

# THE WORD OF TRUTH

OTIS Q. SELLERS, Editor MAY, 1937

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## ***WE THANK GOD AND TAKE COURAGE***

With gratitude and praise unto God we send forth this the twelfth issue of THE WORD OF TRUTH, and complete our first year of witness by means of this magazine. If our readers were acquainted with all the circumstances connected with our witness during the past three years, they would understand much better the reasons for our gratitude and praise.

The writer came to know the Lord as his personal Savior at the age of nineteen, and from that time our life has been centered in service for the one who saved us. Since the age of twenty-one our living has come to us through preaching the gospel, and all of our service was with and in the churches. We have had pastorates, evangelistic meetings and conferences and the material rewards that came from these were not small. Leaving the denominational ministry opened up to us a wider field of service in the churches both denominational and undenominational.

Three years ago we came face to face with the necessity of taking either a determined stand for the truth that God had been teaching us, or compromising and remaining silent on what we knew to be the truth. The truth before us touched certain ordinances so dear to all the churches and we knew that a bold public stand for the truth would close every door of testimony against us. Our stand on baptism closed 98 per cent of the churches against us, and our stand on what men call "the Lord's supper" closed the rest. We were cut off at once from pastorates, evangelistic meetings, conferences or even the opportunity of preaching at a single service.

We took our stand for the truth fully realizing that it was the most radical and far-reaching step we had ever taken. Friends on every hand tried to convince us of our folly, told us our ministry and influence were ended, and sought to turn us from our course. They had our best interest at heart, but we had God's truth at heart. The temptation to go easy was ever present, and many times we considered preaching only a part of what we believed. However, we took our stand, burned all bridges behind us, severed every connection, and declared the truth as we saw it in the Word.

At that time we made definite plans to turn to secular work to provide for our material needs, as we preferred to work with our hands rather than to be silent on the truth. However, physical needs were of minor importance compared to the importance of finding some means of reaching the people with our testimony. The magazine was first conceived as a means of ministering to a few scattered friends whom we could not reach otherwise. It was to be a few mimeograph sheets, but before it took form certain things changed our plans.

For twelve years we had been preaching and never gave time or thought to writing. We loved to preach and disliked to write. However, when that unfraternal pamphlet "Wrongly Dividing the Word of Truth" was first published by H. A. Ironside we could not refrain from writing him a personal letter which grew into a pamphlet, and somehow or other enjoyed a wide circulation. This brought so many letters from interested people, that we began to minister to hundreds by letter and each letter brought demands for more ministry. Here was an opportunity. Every church was closed, but hundreds were saying, "Help us."

The only way this could be done was by a magazine but we shrank from the responsibility. We had no experience in writing, we lacked the ability, our writing was too crude, we had neglected to keep our language correct during the years of preaching. These objections were honest, but the open door was of the Lord so we decided to go ahead and glory in our inabilities rather than in our abilities. We planned-for a limited circulation but before the second issue had gone forth we were surprised and somewhat embarrassed by the fact that requests were coming in from every section of the globe. There were requests from teachers in Universities, men high in educational circles, men who wore honestly earned degrees after their names. We hesitated to send our crude efforts to them. but placed them on our list after saying in American slang "Well, you asked for it."

Today we are enjoying the widest, happiest, most blessed ministry we have ever been privileged to enjoy. By means of the printed page, by means of the radio, by means of the Bible classes we are privileged to testify to the gospel of the grace of God and the truth of the mystery.

And the Editor would be the meanest of all men if he failed to pay tribute to one who has had a great part in everything he has written or said. I refer to that lovely lady who graces my home and who does it so gracefully and graciously. The revolution that the truth made in my own life and work touched the life of Mrs. Sellers also. She realized my need of secretarial help in the work of writing and editing the magazine. So she arranged to take a secretarial course and went to school each afternoon for a considerable period of time. Now all the time that can be taken from her work in the home is devoted to the work of the magazine.

As we complete our first year we look forward into the future with confidence that all our needs will be supplied, and that God will continue to use and bless our simple testimony for His glory.

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## ***THREE SPHERES OF FUTURE GLORY***

The series of articles on this subject were concluded in our last issue. However, our teaching on this subject is far from complete, but we thought it best that we drop the title so as not to be restricted by it as we dealt with related truths. The subject is continued in this issue under title of "THE KINGDOM OF THE HEAVENS," and will be continued further under the titles of "FOUR FUTURE RESURRECTIONS" and "PROGRESSIVE REVELATION-AND THE MYSTERY." In these articles we will clear up many difficulties and answer many questions. We are aware that our teaching on this subject is being attacked and denied in many quarters. Our first duty is the full presentation of our position concerning this and related truth. Until that is done no one can answer our position, except in violation of the instructions given in Proverbs 18:13. After we have presented our position in full we may feel led to take up the attacks against it. Our only desire is for the truth. Three years ago we were teaching two spheres of blessing, but had to abandon it as we came to realize fully the unique character, hope and destiny of the body of Ephesians.

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## ***THE KINGDOM OF THE HEAVENS***

This phrase appears only in the Gospel of Matthew where it is found thirty-four times. In the Greek it is always the same phrase, as the word "heavens" is always plural, and is preceded by the definite article "the". There are no exceptions to this. Even though the Authorized Version translates the word for heavens in the singular and omits the definite article in every occurrence, yet it is always "the kingdom of the heavens" in the original language,

The meaning of this phrase is not hard to discover when we turn to the Word of God. Of course we must abandon theological conceptions, most of which are a heritage from Roman Catholicism. Daniel speaks of the time when "**shall the God of heaven set up a kingdom.**" The Old Testament describes this kingdom in detail and it seems that the prophets dip their pens in the rainbow when they write of the glories of the kingdom. This kingdom will be in the earth, on the earth, over the earth; but it will not be of the earth. It is the kingdom of the heavens. The word "of" here is the genitive of origin and means literally "from," and this does not mean as to its beginning only but as to its entire course. The kingdom of the heavens is the order and rule of the heavens which will be manifested on earth in a coming day. It will be brought down to earth by ONE who in righteousness and power, substitutes on earth a replica of heavens government in place of that which has been so human, imperfect, unrighteous and disappointing.

That this kingdom is in and on the earth is seen in the Sermon on the Mount. There the Lord Jesus said:

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

**Blessed are the meek for they shall inherit the earth," Matt. 5:5.**

Now if the kingdom of the heavens is not to be on the earth, then upon what principle of justice can God be acting if He leaves the meek on the earth and takes the poor in spirit to heaven? The meek and the poor in spirit will have their inheritance in the kingdom upon the earth. And this cannot be contradicted by the words of Christ when He said:

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

"This is just what we are insisting, His kingdom is not of this world; but we insist just as fervently that it will be in the earth. And if some should think that this distinction is too fine we would refer them to the fact that our Lord made the same sharp distinction in John 17. There, referring to His own, He says:

**"These are in the world," John 17:11.**

**"They are not of the world," John 17:15.**

Thus it is evident that a thing can be in the world, yet not of the world, and this is especially true of that kingdom which God will set up on the earth. It will not be of the earth for it is the kingdom of the heavens.

Now while the phrase "the kingdom of the heavens" is the descriptive title of that kingdom which will be on the earth, yet in that title we have two distinct things set before us. First, we have "the kingdom" and then we have "the heavens." However, "the kingdom of the heavens" refers to one thing and one thing only; yet we must realize that two things are involved here in an inseparable relationship.

For example, the title "King of Italy" refers to one man, yet it involves two things—the King, and Italy; and the two must be there and in relationship, else there can be no "King of Italy."

Even so the phrase "the kingdom of the heavens" refers to one thing and one thing only, yet it sets before us two things, "the kingdom" which will be on the earth, and "the heavens" which will rule over the earth. .

That "the heavens do rule" was true in the time of Daniel (See Dan. 4:26), but it will yet be true in its fullest sense when the kingdoms of this world become the kingdoms of our Lord and of His Christ. Then the heavens will rule the earth without qualification. God's will will then be done on earth even as in heaven. Earth will enjoy the counterpart of heaven's perfect government.

The kingdom of the heavens will be one thousand years in duration, and when that kingdom is set up in the earth, every feature of that glorious millennial period will be simply the shadow or counterpart of something that is in the heavens. In the heavens will be the real, the true; while on earth will be the representation or shadow. That which will be in the heaven will be the greater, the better, the perfect. The earthly people will look at the great features of the kingdom and know that they are seeing the shadow of something that is in the heavens. **[Archiver Note: Sellers had not yet uncovered the Premillennial Kingdom understanding]**

And this rule of substance and shadow will extend to every feature that will be in the heavens and on the earth. In other words, take any feature of the earthly kingdom and draw an imaginary line upward to the heavens and that line will touch the substance of which the thing on earth is its shadow.

Some of these things have been recognized by others, but in our present studies we plan to follow this out to all its conclusions and consequences, and in doing so we believe we will be able to make a contribution to that body of recovered truth and thus bring joy to the hearts of those who are rejoicing in the rightly divided Word.

**(Continued, Vol. II, No. 1)**

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## ***THE TILLAGE OF THE POOR***

The Editor lived for some time in Kentucky, and much of his life has been spent near the beautiful Ohio River. In the Ohio valley the land is hilly, slopes toward the river, and such land does not lend itself to the development of great farms. However, it does lend itself to small farms and the district abounds in small garden plots. These are found everywhere - in the back yards of humble homes, on vacant lots, a level place on the side of a hill, and even the river bank is used after the high waters of spring have receded. These garden plots are usually spaded, planted and cultivated by hand, aided by the use of simple tools. Even the smallest garden plot will produce sufficient corn, beans, potatoes and tomatoes to feed a family with nutritious food during the late summer and early fall months with some in addition to preserve or store for winter. When we see these numerous garden plots we always think of the hungry mouths they feed, and say with Solomon:

**"Much food is in the tillage of the poor," Prov. 13:23.**

These gardens are not only the tillage of the poor, but are poor tillage as well. However, in them is much food.

Some time ago we spent several weeks on a great farm three hundred acres in size, equipped with every modern machine and implement to do the work. It was a marvelous farm, and it made money for the owner, but we could not connect it in any way with hungry mouths being fed. In fact, very little of the food served on this well-to-do farmers table was produced on his farm. Most of it was purchased in the near-by city.

These modern farmers with their great tracts of land and modern farming machinery would look with contempt upon the small garden plots, borrowed for the summer from the river, yet they must admit that in the poor tillage of these poor tillers there is much food.

Those who know the Editor know that he is entirely human, and like all who are human is subject to spells of discouragement. We grow discouraged because of our lack of ability, our limited knowledge, the crudity of our efforts to set forth the truth. It is not mock humility when we say that our work is "poor tillage" and also the tillage of one who is poor in those things required to carry on the work. We realize fully that we are lacking of every qualification that is essential to those who would write and send forth a monthly magazine, to be read by all sorts of people.

However, the thing that drives us on, that keeps us writing and sending forth the truth is the increasing evidence that so many are being fed through our efforts. From all sorts of people, the educated as well as the uneducated, come testimonials of light received, questions answered, problems solved and doubts removed as a result of our efforts to set forth the joys and beauties of a rightly divided word. Ours is the only magazine of its kind in the North American continent, and is one of about three in the entire world.

So from month to month we will continue to send forth this simple testimony of an unprofitable servant. As our needs are supplied we will send it to anyone anywhere upon request. We will seek to improve its quality from month to month. However, it will always reflect the shortcomings of the Editor, but we send it forth convinced that much food may be in the tillage of the poor.

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## ***NOTES ON I CORINTHIANS***

(Continued from Vol. I, No.11)

**4:1.** Paul's motives and methods were being questioned continually by those who opposed his ministry. He was advanced in the truth, but they were demanding that he work according to the standards of those who had little knowledge of the truth of God.

We face the same difficulties today, and are often accused of not being evangelistic because we refuse to adopt the carnal, man made, superficial methods of doing evangelistic work. The character of our service must be according to the truth we know. We refuse to permit those who have no appreciation of the truth of the mystery to demand that we carry on our work for the Lord according to their own principles.

Paul demands that when they take account of or examine him, they shall reckon him as a minister of Christ and a steward of the secrets of God. He will not allow himself to be examined in any other relationship. It would not do to suggest to Paul that the people may not like it, or that the work might suffer, if he preached and practiced certain things. Such suggestions are made often today. However, let them say that the Lord will not like it, and they who serve the Lord will give the suggestion some consideration. He who serves Christ must demand that others examine him as a servant of Christ, and not as a servant of the work or of the people.

The plural pronoun "us" refers to Paul and his fellow apostles. They were stewards of the mysteries or secrets of God. This proves that there are a number of things in the Pauline epistles which were secrets. That is, they had been hidden, but were revealed to Paul and his fellow workers. Some of these secrets had been hidden in The Old Testament; but one of them, the secret revealed in Colossians and Ephesians, was hid in God.

**4:2.** This verse tells us the one requirement of all who may be stewards of God in any thing. It is required of stewards that they be faithful. It seems that churches require their ministers to show results, boards require missionaries to report converts and baptisms, but God requires only that we be faithful. This verse has been ignored to such an extent that today men who claim to serve God are required to be popular and successful. Take for example the average evangelist. He knows that his reputation and

often his remuneration, are dependent upon apparent results. He must not disappoint those who have called him for a series of meetings. Thus he becomes superficial in his work in order to secure the apparent results that are expected. If he produces results in one place, the report will spread and he will be invited to other places. If the evangelist would fearlessly judge, before God, every method he employs in order to secure visible results, he would soon abandon most of his methods, but in doing so he would sacrifice his reputation as a successful evangelist.

**4:3-4.** The words used in this verse for "man's judgment" mean literally "man's day." It was just a trifle to Paul that he should be judged by men or during man's day. This is man's day and it is all contrary to God. The baneful influence of this day will prejudice every attempt to judge or examine the true servants of God. All such judgments will need drastic revision in the day of the Lord.

Paul refused even to judge himself. For the possession of a good conscience does not justify a man before God. Paul had a clear conscience when he bitterly opposed Christ and persecuted His followers. What our conscience may approve, the word of God may condemn.

**4:5.** There will be a time for judging and the judge will be capable. and the examination of God's servants will be based on truth. The motives will be judged. In that day the praise that men deserve will come to them from God.

**4:6-7.** He could have applied these arguments to the Corinthians, but he applied them to himself and Apollos. This was done so that they might learn by example what those words mean which say, "Nothing beyond what is written." Thus they would cease to take sides for one teacher against another in the boastful rivalry that was so prevalent in Corinth.

**4:8-12.** Here Paul draws a sharp contrast between the carnal Corinthians and the faithful apostles. They were full. Paul was empty; they were rich. Paul was poor; they were living royally. Paul was despised and hated; they were wise, but Paul had become a fool for Christ's sake; they were strong. Paul was weak; they were honorable, but Paul was despised. This contrast is still applicable today. Churches are rich powerful and popular, If they are not strong and influential they are bending every effort to become so. They desire to exalt themselves in a day when God would have them to be abased.

**4:13.** Paul and the faithful apostles were counted as the scum of all things. This same epithet was hurled by a certain preacher at a group who are now rejoicing in the truth of the mystery. This seems to be true apostolic succession.

**4:14-17.** The distinction here is between the child-conductor or school master of the Greeks and the father, Their instructors could not take the place of the one who first brought them to Christ. Paul sets himself forward for imitation. This presents no difficulty. He had the truth and he walked in it. He came short in neither truth or walk. Such a one can say "follow me."

**4: 18-20.** Before Paul visited the Corinthians again, he wrote them a second epistle. The first epistle accomplished its purpose, so in the second he lays aside the rod and manifests toward them a spirit of love and meekness.

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## ***THE GOSPEL FELLOWSHIP***

This is composed of about 175 believers in the Lord Jesus Christ. meeting together four times every week for fellowship around the Word of God. We waste no time on "rules of gathering" or "order of services," The Editor has ministered to this group for sixteen months in an exceedingly happy relationship. It is this group that provides us with the major portion of our income. and they have entered into our larger ministry with sympathetic support and understanding. Apart from the cooperation of this group our wider ministry would not be possible. The Gospel Fellowship is not organized. has no membership. and the administration of the physical and material aspects of the testimony has been committed to five faithful men, May the Lord perpetuate the happy fellowship of this group of believers. We rejoice in being one of them and ministering to them.

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## ***THE PENTECOSTAL ADMINISTRATION***

(Continued from Vol. I, No. 11)

We judge that the chief characteristic of the Pentecostal Administration was the presence of the Church of God. We have set forth before that in the Old Testament the nation of Israel was the Church of God. But on the day of Pentecost the believing remnant was constituted publicly the Church of God and thus became possessor of every prerogative and privilege under God that had belonged to the nation as a whole. The remnant possessed the sonship (John 1:12), they were given the kingdom (Luke 12:32), they inherited the promises (Heb. 6:12), they became a new nation (Matt. 22:43, 2 Peter 2:9).

It was the Church of God that Paul persecuted, so it was in existence before Acts 9. He exhorted the Ephesian elders to feed it, so it was in existence at Acts 20:28.

When we study the characteristics of the Church of God as set forth in the book of Acts and the first six epistles of Paul which were written during the Acts period, we discover that it is an outcalling so unique that there is no excuse for confusing it with the present out-calling of the Church which is His body.

From Pentecost (Acts 2) to the house of Cornelius (Acts 10) the Church of God was composed entirely of Jews which believed. That is they were Jews who received the rejected Nazarene as their national Messiah, while at the same time they clung with passionate devotion to the religion of their fathers. They had no reason for doing otherwise. These Jews which believed made up "the Israel of God" (Gal.6:16), as compared to "Israel after the flesh" (1 Cor. 10:18).

At Acts 10 We find Peter being sent to Cornelius a Gentile, and for the first time Gentiles are added to the Church of God. And this was apart from circumcision. What God began to do with Peter in Acts 10 is explained for us in **Acts 15:14.**

**"Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name."**

This work of taking out a people from the Gentiles was carried on throughout the remainder of that period covered by the Acts. Paul became the apostle to the Gentiles, and these labors brought into existence a distinct group of believers, called "Gentiles which believe." These two groups were related but they were kept separate by God; and the law for one was not the law for the other. This brought about one group walking in one manner, and another group walking differently, yet both groups were fulfilling the will of God. This is set forth plainly in **Acts 21:20-25**.

**"And when they heard it, they glorified the Lord and said unto Paul, Thou seest, brother, how many thousands of JEWS THERE ARE WHICH BELIEVE; and they are all zealous of the law: And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore? the multitudes must needs come together for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them; them take and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things whereof they are informed concerning thee, are nothing but that thou thyself also walkest orderly, and keepest the law. As touching THE GENTILES WHICH BELIEVE, we have written and concluded that they observe no such thing."**

This passage sets forth definitely the two distinct groups of believers with the different walk and order of the groups. And this distinction cannot be called a carnal division for it was so ordained of God that these two groups keep themselves distinct, and He would permit no breaking over on the part of any in either group. This teaching is set forth by Paul.

**"But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. Is any man called being circumcised? let him not become uncircumcised. Is any called in uncircumcision? let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Let every man abide in the same calling wherein he was called." 1 Cor. 7:17-20.**

Verse 19 sets forth the facts that in the Acts period two things diametrically opposed could both be the will of God. Circumcision was God's will for the Jew, and it was not God's will for the Gentile. Thus Paul did the will of God when he refused the circumcision of Titus, and was still in the will of God when he caused the circumcision of Timothy. See Gal. 2:3-5, Acts 16:3.

Therefore the theory being declared by certain men at the present time-that there was a circumcision church and an uncircumcision church during the Acts period, and that the uncircumcision church was the church which is His body, and that certain of the circumcision were in the uncircumcision church, such as Paul and Timothy-this theory is demonstrated to be unscriptural in view of I Cor. 7: 17-24.

Now it is evident that the diverse walks of these two groups of believers was sure to bring conflict. For example, in certain countries the law requires that automobiles be driven on the left hand side of the road; while in this country we are required to drive on the right hand side of the road. Now this works out very well as long as these two sets of drivers remain in their respective countries. However, put them in the same countries and head-on collisions and disputes about the right-of-way will be inevitable.

Even so it was in the Acts period. So, many times the Gentile had to be warned of his place. Rom. 11:18-22.

Both of these groups were baptized in one Spirit and this made them one body. However, it was not a joint body for in that body the Jew had the advantage (Rom. 3:1-2), the message was to the Jew first (Rom. 1:16), the Jew possessed the spiritual things of which the Gentiles were partakers and this put the Gentile believer under obligation to the Jew. (Rom.15:27). Even when the book of Romans was written the Gentiles were partakers of the root and fatness of the good olive tree, yes, Israel's own olive tree.

True they were one body, but not a joint body in any sense of the word. As long as there were certain requirements for one and not for another it was not a joint body.

The one body of Ephesians is a joint body. And it is not true that the body of the Acts period was renovated, and thus became the joint body of the present administration. The church which is His body is a creation and not an evolution of something that existed in the Acts period.

(Continued, Vol. II, No. 1)

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## ***GOD'S PLAN OF SALVATION***

(Continued from Vol. I, No. 11)

**Romans 8** opens with the statement that "**there is therefore now no condemnation to them which are in Christ Jesus.**" As the theme is developed we are led to discover why such a transcendent statement can be true. In verses 31 to 35 seven great questions are propounded in order that the truth of our present security in Christ might be set forth. Let us consider these in order.

### **1. "What shall we then say to these things?"**

This question carries us back. The things referred to here are the truths set forth already in this epistle. All the world guilty before God, no difference for all have sinned, declared righteous freely by His grace, peace with God, access by faith, much more than salvation from sin, no condemnation, free from the law of sin and death, all things working together for our good, foreknown, predestinated, called, justified, and waiting to be glorified. What shall we say to these things? What can we say? We yield our hearts, bow our heads, and with admiring wonder we believe that which He has spoken.

### **2. "If God be for us, who can be against us?"**

The literal translation of this verse would be, "**If God for us, who against us?**" The words "can be" do not belong in the translation as they suggest that no one or nothing can be against us. Many take it to mean this, but to believe that nothing is or can be against us is a flagrant form of self-deception. We have an evil nature that is against us; Satan is against us; a hostile world is against us; we read of principalities, powers, rulers of the darkness of this world—all these are against us. But over and above them all God is for us. Yes, for us, and not against us. Let every thing and everyone be against us if God is for us. No power in this universe will ever thwart the power of He who created it.

### **3. "How shall He not with Him freely give us all things?"**

God gave His Son to save us. He who gave His Son to save us will spare no pains to keep

us saved. We cost Him so much that He never will be careless about our safety.

**4. "Who shall lay anything to the charge of God's elect?"**

Such a charge would needs be preferred before God. He is not now our judge. The Cross of Christ has changed His throne from a throne of judgment to a throne of grace. God is our justifier. He does nothing but vindicate,. Prefer a charge before Him and He can answer, "My Son paid for that sin, so I declare righteous the one you accuse," God that justifieth will not lay a charge against us. There are two questions in this verse. It should read as follows: "Who shall lay anything to the charge of God's elect? God that justifieth?" Leave out the italicized words. All sin is against God, but God my justifier will lay no charge against me.

**5. "Who is he that condemneth?"**

Two questions are in this verse also. Read it as follows: "Who is He that condemneth? Christ that died?" And the answer at once comes unbidden to the mind. Why should He condemn me, having died for me? But not only did He die for us, He is at the right hand of God interceding for us. Therefore, He will not condemn us.

**6. "Who shall separate us from the love of Christ?"**

Who can bring about a change in conditions so that He will not love us. Not even our sins, for it was as sinners He loved us and gave Himself for us. Having loved His own He loved them unto the end.

**7. "Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword."**

Shall any of these things separate us from the love of God in Christ Jesus Shall death or life or an angels, or principalities, or powers, anything present or anything which may come. No, none of these shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Thus it is that God presents to us all the arrangements He has made to save us and keep us saved. To save us it was enough that Christ died for the ungodly. Then from the time of our salvation the following facts are true.

God is our justifier. He does nothing but justify. He will not condemn us for He declares us righteous. He is for us and not against us.

The Son is our Savior and He makes intercession for us. He will not condemn us.

The Spirit helps our infirmities. We are compassed about with infirmities, but God has made provision for us in view of this. The Spirit will not condemn us because of our infirmities. He "helpeth our infirmities." (Rom. 8:26).

So from the day of our salvation God is our justifier, the Son our intercessor and the Spirit is our helper. And all this is in view of our weakness and present needs.

Some may be prone to ask how God can be just and declare righteous the ungodly. This question was anticipated by God, and is answered in Romans 3:25-26. The death of God's son atoned for every sin of the believer. Sin has been judged, the penalty has been executed and God can righteously declare us righteous in His sight.

Therefore we continue our pilgrimage with confidence and in peace, God is our justifier, the Son our Savior makes intercession for us, the Spirit helps our infirmities. They became all this in spite of our sins, They will continue in view of present failures. Nothing can ever enter in that will separate us from the love wherewith they love us, What a Salvation, what a Savior!

**THE END**

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## THE EDITOR TO HIS FRIENDS

\*\*\*\*The letter that accompanies this issue of THE WORD OF TRUTH is being sent to every name on our regular readers list. Thus it will come into the hands of many who have received the magazine for a few months only, and into the hands of others who have contributed recently to the support of this testimony. This is our first definite appeal for support, and no other appeal will be sent forth during the coming year, unless an emergency should arise wherein the future of the magazine would be at stake. We may feel led to make an appeal for other projects, and from time to time we will report our progress and needs in our pages. This will be for the information of our friends, and should not be taken as an appeal for financial support.

The finances of our various projects are kept separate. That which is sent in for the magazine is used for that purpose and that purpose only.

\*\*\*\*We have had the privilege of setting forth the gospel for five weeks over the air in an additional broadcast on Monday afternoon. The mail has brought definite reports of souls saved. However, because of circumstances over which we have no control, we will be on the air only on Tuesday morning during June, July and August. Several weeks ago the transmitter of WCBD was destroyed by fire and they were forced to use other equipment. This equipment is so located that we have practically no coverage of the state of Michigan. The new equipment will be ready in ninety days, and we can promise that our Michigan friends will have better reception than ever before.

\*\*\*\*The month of May was a busy one. Forty-six times we stood before our classes and before the microphone to minister the word *of* God. Five days were spent in West Allis, Wisconsin, and four days in special conference in Rockford, Illinois. We traveled 3,000 miles, studied, wrote letters and articles for the magazine. In addition to all this came a change in residence with the burdens of packing and unpacking. Perhaps this will explain to our friends why we have been slower than usual in taking care of some things.

\*\*\*\*Friends who are planning to visit us during the summer will note that we will be in Evanston, Illinois, every Monday with the exceptions *of* July 6, and September 6. We expect to be in Rockford, Illinois every Tuesday night. Those who wish to visit us at the broadcasting studio should contact us in advance and we will make arrangements. We will be in Grand Rapids, Michigan, every Wednesday and Sunday. Those coming for Sunday morning can attend two services. We would like to invite all our friends to be our guests while in Grand Rapids, but we expect to have full house during July and August.

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