

# THE WORD OF TRUTH

OTIS Q. SELLERS, Editor, JANUARY - FEBRUARY, 1945

## VOL. VIII, NO. 1

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### *JESUS ONLY*

On the mount of transfiguration, when Peter saw the Lord *Jesus* standing with Moses and Elijah, he suggested that three tabernacles be built, one for Christ, one for Moses and one for Elijah. By so doing he foolishly placed Moses and Elijah in the same class with the Lord *Jesus*. These two men were held in the greatest veneration by Peter - and rightly so, for Moses had been Israel's greatest mediator and law giver, and Elijah was, the principal and best known prophet. But when Peter tried to give these two great personages a place of importance alongside of the Lord, they disappeared from view and he saw no man save *Jesus* only. By recording this experience in the Word, God gave a lesson to all men that no matter how, great or important, a thing may be by itself, there is no man or thing that is important when placed alongside the Lord *Jesus*. Thus we are taught the all sufficiency of the Lord of glory.

Has the reader of these lines ever come to that place in God's dealings with him or in his dealings with God where all else disappeared from the scene and he saw no man or no: thing save Jesus only. I do not speak of a literal vision such as Peter saw, or one like Paul experienced on the Damascus road.. A vision like that was the privilege of only one apostle, and the vision on the mount of transfiguration was the privilege of only three of the twelve disciples. I speak of a truth, an actual realization of the mind and heart, an experience which is the need and right of all who seek to know the Christ revealed in the Word of God.

Blessed indeed is the believer whom God has led into the experience and reality of seeing no man or thing save Jesus only, for few there are who have ever entered into this great truth. The overwhelming majority of those who profess faith in Christ have no conception of Christ alone. They cannot conceive of Him except in connection with someone else or something else. They justify their attitudes by arguments concerning the importance and value of these things. or the veneration in which they are held. But in spite of all such arguments, these people still need to learn that nothing is of any importance when man tries to link it up with Christ. They need to be brought in truth to that place that God brought Peter, James and John in reality - where all else vanished from

their sight and they saw no man save Jesus only. But the reason that this is not true in the lives of many is that they do not desire that it shall be.

On every hand we find those who profess faith in Christ and who avow their love for Him, but who have no conception of anyone being related to Christ apart from being related to a church. In fact, to them, to be related to some church is to be related to Christ, and, not to be related to a church is not to be related to Christ. They accept a man's relationship to a church as proper and conclusive evidence of his connection with Christ, and they question or reject any man's avowal of faith in Christ if that man does not have his name on some church roll. If one tries to tell them of a true relationship with Christ that has no connection whatsoever with any church, he is regarded as some sort of a heathen who has never been told how men receive Christ. Sometimes they hasten to explain that one becomes identified with Christ by the simple act of identifying himself with some church.

These deluded and deceived people believe that they were joined to Christ when they joined a church. They have made the church to be the mediator between man and Christ. To them, to quit the church is to give up Christ and to return to the church is to return to Christ. They have no idea whatsoever of Christ ever dealing with a man except by the means of a church.

I do not hesitate to brand all such ideas as being satanic delusions created in the minds of men so that Christ will never have the preeminence in their lives, and so that He will never be the all-sufficient One but must always be associated with *things* in His person and work. Satan would make men to think that God has placed something between the sinner and the Savior - a church as the meeting place where man can come together with Christ. By so doing he has placed a stumbling-block in the path of men who would come to Christ. By this means he plunges many to their destruction.

Upon the basis of the truth that is set forth in the Word of God, I do not hesitate to emphatically declare that the believer in the Lord Jesus Christ can bear the closest possible relationship to Christ, he can enjoy the fullest possible fellowship with Him, he can feast upon His word and witness to His truth wholly apart from ever passing through the doors of anything called a church, chapel or mission. Furthermore, he can maintain a true and acceptable worship of God apart from the services of any church. God did not say that He was to be worshipped "in Spirit and in truth and in a church," as some seem to try to make Him say. God still seeks for those who will worship Him in Spirit and in truth, and He will not reject such worship even if the worshipper determines to do it wholly outside of a church.

I feel that upon reading these lines many will be inclined to say, "I do not see how this can be true. Is not a church absolutely essential if one is to make spiritual growth and progress? Can one maintain a life, worship and service that is acceptable in the sight of God apart from a church?"

In answer to such questions, let us look at the facts. All will admit that CHRIST is absolutely essential to spiritual growth and progress, also to any life, worship or service that is acceptable to God. If a church is also essential to these things then it must be given a place of essentiality alongside of the Lord Jesus. This would force us to say that without it, He is insufficient, since something essential is lacking. However, these questions can also be answered by taking a close look at what these things called "churches" really are.

Those who see something they call a "church" as being essential to acceptable life, service and worship have never stopped to consider just what a "church" is. I can get a dozen men, more or less, to join with me and by tomorrow have an organization that has just as much right to call itself as

church as anything that convenes on this earth. Furthermore, it will be just as much of a church as anything that bears that name. Some will doubt this, but I insist that I and those who join with me have just as much right to found a church as Wesley, Luther, Campbell or Moody had. Furthermore, we can call our church by some grandiose title such as *Church of God*, *Church of Christ*, *True Church* or *Bible Church*, but it will never be anything more than something a dozen men brought into existence. And what is true of the individual unit in a church is true of the whole. If no one man is essential to the believer's life, worship and service, then they do not become essential if they join together and designate themselves as a church.

I object with all the strength of my being to this mystical deification of churches as something greater than the sum of its individual components. At their very best these things called "churches" are nothing more than groups of men. Therefore when anybody tries to tell me that acceptable life, service and worship before God is dependent upon my being identified with some group of men traveling under the name of a church, I repudiate their claim as being a satanic delusion. Those who hold such ideas are destitute of any true vision of the person and work of the all-sufficient Christ. And this lack of vision is explained by the fact that they have not come to that place in their experience when no *man* or no *thing* is seen save Jesus only. They have no conception of Christ apart from the churches of men. They have no vision of Christ without ritual, and without sacraments. No comprehension of the ministry of Christ apart from an "ordained ministry." They need to be brought to that place where nothing is any longer of importance when placed alongside of Christ. All *things* need to be eclipsed by the radiance of Christ preeminent.

Sometime ago, I conversed with a man who was very religious and quite talkative. We spoke of repentance, but to him repentance was an act one performed in a church. I asked him if one could repent apart from a church or meeting, and he had no idea that this could be possible. To him one believed a thing by joining a group that believed the same, one obtained forgiveness or salvation by going to the front in response to an invitation, and one worshipped God by attending the morning worship. When I asked how faith in Christ could best be declared and expressed, he said this could best be done by uniting with some "good church" and faithfully attending all its services.

I do not ridicule this man as I can only feel great distress that anyone could be so hopelessly and helplessly confused. He had confused Christ with all these trappings of men and had given these things a place alongside of Christ. This has taken place in the lives of so many that my feelings about it can best be expressed in the words of Matthew 13:28: "An enemy has done this!" Only the arch-deceiver could have brought about such a false conception of the believer's life in Christ Jesus. Like the man just referred to, the relationship of many to Christ begins with *things*, it continues in *things*, and it ends in *things*. They never come to that place where *things* vanish and they stand face-to-face with Jesus only and deal with Him and Him alone.

Has the reader ever considered that most people when coming to Christ bring with them a collection of things which they are determined to attach to His holy person and work? A course of action is determined upon in advance of receiving Christ, therefore, there can be no honest asking of the question, "Lord, what will You have me to do?" since they have determined in advance what they are going to do. "I will receive Christ, then I will be baptized, become a member of the church and observe the communion according to the rules of my church," is their predetermined course.

Honesty forces me to admit that I was guilty of this very thing, and my readers may need to make the same confession. As a rule the average man coming to Christ is dragging with him such things as determination to join a church, several ordinances to be observed, certain rituals to be practiced and days to be observed. Later he will declare that Christ gave him these things to be done, but the truth is he brought these things along when he came to Christ. Arid, saddest of all, these things have become so important that without them Christ would be incomplete. Would to God that in His great-

power He would make these things to disappear so that all men would see Jesus only. But men hold on to these things with much greater, determination than they show in seeking the true Christ, and God does not now force Himself or His Son upon men.

No man really knows the true Christ of God until he comes to that place where he sees Jesus only, that place where *things* lose their importance when men try to associate them with Christ. Once this vision has filled our hearts, we will never again try to attach to the Lord of glory the ornaments of our religion. This is the vision of Him that we need. This will give us confidence and assurance in this day of change and decay.

If, on his presentation to Christ, the one who seeks to make Him known proclaims Jesus only, he will soon discover that the assertion of many that they trust in Christ is a false claim. Their real confidence is in the *things* that they have given a place of importance in connection with Him, such as their church, their baptism and that ceremony that they call "the Lord's supper." When a faith in Christ and a life for God is presented that is entirely separate from churches and ordinances, they give evidence at once that they feel the great foundation stones upon which their faith rests are being removed. "You are taking away everything" they exclaim in fright. In answer I ask, "Have I taken Christ from you?" And often the look upon their faces declares that in their mind there is no Christ apart from these things. If these things are removed, they feel they would be without hope. To them, Christ alone is not sufficient. Their conception of a child of God is one who has been baptized, who attends a church and who partakes of what they call the sacrament. Their darkened minds rebel at recognizing any as followers of Christ except those who do these things.

The true follower of Christ must learn that neither the approval nor the disapproval of men has any meaning before God. He must learn to hold their idle compliments as well as their haughty scorn in the same contempt. He must live his life before God and unto God. He will not permit men to officially receive him or to reject him. Men may reject his profession of faith and declare that since he is not identified with their church or some other church he has no portion with God. He accepts without argument *this* judgment as being only *their* judgment, but he knows that it is not the judgment of God. He turns to God in the full confidence that God has received him, knowing full well that God does receive what men reject.

"Examine yourselves, whether ye be in the faith: prove your own selves" is a scriptural admonition that few seem willing to act upon. May I urge this upon the reader of these lines. Is your faith in Christ a simple and an implicit belief in the record God gave of His Son? "He that has the Son has life" is the monosyllabic testimony of Scripture. Do you have Him, or do you have some *things* that are supposed to be related to Him? If in some way you should be stripped of all the externalities of religion, would you then have complete confidence that you are related to God through Christ. Could you truthfully say, "I have that which perfectly satisfies my heart - I have Christ"?

If upon examining yourself there is a shade of doubt that causes you to feel that you are not yet resting in a full Christ, will you not seek to respond to the all-sufficient One Who says "Come unto Me" by saying, "Nothing in my hand I bring, but I come to Thee."

It is my earnest desire that all who read these lines will graciously accept these words of exhortation. I have spoken strong words, but solely in behalf of the preeminence and all-sufficiency of my Lord Jesus Christ - Whose I am, Whom I love and Whom I serve.

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# ***TRUTH FROM THE SCRIPTURES***

(Continued from Vol. VII, No.9)

## **FOUR FUTURE RESURRECTIONS**

In Volume II of THE WORD OF TRUTH this subject was dealt with in five articles. As this volume is out of print and no longer available, and since I have never ceased to study and develop this subject in the seven years that have passed since those articles were written, there is need for reconsideration and restatement of this theme in these pages. At the time those articles were written, I had only a few years before been delivered from the theory that all the dead would be raised in two resurrections, one for the righteous and one for the wicked. I had accepted this theory because it was considered orthodox in the circles wherein I fellowshiped, and, freedom from the necessity of always finding the orthodox view as a result of my studies gave me new liberty to go to the Word as never before: Turning from every commonly accepted theory concerning the resurrections and turning to the Word of God to search out and believe all that is contained in the sacred records, I discovered four future resurrections. These, I set forth to the best of my ability in the former articles.

The present studies will set forth my latest light and any advances that I have made in the truth during the past seven years. This will explain any differences that are found between these articles and the former ones. The general truth has not changed, but many particulars have been altered. Therefore, let no one trouble himself to write me pointing out contradictory statements in the two studies. These apparent contradictions represent progress in my study of the Word. My latest utterance is always my latest light. I have never stereotyped by views and do not expect to do so. Only an omniscient mind can maintain an exact identity of views and opinions. The discovery of new truth is sure to modify and alter former views.

I do not believe that I am able to offer any help on the subject of the resurrections to those who persist in the view that the righteous die and immediately go to heaven. In spite of the fact that this idea is ingrained in the thinking of all men of this world it has no basis for support in the Word of God. Passages may be brought forth to show that some are already in heaven, but these got there by translation and not by death (Enoch and Elijah). Other passages may be quoted as showing that some will be in heaven, but this will be only after they are raised and not before.

The stupendous error that all men are inherently immortal, therefore cannot die, demands a companion error so that they will have some place to go when they do die. Out of this necessity comes the idea that the righteous go to a place called heaven and the wicked go to a place called hell. And while I believe that the righteous will enter into blessing and the wicked will be punished, nevertheless, the unvarying testimony of Scripture is that this will take place only after the dead are raised. It cannot take place while the dead are dead. If it does, then heaven and hell are filled with the unresurrected dead.

The first man to die was Abel. The last to die will be that great company described in Revelation 20:9, who die as the result of fire coming down from God out of heaven and devouring them. I refer only to Adamic death and not to the second death. In that great period of time between these two events, which began shortly after the creation of man and continues through the kingdom eon to the end of the "little season," men have been constantly dying and thus passing into the state of death. In this state the dust returns to the earth as it was and the spirit or life returns to God Who gave it. Nothing can ever bring anyone out of the state of death except resurrection. This is the work and purpose of resurrection and nothing else can accomplish this. Just as the act of dying puts one into the state of death, even so the act of resurrection takes him out of the state of death and places him

once again among the living. The scriptural designation for the state of death is *sheol* in the Hebrew and *hades* in the Greek. **These words describe a state or condition and not a place.**

Since it is appointed unto man once to die, it is the normal expectation of every man that some day he will die and enter into the state of death. There have been exceptions to this general rule, and there will be exceptions to it in the future, but these exceptions do not alter or set aside the rule that it is appointed unto man once to die.

But, even though both the statements of Scripture and the inexorable lessons of human experience bring every man to the realization that entrance by death into the state of death is a positive future experience that he cannot fail to pass through, we know from Scripture alone that this is not the end of man.

In answer to the question, "If a man die, shall he live again?" we can reply from the Word of God that every man who has ever died will be raised from the dead. **The time will yet come when all who are in the graves shall hear the voice of the Son of God and will come forth (John 5:29).** With Paul we believe in a resurrection both of the just and the unjust (Acts 24:15). Resurrection does not depend upon justification, redemption or forgiveness. If this were so, then only the redeemed, the justified and the forgiven would be raised. It depends solely upon the fact that Christ died and in His death purchased another life for every man. What every man loses through Adam's sin (life) will be restored to every man by the work of Christ. For since by man came death, by man came also the resurrection of the dead. As in Adam all die even so in Christ shall all be made alive (1 Cor. 15:21-22). If in the final judgment this life is forfeited because of man's own sins, it will not be restored. The death of Christ has purchased no third. life for any man.

The student of Scripture must meditate much upon the subject in order to fully comprehend the universality of resurrection. The shallow and sentimental thinking of Christendom has somewhat limited the truth of resurrection to "our loved ones" so that few ever get it into their minds that all the dead are to be raised and not just the few that we have known and loved. Some speak of waiting for resurrection to restore their loved one to them, as if they themselves were not heading for the same state - the state of death.

To fix the idea of the universality of resurrection firmly in *our* minds it would be well to read in Genesis 5 the record of those who died between Adam and Noah. We know very little about these men except that they were born, they lived and they died. Not one line has been added to their history since they died. Nevertheless, their history is not yet complete. They will be raised from the dead. What their history is beyond resurrection, no one can say. Only the great white throne can decide that, and we should judge no man in advance of God's own judgment.

Consider the multitude that died in the flood, when all upon the earth perished save eight souls. Not one of these millions can be called by name. No person knows who died or how many died. Some were old, some were young and some were infants of a few days. But everyone of them is known to God, and they will all be raised to have their lives reviewed at the great white throne. If any of them were guilty of those capital crimes for which men are sentenced to the second death, then they will have their part in the lake that burns with fire and brimstone. If not, then they will enter into the new heavens and earth.

Think of the inhabitants of Sodom and Gomorrah who died when God rained fire upon these cities; the firstborn of all the Egyptians who died on the night that Israel left Egypt; the armies of Pharaoh who perished in the Red Sea; Korah, Dathan and Abiram who died when the earth opened its mouth and swallowed them; the man who was stoned to death because he gathered sticks on the sabbath day. Furthermore, think also upon the men who have died in the continual wars that have plagued the earth since sin entered, and especially the two great wars that have occurred in this

generation. Without exception or distinction, everyone of these will be raised from the dead. Yes, all who are now in the state of death, plus all who may enter into it between the present time and the day of the great white throne, will be brought out of that state by resurrection. This includes all who died before the Cross, all who- have died since the Cross, and all who die during the Kingdom eon with this exception. It does not include those in the Kingdom who, after dying for their sin, are cast into Gehenna.

When God begins to raise the dead they will be raised in four distinct companies or groups. This is what is meant by four future resurrections. These differ as to time, as to subjects and as to the destiny of those raised. After careful consideration I believe that the best way to present these four resurrections is to consider first that one which is last in point of time. This is because that while it occurs last in regard to time it is presented first in the truth of the Scripture. It is given the simple title of :

### **THE FINAL RESURRECTION**

In Revelation 20 we have the description of an event that takes place after the seals have been opened, the trumpets have been blown, the vials of God's wrath have been poured out and after the second coming of the Lord Jesus Christ.

**And I saw an angel come down from heaven having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, that old serpent, who is the Devil and Satan and bound him a thousand years. And cast him into the abyss, and locked it, and set a seal upon it (lest he still be deceiving the nations) until the thousand years are finished. After that he must be loosed for a short space of time. Revelation 20:1-3, Resultant Version.**

The student will do well to note carefully that this binding of Satan takes place at the beginning of the thousand-year Kingdom eon, that he remains bound during that entire period, and then he is loosed for a short time. After the prophecy goes as far forward as the "little season" it goes back to set forth other things that John saw occurring before the thousand years began.

**And I saw thrones and they were seated upon them and judgment was granted unto them: and I saw the souls of those who had been beheaded because of the testimony of Jesus and because of the Word of God, and those who had not worshipped the beast, or his image, and who had not received his mark in their foreheads or in their hands, and they lived and reigned with Christ a thousand years. Revelation 20:4, Resultant Version.**

It is evident that many of those in the company- described here are the saints who lived and died in the great tribulation period. They were executed because of their faithfulness to the testimony of Jesus and to the Word of God. But when John sees them they are no longer dead for they are living and reigning. Therefore, they were resurrected. There can be no doubt of this for the Spirit expressly declares of this scene:

**This is the former resurrection. Revelation 20:5, Resultant Version**

This declaration, however, is preceded by an explanatory note which states, "**The rest of the dead lived not again until the thousand years were finished.**" Thus, in these verses we have TWO distinct resurrections set before us, one at the very beginning of the Kingdom eon and the other a thousand years later when that eon has run its course.

The resurrection that takes place at the end of the Kingdom eon is the one we are now considering. It is the last or the final resurrection. When it has taken place, all who have ever died will have been raised to "stand in their lot," whatever that may be.

In passing, I would make it plain that I am quite familiar with the teaching of those who insist that this is not the final resurrection, declaring that there is one following this which will raise all who have died "the second death." This is the very capstone of that teaching commonly called "universal reconciliation." Those who hold and teach this should be ready with some definite declarations from Scripture in support of it, but I have not found this to be so. The Universal Reconciliationist has adopted an attitude that seems to say, "Resurrection from the second death is essential to our theory, therefore, it has to be." Determined that it must be somewhere in Scripture they finish up by finding it there. They declare that it is taught in 1 Corinthians 15, but it is not there. It is very easy to read ideas into the Scripture once we have determined that they should be there. But this is not the place for me to deal with universal reconciliation. However, I would declare that it is my conviction that whatever punishment the wicked dead receive at the great white *throne, that punishment will be eternal*. While I do not believe that God will be eternally tormenting men, yet I do believe that none will ever be raised from the second death.

A somewhat detailed description of the final resurrection is found in Revelation 20:11-15.

**And I saw a great white throne, and Him Who sat upon it, from Whose face earth and heaven fled and no place was found for them. And I saw the dead, great and small, stand before the throne. And the books were opened. And another book was opened, which is the book of life, and the dead were judged by that which is written in the books, in accord with their deeds. And the sea gave up the dead in it, and death and hades gave up the dead in them. And each one was judged in accord with their deeds. And death and hades were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Revelation 20:11-15, Resultant Version.**

If we understand the word *general* to be the opposite of the word *special*, then this final resurrection can rightly be called the general resurrection. There is no *selection* in connection with it as everyone who has ever died is raised in it except those who have already been raised in previous selective resurrections. If none had ever been called in connection with God's special purposes, then all would have been raised just prior to the great white throne and the bringing in of the new heavens and new earth.

Having established the time of this resurrection as being just before the new heavens and new earth, *our* next task is to establish the subjects of this resurrection. As an aid in making this clear let us divide all Biblical history into the following periods:

1. From the creation of Adam to the call of Abraham. This covers the first two thousand years of human history.
2. From the call of Abraham to the close of Acts period when the salvation of God was sent to the Gentiles. In round figures this period covered another two thousand years.
3. From the close of the Acts period to that day when the salvation of God returns to Israel. This includes the present time, and has already covered a period of *1900* years.
4. From the beginning of the Kingdom eon to the beginning of the new heavens and earth.

Without exception all who lived and died between Adam and Abraham will be raised in the final resurrection. This includes the righteous such as Abel and Noah and the unrighteous such as the sinners at the time of the flood. Among these some will enter into the new heavens and earth and some will die the second death. The great white throne will determine this.

Since the call of Abraham did not change God's method of dealing with men in general, only with Abraham's seed in particular, all who lived or died between the call of Abraham and Acts 28:28 will also be raised in the final resurrection except those of Abraham's seed who lived and died in the

covenant God made with him. These will be raised in two special resurrections, a truth that will be presented later in these studies. Therefore, all who lived and died during the first 4000 years of human history will remain dead until the final resurrection except the true seed of Abraham.

Ignoring the short transition period that followed Acts 28:28, all who have lived and died between the close of the Acts period and that day when the salvation of God returns to Israel will be raised in the final resurrection with the exception of those believers who have been out-called as members of the out-calling (church) which is His body. All who have lived in this period of time must be divided into three classes. The man in Adam, the man called into life in Christ, and those out-called into the out-calling which is His body. The man in Adam will be raised in this final resurrection to have his life reviewed. If the act of unbelief is found there, it will guarantee" his sentence to the second death. Those called in Christ during this period of time will also be raised in this final resurrection. When the act of believing is found among their works it will guarantee their entrance into the new heavens and earth.

During the Kingdom eon no man will die from what is commonly called "natural causes," and neither will there be such a thing as death by accident. Death will result only as a penalty of sin. If the sin is of such grievous nature as to warrant it, this penalty may be followed by the offender being cast into Gehenna. This is an actual fact as well as a highly symbolical act. From Gehenna there is no resurrection since "their worm dies not and the fire is not quenched." This means that the shameful state into which their sin brought them shall never be altered and the judgment that brought it about will never be reversed. These highly expressive terms are figurative and they exclude all hope of restoration, declaring that the punishment is eternal and without hope. Those who suffer the death penalty in the Kingdom but are not cast into Gehenna will be raised in the final resurrection. They will then be judged in relationship to the new heavens and new earth.

Having considered the final resurrection we will now consider that one which precedes it which we will designate as:

### **THE RESURRECTION AT THE LAST DAY**

We have already touched upon this resurrection in connection with our study of the final resurrection. It is described in Revelation 20:4 and 5 where after a parenthetical note stating that the rest of the dead live not again until the thousand years are finished, we are told, "This is the first resurrection."

Even though this is called "the first resurrection" we must guard against the erroneous idea that since this is called the first there can be none before it. And, since I do not wish to be guilty of arbitrarily saying that "the first" can be the second or third, I will show by Scripture that the use of the word *first* does not necessarily mean that none can be before it.

In Hebrews 8 and 9 we have set before us two great covenants. One is the law covenant given at Mount Sinai, and the other is the new covenant promised in Jeremiah 31. In Hebrews 8:7 the Sinai covenant is called the first covenant and the new covenant is called the second. However, this cannot be taken to mean that there were no covenants before the one God made with Israel at Sinai. Almost five hundred years before Sinai God had made a covenant with Abraham and his seed. In view of the lessons we learn from these facts no one can honestly contend that the words "the first resurrection" mean that there can be no resurrections before it takes place.

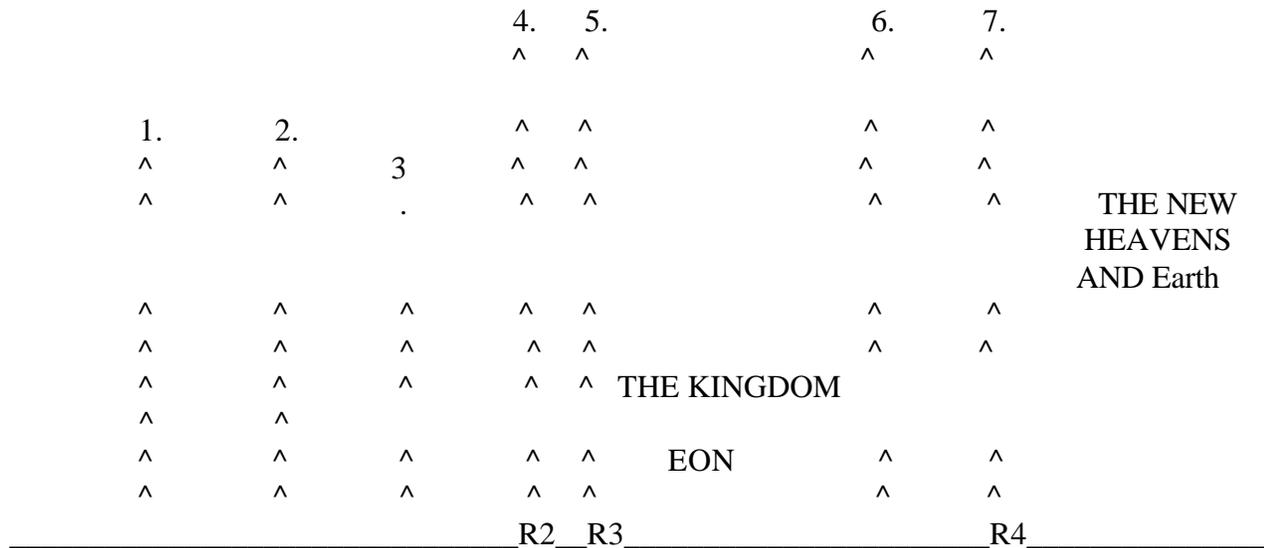
The use of the word "first" in Hebrews 8 and Revelation 20 are in relationship to the two things under consideration. The truth in both passages could be more accurately expressed if it were translated the former covenant and the former resurrection. The same Greek word is translated

"former" - in Acts 1:1 and Revelation 21:4. Therefore, this resurrection is not necessarily the first to take place. To insist that it is to deny the resurrection of Christ.

There are some things in the Word of God that would lead one to believe in a single resurrection wherein all the dead are raised at one time. A casual reading of Daniel 12:2 or John 5:28-29 might lead to such a conclusion. But if any in their reading of the Word have formed such an erroneous conclusion, the Spirit of God will correct it if they read on and finish the book. In Revelation 20 we read that certain of the dead are raised, then we are told emphatically that the rest of the dead live not again until the thousand years are finished. Belief of this simple statement would correct two great errors: first, that all the dead are raised at one time, and, second, that the dead are alive between death and resurrection. Here it is declared that they *do not live* until the end of the Kingdom. How then can they be alive and God's word still be true?

In order to establish the time of this resurrection, I will make use of a very simple diagram to which I will refer a number of times throughout the balance of these studies.

**(READERS' NOTE: THIS REFLECTED SELLERS' UNDERSTANDINGS AT THAT TIME; HE HAD NOT YET UNCOVERED THE PREMILLENIAL KINGDOM OF GOD PERIOD AS OUR LORD'S NEXT MOVE)**



"The first line in this chart (No.1) stands for that point of time which is yet future when the salvation of God will return to Israel and God will resume His dealings with that ancient people once again. When this takes place, the great truth revealed in Acts 28:28 will be reversed. Line No.2 marks the beginning of Daniel's seventieth week, which is a heptad of years, that is, seven years. Between numbers 2 and 4 we have this seven-year period, and the shorter line (No.3) denotes the middle of that period of time. On each side of that line (No.3) we have two equal periods of time stated three different ways in Scripture: three and one-half years, forty-two months, or 1,260 days. Line 3 marks that awful event described in- Matthew 24:15 and 2 Thessalonians 2:4. Between lines 3 and 4 a period of 1,260 days is the time of Jacob's trouble or the great tribulation. Contrary to popular belief, this does not come upon all nations, it being the time of Jacob's trouble. The nations will be the persecutors of Israel in that day.

Line No.4 can be designated as the last trump. We read of this in Revelation 11:15 to 19. Between lines four and five we have the period of indignation in which God pours out His wrath upon the

nations. There are just seventy-five days of time between lines four and five. Thirty days of this are related to God's indignation and 45 are related to the judgments that must take place prior to the full establishment of the Kingdom. Line No.5 marks the end of the 1,335 days spoken of in Daniel 12:12, and is the exact point of time between the last day of this present evil eon and the first day of the Kingdom eon. Between lines six and seven is "the little season" and beyond line No.7 is the new heavens and earth. The time period between lines No.4 and 6 is exactly 1000 years, and between lines five and seven is also 1000 years. This makes the little season to be seventy-five days in length.

The designations R2, R3, and R4 stand for resurrections, of which only three are designated on this chart. The other resurrection cannot be shown on this chart since it deals with prophetic times and that resurrection is in no way related to prophecy, having been made known by the revelation of a secret.

On the chart R4 designates the final resurrection and R3 designates the one we are now considering. The time of this resurrection is firmly fixed in the Word of God and it cannot be adjusted or moved around to meet the needs of some theological system. It takes place after the events recorded in Revelation 19, which is after the great tribulation, after the time of the indignation and after the second coming of Christ. Among those raised in this resurrection are those faithful saints who died in the time of Jacob's trouble. They refused to worship the beast, they refused his mark, and for these acts they were beheaded. But here they are seen as living for they have been raised from the dead.

By examining all the truth revealed concerning this resurrection we can discover the very day that it is to take place. In **John 6:39-40**, we have the words of Christ as follows:

**And this is the Father's will which hath sent me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise Him up at the last day.**

This passage declares that a resurrection is to take place "at the last day." This sets an exact time, and the repetition of the time makes it emphatic. It is found again in the conversation of Christ with Martha, the sister of Lazarus.

**Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that He shall rise again in the resurrection at the last day. John 11:23-24.**

The term "at the last day" means the last day of this present evil eon. In Revelation 19 we read of the final events that bring this evil eon to its close. In Revelation 20 we read of those events which open the eon of righteousness. It is at the very beginning of this chapter that we read of the majestic event of which John says, "This is the first resurrection." This brings us the conviction that "the last day" of John 5:39, 40, 44 and 54 refers to the final day of the present evil eon. Thus it is that we are able to fix the time of the last two resurrections. One takes place on the day before the thousand year Kingdom eon begins. The other takes place after its close. These are designated as R3 and R4 on the chart.

Having found the time, our next task is to discover the subjects of that resurrection that occurred on the last day of this eon, also the destiny of those who are raised at that time. In order to do this we will need to turn our minds to the Old Testament.

In Genesis 12 God called Abraham and promised a certain land to him and his descendants (seed) after him. In Genesis 13:15 this land was promised to him and his seed forever, that is, for the eon. In Genesis 17-18 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: A true hope is based upon some promise of God. When God promises, those to whom He speaks can fervently hope in that promise.

The descendants of Abraham did not hope 'to die and go to heaven.' God had made them no such promise. But he had promised them the land, and they earnestly believed that even though death intervened before that hope was realized, they would in 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 these promises were made, to ever realize 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 has never been fulfilled. These promises were 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 which the covenant imposed, if they lived and died in the covenant, and, 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 our parts. Therefore prophesy and 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 conviction that these words mean exactly what they say will be greatly strengthened when one realizes that in Ezekiel 37:1-10 we have the vision and in verses 11-14 we have God's own interpretation. Visions are always highly figurative but the explanation or interpretations must always be literal. I am quite familiar with the teachings of those who make this interpretation to be figurative also. They make the "graves" to be the nations where Israel is scattered and the resurrection to be a national restoration to the land of Israelite living in the centuries far distant from the time when Ezekiel spoke. Those who teach this are guilty of interpreting God's interpretations and explaining God's explanations.

The resurrection spoken of here is that which takes place on the last day. It will be a highly selective resurrection, bringing forth from the dead only those who are destined to live upon the millennial earth. Those who partake of this resurrection will enter into life a thousand years in advance of the new heavens and earth. One of the blessings associated with this resurrection is that the

second death can never have any power upon those who are a part of it. Its subjects are 'blessed and holy. They shall be priests of God and Christ and shall reign with Him throughout the Kingdom eon. Revelation 20:6.

In Luke 14:14 this resurrection is spoken of as the resurrection of the just. In John 5:29 it is called the resurrection of life. It is unto participation in the blessings of the earthly kingdom. In that kingdom will be found those who were brought out of the state of death to enter into its blessings. They will come out of their graves with bodies that are suited to an earthly existence.

We now turn our attention to that resurrection which precedes this one. This will be designated as: THE RESURRECTION AT THE LAST TRUMP.

**(To be continued, Vol. VIII, No. 2)**

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## ***LESSONS FROM CURRENT EVENTS***

### **THE POST-WAR WORLD COMPARED WITH THE POST-ADVENT WORLD**

At the present time the thoughts of most men are being turned toward the postwar world. The problems that the nations must face and for which they must find a solution once the present conflict has ended are of such magnitude that they stand as a challenge to the best brains among men. The statesmen of the Allied Nations are already giving these matters the most careful study, but up to the present time no adequate plan has come forth which will satisfactorily solve the problems that now exist and those that are bound to arise.

What steps shall be taken to guarantee the preservation of peace once the war has ended? What shall be done with the aggressor nations? What place shall Germany and Japan be given in the postwar world? Shall such men as Hitler be given a legal trial, or shall they be summarily executed upon capture or surrender? How can such nations as Germany and Japan be effectively restrained? How can a nation as such be punished? What method can be used to make them peaceful members of the family of nations? Shall we put our teachers in their schools? What agency shall deal with them if they again begin to prepare for conquest? Are all members of these nations equally guilty? If not, how can the good be distinguished from the bad? Should a distinction be made between the German people and the Nazi party? Who shall decide national boundaries? Who shall control the raw materials?

It is such questions and problems as these that are challenging the statesmen of the world today. In regard to them most men have very decided opinions, but these opinions often show that more heat than light went into the formation of them. Some have suggested that every Jap should be wiped from the face of the earth, and another hot-head has sent out an anonymous letter suggesting the sterilization of every male German. Others go to the opposite extreme and believe that once the aggressor nations have been defeated, they will see the uselessness of wars of conquest and automatically become peace-loving nations.

Among my friends, I often offer my opinions in connection with all matters national and international. But, I confess that I speak out of a profound ignorance of these things. The only

definite and positive suggestion I have for the solution of postwar problems is so unrealistic that it is foolish to offer it. Nevertheless, at the risk of being foolish, I would suggest that what the world needs is absolute rulership in the hands of one man, This man must possess to the point of perfection the qualities of wisdom, understanding, justice, reverence and righteousness. If such a man were given rule, he could at once bring order out of the present world chaos and successfully deal with any future problem that may arise

Since there is no such man upon the earth, and if there were, the covetous, unjust and unrighteous men of this earth would not accept his rule this suggestion is at present only an idle dream.

However, meditation upon these problems almost automatically turns my mind to the Word of God, and I find in them certain graphic lessons that bring about a much better understanding of definite portions of Scripture. For example: When the Lord Jesus Christ comes again to assume the absolute rulership of this world, the world over which He becomes the supreme monarch will be a postwar world. Just before He returns, the world will have been engaged in a war, the supreme battle of which will be the greatest battle ever fought in any war. In that battle the Lord will actually fight on one side. He is often supposed to do this now, but in that day it will be actually so and this will bring about such a spectacular victory that a much wider and stronger term than "unconditional surrender" will have to be found to describe it.

The war that occurs at the close of this present evil eon will not be one that the great nations of the earth fight against each other, trading their bloody blows as in the present conflict. It will then be the great nations of the earth coming together against one small nation for the avowed purpose of exterminating it. The small nation that they seek to wipe out will be the nation of Israel, which, before this attempt takes place, will have been restored to Palestine under her own flag and rule. At that time Israel will show such virility and genius that she will be given a place as a nation in the great combine of nations that will exist in that day. Since Israel can never be assimilated or amalgamated, she proves to be a source of weakness instead of strength. Satan will take advantage of this and bring about the most fearful anti-Semitic outbreak that the world has ever witnessed. It will be the greatest organized massacre that has ever occurred, for in it evil men will be urged on by Satan. But even in that day Israel will have her friends among the nations and the people of she nations. Those who help them, whether nations, leaders or individuals, will do so at the greatest possible risk for they may be called to account for it by the powers that oppose Israel. All this will culminate in the second advent of Christ, and, while the details may differ, the general problems and situations that confront the returning Christ will be somewhat the same as the problems the present-day statesmen must face in the postwar world. Let us glance at a few of those problems.

When the Lord appears again upon the earth, He must establish peace and take measures to perpetuate that peace for a thousand years. He must decide what shall be done with those nations, leaders and individuals who were anti-God and anti-Semitic. He must distinguish between the good and bad in nations, and determine what nations are to have a place in the post advent world and what nations are to be restrained. He must determine which rulers are to continue their rule, which ones are to be deposed and which ones are to be summarily executed. He must put His teachers among all peoples of this world so that they may be taught His ways. And since the world to which He comes will be one that has been ravaged by war, plagues, famine and earthquakes, He must see to the obliteration of all the effects that have resulted from these. He must heal the sick, feed the hungry, clothe the naked, give sight to the blind, settle all boundaries and redistribute all wealth. But, thank God, He will be equal to the task. Let us now see how He will go about this. Open your Bibles to Matthew 25:31.

**When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.** He came once in His humiliation, He will come the second

time in all His glory. Accompanying Him will be the holy angels. These are messengers, which is exactly what the Greek word *aggelos* means. These messengers bear His messages, do His errands, perform His bidding. They are powerful beings and must not be confused with the "female angels" of Catholic and Protestant imagination. His glorious throne will be that of an absolute monarch. None shall challenge His right to rule or to judge.

**And before Him shall be gathered all nations.** If nations were merely groups of individuals, then this would mean every individual upon the earth. But nations are somewhat more than groups of individuals, and never in history have nations been assembled together by gathering every man, woman and child in them. Nations always have gathered together, been dealt with and have dealt with one another in their heads, rulers or ambassadors. Eleven nations were only recently assembled together at a conference in Dumbarton Oaks. Our Lord intended this to be understood in the usual meaning of the term - that is, that a gathering of heads of nations is a gathering of nations. The more important the gathering, then, the more important must be the personages who represent their governments. And since this will be the most important gathering ever assembled, the highest heads of all nations will be there. By gathering these together, the Lord will have all nations before Him.

For example: if this would take place today, then our President, Secretary of State, Army heads, Navy heads and all who have actually shaped the policies of this government would have to be present. Britain would have to send her King, Prime Minister, and all who have shaped her policies. Germany would be present by sending Hitler, Goering, Goebbels and all leaders who have shaped her policies. All my readers will admit that this would be a very interesting gathering, and I, for one, would be willing to trade all I possess for a square foot of floor space in which to stand and witness such a scene. But, much as we would like to see it take place, it will not take place in the lifetime of present world rulers or leaders. However, when it does take place, the characters assembled will be just as interesting, for some will have out-Hitlered Hitler in their treatment of the Jews.

**And He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left.** This refers to the heads of the nations. These individuals are separated into two groups. That this does not refer to individuals who are the heads of nations is seen in the fact that the pronoun (them) here is masculine while "nations" is neuter. These rulers were responsible for the course, actions and policies of their nations. Some of these leaders will be made to stand at the left and some at the right of the Lord.

**Then shall the King say unto those on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.** This invitation will probably cause the greatest possible surprise upon the part of all who are assembled there, but the Lord explains why these rulers are given a place in the post-advent world.

**For I was an hungered, and ye gave Me meat: I was thirsty and ye gave Me drink: I was a stranger and ye took Me in: naked, and ye clothed Me: I was sick and ye visited Me I was in prison, and ye came unto Me.**

Those to whom these words are addressed now express their great surprise. They have no knowledge of having done these things.

**Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or thirsty, and gave Thee drink? When saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? Or when saw we Thee sick, or in prison, and came unto Thee?**

In the time of Jacob's trouble, when that fearful wave of anti-Semitism sweeps the earth, no greater deed can be done than to feed, shelter and care for His oppressed people Israel. In that day, every faithful Israelite will stand in the place of Christ in relationship to the nations. By them every nation will be tested. Their attitude toward them will be a token of what their attitude would be

toward Christ if He were present. This is how the time of Jacob's trouble tries the whole world (Rev. 3:10). Whoever renders service to the humblest one among believing Israel in that day will render it to the Lord Himself. Therefore, He answers their query by saying:

**Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me.**

These words are spoken to the heads of the nations who stand on the right hand of the Lord. They and the nations they represent are permitted as nations to enter into the kingdom. There they will have liberty to increase in wisdom, numbers and strength. But, this does not mean every member of these nations. These leaders will know the will of God concerning His people Israel, and it will be their solemn duty to purge from their own nations every individual citizen, great or small, who was involved in the awful anti-Semitic outbreak that preceded the coming of the Lord.

**Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.** These words are spoken to the heads of nations who are standing at the left hand of the Lord. They are the ones who led their people in the program of hatred and persecution of Israel. In doing this they were merely the dupes of Satan. They were his messengers (angels) performing his mission and doing his bidding. They are summarily banished into gehenna (the eonian fire) at the beginning of the kingdom, and thus they share the same fate that will come upon Satan a thousand years later. But, it is only the heads of these nations who are arbitrarily executed by being cast into gehenna. The people of their nations will have to be sifted down to the, last man. And just as some *bad* were found among the sheep nations, even so some *good* will be found among the goat nations. It should be noted that the Lord will not be so unjust as to permit any nation in its entirety to enter the kingdom, and neither will He banish any nation as a whole to the fires of gehenna.

After the sifting of the goat nations has taken place, the remnant that remains will be permitted to enter the kingdom, but during that entire time will be held in restraint. They will not be permitted to grow great *or* strong, their rulers will be mere puppets under the great King. This is the truth expressed in the final verse: In the *King James Version* it reads:

**And these shall go away into everlasting punishment, but the righteous unto life eternal.**

This, in my judgment, is a very poor translation. In it the translator appears to be expressing his opinions and prejudices rather than to give a faithful rendering. For example, the words *everlasting* and *eternal* are the same identical word in the Greek. The word *punishment* is the Greek word *kolasis*. This word comes from *kolazo* - which in turn comes from *kolos* which means to dwarf or to curtail. The only other occurrence of this word in Scripture is found in I John 4:18 where it should be translated "fear has restraint." This harmonizes with the context which speaks of boldness. The fearful cannot be bold for their fear acts, as a restraint.

In view of these facts we might paraphrase (not translate) Matthew 25:46 as follows:

**And the remaining members of those nations that persecuted Israel will go into eonian restraint, but the righteous nations that ministered to Israel shall enter into life eonian.**

This does not signify the final destiny of any of the members of the nations. If during the kingdom eon there is any infraction of the divine law upon their part their punishment will be swift and sure. Entrance into the kingdom does not guarantee continuance in it.

This gives us an idea of how the Lord will deal with the problems that are present when He takes to Himself His great power and begins to reign. From this point, anyone who is familiar with the Scripture can see how He will deal with other problems. Of special interest is the way He will put

His teachers out among the people of His realm. Here is His Word to converted Israel in that day:

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always even till the conclusion of the eon. Matthew 28:20.**

**The End**

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## **CORROBORATING TESTIMONY**

### **FROM THE WRITINGS OF CHARLES G. FINNEY**

(Editor's Note: I had borrowed several ideas from this article for use in this issue. But, as I reread the article, I decided to give the whole of it to my readers. It is a masterpiece of logic and an unusually clear statement of truth.)

I have not yet been able to stereotype my theological views, and have ceased to expect ever to do so. The idea is preposterous. None but an omniscient mind can continue to maintain a precise identity of views and opinions. Finite minds, unless they are asleep or stultified by prejudice, must advance in knowledge. The discovery of new truth will modify old views and opinions, and there is perhaps no end to this process with finite minds in any world. True Christian consistency does not consist in stereotyping our opinions and views, and in refusing to make any improvement lest we should be guilty of change, but it consists in holding our minds open to receive the rays of truth from every quarter and in changing our views and language and practice as often and as fast as we can obtain further information. I call this Christian consistency, because this course alone accords with a Christian profession. A Christian profession implies the profession of candor and of a disposition to know and to obey all truth. It must follow that Christian consistency implies continued investigation and change of views and practice corresponding with increasing knowledge. No Christian, therefore, and no theologian should be afraid to change his views, his language, or his practices in conformity with increasing light. The prevalence of such a fear would keep the world, at best, at a perpetual standstill, on all subjects of science, and consequently all improvements would be precluded.

Every uninspired attempt to frame for the church an authoritative standard of opinion which shall be regarded as an unquestionable exposition of the Word of God, is not only impious in itself, but it is also a tacit assumption of the fundamental dogma of Papacy. The Assembly of Divines did more than to assume the necessity of a Pope to give law to the opinions of men; they assumed to create an immortal one, or rather to embalm their own creed, and preserve it as the Pope of all generations: or it is more just to say, that those who have adopted that confession of faith and catechism as an authoritative standard of doctrine, have absurdly adopted the most obnoxious principle of Popery, and elevated their confession and catechism to the Papal throne and into the place of the Holy Spirit. That the instrument framed by that assembly should in the nineteenth century be recognized as the standard of the church, or of an intelligent branch of it, is not only amazing, but I must say that it is highly ridiculous. It is as absurd in theology as it would be in any other branch of science, and as injurious and stultifying as it is absurd and ridiculous. It is better to have a living than a dead Pope. If we must have an authoritative expounder of the Word of God, let us have a living one, so as not to

preclude the hope of improvement. "A living dog is better than a dead lion" so a living Pope is better than a dead and stereotyped confession of faith that holds all men bound to subscribe to its unalterable dogmas and its unvarying terminology.

I hold myself sacredly bound, not to defend these positions at all events, but on the contrary, to subject everyone of them to the most thorough discussion, and to hold and treat them as I would the opinions of anyone else; that is, if upon further discussion and investigation I see no cause to change, I hold them fast: but if I can see a flaw in anyone of them, I shall amend or wholly reject it, as a further light shall demand. Should I refuse or fail to do this, I should need to blush for my folly and inconsistency, for I say again, that true Christian consistency in theory and in practice as are demanded by increasing light.

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

\*\*\*\* Concerning next issue. There will be an article under title of *The Church*, also one dealing with the various Versions of the Scriptures. I expect to resume the articles on *Studies in Ephesians*.

\*\*\*\*In the May, 1944 issue of *The Word of Truth* I wrote of the need of providing some type of school for the purpose of training men for the work of ministering .the truth. There are certain young men who are determined to expend their lives in connection with the Word of God and they have sought help from me in getting some of the training they will need. Those who read my words concerning this will remember that I said the task was far beyond, my abilities and capacities. As I have studied out the matter further, I am all the more convinced of this, nevertheless, the need persists and, the leading of the Lord seems to indicate that an attempt to provide this training should. be made. These young men who desire to be trained are now serving in the armed forces of our country. As soon as they have finished their service to their country, they want to begin their service to the Lord. Therefore, in due time, a small start will be made and we will wait upon the Lord for each further step. It will not be a "school" in the usual meaning of that term, at least, not at the start. In the beginning it will consist of personal instruction to a few men. This branch of the work will be known as THE WORD OF TRUTH INSTITUTE.

\*\*\*\* Volume 7 of *The Word of Truth* has not been bound. It is in the hands of the binder but he can make no promise in regard to when they will be ready. Those who have ordered these will receive them as soon as they are delivered to us.

\*\*\*\* I wish to express my thanks to all who responded to the appeal that went forth with the last issue. We were able to close the year with all bills paid and now have a balance on hand. Some equipment has already been purchased, and we are prepared to tab advantage of any opportunity that may arise to secure other equipment we need. The room we plan to use for an office must be remodeled. Its windows are inadequate and these must be replaced with larger ones in order to provide proper light and ventilation. We will also need floor covering, two desks, two filing cabinets and several bookcases. In the book room we will need to build shelving, counters, etc., and provide much other equipment required in wrapping and mailing. Twelve tables and chairs are needed for the work of the Institute.

\*\*\*\* In the past two years we have distributed free literature valued at \$1,560.00. This does not include copies of the magazine. This distribution, for the greater part, has taken place as a result of

requests from listeners to our radio programs. In view of this we are sure the literature has gone into the hands of those who are interested.

\*\*\*\* We have no choice but to expand the printed page ministry during 1945. We will move cautiously; but expand we must. The cost of maintaining the ministry will increase greatly. In view of this, we seek the regular and whole-hearted support of every friend of this witness.

\*\*\*\* Due to innumerable difficulties in getting the magazine printed, this issue goes forth very late. These difficulties may increase in the coming months. However, we will do everything possible to keep the magazine coming to you.

\*\*\*\* HONORARY AGENTS OF THE WORD OF TRUTH

GREAT BRITAIN. Mr. F. W. Gardiner, Anathoth Pepper Lane, Early, Realing, Berks, England.

NEW ZEALAND. Mr. Ralph V.Gibbs, 48 Sunshine Avenue, Karon, Wellington W.8, New Zealand.