

THE WORD OF TRUTH

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EXPERIENCES

I am wide open to truth from every source, and I will not reject any teaching because of the vessel that carries it to me. Many precious truths in which I now rejoice and which I proclaim were first pointed out to me by some so-called "layman." In a great house there are not only vessels of gold and silver, but also of wood and earth. If God should send truth to me by means of some earthen vessel, I trust this shall not cause me to hesitate to receive it. But whether the vessel is gold or wood, I must be assured that the truth it carries came from dipping into the Word of God. I cannot accept, neither will I waste God's time considering, any ideas that have for their foundation and proof the strange experience of some individual.

One (person) comes to me with some idea that he insists is the truth and offers as proof some exceedingly strange experience through which he has passed and out of which the idea came. As further proof he offers quotations from Scripture. Then, another comes to me with an idea that radically contradicts this and offers as proof a strange vision which he saw. He also offers quotations from Scripture as confirmatory proof. If I accept the first man's experience as a proof from God, then I must accept the second man's vision as proof from God, and as a result I would find myself believing two things that contradict each other.

As an extreme example, I have a letter from a man who insists that polygamy is God's will for the present time. He quotes Scripture as proof and offers Biblical examples of plurality of wives. But, strongest proof of all is a "glorious vision" which came to him one night as he lay "unconscious" upon his bed and God gave him a vision of himself "married to five beautiful women." He experienced "all the joys of heaven" and was so "supremely happy" that now he is convinced that

this state is the will of God for all men. At present the only thing that bars him from entering this happy condition are the laws of this land which prohibit a man from having more than one wife.

If I answered this letter I would have suggested that there were other difficulties besides the law. There would be the problem of finding "five beautiful women," also the problem of supporting them. .

In all charity, I must say that reasoning such as this shows a mind that is out of balance, and I judge I should apologize for quoting such ridiculous vaporings in these pages. However, it **does** illustrate my point that if I accept one man's vision and his interpretation of it as a revelation from God, then I must accept all men's visions and their interpretations as revelations from God. It is easy to see where this would lead.

Numerous letters have come to me from those who say they have seen their loved ones in heaven, and this is all the proof they need that the dead are not dead at all but alive and supremely happy. They now insist that the Word of God must be interpreted so as to harmonize with their vision and experience. If they were God-fearing and Bible- believing they would judge their experiences by the Word of God.

We live in a time when most human experiences are abnormal. If all human experiences followed the same identical pattern we could accept with confidence the facts that these experiences demonstrate. Most men have discovered from experience that fire burns. If I place my hand in the fire and am not burned, this cannot be used to prove that fire does not burn. My experience was abnormal and cannot upset the truth demonstrated by normal human experiences. .

Therefore, let every man with a vision or experience honestly recognize that it is abnormal. If all men go to the Word of God they will all come out with the same understanding. If men inject their visions and experiences it will only create confusion. To the law and the testimony, if they speak not according to this, there is no truth in them.

The End.

TRUTH FROM THE SCRIPTURES

(Continued from Vol. VII - No.8)

The Kingdom of the Heavens (Continued)

In the previous study we considered the country, the city and the people of the millennial kingdom. In these we saw a law of shadow and substance wherein the earthly country, the earthly city and the earthly people were but shadows or counterparts of greater realities that exist in the heavenly realm of that kingdom. We are now ready to consider the King of that kingdom.

THE KING

The crowning feature of the millennial eon is the King of the kingdom. He is the One who gives the kingdom its character. And, since this is the kingdom of the heavens, it is only reasonable to expect that this great King will reign in and from the seat and source of rule, that is, the heavens. If we were to seek for the head of government in the United States we would expect to find him in Washington,

or if we were to seek for Britain's King we would normally expect to find him in London. These capital cities are the seats of these governments. Our President may visit Michigan and the King may visit Canada, but if they should take up permanent residence in these places it would indicate that the seat of government has been changed. Therefore, we should expect that the King of the kingdom of the heavens would be in the seat of that government, the heavens.

It would be well if we remember that the kingdom of the heavens is a commonwealth composed of two great realms, the heavens and the earth. The greatest of these realms is the heavens and it is there that the rule of the commonwealth is centered.

The idea of Christ reigning *in* and *upon* the earth during the kingdom eon is based mostly upon sentiment rather than Scripture. This idea has been read into such passages as Luke 1:32-33 but a closer examination will show that it is not to be found there. Because of this inaccurate conception many have difficulty in understanding that there is to be a great Shepherd King in the heavens, and that this King will have an earthly counterpart. The Shepherd King in the heavens will be the Lord Jesus, and the Shepherd King upon the earth will be the resurrected David.

These truths do not affect or set aside the great fact that Jesus Christ is coming to this earth for a second time. He will come again to establish His rule over the earth. Unto Him will be given the throne of His father David. Yet, His lordship over David is seen in the fact that David is placed by Him on this throne as the regent of the One Who reigns in the heavens.

There are certain plain statements in the Old Testament which, if their message is believed, will give us a clear picture of one who reigns upon the earth during the kingdom who is the shadow of a greater One reigning in the heavens. Note these five passages:

Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given him for a witness to the people, a leader and a commander to the people. Isaiah 55:3-4.

But they shall serve the Lord their God, and David their king, whom I will raise up unto them. Jer. 30:9.

And David my servant shall be king over them; and they all shall have one shepherd; they shall also walk in my judgments, and observe my statutes and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children's children for ever: and My servant David shall be their prince for ever. Ezekiel 37:24-25.

And I will set up one shepherd over them, and he shall feed them, even My servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them I the Lord have spoken it. Ezekiel 34:23-24.

Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days. Hosea 3:5.

These passages are not quoted as proof texts. Nevertheless, they do set before us the picture of a shepherd king who will be reigning upon the earth during the millennial eon. That this earthly ruler is not the Lord Jesus is demonstrated by these facts. The Jehovah of the Old Testament is the Lord Jesus of the New Testament. When Jehovah says, "And David My servant shall be king over them," He is not speaking of Himself. The only one to whom these words can be applied is the resurrected David.

I believe that at certain times during the kingdom eon the great King of the heavens will visit His earthly realm. Beyond all question these visits will be the most magnificent events of the millen-

nium. Then He will receive the glory and praise of His earthly subjects. Then men will see God's Expression and thus they will see God.

THE TEMPLE

When Moses was instructed to build the Lord a sanctuary that He might dwell among the children of Israel, he was ordered to make it according to all that he was shown. He was shown a pattern of the tabernacle and its furnishings and he was to make it in harmony with these (**Exodus 25:9**). The tabernacle, as originally constructed, was the earthly shadow of a greater tabernacle in the heavens. The tabernacle, its furniture, and its services was for the purpose of performing a continual teaching ministry. One could look at it and learn about things in the heavens.

And look that thou make them after their pattern, which was shewed thee in the mount. Exodus 25:40.

In the prophecy of Ezekiel we find an elaborate description of a temple that will be in Jerusalem during the kingdom eon. This temple will be the greatest and most important edifice on the earth. It will far surpass the glory of Solomon's great temple. . And in harmony with the country, the city, the people and the king, this temple will be to all people upon earth a faithful counterpart of a still greater, still more glorious temple in the heavens. The original tabernacle was also a shadow of this, and Solomon's temple also expressed it, but the millennial temple will be a more faithful and complete representation of the heavenly temple than either of these.

That there is a heavenly temple is seen in many passages. Chief among these are Revelation 11:19 and 15:5:

And the temple of God was opened in heaven, and there was seen in His temple the ark of His covenant. Revelation 11:19.

And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened. Revelation 15:5.

Hebrews 8:2 declares that the Son of God is a minister of the sanctuary and the true tabernacle which the Lord pitched and not man. This has reference to the heavenly temple, of which the earthly tabernacle and temple were only shadows. Even so in that glorious millennial eon, the earthly temple described in Ezekiel 44 will stand as the perfect representation of the temple of God which is in the heavens.

THE PRIESTHOOD

I doubt if there ever was a time when the Aaronic priesthood, which was ordained of God for service in the earthly tabernacle, functioned as God intended it should. The high priest was intended to be a representation of the great high priest in the heavens. The garments he wore, his headdress, the acts he performed were all a part of this representation. Not that the high priest in the heavens dressed the same or performed the same services, but that the typical meaning of these things might speak of the perfections of Christ.

In the kingdom eon the high priests and the lower priests will function as the perfect example of the great high priest and those lesser priests in the heavens. On the earth it will be a high priest of the tribe of Levi, while in the heavens it will be a high priest of the tribe of Judah. On the earth after the order of Aaron, and in the heavens after the order of Melchisedec (Hebrews 6:20). Since Christ is a

high priest during the kingdom, He must be in the heavens. If He were on earth He would not be a priest, seeing that there will then be priests who offer sacrifices according to the law. How perfectly these truths are summed up for us in Hebrews.

Now of the things which we have spoken this is the sum: We have such an high priest, Who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man.

For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if He were on earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to build the tabernacle: **for, see, saith He, that thou make all things according to the pattern that I shewed to thee in the mount. Hebrews 8:1-5.**

Thus it is that in the kingdom the high priest upon the earth will be a representation of the great high priest in the heavens. The lesser priests upon the earth will be the representation of another body of priests, also in the heavens:

And hath made us a kingdom of priests unto God. Revelation 1:6.

Ye are a chosen generation, a royal priesthood. I Peter 2:9.

THE OFFERINGS

If one would know the full meaning of the offering of Christ the fullest revelation concerning it can be found in the offerings and sacrifices which were given by God to Moses while he was in the mount. No single offering could properly portray the offering of Christ in all its aspects. It is, therefore, presented to us in five great offerings. The truth set forth in **Ezekiel 41 to 44** tells us that these offerings will be made in the millennial temple, offering a continual testimony to the people on earth concerning the great offering of Christ. In Hebrews 8:3 we are told that every high priest upon earth is ordained to offer gifts and sacrifices, therefore, it was necessary that the high priest in the heavens have something to offer also. If we ask why this was necessary, it is answered at once when we see that everything on earth was the shadow of something greater in the heavens. The offerings and sacrifices made upon earth in the millennial eon will be the shadow of a still greater offering and sacrifice that is in the heavens.

Moreover, he (Moses) sprinkled with blood both the tabernacle and all the vessels of the sanctuary. . . It was therefore necessary that the pattern of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are figures of the true; but into heaven itself, now to appear in the presence of God for us. Hebrews 9:21, 23, 24.

THE BRIDE AND WIFE

When one understands that the coming kingdom of the heavens is a commonwealth composed of two realms, the heavens and the earth, and that everything on the earth is a shadow of a better and greater substance that is in the heavens, it provides us with a key that unlocks the problem of the wife and bride of Jehovah. In the Old Testament Israel is presented under the figure of the wife of Jehovah who had turned away from her husband. In the kingdom eon, Israel upon the earth is set

forth as the restored wife, while another company is set forth under the figure of a bride. See Isaiah 54:5-6, Jeremiah 31:32, Joel 2.

The position of a wife who was once adulterous but now restored is not an ideal one, nevertheless, this is the position that earthly Israel bears throughout the kingdom. At the end of the kingdom eon God will make all things new and the former things will be remembered no more. The unsatisfactory relationship of Israel as a restored wife will be done away with, and she shall stand as a bride ready to be married to Jehovah in a new relationship that has never been marred by sin.

But, before this is true of the whole nation, a part of the people of Israel have been made ready. They are already in the bridal company. During the kingdom eon this bridal company will be the Israel of God in the heavens and the restored wife will be Israel upon the earth. Those in the heavens have been made new and ready, but they wait for the balance to be made new so that the bridal company is complete. At the end of the kingdom eon, that band that made up the restored wife will become part of the bridal company.

If, looking ahead to the kingdom eon, we will see a company of Israelites as the bride in the heavens and another company as the restored wife upon the earth, the second being a shadow of the first, we will solve at once a number of perplexing questions concerning the wife and the bride that have puzzled Bible students for many years.

DUST, SAND AND STAR SEED

These truths we have been considering also help us to properly place Abraham's seed as set forth under the figures of *dust*, *sand* and *stars*.

I will make thy seed as the DUST of the earth. Genesis 13:16.

I will multiply thy seed as the STARS of the heavens. Genesis 23:17.

And as the SAND which is upon the sea shore. Genesis 23:17.

Abraham's dust seed are his natural descendants. Those cut off from the covenant come under this figure. All Israelites of this present time can make no higher claim than being Abraham's seed like the dust. There is no present hope in this.

Abraham's sand seed are those who will form the earthly Israel during the Kingdom. These have more than natural descent from Abraham. They were born in the covenant, lived in it and died in it. The children of the promise are reckoned as the seed to whom the promises were made. No one today can claim to be Abraham's sand seed. There have been no admissions to that company since the salvation of God was sent to the Gentiles at Acts 28:28.

Abraham's star seed are those who form the heavenly Israel during the kingdom eon. This is the heavenly calling of Hebrews 3:1. All opportunity to be a part of this calling was suspended also at Acts 28:28. When the salvation of God returns to Israel it will be opened up again.

GATHERED TOGETHER IN ONE

The substance and shadow of the kingdom eon, in which all upon the earth is the shadow of a substance which is in the heavens, is only for that period. At the end of the millennial eon a great

change will take place. There will be a new administration which is called the "administration that fills up the times," in which God will take the things in the heavens and the things on the earth and reduce them under one head, that is, gather them together in one. See Ephesians 1:10. This is part of the new heavens and new earth which follows the kingdom. Then the heavenly Jerusalem descends to the earth and seems to swallow up the earthly Jerusalem; the restored wife seems to disappear and instead we see a virgin bride ready for marriage; the tabernacle of God is with men and He dwells with them. But all this is beyond the kingdom and we would not get our minds too far away from the thousand year kingdom of the heavenly period.

THE GOVERNMENT

It has been my finding that most people when they think of the coming kingdom of Christ they have the conception that it is simply a return to what they call "Bible times." Such reasoning is both childish and ridiculous. In the first place there is no such thing as "Bible times" in the past history of the world. And, if *by* this term they mean the 1500 years (from Moses to Paul) in which the Bible was written, they should be realistic and see that these were some of the worst years the earth has ever known. A study of history will confirm this. Therefore let us think like men and put away all such childish thoughts as the kingdom eon being a time when men will wear long flowing garments instead of trousers and have beards instead of being smooth shaven. the millennial reign of Christ will be in advance of all that is called progress today, and it is not produced *by* turning back the hands of time for two *or* three thousand years. All that men enjoy today will have a place in the kingdom eon except those things that are offensive *to* Christ. See Matthew 13:41. Many good things that men have grossly perverted will be restored to their proper use for the benefit of mankind.

Righteous laws and absolute justice *for* all will characterize the rule of the heavens over this earth. There will be courts of justice, and, even as today, some of these will deal with minor offences and others will deal with major crimes. See Matthew 5:21-22. The greatest punishment that can come upon a criminal in that day will be, to be judicially put to death and then be cast into a place called gehenna. Luke 12:5. Gehenna is a lake of molten sulphur that will be in existence throughout the entire kingdom eon. It is both a fact and a symbol. It is a fact in that it will speedily reduce the man to the soil and it is a symbol that the one cast there has been destroyed.

The important point to remember, however, is that the righteous government upon the earth will be a shadow of a more perfect government that is in the heavens. No shadow can be as perfect as the substance and earth's government will not be as perfect as heaven's. Nevertheless, it will reflect God's government in the heavens.

A corrected translation of Matthew 6:10 is highly expressive of this *truth*:

Thy kingdom come. Let thy will be done. As in heaven, on earth also.

This prayer will be answered when the kingdom is a reality.

God's will then be done on the earth as in the heavens. His will done on earth will be the counterpart of His will done in the heavens. May God speed that day.

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

SAVIOR - A WORD STUDY

In Volume VI, Numbers 1 and 2 of *The Word of Truth* studies were presented dealing with the words *save* and *salvation*. In these studies I declared that no absolute meaning should be fixed upon these words in advance of their occurrences in the Word of God. What these words mean, their value and strength, must always be gained from the context. For example: to *save* steps is not quite the same as to *save* money. Furthermore to *save* money by making a judicious purchase is not quite the same as to *save* money by putting it in the bank.

Among Bible readers a theological definition has been fixed upon the word *save* and this definition is forced into every occurrence of this word where it is possible to do so. This is an error for it does not permit the Word of God to speak its truth to our minds. Furthermore, when texts are removed from their contexts and a theological meaning is forced upon the word *saved*, it is possible to find at least twelve different ways to be "saved" in the Bible. I demonstrated this in Volume 5, Number 6, to which those interested may refer.

In this present study I desire to consider the word *savior* in all its occurrences. This word is of such strength that it would seem that a definite meaning and fixed value could be placed upon it in advance of considering its occurrences in the Bible. But we have no right to do this, yet men have done this very thing. The exact significance of any word must always be derived from the context, and since no two contexts are ever the same, *no word ever has exactly the same meaning twice*. The context gives us the exact meaning of a word. If this is ignored then we can make it to mean what we please.

In the broad general sense the word *savior* is a noun used to designate a person who saves or a thing that saves. It comes from the word *save*, and since *save* means to make safe, the word *savior* can and often does mean that which makes safe. But to *save* also means to preserve from injury or evil, so, likewise, the word *savior* can and does often mean one who preserves from evil or injury. Again, the word *save* means to rescue, so the word *savior* can mean one who rescues. In view of these facts it is evident that the noun *savior* when used of a person can mean:

One who makes safe,
One who preserves,
One who rescues,
One who delivers,
One who keeps from being lost.

In I Timothy 4:10 we read of "the living God, Who is the Savior of all men, especially of those that believe." Those who contend for the doctrine of "universal salvation" quote this passage as their strongest proof. They fix a certain meaning upon the word *Savior* and then demand that all others accept their specific definition of this word wholly apart from any consideration of the context. Here is a quotation from one of their publications:

Think of it, the living God is the **Savior** of all men. Not the "preserver" of all, as some would have us believe. The Greek word used here is *soter*. It occurs twenty-four times in the New Testament and is correctly translated "savior" every time.

Such arguments as this probably seem conclusive to those who advocate "universal salvation," and they may seem valid to many who do not know how to judge the validity of an argument. It is entirely true that the Greek word *soter* appears twenty-four times and that it is translated "savior"

every time, but it is certainly wrong to insist that the word *savior* has the same significance every time it appears. Furthermore, a false impression is created when it is intimated that a Preserver is not a Savior. The truth is a Preserver is just as much a Savior as a Deliverer, a Rescuer or a Keeper. All these are Saviors, therefore it is a childish argument to say that the word *Savior* cannot mean a Preserver.

As stated before, and repeated here for emphasis, I repudiate in its entirety the idea that the same word always has the same meaning. I am convinced that no word ever has the same meaning twice. The context of a word or utterance determines its meaning, and since no two contexts are ever exactly the same, no two words or utterances can ever have exactly the same significance. If we can get fixed deeply in our minds the principle that no word ever has the same meaning twice, we will develop the habit of automatically examining contexts, and this will enable us to understand better the meaning of every word that God has used. We will then cease to fix upon God's words meanings that He never intended.

To my classes I have often illustrated this by writing the four letters WIND on the blackboard, then asking what they mean. No matter what answer they gave I would say they were wrong. If they said "air in motion," I said "No" and made it to mean what one does to his watch. I did this once too many times, and finally a member of a class said in answer to my question, "Give it a context." This spoiled my little game, for a context fixes a meaning upon a word and we can no longer play tricks with it making it to mean what we please. If I say "The wind blows," the two words which precede and follow the word *wind* become a context which fixes the meaning upon it that cannot be changed. If I say, "I wind my watch," another meaning has been fixed upon it. Without a context we can make it to mean what we please. Give it a context and a meaning is fixed upon it.

In this study we will make an examination of each one of the twenty-four occurrences of the word *Savior*. We will find it used as a designation of Christ. We will find it used as a designation of God. In Scripture it is never applied to men.

Luke 1:47. Here Mary announces that her spirit has rejoiced in God her Savior. He was her Savior in a way that He was never the Savior of another person. The words that follow her statement indicate what Mary meant when she called God her Savior. By making choice of her to be the mother of His Christ, He had delivered her from her "low estate" and exalted her to a place where all generations would call her blessed. To a Hebrew God's blessing were His salvation, and the One who gave the blessing was a Blessor or a Savior. If we constrict the word Savior here to mean a deliverer from the guilt and penalty of sin, we lose the majestic truth of this beautiful passage.

Luke 2:11. Here, the name Savior is given to Christ. It is His particular designation setting Him forth as God's great channel of blessing. Every blessing had to come *from* the Father, but no blessing could reach the people except through the channel of Christ. .

John 4:42. In the first occurrence we saw God as the Savior or Blessor of Mary. In the second occurrence we saw Christ as the Savior or Blessor of Israel. Here we have Christ as the Savior or Blessor of the world. The creation (the world) is yet to be delivered from the bondage of corruption. The One who accomplishes this is Christ.

Acts 5:31. God has exalted Christ to be a Prince and .Savior. The word *Savior* is here related to His exaltation rather than to His humiliation. God has designated Christ as the channel through which His blessings must flow. This goes far beyond the single blessing of deliverance from the wages of sin.

Acts 13:23. Every blessing that had been promised to Israel came under the general term "salvation." A Savior brings salvation. Their blessings had to come through the Savior' whom God had raised up. The water-faucet in my home is a "savior" to me. Apart from it I could die of thirst.

But since there are plenty of other "saviors" available, I can ignore that particular faucet and get a drink somewhere else. But, not so with Christ the Savior. Neither you, nor I, nor Israel can ignore Him and expect to be saved.

Ephesians 5:23. The reference here is to God's present out-calling, the church which is His body. The dominant thought here is preservation rather than deliverance. He is the Preserver of the body.

Philippians 3:20. Here He is called Savior in relationship to the believers' deliverance from these bodies of humiliation. The dominant thought here is that of rescue. He is coming as a Rescuer.

I Timothy 1:1. A clear distinction is made here between God our Savior and Jesus Christ our hope. God is the author of salvation. Christ is the accomplisher of the salvation which God authored. The idea of preservation is dearly set forth here. In the face of almost overwhelming difficulties they were being preserved by the One Who was their Preserver or Savior.

I Timothy 2:3. The context of this occurrence has to do with coming to the knowledge of the truth. Only God can deliver man from the darkness, ignorance and bondage which is the lot of all men. He wills that all should be delivered and come to the knowledge of the truth. But, as in so many things, the will of God is not done.

Because I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought my counsel, and would none of my reproof. . . for that they hated knowledge, and did not choose the fear of the Lord. Proverbs 1:24-29.

I Timothy 4:10. It is my firm belief that the living God is at the present time the Savior of all men. This does not mean that every man has been delivered from his guilt or that every man will some day be. At present God is giving to all men the greatest gift that man can have. This is the gift of life. No man has lived this day without being indebted to God for it. He blesses every man with that which makes him a living soul, therefore He is the Blessor or Savior of all men, and especially so of those who believe. This verse is not a prophecy of something God is going to be and do. It is a direct statement of what God is and is doing. He is blessing every member of the human race. He is blessing the believer in a special way. This passage does not teach the ultimate restoration in the future of all men to God. It does not deal with deliverance from the guilt and penalty of sin.

II Timothy 1:10. It appears that here the title *Savior* is applied to Christ as the One who rescues. When hope was about gone, the Rescuer appeared, abolishing death and bringing life and immortality to light.

Titus 1:3, 4. The idea here is God the One who has blessed and is blessing us, then of Christ as the channel of these blessings. Both are given the title "Savior."

Titus 2:10, 13. In these two passages the great God is identified as our Savior, He is set before us as the One who blesses, but we should not limit this blessing to the forgiveness of sins or deliverance from sin's penalty.

Titus 3:4, 6. The words *kindness* and *love* in the first passage and the declaration "shed on us abundantly" in the second passage leads us to see that the title Savior belongs to Him who is the author and channel of our blessings

II Peter 1:1, 11. Note the word *obtained* in the first passage, and the statement "ministered unto you abundantly" in the second. The idea of Christ as the Blessor is paramount here.

II Peter 2:20, 3 :2, 3 :18. No comment is required on these passages. Peter uses the title Savior five times in this second epistle.

I John 4:14. If we limit the truth here to mean that the Father sent the Son to redeem the world from sin we will lose much. That is true, but it is only a part of the truth. The Son came to bring every blessing God has for the world.

Jude 1:24. The verse that precedes this passage tells of the marvelous things God is able to do and then offers praise to the only wise God our Savior. This is the final occurrence.

A careful study of all occurrences of the word *salvation* will bring the conviction that in its widest sense it is used to designate Christ as the channel of God's blessings and for the blessings that come through the channel. See Luke 2:30, 3:6 and 19:9. From this we begin to see that the word *Savior* is used of God as the author of every blessing and of Christ as the channel of every blessing. In some occurrences its sense is limited by the context of some specific blessing. But when we call God or Christ by this title we should remember that it is the term the Spirit has given to keep alive in our minds the truth that God is the author and Christ the channel of every blessing.

The End.

REVEREND - RIGHT OR WRONG

The propriety of the use of the title "Reverend" either by the man himself or by others who use it of him can be settled once and for all by the simple test questions: Is it bad or good; is it right or wrong? My answer is that it is bad, not good; wrong, and not right. This being my conviction, I shall never use it of myself, and will patiently seek to discourage others from applying it to me.

It is my faith that before God every believer is the equal of every other believer. I deny this truth when I take to myself a title which will distinguish me as one set apart from my fellow believers. Some will insist that this is a very small thing, and this I readily admit, but, I know also he that is faithful in that which is least is faithful also in much, and he that is unjust in the least is unjust also in much. The Lord Jesus also said:

How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only. John 5:44.

Before me is a book by Mr. Frank Colby titled *Better English*. The writer is a well-known authority upon the subject of which he writes. In his book Mr. Colby has the following to say:

One of the most stubborn of the superstitions is this: "Reverend" is the official title of a clergyman. The average American is firmly convinced that he is being very proper in addressing a minister as "Reverend Jones," or, simply as "Reverend." Indeed, many ministers themselves have the honest conviction that "Reverend" is an official title on much the same order as captain, major, doctor, mayor, governor. But, strictly speaking, there is no such thing as a "Reverend," nor does any college or seminary confer the degree of "Reverend." "Reverend" is nothing but an adjective of respect, similar to the "Honorable" of members of Congress, State legislators, cabinet members, judges, etc., none of whom are ever addressed as "Honorable" or as "Honorable Jones." However, in referring to a congressman, say, it is correct to use the title thus: "The Honorable Mr. Jones."

It is proper to address a minister as Mr. Jones, or, if he has a degree, as Dr. Jones. A minister may be correctly addressed or referred to as The Reverend Mr. (or Dr.) Jones, but never please, as "Reverend Jones," or "The Reverend."

Moreover, a minister violates good form by using "Reverend" in any way as referring to himself. A clergyman should sign "John J. Jones." If he wishes to indicate his calling, he may add, "Pastor, First Methodist Church."

These authoritative words demonstrate that the use of "Reverend" is both incorrect and in bad taste, wholly apart from the unscripturalness of such usage.

To His disciples the Lord Jesus declared:

You call me Master and Lord: and you say well; for so I am. John 12:13.

In the same spirit I can say to all who address me as "Reverend." "You call me 'Reverend,' but you do wrong, for I am not. The word 'Reverend' means that you revere me or hold me in reverence. But I am not to be revered or held in reverence."

The Scriptures declare: "Reverend and holy is His Name." We should steadfastly refuse a false honor, and especially so when that honor belongs to God. Whether it is considered from the grammatical standpoint, the standpoint of good form or the Scriptural standpoint, it is bad, not good, wrong, not right for a man to ever use "Reverend" in any way as referring to himself. This being true, he should refuse this false honor from others. The man of God is not to be revered or held in reverence. Why, then, do men insist upon doing it?

WHAT SCRIPTURAL COMFORT HAVE WE REGARDING THE DEAD?

By Garret Hazekamp

All at some time stand in need of comfort because of the death of loved ones. It is thus essential that we have a true basis for comfort. Because comfort is derived from a belief, this does not establish the belief as true. We may "feel good" about some belief, but is it the truth? Our Lord said,

"Thy Word is truth." John 17:17.

The quotation of a verse of Scripture does not of itself establish the truth of a teaching. Too often one set of references is set over against another: THE WORD IS MADE TO CLASH! This practice should be avoided. If truth is *our* object we will seek to learn all that the Word of God has to offer on any given subject and then seek to determine from the evidence on hand what is the truth. We will not permit our emotions to dominate our better judgment; to do so is to bar the door to truth. The question is not, Do I like it? Rather, Is it the truth?

We need not guess as to what comfort God offers the sorrowing. The Word of God is definite. If we are content to be guided by the Word, we will not avoid what is contrary to our ideas. No one wishes to be deceived. We want to be sure about our hope. We desire true comfort, do we not?

The account of the death of Lazarus is well known. Lazarus was taken with sickness and then died. Jesus said, **'Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep.'** John 11:11.

He seemed to speak so casually that the disciples misunderstood. **"Then Jesus therefore said unto them *plainly* Lazarus is dead." v. 14.** To the Lord this meant little more than awakening a beloved friend out of sleep. .

Coming to the sorrowing sisters, the Lord consoled them: **"Thy brother shall rise again."** v. 23. **"I am the resurrection and the life; he that believeth on me, though he die, yet shall he live; and whosoever liveth and believeth on me shall never die."** vv. 25-26. (It is misleading to quote verse 26 alone! With verse 25, attention is called to "the dead in Christ, and we which are alive." I Thess. 4:16-17.) To return, **"He cried with a loud voice Lazarus come forth: He that was dead came forth."** vv. 43-44. What a wonderful Savior! The dead came forth.

The Thessalonians were disturbed because they thought that the living should precede the dead when the Lord should return. The reverse is taught today. It is said, "They have gone before," or "Gone to glory." Both views are corrected by **I Thess. 4:13-18: "The dead in Christ shall rise first, then we that are alive, that are left, shall together with them be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. "Wherefore COMFORT ONE ANOTHER WITH THESE WORDS."** The hope of resurrection is the basis of Christianity; it is the basis of comfort. The dead in Christ do not meet the Lord, nor are they said to be "with the Lord" until the resurrection." This simply is the record God has given. DO YOU BELIEVE GOD?

QUESTIONS AND ANSWERS

QUESTION. Did I hear you say in a broadcast that a believer could be the most miserable person in the world and yet be in the will of God? I have been led to believe that if a person were in the will of God he would be happy.

ANSWER. That is approximately what I said. There are those who believe that the Christian life is a miserable life and others believe that it is always a happy life. Both of these conceptions are wrong, as a man's heights of happiness or his depths of misery are in no way indicative of his relationship to God or his place in the will of God. Job is an excellent example of this. He had lost his wealth, his family and his health. He recounts his misery, sorrow and despair in the opening chapters of the book that bears his name, yet he was always in the will of God. Another example is Paul. His forlorn condition is recorded in II Corinthians 11. But he walked so completely in the will of God that he sets his life as an example for others to follow. If one lives godly in Christ Jesus he will suffer persecution. It is impossible to be happy when the fierce fires of persecution rage around one's head. Nevertheless, that peace of God which is beyond all understanding can still be the portion of the sorely persecuted saint.

QUESTION. I would appreciate an explanation of Romans 8:20.

ANSWER. In this passage we are told that the creation was subjected to vanity. Our word *vanity* comes from the word *vain*, which means of no use or purpose. The synonyms of this word are *empty*, *worthless*, *fruitless*, *ineffectual*, *idle*, *unimportant*, and *trifling*. Ever since the fall all the energies of creation have been marred or frustrated. Creation travels on the treadmill of corruption, and it has not improved or changed its conditions in six millenniums of human history. As old diseases are conquered, new ones appear. Those saved from the ravages of disease are killed off in wars. Man's great advances in the realms of science and invention have not brought any relief from the sorrows that rest upon the whole creation. We have the plane, the radio and the automobile, but can we say we are any happier than our forefathers?

In all things there are only two possible states: subjection to God or subjection to vanity. God has given up control of the creation to that extent so that it might be subject to vanity. This will continue until that "day of the Lord" when His complete authority over creation will again be resumed. The

idea that God is now directing, controlling and energizing all things is contradicted by this passage. If the creation is in subjection to vanity, then, to that extent, it is not in subjection to God. If I throw a piece of wood into the sea I subject it to all the turmoil or peace that may go on in that sea. It becomes subject to wind, wave and current, smooth waters and violent storms. If I take it into my hands again it is no longer subject to these things but is subject to me. However, while the waves may take the wood beyond my reach so that I cannot take it up again, there is no force in creation that can take man beyond the reach of God.

QUESTION. Do you believe that you are right and all who do not believe as you do are wrong? Do you feel that you are the only one that has the truth? I would appreciate an honest answer to these questions.

ANSWER. I will, before God, try to give an honest answer to these questions, even though I feel the questions are not fully honest. I do not believe that I am right and all who believe otherwise are wrong, neither do I feel that I have reached perfection of truth. I do believe that the Word of God is right. I am a teacher of this Word. My understanding of the Word may be wrong, therefore, my present understanding is held subject to change, but the Word cannot be wrong and it is subject to no change. The truth I possess is what I possess of the Word of God. "Thy word is truth," is the declaration of the Lord Jesus. Many men do not have the truth because they have none of the Word of God. Many have unknowingly given up the Bible and taken a substitute in its place. That which "the church teaches," a creed, or "that which is generally believed" has taken the place of the Word of God.

It is my deep conviction that there is only one path that can lead us to an acceptable faith, life, worship and service in the sight of God. This path is the careful reading, diligent study, patient investigation of constant meditation upon and wholehearted response to the things that are written in the Word of God.

There are those who would tell us that this is not the right path. They would urge us to read a chapter for "devotional purposes" but we must not read expecting to learn. They hold that the truth does not come from diligent study but from accepting some denominational or creedal position and then seeking for texts that prove it. Patient investigation they brand as "haggling over trivialities." The majority of professing Christians seem to hold that the one path that leads to an acceptable life, faith, worship and service is to become active in "getting the gospel to others."

I am forced to disagree with these conceptions. I do not believe that I am right or that I have reached finality of truth, but, I am convinced that the path upon which I have set my feet, and upon which I seek to set the feet of others is the path that leads to right and truth and conformity to the will of God in all things. It may not lead to a faith, life, worship and service that will bring the approval of men, but it will be approved of God.

I know of nothing that is more acceptable to God than wholehearted devotion to His Word. Those who make the Word – its reading, its study, its ministry and its truth - the dominant feature of their lives are doing that which is well pleasing in the sight of God. It can be said of them what the Lord said of the one who sat at His feet to hear His words:

But one thing is needful: and Mary hath chosen that good part, which shall not be taken from her. Luke 10:42.

On every hand we see many children of God who are overdoing service to the neglect of that which is more needful- a vital and personal acquaintance with the Word of God. That was the thing needed most when the Lord was upon earth. It is the one thing needed most today.

QUESTION. Please explain Luke 11:13. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him. I have prayed for the Holy Spirit but my prayer has gone unanswered.

ANSWER. This passage means just what it says and it requires no explanation. The key to it is that the word *ask* signifies a studied, thoughtful and intelligent request. Many who read this passage think they would like to have the Holy Spirit, but they do not know for what they are asking. They are restless souls who would like to try something new, so they ask God for the Holy Spirit. They have no idea in regard to what would happen if their request were granted, nor do they realize what responsibilities this gift would place upon them. The superficial preaching of the present time has led many to believe that the possession of the Holy Spirit will bring great waves of ecstasy and joy, but this is not the truth. In Acts 13:52 "joy" and the "Holy Ghost" are clearly distinguished as being two separate gifts. The one may not always accompany the other.

Those who ask for the Holy Spirit should feel sure that they are equal to the responsibilities and that they can bear the burdens this would place upon them. For example, one may ask for the Holy Spirit and God may grant the request. But the only outward result or manifestation of this gift may be that the recipient will begin to live godly in Christ Jesus. This may cause a wave of fierce persecution to be unloosed against this person. What will he now do? Will he turn back in fear or will he be equal to it and seek from God another infilling that he may be able to continue to live godly in spite of this persecution?

Ministers often ask for the Holy Spirit in the secret hope that this will make them such powerful, flaming witnesses that great crowds will flock to them, making it possible for them to "do really great things for God." But instead of that the gift of the Holy Spirit leads them to preach to the same little audience some of the things they have known to be the truth yet never declared because they were unpopular.

I could decide that it would be nice to have a billion dollars, and knowing that God answers prayer, I could ask Him for it. But I know He would not, under present circumstances, give it to me. All I know about a billion dollars is that it is a lot of money. I am not sure that I could glorify God with such an amount, nor can I say I am equal to the management of such a vast sum. The fickle would say, "Just let me get my hands upon it! I care not for the consequences. Just let me know the joy and power that the possession of great wealth brings." But a God Who is good would guard against His children's fickleness and would not answer such a prayer.

It is a simple matter to wander through the great display of God's blessings as revealed in His Word, see something attractive that can apparently be had for the asking, then like a child say "I want that." But, it is a good thing that God does not answer when we ask amiss. He does not grant our whims

THE EDITOR TO HIS FRIENDS

The Grand Rapids Area Fall Meeting was held on Sunday October 1 and the Chicago Area Fan Meeting followed one week later. The weather was decidedly in our favor and the response and interest in both meetings was fully up to our expectations. Many friends in both areas wrote expressing their regrets at their inability to attend due to war-time transportation difficulties. If it should be the Lord's will, these meetings will be repeated next spring. They have proven to be an excellent means of providing fellowship among brethren of like precious faith and a source of encouragement to many who, as a rule, walk very much alone. It may be that in the coming year gatherings of this type can be held in other cities. .

The radio ministry has now continued for twenty months over Station WAIT, Chicago. This is a 5000 watt station and it covers an area in which eight million people live. There have been six broadcasts each week, totaling over five hundred fifteen minute messages. From the very start the response to this ministry has been almost phenomenal. This is not my first experience in broadcasting in the Chicago area. Therefore, the results from the present ministry have been most gratifying. Hundreds have cheerfully welcomed the help I have to offer on the Word of God. Very keen interest has been manifested in the teaching concerning man's nature and destiny.

However, I am taking a very conservative view in regard to the response to this ministry. That good seed the Word of God is positively being sown by every broadcast. Much of it may be falling on stony ground and among thorns. Only God knows! If this is so, it explains some of the great response. The stony ground hearer receives the Word at once with gladness. The test comes when persecution arises, or the cares of the world rest heavy, or the desire for other things enters in. Nevertheless, as I have watched the spiritual progress of quite a few, I am convinced that a good portion of the seed is falling on good ground.

I well realize that the ministry I am performing rests to a great extent upon the personal confidence that the friends of this ministry have in this writer, messenger and servant. I have ever tried to conduct my affairs in such manner so as to inspire this personal confidence in my honesty and sincerity of purpose to search out and fully proclaim the Word of God. To those who do not know me personally I can always offer as reference those who have been with me, watched me and labored with me through the eleven years that I have performed this independent ministry

Once again, so that all the friends of *The Word of Truth Ministry* might "know of my affairs and how I do" it seems expedient that I should write about these matters at some length. This is done solely for the purpose of creating fuller understanding and fellowship between me and the friends of the witness. The name *The Word of Truth Ministry* has now been adopted as the general designation of all our activities in the task of making known the Word of God. It covers the printed page ministry, the radio ministry and the ministry of public teaching. Certain friends have advised me to designate myself as the *Director* of this ministry, which I do with some hesitation. I would make it plain that I direct only the work and not those who are associated with me in the work.

To begin with, I must correct certain false impressions that even some of my friends have unwittingly circulated. I have no great or big work in any place and am doing no great or big work at any point. Numerous small efforts and groups make up a very busy but not a great ministry when judged from the standards of this world. When one undertakes to be faithful, he must dare to be small, to do small things, to cast his lot with the humble. Furthermore, there is no wealthy person that is backing me in the work I am doing. I sometimes wish this report were true, but it is not, and it would be a slander against my friends if I let it pass without denial. This ministry is supported entirely by many small gifts from many people.

In Grand Rapids, Michigan, where I have labored for eight and one-half years, I minister the Word of God to a small but very faithful fellowship of believers. The group owns a small building which we use as a regular place of meeting. This fellowship is not composed of a great band of super-saints as some seem to think. We are just a small band of simple believers subject to most of the failings, weaknesses and short-comings that so often afflict God's people. The only extraordinary thing about the group is that as a body of people they love the Word, they are satisfied with it and they desire nothing else but this. This group has developed over these eight years by many eliminations and a few additions. Some who once met with us but who desired a larger and more spectacular program have gone their way, and a few looking for help with the Word of God have attached themselves to us. Growth is very slow.

I owe an ever increasing debt of gratitude to those who make up the fellowship in Grand Rapids. Their attitude toward my wider ministry is one of helpful interest. All they demand of me is an honest and sincere presentation of God's Word at each meeting. In return they support me so that I might devote my time to study, writing, and to directing the ministry which God has committed unto me.

In Rockford and Chicago, Illinois, we have two groups to whom I have ministered the Word for ten years. I would pay tribute to the friends who make up these two groups. They see my face only once in two weeks, and then only for an hour or two, -yet through these ten years their hunger for the Word has never flagged. It is a joy indeed to minister the Word to a few who really desire it. It is spiritually deadening to present it to an audience whose desire is for other things.

The groups in Chicago and Rockford are exceedingly liberal in their contributions. They support all branches of the ministry. However, most their gifts to me are eaten up in travel expenses so that very little personal profit comes to me from these groups.

The magazine *The Word of Truth* is my most important ministry. Five thousand copies of each issue are now printed. I have not yet decided whether to make it a sixteen-page monthly or a thirty-two page bimonthly for the coming year. Definite announcement as to the course to be followed will be made in the next issue which will be in the mail about January 1, 1945.

From the very beginning of the printed-page ministry I determined to limit the expenses to such an extent that every penny given could be used for paper, printing and postage. When the radio ministry began I limited the expenses to airtime, transcriptions and a few incidental expenses. I could have made a big display and involved myself in salaries, office rent, phone bills, light, heat, etc., but have carefully avoided doing this. Many have asked, "Why don't you get some help?" But they do not realize that salary for one full-time helper would double our cost of publication. So, from the very beginning our home has been the publication office, and Mrs. Sellers and I have done almost all the work. I pose as the Editor, but I am also the office boy. During the past few years we have had the helpful services of our daughter Jane Lou, but in September she entered MacMurray College in Jacksonville, Illinois, from which she was awarded a very liberal scholarship. This has deprived us of a valuable helper.

Twenty months ago the opportunity for a radio ministry placed upon me additional labors which I have been able to perform by delegating some of the work to others and placing more of it upon Mrs. Sellers. Twelve months ago the work began to grow to such an extent that it seemed we could never do it. New adjustments were made and certain mechanical helps were secured that solved the problem temporarily. But six months ago the work surged forward again and like a pent up wall of water it broke out and has gotten completely out-of-hand. We cannot do it all, therefore, we are concentrating on the essentials such as study, writing the magazine, teaching the regular classes and preparing the radio transcriptions. This means that many things have been neglected: orders have gone out late, correspondence has remained unanswered, calls for ministry have been refused. Some friends have misunderstood this, feeling that "it would not take you more than five minutes to answer my letter/" or "he does not want to visit our little group anymore," and some have become offended. I regret this exceedingly, but have had no other choice than to concentrate upon those things that are of the utmost importance, then taking care of the rest in the fragments of time that remain.

This frank admission that the work has developed so fast that it is out of control should cause all friends of the witness to understand our present position. We are now adopting certain temporary measures which will partly relieve the situation, and giving careful thought to the future. First steps toward a permanent solution of the problem and working out a proper system for the conduct of this ministry are now being taken. I am taking over two rooms in the building of The Gospel Fellowship.

After certain alterations are made and furnishings secured, one of these will be used as an office and the other as a book and mailing room. As soon as possible (probably after the war ends) I expect to place here a capable assistant who will assume all the administrative details and labors that abound in a ministry such as this. Then, I shall give all my time to study, writing, and the public ministry by means of classes and radio.

Of course this involves us in much additional expense, but the burden will rest upon all three of the works that make up *The Word of Truth Ministry*. I would ask all friends of this witness to give this their prayerful consideration. Your help is especially needed at this time. The special appeal that accompanies this issue is made because of present urgent needs. I have written at length in regard to these matters as I know the friends of this ministry desire to be kept informed as to its affairs. The ministry has not grown great or big. But it has grown far bigger than two people can possibly care for.

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