

THE WORD OF TRUTH

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INTERPRETING THE TIMES

Before me, as this is being written, is a goodly number of books, pamphlets and leaflets, all of which deal with prophecy. In most or them the writers make some attempt to interpret the events that were transpiring, at the time they were written, in the light of the Word of God. These writings were collected by me over a period of two decades; all of them were written since the beginning of the present century. In these books, the most devoted Bible teachers who have labored during the past forty years have tried to interpret the meaning of events that were taking place. Now as we read them they stand as unimpeachable witnesses to the fact that it is utterly futile to even try to explain the meaning and significance of current events by the Word of God.

Some of these writings make very sad reading, for they show that events were twisted and colored in an attempt to make them fit the Word of God, and, what is more serious still, the twisting and coloring of the Word of God in an attempt to make it conform to some event. Others, among these writings, are highly ludicrous, and they can only bring amusement to those endowed with a sense of humor.

I do not propose to quote from any number of these writers as it is best that we draw the mantle of charity over their failures. However, in order to illustrate my theme it seems wise to refer to a few.

Here is one written by no less a teacher than C. I. Scofield. He looked upon the frenzied preparation of Europe for war and stated that God would not permit that war break out until He had removed the true Church from the earthly scene. When this statement is considered in the light of the fact that it was made in 1912, two years before the outbreak of the awful conflict of 1914, also in the light of all that has taken place

since then, it shows how futile it is for those who know the Word of God to even try to interpret current events and the movements of nations by the Word of God.

Another writer, whose pamphlet is before me, attempts to demonstrate the great Biblical significance of the League of Nations; another writer makes much of the Japanese-Chinese conflict; another waxes eloquent on the significance of Italy's Ethiopian conquest, claiming that it fulfills certain passages in the Word of God. but no references are given. One of the most amusing pamphlets is one entitled, "Technocracy, in the light of the Bible." Most of my readers will have to think for some time before they will even remember "technocracy."

If one would read all these writings he would discover this there is one formula that will fit every event. Whether it is war or peace, depression or prosperity, earthquake, tornado, flood or fire there is one phrase that seems to always apply. The writer or speaker discusses the event in detail and then says, "This points to the imminent coming of the Lord." We come upon this so often that we are inclined to cry out in bewilderment and ask if there has been anything that happened in the past fifty years that was not a sign, that did not point to the imminent coming of the Lord?

Just how long can such things go on? How long can this continue before it destroys the faith of the people in the accuracy of the Word of God?

I have suggested already that it does not seem wise to fill this article with quotations from these writers, however, in order to clearly demonstrate the truth of a charge I desire to make, a quotation will be given from the writings of the late I. M. Haldeman.

The Bible has predicted the final characteristics of the present age in terms precise and clear. By type, figure and direct prophecy it announces that the last *form* of government among the nations just previous to the Coming of our Lord Jesus Christ will be *democracy* - the rule of the people. "The government of the people, by the people, and for the people."

That prophecy practically has been fulfilled. Democracy is, nearly, the universal mode of government. England in some respects is more democratic than the United States. France, Portugal and Switzerland are republics. Spain, Italy and Greece are constitutional monarchies; that is to say the people are recognized as the ultimate authority. The northern nations, Norway, Sweden, Denmark, Holland, Belgium, are liberal kingdoms. The monarchy is simply a fashion - the people are the rulers. Germany is a military nation. The Kaiser, speaking at times as the war lord, gives the impression that he is absolute emperor. He is far from it. The socialists count their votes by millions, and while the German people accept the empire, they do so because it is the most satisfactory agent for their business and prosperity. The German people behind the throne are the absolute power; and the voice of democracy makes no more radical utterance and demand that in the German *kaiserreich*. Recently in a public interview, the Kaiser is reported to have said, he expected his son to be the last emperor of Germany, as within fifty years the whole world would become democratic. Austria is still more or less under the influence of Caesarism, but beneath the surface, the various peoples and nationalities constituting that empire are restless, feverish, and full of democratic ideas. Turkey has been shaken by a revolt of "The Young Turks," and the demand for more popular government. Japan has broken loose from the customs and traditions of centuries her flag is the symbol of the

rising sun, and indicates that she is seeking to take her place in the new dawn of popular sovereignty.

Everywhere the evidence is manifest that the prophecy of Daniel announcing the rise of the "*clay*" (Daniel's symbol of the people) and the warning of Isaiah that "the nations should rush like the rushing of many waters," and "make a noise like the noise of the seas," are being fulfilled.

After "Clay" or Democracy, there remains only anarchy, or power in the hands of an absolute ruler. That absolute, world-wide ruler is declared by all the prophets to be the Son of God, and His kingdom is symbolized by a *stone* -a stone is the very opposite of clay. The Clay is here. Quoted from *Christ, Christianity and the Bible*.

This quotation has been given in order to show that in 1912 when democracy was the leading governmental form in the world, and becoming more so every day, Dr. Haldeman was able to argue eloquently that the prevalence of democracy fulfilled a prophecy in the Word of God, and that it was a certain sign that the age was about to end in the coming of the Lord.

It would be a simple matter to quote from a half-dozen present day writers who argue just as eloquently that the prevalence of dictators and the suppression of democratic processes is a sure sign of the end. This demonstrates that no matter what happens, no matter what comes to pass, there will always be those who will rise up to demonstrate that it fulfills prophecy, and that it is a positive sign of the end. This cannot go on forever. A day of reckoning must come, and men will discover that the result of their revelings in the sensational news of the day has been to destroy the faith of the people in the Word of God and to deepen the frightful apostasy that already exists.

Many prophetic preachers have made the grandiloquent claim that those who know the prophetic books of the Bible are ahead of the times, that is, that they have knowledge of great events before they happen. Some have made the claim that they know of events ever before they read of them in the newspapers. Such loose claims are idle boasting to say the least. During the past year we have opened our papers and read of the declaration of war, the division of Poland by Germany and Russia, the war between Finland and Russia, the conquest of Denmark, Norway and Holland, and the fall of France. I defy any man to prove that he had any knowledge from the Word of God of these stupendous events before they happened. The collapse of France was just as much a surprise to the student of God's Word as it was to the man of the world. It is idle boasting, akin to lying, for any preacher to claim that he has inside advance information as to what events are going to take place.

I challenge any man to show from the Word of God, at this time, just what the outcome of the present war between Germany and Britain will be, or whether the United States will be involved or not. Any man can make a prediction; I do not hesitate to make predictions, but I refuse to join the ranks of those boasters who try to glorify their purely personal predictions by claiming to found them upon the Word of God. We do not glorify God when we descend to the level of fortune tellers and crystal gazers and claim that we can peep into the future. I am not referring to the ultimate outcome of God's purposes as revealed in the Scriptures. I refer to present events that fill the pages of our papers, which so many claim are pre-written in the Word of God.

It would be a simple matter to give quotations from many writers wherein they make the claim that we are now witnessing in present events the fulfillment of many prophetic passages in the Bible. Claim after claim is made that we are seeing prophecy fulfilled under our very eyes. One writer claims that each time he opens his newspaper he finds an item in it that fulfills some prophecy. Such statements as these compromise the Word of God and they should be challenged.

The fulfillment of a prophecy is its complete end. From the moment it is fulfilled it stands as a completed prophecy and can never be fulfilled again. For example, the Bible prophesied that Christ would be born in Bethlehem. When that event took place that prophecy was fulfilled, therefore, we no longer look for any event to fulfill it, for the prophecy reached its full end when Christ was born in Bethlehem. With this understanding of what it means for a prophecy to be fulfilled, I challenge any and all to show a single prophecy in the Word of God that has been fulfilled since the close of the Acts period. I can point to hundreds of prophecies that were fulfilled before Acts 28:28; I can also point to hundreds of predictions that await their fulfillment, but no man can point to a single prophecy that has been fulfilled since the close of the book of Acts.

I anticipate that the above remark will bring a number of letters, calling my attention to Matthew 24 and reminding me of the prevalence of wars and earthquakes. I answer these letters in advance by saying that all the wars and earthquakes that have taken place in the past 1900 years have not fulfilled any prophecy. They have had nothing to do with prophecy, and prophecy has nothing to do with them. There will yet have to be certain definite and clearly marked wars, famines, pestilences and earthquakes in order to fulfill and bring to an end the prophetic words of Christ recorded in Matthew 24:6-7.

Others will remind me of the return of certain Israelites to Palestine, and the partial rehabilitation of that land as a Jewish homeland. They are sure that this fulfills some prophecy. They do not know just what prophecy it fulfills, but they have heard it so many times that they are sure it must fulfill some prophecy. The truth is that there is nothing in the present movements of Israel that fulfills, or even begins to fulfill, any portion of the Word of God. There is no prophecy that speaks of Israel returning to the land in unbelief, aided by the great empires and nations of the world. The only prophecy of their return to the land is when they go back as a believing and repentant people, aided by the miraculous power of God. Furthermore, it is not honest for men to speak as if Israel has been restored. Just as long as there is less than one-half million Jews in Palestine while over two million live in New York City, it is ridiculous to speak as though the nation had been restored.

I grant that the return of even this number is interesting and significant. It is significant because they are scattered today, and prophecy takes them up just where it left them, that is, already in their land, with a rebuilt temple, and a settled government capable of executing a treaty. Prophecy says nothing of their return and nothing of the rebuilding of the temple. It resumes with Israel in the land, and the temple in operation with the morning and evening sacrifice being offered.

Again, some will point out the statements in 2 Timothy 3 where it speaks of such things as men being "trucebreakers" and "lovers of pleasure more than lovers of God," and ask if these are not being fulfilled today. I can produce writings to show that men believed

this was being fulfilled fifty years ago. In view of this, dare anyone say that man's present love of pleasure is the end of these predictions. This portion is not a prophecy, for the usual formulae for prophetic utterance is lacking. It is simply a statement concerning the character of the last days. *Yet*, we are living in these days, and bear witness to the truth of the Scriptures, for no one today could give a more accurate description of the times than is given in this passage. It was written for our learning, so let us not expect the truth to result in a glorious revival.

It is my purpose to deal with the honest difficulties of my readers. Many have asked these questions. If past and present wars, famines and earthquakes are not significant, just what ones will be significant? When will wars, famines, pestilences and earthquakes no longer be just the oft recurring experiences of the human race? When will these things take on the special significance that indicates that the present evil eon is drawing to an end? There is an answer to these questions. It is found in Isaiah 18. In the first three verses of this chapter there is a divine call, which demands the attention of the whole earth. It is a double call, first to the eye: a banner high and lifted up on the mountain top within sight of all; then to the ear; a loud blast from the trumpet. These are not literal, for few eyes would see a banner even if it were on a high mountain, and the ear catches sound only if it travels a short distance. These things refer to some great event that is so significant that it demands the attention of everyone on earth.

When the Jews are once again in their land, forming an autonomous state, with their temple rebuilt, the earth should rivet its eye upon that nation. When restored Israel makes a covenant for seven years that will be the trumpet blast that should engage every ear. This event will mean that the long-broken thread of Old Testament prophecy has been taken up again; it will mean that the great river of prophecy that has been frozen solid for 1900 years has begun to flow again. From that day forth every day should be counted, for they are numbered by Scripture; every war and earthquake will be a sign; every movement of every nation will be subject to interpretation in the light of what God has spoken. The prophetic clock will no longer be stopped. Men in that time can count off the days, and if at the end of forty-two months the covenant is broken they can rest in the most positive assurance that they are face to face with a second forty-two month period, the very details of which have been prophesied by God. When they have counted the 1,260 days of the second period they can expect the great event to take place which is described in 1 Thess. 4:16. That is why Paul said: **"But of the times and the seasons, brethren, you have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in the darkness, that that day should overtake you as a thief." 1 Thess. 5:1-4.**

We are living in a time, which is not the subject of prophecy. Our knowledge of the present comes to us as the result of the revelation of a secret that was hid in God. This revelation does not deal with the earth or with earthly things. It turns our minds away from earth and sets our affections on things above where Christ is now seated at the right hand of God.

We are warned in the Scripture against being unwise. We must not permit our lives to be dominated by the events of today. The times in which we now live are turbulent and trying. The momentous character of the events that are taking place cannot be denied. They are so strange to us that we are almost sure to erroneously reason that there has never been anything like them in times past. We know that we have not been over these paths before, therefore, we are prone to conclude that no one else have ever been over them. Few people know much history, and even those who know it cannot have an experimental knowledge of it. But we do have an experimental knowledge of the events that transpire before our eyes, and, therefore, these events seem more real and strange than similar events of which we read in history. It is also true that when history repeats itself upon a larger scale, man is inclined to think that the event is new and different, when, of a truth, it is only more stupendous.

All men, of normal curiosity, desire to know the meaning and the end of the things that are now happening. All men would like to peep into the future. Wise statesmen admit their ignorance, but boasting preachers claim to have full knowledge. They lead the people to believe that the events, which are now taking place are pre-written in the Word of God, and they insist that those who know the Word have some insight into the future. This has turned the thoughts of God's people to prophecy; which would be good if minds were turned to becoming more familiar with what God has said in Isaiah, Jeremiah, Daniel and Revelation, but this is not the case. It has turned their minds toward Europe and the men of Europe, it has centered their thoughts upon the newspaper but not upon the Word of God.

For many years, men have tried to take any and every event, then seek to discover some isolated and obscure passage which, they insist, speaks of it. Scriptures have been twisted to try to show that such inventions as the airplane and automobile were predicted in the Word of God. No sane student can believe such things when the isolated passages they offer in proof are studied in the light of their context, and no expositor could possibly write an exposition of the entire portion in which these passages appear and bring into it the airplane or motor car. Therefore, before any reader of these lines points out Nahum 2:4 as a prophecy of the automobile, let them write out and send in an exposition of the entire second chapter of this prophecy, and they will find in writing it the travesty they make of God's Word in trying to bring a motor car into this passage.

The Roman Empire Error

Prophetic preaching of today is dominated by its greatest error, that is, the idea that the Bible teaches that there is to be a restoration of the ancient Roman empire. This error perpetuates itself because men adopt it first and then turn to the Word to find passages to support it. A certain radio preacher advertises and sells a small brochure, which sets forth this theory, but the brochure has been plagiarized, almost word for word, from W. E. Vine's book on "The Roman Empire in Prophecy."

As the result of a personal survey I am convinced that most Christians who speak of the restoration of the Roman Empire have no basis for their views and do not even know what they are speaking about. Several months ago I was conversing with a woman who

has sat for many years under preaching that claims to be prophetic and fundamental. We spoke of the current war, and she said that it certainly looked like the Roman Empire was being restored. I told her that I saw no signs of it - that, while it looked like the French Empire was being broken up, that it looked like the British Empire would be preserved, or that the German Empire might be restored, but that I saw no indications at all that the Roman Empire was being restored. The poor soul looked at me as if I had made an attack on her faith, said she did not wish to argue, and, since I did not wish to argue either, we dropped the matter and spoke of the weather.

I do not hesitate to state emphatically that there is no prophecy in the Word of God that teaches that the Roman Empire is to be restored. The whole theory is based upon a mistaken understanding of Daniel's great prophecy. It seems that most students approach this prophecy with their minds made up that the Roman Empire is to be restored. The correctness of this idea is, by them taken for granted. If the study is approached with open mind the careful student will discover that there is no place for the Roman Empire, either historically or prophetically, in the prophecy of Daniel. This matter is of such importance that it will be examined in detail.

Daniel 2

Daniel's great prophecy had its beginning in a dream of Nebuchadnezzar. He had dreamed, he was startled by it, but he could not remember the contents of his dream. Daniel recovered the forgotten dream and then made known the interpretation.

The interpretation of the dream revealed a series of world empires. The term *world empire* does not appear in the passage, but we use it as describing a realm or kingdom that embraces or dominates the whole world. If its authority is not supreme, if that authority is challenged anywhere, then it is not a world empire. An empire may be large, it may be the most powerful, but it must embrace the world before it can be called a world empire.

The first part of the image was the **head of gold**. There can be no question about the identity of the empire symbolized by the golden head. The words of Daniel settles this. It was the world empire of Babylon ruled by Nebuchadnezzar.

There can be no doubt about the identity of the empire symbolized by the **breast and arms of silver**. This was the world empire of Media-Persia. The Media-Persian empire ruled the world and no kingdom challenged her right to rule. Daniel lived to see the Babylonian empire come to an end, and saw it replaced by the Media-Persian empire.

The third part of the image was the **belly and sides**, (not thighs) which were **made of brass**. This represented a kingdom that was *to bear rule over all the earth*. This was the world empire of Greece, which swept the empire of Media-Persia from the earthly scene. Greece became mistress of the world. Alexander vanquished all opposition. He wept because there were no more worlds to conquer.

The next part of the image that is brought to our attention is the **legs**. These were of **iron**. This is explained as signifying that the fourth world empire would break in pieces and subdue all. It is at this point that we stand at the parting of the ways between truth and error. Those who trouble themselves to examine history will discover that there has been no empire that ruled the whole world since the Grecian world empire. The Roman empire was great, it was powerful, but it never broke in pieces or subdued all peoples as the three empires that preceded it had done. The Roman empire did not measure up to God's description of the fourth kingdom. It was a poor fulfillment, and God's prophecies are not fulfilled in such manner. Rome *never* conquered those parts of the earth, which we now call Germany, Ireland, Northern Scotland, Russia and Siberia. She threw her legions against these places but was turned back at the Rhine, the Danube, and the Euphrates. Not once did she capture and hold the capital of the first world empire, Babylon. Rome was forced to be satisfied with the false claim that she ruled the world. Her people did not know it, but her rulers knew that the claim was false. Rome did not break in pieces and subdue all. Therefore, the fourth kingdom was not Rome.

My readers will naturally ask - "If it were not Rome, then what kingdom was it?" My answer is that this kingdom has not yet appeared, for it is a future world empire that will rule over all peoples and nations, just as ruled Babylon, Media-Persia, and Greece. This prophecy has not yet been fulfilled, and it will require a world empire to arise that it might be fulfilled. Rome did not fulfill this prophecy in the past, and it would come farther from fulfilling it if it were to be restored.

The Time Break Indicated

At this point I hesitate to be dogmatic, yet I cannot help but feel that the long time break between the third world empire (Greece) and the fourth world empire (yet to arise) is clearly indicated. In the revelation of the image there is a jump from the belly and the sides of brass down to the legs of iron, passing entirely over the secret parts which may represent that long period of time from the end of the Grecian world empire to the future world empire, a period of time in which the doings of nations are not uncovered.

It would be well if Christians would cease to look for signs that point to the restoration of the Roman empire. We may look with interest upon all events that point to the amalgamation of nations, for the establishment of a world empire will, probably be the next great political development of the earth. When this takes place it will fulfill the predictions of the iron kingdom of the book of Daniel.

The legs of iron, representing a kingdom as strong as iron, does not complete the revelation of Daniel. There is yet another realm symbolized by the feet and toes which are made of iron, mixed with clay. These are said to represent a kingdom that is partly strong and partly brittle. This cannot be the fourth kingdom for it is as strong as iron. There must be yet another realm if this is fulfilled.

It is evident that there is an incident in the course of the fourth kingdom, that, while it seems so insignificant that it changes the iron kingdom to such an extent that it becomes a second realm. In the fourth kingdom there will be a people who will find no place in it as

a people, yet their genius and acumen will be plainly visible, even as it is today. It seems that the powers of the fourth kingdom will feel the need of this in the work of their empire, so, Israel will make a covenant and enter into the combine of nations. Israel is the clay people. In Isa. 45:9, 64:18 and Jer.18:6, God has used **clay** as a **symbol of Israel**. The clay in the feet and toes of the image represents God's ancient people Israel in the time of the end. In three and one-half years the powers of that realm will discover their mistake. Israel cannot be assimilated. Iron will not mix with clay. The kingdom, which had been strong as iron has become brittle. The clay is found to be the cause so the clay must be removed. The covenant is broken and a program of extermination is started. This marks the beginning of the great tribulation, the last three and one-half years of Daniel's seventieth week.

This article has become longer than I intended. But if it rescues any of God's people from that form of doctrine which has set their minds upon the countries, wars and leaders of this earth it will have served the purpose for which it is written. I have spoken on these things before, but the amazing prophecy racket continues to grow. We cannot correct this condition, but we can shun those who are responsible for it.

"If we then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, NOT ON THINGS ON THE EARTH. For ye are dead and your life is hid with Christ in God." Col. 3:1-3.

The End

THE KINGDOM EON

(Continued from Vol. IV, No. 3)

It is well established by the Septuagint Version that the Hebrew word *olam* and the Greek word *aion* are one and the same. What the Hebrew would refer to as the *olam*, the Greek speaking Hebrew (Hellenist) would call the *aion*. These words, in their primary meaning, mean a period of time; not just a period of time set off by dates, but a period of time set off by certain characteristics. We take the Greek word *aion* and adapt it to the English language by changing the diphthong *ai* to *e*, and make it *eon*. By doing this we have the word used by the Holy Spirit and lose nothing in the process of translation.

The hope of Israel centered in a coming period of time having definite characteristics that would set it off from all periods of time that had preceded it. This fact accounts for much in the history and life of Israel. By the very nature of things the British and American people are forced to live in and for the present so far as national life is concerned, but it was not so with the Israelite. God had given them promises of a land, a king and a glory, and these promises kept their hearts set upon the future. They lived for a glorious period of time yet to come, and that period of time they called the eon. Even though they were living in one eon, even though there had -been other eons, yet the term "the eon" was never misunderstood.

It is the same today with our word millennium. We are living in the sixth millennium of this present world, yet when we speak of "the millennium," no one says, "What millennium?" The term "the eon" was the simplest and clearest way of referring to the time of Israel's coming glory. Let us now see how the term "the eon" illuminates the promises made to Israel.

In Genesis 13:15, where we read of the promise that God made to Abraham, the translators cause Him to say that the land is to be given to Abraham's seed forever. If this was the promise then it has already been broken, for after the land was given to Abraham's seed, He thrust them from it, and *they* do not possess it today, Abraham never possessed it, his seed possessed it for some time, but the promise, as is reads in the King James Version, stands as a broken promise.

All difficulties vanish when we read this, "**to thee will I give it and to thy seed for the eon.**" When "the eon" comes, Abraham and his seed will possess the land. *They* may, or may not, have it *before* that time, but *they* will have it for the eon. *Therefore*, if the *Hebrew* living today should ask, "*Why* is our land possessed by others when it was promised to Abraham and his seed?" we answer, "God promised it to Abraham's seed for the eon, and the eon is not yet here. God did not promise the land to Israel for the present evil eon, so you must wait for that coming eon of righteousness. Any attempt to claim or possess the land in advance of God's time can only result in increased suffering for Israel.

There is nothing in the Word of God that gives Israel any claim upon the land at the present time. It is a serious mistake to say that the Arabs have a land that by right belongs to Israel. It will not belong to Israel until God gives it to them, and He has promised to do this for the eon.

In Genesis 17:7-8 we find that the use of the adjective *eonian* gives real light upon this passage. *Everlasting* has to do with time but *eonian* has to do with character. The covenant is an *eonian* covenant, that is, it centered in the eon. The land was theirs for an *eonian* possession.

In Genesis 21:33 Abraham called upon the name of the eonian God, or the God of the eon. In **Psalm 90:2** we read: "**From eon to eon thou art God.**"

This is so much more satisfactory than the meaningless "*from* everlasting to everlasting." And, if it is translated "from eternity to eternity," it leaves us with the problem of two eternities on our hands. This problem is only increased if we try to bring eternity to an end and then have a space called time, after which eternity is supposed to begin. The translation given above eliminates all these difficulties. The eons may change, one succeeds another, one is characterized by evil, and the next one by righteousness, but from eon to eon) He is God. This is why Abraham acknowledged Him as the eonian God. He was God over that coming eon upon which Abraham had set his heart. Scofield came very near the truth of Gen. 21:33, when in his note on this passage he said, "It is not merely that He is everlasting, but that He is God over everlasting things." If he said "eonian things," he would have expressed the real force of this passage.

Are Hills Everlasting?

In Genesis 48:4 Jacob states that God had promised him the land for an eonian possession, then in 49:6 he speaks of the eonian hills. This is a clear demonstration of the force of the word *eonian*. The hills go with the land so he speaks of them as the eonian hills. The hills will be here during the kingdom, but they are not eternal or everlasting. Some things that are eonian will end with the eon, other things that are called eonian will abide. The word does not fix duration. The eonian hills will not abide beyond the eon, for they must pass to make way for the new earth. The eonian God will abide after all eons.

An illustration may help here. If I speak of Mr. Wilson as "our war-time President," I am referring to a definite time, but I am not referring in any way to the duration of his Presidency. He was President both before and after the war. God was before the eons, and he will be God after the eons. To speak of Him as the eonian God does not refer to His duration.

It would be a real joy to deal with every passage that the use of this word illuminates, but they are far too many. A few suggestions may provoke the reader to further study.

The Passover was to be a feast by an ordinance for the eon (Ex. 12:14);

David's throne was established for the eon (2 Sam. 7:13);

David's house and throne were established for the eon (2 Sam. 7:16);

Israel is to be a people unto God for the eon (2 Sam. 7:24);

God's saints are preserved for the eon (Psalm 37:28);

Present riches are not for the eon (Proverbs 27:24);

The earth abides for the eon (Ecc. 1:4).

In fact, the word *olam*, which I have translated *eon*, appears about 400 times in the Old Testament and the majority of these references have some connection with the kingdom eon. Let no one misunderstand and judge us to mean that it always refers to the glorious Kingdom eon, for it does not. It is used in many ways, giving many senses.

One of the interesting things in connection with this study is that the word *olam* is followed many times by the words *va ed...* *Le olam va ed* means, to the eon and beyond. This carries the thing spoken of through the kingdom and into the new heaven and the new earth.

It is almost impossible for us to realize how much of the Old Testament is related to the truth of the eon, furthermore, it is impossible to realize how it dominated the life and hope of the Old Testament saint. From birth to death it filled their lives, and they died, not in the hope of going to heaven, but in the hope of being raised from the dead to be with God's Messiah in that eon. The prophets dipped their pens in the rainbow as they set forth the glories of that time to come. Israel would then possess the land; she would be the head of all nations; peace and righteousness would girdle the globe; disease, sickness, blindness and sin would be banished; the curse would be removed from nature and God's

anointed king would reign over His people. The babes heard of this at their mother's knee, the fathers taught it to the sons, the songs of the nation exalted and extolled it; it was the chief theme of conversation, the chief subject of synagogue and temple instruction. It was the joy of the living, the hope of the dying - their lives centered in and were dominated by the prospects of that glorious kingdom yet to come upon the earth. This, let me repeat again, they called the eon, and the great desire of every Israelite was to be alive in that eon, in fact, their greatest desire was to obtain eonian life. We are now ready to examine the occurrences of eon and eonian in the gospel of Matthew.

Eon and Eonian in Matthew

Math. 6:13. The prayer is that the kingdom, the authority and the glory shall be His for the eon. It is a prayer in harmony with the prophecies which promise these for the eon.

Matt. 12:32. In this passage our Lord states that the blasphemy against the Holy Spirit shall not be forgiven neither in this eon, nor in the one to come. This sin deprived men of all hope of the kingdom. It does not go beyond that, for it leaves the time beyond that to the judgment of the great white throne.

Matt. 13:22. The cares of this present evil eon are the greatest single factor in making the Word unfruitful in our lives.

Matt. 13:39, 40, 49. This passage speaks of the end of the eon. This present evil eon is to have its end and will be succeeded by the eon of righteousness. When we come upon a passage such as this we are tempted to rewrite the familiar lines and make them as follows:

**"Truth for this eon on the scaffold,
Wrong for this eon on the throne."**

Matt. 18:8. This verse speaks of eonian fire, and refers to a place of judgment that will exist in the kingdom eon. See Isa. 66:23-24, which proves that this fire will be in the kingdom and will not be far removed from Jerusalem.

Matt. 19:16. This man desired to know what good thing he could do and by it obtain eonian life. He was interested-in making sure that he would be alive in the eon. Orthodoxy has made too much of "eternal life," thereby putting emphasis on quantity rather than on quality. Furthermore, they find themselves in a dilemma for they insist that all men are going to live forever, also that eternal life is life forever. I am not interested in living forever. I would not care to live at all under certain conditions. Eonian life is life in the coming eons. All who are alive in the eon will have eonian life. Some will enjoy this life on earth, some in the heavens, and some will enjoy it far above all heavens. Those in the heavens will not have any different life than those on earth, but they will be enjoying it in different spheres.

Matt. 19:29. Our Lord here promised eonian life to those that did certain works. There is no use to quibble here, the fact stands that eonian life is here promised to those who do good works. We could never have obtained it in this manner, for the later truth revealed in Romans shuts us up to grace.

Matt. 21:19. The translation "let no fruit grow on thee for the eon," seems quite strange to our ears, but it was in complete harmony with the lesson conveyed. In this passage "the eon" means the present eon, and this judgment has been fulfilled. Israel has borne no fruit, and will bear none until the present eon is at an end. The fig tree was Israel, but Israel has not been judged to be fruitless forever.

Matt. 24:3. The disciples knew that Israel's hope would be realized in the coming eon, therefore, they ask about the end of this eon and desire to know what will signify its end.

Matt. 25:41, 46. The word eonian appears three times in these two passages. In the context we find that the nations are *being* judged, and the ground of the judgment is their attitude towards the Lord's brethren. They did not know Christ, and, in the works they did, they did not know they were doing their acts of benevolence unto Him. As a reward they get to live in the eon, that is, they are given eonian life. This is eonian life by works. It is not salvation, for salvation never was and never will be by works. One group has eonian life and the other has eonian punishment. The punishment meted out is to be cut off from the eon. The method by which they are cut off is the eonian fire.

Matt. 28:20. He promises to be with them until the end of the eon. He has gone away but He will return to bless all nations through His eonian people, Israel.

Eon and Eonian in Mark and Luke

In these two gospels we shall consider only such references as have no parallel passages in the other two synoptic gospels.

Mark 3:29. This passage contains both the noun and the adjective. The King James Version makes the noun *never* and the adjective *eternal*. How much better it is to read this, "he that shall blaspheme the Holy Spirit shall not be pardoned for the eon for he is liable for an eonian sin." Those who committed this sin were cut off at once from the thing they most desired, yes, even from their only hope.

Mark 10:30. Since both words appear in this passage it is very helpful. As a reward for certain good works the Lord promises His disciples a hundredfold now, and in the eon to come eonian life. This is clear proof that eonian life is life in the coming eon. It was their supreme desire and He guaranteed it to them. It is on this basis only that eonian life can be spoken of as a present possession. It is because it is as sure as God's Word. When we have God's Word for it, we can call things that are not as if they were.

Luke 1:33. Jesus Christ shall reign over the house of Jacob for the eon. His reign is not eternal as is clearly stated in 1 Cor. 15:25. His kingdom is endless for when He ceases to reign He gives it up to God the Father.

Luke 1:55. God's mercies to Abraham and his seed were for the eon. This seems to refer to the period of time that began with the call of Abraham.

Luke 1:70. All of Israel's prophets lived during the present evil eon.

Luke 10:25. This lawyer asked what he should do to receive the allotment of eonian life. No Israelite was interested in living forever. Their sole interest was to have life and to live in the coming eon.

Luke 16:8-9. The reference here is to the children of this present evil eon, and to eonian habitations.

Luke 20:34-35. The children of this eon marry. How true! They which are accounted worthy to obtain that eon and the resurrection from among the dead do not marry, nor are they given in marriage, neither can they die anymore. This resurrection is the one that places men in the heavens. Some will obtain that eon and the resurrection from the dead. This will place them on earth. Others will obtain that eon and the resurrection from among the dead. This will place them in the heavens. Others will obtain that eon and the outresurrection out from among the dead. This will put them far above all that is of the heavens.

In our next study we will consider the occurrences of eon and eonian in the Gospel of John. As a further help, a concordance to all occurrences in the first three gospels will be given.

Concordance to Eon

Matt. 6:13-the power, and the glory, for *ever*

Matt. 12:32-forgiven him, neither in this *world*

Matt. 13:22-and the care of this *world*

Matt. 13:39-the harvest is the end of the *world*

Matt. 13:40-it be in the end of this *world*

Matt. 13:49-it be at the end of this *world*

Matt. 21:19-9row on thee henceforward for *ever*

Matt. 24:3-thy coming, and of the end of the *world*

Matt. 28:20-even unto the end of the *world*

Mark 3:29-against the Holy Ghost hath *never* forgiveness

Mark 4:19-the cares of this *world*, and the

Mark 10:30-in the *world* to come eternal life

Mark 11:14-no man eat fruit of thee hereafter for *ever*

Luke 1:33-over the house of Jacob for *ever*

Luke 1:55-to Abraham, and to his seed *forever*

Luke 1:70-which have been since the *world began*

Luke 16:8-the children of this *world* are in

Luke 18:30-in the *world* to come life

Luke 20:34-the children of this world marry

Luke 20:35-worthy to obtain that *world*, and

Concordance to Eonian

Matt. 18:8-to be cast into *everlasting* fire
Matt. 19:16-that I may have *eternal* life
Matt. 19:29-shall inherit *everlasting* life
Matt. 25:41-ye cursed, into *everlasting* fire
Matt. 25:46-go away into *everlasting* punishment
Matt. 25:46-the righteous into life *eternal*
Mark 3:29-in danger of *eternal* damnation
Mark 10:17-that I may inherit *eternal* life
Mark 10:30-in the world to come *eternal* life
Luke 10:25-what shall I do to inherit *eternal* life
Luke 16:9-receive you into *everlasting* habitations
Luke 18:18-what shall I do to inherit *eternal* life
Luke 18:30-in the world to come life *everlasting*

(Continued, Vol. IV, No. 5)

THE UNFOLDING OF THE SECRET

(Continued from Vol. IV, No.3)

The Ephesian Epistle

In the Ephesian letter, the unfolding of the Secret reaches its glorious climax. If this epistle is to be fully appreciated we must not forget that it was written near the close of that transition period that began with Paul's pronouncement in Acts 28:28, and ended when Paul wrote 2 Timothy and left the individuals that composed the Church which is His body to stand alone on the Word of God. Inasmuch as Ephesians was written in that transition period, we will find some things in it that belong to that period. They were transitory in nature and purpose, and they do not abide. These transitory things are few in number, and they are quickly discerned by the diligent student.

Ephesians opens with a salutation that is unlike the salutation of any other epistle. This salutation is as much the God-breathed Word as any other statement found in this letter. If it is not important, then no passage in the epistle is important. Those who accept the fact of verbal inspiration will never be guilty of ignoring or minimizing the salutations of the epistles. In them God has a message for us, and it is *our* duty to discover the message He has placed there.

It will be well at this point for us to note the variety of the salutations of the epistles. This will demonstrate and emphasize the distinct character of the Ephesian letter.

1 Thess. "Unto the church of the Thessalonians which is in God the Father and in the Lord Jesus Christ."

2 Thess. "Unto the church of the Thessalonians which is in God *oui* Father and the Lord Jesus Christ."

Galatians. "Unto the churches of Galatia."

1 Cor. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's."

2 Cor. "Unto the Church of God which is at Corinth, with all the saints which are in all Asia."

Romans. "To all that be in Rome, beloved of God, called saints."

1 Tim. "Unto Timothy, my own son in the faith."

Titus. "To Titus, mine own son after the common faith."

Philippians. "To all the saints in Christ Jesus which are at Philippi, with the bishops and deacons."

Colossians. "To the saints and faithful brethren in Christ."

Ephesians. "To the saints, the ones being in Ephesus and believing in Christ."

The reader will note that all these have been quoted from the King James Version, with the exception of the salutation of Ephesians. An examination of the Greek Scripture will show that-with the exception of 1 Corinthians - these translations are very good. However, **the King James Version of Ephesians 1:1 cannot be accepted, as it brings into this passage ideas that cannot be found in the Greek.** And, inasmuch as much stress is placed upon this salutation in the interpretation of the epistle it seems well for me to set forth my findings so others may check them.

The Greek of the last part of Eph. 1:1 is as follows:

Tois hagiois tois ousin en Epheso kai pistois en Christo Iesou.

A word for word literal translation of this would be:

To the saints, the ones being in Ephesus and believing (or, faithful) in Christ Jesus.

Some have already questioned me concerning the appearance of the word *ones* in this translation. They say they find no word in the Greek that stands for this. This is true; there is no word that stands for this, but it belongs there because of a familiar law of the Greek language. When the definite article (*tois*) appears with the verbal adjective or participle (in this case, *ousin*) it becomes a substantive.

The correctness of the translation that I have given is confirmed by other versions.

"To the saints who are at Ephesus and faithful in Christ Jesus." Englishman's Greek New Testament.

"Unto the saints who are at Ephesus and faithful in Christ Jesus." Rotherham.

"To God's people who are in Ephesus, believers. in Christ Jesus." Weymouth.

"To the saints who are faithful in Jesus Christ." Moffatt.

"To all the saints who are, and believe in, Christ Jesus." Concordant Version.

At the risk of becoming tedious to my readers I have tried to present some of the reasons for translating Eph. 1:1 as has been done. The translation that I have given is in complete harmony with the five given above in that it makes Ephesians a specific epistle addressed to one group of saints, designated by the words *believing* or *faithful*. Inasmuch as there is nothing like this in any other epistle, it becomes a matter of paramount importance and has a definite bearing on the entire epistle.

I cannot see that the words *in Ephesus*, which are not found in some manuscripts, have any bearing upon the interpretation of the epistle. However, my investigations have brought about the conviction that these words belong there, and it seems evident that the failure to recognize Paul's unique ministry after Acts 28:28 has been the cause of all attempts to eliminate these words.

The chief argument for the elimination of these words is based upon internal evidence and is as follows: Paul spent about three years in Ephesus, a longer period than in any other one place, yet when he writes this epistle he seems to know only of their faith by hearsay (Eph. 1:15), he is not sure if they have heard of the administration of the grace of God (3:2), and there are no personal greetings or salutations whatsoever as one would expect in an epistle sent to a place where he had labored so long.

It appears that these things caused some ancient transcribers of Greek manuscripts to feel that this epistle could not have been sent to Ephesus, therefore, they marked as doubtful or omitted the words *in Ephesus*. We who recognize the Acts 28:28 dispensational division, and take into consideration the unique salutation of this epistle, discover how completely wrong is this line of reasoning. The words, "after I heard of your faith in the Lord Jesus," in Eph. 1:15 refer, to the latest and greatest revelation of Jesus Christ. It speaks of their attitude toward that final truth that He had revealed through Paul. It does not refer to the gospel, which Paul had previously preached among them. We are not told how or by whom the Ephesians had heard the truth of the Secret, but is evident that they had heard it, and that it had been well received and embraced by some of them. These are described by Paul as being saints in Ephesus who were believing in Christ Jesus. Yes, it is strange but true, some saints were not believing.

Paul's question in Eph. 3:2 concerning whether they had heard of the administration of the grace of God that had been given to him is not out of place in this epistle. Since this administration had not been given to Paul prior to Acts 28:28, it could not have been declared by him while he was in Ephesus. During his sojourn there he had declared nothing except that which Moses and the prophets did say should come. He was dealing with things that had been prophesied; he was not proclaiming any truths that had been kept secret. Acts 26:22.

The nature of the salutation of this epistle makes greetings to individuals out of place. It is not addressed to everyone in Ephesus who had believed Paul's message during his ministry there. No one could claim an interest in this epistle unless they could qualify as a

saint who was believing in Christ Jesus. A new revelation had been given, and Christ Jesus had spoken His final message through His servant Paul. Many who had become followers of the Lord Jesus Christ could not, because of unbelief, follow Him in the transcendent truths of His final revelation. All such were unbelieving and unfaithful; not to the former message of Paul, but to the new message which he had received. Therefore, Paul addresses this epistle to those who had been faithful to the latest revelation of Christ. Not being present with them, he cannot judge them individually, but every saint in Ephesus could judge for themselves, whether they were included in the salutation of this epistle, whether or not this was a message for them. This is why there are no personal greetings for such would be out of place. All he can say in greeting is:

"Grace be to all them that love our Lord Jesus Christ in sincerity." Eph. 6:24.

In teaching these things I have found it exceedingly difficult to keep the student from confusing the whole matter by trying to bring these Ephesian saints up into our day and considering them in the light of present truth. They cannot be considered in this manner. Then, when this error is corrected I find that they try to carry the saint of the present time back into the time when the Ephesian lived. Both of these errors must be carefully avoided. If a saint lived during those times when God was giving His Word he was duty bound to receive, believe and walk in each portion as it was given. Failure to do so denoted unfaithfulness or unbelief. We have never been tested in this manner. From the day that God saved and called us we have had the completed Word. No new epistles have been given to us. The Ephesian saints were saved before the Word of God was complete. They were living as saints when God gave Paul a revelation that had been kept secret. This revelation was not just something in addition, for it brought about the most profound changes. It did not test them as saints, but it did test their sincerity and love.

It is not possible for us to follow out the course of anyone saint except the Apostle Paul. If we follow his course in detail, and use him as the pattern saint, it brings the deep conviction that during the transition period that followed Acts 28:28, those saints who had been saved and called in the Church of God obtained a transfer to the Church which is His body by believing and acting upon the truth revealed to Paul, which truth he calls the Secret.

This situation cannot be duplicated today. God is not saving men and calling them in the Church of God. All whom God has saved since Acts 28:28 have been called in the Church, which is His body. . Those who were saved before Acts 28:28 were not denied the privilege of pressing forward to the high calling.

I have no sympathy with that teaching which insists that there are two callings today; which makes present day saved ones either members of the Church of God or members of the Church which is His body. By this I do not mean that God is pursuing one course of action only in this time. I do not believe that saving men is the limit of God's dealings with men at the present time. But I do believe all whom God has saved since Acts 28:28 have been called as members of the Church which is His body. I refuse to go along with those who see the Church of God in existence today, and then classify in it every unfaithful professor, thereby, making the bridal company a catch-all for the unfaithful. The Church of God is not as transcendent in its character as the Church which is His body, but God forbid that we should lower the character of that calling, wherein the

members are blessed with faithful Abraham, by lumping into it all the unfaithful and carnal saints of today.

I well know the problem that arises in trying to place those sincere people who pass severe judgment on truth they have never tested, who have no time for the truth of the Secret, who have become persecutors of those who try to live and walk in it. It is natural to ask if such as these come indiscriminately into the wondrous calling revealed in Ephesians. I do not believe we should reckon such as members of the Church, which is His body, but God forbid also that we should try to reckon them as members of the Church of God. I cannot enlarge upon it here, but I will say that our problem will be solved just as soon as we cease trying to classify every Cornelius who fears God, give alms, prays and works righteousness, as those whom God has saved. I do not classify them as lost, neither do I classify them as saved, for lost and saved are not opposites in the Word of God. Cornelius was not lost, he was not saved, but he was accepted with God. See Acts 10:2, 34, 35, 11:14

Chapter 1.

1:1-3. The epistle opens with a great plea of praise for the blessings that God has given. No word comes from Paul concerning what he had given up. He praises God for what he had obtained. The blessings of our calling are spiritual, which means they are the blessings connected with our perfection. We are not yet fitted to enjoy them. The blessings we enjoy now are related to our life in this wilderness where we are not at home. Resurrection will fit us to receive the blessings of our high calling. These blessings are not connected with the Abrahamic spheres of blessing. They do not center in heaven or in earth. They center where Christ has been seated, "far above all that is of the heavens."

1:4. The word *foundation* in this passage should be **overthrow** or **disruption**. When, in the beginning, God created the heavens and the earth they were exactly what He desired them to be. All God's works are perfect. The second verse of Genesis 1 presents a scene of confusion that is far removed from perfection. In between the first two verses of Genesis 1, we have the overthrow or disruption of the arrangement or order (kosmos) that existed in the beginning.

Abraham was chosen and his blessings were allotted long after the overthrow of the world. But before that awful cataclysm that brought about the condition described in Genesis 1:2, a body of people were chosen in Christ Jesus and blessings in a sphere far above the heavens were allotted to them. This was the very cream of God's blessings. Men always serve the best first (John 2:10), but not so with God. The time of choice of the Church, which is His body, the time of the allotment of our blessings is proof enough that it transcends in character and blessings every other calling. In love we were chosen in Christ Jesus and before Him we are separate and flawless.

1:5-6. He designated us beforehand for the place of sons for Him by Jesus Christ. This is in harmony with the delight of His will, to the praise of the glory of His grace which graces us in the beloved. Here we come face to face with the great principle of choice and pre-designation. This principle deals only with the few and it does not mean that all the rest have been passed by without chance and therefore will be lost. God is dealing with

some on the principle of election, but we must not tie God down to one course of action only.

1:7-8. We have deliverance through His blood, the forgiveness of all offences in accord with the riches of His grace which He lavishes upon us in all wisdom and prudence. How true this is. Such unmerited favor and undeserved blessings lavished upon such sinners seems unwise even to we who are enjoying it. It seems to be a mistake that God could deal with us in such manner. But, it is not unwise, it is no mistake for it is lavished upon us in all wisdom and prudence.

1:9-10. In the original creation the heavens and the earth were a unit. In the restoration they were divided, and they will still be divided in the kingdom eon. In the eon of the new heavens and the new earth they will be united again, and God will head up all things in the heavens and earth in Christ.

1:11-14. Up to this point everything that has been said is true of every member of the Church, which is His body. But, at this point we must anticipate the appearance of the word you (ye) in the thirteenth verse. This demands that a distinction must be recognized, beginning with the eleventh verse.

As a believing Israelite Paul had entered into the hope of an allotment in Christ as the one who was seated in the heavens as the King and Priest. When Paul became the channel through which the Secret was revealed, he began to declare a message that dealt with an allotment that exceeded anything that had ever been held out to the Church of God. Here Paul explains that the believing Jews, the members of the Church of God of the Acts period had also obtained this allotment, that even they should be to the praise of His glory who had trusted in Christ before the Secret was revealed.

The *we* of verses 11 and 12 refers to those who had believed prior to the revelation of the Secret. The *ye* of verse 13 refers to those who had been saved after Acts 28:28. Their history is given. They heard, they believed, they were sealed.

1:15-22. This section opens with the word *therefore* which makes it evident that the prayer recorded here is the outcome of the revelation already made. The prayer is that we may enter into the personal knowledge of these things for ourselves. The faith, mentioned here, refers to the new truth set forth in this epistle. Paul prayed without ceasing. There is no record that he attended prayer meetings or spent long seasons in prayer, yet, he prayed without ceasing. His prayer for them is in harmony with their standing. He prays that they may have a spirit of wisdom and revelation, that they may have a knowledge of Him, and that their eyes may be enlightened. This should result in knowing the hope of His calling, knowing the riches of the glory of His inheritance in the saints, knowing the exceeding greatness of His power toward us who believe. The same mighty power that raised Christ from the dead and set Him far above all will some day operate in us and seat us far above all. And yet, we find some saints worried about how they are going to get there.

(Continued, Vol. IV, No. 5)

QUESTIONS AND ANSWERS

Question. Are the words "soul" and "spirit" ever used synonymously in the Bible, or, is there any passage that would suggest they are the same?

Answer. In the Bible these words are never used synonymously, and there is no passage that suggests that they are the same. The Bible makes a clear distinction between soul and spirit. In Hebrews 4:12 we are told that the Word of God penetrates as far as dividing asunder between soul and spirit. In 1 Thess. 5:23 we have the list of "spirit and soul and body." This demonstrates that they are not the same. In 1 Cor. 15:45 we read that "the first man Adam was made a quickening spirit." In this passage *soul* and *spirit* are contrasted. If we wish to get the truth on the subject of the soul we must be on the alert to steer clear of the present confusion, which makes these two the same.

Question. Do you believe that the dead are conscious or unconscious? Please give a straightforward answer.

Answer. If by a "straightforward answer" you mean that I must answer in one word and say either conscious and unconscious, then I must say that your question is ambiguous and both of the possible answers are wrong. I desire to say that upon every subject on which I have beliefs or convictions those beliefs or convictions can be discovered by the simple expedient of asking. I refuse to keep any of my beliefs under cover. In answer to your question I will say that I do not believe that the dead are **either** conscious or unconscious. **I believe that the dead are dead.** The words conscious and unconscious are terms that have to do with the living. A man may be alive and conscious, or he may be alive and unconscious, but if he is dead, he is neither of these. Some years ago a young man, whom I knew very well, was involved in an automobile accident, and he remained unconscious for three weeks. At the end of three weeks, he died. I knew this young man when he was alive and conscious, I sat by his bed when he was alive and unconscious, I was present at his burial when he was dead. In view of these obvious facts I refuse to ever allow myself to be confused of being led into a discussion concerning the conscious or unconscious state of the dead. But, let me emphasize this point, I do not believe that the dead are unconscious. Only the living can be unconscious. I believe that the dead are dead.

Question. Do you believe that the dead are alive?

Answer. No, I do not. I believe that the living are alive, and I believe that the dead are dead. If I believed that the dead are alive, then I would, to be consistent, believe that the living are dead. My goal is the knowledge of the truth. Therefore, I will not permit myself to be led into any such confusion as this. It would block all further attempts to enter into the truth of the Word of God. Death is the exact opposite of life, so that which is dead is not alive.

Question. Are the dead asleep or awake?

Answer. The two preceding answers will answer this question. Death is not sleep, and sleep is not death. **Sleep is used as a figure of death.** All God's figures are well chosen, and real sleep provides a perfect figure of death. Real sleep is that kind where you go to sleep at night and know nothing until morning, not even being conscious of the passage of time. Such sleep is common among healthy children, and it gives the true picture of death. Resurrection is the awakening.

Question. In spite of your assertions to the contrary it seems to me that you do believe in soul sleep.

Answer. Since you insist upon it I may just as well confess that I not only believe in soul sleep, I practice it. In fact, I believe that every soul should get at least eight hours sleep every night-more, if they are very young souls, and maybe less if they are mature souls. If you will visit my home any night after midnight my good wife, if she is not doing some soul sleeping herself, will be glad to direct you to my bedroom where you will see an actual demonstration of a soul asleep. If, after seeing, you do not believe, just depart quietly and leave this soul to enjoy his sleep. However, rest assured that that is the only kind of soul sleeping I believe in or will ever practice.

THE EDITOR TO HIS FRIENDS

****All friends of this witness living in the vicinity of Grand Rapids will be glad to know that The Gospel Fellowship will sponsor a radio program, and the Editor will broadcast every Sunday night from 10:00 to 10:30 P. M., Eastern Standard Time. The broadcast will be heard over the new Grand Rapids station WLAV, 1310 Kilocycles. No tests have been made up to this time, but it is believed that the station will have a good coverage for at least fifty miles. It is hoped that those who can hear this broadcast will rally behind it with their spiritual and material support.

****Some of the regular readers of this magazine may notice that in it we have abandoned altogether the use of the so-called editorial *we*. From now on when the Editor speaks of himself he will use the person pronoun "I," and he does this fully cognizant of the danger that some day some detractor will count all the personal pronouns to show that the Editor is bothered with "I" trouble. However, I am only one, and the use of the plural pronoun *we* in referring to myself seems to be inflated. My love of accuracy prompts me to drop *we* for *I*.

****The Editor's spoken ministry at present is as follows: At The Gospel Fellowship, Norwood Avenue - where Lake Drive crosses Wealthy Street in Grand Rapids, Michigan; every Sunday, 10:00 A.M., 11:30 A.M., and 7:00 P.M. Every Thursday night at 8:00 P.M. The 11:00 A.M. service is our leading service. The Bible School meets at 11:30 and

an adult class for men and women is taught by the Editor. All services of *The Gospel Fellowship* are devoted to Bible exposition. Since last May the Editor has been teaching every other week in Chicago and Rockford, Illinois. Mr. Carl Elleby teaches the Rockford class one week and the Editor takes it the following week. The Chicago class meets only every other week.

****THIS PROPHECY, by C. H. Welch, is highly recommended to all students who desire a treatise on the book of Revelation. The price is \$1.00. HOW *TO ENJOY THE BIBLE*, by E. W. Bullinger, was written before he had fully apprehended the unique hope of the present outcalling, nevertheless, it remains one of the most helpful books in print. The price is \$2.75. FOUNDATIONS OF DISPENSATIONAL TRUTH, by E. W. Bullinger, represents his final witness. It is excellent. The price is \$2.00. All copies of ENGLISHMAN'S GREEK CONCORDANCE and Bullinger's CRITICAL LEXICON AND CONCORDANCE have been sold and orders are still coming in. More have been ordered but just when they will arrive is very doubtful. We secure these in London, England. If you desire one, send in your order now and it will be sent to you just as soon as they arrive. See last issue for description and prices.

****A Conference will be conducted by the Editor in Philadelphia, Pennsylvania, from October 17 to 27. Services every night at 8:00 P.M., and on Sunday mornings at 11:00 A.M. The general subject of this Conference will be "The Work and the Ways of God." All services will be held in the Reading Railway Y.M.C.A., Kensington and Lehigh Ave.

End, Vol. IV, No. 4