

THE WORD OF TRUTH

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THE WORD BECAME FLESH

Notes on John 1:1-14

Without doubt, the prologue to John's gospel is one of the most important passages in the Word of God. In this, the universal message is found the answer to the question, "Who was Jesus Christ?" The student of Scripture should know these fourteen verses by heart; not as the result of having memorized them, but from reading, study, meditation and incorporation. By "incorporation" is meant that the truth revealed has been made a part of our thinking, message and life.

In the beginning. If the first readers of this message were Hebrews, they could hardly have failed to notice the resemblance between this first phrase and the one with which Moses opens the book of Genesis. This "beginning" is the same as that spoken of in Genesis 1:1, that instant when time first began and, so far as we have any knowledge, the first creative act of God occurred. "In the beginning" is a definite date in history - as definite as July 4, 1776. However, even though Genesis 1:1 and John 1:1 speak of the same "date," a distinction **must** be made and kept clearly in mind between the opening words of Moses and the opening words of John. The reader of holy writ stands at Genesis 1:1 and the direction, in point of time and revelation, **is forward**. There is no backward look. He would be glad to look back, but this is not permitted. The message carries him forward without so much as a backward glance. It seems to say, "Go forward to the things that concern *you*. Do not turn back to search out *those* things, which only are the concern of God. If the student determines to go back, he must step off the ground of divine revelation and go upon human imagination alone. Moses speaks of the beginning of an event and action, then the Spirit sends us forward.

In John 1:1 the reader is given a look **into the past** before the record carries Him forward. The Apostle declares by inspiration of God that in the beginning a glorious Being was in existence. "In the beginning was the Word" is a statement of existence, not of coming into existence. This distinction was made very clear by our Lord when He said to the Jews, "**Before Abraham was**

came into being **I am."** John 8:58.

Was the Word. In the original of John 1:1, there is no definite article before the word beginning. This would make it read, "**In beginning was the Word.**" This minor point is important, for there are those who would tell us that "in beginning" God created the Word, then used this created being to create the heavens and earth. John's opening declaration refutes this. In beginning, the Word was in existence.

The Greek word translated "Word" is *Logos*. This is a personal name and it is highly descriptive of the One to whom it is applied. Out of my own experience as student and teacher came the conviction that some term was needed, which could be used as an equivalent of *Logos* in order to set forth the truth to the English speaking mind. The translation "the Expression" made this truth plain to my own mind, and I have used it successfully in making the truth clear to others. Authority of ripe scholarship for this will be found in Dr. James Strong's excellent Concordance. He gives as the meaning of *ho Logos*, "the Divine Expression," and it is to his concordance that I am indebted for this term.

"The Expression" is a title, which represents God expressing Himself. It is a comprehensive term embracing every manifestation of God. In the Old Testament He bore such titles as Elohim, Jehovah, and Adonai - a visible and audible Being who manifested, expressed and made known the **invisible and inaudible** God.

Before going on to the next clause of the prologue, we will do well to pause and note an important lesson. In beginning, so far as the Deity was concerned, WAS the Expression, but to us in beginning IS the Expression. There is no place to begin, no one with whom to begin except with the Expression, the Lord Jesus Christ. If one would know God, if one would enter into relationship with Him, then, in beginning, mark it well, is the Expression. Here is the place to begin, here is the One with whom to begin, here is the One to be believed on and received as the Expression of God, the One who declares Him, who reveals Him, who sets Him forth. In Him is the only, the final and the absolute revelation of God to mankind.

And the Word was with God. The Greek word translated "with" in this phrase is *pros*, a very common word in the Greek. This word, according to Young's Concordance, appears 656 times in the New Testament, and in these occurrences it is translated *to, unto* and *toward* 524 times. It appears many times in the New Testament in connection with the word *Theos* (God). In fact the actual words *pros ton Theon*, which appear in John 1:1 are found in nineteen other places in the New Testament. It is translated "toward God" in Acts 24:16; 2 Cor. 3:4; 1 Thess. 1:8; 1 John 3:21. In two of the passages cited, the old practice of dividing *toward* is found, in which the word is separated and its object placed between its elements such as, *to Godward* - but this means "toward God." Therefore it is my conviction that we will arrive much nearer to the truth the Apostle was setting forth if we translate this, "**And the Expression was toward God.**"

The word *toward* speaks of the direction of anything viewed as the destination or object of any action. We express ourselves in all our expressions. I cannot appear before you so that you see someone else, neither can I speak so that you hear another person.. By my very nature, I cannot help but express myself in all my actions. But the One whom John calls the Expression was in relationship to God and He pointed toward God. He did not set forth Himself at any time in His great office as the Expression of God. This is why no one knows the Son but the Father.

Some, among thinking men in times before the Lord came to earth, knew that the Absolute Deity, by His nature was invisible, inaudible, unapproachable and incomprehensible. They spoke of the need for a *Logos* or Expression that would make it possible for the Deity to be seen, heard, approached and understood. They could not supply this need, even though they searched for it and

reasoned it to be in many diverse things. Like some today, there were those who thought that nature revealed and expressed God, In the face of all their fruitless speculation, the Spirit of God declares that the Deity has always had an Expression. The expressions of the Greek philosophers were neither God nor man, but John sets forth an Expression who was both God and man. This is the sublime declaration of the final clause of John 1:1.

And the Word was God. Here, I do not speculate - I worship. With me, this is a truth that is established.

(To Be Continued)

TRUTH FROM THE SCRIPTURES

(Continued from Vol. VIII, No. 5)

THE SECOND COMING OF CHRIST (Continued)

The reader who has followed these studies up to this point will have learned that in the first five books of the New Testament (Matthew through Acts) all references to the second coming of Christ have to do with **an event that takes place after the great tribulation and before the millennium.** This makes the Lord's return to be a post-tribulation and a pre-millennial event. The saints of the Acts period believed it would take place in their lifetime, but they did not regard it as an event that could take place at any moment, inasmuch as the appearing of anti-christ and the great tribulation had to precede it.

Before we turn our attention to the references to the Redeemer's return in the Pauline epistles, it will be well for us to consider some of the words that we will meet up with as we consider this doctrine. I desire to familiarize my readers with the theme, therefore, it is necessary for me to set before them five Greek words in order that they may intelligently follow these, studies.

Erchomai, pronounced *er-khom-ah-ee*. This word means *come*. It is found in Matthew 24:30 and John 14:3. It occurs about 640 times in the New Testament, very few of which have to do with the coming of the Lord.

Parousia, pronounced *par-oo-see-ah*. This word means *presence*, or more literally *personal presence*. It is used of Christ, Paul, Stephen, Titus and the man of sin. It is found in Matthew 24:3, 27, 37, 39; 1 Corinthians 15:23; 16:17; 2 Corinthians 7:6, 7; 10:10; Philippians 1:26; 2:12; 1 Thessalonians 2:19; 3:13; 4:15; 5:23; 2 Thessalonians 2:1, 8, 9; James 5:7, 8; 2 Peter 1:16; 3:4,12; 1 John 2 :28. The meaning of these two words can be easily understood if we remember that the coming (*erchomai*) of Christ will result in His presence (*parousia*).

Apokalupsis, pronounced *ap-ok-al-ooop-sis*. This word means *unveiling* or *revelation*. It is used in connection with the second coming of Christ in 1 Corinthians 1:7; 2 Thessalonians 1:7; 1 Peter 1:7-13.

Epiphaneia, pronounced *ep-if-an-i-ah*. This word means ***appearing***. It is found in 1 Timothy 6:14; 2 Timothy 1:10; 4:1, 8; Titus 2:13. The exact meaning of this word must be gained from its contexts. It can mean *advent*.

Phaneroo, pronounced *fan-er-o-o*. This means *to be manifested*. It is used in Colossians 3:4; 1 Peter 5:4; 1 John 2:28; 3:2. It is cognate with the word *epiphaneia*.

With these words before us we now turn our minds to considering the passages in the Pauline epistles that deal with the second advent. It will be necessary to examine the passages that seem to deal with it as well as those that actually do. It seems best that these epistles should be considered in the order in which they were written rather than in the order in which they appear in our Bibles. I believe this order to be as follows: Galatians, 1 Thessalonians, 2 Thessalonians, 1 Corinthians, 2 Corinthians and Romans were written before Paul's pronouncement in Acts 28:28 that "the salvation of God is sent unto the Gentiles." After that momentous declaration which, I fully believe, resulted in the postponement of Christ's second coming, Paul wrote 1 Timothy, Titus, Philippians, Colossians, Ephesians, Philemon and 2 Timothy.

In the Pauline epistles, as well as all the epistles in the New Testament, the return of Christ is mentioned only in an incidental manner. The doctrine is not the subject of any reference, it being mentioned only in connection with some other subject with which the writer is dealing. Therefore, it is treated by Paul, Peter, James and John as being a doctrine with which their hearers were perfectly familiar. All that is stated in the epistles is based *upon* the revelation made by our Lord while He was upon the earth. Paul reveals some additional details, but the doctrine itself was presented by our Lord in the closing days of His earthly ministry. As there are no references to the Lord's return in Galatians, we will begin with those in Thessalonians.

1 Thessalonians 1:10. The Thessalonians had turned to God from idols to serve the living and the true God and to wait for His Son *from* heaven. They would not have done this if they had not been taught by Paul the truth concerning the second coming of Christ. And if he taught them any other message than the one set forth by the Lord in Matthew 24, then they received a teaching, which we do not possess today. This is unthinkable. The teaching concerning the coming of the Lord that Paul gave them is not recorded as this would be needless repetition in the written Scripture of the words of our Lord. The Lord had led His disciples to see that His return might -possibly take place in their lifetime, and the Thessalonians had this same hope.

1 Thessalonians 2:19. Paul declares that his hope, joy and *crown* of rejoicing was that the Thessalonian saints should be found standing in *front* of the Lord Jesus at His presence (*parousia*). This word identifies this event with that one set forth in Matthew 24. There can be only one "presence" of Christ. It is the one that will take place when He comes again.

1 Thessalonians 3:13. Here Paul sets forth the true purpose of a holy faith and life. He desires that the end of these shall be that their hearts shall be established without blame in holiness before God our Father and in the presence (*parousia*) of the Lord Jesus Christ.

1 Thessalonians 4:13-18. This passage is one of great importance. The subject is those *who* had died, but it includes some clarifying truth in regard to the second advent. It is here that many people believe they find something quite different from that coming which is set forth in Matthew 24. Here, they insist, is revealed an event that takes place before the great tribulation, a secret coming, a coming of Christ for His saints, an event that may take place at any moment. Many are exceedingly sentimental and very emotional about this idea and anything that contradicts it upsets them terribly. However, sentiment has no place when the truth is being considered. This passage deals with the *parousia*. The word is found in verse 15, and it must be understood in its plainest literal sense. This is the period of Christ's absence. When He comes again it will be His presence.

There was great exercise in Thessalonica in regard to some *who* had died. Paul writes that he would not have them be without knowledge concerning those *who* had fallen asleep, lest they should sorrow as others do who have no hope, that if they believed that Jesus died and rose, thus also, those who have fallen asleep will God, through Jesus, bring forth with Him. By the word of the Lord he says unto them, that those who are alive and continue on the earth until the presence (*parousia*) of the Lord shall by no means outstrip (that is, have an advantage over) those who are asleep, seeing

that the Lord Himself shall descend from heaven with a shout of command, with the voice of the arch-angel and with the trumpet of God, that the dead in Christ shall rise first, afterwards those who are alive and remain will be caught up in their company in clouds to meet the Lord in the air. In this manner they would ever be with the Lord.

1 Thessalonians 5:1-5. Paul did not need to write to them of the times and seasons. They knew perfectly well that the day of the Lord would come as a thief in the night. While men were saying "Peace and safety," sudden destruction would fall upon them even as travail comes upon the expectant mother. But the Thessalonians were not in darkness that that day should surprise them as a thief. They were sons of light and sons of day. They did not belong to the light or to the darkness.

1 Thessalonians 5:23. The reference to "bodies" is an indication that the Apostle expected the coming of Christ to take place in the lifetime of those who received this letter.

2 Thessalonians 1:7-10. In this passage the subject is the persecutions being experienced by the Thessalonians. They could expect nothing else but persecution at that time, but they could expect ease and rest when the Lord Jesus was revealed from heaven with His mighty messengers. They are told that He would come in flames of fire to take vengeance upon those that know not God and who do not obey the gospel of the Lord Jesus Christ.

2 Thessalonians 2:1-12: Paul entreats the Thessalonians in respect to the coming (*parousia*) of the Lord and their assembling with Him, not to be quickly shaken in mind or troubled by the idea that the day of the Lord is present. He warns them not to let anyone deceive them, for that day cannot come without the apostasy coming first and the unveiling of the man of sin the son of destruction, who will place himself above everything termed God, even to the extent that he will take his seat in the temple of God, demonstrating that he himself is God.

This is all in harmony with the Lord's instructions to his disciples in Matthew 24:15. In both passages we have the emphatic teaching that antichrist must come first.

2 Thessalonians 3:5. This passage has no bearing upon the second coming. The Thessalonians were failing to fully appreciate the love of God and the patience of Christ. They should have rested in His love and should have imitated the patience of Christ.

1 Corinthians 1:7. The Corinthians were ardently awaiting the revelation (*apokalup_in*) of the Lord Jesus Christ. They were not waiting for some secret event but for the literal unveiling of the Lord Jesus Christ. The Thessalonians were waiting for the *parousia*, the Corinthians were waiting for the *apokalupsin*. These are two aspects of the same event. They were awaiting God's Son from heaven.

1 Corinthians 4:5. This is another incidental reference to the second advent - a warning against judging before the Lord comes.

1 Corinthians 11:26. Here it is stated that each time they ate the passover bread and drank the passover cup they would be proclaiming the Lord's death until He returned.

1 Corinthians 15:23. Resurrection is the subject here. The order of the resurrection is set forth. Christ was the firstfruit, afterward those who are Christ's at His coming (*parousia*).

1 Corinthians 15:51-52. This passage does not speak of the second coming nevertheless, it is one of the most important revelations concerning it. The Corinthians knew that when the Lord came they were destined for a heavenly realm to be associated with the Lord in the seat of rule rather than among those ruled upon the earth. They also knew that some would die before the Lord came and that some would remain alive. They could more easily understand how the dead in the process of resurrection could be changed, but they were greatly puzzled about the living. Flesh and blood could not inherit the kingdom of God, neither could the corruptible inherit the incorruptible. All saints,

living and dead, needed to be changed. Just how and when this would take place for the living was a puzzle to the Corinthians. Paul answers this question by telling them a truth that hitherto had been kept secret.

Behold, I shew you a mystery. This should be translated, "**Behold, I tell you a secret.**" A secret in Scripture is a truth that has been unrevealed but now is given to God's people. The Greek word *musterion* means **secret**, and it should never have been transliterated by the word *mystery*.

We shall not all sleep. This is not the truth that had been kept secret. These words serve as an introduction to the secret, and they are separated from it by the disjunctive "but." That some would not die had been declared to the Thessalonians some years before, therefore, this cannot be called a truth that had been kept secret.

We shall all be changed. This is the secret truth that Paul has said he would tell them. Whether they were among the living or the dead, would make no difference, all would be changed so that their condition would be in harmony with their heavenly destiny.

In a moment, in the twinkling of an eye. This double statement emphasizes that this change will be instantaneous.

At the last trump. This statement fixes the time, and the man of faith will not hesitate to take God at His word and adjust His own views so that they harmonize with it. There is only one place in the Word of God where there is a series of trumpets to which this can be related. The student of the book of Revelation will know that God's dealings with the earth preparatory to setting up the kingdom are set forth under the symbols of seven seals, seven trumpets and seven vials or bowls. The seals and trumpets set forth those events that take place up to the end of the tribulation and the bowls set forth those events that come under the time of indignation or wrath of God. There is a vast difference between the tribulation and the indignation. The first is disciplinary and is related to Israel, the second is penal and relates to the world that knows not God.

Revelation 11:15-19 tells of some of the events which will take place at the seventh or last trumpet, but not all that happens then is revealed. Paul supplies us with some additional information. The dead will be raised incorruptible, the living and the dead will be instantaneously changed, the corruptible will put on incorruption and the mortal will put on immortality.

It shows no faith, no subjection to the Word, for men to say that the event described in 1 Corinthians 15:52 and 1 Thessalonians 4:15-17 can take place at any moment, when God has so emphatically declared that it will take place at the last trump. This time element is another link that binds together Matthew 24, 1 Corinthians 15 and 1 Thessalonians 4. Unitedly they declare that the second coming of Christ is an event that takes place at the close of the great tribulation.

Many attempts have been made to explain away the emphatic time element set forth in the words "at the last trump." Most prominent among these "explanations" is that the reference here is to a Roman military custom; that at the first blast of the trumpet the Roman soldier took his place in the line, at the second blast he came to attention and at the third blast he marched away. All who accept this explanation should remember that one end of their bridge of truth is founded upon the solid rock of God's word while the other end is resting upon the shifting sands of something outside the Word altogether. There would be no need for these "explanations" if men were not trying to advance the coming of the Lord to a time ahead of that set forth in Scripture.

Some Objections Considered

At this point it will be well to digress and consider certain objections.

(1) "There is no comfort in the teaching that Christ will not come until after the great tribulation," is an objection often stated. My answer to this is that truth is not always "comfortable" or pleasant. Far too many are lovers of that which is pleasant more than they love the truth of God. The conception, "if it makes me uncomfortable it cannot be the truth" is a slander upon the Word of God. The matter of the time of the Lord's return has to be settled by the Scriptures, and not by amount of comfort or discomfort it may bring. Furthermore, the emphasis that so many put upon the idea of comfort is foreign to the Word of God. In most occurrences, the word *comfort* should be translated encouragement. The more courage one has, the less comfort he will need.

(2) If we say that antichrist must come first, then we are not looking for Christ but for antichrist. This is a trick argument that dissolves into mist when one understands what it means to be looking for Christ. A mother whose son has gone into military service begins on the day of his departure to look forward to his return. She knows that he cannot come back at any moment, that months or years must intervene, nevertheless, she is looking for the return of her son. He may write that he is sailing for a foreign land, and she knows this will delay his return but she continues to look for that day when he will be home again. In time he returns to this country and she receives a message that he will arrive on the afternoon train. This intensifies her looking for his coming. But, how does she do this? Probably by calling the station to find the exact time that the afternoon train arrives, then the market to order supplies of his favorite foods, then going to his room to clean and put it in order. She does all this because she is looking for her son. No one dare accuse her of not looking for him just because she realizes that certain hours must intervene before he can arrive.

To know the "schedule" that God has established for the return of Christ is the most important part of looking for Him. If in that time-table it is found that there must be an apostasy first, followed by the appearance of the man of sin, this does not mean that one ceases to look for Christ and begins to look for other events. To "look" means to give attentive consideration, to anticipate, or to expect. See 2 Peter 3:13.

(3) If one says that certain events must take place before the coming of the Lord, is he not in the same class with that evil servant who said, "My Lord delayeth His coming"?

To all who set before us this statement, we should set before them the chapter in which it is found and of which it is a part. In **Matthew 24** our Lord said: "**Many shall come in My name. . . ye shall hear of wars and rumors of wars, but the end is not yet. Nation shall rise against nation. . there shall be famines, pestilences and earthquakes. When ye shall see the abomination of desolation. . . THEN let them which are in Judea flee into the mountains. . . THEN shall be great tribulation. . . IMMEDIATELY after the tribulation of those days shall the sun be darkened . . . THEN shall appear the sign of the Son of man in heaven. THEN shall all the tribes of the earth mourn and they shall see the Son of man coming. . . when ye see all these things, know that it is near, even at the doors.**" See Matthew 24:5 to 33 It was impossible for anyone who heard *these* words to honestly say anything else except "My Lord will delay His coming until all these things have been fulfilled."

If the portion of Scripture in which we find the record of the evil servant (Matthew 24:45-51) is carefully considered, it will be seen that this servant told no lie and did no wrong in saying in his heart "My master is delaying his return" for that is exactly what his master was doing. When one who is to return has not yet returned, then he is delaying his return. There was no sin in recognizing that fact. He did not say his master was not returning. He reasoned that *he* had delayed his return, and this was correct. The sin of the evil servant is seen in how he acted upon that truth. He proceeded to get drunk, to beat his fellow servants and to spend his time with a crowd of drunkards. He utterly failed to give his masters household their food in due season.

There is no wrong in fully recognizing that the one who said, "Behold, I come quickly," has

delayed or postponed His coming. The only alternative would be to deceive ourselves and say that He did come quickly. But, He has not yet come, and while He delays His return we should be doing our part to give God's people "meat in due season."

(4) If the Lord does not come until the close of the tribulation, then, would it not be reasonable for present-day believers to fear that they might pass through that awful time?

This objection comes from the conception that the only possible way that this present dispensation can be ended is for the Lord to come and remove those who are His. However, this idea is based upon a false premise, since there are other ways that God can end a dispensation. The present dispensation does not end by a rapture of living believers. It began with the salvation of God being sent to the Gentiles, and it will end by the salvation of God returning to Israel. I will have more to say about this later, this being only a preliminary word in answer to this objection.

With these objections considered, we will now return to our examination of those passages in which the Lord's return is mentioned.

Romans 11:26. This is the only reference to the second advent found in the Roman epistle. It sets forth one of the results of His coming. He will turn away ungodliness from Jacob.

1 Timothy 6:14. As we go from the epistles written before Acts 28:28 and the epistles written after that dispensational boundary line, we find a change. Before Acts 28:28 Paul uses the words *parousia* and *apokalupsis* when speaking of the Lord's return.

Once he uses the word *epiphaneia* when speaking of the brightness of the *parousia*. After Acts 28:28 Paul never uses the words *parousia* or *apokalupsis* in connection with the return of the Lord. A new term appears - the word *epiphaneia* and this word does not speak of the coming of Christ to the earth, His presence upon the earth or His revelation or unveiling to the world. A study of all references will bring the conviction that this glorious event called the *epiphaneia* will take place where Christ is now seated - a place far above all that is of the heavens; the glory. .

Titus 2:13. This passage is usually applied to the second coming of Christ, but this is not necessarily correct. Here, the manifestation of the glory of Jesus Christ is called "that blessed hope." The true believer, in love with his Lord, deeply desires and waits for this. On every hand the One Whom we love and serve, is misrepresented, maligned, misunderstood, belittled, blasphemed, rejected and despised. How earnestly we long for that great series of events that will make it plain who He is, what He is, and reveal His glory. The thinking of the world concerning Him grows more perverted every day. His name is constantly attached to things, which He cannot but abhor. Those who love Him and honor His name can do little to correct this. But we must not become discouraged. He will yet be manifested. This is a blessed expectation. He will in His own time show who is the blessed and only Potentate, the King of kings and Lord of lords. This manifestation will be first far above all heavens, then in the heavens and finally upon the earth. Some may ask "Is this our hope," and I answer, "Not exactly *our* hope, but our hope and our desire for our Lord Jesus Christ."

Philippians 3:20. It is my opinion that this passage does not speak of the second coming. "From whence also we look for the Savior" should be translated, "out of which we wait for a Savior." If a sinner desires forgiveness, it is to the heavens he must look for a Savior who can deliver from sin. If the saint would see his body of humiliation transformed into conformity with His own glorious body, he also must look to the heavens for the only One who can do this. This transformation does not necessarily demand that He come for the saint, but it does demand that He shall raise us from the dead. We turn from all schemes of men which are supposed to make us like Him. We look to the heavens for this.

Philippians 4:5. Many take this passage to be a statement made concerning the second advent,

but they read the idea into this verse. A thing "at hand" is something that one can reach out and lay hold of. This passage speaks of the nearness of our Lord. We can feel free to assume the risk involved in being lenient and trusting in our dealings with men, inasmuch as the Lord is at hand to look after our interests.

Colossians 3:4. A superficial glance at this passage might cause one to think that this "appearing" is the return of the Lord to the earth. This important declaration speaks of the manifestation of Christ and of our manifestation with Him in glory. It brings to us the positive assurance that Christ will not be manifested apart from our being manifested with Him in glory. This will take place before Christ leaves His present place in the glory to descend to the earth.

2 Timothy 4:1 and 8. The living and the dead are to be judged in accord with His manifestation and His kingdom. In verse 8 it is promised that a crown of righteousness will be given to all who have loved His manifestation.

This completes our examination of the references to the second coming of Christ in the Pauline epistles. The references which seem to speak of His coming as well as those which clearly do, have been examined. We now turn our attention to the balance of the New Testament beginning with Hebrews. In these it will be seen, just as in the Pauline epistles, that all references are incidental, the second coming never being the main subject, it being mentioned in connection with whatever subject may be under consideration.

Hebrews 9:28. The subject is the priestly work and sacrifice of Christ. Even as the high priest went into the holy place and came out again, even so will Christ be seen the second time by those who look for Him.

Hebrews 10:37. Here, the promise of His coming is reaffirmed.

James 5:7-8. In this passage, those who had been wronged and defrauded by oppressors are exhorted to patience, and are given a promise that the coming of the Lord has drawn nigh. The word translated "coming" is *parousia*.

I Peter 1:7. The subject is the trial or test of faith. It is Peter's hope that their faith might be worthy of praise, honor and glory at the appearing (*apokalupsis*) of Jesus Christ.

I Peter 1:13. This passage speaks of the grace that is to be brought to them at the revelation (*apokalupsis*) of Jesus Christ.

I Peter 5:4. The word translated "appear" here is *phaneroo*, and is used in speaking of the manifestation of the Chief Shepherd.

2 Peter 3:4. The scoffers ask contemptuously where the fulfillment of the promise of His coming (*parousia*).

I John 2:28. The subject here is abiding in Christ. They are exhorted to do this so that they shall not be ashamed before Him at His coming (*parousia*).

1 John 3:2. The word for "appear" here is *phaneroo*. It means, manifested.

Jude 1:14. The meaning of this passage is somewhat obscure. As it reads in the *King James Version* it declares that the Lord is coming with tens of 'thousands of His saints to execute judgment.

The Revelation

References to the second coming of Christ are found in Revelation 1:7; 2:5,16,25; 3:3,11; 16:15; 19:11-16; 22:7,12,20. The reader can examine these for himself, adding the testimony that they give to that which has been found in the rest of the New Testament. In **Revelation 1:7** it is stated that He comes with clouds **and every eye shall see Him**. This should be compared with Matthew 24:30 and 1 Thessalonians 4:17. The same "coming" is in view in all passages.

To the best of my knowledge, every passage in the New Testament that speaks of the second coming of Christ has been set before the reader. When these have been studied in the light of their contexts, we are in possession of the New Testament revelation concerning the return of the Lord Jesus Christ. The next task will be to make a synthesis of these truths. I will attempt to do this under two headings: **The Second Coming Postponed** and **The Order of Events**.

(TO BE CONTINUED)

LESSONS FROM JEREMIAH

The Search for One Just and Faithful Man 5:1-2

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth; and I will pardon it. And though they say, The Lord liveth; surely they swear falsely.

To Jeremiah, the Lord demonstrates the complete apostasy of all that dwell in Jerusalem. When Abraham interceded for Sodom, he asked if the city would be spared if fifty righteous could be found in it. God said that it would, so Abraham reduced the number to forty-five, forty, thirty, twenty and finally ten. He stopped at ten, but ten could not be found. Here, judgment could be averted for one. From this we learn just how important it is to God if just one man, in any place, is found who is true and faithful. Thousands have abandoned the life of justice and fidelity just because they had to walk alone. They want to associate themselves with a crowd that is just, with a group that is faithful. They dare not stand as individuals and be such even if they have to stand and walk alone.

Jeremiah is told to canvas the streets of Jerusalem, to search the places where lives are lived and business transacted, to see if he can find just one man who does justice and who has his eye set upon faithfulness. If one such man can be found, the city will be pardoned. But no such man could be found. Many could be found who professed to know the living God. They said, "The Lord lives," but their profession was false. Their profession was denied by their actions.

The Poor Excused, the Great Spoken To 5:3-5

O Lord, are not thine eyes upon the truth? thou hast stricken them, but they are not grieved; thou hast consumed them, but they have refused to receive correction; they have made their faces harder than a rock; they have refused to return. Therefore I said, Surely these are poor; they are foolish: for they know not the way of the Lord, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the Lord, and the judgment of their God: but these have altogether broken the yoke,

and burst the bonds. .

Jeremiah now fully realizes that the eye of the Lord is upon faithfulness. This is the quality that He looks for in all who confess His Name. Why will men call Him Lord, but not do the things that He has said? Do they not know that to obey is better than sacrifice? Is it not written that it is required of stewards that they be faithful?

Jehovah had smitten Israel but they did not seem to feel it, He had consumed them but they would not take warning. They made their faces harder than rock and refused to return.

The refusal of his message amazes the prophet. He cannot understand it. To him, it is the Word of God, but nobody will listen to it. He seeks for some explanation, and decides that it is because it has been heard only by the poor. He attempts to excuse these, saying that it is because they are ignorant and have never been taught in the things of the Lord. This, to a certain extent, was true. The people had no copies of the Scriptures, and it was the duty of the priests and rulers to teach them the law of the Lord.

Jeremiah determines to go to the great men, those who had the sacred scrolls, who knew the way of the Lord and the judgments of God. He does this, but discovers that these also had given up God, had cast off all restraint, and were giving themselves to sin. Alas, all alike, great and small, noble and ignoble, educated and unlearned, had despised the chastening of the Lord and had turned from the truth.

Jehovah Confirms Jeremiah's Findings 5:6-11

Wherefore a lion out of the forest shall slay them, and a wolf of the evening shall spoil them, a leopard shall watch over their cities: every one that goeth out thence shall be torn in pieces: because their transgressions are many, and their backslidings are increased. How shall I pardon thee for this? thy children have forsaken Me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord: and shall not My soul be avenged on such a nation as this? Go ye upon her walls, and destroy; but make not a full end: take away her battlements; for they are not the Lord's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord.

Since great and small had given up God in order to fulfill their own desires, the Lord declares that a lion from the forest shall slay them, a wolf from the desert shall make havoc of them, a leopard prowl round their cities. These animals are emblems of the surrounding nations. These things will come upon them, not because God is vindictive and finds pleasure in such things, but because their transgressions are multiplied and their apostasies are innumerable. God was ready and willing to pardon; but He could not pardon those who had forsaken Him for idols. Repentance and return had to precede His pardon. He had blessed them abundantly, but they misused His blessings, living in adultery and finding their pleasure in it. No man was satisfied with his own wife, each one lusted after his neighbor's wife: A condition that is fast finding a parallel in our day. There was nothing that the Lord could righteously do except punish these sins.

The nations that are moving against Israel are commanded to mount her walls, to destroy, but not to make a full end. Again He declares why this must be. The house of Israel and the house of Judah had played the traitor to Him.

Judah's Reply 5:12-13

They have belied the Lord, and said, It is not He; neither shall evil come upon us; neither shall we see sword nor famine. And the prophets shall become wind, and the word is not in them: thus shall it be done unto them.

In answer to Jeremiah the people spoke in such way that they charged the Lord with falsehood. They said that it was not Jehovah who spoke through Jeremiah, that no harm would befall them, neither would they see war or famine, that the prophets who declared these things would vanish, and that the terrible things that they predicted for Israel would come upon the prophets themselves.

Jehovah to Jeremiah 5:14

Wherefore thus saith the Lord God of hosts, Because ye speak this word, behold, I will make My words in thy mouth fire, and this people wood, and it shall devour them.

The Lord's reply strengthens and assures Jeremiah. Because the people said what they did, God declared that He would make His words to be in Jeremiah's mouth a fire, and the people to be the fuel.

Jehovah to Israel 5:15-18

Lo, I will bring a nation upon you from far, 0 house of Israel, saith the Lord: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest what they say. Their quiver is an open sepulchre, they are all mighty men. And they shall eat up thine harvest, and thy bread, which thy sons and daughters should eat: they shall eat up thy flocks and thine herds: they shall eat up thy vines and thy fig trees: they shall impoverish thy fenced cities, wherein thou trustedst, with the sword. Nevertheless in those days, saith the Lord, I will not make a full end with you.

In the days of Jeremiah, Jerusalem felt no fear of any nation near to her borders. Here God threatens to bring a nation from a great distance. This would be a mighty nation, an ancient nation - referring to the power and antiquity of the Chaldean nation. Their language would be foreign to Israel; their weapons of war meant certain death for a pastoral people like Israel; their soldiers were trained, brave and ruthless. They would take all of Israel's sustenance, and the defenses in which Israel trusted would vanish before them.

Nevertheless, the Lord declares that he would not make a full end. Ever since those words were spoken, Israel has been persecuted with seeming impunity by the nations of the earth. God has permitted them to be His rod of chastisement. But the moment they attempt in their bitterness to go too far, He will break the rod into pieces. Nations may persecute, but the moment they exceed their appointed limit they will be shattered. History gives full witness to this.

Judah's Inquiry Anticipated 5:19

And it shall come to pass, when ye shall say, Wherefore doeth the Lord our God all these things unto us? then shalt thou answer them, Like as ye have forsaken Me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.

Even though Jeremiah's teaching was explicit, the people failed to take in what he repeatedly said. It is anticipated that they would ask Jeremiah why the Lord would threaten such dire

judgments. Jeremiah's answer was to be terse. As they had forsaken Jehovah and served alien gods in their own land, even so would they serve aliens in a land that is not theirs.

Jehovah to the House of Israel 5:20-29

Declare this in the house of Jacob and publish it in Judah, saying, Hear now this, O foolish people, and without understanding; which have eyes, and see not; which have ears, and hear not: Fear ye not Me? saith the Lord: will ye not tremble at My presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

But this people hath a revolting and rebellious heart; they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in His season: He reserveth unto us the appointed weeks of the harvest. Your iniquities have turned away these things, and your sins have withholden good things from you. For among My people are found wicked men: they lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit: therefore they are become great, and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless, yet they prosper and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

The force of this message which Jeremiah was to declare in the house of Jacob and to publish in Judah will be more evident in a free paraphrase. He is to say to them: Hear this message, O foolish and senseless people, you have eyes but you see nothing and you have ears but you hear nothing. Will you refuse to have reverence for Me and will you refuse to tremble before Me? I am the One Who set the sand as a limit for the sea by a perpetual decree, which it may not pass over. Its waves may toss themselves against it but they cannot overcome it, its billows may roar but they cannot pass over it. The sea and the waves obey the limits I have set for them but this people have broken their bonds and are gone away from Me. They do not say among themselves, Let us reverence the Lord our God who gives us the former and the latter rain in its season and keeps for us the weeks appointed for harvest. Your iniquities have upset this order and your sins have withheld blessings from you. Furthermore, fully fellowshipped by My people are wicked men, men who lie in wait as fowlers do, and have their traps set to catch men. As a cage is full of birds, so are their houses full of deceit. They have enriched themselves through the enormity of their wickedness, and have become fat and sleek. They pass all bounds of wickedness, they uphold not the cause of the orphan, they do not defend the rights of the needy, yet they are tolerated, respected and defended by My people. Shall I ignore these things, shall I not punish these sins? Shall not I Myself take vengeance on such a nation as this?

Verse 29 is a refrain repeated from verse 9.

Jehovah Speaks of Prophets, Priests and People 5:30-31

A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?

An incredible and appalling thing had happened in Palestine. The prophets prophesied falsely.

They predicted good things. The people rewarded them well for their words of comfort. The priests were in league with them and profited by it. That was what the people wanted. They loved it that way. These words properly describe the great world-church of today. The people heap to themselves teachers who tell them exactly what they desire to know.

Jehovah Counsels the Benjamites 6:1

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction.

In Jeremiah 4:6 the trumpet was to be blown in the land and the people were exhorted to flee into the fortified cities. The Benjamites lived north of Jerusalem, and here they are warned not to return to their homes for the invaders will come from the north. There is no safety in Jerusalem as the city is not to be spared, so they are told to be gathered by trumpet blast in Tekoa and by beacon fires at Beth-haccerem. These cities were south of Jerusalem.

They are told that evil and destruction are looming in the north.

Concerning the Daughters of Zion 6:2-3

I have likened the daughter of Zion to a comely and delicate woman. The shepherds with their flocks shall come unto her; they shall pitch their tents against her round about; they shall feed everyone in his place.

This is a parable, and it will be somewhat incomprehensible if we insist upon holding to our sentimental and traditional view of shepherds. The most commendable and admirable feature of the oriental shepherd was his care of his sheep and his utter devotion to them. It is this character that made them typical of Christ. But, as must be admitted, there were other features of their characters that did not set forth Christ. Exodus 2:16-19 reveals a character among the shepherds that was far from commendable.

The figurative term "daughter of Zion" stands for the helpless people of Judah as distinct from the leaders. Here they are likened to a beautiful and delicate woman, suddenly surrounded by wanton shepherds. However, here the hostile shepherds stand for the Chaldean armies who are moving against Israel and making preparations for battle.

The Besiegers Speak 6:4-5

Prepare ye war against her; arise, and let us go up at noon Woe unto us! for the day goeth away, for the shadows of the evening are stretched out. Arise, and let us go by night, and let us destroy her palaces.

The language here is ironical, the invaders making light of their task as they clamor for battle. This can be better understood if we remember that in ancient times battles were fought only in the hours of daylight. The fray commenced at the break of day and ceased at dark. If the objective was not accomplished by dark, the victory could slip away in the night. The besiegers hold Jerusalem in such contempt that they speak of beginning the battle at noon, then late in the day, and finally threaten to do it at night. No attacker would fight at night unless he were exceedingly strong and the enemy pitifully weak. .

Jehovah Commands that the Siege Begin 6:6-7

For thus hath the Lord of hosts said, Hew ye down trees, and cast a mount against Jerusalem; this is the city to be visited; she is wholly oppression in the midst of her. As a fountain casteth out her waters, so she casteth out her wickedness: violence and spoil is heard in her; before Me continually is grief and wounds.

The Lord Himself instructs the besiegers to begin. They are told to cut down trees and cast up a siege mount against Jerusalem. This is the city to be punished. In her midst there is nothing but oppression. She brings forth wickedness like a flowing well brings forth water. Violence and destruction are heard in her, and before the Lord are the evidence of suffering and wounds.

Instruction and Warning to Jerusalem 6:8-9

Be thou instructed, O Jerusalem, lest My soul depart from thee: lest I make thee desolate, a land not habitated. Thus saith the Lord of Hosts, They shall thoroughly glean the remnant of Israel as a vine: turn back thine hand as a grapegatherer into the baskets.

Another appeal is directed to Jerusalem - to be instructed before Jehovah withdraws and leaves her to her fate. Even as the gleaners take all, so will be the fate of Jerusalem. Here Judah is called the remnant of Israel; the northern kingdom having already gone into captivity.

Jeremiah's Lament 6:10-11

To whom shall I speak, and give warning, that they may hear? behold their ear is uncircumcised, and they cannot hearken; behold, the Word of the Lord is unto them a reproach; they have no delight in it. Therefore I am full of the fury of the Lord; I am weary with holding in: I will pour it out upon the children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with him that is full of days.

Jeremiah laments that he can find no one who will receive the Lord's warning through him. Their ears bore no sign that they were related to God. They consider the Word of God to be a reproach, and no one found any pleasure in it. In other words, men knew if they accepted the Word they would be scorned, and they could not see any immediate pleasure in receiving it. This description of conditions requires no alteration to make it fit our own day. The rejection of God's warnings fills the prophet with indignation. No longer will he hold the message in, but will pour out the message upon the children in the street and the gatherings of young men. He will do this so that none can say, "We have not heard."

Jehovah Speaks through Jeremiah 6:12-15

And their houses shall be turned unto others, with their fields and wives together: for I will stretch out My hand upon the inhabitants of the land, saith the Lord. For from the least of them even unto the greatest of them everyone is given to covetousness; and from the prophet even unto the priest everyone dealeth falsely. They have healed also the hurt of the daughter of My people slightly, saying, Peace, Peace; when there is no peace. Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them they shall be cast

down, saith the Lord.

Here, the Lord declares that the judgment will reach to their homes, their fields and their families, as His hand will. Be stretched out against all inhabitants of the land, From the least to the greatest inhabitant each one was grasping with greed, from the prophet to the priest each one was dealing falsely. The leaders also minimized the serious predicament of the people saying that all was well when nothing was well. They had done things abominable to God but had exhibited no shame. Therefore, their lot would be to fall among those who fall in the day of the Lord's visitation.

Invitation to Repentance 6:16

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.

They are invited to pause in their headlong rush away from God, to carefully consider, to enquire for the ancient paths and to walk in them. They are promised rest for their souls. These same words were used by our Lord in Matthew 11:26.

The People Refuse 6:16-17

But they said, We will not walk therein. Also I set watchmen over you, saying, Hearken to the sound of the trumpet. But they said, We will not hearken.

The people flatly refused to walk in the good way. Nevertheless, the Lord set watchmen or sentries over them. Their messages were like the blast of a trumpet, warning of impending danger. But they refused to listen.

Proclamation of Judgment 6:18-19

Therefore hear, ye nations, and know, O congregation, what is among them. Hear, O earth; behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto My words, nor to My law, but rejected it.

The Lord calls on all nations, the Lord's people among the nations and the earth to witness the evil that must come upon those who refuse to hear His word and who reject His law.

Jehovah to the Daughters of Zion 6:20-23

To what cometh there to Me incense from Sheba, and the sweet cane from a far country? your burnt-offerings are not acceptable, nor your sacrifices sweet unto Me. Therefore thus saith the Lord, Behold I will lay stumbling blocks before the people, and the fathers and the sons together shall fall upon them; the neighbor and his friend shall perish. Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, daughter of Zion.

No sacrifice, no matter what it may be, is acceptable to God, if the offerer rejects the Word of God. The Lord had led this people, removing all hindrances from their path, but now He will place stumbling blocks in their way. The means which He will use to punish them are already on their way. The Babylonian armies will come upon them like the waves of the sea; they are armed and merciless.

The Daughter of Zion Laments 6:24-25

We have heard the fame thereof: our hands wax feeble: anguish hath taken hold of us, and pain, as of a woman in travail. Go not forth into the field, nor walk by the way; for the sword of the enemy and fear is on every side. ..

The inhabitants of Jerusalem, not the leaders, are deeply affected by this message. Great fear takes hold of them. They remain near to their homes and ordinary activities are interrupted.

Call to Repentance 6:26

O daughter of My people, gird thee with sackcloth, and wallow thyself in ashes: make thee mourning, as for an only son, most bitter lamentation: for the spoiler shall suddenly come upon us.

Jeremiah calls upon the people to engage in every form of bitter lamentation, for the predicted judgment will come without warning.

Jehovah to Jeremiah 6:27-30

I have set thee for a tower and a fortress among My people that thou mayest know and try their way. They are all grievous revolvers, walking with slanders; they are brass and iron; they are all corrupters. The bellows are burned, the lead is consumed of the fire; the founder melteth in vain: for the wicked are not plucked away. Reprobate silver shall men call them, because the Lord hath rejected them.

The Lord assures Jeremiah by telling him the position that he holds in His sight. He had set him as a tower and fortress among the people. The faithful prophet became a standard, which showed the unfaithfulness of others. He was the means by which the people were assayed. The lives of faithful men always condemn the unfaithful. When Noah moved with fear and prepared the ark, his actions condemned the world. Hebrews 11:4. Jeremiah's faithful life brought upon him the hatred of unfaithful men. Of this Alexander Maclaren has said:

"Causeless hatred is the lot of the good in this evil world. Their goodness is cause enough; for men's likes and dislikes follow their moral character. Virtue rebukes, and even patient endurance irritates. No hostility is so hard to turn into love as that which has its origin not in the attitude of its object, but in instinctive consciousness of contrariety in the depths of the soul. Whoever wills to live near God and tries to shape his life accordingly may make up his mind to be the mark for many arrows of popular dislike, sometimes lightly tipped with ridicule, sometimes dipped in gall, sometimes steeped in poison, but always sharpened by hostility."

To Be Continued

OUR *FRIENDS SAY*

ENGLAND: Regarding your printed ministry, I give God thanks for its simplicity, clarity and fearless adherence to God's word. Truly it is "meat in due season."

CANADA: I am finding that your teaching opens up the Word in a wonderful way. As I am asked many things in my Bible Class, I can unfold many new truths to the students and they find great satisfaction in hearing them.

PENNSYLVANIA: I can never tell you all your writings have meant to me. I prize them above all my possessions except the Word, and the Word is so much more precious since your writings have come to me.

ENGLAND: I take this opportunity of expressing how greatly we value "The Word of Truth"; using same at our weekly Bible Class for young people. Your writings are so clear and explicit that we find them most helpful. We eagerly await the arrival of each copy, and thank you most heartily for all your labors to spread the truth.

FRANCE: Last week only, a first copy of "The Word of Truth" at last came, and its rich content was intensely interesting. Discernment is indeed the key-note and you make the articles so clear and easy to understand by all classes of readers.

ARGENTINA: The time in between issues seems long. My last number was the May-June issue. The article on "The Non-Covenant People" is splendid. Also of tremendous help was "My Faith in Jesus Christ." In fact each article is a feast of fat things.

CALIFORNIA: My happiest day is that one when "The Word of Truth" arrives.

CHICAGO: It has been on my mind a long time to write you and thank you for the wonderful enlightenment in The Word of God I have received from your writings. I have found more facts presented in the literature on human destiny than in all else I read over a period of forty years.

THE EDITOR TO HIS FRIENDS

*****This issue completes Volume 8. At present, no bound copies of Volume 7 or 8 can be offered for sale. Twelve hundred copies of each issue of this Volume have been reserved for binding, but no binding cloth of the type we use has been manufactured for over three years. The manufacturer states that production will be resumed early in 1946, but when it will be available is still anybody's guess. All who have ordered bound copies of Volume 7 or 8 can rest assured that it will be sent at the earliest possible moment.

*****In .the service of the Lord there are many things that need to be done, that should be done, that we desire to do, but the situation is often such that the path of the servant is not clear. Under such circumstances, one must act wisely lest he find himself running ahead of the Lord. In the past four years there has been continually pressed upon me the need for a school of some kind where young men could be trained as teachers of the truth. This pressure has come from the men themselves who desire such training. I am anxious to offer whatever help I can to these men, but the situation has been such that it has not seemed wise to proceed. The Editor and those associated with him await the clear leading of the Lord in this matter. Most of our prospective students were serving in the army and navy, and at present most of them are taking advantage of their opportunities to secure further education under the "G-I Bill of Rights." At present the best we can offer is personal and individual instruction to any young man who desires it.

*****All regular readers will do us a great favor if they will examine carefully the name and address on the envelope in which this magazine is enclosed. If your name is spelled wrong, if the street number is incorrect, if any part of the address is missing, if we are calling you *Mrs.* when it should be *Miss*, please let us know. We have an addressing stencil for each name on our list, and if it is not

correct, the address will be incorrect every time we send a magazine to you. We want these to be perfect, so please help us to correct even the smallest error or omission that may appear in your address.

Under title of *OUR FRIENDS SAY*, a few extracts are quoted from letters received from some of the friends of this ministry. These statements are not manufactured. The letters that contain them are on file and open for inspection. All of them are received in the past month. They are quoted to show some of the spiritual benefits that come to many through this ministry. It is my earnest desire to greatly increase the number who are helped by this printed-page witness to the Word of God. In about every country where the English language is spoken, there are true believers who are hungrily awaiting the help that a ministry such as this can give to them. The response is immediate when the hungry soul is brought into contact with that which brings to them the Word of God. But the problem is to find and contact these people. There may be only one in a city, and if that be true, I desire to find that one. The friends of this ministry can do much to help in this task. You can tell others of the help that you have received. You can give them a copy of the magazine. Copies will be furnished to all who can pass them on. If you want them, let us know how many you can use. Do not ask for "a few," or do not say "send me what you can." A "few" is two, and we can send you 5000 copies. State the approximate number you can use. .

*****The Editor completed ten years of ministry to *The Gospel Fellowship* in Grand Rapids, Michigan, on the last Sunday in January.

*****Tentative dates for special meetings this spring are as follows: Chicago Area Spring Meeting, Sunday, March 31. Grand Rapids Area Spring Meeting, Sunday, April 7. Buffalo, New York April 22 and 23. Philadelphia, Pennsylvania, from April 25 to May 5. Full announcements of these meetings will appear in the next issue.

End, Vol. VIII