

THE WORD OF TRUTH

Otis, Q. Sellers, Editor, July 1943

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{Digitizing Editor Note: In performing this effort, the page numbers could not be retained; therefore, the "table of contents" is being added to each of these Issues, to aid the reader in determining what's in it... RDH}

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HOW TO READ

The title for this article was selected solely for the purpose of getting the reader's attention. It is not to be a "reading lesson" as it is taken for granted that all who receive this magazine are able to read. Some years ago a book was written on *How to Read a Book*. I never read it, so do not know what it was about, but suppose it told how a book should be read so that the message of the writer would not be missed. Since this issue of *The Word of Truth* goes to two hundred and seventy-five new readers who have requested it, it seems that a brief article on how to read this magazine would be appropriate.

The Editor does not wish to sail under any false colors, so it may be well to state that he is nothing more and claims to be nothing more than an honest and sincere student and teacher of the Word of God. He is not a scholar and does not pose as an authority on any matter. All scholars, whether their reputations are real or imagined, must be careful at all times to preserve their reputations. I am not a scholar, have no reputation for being one, and want no reputation for being one. My readers must not even imagine that I am one. This would place me in a false light before them. Therefore, all articles that appear in this magazine must be read as being merely the findings of a student of the Word of God.

Years ago I became convinced that about ninety per cent of all Biblical difficulties and problems were the result of trying to make the Bible say what we desired it to say, to make it speak in harmony with what we already believed. The conviction developed that so called problems of interpretation were merely the problems of making the Bible say what we thought it should say. When it apparently said something different, when it contradicted our beliefs, we went to work on it to make it harmonize. Many ingenious explanations of these "difficult" passages were worked out as a result of this.

Out of this came the determination to cease once and for all, no matter what the cost, handling the Word of God in such manner. I determined that I would let it speak to me without interference, and that I would at all times keep myself at perfect liberty to accept its teaching, correction, reproof and discipline. This required me to break once-and-for-all the denominational and creedal handcuffs and leg-irons which I had voluntarily locked upon myself some years before.

But the moment these were broken, I found other factors were waiting with new sets of shackles. It has been necessary to exercise constant vigilance lest these unwittingly be put on. It is easy to become bound, but freedom is not easy to gain.

One shackle that I refuse to wear is the idea that a man should never write or speak until he is dead sure that he has the absolute truth. If I accept this, I should never write or speak again. It is also held that once a man has taught anything he must stand by it and not change. This makes a man's past teaching to be in supreme authority over him. Having taught a thing, he must stand by it, right or wrong. This brings him back to his former bondage, for he must now consider every passage as a Biblical difficulty if it contradicts what he has taught. From that time on it becomes His task to interpret the Word so it will seem to teach what he has taught.

I refuse to be bound by anything that I have taught, either by word or writing. Those who read this periodical must read it with the understanding that these studies always set forth my latest and best light upon a subject. If anything is read that contradicts something I wrote a year ago, then the latest writing is my latest light.

No man is an honest student if he feels he has nothing more to learn. Some critics write me rather gleefully when they find something in Volume 6 that contradicts something in Volume 2. Their glee is short lived when I inform them that if I never studied I would never need to change, but as long as I am a student I will have to change. My greatest joy comes from the fact that I am free and able to do it.

It is constantly argued that if we write a thing one year, then write something different the next year, our readers will lose confidence in us. According to this theory, we never dare to make a change for fear of losing someone's confidence. This may be a danger to those who claim to speak with authority, but it is no danger to me. I want no one to have that kind of confidence in me which believes that once I have taught or written a thing I will never go back on it. I will go back on everything I have ever taught if my studies in the Word convince me that I am in error.

The reader of this magazine must not expect it to teach exactly as he believes. It is not intended to take you away from your present beliefs or to give you a set of new ones. It is intended to lead you to the Word of God. Some things are written in a manner so that the reader will be provoked into opening the Bible. Sometimes it works that way, but sometimes it makes the reader angry.

Therefore, I challenge my readers not to let me make them angry. Don't stop reading just because you find something with which you cannot agree. Just pass it up and blame it on ignorance upon my part. Who knows, maybe by next year my studies will have led me to see it just as you do. If you have the truth, you do not need to worry about a student of the Word not coming to the truth. The honest and unfettered student of the Word is bound to arrive at the truth if given time. If you got

there ahead of me, just give me time and any help you can offer.

I believe that all readers can find in these magazines something that will be of positive help. For example, if the passage "Behold I was shapen in iniquity; and in sin did my mother conceive me" has been an enigma to you, read the article on "IN SORROW" that appears in this issue. This may help you. If not, don't get angry about it. Just forget it, and maybe you will find help from some other source.

TRUTH FROM THE SCRIPTURES

(Continued from Vol. VI, No. 6)

THE KNOWLEDGE OF GOOD AND EVIL

The subject which we now consider is one concerning which the majority of men seem to have some traditional view. It has been bandied about so much that even men of the world have formed certain views concerning it. There are two views that are commonly held, and neither one of these has any real foundation in the Scripture. The first of these views is so crude and vulgar that it is repugnant to the truth set forth in every part of the Word of God. It is held by many who have trifled with this passage, but who have never gone into study the rest of God's book. Let us examine this idea.

In Genesis 1:28 God commanded Adam and Eve to be fruitful and multiply. There never was and never has been but one way in which man and woman could multiply, and this way is the exact way that God intended it should be done. Nevertheless, there is a multitude of people who hold that the act by which offspring are produced is what was meant by the words "eating of the tree of the knowledge of good and evil." If this is true it would force us to accept the following conclusions: (1) That God commanded Adam and Eve to multiply. (2) This could be done only by performing a certain act. (3) They were forbidden to perform this act. (4) And they were visited with sore punishment because they did. This whole idea is ridiculous, ignorant, repulsive and vulgar.

I feel that an apology is due my readers for even refuting this idea, but trust that a service has been performed for many Christian workers who continually have someone coming to them to whisper this revolting idea concerning the meaning of eating of the tree of the knowledge of good and evil.

The second view of this subject which I shall refute is the one which is generally held. This view holds that man as created had no conscience, therefore, he did not know the difference between right and wrong, but the moment he ate of the forbidden tree he became the possessor of a conscience, and from that time on he knew what was right and what was wrong. A modified view which follows this same line holds that Adam had a conscience but that it was asleep or inoperative until he sinned. Then it awakened to condemn him. This view sees the chief function of conscience as being the work of accusation.

Both views outlined in the preceding paragraph are found to be untenable when the searching rays of God's Word are turned upon them. Therefore it seems to be wise at this point to make a digression from our subject in order to consider man's conscience, after which we will return to our consideration of the meaning of the phrase "the knowledge of good and evil"

THE CONSCIENCE

The one great feature which clearly distinguishes the lowest man from the highest beast is that without exception every man has something, which in some unexplainable manner is within him, yet acts independently of him as a judge of his conformity or nonconformity to the great moral laws of God. This thing is man's conscience. It judges between right and wrong, and it brings a feeling of obligation to the man to do what is known to be right and to refrain from what is known to be wrong.

The Greek word for conscience is *suneidesis*. It means co-knowledge or co-perception, and it speaks of that knowledge of right and wrong which is equally the property of everyone that is born into the human race. This being *joint-knowledge*, no man could naturally have more of it or less of it than another. It is inherent and universal, and it acts as the judge of all that we do. It continually and persistently tells each member of the human race that he should use all his powers in a righteous and a good manner and it condemns him when he fails to do so. Its testimony can be rejected, causing it to deteriorate. It can be defiled and seared. When man lives in conformity to it, he enjoys peace, and when he lives contrary to it he is troubled.

We hear much of "total depravity," and it is true that death and sin have depraved all men, but it cannot be that this depravity goes so far that man does not know the difference between right and wrong. Wholly apart from any additional revelation such as we have in the Word of God, every man knows that there is a Supreme Being Who wants to be revered and Who would have him do certain things and to refrain from others. The writer of Ecclesiastes sets it forth as being to **"Fear God, and keep His commandments: for this is the whole of man." Eccles. 12:13.**

A careful study of the second chapter of Romans will reveal that conscience is an inborn faculty possessed by every man alike. This conscience tells every man the difference between right and wrong in regard to *all matters concerning which men will be condemned of at the great white throne*. The classes of men which will be condemned in that great court are listed in 1 Corinthians 6 as being fornicators, idolators, adulterers, effeminate, sodomites, thieves, greedy, drunkards, revilers and extortioners. In Revelation 21 they are listed as the fearful, unbelievers, abominable, murderers, fornicators, enchanters, idolators and liars.

My readers will readily agree that this is a list of the most frightful and fearful sins. Of these sins *not* all men are guilty. As Paul said to the Corinthians, "and such were some of you." 1 Cor. 6:11. Note that he did not say *all* of you, as some preachers would say who go far beyond what is written in their attempts to paint all men as being unspeakably vile. Nevertheless, the truth I would now impress upon my readers is that these are the crimes against men and God for which men will be sentenced to die the second death. These are the capital offenses that result in the extreme penalty.

"But," someone will ask, "is not the second death the portion of every man who does not have Jesus Christ as his Savior?" Without hesitation I answer by saying that this idea is both preposterous and ridiculous. It has only been possible for men to put their faith in the Lord Jesus Christ during the past two thousand years. To condemn to the lake of fire all who lived in the four thousand years that preceded the cross would not be the act of a God of justice and mercy. Furthermore, during the past two thousand years only a small portion of the human race has heard the good news of Christ. They cannot believe in One of Whom they have never heard, and God will not condemn any man for not having a Savior Whom he never had a chance to receive.

"But," another will ask, "does not the Bible say that 'all have sinned and come short of the glory of God'?" I answer that it most certainly does, but it does not say that all have sinned and shall have their part in the lake that burneth with fire and brimstone.

A third will ask, "Then, do you believe that if a man is guilty of none of these sins he will not be condemned to the lake of fire?" That is exactly what I believe. Why should God give a list of sins for

which men will be condemned to the lake of fire if the list is meaningless?

"But, what if he is guilty of none of these sins, yet he rejects the Lord Jesus?" my questioner may ask. The Christ rejecter is an unbeliever, therefore he is guilty of one of these sins, and will be found guilty of it in the day of judgment. However, it must be kept in mind that no man can be an unbeliever until he has had the opportunity to believe. If *belief* is a positive act of the will, then *unbelief* is also a positive act of the will. The idea that men are born unbelievers and remain such until such time as they believe is foreign to the truth of God. Man cannot possibly be a "believer in the Lord Jesus Christ until he has heard God's word concerning Christ. And he cannot possibly be an unbeliever in Christ before that time.

No man is ever born an atheist. He becomes such by a definite act of his own will and mind. He does this by rejecting the testimony of his inherent knowledge of a Supreme Being. Man has this witness and he can be condemned for failing to heed it. He has a conscience and he can be condemned if he refuses to listen to it. He may hear the good news of God concerning Christ. If he does he can be charged with unbelief if he fails to believe it.

The idea that man acquired his conscience after his creation and as a result of his sin is false upon the very face of it. A man without a conscience is no man at all. He would be little better than the beast. Just as God has provided the eye by which we discern shapes and colors, and the ear by which we distinguish sounds, even so He has provided all men with a conscience by which they can discern right and wrong in all matters concerning which they may lose their life in the day of judgment.

The purpose of man's inherent knowledge of God is to make him reverent, appreciative and thoughtful. The purpose of man's inherent knowledge of right and wrong is to make him moral. And just as the eye can be destroyed until it no longer sees, or the ear can be injured until it ceases to hear, even so can the conscience deteriorate. It can become calloused and dead, but it can also enjoy the invigorating work of the Spirit of God. This is the portion of all who place their faith in Christ.

We cannot believe that man's most important possession, his conscience, is something that became his as the result of sin. We do not develop a conscience by sinning, and we do not need to sin in order to discover that sinning is wrong. Adam had a perfect conscience before he sinned, therefore, he sinned willfully against his conscience. He knew he was doing wrong when he ate of the tree of the knowledge of good and evil. Conscience did more than accuse him after the act had been committed. We can rest assured that a good conscience will tell a man in advance that an act is wrong, that it will condemn him if he does wrong and commend him if he does right. Nevertheless, we have a higher and fuller revelation in the Word of God. This deals with many things that the conscience does not touch.

Therefore, whatever "the knowledge of good and evil" means, it does not mean knowing the difference between right and wrong. Adam had the knowledge of right and wrong before he sinned.

With the ground thus cleared, we can now turn to a consideration of our original subject.

THE KNOWLEDGE OF GOOD AND EVIL

The correct understanding of this is dependent upon the meaning of the word knowledge, and the significance of the words *good* and *evil*.

The word *knowledge* as used here does not mean merely to know a thing. It signifies familiarity which is gained by actual experience. It carries in itself first of all the idea of experiencing a thing, then being familiar with it as a result of this experience. We use it in this sense when we speak of a *knowledge* of life, or when we say someone has *known* pain or sorrow. The peculiar significance of this word is seen in such passages as Genesis 4:1 where we read: "Adam *knew* Eve his wife." This is a different form of the word, but it shows its significance.

The word *good* as used in this verse has no connection with the idea of *right* in the sense of morality. This Hebrew word occurs eight times in Scripture previous to this and at no time does it signify right in a moral sense. See Gen. 1:4, 10, 12, 18, 21, 25, 31; 2:9. An animal can be good (Gen. 18:7), and grain can be good (Gen. 41:22). Neither of these can be moral or immoral, but they can be good or bad. Under the general classification of *good* we can list such things as health, life, pleasure, plenty, wealth, joy, strength, peace, length of life and honor. These experiences of life can all be classified as good, and they are the things we normally desire and seek after. However, some of these things can become wicked, such as wealth gained by dishonest means.

The word *evil* in this verse has nothing to do with sin, immorality or wickedness. Under the general classification of *evil* we can list all things such as sickness, death, pain, want, poverty, sorrow, weakness, war, brevity of life and dishonor. These experiences of life are all evil. We do not normally seek these things. They may be our lot, but they are not wicked or immoral. Paul experienced most of these, yet he was God's apostle.

In the Scriptures the days of youth are referred to as good, while the days of old age are referred to as evil. See Eccles. 12:1. However, while the days of youth are good they are not always moral or righteous. Neither are the days of old age always wicked, even though they are referred to as evil.

As a rule, and especially so in these days when God is permitting men to walk after their own ways, *good* comes to us as the result of our own doings or the doings of others to us. Evil is our portion for these same reasons. But we are not able to control the visits of good and evil and none of us knows what tomorrow will bring. Therefore, we need to ever be looking to God for grace, wisdom and strength so as to be ready for either one. We are not equal to either good or evil in our own wisdom and strength.

Good and evil may come to us from three sources. They may result from our own acts, they may result from forces that are beyond our control, or they may come to us directly from God as the result of His direct intervention. In many cases God is the direct author of both good and evil. In **Isaiah 45:7** we read:

"I form the light, and create darkness: I make peace, and create evil. I the Lord do all these things."

This passage does not state that God is the author of all evil, or that all evil comes directly from His hand. His announcement that He does create darkness and evil does not mean that He is the instigator of all darkness and evil. If I declare that "I write pamphlets and teach Bible classes," no one would take it to mean that I am the author of every pamphlet that is written and the teacher of every class that meets.

In 2 Corinthians 4:4 we read of a darkness that God *did not* create and in Psalm 35:12 we read of evil of which He *was not* the author. When God suffered Israel to hunger, He was the author of that evil which came upon them, and when He fed them with manna, He was the author of good. Deut. 8:3. However, I would state emphatically that God is never the direct or indirect author of sin, wickedness or immorality. None of these things finds its origin in Him.

Up to the time that Adam ate of the forbidden tree he had known or experienced nothing but unmitigated and unvarying good. Every experience of his life in every relationship brought to him nothing but good. He had a familiarity gained from actual experience of joy but not of sorrow, of health but not of sickness, of strength with no trace of weakness. Adam was entirely aware of that good which was his portion every day. His appreciation of it was keen and genuine. He may have had a different appreciation of it after he experienced evil, but it was no better nor more real or genuine.

I well know that one who has faced starvation appreciates food more than he who has never hungered. But that is because in this world we have to learn such things by experience. It need not be true when one is taught by the Lord. Isa. 54:13. I reject altogether the idea that Adam had no knowledge of good before he sinned. I reject also the idea that all knowledge is relative, that it is based upon contrast, or that the knowledge of good is dependent upon the knowledge of evil.

Man's inherent knowledge of a Creator is not relative, it is not based upon contrast and it is not learned by worshipping false gods. Man's innate knowledge of right and wrong is the gift of God and it cannot be learned by experience. In the coming eons men will learn of grace - not by contrast nor by experience, but by a lesson taught by God. That is His purpose in calling out the Church which is His body. Separated from God we are forced to learn by contrast and experience, but near to God, as Adam was in his sinless state, we can learn direct from Him. Certainly He is a better teacher than contrast or experience

When Adam ate of the tree of the knowledge of good and evil he could expect two definite, but separate, things to result from his disobedience. First of all, he could expect to become a dying creature. At the moment of his transgression the processes of death would begin to work in him and, strive against them as he may, these processes of dying would consummate in death. This is the meaning of God's words to Adam:

"But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof dying thou shalt die." Gen. 2:17.

In this passage the Hebrew words translated *surely* and *die* are two forms of the same word. The moment Adam ate of the forbidden tree the processes of death began to work in Adam and they continued until we read of him: **"And all the days that Adam lived were nine hundred and thirty years, and he died."**

The second thing that Adam could expect if he ate of the tree of the knowledge of good and evil was that as a dying creature he would pass through alternating experiences of good and evil. The good would never reach the heights he had experienced before his sin, and he had no way of knowing what depths of evil would come upon him. But, it should be carefully noted that as a dying creature he was in no way able or fit to cope with either one of these experiences.

Before Adam sinned, God had already experienced both good and evil. The original creation had been very good, and it brought Him great pleasure and satisfaction. The sin of the anointed cherub brought to Him the experience of evil. This act of disobedience and the overthrow of the world which followed must have brought Him great grief. And He certainly found great joy in the offer of His Son to counteract this great disobedience by an act of obedience, thus redeeming the world. This explains the meaning of the words in **Genesis 3:22:**

"And the Lord God said, Behold the man, is become as one of us, to know good and evil."

The words *to know* used here place these experiences in the future for Adam. There was no threat that the day he ate he would know good and evil. The first of these experiences was when he was expelled from the garden. This was an evil experience. The birth of his two sons which followed was good, but his joy was turned into the blackest sorrow as one lay dead and the other stood as his murderer. Truly he was knowing good and evil. Cain's wickedness brought sore evil upon Adam.

The judgment that fell *upon* Adam has been visited upon every one of his descendants. The moment we are born into this world the processes of death begin to work in us. Some never live out the first day. Few live beyond the century mark. Death is ever at work in all of us, and its marks become increasingly manifest after middle age is reached.

Our lives are made up of experiences, all of which can be classified as good and evil. Some things bring us great joy and others bring us great sorrow. One day may be a day of pleasure and the next a day of pain. We cannot control these experiences and we are not equal to them. Good has ruined just as many men as has evil. The blessings of God descending upon the sons of Adam have never been known to turn them to Him. Scripture abounds in testimony as to the truth of this.

Men are dying creatures. Death has so weakened them that they are not able to cope with the experiences of good and evil. The recent history of our country proves that we do not know what to do either in times of plenty or in times of want. Divine help is sorely needed by every man. But few seek for it, and thus make a worse muddle out of an already muddled world. Those who sit on the sidelines and find fault when men bravely tackle some of the great and pressing problems of life must ever remember that dying men can do no better.

HE SHALL BRUISE THY HEAD

The words of Genesis 3:15 are a prophecy of Christ. They set forth the ultimate destruction of Satan and all his works. In order to understand this we must recognize that from the moment that sin entered the original creation there was a steady movement of the creation away from God. The only exception to this is that period of time between the moving of the Spirit of God upon the waters (Gen. 1:2) and the sin of Adam. When Adam sinned the steady movement away from God was resumed. This seemingly irresistible flow came to an end at the *cross*. The crucifixion of Christ was its ultimate limit. There, creation reached its greatest distance from God. Men have never been more 'wicked than when they crucified the Lord of glory. The anointed cherub started the whole drift away from God by his disobedience, but Christ by one great act of obedience brought an end to it.

The words "He shall bruise thy head" speak of Christ reversing the work of Satan. His sin caused the original creation to be overthrown, but the work of Christ will bring in a new heavens and new earth. His temptation of Eve resulted in sin entering into the present world, but Christ is the Lamb of God who will take away the sin of the world. His work caused death to pass upon every man, but Christ will raise every man from the dead. We can rest assured that no matter how far the creation may be from the divine perfection of the original, Christ will restore it to that state which delighted and satisfied the heart of God.

Therefore, once again there comes before us the vision of the original heavens and earth, made by God and as perfect as Himself. We see the steady drift away from this up to the Cross of Christ. There it stops. Then we see a complete reversal worked out until there is a new heavens and new earth, all things made new by God, and as perfect as Himself. However, it should be noted just here that no man was in the picture in the beginning, and he does not need to be in the end. But many will be.

IN SORROW

Contrary to most commonly accepted ideas, Genesis 3:16 has nothing to do with the travail that usually accompanies childbirth. Many believe that the words, "in sorrow thou shalt bring forth children," mean that the birth of a child must be accompanied by pain and that this would not have been if Eve had not sinned. It is high time that we quit trying to deceive ourselves into believing that because of the sin of Eve, the birth of a child must be a time of great sorrow. I, for one, can witness that the day our first and only child was born was the greatest day of joy that we have experienced in the twenty-one years of our married life. The travail was immediately forgotten in the joy that resulted when our daughter was born. See John 16:21.

I would not be dogmatic, but it is my conviction that women would have experienced pain in childbirth even if Eve had never sinned. We experience pain because we are souls, not because Adam sinned. However, there would have been none of the abnormal travail or danger that so often accompanies childbirth today. These come from the fact that we are dying creatures. Pain comes from our ability to feel, and would always be a great blessing if it never became abnormal.

The words "in sorrow thou shalt bring forth children" have nothing to do with the manner of birth. This statement describes the situation into which every child is born. The great joy that comes from having children must always be tempered by a full realization of the great fact that these children are brought forth into a situation over which the words SORROW, SIN and INIQUITY must be written in bold letter.

The full comprehension of this is important. In order to better understand it, it may be well to consider by way of illustration these facts. Some men are born in America, some in England and some in India. Of these some are born in wealth and others in abject poverty. These things are bound to have powerful influences upon the lives of these men, but there is no way of telling just how these influences may affect them. But whether born in America, England or India, whether born into wealth or poverty, they are all born into a world in which sin entered and there is no way of telling just how this is going to affect the course of their lives.

Therefore, when the mother brings forth a child into this world she brings it into a state that must be characterized by the words sin, iniquity and sorrow. No mother knows just how these things may affect her offspring. Human experience proves that these things may bring about a life so tragic that the mother may well wish that the child had never been born. For several generations, mothers in certain European countries have brought forth their sons with a well grounded fear that if they lived to become young men their lives would probably be ground out upon the field of battle. Most serious minded parents have devoutly wished that they could bring forth children into a better world than this. Many visionaries have told our fighting men that they are fighting to produce a better world in which they can bring forth their sons. And while it is true that certain present day menaces can be obliterated, yet new ones will arise in the future. Therefore, it is true and will remain true, that every child that is born is born into a situation which is characterized by the word *sorrow*. He may go through life skirting along the fringes of sorrow, but he may fall into it and feel its awful impact in his life and experience.

It is to this great truth that David refers in his well-known words spoken in **Psalm 51:5**:

"Behold, I was shapen in iniquity; and in sin did my mother conceive me."

The Hebrew word translated "shapen" in this verse means *brought forth*, and the word for conceived means *warm*. The first word speaks of birth and the second refers to the tender care that is given to the new born. This verse has been used to prove that man is born a sinner, but no such statement is made here. It has also been used to teach that the act by which a child is conceived is sinful, but this is not the truth and it is not stated here. In this great psalm of confession David spreads his entire condition before God. He is making no excuse for his sin, nor does he seek to minimize his own guilt. But he does state before God that he was brought forth in sin. The situation into which he was born was one in which sin reigned. From the tender days of his childhood the forces of sin and iniquity surrounded him and they left their effect upon him. In other words, he was born into the world and the world had overcome him. His case, he submits to God for judgment. His words are a detailed explanation of the meaning of "in sorrow thou shalt bring forth children."

WHAT IS SIN?

At this point in our studies we will need to give some consideration to the meaning of the word *sin*. It is a great general term in the Word of God, and it stands for any and every lack of conformity to God. In all things wherein we do not conform to God, in those things we sin. Whether it be to God, His work, His will, His way, or His purposes, all nonconformity to these is sin.

The word *sin* means to miss the mark, to make a mistake or to fail of the ideal. All these things can be called lack of conformity, since God sets the mark, establishes the right and gives the ideal.

The reader can meditate upon this and enforce its lesson by taking a rule and carefully drawing a straight line. Then without the rule and with no rest or support for the hand or arm, let him draw another line parallel to this, touching it at all points. If the straight line represents God's ideal, then all points where the two lines do not meet are sin. At those points it misses the mark and fails of the ideal.

Under the general term of *sin* we list all such things as wickedness, ungodliness, unrighteousness, iniquity, transgression, disobedience, fault and immorality. As a rule these terms are used very carelessly among men, but when they are used by God they are used accurately.

The word *transgression* means to do contrary to the law of God. But before the law sin was in the world. Sin never has the nature of transgression unless it violates some law. All transgression is sin, but all sin cannot be called transgression. All wickedness is sin, since no wickedness conforms to God, yet all sins are not wicked. In other words a man can be a sinner and not be a wicked one. Many sinners are very moral.

Most people never recognize anything as sin unless it be some immoral or wicked act. And if their lives are free from these, they do not consider themselves to be sinners.

In order to develop this in our minds, let us consider a few New Testament passages, keeping in mind that sin is any lack of conformity to God.

Matt. 1:21. Christ was to deliver (save) His people Israel from their lack of conformity to God. Only in conformity with Him could they ever be the channel of blessing for the nations.

Matt. 3:6. These people confessed their lack of conformity to God. When the average Bible reader comes upon this he thinks of these people as saying, "I lied, I stole, and I blasphemed," but this was not the case. They did not confess their individual immoralities. They confessed their nonconformity to God. This was the important thing as it was the root of all wickedness.

Matt. 12:31. The reader will do well to note the words *sin* and *blasphemy* here. While all blasphemy is sin, all sins are not blasphemy. Blasphemy is a specific sin that is exceedingly wicked.

John 1:29. The sin of the world is its nonconformity. Christ will yet bring it into conformity with God.

John 8:46. He did not conform to the religions of His day. But He could defy any man to put His finger upon any point wherein He did not conform to God.

Romans 3:9. Neither Jew nor Gentile conformed to God. They were all under sin. They did not need to commit some wicked or immoral act in order to be judged as such. The student of Romans will discover its use of the word *sin* and *sins*. These are not singular and plural. The first is the tree, the second is the fruit. The first is lack of conformity and the second is that which results from it.

The inspired record tells us that Zacharias and Elisabeth were both righteous before God, and that they walked in all the commandments and ordinances of the Lord blameless. Luke 1:6. Yet they were not without sin, for in some things they did not conform to God. They were free from transgression, wickedness and iniquities, but they came short of the glory of God. .

This explains why the ideas put forth by the holiness and perfectionist groups are a waste of time. Apart from making any boastful claims, we live just as free from transgression, wickedness, iniquity and ungodliness as they do. They do not excel us in living apart from these things. Yet they claim they are sinless, and we know they are not. If they conformed to God in all things, we could forget about God and take them for our examples. If we say that we conform to God in everything, we deceive ourselves and the truth is not in us. 1 John 1:8.

Every occurrence of the Greek word for sin has to be considered in the light of its context. In many places it does refer to the wicked acts men perform, but it being a generic term, this does not contradict its general meaning.

THE PRESENT WORLD

The three terms "heaven and earth", "creation" and "world" all refer to the same thing in the Word of God. They set forth the same thing under three different aspects. In 2 Peter 3:5 the writer speaks of the "heavens and earth," and in the next verse refers to the "world" that these formed, then in the verse following speaks of them again as heavens and earth.

The Greek word *kosmos* is commonly translated *world*. This is a good translation, but the word *world* has been so abused that it has lost its significance. Therefore, we have to explain that *world* means an order or system. We have heard much about Hitler's "New Order" which he created in Germany and sought to impose upon all Europe. Your city government is an *order* (or, system), our national government is an *order* composed of forty-eight states. The Allied Nations have come together in an *order* (or system) for the purpose of carrying on a warfare against the Axis powers.

The order we now consider is one composed of the heavens and the earth, the two great realms that God created in the beginning. He brought these two together in an orderly working arrangement, which is called a world. This world was destroyed by the overthrow. One of its great parts was overflowed with water and this caused that order or world to perish. 2 Peter 3:6.

The words "the Spirit of God moved upon the face of the waters" marks the beginning of the work that brought about the present world which is also formed of the heavens and earth. In the present world there is a great expanse (also called heaven) between the heavens and the earth. The work of establishing this present world was completed when man was created and placed in it. This world was pronounced "good" by God. Therefore, it conformed to Him.

"Therefore, as by one man sin entered into the world (kosmos), and through sin death, and so death passed to all mankind, in which all sinned." Resultant Version.

By Adam, nonconformity to God entered into the world. That which had conformed to God, did not now conform to Him. Serious as this was, it became all the more serious when death entered through sin and death passed on the whole human race. Since God is immortal (not subject to death), and man is mortal (subject to death) then dying man can never conform to God. This makes the gift of immortality to be absolutely essential. This mortal must put on immortality before there can ever be conformity between God and man. As long as man does not conform, he sins. Some will object that such sins are not our fault. This is true. But there are so many places wherein we do not conform that are our fault. These sins make us guilty before God.

Today, the world is what it is because sin and death entered into it. There is something wrong with this world and it is impossible for us to change it.

To most men the word *world* means the globe, but in most of the evangelical churches it means questionable amusements. The one who attends these is considered worldly, and he who refrains from them is called spiritual. Such thinking is childish to the extreme.

Apart from a clear understanding of the meaning of the word *world* as used in the New Testament, the Scripture cannot be understood. There can be no understanding of God's great purpose to bring this world back to the condition it was before sin and death entered, then after that to bring it back to the condition it had in the beginning. The first great step will be accomplished in the millennial kingdom. But this is only a thousand year corridor that leads to the new heaven and new earth. This is the goal toward which God is ever working.

It would be very profitable to examine every occurrence of the Greek word *kosmos*, but space will not permit this. The *King James Version* translates *kosmos* by the word *world* in every occurrence except one. It is translated *adorning* in 1 Peter 3:3. The student can study each reference for himself with the aid of an analytical concordance. Concerning this word Dr. C. I. Scofield says:

"The Greek word *kosmos* means 'order,' 'arrangement,' and so, with the Greeks, 'beauty'; for order and arrangement in the sense of *system* are at the bottom of the Greek conception of beauty."

The present *kosmos* (world) is the abode of the human race, and it is the order of things in which men must live and move. Mankind is the center of the order, and manifests himself in and through the order. Therefore, in some occurrences the word *kosmos* does indicate the human race, nevertheless, the idea of the world, system or order is always dominant in it.

When we speak of France, we may mean the land, the people, or we may mean both. If we say that France is a fertile country, we refer to the land. If we say that France suffers under the iron heel of Germany, we have the people particularly in mind, yet the land is also in our minds. Furthermore, to a great extent, men of France are what they are because of the country, and the country is what it is because of the men of France.

In the same manner, when the New Testament uses the *word* world it may mean the order or system made up of the heavens and earth, it may mean the human race that lives in it, or it may mean both. To a great extent the men of this world are what they are because of the world, and the world to a certain extent is what it is because of the men in it.

Every descendant of Adam has been born into this world, and we who live must live in this world. The chief feature of this present world is that its character comes from the fact that sin has entered into it. It therefore, does not conform to God. If we conform to it we will be shaping our lives to that which does not conform to God. By so doing, we sin.

This world is a stage upon which we must act out our lives between birth and death. The scene is one of sin and death, and these things leave their mark upon us. In fact the characters of all unredeemed men are the result of the influence of the world upon them. They are not the result of anything that God has done, for the men of this world refuse Him every opportunity to work upon them. God's chief method of shaping men is by means of His Word. But when most men take up the Word they refuse to let it shape their minds, and they twist the Word to make it fit their own ideas, opinions and beliefs. They conform to this world and they refuse to be transformed by the renewing of their minds.

Most men are dominated all their lives by the customs, traditions, religions, teachings and principles of this world. The world puts its knowledge into their minds, its words upon their lips, and its religions in their hearts. That which bears the name of Christianity is little more than the popular religion of the western world. It bears very little relationship to the Lord of Glory.

Every man born into this world is bound to be touched by it. The world is a scene of death, and since man is dying he corresponds to it. He fits in well with the world, but does not fit in with God. A divine work must be accomplished for him, the greatest feature of which is the gift of life, and righteousness. These two things conform to God in every respect, since they are His life and His

righteousness. These things provide a basis for fellowship, and from this foundation he can begin the long and slow process which transforms him by the renewing of his mind.

Place any man in the world and he is bound to be overcome by it. No man, of himself, has ever overcome the world. Its power is too great and our strength is far from adequate.

As an example we might consider that which was seen so many times in the previous generation. Men came to these United States from Sweden, Holland and other places with great determination that they would remain Swedes or Hollanders in America. They formed themselves into communities and tried to encourage one another in maintaining all the characteristics of their fatherland. But, it did not work, and history stands as the proof of the utter impossibility of men continuing to be Dutch or Swedish in this great melting pot of America.

Even so it is with all who are born into this world. AS those who fear God and believe in Christ we may be determined to shield our children from all the influences that the world may bring to bear upon them. For a time, it seems to work, but, even though we may not see it, there is something about the child that responds to something that is in the world. We cannot overcome this, it is sure to overcome us, therefore, it is absolute truth when God says: "there is no difference, for that all have sinned and come short of the glory of God."

When a man is born into this world a new name must be used to describe him. Just as when a man enters the army, the effect of this step upon his life is so great that from that time on he is called soldier. He is still a man in every sense of the word, but he is a man that has become a soldier. All men in the army are soldiers, no matter what their rank.

The word *flesh* is the word that is used to describe every man that is born into this world. The word *flesh* could not be used of Adam when he was first created. When he sinned and death passed upon him he became flesh. We are born flesh. The word *flesh* is a neutral word so far as good and bad are concerned. The flesh can be good or it can be very bad. To insist that it stands for something that is wicked is to cast dishonor upon our Lord.

In John 1:14 we are told that the Word was made flesh. Jesus Christ became a man in this world. But of all men He was the only one who ever overcame the world. It could not overcome Him.

There is a victory by which we as believers overcome the world. It is by our faith. That is, it is by constantly searching the Word, constantly believing the Word, constantly taking God at His Word and acting upon it. If our lives, our thoughts, our beliefs and our worship have been shaped by the Word of God we have overcome the world. If we simply live as the mass of men live, if our thoughts are the same as theirs, if our beliefs are merely opinions handed to us by someone else, if our worship is according to the church we attend, then we have been overcome by the world.

THE FREEDOM GOD GIVES

All the subjects dealt with so far in these articles have been suggested by the first three chapters of the book of Genesis. These may seem to be unrelated, but my readers will discover that they are related by the fact that our attention is focused upon them by statements made in the three opening chapters of the Bible. Each one of these articles have a positive bearing upon certain great subjects that will be dealt with in future studies.

Our present study is suggested by the words of **Genesis 2:16-17**. "**And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.**"

In this we have a revelation of God's ways and from it we learn of Him. To Adam, God gave complete and perfect liberty to eat of any tree in the garden with one exception. Every tree that was good for food and pleasant to the sight grew in the garden. One of these trees was the tree of life. When God gave Adam liberty to eat of every tree, this removed all these trees from the realm of things concerning which God had a will or purpose.

From this we learn that a sovereign God does grant to man complete freedom and perfect liberty in regard to some things. Adam was granted freedom in regard to every tree in the garden save one. Such permission indicated that it was God's desire that he eat of them, and if he did it would be well pleasing to God. However, he was under no compulsion to eat or to abstain. If he should have inquired whether it was God's will for him to eat, he would have found that God had no will concerning these things. The matter was left entirely to the will of the man.

If I go to my neighbor and tell him that he may pick any flowers that he desires from my beds or any vegetables he may desire from my garden, my very act of bringing this to his attention and granting him this liberty indicates that it will give me pleasure if he does enjoy some of my flowers and eat some of my vegetables.

God did want man to eat of the tree of life, and He brought it to Adam's attention by giving him complete liberty of action in regard to it. Nevertheless, the matter of eating or abstaining was entirely up to the man.

There are those who imagine that God has a will and a purpose concerning every detail of the lives of men, therefore, it is our duty to discover what His will is, then act accordingly. This is a mistake for the Word of God reveals that there are many things in which absolute freedom of action is granted to men. These things are those that in no way touch the divine purposes. In regard to these things, God has no will. This liberty of action does not make puny Gods of us since this freedom can be withdrawn at any time. However, while it is ours, it permits us absolute freedom of choice and action. There is a teaching that would have us believe that the freedom God gave to Adam and the freedom that he grants to us consists merely in the lack of *conscious* coercion. In other words, God told Adam that he was free to eat of every tree in the garden, but that God worked in such a way that He determined. Adam's conduct without him knowing it. I repudiate this idea as being a slander upon the character of God.

The permission God gave to Adam indicated that it was God's desire for him to eat of the tree of life. Nevertheless, Adam was free to eat or not to eat of it. The prohibition that God declared showed that it was God's will for Adam not to eat of the tree of the knowledge of good and evil. In regard to this he also enjoyed liberty. He did not eat of the tree of life which was God's desire. He did eat of the forbidden tree which was contrary to the will of God. This act could only result in judicial action. Therefore, God judged the act and inflicted the penalty.

(To Be Continued, Vol. VII, No. 2)

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STUDIES IN EPHESIANS

(Continued from Vol. VI, No. 4)

Ephesians 4:11-12

And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, *King James Version.*

And He it is, indeed, who gave the apostles, the prophets, the evangelists, the pastors and teachers for the readjusting of the saints, for the work of dispensing, for the building up of the body of Christ. *Resultant Version.*

At this point in our studies we will need to give some thought to the meaning of the word *gifts*. It is apparent that this word sets forth widely different ideas when used by different people. If a pianist is heard who plays exceptionally well, he is called a gifted pianist, and if one is able to sing with a pleasant voice, people say he has a great gift. Since great pianists become, that way by years of study and practice, it hardly seems fair to them to describe their ability as a gift. And since all great pianists have testified that their ability can only be maintained by constant study and practice, it appears that it would be right to say that their skill at the piano is the reward of their own patience, persistence and diligence. Therefore, for the sake of accuracy, we should cease to call natural ability, which has been highly developed, a gift. We are forced to recognize that natural ability is a gift. However, if one man gives another a hundred dollars, and he takes this gift and develops it into a million dollars, it cannot be said that he was given a million.

After the most careful consideration of the whole subject, it is my conviction that there is no man on earth today who can say that he has certain definite gifts from God and that these gifts qualify him before God as an evangelist, teacher or pastor. It can be seen at once that if this claim were true, that is, if one can say that before God he is a teacher, then we must accept him as our teacher with full authority from God.

It is commonly believed that the gifts of an evangelist or teacher rests in his ability to do the work successfully. This is a most serious error. Today, it is commonly believed that if a man is able to speak rapidly, fervently, attractively, and in an interesting manner for an hour, that he has the gifts of an evangelist. Or, if he is able to hold the interest and enthusiasm of an audience for an hour while he discourses on Biblical themes, he has the gifts of a teacher. This idea is foreign to everything written in the Word of God.

In the New Testament the gift had nothing to do with the manner of the presentation, it had to do with the matter that was presented. It had nothing to do with eloquence. It had only to do with the message. The gift was not in some miraculous change wrought in the messenger. It was in the message that was given to him.

When Paul ministered in Corinth he did so in full possession of the gifts of an apostle, evangelist and teacher. He says that he did not go to them with the surpassing power of eloquence or earthly wisdom. His message was not adorned with persuasive words of man's wisdom. He was with them in weakness, fear and trembling. In fact, Paul was the opposite of that which would be considered *gifted* among men today. However, when he stood before the Corinthians, weak, trembling and ineloquent, each word of truth that he spoke was the gift of God to him. The bearer was weak, but the message was powerful. The gift was in the message, not in some powerful manner in which it was delivered.

A careful study of the Ephesian passage wherein gifts are mentioned will show that the truth set forth here is unique among all passages dealing with this subject. When one insists upon the absence of gifts today, he will usually be challenged by the unlearned statement, "But, it speaks of gifts in Ephesians." Our answer to this is, "Certainly, and it also speaks of circumcision, baptism, stealing and fornication. It does not give a thing a place in the present time just because the word can be found in Ephesians. It does speak of gifts. But, what does it say about gifts?"

It says that when Christ ascended on high He gave gifts to men. I The radical change that came about as the result of Paul's declaration in Acts 28:28 left men in desperate and urgent need, for they had no written revelation to guide them. God met this need by giving to them men who, before God, were apostles, prophets, r evangelists, pastors and teachers. These were given for the readjusting of the saints, for the work of dispensing, for the building up of the body of Christ. All this has been superseded by a complete revelation, such as we now have in the seven last epistles of Paul. Those to whom we commonly apply the term of teacher and evangelist today are in reality only message bearers. It will require grace for us to consider ourselves as messenger boys.

Ephesians 4:13

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. *King James Version.*

Until we all attain to the unity of the faith, and the realization of a son of God, into a mature man, and the stature of full-grown men in Christ. *Resultant Version.*

The gifts of verse 11 were for the purpose of readjusting, dispensing and edifying until a certain goal was reached. This goal is set forth in the passage before us. We learn from it the goal of God for us today, but we do not have the apostles, prophets, evangelists, pastors and teachers to help us to reach it. We have the completed Word, and the one who brings us the Word of God is accomplishing the purpose for which these men labored in times past. That is why Timothy is exhorted to do the work of an evangelist. No man today can be, before God, an apostle, prophet, evangelist, pastor or teacher. If he would do the work of these, then let him "proclaim the Word." That is the nearest and best approach that he will ever make toward doing the work of these men.

Ephesians 4:14

That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *King James Version.*

So that we shall no longer be infants- billow-tossed and carried about by every wind of teaching - by men's cleverness and unscrupulous device in order to mislead. *Resultant Version.*

This passage and the one about not being carried about with divers and strange doctrines, are constantly used by almost every church in order to bind their followers to their creeds and organizations. "Be what you are and remain with us," is held by many false shepherds to be the fulfillment of these verses. The abuse of these verses in this manner is a clear illustration of the cleverness and cunning of men which is so emphatically condemned here. Denominational loyalty is regarded as loyalty to God, and even the least progress in truth is branded as being carried about on every wind and wave of teaching. By these unscrupulous devices many are made to continue in the bondage of ignorance.

To Be Continued

OBSERVATIONS

My good friend Sito, who says that no cow is sacred to him, dropped in recently to see if he could interest me in a moneymaking proposition. He said that he knows a writer who has ten thousand copies of a book on *The Revival of the Old Roman Empire*. These were published in 1940, and the author sold quite a few of them for twenty-five cents per copy. Sito says he is willing to sell the ten thousand that remain for anything he is able to get above the price of white paper. He read me a few choice statements from this pamphlet:

"But since the World War and the rise in power of Benito Mussolini, the old Roman Empire has been steadily coming to life."

"The steps Mussolini is making toward reviving the empire is the greatest fulfillment of prophecy since the day of Pentecost."

"Mussolini is actually reviving the empire. Therefore the student of prophecy will be greatly interested in all the moves he makes toward achieving his ambitions. To understand present trends in the world, one must understand prophecy."

Sito thinks I should buy these books and offer them for sale as joke books. The idea was intriguing, but being very busy, I did not feel that it was wise for me to start selling joke books.

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We live in a day when men have given up faith. The very principle by which the just are to live is set aside as being of little or no importance. Faith is supposed to be nothing more than a belief that God will answer prayer, and living by faith has come to mean living without any visible means of support. Opinions have taken the place of convictions, and even these opinions are not such that the average professing Christian can honestly call his own. He holds them because they happen to be the views of the church he is attending. They are held very loosely and can be thrown off or changed at any time.

A clear example of the present apostasy is seen in the manner in which many Christian workers are deceiving themselves and those who follow them. We live in a time when men will not endure the Word of God, so these deceitful workers have searched for and found something that men will endure. This thing is an elaborate musical program, and those who present them are well satisfied that they are doing the work of God.

I listened recently to a radio program conducted by a group that makes positive claim of being fundamental, evangelistic and Scriptural. The director announced that it was a program presented by "saved young people" and that they would "proclaim the gospel in message and song." He declared that whether they spoke or sang the listeners would hear nothing but the pure unadulterated message of the Word of God. He gave the usual harangue that the Bible is what the world needs today, that in it we would find the cure for all our ills. At this point he announced a solo and a young man sang:

There's a land beyond the river,
That we call the sweet forever,
And we only reach that shore by faith's decree;
One by one we'll gain the portals,
There to dwell with the immortals,
When they ring the golden bells for you and me.

Don't you hear the bells now ringing?
Don't you hear the angels singing?
'Tis the glory hallelujah Jubilee.
In that far off sweet forever,
Just beyond the shining river,
When they ring the golden bells for you and me.

When the young man was through the leader had something to say about how inspiring it was to see these young people sing the gospel from the Word of God.

How men can be guilty of such rank deception, I do not know. Truly, an enemy has done this. The god of this age has certainly blinded their minds. That song can be examined from beginning to end and not a statement can be found in it which even remotely approaches the Word of God. It contains a lot of sentimental nonsense which may appeal to the emotions of the sickly sentimentalist, but men deceive themselves if they think it contains one line of truth from the Word of God. Do you hear the bells now ringing? No you don't, and neither do I, and neither does anyone else. Don't you hear the angels singing? No you don't, and neither does anyone else. Such meaningless drivel may appeal to those who have turned from the truth, but it can make no appeal to the one whose eyes have been opened to the truth.

The director went on to say, "It's high time that we get back to the Bible." Truer words were never spoken and I know no better place to begin than to banish once and for all those songs that cannot stand the searching rays of God's truth. .

A Doctor of Medicine, writing in the November 1942 issue of *The Christian Herald* tells of the testimony of a noted anatomist which converted him from his professed atheism. The anatomist was dissecting a body when he paused, turned to the class and said:

"Gentlemen, here in this human organism is a complete refutation of what is called atheism. No reasonable being can look upon this miraculous construction and arrangement of organs in this body without acknowledging that some Creative Power above and beyond human comprehension must have been responsible for them.

"No one can deny that every creation must have a creator. There must be some Power, First Cause, or whatever you wish to call God, because the mere mechanics of human procreation do not and cannot explain how a man's body comes into existence. It seems to me that doctors, above all others, should be truly religious, dealing constantly as they do with this inexplicable miracle. When I say that doctors should be religious I mean they should be humble, prayerful men who recognize that a Supreme Power operates in human affairs.

"If you were to delve deep enough into the human soul I don't think you'd find a being on earth who does not possess some kind of spiritual yearning, some unformulated inner sense that there is a Power beyond and human power, to which he instinctively inclines in time of need."

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THE EDITOR TO HIS FRIENDS

****This issue is the first issue in Volume 7. It is the fiftieth issue of *The Word of Truth*. I am confident that the grace that has made possible these fifty issues will continue to abound and make possible many many more.

****The growth of this witness is manifested by the demand for bound volumes. Five hundred copies of Volume 1 were bound but these were exhausted several years ago. Six hundred copies of Volume 2 were bound, and about fifty of these remain to be sold. There were seven hundred copies of bound Volumes 3 and 4, eight hundred of Volumes 5 and 6. The demand for these has increased to such an extent that one thousand copies of Volume 7 will be reserved for binding.

****The two pamphlets advertised in the leaflet enclosed in this issue are an important addition to the written material dealing with dispensational subjects. *The Powers That Be* has been dealt with before in the pages of *The Word of Truth*. The article was used of the Lord in such a way that it seemed wise to rewrite, enlarge and reprint the article in pamphlet form. Use this pamphlet to stir up others concerning the Acts 28: 28 dispensational division.

****The pamphlet on *The Good Olive Tree* deals with one of the most sorely wrested and abused portions of Scripture. It is a portion that men do not dare to permit to give its testimony. There is no other passage in the New Testament that settles so many things concerning the Acts period and the position of those who believed during that time.

****The radio ministry continues to be blessed of the Lord. We have passed through the summer months without difficulty and are looking forward in happy anticipation to the fall and winter months when the listening audience increases a hundredfold.

****Until further notice, due to present conditions, I will not be able to supply any writings but my own. This cancels all previous advertisements. There is a greater demand for books than ever before, but since most of the publications offered for sale are imported, they cannot be secured. This includes *The Companion Bible*. Those who desire a *Companion Bible* should go to a book-seller and have him order it from the Oxford University Press, New York City. They get a few of these from time to time, but will sell them only through book stores.

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