

# THE WORD OF TRUTH

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## *HUMAN DESTINY*

There are four possible destinies for the redeemed. The superficial evangelist may shout, "There are only two possible destinies for man, its either heaven or hell for you", but those who know the Word of God know very well that he is wrong, no matter how red his face gets or how hard he bangs the pulpit when he says it. The statement of Christ, **"Blessed are the meek for they shall inherit the earth"** is proof enough that some of the redeemed will not be blessed in heaven.

The Lord Jesus also said, **"In My Father's house are many abodes (or, dwellings)."** And then He gave this the strongest possible emphasis by saying, **"If this were not so, I would have told you."** **John 14:2.** In other words, if there were only one possible destiny for the redeemed, our Lord assures us that He would have told us. Instead He told us that there were many dwelling places in His Father's house. Four of these abodes or dwellings can be identified, and the believer who does not know His destiny is one who is not taught in the Word of God.

The hope of most believers at present is "to die and go to heaven. A true hope should be based upon some specific promise in the Word of God, and in harmony with the admonition set forth in **I Peter 3:15:**

**Be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear.**

Those who hope "to die and go to heaven" do not have any specific promise from God upon which to base this hope, and if asked for a scriptural reason for this hope, they begin to grope for some passage that they can force upon the torture-rack in order to squeeze this testimony from it. Let us look at some of the "reasons" given for this hope, that is, the scriptural basis that is given for believing this.

The reason most commonly given is that the Lord said to the dying thief "Today, thou shalt be with Me in paradise." In some strange way this is supposed to prove that all believers go to heaven at death, as if paradise and heaven were the same. Such wresting of this statement is about the same as if a small-but precocious lad would say to his father: "Father, Jimmy's father said he would take him for a boat ride today, which I understand to mean that you will give me five dollars," What the Lord said to the dying thief cannot be twisted. to mean that He will take someone else to heaven when they die.

Another reason commonly given for this hope is that Paul is supposed to have said, "To be absent from the body is to be present with the Lord." Paul never said this, as these words are only a garbled misquotation of something he did say. See 2 Cor. 5:8. However, even if quoted correctly does anyone have the right to say, "Paul declared that he was willing to be absent from the body and to be present with the Lord, which I interpret as saying that one who believes will go to heaven as soon as he dies." That is exactly what many are saying. However, the context prohibits any such meaning as it speaks of the naked state, that is, the death state, and says it is not desired.

"But", another says, "Paul said 'to die is gain'," By some strange process of reasoning this is supposed to mean that the faithful go to heaven when they die. The words "to die is gain" is a statement with its head cut off. The lifeless body can be made to mean what one pleases, but it gives a different testimony when the head is restored and it is allowed to speak.

Faith is taking God at His word and acting accordingly. Many claim to believe that "it is gain to die" but their actions show the opposite. I do not believe that it is gain to die, and, furthermore, I do not believe that Paul taught this. He taught that Christ would be magnified in his body, whether it was by life or death; that if he lived it would be Christ's gain and if he died it would be Christ's gain.

Many other passages are brought forth to prove that the righteous go to heaven when they die. Texts are separated from contexts, passages are misinterpreted, some are rearranged and others are misquoted. Proof texts are eagerly sought for, because this belief has no real foundation in the Word of God. It is a doctrine which men hold, then they turn to the Scriptures to seek support for it. The doctrine itself cannot be found in the Word of God.

A man's hope and expectation in regard to his destiny must be based upon his faith, and his faith must be founded upon the Word of God. It is foolish for one to hope that he will "inherit the earth" unless he can show by the Word of God that the earth is his destiny. Furthermore, it is just as foolish for men to expect to go to heaven unless they can show by Scripture that they have a heavenly destiny. There are at least four possible destinies for the redeemed. It is the duty of every believer to know his calling, the hope of his calling and the destiny of his calling. Hope and destiny must always be in harmony. To secure such knowledge one must distinguish between things that differ and rightly divide the word of truth. The religious world has simplified this matter by closing its eyes to the greater part of truth, then making heaven to be the destiny of all righteous men since Adam, and hell the fate of all the wicked. To comprehend the four possible destinies of redeemed men, it must be fully understood that the supreme goal toward which God is ever moving is the new heavens and the new earth. This is not two things for the heavens and earth will be a unit when that goal is reached. But before this supreme goal is reached there is another terminus which we call the millennial kingdom. This is a special goal which will be reached one thousand years before the new heavens and new earth is a reality.

During the kingdom eon the heavens and the earth will still be separated by that great expanse of space which is also called heaven. In the millennial kingdom some of God's redeemed ones will be on the earth with bodies suited for an earthly existence. Some will be in the heavens with bodies suited for a celestial existence, and at the same time some will be in a realm that is above both earth

and heaven, a place far above all that is of the heavens.

From Adam to Abraham the hope that was open to men was the new heavens and new earth. Those who lived in that two thousand year period could lay hold of God and expect as a result to be raised from the dead and partake of the blessings of that time when God made all things new. They are now dead, they will not live again until the thousand years are finished, but they will be raised from the dead at the end of the kingdom eon.

At the call of Abraham, God brought in a new thing and, based upon the promises of God, the seed of Abraham could expect to enter into blessing on the earth one thousand years in advance of the new heavens and earth. However, this promise was only for Abraham's seed and the rest of mankind continued as before.

The book of Hebrews reveals that a higher revelation was given to some of Abraham's seed, and as a result of their faith they became partakers of a heavenly hope. The number who possessed this hope was greatly multiplied in the Acts period.

At Acts 28:28 God ceased to deal with the seed of Abraham and since that time there has been no opportunity for anyone to gain a place either in the heavens or the earth for the kingdom eon.

Enlistments in that great army are no longer open.

Today, there are two possible destinies for the redeemed. If God calls a man to faith in Christ, that man can believe and this will guarantee him a place in the new heavens and new earth. From those whom God has called to this, He out-calls some by a higher revelation. Faith is man's response to this truth, and this will guarantee that man a place in a realm that is far above all heavens.

For the greater part of men these hopes will be realized by resurrection. There will be three special resurrections and one general resurrection.

1. There will be the resurrection of the church which is His body, God's present out-calling. By its very nature this must precede all others. This is the resurrection that Paul sought to attain. **Philippians 3:11**. It is the hope of all who are members of the church which is His body. It will place them in the super-heavens.

2. Then, there will be the resurrection of those who are partakers of the heavenly calling. **Hebrews 3:1**. This takes place at the last trump. 1 Cor. 15:52. Its time is fixed in the Word and it cannot be altered.

3. The final one of the three special resurrections takes place on the last day of the present evil eon, the day before the kingdom eon begins. This is the hope of those who inherit the earth.

4. The rest of the dead do not live again until the thousand years are finished. Some who are raised in this will enter the new heavens and new earth. Others will die the second death. Men have sought to show that there is a resurrection from the second death but their attempts have been in vain. At the great white throne men will receive eonian life or else they will perish.

**God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. John 3:16**

**THE END**

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# TRUTH FROM THE SCRIPTURES

(Continued from Vol. VII , No.7)

## THE KINGDOM OF THE HEAVENS (Continued)

There is hardly anything in the Word that offers more illumination in regard to the millennial kingdom than the phrase used by our Lord and John the Baptist to designate it. They called it "the kingdom of the heavens". This phrase occurs only in the Gospel of Matthew, that being the kingdom gospel, where it is found thirty four times. In the Greek it is always the same phrase: the word *heavens* is always plural and it is preceded by the definite article *the*. There are no exceptions to this. In the *King James Version* the Greek word for *heavens* is translated by the singular *heaven* and the definite article that precedes it is omitted in every occurrence. Nevertheless, in the original it is always "the kingdom of the heavens". These are Biblical facts which the student will do well to fix firmly in mind.

The term "the kingdom of the heavens" is founded upon the truth set forth in Daniel 2:44 and 7:27. Daniel speaks of a time when the God of heaven will set up a kingdom which shall never be destroyed. The Old Testament describes this kingdom in detail, and it seems that the prophets dip their pens in the rainbows as they write of this kingdom which will break in pieces and consume all other kingdoms.

This kingdom will be IN the earth and ON the earth; but it will not be OF the earth. It is the kingdom of the heavens, and not of the earth. The word *of* in the phrase "the kingdom of the heavens" is the genitive of origin, and it literally means *from*. This kingdom is *from* the heavens, not only as to its beginning but as to its entire thousand-year course. It is the order and rule of the heavens manifested upon the earth so that all who dwell upon the earth in that day will have before them a true expression and representation of the heavens. It will be brought down to earth and established upon it by One Who in righteousness will substitute for the misrule and disorder of earth a replica of the perfect rule and government that will in that day be in the heavens.

That the kingdom of the heavens is IN and UPON the earth is seen in two statements made by the Lord Jesus in the Sermon on the Mount.

**Blessed are the poor in spirit, for theirs is the kingdom of the heavens. Matthew 5:3.**

**Blessed are the meek for they shall inherit the earth. Matthew 5:5.**

Now, if, as many have been led to believe, the term "kingdom of heaven" is merely another name for heaven, then upon what principles of justice will God be acting if He leaves the "meek" upon the earth and takes the "poor in spirit" to heaven. The truth is that both of these will have their inheritance in the same place, the kingdom of the heavens which is in and upon the earth.

This exceedingly important truth must not be contradicted by the words of Christ wherein He said:

**My kingdom is not of this world: If My kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence. John 18:36.**

This in no way contradicts or refutes what I have said as this is exactly what I am insisting - that His kingdom is not OF this world. Nevertheless, it is IN and UPON the earth.

The phrase "the kingdom of the heavens" is the accurate, scriptural title of that kingdom which will some day be in and over this earth. This title refers to one thing and only one thing, yet in it two distinct things are set before us: first; "the kingdom", and, then, "the heavens". These two things are in this term in an inseparable relationship.

All such titles as "king of Israel" or "king of Tyre" refer to one man, however, two things must be there, the king and the nation, or the title would be false and misleading. Even so, while the phrase "the kingdom of the heavens" refers to only one thing, yet in it we have two things, both of which must be there and in relationship before the title is true; the "kingdom" which will be on the earth and the "heavens" which will rule over the earth. If this truth is missed, if it fails to impress itself upon the mind of the student, then "kingdom truth" can never be fully or properly understood. When we think of the kingdom of the heavens, we must think of two things working together in harmonious relationship, the greater realm ruling, controlling and giving character to the lesser realm. God has joined together the heavens and the earth in the kingdom of the heavens. Man, even in his thoughts, must not put them asunder.

In all our consideration of the great Biblical revelation that the heavens *will* rule, we must not lose sight of the fact that the heavens *do* rule". See Daniel 4:26. This was true in the time of Daniel and it is also true now. This was one of the bitter lessons that proud Nebuchadnezzar had to learn. This is a truth that we need to learn - "the heavens do rule"; that is, that the earth is controlled by the heavens and that things upon the earth are in some way an expression or reflection of conditions that exist in the realm called heaven. If at the present time everything was right in the heavens, everything on the earth would also be right. If all things in the heavens configured to God, all things upon the earth would also configure to God. But things are not now right in the heavens, therefore we see an earth where hardly anything is right and which defies all efforts of man to make it right. And while I am not a defeatist, I do not believe that things will ever be right upon this earth until they are made right in the heavens that control the earth.

Faith will hardly ever have any greater challenge than to believe the record that God has given concerning the present condition of things in the heavens. Most men recoil from the revelation God has given of this and continue to believe their own wishful thoughts in this matter. They refuse to believe that which Scripture says they know:

**For we know that the whole creation groaneth and travaileth in pain together until now. Romans 8:22.**

Man would limit this to one half the creation which God made in the beginning - the earth part. He is shocked at even the thought of believing this of the whole creation, the heavens and the earth. Nevertheless, this is the record God has given and the man of faith will choose to believe and think accordingly.

Man has been fed for so long upon so much sentimental pap concerning heaven that it will take the shattering hammer-blows of the Word of God as they are applied by the Spirit to overthrow these deep-seated traditions.

Heaven is now the realm where Satan holds fast, but from which he is finally to be ejected. Revelation 12:7-9. Things in heaven are shaping toward a final battle to be fought there which will result in Satan and his angels being cast out of heaven and into the earth.

I do not wish to be radical in my statements, nevertheless, after careful study and sober thought the truth prompts me to say that heaven, as it is at present, is not just the place one should desire to be. If we were suddenly transported there, away from all the strife, hatred and wars of earth we would in time find ourselves involved in a war of such nature and magnitude that even the present global conflict would pale into insignificance. See Revelation 12:7-12.

"But, is not God in heaven?" some reader will surely ask. "No more so than He is upon the earth", I would dogmatically answer. "But did not Christ go to prepare a place?" my questioner will probably continue. That is entirely true. However He also said that if He went to prepare a place He would come again to receive to Himself those destined for that place. The preparation is not yet complete, His coming has not yet taken place. And it will not be complete until Satan and his angels are cast out. So for emphasis I repeat, to go to heaven before that time would be to involve ourselves in that war that precedes its final purging.

When the heavens are purged of their present lawless occupants, it will be because the Lord Jesus has taken to Himself His great power and has begun to reign. At present He sits at the right hand of His Father's throne waiting for His enemies to be made His footstool. When He sits upon His own throne in the heavens He will rule and reign over the earth. When this is true God's perfect will will be done in the heavens and this will also be reflected upon the earth. For in many ways earth will be the counterpart of that which is in the heavens.

The kingdom of the heavens will be one thousand years in duration. It is not an eternal state. When it is set up in and over the earth every feature of that glorious millennial kingdom will be the shadow or counterpart of something that is in the heavens. In the heavens will be the reality, while on the earth will be the representation. In the heavens will be the substance, the real, while on the earth will be the shadow and the impression. In the heavens will be the greater, the better, the perfect. The earthly people will look upon the great features of the millennial kingdom and know that they are seeing the shadow of something that is in the heavens.

This rule of shadow and substance extends to every feature of the earthly kingdom. Just as a spot of sunlight in a darkened room can be traced to the opening that lets it in, even so every feature of the earthly kingdom can be traced to the heavens and be found to be the reflection of a reality that exists there. Earth will be the mirror of heaven - not always perfect because of flaws in the mirror - but a mirror of heaven never-the-less. These things we will now consider.

There are **four great elements that constitute a true kingdom**. These must be present. They are **a territory** or country, a **capital city**, a **people** and a **king**.

## THE COUNTRY

The land that God promised to show to Abraham (Gen. 12:1), the land He promised to give to Abraham and his descendants after Him (Gen. 12:7, 13:15-16,17:8), that land which we know as Palestine is to be the territory, or country of the millennial kingdom. Of all the lands of this earth, there is only one that God calls "My land". Its boundaries are given in Genesis 15:18. This land is yet to be redeemed, restored and blessed and it is to be the country of Immanuel's kingdom, the glory of all lands. This is the message that dominates the Old Testament prophets.

**Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. Isaiah 62:4.**

**Then will the Lord be jealous for His land, and pity His people. Fear not, O land; be glad and rejoice: for the Lord will do great things. Joel 2:18 and 21.**

Words fail to adequately set forth the glory of the land of Palestine in the kingdom eon. But this glorious country of the kingdom is only the shadow of the country in the heavens that is far more glorious. There is hardly a hint of this in the Old Testament, but a somewhat complete record of it is found in the book of Hebrews where Abraham's hope of a heavenly country is set forth.

Abraham had been promised an earthly country. It was the actual land he saw, and the boundaries are given. By faith when he was called to leave his home and go to a land which he was to receive as a possession, he obeyed and went out not knowing where he was going. By faith he came and made his home for a time in the land which had been promised to him as if he were a visitor in a foreign country. He lived in tents which Isaac and Jacob who shared with him the same promise. He looked for the city that had foundations whose Architect and Builder is God. These men died in faith, not having received the earthly country that was promised to them. While in that earthly country they avowed that they were strangers and foreigners to the earth. Men who avow such things declare they are seeking a country of their own. Since they had been promised the earthly country, they could have had it if they had set their hearts upon it. But their hearts had been turned away from it and had been set upon a better country, that is, a heavenly country. See Hebrews 11:8-16.

Among those called as the seed of Abraham there were always two hopes in that calling, the earthly hope and the heavenly hope. The earthly hope centered in the earthly country of the kingdom eon and the heavenly centered in the heavenly country. Abraham turned his back upon the shadow and earnestly desired the substance. This he obtained, so it can be said with assurance that when Abraham is raised from the dead he will enjoy life in the heavenly country.

## **THE CITY**

In the millennial kingdom Jerusalem will be the chief city of the earth. This is the one city of the world where God has chosen to put His name (1 Kings 11:36). It is called "the city of the great King" (Matt. 5:35).

**Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before His ancients gloriously. Isaiah 24:23.**

**Thine eye shall see Jerusalem a quiet habitation. Isaiah 33:20.**

**And give Him no rest, till He establish, and till He make Jerusalem, a praise in the earth. Isaiah 62:7.**

**Then shall Jerusalem be holy. Joel 3:17.**

**Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth. Zechariah 8:3.**

**Yea many people and strong nations, shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Zechariah 8:22.**

Passages of scripture could be multiplied which set forth the magnificent glory of the earthly Jerusalem in the kingdom eon. However, that earthly city is only the reflection of a greater Jerusalem which is in the heavens.

**For he (Abraham) looked for a city which hath foundations whose builder and maker is God. Hebrews 11:10.**

**For He hath prepared for them a city. Hebrews 11:16.**

**But Jerusalem which is above is free, which is the mother of us all. Galatians 4:26.**

**The city of the living God, the heavenly Jerusalem. Hebrews 12:22.**

In these two sets of Scripture passages we have before us the two Jerusalems of the millennial period. One on the earth and another in the heavens. Those who dwell upon the earth will see the earthly Jerusalem a counterpart of a Jerusalem far more glorious which is in the heavens.

### **THE PEOPLE**

The preeminent people in the earthly realm of the coming kingdom will be the children of Israel. Of all the peoples of the earth, Israel is the only one that God has chosen to be His own inheritance.

**Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance. Psalm 33:12.**

In that day when the Deliverer comes out of Zion, He will turn away ungodliness from Jacob, and so all Israel shall be saved (Romans 11:26). The term "all Israel" here does not mean everyone that can trace his ancestry back to Abraham. The context declares this. Let no one trouble himself to write me and assert that "*all* means *all*". What else could it mean? It should be remembered that a word being defined should not be used in a definition. To say "all means all" is like saying "a chair is a chair". When anyone says "all means all", we should answer "True, but what does *all* mean?" And if an honest answer is given it will be "the whole number of that which is indicated by the context."

The context of Romans 11:26 expressly declares that all who have sprung from Israel (the man) do not count as Israel (the nation). It is not the children by natural descent who count as God's children. See Romans 9:6-7. One who was born an Israelite could be cut off from Israel, and even though he continued to wear the name, he was not an Israelite before God. In harmony with these truths Peter faithfully declared:

**And it shall come to pass that every soul which will not hear that prophet (Christ) shall be destroyed from among the people. Acts 3:23.**

Romans 11:26 declares that when the Deliverer comes out of Zion the nation of Israel will be delivered. There is nothing in this statement that teaches the salvation of every descendant of Jacob. But it does declare the deliverance of Israel to be the preeminent people of the kingdom eon. However, the student of Scripture must not miss the truth that of the people who live on the earth during the millennium some will enter it by resurrection and some will never have died.

We have already considered how that in Genesis 12 God called Abraham and promised a certain land to him and to his descendants after him. In Genesis 13:15 this land was promised to him and his seed forever, that is, for the eon. In Genesis 17:8 God promised to give to him and his seed after him all the land of Canaan for an everlasting (eonian) possession. All these promises were to Abraham and his descendants after him - not to some remote descendants who would live thousands of years later. These promises were their hope - they had no other hope. They did not hope "to die and go to heaven", but they earnestly believed that after death they should by resurrection inherit the land. And inasmuch as God told Abraham that his descendants would be strangers in a land that was *not* theirs for four hundred years, it was impossible for any of his descendants, to whom promises were made, to expect their fulfillment except in resurrection.

The promises of God cannot be broken, and up to now the promise of the land made to Abraham and his descendants have never been fulfilled. These promises are literal. They must not be spiritualized away by substituting "heaven" in place of "all the land that thou seest". All who were born of Abrahamic descent through Isaac were born with a claim upon this promise. They were born in a covenant. If they met the conditions of the covenant, if they lived and died in it, if they were not cut off from it, then they would in resurrection receive all that it promised. The intervention of death did not alter this in any way.

To take God at His word and act accordingly is faith in its highest exercise. Many of Abraham's descendants did this and met all the conditions of the covenant. They lived and died in the hope promised to them. They will in God's own time come out of their graves to take their place in the redeemed and restored earth of the millennium. This is set forth in the most positive way in Ezekiel 37.

The Israelites to whom Ezekiel prophesied had become quite discouraged. They said their hope was lost, it seemed it could never be realized, it was too far away, they felt they were cut off from their portion. But God tells them that even though their hope could not be realized in this life, it would be fully realized in resurrection. God would take them out of their graves and bring them into the land of Israel. A more definite confirmation of their hope could hardly have been given. How these words must have fired the heart of every Israelite who heard and believed them:

**Then He said unto me, Son of man, these bones are the whole house of Israel: behold they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy arid say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord. Ezekiel 37:11-14.**

The truth set forth in these passages teaches us that in the kingdom earth will be a great company of Israelites, part of which entered the kingdom by resurrection and part which entered as living ones. Those who enter it apart from death will be certain Israelites who are alive when the Deliverer comes out of Zion; those who enter it by resurrection will be the faithful Israelites of times past who died without realizing their hope.

This band of Israelites on the earth during the kingdom eon, the preeminent people of the earthly kingdom, will be the faithful counterpart of another band of Israelites in the heavens. In Hebrews 3:1 we read of those who were partakers of the heavenly calling, and in 1 Peter 1:4 of those who had their inheritance reserved in the heavens. Some of this heavenly company will enter there by resurrection and others will be translated there while living. Both of these groups are seen in 1 Thessalonians 4:13-17. Thus it is that earthly Israel will correspond to the heavenly Israel, since there will be in both realms those who died and rose, again, and those who never died.

But it must not be forgotten that there are Gentiles in the earthly kingdom. In Matthew 25:32 we read that at the return of the Lord, He will gather before Himself all nations. The Greek word *ethnos* which is here translated "nations" is the word translated "Gentiles" in many places. The Lord separates these Gentile nations into "sheep" nations and "goat" nations. The "sheep" nations inherit the kingdom. The basis of this judgment will be how these nations treated His brethren the Jews. Thus a great band of Gentiles, entirely separated from Israel, will enjoy the blessings of the kingdom. It will be the duty of the nation of Israel in that day to disciple these nations, to baptize them and to instruct them. Then Matthew 28:18-20 will be fulfilled.

And just as we find a heavenly counterpart of all other features of the kingdom, it is only reasonable that we should look for the heavenly substance of which these earthly Gentiles are the shadow. The one who is familiar with the Word of God, who has obeyed the command to distinguish between things that differ can identify these heavenly Gentiles at once.

In Acts 15 James declares that God was visiting the Gentiles to take out of them a people for His name. Paul states in Romans 11 that a partial blindness had come upon Israel until the full number of these Gentiles came in. These Gentiles were "blessed with faithful Abraham." They were ever kept distinct and separate by God. We read of them in Acts 21:25 where they are called "Gentiles which believe." Their position is set forth in Acts 26:23, Romans 11:24, Romans 16:4, and Galatians 6:16. These were specifically taken from among the Gentiles, and not from all humanity irrespective of nationality as God is doing today. They will be in the heavens as the great substance of which the Gentiles blessed upon the earth will be the shadow.

**(To Be Continued, Vol. VII, No. 9)**

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## ***MY FAITH IN JESUS CHRIST***

**(Continued from Vol. VII , No. 7)**

When Paul spoke to the men assembled on Mars Hill he told them that they ought not to think that the Deity is like unto gold, silver, stone or any other material that has been sculptured by the art of men or fashioned by their inventive faculty. Acts 17:29. From this we learn that no matter what material man may use, no matter how he carves, shapes or fashions it, he cannot produce anything that will even remotely be a representation of God. If he shapes it like a man, a bird, a beast or a reptile he will come under the same condemnation as those who are spoken of in Romans 1:23. God is not like a man, a bird, a beast or a reptile. None of these, no matter what alterations or additions are made, can ever be a representation of the Deity. Furthermore, if man does not use material but tries to create an image of God in his mind, if he tries to imagine what God looks like, any image he creates in his imagination will be nothing more than a gross misrepresentation of God.

God's prohibition against images of Himself extends to those images that exist only in the mind. All actual images must begin with mental images. The mental image can be transferred to paper and then to stone. Since all actual idolatry must begin with a mental image, men should banish all images of God from the mind.

I know of no Bible doctrine that I hold that cannot be contradicted by some text. This means nothing to me. My faith is not founded upon proof texts and I refuse to have it upset. by texts. This is true of my firm belief in the invisibility of God. Many passages can be produced which seem to contradict the invisibility of God. Nevertheless, we are told that **Jesus Christ is the image of the invisible God (Col. 1:15)**, and Paul ascribes praise **to the one who is incorruptible and invisible (1 Tim. 1:17)**. These statements are so definite that he who believes the Word must believe that God is absolutely invisible.

God is invisible, no man has ever seen Him and it is futile for any man to imagine that he has. But, while this is true, it is more or less natural for men to desire a visible representation of the invisible Deity. This is an inherent desire, and God will yet satisfy it in the hearts of the redeemed by manifesting Jesus Christ to them. He is the image of the invisible God. He is the means by which God is seen and known. Apart from Him, God would not be known, He would not be heard, He

would never be seen. He is the One Who expresses and reveals the Father. No man has ever come or ever will come to the Father except by Him. In no way, in no manner can God be approached except by His Expression and Image.

Man *must* think about God, but He must not try to visualize Him. All such attempts contradict the revelation that He is the invisible God, and it sets aside Christ as the visual representation of the invisible Deity. Nevertheless, man must think about God. If he does not He will come under the same condemnation as those of whom it was declared, "God is not in their thoughts". But if in his thoughts he imagines that God is a man or like a man, the revelation God has given of Himself can never be understood.

How can one who is like a man be in heaven and on earth at the same time? How can one who is like a man be in this room and I not see him? How can one who is like a man be invisible? No, God is not at all like a man.

The Scriptures declare and reveal a personal God. He is not an impersonal force. To say that God is a person should not be taken in any manner as a suggestion that He is a human being. God is a personality. Or, to say it another way, He has personality.

Personality is the distinguishing feature among men. It is the basis of distinctions among men. If it were not for personality two men weighing the same would be just that many pounds of flesh. Even identical twins are easily distinguished by those who know their personalities. And just as personality is the distinguishing feature among men, the personality of God is that which distinguishes Him from all other beings.

Personality is revealed through man's various expressions, and in no other way. When one lacks personality we usually say that he lacks expression. Or, we may not be so kind and say that he is dumb. What we look like, what we say, how we act, what we do - these expressions reveal what we are, that is, our personalities.

The Scripture speaks of dumb idols. These are idols that say nothing, do nothing, and are immobile. But our God is not dumb. He does not lack expression. He has made Himself visible, He has acted, He has spoken, He has moved. He has personality, and this personality, this expression, is the Son of His love. In Him we see the Father and apart from Him the Father will never be seen.

Let us suppose that someone at a distance desires to know me better and I am desirous that they shall know me. I send a photograph, but the recipient destroys it. I write numerous letters which honestly reveal my character but these are not read. I learn of this person's needs and send many gifts to fulfill these needs, but these gifts are returned unopened. I call by long-distance phone, but he will not speak to me. Finally, I determine to go in person and let this man see me, but the door is slammed in my face. This man rejects every possible expression of me, therefore, he has none of me, knows nothing of me, since I can only be known and understood by my expressions. In relationship to others, my expressions are me. I know myself, others can only know my expressions. I possess myself, others can only possess my expressions. Those who receive my expressions receive me, those who reject my expressions reject me. There is no other way of receiving or rejecting me.

Between God and man the gulf is so great that the infinite God would never be known or possessed by finite man if God did not have an Expression that reached man. God is not a man, so his Expression is not like our varied expressions. His Expression is a personality, and this personality must in some definite way be God or else it does not truly express Him. God's Expression is seen throughout the Old Testament. Adam saw Him in the garden, Abraham entertained Him in his tent, Moses met Him upon Mount Sinai and Joshua dealt with Him at Jericho. This Expression was a literal, tangible and material personality. He is the One in whose likeness man was made.

This Expression was made flesh and we see Him as Jesus Christ the Son of God in the New Testament. If this Expression is rejected, then God is rejected. There is no way of receiving God save by receiving His Expression. If the Son is rejected, then the Father is rejected. Man cannot know God, he can have nothing of God except through that One Who is the Expression. And just as my expressions declare me and set me forth, even so God's Expression declares Him and sets Him forth (John 1:18); just as my true expressions are me, even so God's true Expression is Him. The expression was God.

Because the Expression of the immaterial God is of such nature that it reaches man and man can lay hold of it, many have declared that this Expression is less than God, therefore not God. But, if I desire to express myself to a child I must use some form that the child can lay hold of. Therefore, I limit my expressions so that while these appear to be less than me, yet it is me nevertheless. These limitations in God's Expression make it possible for us to point out clear distinctions between God Absolute and God's Expression so that two distinct beings are seen. However, there are so many things in which no distinction can be made that after we have examined the record God gave of His Son we should be ready to say, "This is our God."

As to *honor* no distinction can be made. All men should honor the Son even as they honor the Father. He that honors not the Son honors not the Father which sent Him. In fact, there is no way to honor the Father save by honoring the Son. John 5:23.

As to *works* no distinction can be made. The Father worked and the Son worked. John 5:17-19. If the Father had been upon the earth, nothing different would have been done.

As an *object of knowledge* no distinction can be made. Those who did not know Him did not know the Father. If they had known Him, they would have known the Father also. John 8:19.

As an *object of belief* no distinction can be made. Those who believe on Him, do not believe on Him but on the One Who sent Him. Men cannot believe on one without believing on the other. John 12:44.

As an *object of sight* no distinction can be made. Those who saw Christ saw the One Who sent Him. John 12:45; 14:9.

As to *words* no distinction can be made. He spoke the words of the Father. John 12:49.

As to *faith* no distinction can be made. No man can be more willing to believe in God than he is to believe in Christ. He linked Himself with God as to belief making no distinction. John 14:1.

As to *hatred* no distinction can be made. All who hate Him hate His Father also. John 15:23.

As to *wisdom* no distinction can be made. He knew the Father as the Father knew Him. . He was perfect in wisdom. John 10:15.

As to *possessions* no distinction can be made. All that the Father possessed belonged to the Son. John 16:15.

These truths are the testimony God has given of His Son. They are the record God has provided for us to believe. Believing this, I fall at His feet and confess with Thomas that this is **My Lord and my God**.

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

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## *THE MINISTRY*

Throughout Protestantism today those churches that are not big, strong and glorious are making every effort to become so. It is the hope of every church as the new minister takes his place that he will be the man who can bring in the people, increase the membership, make the church a strong influence in the community. Some ministers succeed in doing this, but the overwhelming majority cannot accomplish what the church hopes they will.

The true place of every individual believer in this world is to be a faithful witness in word and walk to the truth of God. This is not altered if one hundred or one thousand individuals are banded together in an organization. It is still their duty to live godly in Christ Jesus and take cheerfully all the consequences that come from following such a course. It is the witness of the Spirit of God that such a course will bring suffering and persecution. I am unable to extend any sympathy to those who weep bitter tears of disappointment over the suffering that has been their lot since they -determined to live godly in Christ Jesus.

If a minister should lead his church as a whole to live godly in Christ Jesus, then that church will experience suffering and persecution. The minister who does this will find himself bitterly assailed by some because of his failure to keep the church big, influential and glorious. And even the spiritual people in the church will feel disappointment because he has involved them and the church in so much trouble. Often, as a result, the minister resigns in disappointment and if he is not yet a broken man he will seek another church - composed of people who are willing to live godly in Christ Jesus and accept the inevitable persecution that follows such a course. But, his experience is repeated in the next place, and as a rule this cures him. So he determines to be more discreet in his ministry and starts out on that path of compromise that so many minister are forced to travel.

The deep spiritual conflict that continually goes on in the lives of most denominational ministers is seldom realized by the people to whom they minister. One of these recently said to me that the only happy men in the Protestant ministry are those whose consciences are dead, or else they never had a divine call in the first place.

In 1927 the Secretary of Missions for the Baptist Convention in a mid-western state declared to me that there was not a minister in that state who had served his church as long as two years who would not welcome a change of pastorate. His statement was so radical that I doubted its correctness, but he stood his ground insisting that his duties required him to contact every minister in the state and he knew their minds. Six months later I heard him make the same statement to a group of five ministers. Two of these held positions wherein their work required them to contact the ministers. These challenged the accuracy of his statement, but he asked them to name just one minister in that state who had been ill his church as long as two years and who was not looking for a change of pastorate. They discouragingly admitted they could not. This proved that about two years was the limit the average minister could stand the intolerable situation the churches force upon them. And while it will be no better in the next place, it is always more pleasant for the first year at least. Thus many of them continue their lives in frustration and disappointment, fully realizing that the churches will never permit them to be the minister that God called them to be.

The deep spiritual conflict that goes on in the lives of so many ministers arises from the fact that it is utterly impossible for a man to be the minister that God called him to be while at the same time being the popular and successful minister that the church desires him to be. His call from God is to

persecution because of faithfulness while his call from the church is to success through cleverness. His ministry under God aims to produce people who will live godly in Christ Jesus. If he succeeds in this, they will be persecuted and the church they form can never be a popular success. Thus his work as a minister of God will produce a persecuted and hated people, but his work as a minister of the church is supposed to produce a popular church acclaimed by the world. Persecution and popularity are not compatible, and it is impossible to conceive of 500 individuals who are hated and persecuted while at the same time the church they form be popular and well received.

I believe that this deep conflict is set forth in a letter written by a one-time Army Air Forces chaplain, now back in his pastorate, to the 850 members of the Presbyterian church he serves. The letter was published in *Time* and I quote that magazine account of it in full:

"Having been a chaplain in the Army to a unit composed of Catholics, Protestants and Jews, I have become more interested in the ties which unite men spiritually than in the influences which divide them. Thus, I am determined to be known in my community as a minister of God first, a Protestant second, and a Presbyterian third. . . . I am desirous of having the fullest measure of fellowship attainable with Jews and Catholics. . . .

"Because there is always an enthusiastic response to dynamic religion in the Army, I want my church to express a faith and a fellowship which is vital and transforming. . . I shall preach more expository sermons than I used to. . . .

"In my pastoral calling I shall spend more time contacting men. I shall reach them at their work. I need them. They need the Church. . . .

"I am going to have a more Bible-centered program than I have had previously. I want young people to know God through an understanding of the Scriptures. In the Army, when I observed Protestants and Catholics engaged in discussions on matters of belief, I found that the Protestants appeared at a disadvantage. Profiting by this fact, I want my church to know why it is Protestant, what are the distinctive tenets of the Protestant branch of the Christian Church, and how indigenous and basic Protestantism is to the genius of the Christian faith."

Some have taken this letter to be indicative of a new and spiritually powerful ministry of the Word of God which the churches can expect when the chaplains leave the military life and return to their churches. But, I see nothing more in this than the same old conflict. Furthermore, the churches know how to whip back into line any minister who dares to present to them a "spiritually powerful ministry." Those who sit in the pew will reject any ministry that demands they reason, think or study.

This man recognizes that there is a clear distinction between a minister of God, a Protestant minister, and a Presbyterian minister, since he has determined to be a minister of God first and a Presbyterian minister last. If he would be done with the conflict in ministry once and for all he should determine to be a minister of God, first; last and always. However, he knows that his position, prestige and salary comes from being a minister in the Presbyterian church. To forsake these things in order to be only a minister of God is unthinkable in this day. Such a step is regarded as throwing away one's opportunities. However, if God's warfare is accomplished by men, there has to be some who are willing to be expendable.

An irreconcilable conflict will also be found in the life of any man who attempts a fuller fellowship with the Catholics while at the same time trying to be a firmer Protestant. A Protestant has ever been one who *protested* against the false claims and teachings of the Catholic church. One ceases to be a Protestant if he ceases to protest, and if he protests his hope of any fellowship with the Catholics is at an end.

The determination of this pastor to "preach more expository sermons" and to have a "more Bible-centered program" than before is to be commended. But the minister who tries this will have to recognize that very few professing Christians have any taste for the Word of God. If one determines to preach the whole Word he will have to determine at the same time to limit his ministry to those who care for the revelation God has given. This group is exceedingly small. Nevertheless, the man that performs the divine commission to proclaim the Word, no matter how small he has to be in order to do it, will soon enter into a ministry that is free from the conflicts which beset those men who are torn between being successful and faithful.

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## ***Christ and The Purpose of The Ages***

**By Garret Hazekamp, Muskegon, Michigan**

In the Word of God we find the development of a marvelous plan which unfolds to our wondering hearts the wisdom and the glory of God. Each of the many parts of the Word contribute to our appreciation of the plan of God. Therefore the Bible is not a book of texts which may be wrested to suit our fancies, but it is the record of God's working revealed for our instruction.

### **The Plan Personified**

The beloved apostle Paul was given a revelation of truth which completes the Word of God. Co1. 1:25. It is from him that we learn of "the purpose of the ages (eons) which He (God) purposed in Christ Jesus our Lord." Eph. 3:11. This choice morsel of truth is light indeed! for it informs us that Christ is the personification of the purpose of the eons. Therefore beloved, let us keep our minds fixed upon Christ; let us make Him the focal point of our thinking, and fruitfulness will result. We will have truth in action: the walk that is worthy of the calling wherewith we have been called.

In order for us to appreciate Christ, we must recognize His relationship to the plan of the eons. The saving of sinners, while a great work, does not exhaust the purpose of God in Christ Jesus it is a part of the whole. He to Whom we bow in adoration will head up all things in the heavens and on the earth. Eph. 1:10. Each fresh revelation of the mind of God has been the object of the Enemy's attack. He has bitterly opposed each unfolding of God's plan. However, Christ appeared to "destroy him that had the power of death, that is the devil." Heb. 2:14.

### **The Plan Defied**

As we wend our way through the pages of God's Word, we are aware of a strategy attempting the defeat of God's working. Upon learning of "the Seed of the woman" we soon learn of the Adversary's attack involving "the daughters of men" which resulted in the corruption of all flesh excepting Noah and his family. The call of Abram was the signal to focus attention on him, but God intervened. David's life was in jeopardy on numerous occasions, but he was safely kept by the One in Whom he trusted. Still further along as we consider the descendents of David, we learn of assaults which at times were almost successful: they were on the verge of being completely wiped out. But, God is not to be defeated although He is defied! "In the fullness of time, God sent His Son." God brought His Son into the world on schedule time. He overcame every attempt on the part of Satan to frustrate His plan. He is to be depended upon. We need have no fears, for He will accomplish all He has planned!

## The Foundation

Christ appeared to lay the foundation upon which God's Order will rest. Christ is the foundation! On Him will be constructed the building God has planned. Upon Him will be established a new and lasting order: "of His kingdom there shall be no end." Luke 1:33. The kingdoms of this world will become the kingdoms of our Lord. Rev. 11:15. He will be "the King of kings and Lord of lords." I Tim. 6:15. This is in relation to the earth. When this is realized the earth will know peace because of the power of "the Prince of Peace." However we have not related fully the glory which belongs to Him, for we turn our eyes heavenward where He is now "the Head of all principality and power" and "the Head of the body, the Church." Eph. 1:10, 21-23; Col. 1:18; 2:10.

## The Eons

The eons are God's time periods within the scope of which will be realized the "purpose of the eons which He purposed in Christ Jesus our Lord." The Word of God refers to eons past, the present eon, and the eons to come. Our Lord, the Head of the Body the Church has a name above every name, not only in this eon, but in the eon to come as well. Eph. 1:21. He must reign until He has subdued all enemies under His feet. I Cor. 15:25-26. **"When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." I Cor. 15:28.** When this is realized, the Father will have "glory in the church in Christ Jesus for all generations of the eon of the eons." Eph. 3:21. This corresponds with "the day of God" referred to by the apostle Peter. II Pet. 3:13.

God has revealed sufficient to give us a clear picture. We need not infer or speculate - indeed, we should not! we must not! Our faith stands upon the sure foundation of God's Word. He is "able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us." He is worthy of our devotion. For life to be worthwhile, it must be lived for Christ. For us to have a proper understanding of the Word, we must know Christ. To know Him is to love Him.

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## ***LOVERS OF PLEASURE***

A lover of pleasure is one who loves that which is pleasant. He seeks those things which please or delight. The Bible does not condemn this, but it does condemn those who are lovers of pleasure *more* than lovers of God. Many people take *pleasures* to mean the amusements that the world provides for the entertainment of its own. Present-day amusements did not exist when these words were written by the Apostle. There are many men of the world who care nothing for the amusements it has to offer. I am personally acquainted with a man who is more or less of an agnostic who makes the boast that he has never been inside of a motion picture theatre or a church. This man is devoted to the raising of flowers and his life is dominated by this. Flowers are his pleasure and he loves them more than he loves God.

The whole religious world of today is seeking to work in harmony with the fact that men are lovers of pleasant things. The leaders seek for a program that has mass appeal, that satisfies the desires of men. Our civilization has made man a creature desiring comfort, ease, luxury and pleasure. Even in his belief man wants comfortable doctrines and pleasant convictions which he can secure and retain without effort. He hates to reason. Reasoning things out is hard work. And even though God has sent forth the plea "Come now let us reason together," he wants nothing to do with anything that demands reasoning. Thinking and study require mental discipline. God has said, "Think on these things," and "Study to show thyself approved," but the average man will not do it.

Man seeks for some royal and easy road to truth. As a rule he thinks he enters into the truth by accepting something that is generally believed. He is so mentally lazy that he asks someone else to find him a few proof texts to support his views.

A woman, a devoted lover of the Word of God has written to me as follows: "My heart aches when I consider the many whom we love in Him who are so satisfied to be cradled in unproved teaching, consistently refusing even to test these precious unfoldings for themselves. As far as I know there are none in this city who are willing to go on to a more perfect knowledge of God's will as revealed in a rightly-divided Word. Some accept a few truths, then seem to become unconcerned. I wonder why this is? To me the right division of the Word brings such liberty and freedom from confusion in understanding the precious Scriptures of truth. I have listened to strong arguments to return to what is called "sound doctrine", meaning of course unquestioned and unreasoned acceptance of all teachings held by a certain group. The strongest argument is the fellowship I would again enjoy. But none of these things move me as the most blessed fellowship with believers cannot compensate for the loss sustained in my surrendering of the truth."

These words express a most admirable and commendable attitude. Fellowship with believers is a most pleasant experience and one that is greatly to be desired. Man's nature is such that frequent contacts with one another is almost essential to his well-being. He pays no greater price for his stand for the truth than the complete ostracism it so often brings. The religious world knows this and sees to it that all who refuse to conform will pay this price. This torture will cause most men to break.

A seminary teacher is said to have told his students that most of them knew that he was at one time identified with that system of teaching which is called by its opponents "ultra-dispensationalism." He further said that so far no one had been able to show him the error of that position, but that he had abandoned it because he almost froze to death for lack of fellowship.

It will be well for us to keep in mind that our fellowship is with the Father and with His Son Jesus Christ. If we have this we will never freeze to death.

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## ***QUESTIONS AND ANSWERS***

**Question.** How can one be sure of his salvation?

**Answer.** One can be sure of his own salvation when he can prove it to himself. Others can be sure of it when he can prove it to them. Since most professing Christians *prove* things by quoting "proof-texts," this course is usually followed to *prove* salvation. Therefore, we hear someone say "The Bible says, 'Believe on the Lord Jesus Christ and *thou* shalt be saved'. I believe, therefore, I am saved." By this means many work up a false assurance that exists only in their own minds. They are proving their salvation by a text that has been removed *from* its context, then trimmed to make it fit their needs. The only way that one can be sure of his salvation is by knowing the exact work that God does in redeeming a soul, then making sure that this complete work of God has been fully accomplished in one's life-. There is no other way to gain the full assurance that redemption and forgiveness are an accomplished fact that can never be altered.

**Question.** When will the kingdom in mystery form be instituted, or is it going on now?

**Answer.** I do not believe that there is any such thing as "the kingdom in mystery form." This whole idea is based *upon* a faulty translation. The error has been made popular by the *Scofield Reference Bible*. The meaning of the Greek word *musterion* is **secret** and not mystery. The Old Testament is filled with truth concerning the kingdom that is yet to be established *upon* the earth. This revelation

seems to be so complete that one would think no truth was missing. However, when our Lord appeared He revealed that some truths concerning this kingdom had been kept secret. He revealed these secrets to His disciples. But there is nothing in them to warrant the idea of a "kingdom in mystery form."

**Question.** I think many of your readers would be interested in your comments on Daniel 7:9-22, Revelation 4:2 and 5:7, and I John 3:2 in connection with the studies concerning the invisibility of God.

**Answer.** There are many passages that seem to contradict the Scripture revelation that God is invisible. In seeking the truth one must begin by accepting the positive declarations of the Word, after which he can begin work on the difficulties. The Bible declares the invisibility of God in such language that it cannot be questioned or doubted. **Colossians 1:15.**

In the references given from Daniel and Revelation it appears that we have both the Father and Son visible at the same time and seen by the prophets. In Revelation Christ is represented by a Lamb while another sits upon the throne. But we must remember that both of these are visions and that by their very nature visions have no actual existence. Christ was not turned into a lamb in order that John might see him as a lamb. There are no actual objects in a vision. If that which is seen actually exists, then it is no longer a vision. After seeing the vision of the throne, John could not say "I have seen God." But He could say "I have seen a vision, and in this vision there was a lamb that represented Christ and a personality who represented God."

In 1 John 3:2 we are told, "we shall see Him as He is." This does not contradict the invisibility of God since Moses "endured as seeing Him who is invisible." We shall see God as He is by means of His image. This image is the Son of His love. In this way we too shall see Him who is invisible. Let no one imagine that the time will ever come when God will set aside His image and become visible in some other way.

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## ***THE EDITOR TO HIS FRIENDS***

\*\*\*\*The Grand Rapids Area Fall Meeting will be held on Sunday, October 1, and the Chicago Area Fall Meeting will be held on the following Sunday, October 8. Friends planning to attend either one of these meetings should note these dates carefully as they are not the same as those tentatively announced in the June issue.

\*\*\*\*These two meetings will follow the same pattern as those held in the spring. The purpose is to bring together those in these areas who are interested in the Word of God rightly-divided and fully proclaimed apart from all denominational bias and prejudice. Simplicity is to be the key-note of these meetings; the spectacular and sensational is studiously avoided; we seek no great crowd and music is not featured.

\*\*\*\*The Chicago Area Meeting will be held in the Swedish Fraternal Hall, 1415 Sherman Street in Evanston, Illinois. The meetings will be at 3:00 and 7:30 P.M. Those who attend both meetings can secure the evening meal at any of the numerous restaurants in Evanston. To reach the hall, take Evanston elevated to Dempster Street station, then walk one block north on Sherman Street.

\*\*\*\*The Grand Rapids Area Meeting will be held in the meeting place of The Gospel Fellowship, on Norwood Avenue where Lake Drive intersects Wealthy Street. Take Cherry or Wealthy bus to Norwood Avenue. The meetings will be at 3:00 and 7:00 P.M. A light evening meal consisting of sandwiches, beverages and dessert will be served to all who attend the meetings in Grand Rapids. The friends are urged to be with us for this time of fellowship. Those who plan to attend the meetings in Grand Rapids should send a card to me so that we can get an idea of how many will be present for the evening meal.

\*\*\*\*Some of the material that appears in this issue under TRUTH FROM THE SCRIPTURES was originally published in Volume 1 and 2. As the first volume is now out of print and the second soon will be, the material has been revised, enlarged and reprinted.

\*\*\*\*After 44 weeks of ministry on KMTR, Los Angeles, it has seemed best to give up the program on that station. I hope to be able to make arrangements for another broadcast in the Los Angeles area as I am anxious to continue the ministry. Our cost per broadcast would have doubled upon the expiration of the present contract and it appeared unwise to attempt to pay such a price. I wish to thank all the friends who made that ministry possible. The seed has been sown and we leave it in the hands of the One Who gives the increase.

**End, Vol. VII, No. 8**