

THE WORD OF TRUTH

OTIS Q. SELLERS, Editor, November – December, 1942

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GOD HAS SPOKEN

Radio Message - Station W JJD, Chicago, November 3, 1942

I consider it a privilege to have the opportunity of bringing you studies in the Word of God by means of radio. I shall ever regard this ministry as being, under God, a sacred trust, and shall strive to be faithful in this work which, I believe, He has given me to do. It is my conviction that in all our witness for God, faithfulness is the one thing He requires. It is not demanded of God's stewards that they be successful, neither does He demand certain results. But He does demand that we be faithful.

It is my hope that I will have the joy of visiting you many, many times by means of your loudspeaker. I trust that the time will come when you feel that you know me personally, that you will come to regard these radio visits as the coming of one who speaks about the Word of God, and that you will come to have confidence in my honesty and sincerity as a student and teacher of the sacred Scriptures. You may not agree with all that I will have to say, or you may take exception to some things that I may teach, nevertheless, I trust that even though we may not see eye-to-eye on all matters, you will come to regard me as one who loves the Bible and who is honest and sincere in his labors to try to uncover and recover the truth that God has placed in His Word.

Therefore in hope of a good understanding between us, it seems only fitting that in this initial broadcast I should declare the purposes of this radio ministry, and also set forth some of the principles which will guide and control this effort. In order to do this I will be forced to speak some of myself and will have to make frequent use of the personal pronoun "I." However, I am sure my listeners will be charitable and overlook this in this initial broadcast.

It is my conviction that the greatest fact in the universe is the fact that God has spoken. No other fact approaches this in magnitude or importance. God has spoken to us through the medium of a

written message, and this message is the book we call the Bible. This is a fact that none can deny, and one which all men must face. .

We hear much about "facing the facts." Men often boast that they are willing to face the facts. If they really mean this, then they must face the greatest fact in the universe, the fact that God has spoken. Those who face this fact will act upon it, and none have faced it who have failed to give heed to all that God has said. If God has spoken it becomes the duty of every man to know what He has said. Of what value is the confession that "God has spoken," if we are forced to follow this with the confession that we do not know what He has said.

In my own life and experience, I have faced this great fact, and, as best as I can, I have acted upon it. The past twenty-three years of my life have been devoted to the task of becoming genuinely familiar with every word that God has spoken. I have always considered this task to be supreme in importance. It is my first duty toward God. I refuse to admit that any task can be more important than this, or take precedence over it as being the will of God for me. Every other service must be subordinate to the task of knowing what God has said.

My studies in the Word of God have always been primarily for my own personal benefit. I have studied because I needed to be familiar with all that God has said, because I wanted to grow in grace and in the knowledge of the Lord Jesus Christ. I do not study the Bible in order to get material for messages. I study it because of the needs of my own life. This is in complete harmony with Paul's statement in **2 Timothy 2:6**, which literally translated says: **"The farmer who is toiling must be first to partake of the fruits."**

No farmer could do anything toward producing food for others if he did not first of all produce food for himself.

However, in studying to know the Word for my own benefit, to get truth for myself, to find answers to my own questions and to clear away my own difficulties, I have been enabled to offer help to others who may desire to know the truth. I believe that I can help you, and I would like to help you. Therefore, I trust that you will determine to "make it a habit" to be tuned in to this program each time it is on the air.

I fully realize that when a man is heard for the first time, his hearers will naturally ask such questions as, "Just who are you?" "To what denomination or sect do you belong?" "Whom do you represent?" and "What are your purposes or aims in securing this radio time and giving your messages over the air?" It seems only right that these questions should be answered.

The first question as to who I really am puts me on the spot. It would not be so embarrassing if I were somebody, but being nobody makes it difficult to answer. However, in answer, all I can say is that I am Otis Q. Sellers, an individual who believes in God the Father, in His Son Jesus Christ whom I acknowledge as my Lord, and in the verbal inspiration of the Word that He has given. I am an independent student and teacher of the Word of God, and a writer upon Biblical subjects. I conduct regular Bible classes in four different cities, and write and publish the Bible study magazine *The Word of Truth*. Sample copies of this magazine are available without cost to any who may desire them.

In regard to my denominational or church affiliations, I desire to state emphatically that I am a member of no denomination, church, sect or movement. It may be that some will be inclined to doubt this, feeling that I may be hesitant to declare my affiliations. But I assure them that this is the exact truth. The time will *not* come in the future when you will discover that I *do* represent some denomination which I hesitated to acknowledge in the beginning. I state this because it has been the practice of some men to keep their connections hidden up to a

certain point, then reveal that their true purpose was not to lead the people into truth, but into identification with some sect or denomination.

Many people will think it strange that I am not affiliated with some denomination, church or undenominational movement. It will be difficult for them to believe that a man can love God, serve Him and minister His Word without belonging to some organization. However, I am able to testify that thousands of people all over the world are doing this very thing. Many people have never learned that a man can do this as an individual. They believe that the only way one can be affiliated with God and Christ is to be affiliated with some church. They cannot conceive of any relationship to God apart from relationship to the church. This is an error, and a denial of the one mediator between God and man - the Lord Jesus Christ.

One of my chief purposes in these radio broadcasts will be to inspire you, as an individual, to believe in God and walk in the fear of Him, to believe in the Lord Jesus Christ and have confidence in Him as your Savior, to do right by His Word and to study it as an individual. I shall never be guilty of even suggesting that you abandon your present affiliations or sever any of your connections. Neither shall I ever suggest that you take on any new ones.

In this ministry, I do not represent anyone. I have hundreds of friends who are living for God as individuals, and these friends are standing behind me in this ministry. But I do not represent them, and they exercise no control over me. **I believe and proclaim these messages as an individual, and not as the representative or spokesman of some group.**

A number of years ago I became convinced that all of God's dealings in this dispensation are with the individual. He does not deal with him as a part of some church, neither does He deal with him through a church. Furthermore, it became my conviction that in spite of the apostasy, ruin, confusion and unfaithfulness that prevails in Christendom, that an individual could walk in separation from all of this and live a life of devotedness and faithfulness to God, the Son of God, and the Word of God. I determined that in spite of the hopeless failure of the professing church as a responsible witness for Christ, it could be my privilege to be faithful in a day of unfaithfulness and to be loyal in a day of disloyalty. I now seek to get others as individuals to do the same.

Therefore, one of my purposes in this radio ministry will be to stress the great truth of Christian individualism. When I speak of worship it will not have any connection with your attendance at something called "the morning worship." It will have to do with that real heartfelt adoration for God which you as an individual should have toward Him twenty-four hours each day. When I speak of prayer it will have no relationship to your attendance at something called a "prayer meeting." It will mean that true spirit of prayer which causes one to be ever looking to God and to be continually drawing upon Him for every need. When I speak of Bible study, it will have no connection with some Bible class, even though such attendance is good; neither will it mean going to hear a sermon on some Biblical text. **The only real Bible study is that which you do as an individual, when you open the book in order to become familiar with every word that God has spoken. I would encourage you to live for God as an individual, to have individual and personal faith in the Lord Jesus Christ.** I believe that individualism is the exact opposite of denominationalism, therefore, I do not seek to build any church or any denomination. I seek to build up men in the most holy faith, and this work begins and ends with the individual. My one great purpose will always be to turn the individual to the God of the Word, and to the Word of God.

In these radio messages I will emphasize the testimony that the Bible gives to the transcendent grace of God, which He is manifesting to the undeserving in this dispensation. I will emphasize its testimony in regard to the nature of man, and also to the destiny of man. I will also exalt its testimony in regard to dispensational truth, that is, the importance of rightly dividing the word of truth. I will be happy to have any listeners to correspond with me at any time, and I will be glad to

help you in your personal problems related to the study of the Word of God.

We often hear men say, "I do not know very much about the Bible." This is a *common* confession which men often make, and they make it in such a way that it appears to be their idea that no ordinary man can know or should know very much about the sacred Scriptures. If men are ignorant of God's Word, then there must be some cause for this ignorance. Therefore, when anyone says that he does not know very much about the Bible, we have the right to ask, "Why?" And if a truthful answer is given it will be, "Just because I have never studied it." Too many people live in the false hope that some day a miracle is going to take place which will give them a complete and accurate knowledge of the Bible. But this will never happen. The only way we can ever know the Scriptures is to follow the example of **"the blessed man" in the first Psalm, whose "delight is in the law of the Lord; and in His law doth he meditate day and night."**

No man can be classed as a God-fearing man, if he remains in total ignorance of the words that God has spoken. No man can be truly wise until he has entered into that wisdom which God has enshrined in His Word. Therefore, to the task of helping men, to become familiar with every word that God has spoken, this radio ministry is dedicated.

But my time is about up, so until next broadcast when we will again spend "Fifteen Minutes with the Bible," I bid you good-day.

PURPOSE IN BIBLE STUDY

Radio Message,- Station WJJD, Chicago, November 5, 1942

In my previous broadcast I emphasized the fact that God has spoken, and that this demanded that we should make a serious effort to know what He has said. It is true that most men, at some time or other in their lives, have felt the urgent need of becoming familiar with the Word of God. Even the non-believer in its authority has felt that it is unintelligent to remain in almost total ignorance of the most famous and ancient of books. The sincere believer readily admits that it is his duty to know the Bible. The majority of believers have at some time in their experience begun the study of it, but most of them have soon given up any serious effort to master its contents. This is the book which seems to provoke study, then having provoked it, it seems to baffle it, and defy all attempts to learn the truth God has placed within its pages.

The great majority of people who accept the authority of the Word of God, and who admit that God would have them to know what He has said, will live and die in practically total ignorance of this Book. This makes it evident that there are forces which diligently labor to defeat every attempt that is made to become familiar with what God' has said. These forces are Satanic, and they work in many ways that are too numerous to mention, yet it must be kept in mind that there is no such thing as real victory in Christian life and experience until we have fought with and emerged victorious over those forces which would keep us from knowing what God has said in His Word.

One of the most successful means used by the enemy to defeat the one who would study the Word of God is to create a false conception in the minds of men so that they do not know what they want when they open the Book. They have no true understanding of just what to expect when they go to the Word, or else the purpose for which they go is so wrong that they can experience nothing but defeat. The Bible is often condemned because it does not accomplish some purpose for which God never intended it. We can never know the Scriptures apart from the help of the Spirit of God, and He is grieved when one persists in reading the Bible with some purpose in mind that is foreign to the purpose for which God gave this Book.

When the dictionary is opened, it is usually opened in order to get the meaning of a word, or if the meaning is known, in order to get the spelling or pronunciation. This is right, since it is for these very purposes that dictionaries are compiled and published. If anybody turned to the dictionary with the thought in mind of spending an hour in pleasant and entertaining reading, he would soon cast it aside in disgust, and berate the writers who had prepared such an utterly nonsensical book. This very thing happens many times in connection with that book we call the Bible.

The vast majority of people believe that the Bible is a book of ethics, that is, a book of morals; a book given solely for the purpose of telling man what is right and what is wrong, what to do and what not to do. They have an idea that this moral teaching is set forth by example, precept and direct commands. Therefore, they open the Word of God, fully expecting to find these examples and precepts. But they do not read very far until they discover detailed records of some of the most immoral acts and some of the most unethical practices. I refer to such records as the drunkenness of Noah, the deception practiced by Abraham, the incest committed by the daughters of Lot, and the lying deceit practiced by Jacob upon his aged father. This causes them to be disappointed in the Bible. It did not say what they expected it to say. They cannot understand why such things should be recorded. Therefore, they lay the sacred volume aside in disgust, and sometimes they berate all who continue to maintain that this book is a revelation from God.

This whole difficulty arises from a preconceived notion which many people have as to what the Bible teaches, also a complete misunderstanding of the purpose for which the Word of God was given. It was not given to teach man morals. It was not given to tell man what to do and what not to do. This is the function of another gift that God has given to man - the conscience. Just as God has given man eyes to discern shapes and colors, just as He has given him an ear to distinguish sounds, even so has He given him a conscience to tell him what is right and what is wrong. Man had been upon the earth for 2500 years before the first word of the Bible was ever written. It is unthinkable that man had no moral code before that time, unthinkable that man did not know right from wrong.

Another belief commonly held is that the Bible was written by God so that in all problems of life it could be opened in order to secure definite instruction and guidance in regard to what one should do. When people open the book with this idea in mind, they are usually disappointed, for they find it to be a record of people whose life was entirely foreign to the one they live, and who never had to face the manifold complexities of life that prevail in this modern civilization. Some have insisted that they turned to the Bible to find light upon some specific problem of life, only to find a list of names telling that so-and-so begat so-and-so, how many years he lived and when he died. This experience disillusioned them, so they laid aside the book in disappointment, to join the ranks of those who were baffled when they opened the Word of God. All such spiritual defeats as these can be traced to a complete misconception in regard to the purpose for which this Book was given. Any spiritual profit in Bible study is certainly dependent upon a true conception as to why the Bible was given. **Therefore, I shall try to set forth in as simple a manner as possible what I believe to be the purpose for which the Word of God was delivered to mankind.**

An omniscient God who loves His creatures has determined that they should not be left without a revelation from Him that would set forth Himself, also His works and ways with the children of men. His wisdom has caused Him to determine that there are certain things that we should know, and need to know, and these things have been recorded in His Word. This book does not tell us what we want to know, neither does it tell us what we would like to know. But it does reveal to us the things that God would have us to know and consider. It will not serve as a "ready reference book" to which we can refer in times of need. But it does provide a perfect compendium of knowledge for all

who determine that they want to know the things God would have them to know. Many would like to enter into the secret things that belong only to the Lord, but the true man of God desires to enter into a knowledge of the things that are revealed.

Many who read the Bible will ask the question that is common to every schoolboy. They complainingly inquire, "Why do I have to study this?" or "Why do I need to know this?" The schoolmaster can ignore all such queries, and require the boy to learn, but God does not force His wisdom upon anyone. He has given a revelation of the things He would have us to know, and has recorded them in His imperishable Word. Some men choose not to know these things, some men choose to know them, but most men choose to know a few small parts which appeal to them or serves their purposes. The man of faith determines to know it all. Every part is important to him. Since God has revealed "who begat who," since He has recorded such things as the numbering of the children of Israel, these become more than a recitation of unimportant details. They are now the things that God has enshrined in His Word for the instruction of His people.

When the man of God has made "all scripture" his study; he has been taught by it; when he has accepted its reproof, its correction and its discipline in righteousness, then, and not before, is he mature and ready for every good work.

Scripture and the Will of God

Over and over I am asked how can one know the will of God I am sure that this question comes to me more than any other. Some day I think that I shall be very bold and answer with this curt reply, "It is impossible that YOU should know the will of God." I shall do this in kindness in order to awaken the one who has asked the question. And when my surprised questioner asks "Why?" I shall say, "Because you do not know enough about the Word of God to be able to determine the will of God. You are not in possession of the things He revealed to make one wise, therefore, you have no wisdom to guide you when the time comes that paths must be selected and decisions must be made."

The only way that one can determine the will of God in any matter - save in those things in which God has spoken specifically for this administration - is to act upon the light that he has. There is no source of light except the Word of God. It is indeed a "lamp unto our feet, and a light unto our path." The more we possess this light, the better equipped we will be to determine the will of God. This is Paul's exhortation in **Ephesians 5:17: "Wherefore, be ye not unwise, but understanding what the will of the Lord is."**

There are times in one's experience when major decisions must be made which are going to have their bearing upon one's life for the rest of his days. Too many people want to open up the Bible at a time like this and have it tell them just what to do or what path to take. They want to know the will of God at certain times, but remain free to do their own will the rest of the time. They want light for the moment, after which they would like to plunge back into the darkness and choose their own ways. This is not the way that God gives light or reveals His will.

Let us take for example the physician, in his work with the human body. Every day he is called upon to make certain decisions, and to do certain things upon which may depend the life and health of an individual. When he is forced to decide or to act, he draws upon his store of knowledge which he has gained by study, training and experience. His knowledge of the human body, of the diseases that lay hold upon it and of the curative powers of certain means, guides him in the hour when he comes face to face with a problem which may be different than he has ever faced before. Think what an embarrassing position the surgeon would be in if he waited until some problem demanded an immediate solution, then hope that some miracle would occur which would bring him immediately a knowledge of physiology, so that he would know what to do.

We may just as well face the facts. No one can be wise in determining the will of the Lord until he is in possession of the wisdom that God has placed in His Word. Let us consider the Biblical testimony in regard to this. **In Proverbs 2:10-12 we read:**

"When wisdom enters into your heart, and knowledge is pleasant to your soul; Discretion shall preserve you, understanding shall keep you."

There can be no mistake about this. When the Word is enshrined in our hearts, when the knowledge of it becomes our greatest desire, when the attainment of knowledge becomes our most pleasant experience, we can rest assured that discretion and understanding will preserve and keep us in all our ways.

But my time is about up, so until next broadcast when we will again spend "Fifteen Minutes with the Bible," I bid you good-day.

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PRINCIPLES OF BIBLE STUDY

Radio Message - Station WJJD, Chicago, November 10, 1942

My first three messages in this radio series have been *about* the Word of God. It is necessary that this one be *about* the Bible also. Some unfaithful servants are always talking about the Bible, but never come to the place where they actually proclaim the Word of God. However, it is essential at times to speak about the Bible, so this message will be of the same nature as the three that have preceded it. In my next message, I will not speak about the Word of God, but will begin the work of expounding the Scriptures, the task to which this radio ministry is dedicated. One more message is needed to clear the ground for these expositions, therefore, in today's broadcast I plan to deal with some of the barriers that stand in the way of an honest and fair consideration of the Word of God, also some of the principles or rules that must be observed if we are to find pleasure and profit in Bible study. There are certain cardinal principles which should guide and govern everyone who seeks for truth in the divine Word. If these principles are ignored the student will reap only confusion for his labors. If these principles are adhered to, the efforts of the student will result in truth.

First of all, let every man who studies the Word of God be fully convinced in his own mind concerning just what he wants and just what he expects from this Book. Does he approach it with the earnest desire that it will fulfill in his life the exact purpose for which God gave it? Let every man who would open this book search his own heart and life and determine if it is the truth that he wants.

Some claim to be seeking the truth when they really do not want it. Their only desire is for some pleasant belief or comfortable conviction. Many hold the idea that the one thing above all others to be desired and sought for is *comfort*. They read the Bible for *comfort*. They desire the one who proclaims the Word to speak some word of *comfort*. They reject the plainest of truths because there is no comfort in them, and greedily accept some error just because they find some *comfort* in it. It must be recognized that truth is not always pleasant, neither does it always bring comfort. By its very nature it should exercise us, and the one who is exercised is sure to be disturbed.

Many who claim to be searching the Word of God in order to find the truth, are "Searching it for the purpose of ratifying some belief already held, or to find something in support of some creed or

tradition. All such have deceived themselves into believing that they really want the truth and are seeking for it. Yet they are determined to accept or believe nothing that conflicts with what they already hold to be the truth.

The question "What is true?" must always be the first principle that guides us when we open the Book. As stated before, truth may not always be pleasant, it may at times be very disagreeable to our cherished opinions, it may be very disturbing, it may exercise us greatly, it may prove something to be erroneous that we desire to prove to be true, it may brand the so-called orthodox view as gross error, and witness that the so-called heretical view is the truth. Nevertheless, we must accept its statements, just because they are the truth. Truth may bring an end to what we call "our service," and ruin what we call "our testimony" or "our influence."

In the book of Proverbs we are exhorted to "**Buy the truth, and sell it not**" (Prov. 23:33). This is sufficient to teach us that truth is costly. Those who pursue it must ever be ready to pay the price. We must stand prepared to renounce many things for the truth, and, above all, we must not expect from it any temporal advantages or material gains. No man possesses the whole truth, but some men have received and do possess "the love of the truth." These follow it, as Ruth did Naomi, wherever it may lead. They do not ask where it will lead them. They do not demand to know the end at the beginning. They can say of the TRUTH:

"Whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

Such words as these can be spoken of the truth by all who possess "the love of the truth." They will receive the truth and embrace it. They will not be deterred by the changes that truth will demand in their social or ecclesiastical positions.

Many Christians do not realize it, but it has become a settled principle with them to reject everything that claims to be the truth unless it is ministered to them in a certain conventional manner, that is, by their own preachers in their own churches. There are those who demand that every truth shall have the support of certain great and famous names, otherwise it cannot be received as truth. Such attitudes as these set aside completely the message and authority of the Word of God, and they will always prove to be an effective barrier against the entrance of the truth.

God speaks plainly, distinctly and in no uncertain manner in regard to the purpose for which He gave His Word and the ministry which He intended the Word to perform. This declaration is found in **2 Timothy 3:16**, which we will examine statement by statement.

All scripture is given by inspiration of God. Literally this means that all Scripture is God breathed. Therefore, there can be no possibility of error. This passage does not teach that the men who wrote the Bible were inspired. It is not a book written by inspired men in their own words. This verse teaches that the very words they wrote were inspired. The Bible is the inspired Word of God.

It is profitable for teaching. It was given for this purpose. If we do not intend to be taught by it, we may just as well leave it alone. Strange indeed is the idea that prevails among God's people that they have reached perfection and finality of truth. This erects a barrier against all growth in knowledge. And, stranger still, is the idea held by so many that they are in possession of the truth before they even begin to study. These people turn to the Bible to find support for their beliefs, but their beliefs are fixed and they need no teaching. It would be well indeed if every professing Christian would ask himself this question - "Have I been taught by the Word of God?"

It is profitable for reproof. The Greek word which is here translated *reproof* means exposure. This does not mean that the Scriptures were given to us to expose others. It is intended by God that Scripture will expose us, lay bare our thoughts, our beliefs, our deeds and our practices, and submit

them all to the merciless glare of the light and the truth. The Lord Jesus said that those who do evil do not come to the light lest their deeds should be exposed.

It is profitable for correction. Most people will readily admit that Scripture can correct their lives. They readily confess that "they are not perfect." But they will not admit for one moment that the Word can correct their beliefs. What they hold as truth is considered by them to be so perfect that any correction is, to them, unthinkable and impossible.

It is profitable for instruction and righteousness. This literally means discipline in righteousness. It is by discipline that the fingers of the musician learn to bring music from the keyboard. If we permit it to perform its work, the sacred Scriptures will lead us to dedicate every faculty to God in our search for the truth. It will lead us to give ourselves entirely to the attainment of the truth.

The four statements taken together reveal the divine purpose God would have His Word to perform in our lives. It is profitable for teaching, for exposure, for correction, and for discipline in righteousness. God's truth was given to mold the life of the individual. The more clearly we comprehend the truth, the more powerful will be the influence it exerts upon our lives. We can only practice what we know. Those who know the truth are the only ones who can practice it.

A constant barrier to the truth is the idea that it is a brittle and fragile thing that will fall to pieces the moment it is handled. Truth is of such strength that Paul did not hesitate to declare:

"For we can do nothing against the truth, but for the truth." 2 Cor. 13:18.

Truth invites inspection and submits to the most searching analysis. It recognizes no authority but the Lord Jesus Christ. It settles all questions by the words God has spoken. Nothing else can influence it in any manner.

The years I. have spent as a student of the Scriptures have brought about the intense conviction that the greatest barrier that exists between the man of God and the truth is his failure to obey the divine principle set forth in **2 Timothy 2:15.**

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

In fact, there are two important principles set forth in this verse. In all our labors in the -Word, we must seek only God's approval. Men will weigh our efforts in their own unjust balances and often speak disapprovingly of them. However, this is a very small thing in the eyes of the true workman. He did not seek their approval in the first place, and he has a divine contempt for their scorn as well as for their praise. Since their approval would mean nothing, their disapproval, if possible, would mean still less.

If we endeavor to present ourselves before God as qualified and unashamed workmen we will need to give earnest heed to the great principle set forth in the words **"rightly dividing the word of truth."** The truth has its divisions and it is our duty to discover these and abide by them. This is an exceedingly simple matter if we approach it through the wide open door and not try to enter in by some back window. The matter becomes highly confused when everyone lays hold of some verse and begins to cry that it has a place under God's present administration.

For example, when the follower of the Lord Jesus Christ reads His words, he often comes face to face with certain direct and positive commandments that are impossible for him to obey.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away." *Matt. 5:42.*

"Therefore take no thought saying, What shall we eat? or What shall we drink? or Wherewithal shall we be clothed?" *Matt. 6:31.*

"Fear not little flock, for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms." *Luke 12:32-33.*

These, all must admit, are the words of the Lord Jesus. They are His commands.. What, then, are we to do about them? Restrict their force, until they no longer mean what they say? Make some superficial attempt at obedience? Better still, to rightly divide the word of truth and leave these commands in all their force in the administration where God placed them.

What God meant by the words "rightly dividing the word of truth" is clear from the illustration which immediately follows it. Hymeneus and Philetus did not deny the resurrection. They misplaced it. They put it in the *past* when it was *future*. Every truth has its place, and when it is taken out of its place, the truth is wrested and becomes error.

We must not take what is written concerning the future and apply it to the present. We must not take truth belonging to the past and carry it into the present or future. The truth that concerns Israel, and that which concerns us should not be mixed into it. The only way we can have the truth is to leave it in the administration where God has placed it.

STUDIES IN EPHESIANS

(Continued from Vol. VI, No.3)

Ephesians 4:7

But unto everyone of us who is given grace according to the measure of the gift of Christ.
King James' Version.

Now to each one of us grace has been given in accord with the measure of the free gift of Christ.
Resultant Version.

The three verses which precede this glorious statement set forth the sevenfold unity of the Spirit which the members of the church which is His body are urged to earnestly endeavor to keep. The task of keeping these seven unities is very troublesome and burdensome to those who belong to and who owe allegiance to other churches. Instead of these unities being kept, they are kept in the background. The one who has been delivered from all these things so that he might be a witness for grace, finds his greatest joy in walking in the full light of these truths. He is able to say, "His commandments are not grievous." God forbid that we should tolerate anything that makes it difficult for us to walk worthily of the calling wherewith we are called.

The unity, identity and equality of all members of the church which is His body is seen in many places in the Ephesian epistle. The blessings of the one body become the blessings of every member (1:3). Every member is included in the corporate choice of the body to be separate and without blame before Him in love (1:4). All members have the same access by one Spirit unto the Father (2:18). The church which is His body is a joint-body (Eph. 3:6). Every member is brought into it and is in it on the basis of absolute equality. Every member in the one body is the peer of every other member in all things that pertain to it. There is one God and Father of all. He is over all, He is through all and He is in all (Eph. 4:6). No one can claim precedence or preference in these things.

This same thought prevails in Ephesians 4:7, the passage which we are now considering. To each one of us has been given grace in accord with the measure of the free gift of Christ. None can claim preference or precedence here. That which has been given to each one, or to everyone, does not exalt one above another. Men separate this verse from the one which immediately follows it, and which is connected with it by the word *wherefore*. Then they use verse eight to prove that God is giving special gifts to men today, and often follow this by an inference that they are in possession of one of these gifts. Let us examine verse eight.

Ephesians 4:8

Wherefore, He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. *King James Version*

Wherefore He says, "Ascending on high he captured captivity, and gave gifts to men." *Resultant Version.*

The word *wherefore* means *for this reason*. It positively links this statement with the one that precedes it. The preceding verse speaks of grace given to every man. Therefore the *gifts unto men* spoken of in Ephesians 4:8 refers to that which every member of the church which is His body possesses, and' has no reference to some special gifts which are given to some few men. The thing Paul is stressing in these statements is the unity and equality of every member of the one body. It seems a tragedy that verse 8 should be separated from its context and used to teach that God has exalted a few above all others by conferring upon them some special gifts which are not the possession of every man.

This brings us to a consideration of the meaning of the words "He captured captivity." The *King James Version* translates this, "He led captivity captive." Others have translated it, "He led a multitude of captives out of captivity." But, there is not one thing in the original that suggests or infers any ideas of *leading* or of a multitude being led. "**Ascending on high, He captured captivity,**" is a literal, exact and honest translation of the Greek here.

At this point we will need to consider a common interpretation of this statement, which in my opinion, is not an interpretation at all, but merely the wresting of a passage to make it teach something that is devoid of all scriptural support.

I refer to that form of doctrine which holds that this passage teaches that Christ at His ascension took all souls (or spirits) out of some mythological paradise compartment of a mythological place called hades and transferred them to some place, also called a paradise, in heaven. But, so as not to misrepresent, I will state this teaching as accurately as possible.

It is commonly believed that sheol or hades is "the place of departed human spirits between death and resurrection." It is held that sheol was formerly in two divisions, the abodes respectively of the saved and the lost. The abode of the saved was called "Paradise or Abraham's bosom." To this place (sheol) went both the righteous and the unrighteous at death, but the righteous were in bliss in one compartment, while the unrighteous were in conscious anguish, torment and suffering in another compartment. This belief holds that at the ascension of Christ a great change took place, which affected the righteous who were in sheol. It is held that at this time Christ emptied the so-called "paradise section of sheol" and took all who were there into the presence of God in heaven. When we ask for some scriptural proof of this theory, the proponents of it point us to the words of Ephesians 4:8. They admit that these words do not state this, but they insist it proves what they teach.

Any such idea as this is absolutely foreign to the truth and thought being set forth in this portion. It is illogical, unreasonable and unscriptural to say that these words express such a thought.

As an example of what we would have if these words teach that Christ took some "captives out of sheol" and took them to heaven, let us consider a statement on the climate of Michigan.

The State of Michigan has a climate which is peculiarly its own. It differs radically from the climate of the States that are adjacent to it. The prevailing winds are westerly, coming from across Lake Michigan. General Dwight Eisenhower led the armies which occupied Northern Africa. This lengthens the cold season so that summer seems to follow winter without the intrusion of spring.

Anyone reading- this will discover something radically wrong at once. The paragraph contains a statement which is completely foreign to the subject, and which has no place in it. If it appeared in the newspaper we would be inclined to think that a printer had misplaced a line of type belonging to the news on page one, and had carried it over into a feature article on the inside page.

This is identical with what we have if the words "he captured captivity" are made to mean that Christ transferred the people in sheol to heaven. It brings in an idea which is entirely foreign to and has no place in the thoughts being expressed here. Whatever these words mean, that meaning must harmonize with the thoughts being expressed in this portion.

In the earthly career of our Lord, He ascended into a mountain (Matt. 5:1), He ascended to Jerusalem (John 5:1), and He ascended to the feast (John 7:10). At the close of His earthly career He ascended into heaven (Acts 1:11). This is always referred to as "His Ascension," by common consent, and is regarded by most people as being the one great and all important ascension of our Lord. Therefore, when they come upon the word *ascending* in Ephesians 4:8, apart from any thought, study or proof, they take it at once to refer to His ascension from earth into heaven as recorded in Luke 24:51 and Acts 1:9. And they raise their hands in horror when someone suggests that this passage does not refer to that event. Nevertheless, though hands are raised in horror, I do not believe that Ephesians 4:8 refers to our Lord's ascension from earth into heaven. And if I am asked for one good reason for this, I will answer by saying that I believe that "heaven" and "on high" are two different places.

It is my conviction that when "the salvation of God was sent to the Gentiles" (Acts 28:28), our Lord, in harmony with the purpose contained in this great declaration, ascended from heaven to a place that is far above all that is of the heavens. When our Lord ascended to this realm "He captured captivity."

"He captured captivity," is a statement that refers to the law, and it reveals the present status of the law. By this is not meant the ten commandments alone. They are included in it, but are not the total of it. When our Lord ascended on high, He ascended into the very realm where all law originated. God's laws are higher than the heavens, and the hosts of heaven are bound by the law of God. The law has not been abolished, repealed or destroyed. The death of Christ altered the law on some points, but it was still in force and effect throughout the Acts period. Not as a means of justification, but as a rule of life to every Jew that believed.

In Ephesians 4:8 the law is referred to under the term *captivity*. It refers to a state, and represents the state into which men were brought by the law. A blessed captivity if they kept it, and accursed bondage if they failed to keep it. The precepts of the law stood in opposition to the complete equality and unity of the members of the one body. If any member of the church which is His body is under the law, then unity and equality is impossible. I refer to the sevenfold unity spoken of in Ephesians 4:4-6. The law makes some men priests, but excludes others from being priests. The law set forth one rule for certain men, but forbid others to walk by the same rule. See I Cor. 7:18-20. If there is to be one God and Father of all, over all, through all, and in all; if grace is to be given to every man, if

perfect unity and equality is established, then something must be done about those numerous precepts which exalted one above another. When Christ ascended on high to be seated as Head of the church which is His body, .He took full and complete control of the law, and now this law has been superseded by Him. We do not look to the law for guidance; we look to the one Lord. His revealed will for us is absolute, whether it be in accord with or contrary to any law or precept spoken before.

Ephesians 4:9-10

Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill all things. *King James Version.*

Now this fact "He ascended," What does it mean except that He descended first into the lower parts, that is, the earth. He that descended is the same One who ascended also far above all that is of the heavens, that He should complete the all things. *Resultant Version.*

This passage expresses the depths of His humiliation and the heights of His exaltation. He did not merely descend *to* the earth. He descended into the earth, and for three days and three nights was identified with it to the extent that He was one with the dust of the earth. He did not see corruption, but He did taste death. Therefore, He returned to the dust. Truly, He was in the heart of the earth, just where He said He would be.

He ascended above everything that is of the heavens. This is the sphere of our blessings mentioned in Ephesians 1:3. It is the place where Christ is seated on the rights of God (Eph. 1:20). It is the realm where we are seated with Christ (Eph. 2:6), and where our greatest service is to be performed (Eph. 2:7). It is the super-heavens, the realm of the on-high calling.

(To Be Continued, Vol. VII, No. 1)

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THE INTERMEDIATE STATE - DEATH

By J. H. Pettengell, D. D. (Continued from Vol. VI, No.3)

It is just here that the Tempter, who is the real originator of this doctrine of natural immortality, has shown his cunning. He has entangled the Church in the meshes of philosophical and metaphysical discussion concerning the destiny of the *soul*, which he has substituted in place of the real question, concerning the destiny of *man*. Hence this new terminology has been introduced into our systems of theology, and we have been taught to use the Bible terms in a new sense, and to talk of "the immortality of the soul," "salvation of the soul," "the loss of the soul," when the real point to be considered is, the immortality of man, the salvation of the man, the loss of the man himself.

Nothing is more evident to the Bible scholar than that the Scriptures never employ the word soul (*nepesh, psuche*), in that exclusive, metaphysical sense which this Platonic philosophy has grafted upon it. But it denotes the person, the whole person, or the life of the person, which amounts practically to the same thing; and might usually, as it often is, be translated by the personal pronoun, or by the word "life," to designate the life of the person, without any reference to that spiritual substance which this philosophy assures us is temporarily residing in the body of man; and which

unfortunately has come to be its accepted sense with so many of my good Christian brethren who are but partially emancipated from the blinding power of this false philosophy, to the prejudice of our cause, persist in endorsing.

The Scriptures regard man as a complete unit; one solidarity, however composed: one in his creation; one in his fall; one in his death; one in his redemption; one in his resurrection; one in the life everlasting, or in the everlasting destruction that awaits him beyond the judgment. And so we must regard him, if we would rightly apprehend their teaching concerning his destiny, If Christian men had adhered strictly to the phraseology of the Bible, and *to* its simple teaching on this question of the destiny of man, and not suffered themselves to be "spoiled (or rather despoiled) through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ," this heathen dogma of "the immortality of the soul" would never have gained a foothold in the Church nor prevailed as it has, in the world.

And now, if those who have come so far into the truth, on this question, as to deny the natural immortality of the soul, could be persuaded to renounce this vain philosophy altogether, and to take their stand on the simple platform of God's Word, and insist on discussing the real question - the immortality of man - their position would be impregnable, and our adversaries would have no *point d'appui* (*point of support, or basis*) against it.

In doing this, it is not necessary for them to adopt the principles or the arguments of materialism, I do not myself adopt them, I do not profess to know what that mysterious principle, called the "soul" or the "life" of man, or indeed of any living organism, is; I have no theory whatever on the subject, nor do I find it necessary to have one; much less to have one that concedes to error its main support. But I do insist that if anyone undertakes to argue the immortality of the human soul on the ground of its entitative, independent nature, I will not concede to him this postulate. He must make good his foundation before he is allowed to build any argument on it that I will accept. And still further I will say, that I do not believe that the human soul, whatever it may be, is capable of fulfilling the functions of an intelligent, responsible, sensitive person apart from some material organization; and I have come to this conclusion from the extreme Platonic view in which I was educated, after years of a more careful and reverent study of this question than I ever gave to any other question whatever. I have been compelled, reluctantly, I might say - at any rate, unexpectedly - to give up by piecemeal, as it were, one position after another of this Platonic philosophy, that I might come squarely on to the platform of the Scriptures, until there is nothing of it left. And I am confident that my Christian brethren will be led in the same direction, just' so far as they shall succeed in freeing their minds from the bias of a false education, and in bringing them to the careful study of God's Word on this question. They will come to think, with me, that the body, or some organized body, may be quite as necessary to the soul, whatever it may be, as the soul is to the body, and that both together are requisite, and neither alone is sufficient, to constitute us intelligent, active, sensitive, and responsible subjects of God's moral government either here *or* hereafter.

But if it be admitted - which can only be for the sake of argument - that death does not interrupt our consciousness, but that the soul can exist, and does exist, in a separate state of consciousness between death and the resurrection, it does not follow that its conditions are such as to make it possible for it to become the subject of any moral change, especially of such a change as is requisite to become, what the Scriptures call a new creature, an heir of everlasting life.

For aught that we can know to the contrary, a physical condition is necessary to any adequate probation. We are here tempted and plied with motives that act upon our senses. Our characters are formed under these circumstances, and we know not that they can be formed under any other. It is not to be supposed that we could be plied with such motives in a disembodied state, even if we were

conscious. There is a necessary limit to the probation of every responsible creature, a time when his character becomes fixed and unchangeable. That this life affords the appropriate season for such a trial, is evident, even in the light of reason; and for aught we can know, the only season. But the Word of God seems to be very emphatic and positive in its teachings in this regard; and all its warnings and exhortations, and invitations and promises, appear to be founded on this great principle. We act here in view of motives. We weigh them. We choose between them. Our action is free and volitional. But we have reason to believe that the action of the higher orders of beings, and that our moral actions in the life beyond, will be so fixed that, like theirs, it will be spontaneous, and not the result of deliberation and choice. It is toward such a character as this that we are led by the Providence of God in this life; and even if a ghostly state, outside of any organism, between death and the resurrection, were to be admitted, we have no reason for the inference that it would be, or could be, a probationary state, or that a change of character would be possible.

This assumption cannot be allowed without ignoring and contradicting the fundamental principles of the Christian system. It requires us to believe that man's physical (*psuchical*) life naturally extends beyond the grave; that death simply marks one stage in his career, and that by a certain law of natural development, it introduces him to another and higher stage of life. But the Gospel, on the contrary, assures us that, if there be any such life, it is, and must be *supernatural*, and altogether miraculous; that were it not for the death and resurrection of Christ, all men would *perish* go to naught when they die; and even the term "*sleep*," which is especially applicable to believers in death, would have no appropriate application to them, much less to unbelievers, were it not for the assurance that is given in the resurrection of Christ, that they shall awake, and live again, when He shall call them. Human philosophy is unwilling to recognize the full extent of the ruin which sin has wrought, the full significance of the penalty which has fallen upon man, as a sinner, or man's indebtedness to Christ for the restoration of the life which has been forfeited; hence it prates of the life beyond as though it were man's natural inheritance, as though he comes into it by a natural law of development; and good Christian men have been so far seduced from "the faith once delivered to the saints," as to accept of this anti-Christian doctrine, and to deny to "the Prince of Life" - or rather, as it is in the margin, and should be in the text, *the Author of life, arche gon Us zoes* (Acts 3:15) - this supreme prerogative, as "the Resurrection and the Life." Hence the great doctrine of the resurrection, upon which so much stress is laid in the Scriptures, has lost its high place in our sophisticated theological systems, and Christ Himself is recognized, not as our Redeemer from *death*, but only as a Savior from *sin* and *misery*.

And still further: those who attribute to mortal man this power within himself of living after he is dead, seem to be oblivious of the fact, that the Word of God everywhere makes a radical distinction between the life that now is, and that which is to come, in the use of two separate words. .

This is to be pardoned in the unlearned reader of our English. version; for the same word "life" is employed to translate them both. But in the Greek Scriptures, two words, *psuche* and *zoe*, are used to designate these two kinds of life; and even in the Old Testament, before the distinct revelation of a future life through Christ is given, we have set over against *nephesh*, which answers to *psuche* in the Greek, the word *chai*, which answers to the word *zoe*. And every careful scholar must have observed this, and noted the fact, that the former words *nephesh* and *psuche* designate man's natural life, that which he has in common with the animals; and that it is always represented as brief and transitory, and coming to an end with death of the body; the adjectives *olam* and *aionios* signifying *eternal*, are never, *never* in one single instance applied to them. But on the other hand, then new life of the world to come, which Christ gives, is always designated in the New Testament by the word *zoe*, and so far as it is distinctly spoken of in the Old, by *chai*; and to these words the epithet "eternal" is

constantly applied. Indeed in the Gospel, "the life *everlasting*," or "everlasting life," or "eternal life," is the common designation of this new life. No one has any authority or reason from Scripture for regarding the future life of the believer as the prolongation of his natural life, reformed and purified, into the eternal future. It is distinctly declared to be a new life altogether, another sort of life, the life of Christ, which is imparted to the believer when he is born again; and it is by this life and this only that he lives again, and lives forever. And as for the unbeliever, he cannot be supposed to have any more natural vitality than the believer in Christ. He lives again, not because he has not actually died, but because he is raised up for the purpose of judgment by the Almighty power of God, to die *again* in the *second* death; for there can be no *second* death unless there be a *first* death and a *second* life. "It is appointed unto men (*all men*) *once* to die, but after this the judgment." But only those who are found written in the book of life (*zoe*) shall escape the second death.

That another probation is necessary to vindicate the character of God in His dealings with mankind cannot reasonably be urged. And yet this seems to be the thought in the minds of those' who advocate this doctrine, whether they express it or not. Perhaps they would not say that those who intelligently and deliberately reject the Gospel in this life have any reason to 'expect the offer to be renewed after death. But it is thought that those who have never had any such offer in this life, will have it, and *should* have it hereafter. But who are these? Certainly not the so-called heathen only; there are multitudes in Christendom who die without any true conception of what the Gospel is. Indeed it is but very imperfectly presented, at the best, and mixed with a great deal of human error. There are but very few, perhaps none, who have any idea of what it is they reject when they turn away from the Gospel. So this larger hope coming to include the whole family of man, greatly weakens all incentives, not only to missionary effort, but to all effort, in urging the claims of the Gospel upon our fellow men. in this life. The doctrine of Origen, or of Restorationism, is its legitimate outcome, and sinners everywhere will postpone, for the present, the claims of the Gospel, under the thought that, if repentance and faith shall be found to be actually necessary to their salvation. I do not agree that *alum* and *aionios* signify eternal. they will be better able to see their danger and their need, when the exigency is actually upon them, and then they can easily turn to God and be saved. But not to urge the demoralizing influence of this hypothesis, it is founded on a misapprehension of the very nature and grounds of the provisions of the Gospel. Why is it that this life everlasting is offered to any mortal man, even in this world? It is not because the justice, or truth, or even goodness of God requires it. It is a pure act of grace. It is in no sense a reward of merit. It is preeminently *the gift of God*. A gift of sovereign grace.

If the Platonic doctrine were true, and the Augustinian theology that is founded upon it, viz., that we are constituted by creation, naturally and necessarily immortal, and that every child of Adam, since the fall, is born under condemnation to eternal sin and misery, and unless he shall be rescued, under the provisions of the Gospel, from this terrible doom, he must inevitably suffer the pains of hell for ever. If this were so, then every principle of *justice*, to say nothing of goodness or mercy, would require God to redeem man, and not only to redeem him, but to give him every possible opportunity to save himself from so horrible a fate. I cannot wonder that those who held to this view should seek, in some way, to free the Almighty from the abominably cruel aspersions their false theology casts upon Him, by resorting to the hypothesis of another probation for those whom the Gospel has not reached in this life and that they should try to find arguments in reason and justice and the Scriptures to support it. There can be no doubt that it owes its origin, as it does the force of all its arguments - so far as they, are any force - to this Platonic philosophy of the indestructible nature of the human soul. Nor can I wonder that those who hold this view should feel obliged to fall back on the hope of a universal restoration, in order to justify the ways of God to man; and earnestly endeavor to find authority for such a hope in the Scriptures.

But we who have discarded this pale dogma are under no such constraint. We believe that the children of Adam, by ordinary generation, are mortals, and not immortals; that their natural life terminates in death; that no one can live again, much less live forever, unless he is raised up by the Almighty power of God; that, it is only by a new spiritual birth and the impartation of the Divine life, through Christ, that he becomes an heir of everlasting life; and that God acts as truly in His sovereign capacity in the bestowment of this higher life, as of any other, that no one can claim it. All that any creature can claim is, that he shall be treated justly, according to the conditions of the life that has been given him. And so we believe that God will reward and punish all the children of Adam for the deeds done in the body, according to the light that has been given them, and for none other; that some will be beaten with few stripes, or none at all, unless they shall deserve them; and others with many. It behooves everyone to make the most of the opportunities that are accorded to him; and so we are exhorted to do; and he will find the full measure of his just reward in doing this. No one can reasonably complain that the higher privileges, and the consequently higher responsibilities of others have not been accorded to him. No subject of the British Government can reasonably complain that he was not born a prince or a noble, nor that the opportunity of becoming one is not accorded' to him. The toad cannot complain of injustice in that he was not constituted a bird; nor any brute, in that he was not constituted a man; nor' any man in that he was not constituted something different from what God made him. Nor can anyone reasonably demand another life after the present life is ended; certainly not, if he has failed to make the most of the privileges, whether many or few, that are given to him in this. Why should those who close, their eyes to the light which is now given them, who aspire to nothing better or higher than the gratification of their animal appetites and passions, and who are constantly violating even the law of their lower natures, and who sink themselves even below the level of many of the brutes around them, be thought to have any claim upon their Maker for still higher gifts and opportunities? What expectation or desire will be disappointed in them - excepting the desire to prolong their unworthy lives, which is common to all animals when their natural life shall end? or, what loss will there be to the universe of God? His resources are infinite, and there will be no lack of guests in that world of light and life: as there is no lack in the harvest, though many of the seeds are lost in the gathering.

I cannot but think that this hypothesis of another probation for man after the termination of his natural life, which is so contrary to reason and to the teachings of Nature as well as of God's Word, is a device to soften somewhat the hideous features of the Augustinian system which the Platonic doctrine of a compulsory immortality has fastened upon it. But that those of my Christian brethren who have come out so far from under the dark shadow of this great delusion as to see the falsity of its main postulate, should stop halfway, in the twilight as it were, and still cling to this fancy that owes, not only its origin but all its plausibility to this false postulate, and that by their position and arguments in support of it should contribute so much to strengthen the cause of our common adversaries and weaken our own, is to me a source of deep regret, and indeed of discouragement.

The End

THE EDITOR TO HIS FRIENDS

****In this issue our readers will find three articles which were delivered as the initial messages in the new radio ministry. Being introductory, they do not represent the present character of the broadcast, which is Biblical exposition. I am very happy over the fact that this new ministry is under way, and hope to see it greatly enlarged through 1943. The broadcast from Chicago is heard every Tuesday, Thursday and Saturday at 8:15 a. m. Just as soon as there is an opening I hope to arrange to broadcast at a little later time, and to increase the number of broadcasts to five each week.

The program is called FIFTEEN MINUTES WITH THE BIBLE, and in enlarging it, tentative plans are being made to get on as many stations as possible for from three to seven times each week. Where this is not feasible, a thirty-minute broadcast, once each week, preferably on Sunday, will be used.

****To avoid confusion-please note carefully. The address of *The Word of Truth* is P.O. Box 333, Grand Rapids, Michigan. The address of *The Chicago Bible Fellowship* is P.O. Bor777, Chicago, Illinois. If your communication concerns the magazine or publications, use the Grand Rapids address. If it concerns the radio ministry, use the Chicago address. If it concerns both, as will often be the case, use either address, preferably, Grand Rapids. I personally collect, open and read every communication that comes in at either address. That which concerns the radio is turned over to Mr. Stine in Chicago, and that which concerns the magazine is turned over to Mrs. Sellers. The additional demands made upon my time by the radio ministry make it impossible for me to continue the personal correspondence which I have been carrying on. The friends of the witness will understand and appreciate this necessity.

****In the next issue, if God wills, there will appear the first of a series of studies under the general title of *Truth From the Book*. These articles have been in the course of preparation for several years, and, originally, I planned to use the title of *The Works and Ways of God* in connection with these studies. This title was found to be too restrictive. I consider these studies to be some of the most important and far-reaching that have appeared in this periodical. They will set forth my present light and understanding on many subjects.

****Mrs. Sellers, Jane Lou and I deeply appreciate the wealth of Christmas and New Year greetings that have been sent to us by the friends of this witness. We desire to express our thanks for these, also for the numerous gifts which were sent. We cannot acknowledge all of these, but we do want our friends to know that we extend to them every good wish for the coming year.

****Do not forget the material needs of the magazine. Why not begin the new year by sending in a gift for its support?

End, Vol. VI, No. 4