. E. Leonard Julien for a day. They were among the very first friends of this witness, and I had not had the privilege of meeting them before. Their son, Hershey, had visited with us several times in Grand Rapids, and we learned to love him because of his deep love for the truth. We had a class in their home that night, and Hershey drove in from Camp Roberts where he is stationed as a Lieutenant.

From Riverdale I went to Sacramento where four classes were held in two days, then to Fresno where four classes were conducted in three days. At both places I received a hearty welcome, intense interest was shown in the truth presented, and the attendance exceeded my expectations.

The interest and response during the final week in Los Angeles was greater than during the first series of studies. The sale of literature was such that I had to send home for another shipment. And since such a statement could mean that I may have sold anywhere between two and two thousand pamphlets, I will be factual and state that \$110.00 worth of literature was purchased by those who attended these meetings.

I was gone from home thirty-one days, the journey required six days, twenty-five days were spent in California, and I taught the Word to thirty six classes. The total expenditures were \$517.00 and on the day before the meetings ended, the entire amount had been provided.

Finally, in appreciation, I must express my thanks too the *Gospel Fellowship* of Grand Rapids for their part in making possible my ministry in California. They continued my salary during the four weeks of my absence from them. My classes in Rockford and Chicago made contributions to aid in the expense. This made it possible for me to give my services to several groups, without any need of taking an offering. I would also express my thanks to the following individuals for their help: to Mr. and Mrs. Arthur van Deesten for their part in the preliminary arrangements, and their sincere cooperation apart from which the meetings would not have been possible; to Mr. and Mrs. J. R. Campbell for their labors in behalf of the meetings in Los Angeles; to Mr. and Mrs. E. Leonard Julien for making possible the ministry in Riverdale; to Mr. and Mrs. L. F. Schirmer for arranging the meetings in Sacramento; to Mr. and Mrs. Frank Smith who made all the arrangements in Fresno and who treated me with abundant kindness during my stay there; to Mr. C. V. Duff whose efforts secured a good attendance of deeply interested and sincere young people in Los Angeles; to all, too numerous to mention, for their fellowship, prayers and support.

****This issue completes Volume 5 of *The Word of Truth*. The six numbers of this volume will now be bound and will be ready for delivery about two weeks after this reaches you. Please send in your orders at once, as this will help with the heavy cost of binding. The price will be \$1.00 each; 2 copies for \$1.50; 3 copies \$2.00. Readers in the British Isles should order from Mr. Gardiner. A good supply will be sent to him out of the first that come from the binders. The price will be 1 for 4s 6d; 2 for 8s; 3 for 11s.

****The indexes which have appeared in the final issue of each volume of *The Word of Truth* were prepared by Mr. Wilson Fentan, a chartered accountant and business man of Toronto, Ontario, Canada. The index which appears in this issue was prepared by him up to the end of the fourth number. On November 14, 1941, he fell asleep in Christ to await that moment of resurrection when those in his hope and calling shall live again. He was a man of keen mind and kind spirit. He usually wrote me a brief letter after the receipt of each issue, and his words of encouragement and constructive criticism were a real help to me from the beginning of this witness.

****Forthcoming issues of *The Word of Truth* will contain material which, I am confident, will bring great joy to all who delight in growing in knowledge in the things of His Word. Those who are being helped by this witness must remember its need for material support. Further issues will be made possible by your gifts. In view of rising prices and increased taxes most of us are forced to work out *ways* to make ends meet. Let us not forget that if in all our *ways* we acknowledge Him, He will direct our paths. We need His guiding hand as never before.

****Honorary agent of The Word of Truth in Great Britain is Mr. F. W. Gardiner, Anathath, Pepper Lane, Earley, Reading, Berks, England.

End, Vol. V, No. 6

End, Vol. V