

# THE WORD OF TRUTH

OTIS Q. SELLERS, Editor SEPTEMBER.OCTOBER, 1940

VOL. IV, No. 5

\*\*\*\*\*

## Table of Contents

- \* The Search For Truth
- \* The Unfolding of The Kingdom
  - \* The Kingdom Eon
  - \* Notes on 1 Corinthians
    - \* Observations
- \* The Editor to His Friends
  - \* Our Friends Say

\*\*\*\*\*

## *THE SEARCH FOR TRUTH*

The greatest of all pursuits is the quest for truth. It is more important, in the sight of God than the quest for souls. This statement is not made rashly for it is based upon a deep conviction that was born from searching the Word of God. A passion for accuracy in handling the Word of God will glorify God to a greater extent than a passion for souls. Many people desire a passion for souls, but *very* few desire a passion for truth. There are not many Christians today who regard truth as being of any great importance.

I long for words to say that will inspire everyone of my readers to a full understanding of the importance of truth - the importance of searching for, of having, of holding, of propagating the truth. Many articles are published every year on soul-winning, and these are not to be deprecated; but soul winning is mentioned only once in the Bible, while the value of winning, having and holding the truth is emphasized on almost every page. A careful examination of all that the Scriptures say upon this subject will bring the conviction that "love of the truth" is the highest of all Christian virtues. Noon has the truth who merely happens upon a part of it by accident of birth. The man who has the truth is the man who has fought for it, and who possesses it by right of conquest. That vast multitude of people who are nominal Christians because born in a nominally Christian country would have been Mohammedans if they had been born in Turkey.

We would do well to ask the question asked by Pilate, but not in the spirit of Pilate. He asked the Lord Jesus, "What is truth?" but the Lord gave him no reply. He had a small

measure of truth, but upon it he had not acted. He knew that the Lord was innocent, and insisted that He was innocent. He tried hard to find that this truth was not the truth. He examined the Lord again, but was forced to confess that he could find no fault in Him. Everything about him was opposed to him standing in this small amount of truth. Of what value, then, would it have been for the Lord to have answered his question when he had not acted upon the little truth that he possessed.

The superficial Christian has the conception that "truth" has to do with being truthful—that is, telling the truth instead of lying. However, there is more to truth than just being truthful, for the one who tells the -truth to the point of perfection may never have entered into the least of divine truth.

Those who accept the authority of the Word of God, and who diligently read the Book that they thus exalt will discover that they are brought face to face with innumerable subjects. When they know fully and accurately all that God has said upon any one subject then they are in possession of the truth of God. I have neither time nor sympathy for that man who has a belief and then searches out a verse which he is sure supports it. They have made up their minds first, and then they seek for reasons. And if they find what appears to be a good reason, they lay hold of it and force it to do them service.

We do not know any more truth than we know of the Word of God. The Lord Jesus said, "Thy Word is Truth," therefore, he who has the Word of God has the truth. I will always stand amazed at the blindness of that great company of people who are convinced that they have the truth, yet they freely confess their ignorance of the Word of God. It is as if a man should claim to be a mathematician and then confess that he cannot even count.

In my experiences covering the past ten years I have seen the truth get a frightful kicking around by some who boast of their zeal for it. Hundreds of Christian workers have become convinced of the correctness of the Acts 28:28 dispensational division, but they have steadfastly refused to do anything about it. They offer many excuses for this attitude, and these excuses seem to be perfectly reasonable and just to them. Most of these excuses can be classified in one group. These men have certain expectations of the truth, they have made certain demands upon the truth, and since truth has not measured up to their expectations and has not fulfilled their demands they feel they owe nothing to the truth.

Truth is of God, and I believe that the truth has every right to expect something from us and to make any demand upon us, but I do not believe that we have any right to make even the least demand upon the truth. I know of one man who insists that any recovery of truth has always brought a revival, and if my contentions are truth they should bring an awakening. That is a pretty heavy demand to make, but he insists that when truth comes to his door that it shall be accompanied by a revival. Another man became convinced of the truth but now wants nothing to do with it because there is so much controversy concerning it. He asks nothing more of the truth than that it shall cause no disturbance. A third man tried to preach it but it upset his people, so he is through with it. All he demands of the truth is that it shall not disturb those who are resting peacefully upon their errors. A friend of mine will have nothing to do with it because we who teach it are not in perfect agreement. He demands of truth that weak human teachers shall agree upon it.

Then there are those who demand of the truth that the leaders accept it, that their audiences will accept it, that it shall spread rapidly, that it shall cost them no friends. There is a letter before me wherein the writer states that he demands of the truth that those who teach it will have a great zeal for souls. Some men demand no more of the truth than that it provide them with a comfortable living, a new suit every year and a new car every two years. This is not much to demand of the truth.

Others demand that truth shall make a success, that it shall be welcomed in the seats of learning. If truth will fulfill all these demands, if it measures up to their expectations, they will embrace it, and preach it. But as long as it fails to make a success, as long as it is looked upon as a failure in the religious world, they are going to give it a short and cool reception each time it knocks upon their door.

I thank God that I can say with a clear conscience that I have made no demands upon the truth. I have not demanded that it bring results or pay dividends. It is still the truth even if it does not make converts and build churches. It may get me no meetings or conferences. I may never be invited anywhere to speak it, but I shall permit it to hold me. I cannot trust myself to hold it.

## **THE END**

\*\*\*\*\*

# ***THE UNFOLDING OF THE SECRET***

**(Continued from Vol. IV, No. 4)**

## **Ephesians, Chapter 2.**

This study is concerned with the unfolding of the Secret. It is a serious attempt to set forth how it was revealed, and to show the work of God that ushered in and established the Church, which is His body. It is essential that this study shall not go astray from its purpose, therefore, it cannot present the many details of the truth of the Secret. In Ephesians the truth makes great forward strides, and then halts, as it were, to survey and examine the ground covered and possessed.

In Ephesians 1:19 and 20 Paul speaks of the mighty power of God, which He wrought in Christ when He raised Him from the dead. In Ephesians 2:1-10 he gives the details as to how this mighty power is worked in us. After we read how this mighty power worked in Christ raising Him from the dead, seating Him at His own right hand far above all, and giving Him to be Head over all to the Church which is His body; then we read how this power quickens, raises -and seats us in the same transcendent sphere. Our salvation is the result of a greater display of God's power than He ever used before in the salvation of other callings. We are not the work of some evangelist, we were not produced by processes devised by some Church, for we are God's workmanship created in Christ Jesus unto good works.

The greater the display of God's power, the greater the results, He displayed this power in connection with His grace to demonstrate what grace can actually do, We have been saved and seated far above all that in the eons to come He might show the exceeding riches of His grace in His kindness to us in Christ Jesus. When we have realized our hope, God shall point to you and me as examples of what His grace could do for sinners.

In Ephesians 2:11 to 13 the Spirit of God reveals three great truths. We are told what we once were, what grace has done, and the complete reversal of all that was true of us in the past. The balance of the chapter presents the details of these three great truths. These are worthy of the most careful study, but no worthy treatment of them can be presented within the bounds of this study.

### Chapter 3

In the first twelve verses of this chapter Paul gives a summary of the new revelation that had been given unto him. There is no other portion of Scripture into which as much truth has been condensed as in these twelve verses. Every word is a revelation, and the passage is the very zenith of divine revelation concerning God's present out-calling and administration.

Paul presents himself as a prisoner of Christ Jesus. This is the title that he uses when he is revealing truth. When he enforces the truth and presents the walk of those who have received it, he presents himself as the prisoner of the Lord. Contrast Eph. 3:1 and Eph. 4:1 for examples of this.

Paul states that he is the one through whom the revelation of the administration of the grace of God had been given. It cannot be found in any other writings. By revelation, or uncovering, God had made known unto him the Secret. This had not been made known to other generations of the sons of men.

The Secret is defined in Ephesians 3:6, but the definition is lost to the reader of the King James Version. In this passage there are three exceedingly important words. In the Greek they are *sunkleronoma*, *sunsoma*, and *sunmetocha*, They are translated *fellow-heirs*, *same body* and *partakers*, But these three words have the same prefix in the Greek, and in order to maintain their equality they must be translated with words bearing the same prefix. I believe that the following translation expresses the truth of the Greek and preserves the accuracies of the God-breathed words.

**"That in spirit they who are of the nations should be joint heirs, and a joint body, and joint partakers of the promise in Christ Jesus by means of the gospel, of which I was made the dispenser according to the free-gift of the grace of God which was given unto me in accord with the working of His mighty power." Ephesians 3:6-7.**

This answers the question - "What is the Secret?" It concerns God's purpose in regard to an inheritance (or, allotment), a body and a promise. This inheritance, body and promise were unheard of in the Old Testament. There it was no secret that the Gentiles should be blessed, and it was no secret that they were to be blessed with and through Israel. But it was a secret that certain ones from among the nations (Gentiles) were to enter into an inheritance, which they were to enjoy jointly with certain ones from Israel. The word *faint* means perfect equality. It was a secret that God was to form a Body wherein Gentiles would stand absolutely equal with those from Israel.

These great truths were unknown in the Galatian and Roman epistles. The calling set forth in those epistles is not one wherein Jews and Gentiles are equal. The inheritance belonged to Israel and the Gentile was partaker of Israel's spiritual things. This put him in debt to Israel. Let us consider these three words.

### **Joint Heirs**

The word inheritance is, to most minds, so suggestive of something that is received when someone dies that it will be best to think of the actual meaning of the Greek word, which is allotment. In this verse we find an allotment referred to in which certain from among the Gentiles are joint allottees with certain from among Israel.

In Genesis we discover that Adam had a great and glorious allotment but this was lost in the fall. From the fall to the call of Abraham no man could say that anything was his own. When God called Abraham He allotted to him and his seed after him certain privileges and blessings. In Genesis this seems to concern only the earthly sphere, but Hebrews reveals that the heavens are also a part of the Abrahamic spheres of blessing. The heavens and the earth are the spheres of blessing for Abraham's star seed and sand seed. These blessings were promised to Abraham, and the promise was confirmed. It can never be disannulled or added to. In these promises the Gentiles were included to the extent that they would be blessed through and with Abraham. In other words they would come in as guests, they could feed themselves at Abraham's table and enjoy with Abraham all that God had allotted to him. They could not come in as joint allottees or joint participants in the allotment. This would have violated the covenant.

This covenant was confirmed by an oath and cannot be altered. In it God stipulated that the blessings belong to Abraham and his seed, that they come to them first, and that the Gentiles are to be blessed through and with them. These were not to be joint blessings for they were given to Abraham and his seed. In order for the Gentiles to be blessed jointly in Abrahamic blessings, it would be necessary for God to take these blessings from Abraham and his seed and then bestow them on Israel and the Gentiles jointly. This God will not do, for it would break His Word. If, therefore, according to Ephesians 3:6, certain from among the Gentiles are enjoying an allotment jointly with certain ones from Israel, it cannot concern anything, which God has given or allotted to Abraham. It must be something which no one has promise or title to, something upon which no one has any prior claim. And this is just what it is. This allotment in Ephesians 3:6 concerns blessings, which are above the earth and above all that is of the heavens. Before God called Abraham - even before the foundation (overthrow) of the world, He chose the members of the Church, which is His body and allotted to them certain blessings in super-heavenly spheres. These blessings could not be given to Abraham and his seed for they were already allotted to a unique calling, the formation of which was a secret hid in God.

In the Acts period, from Cornelius to Paul's arrival in Rome, God was visiting the Gentiles to take out from among them a people for His name. This was a group of "prophesied provokers," and while their salvation was by transcendent grace, yet their position was wholly in accord with the Old Testament statements concerning Gentile blessing. They were grafted into the good olive tree - a position which had been lost by certain in Israel (Romans 11:17-24); they partook of the root and fatness of the olive tree (Rom. 11:17); they were rejoicing with Israel, His people (Rom. 15:10); they were

partakers of Israel's spiritual things and in debt to Israel because of this (Rom. 15:27); they were blessed with faithful Abraham (Gal. 3:9) ; they were heirs according to the promise God made to Abraham (Gal. 3:29).

Of course there are those who will attempt to contradict all this by pointing to the fact that the believers of the Acts period were joint heirs with Christ (Rom. 8:17). But such tactics serve only to prove that those who advance this argument have no appreciation of Rom. 8:17 or Eph. 3:6. These passages do not deal with the same subjects.

The position or calling set forth in Romans and Galatians is not the exalted position set forth in Ephesians. In Ephesians we have the unique character, calling and blessing of the Church, which is His body. May we seek the full knowledge of this and then walk in the light of it.

Out of humanity, the nations that came from Adam, God is now taking out a people to make a new man even the Church, which is His body. In this there is neither Jew nor Gentile.

**(Continued, Vol. IV, No. 6)**

\*\*\*\*\*

## ***THE KINGDOM EON***

**(Continued from Vol. IV, No. 4)**

I am convinced that it is willful and blind ignorance that causes men to argue that the Greek word *aion* does not mean a period of time. There is nothing that is more patent in the Word of God. If any man will make a complete and honest investigation of the matter he will discover that *aion* does mean a period of time, and if he has not made such investigation he has no right to speak upon this subject. Certain teachers identified with the fundamentalist movement insist that the primary meaning of *aion* is *ever* and that *aionios* means *eternal*. If the reader will examine the concordance to *aion* which was given in the last issue, he will discover that out of the twenty occurrences of this word in the first three gospels only five of them can be translated *ever*. The remaining fifteen occurrences cannot possibly be translated by this word. If we tried it we would have such statements as "the end of this forever," or "the forever to come." This is sufficient to demonstrate that this word as used by the Spirit of God does not primarily mean *forever* or *ever*. Having established this fact it becomes our duty to follow it out to all its conclusions and to accept all its consequences.

If the reader will refer to some fundamentalist expositor such as C. I. Scofield, he will discover that he gives the word *age*, as the translation of *aion* in twelve of the first twenty occurrences. Here is his testimony:

Perhaps there is no greater infelicity in translation in our Bible than the rendering of the Greek word that means "age," or "period of time," by the word "world." There is absolute confusion here. *Quoted from, "Coming and Kingdom of Christ," page 116.*

The words *age* and *eon* both mean periods of time, both will take the plural (*ages* and *eons*), but only *eon* has an adjective that is cognate with it. In view of this I use the word *con* as it does not leave us down short of the truth when an adjective is needed to express it.

At this point it seems well to give an example of how confusion is injected into the study of this subject. In *Moody Monthly*, January 1940, Dr. Lewis Sperry Chafer makes the following statement in regard to the practice of translating the word *aion* by the word *world* as is done so many times in the King James Version.

"The word *aion* occurs forty-one (sic) times, and means a period of time or endless duration. A slight investigation of these passages will demonstrate the disorder which ensues when that which is so evidently a time element is translated by a word which, as usually understood, refers to a material element."

Dr. Chafer realizes the great disorder that is caused by translating a word that means a period of time by a word that means a material element. I am confident that a still greater disorder has been caused by rendering a word "which is so evidently a time element" by a word that means "endless duration." This is what happens when *aion* is translated *ever*. But if we use the word *eon* consistently as the translation of *aion* we will not be guilty of confusing the divine meaning.

### **Eon and Eonian in John**

The study of these words in the Gospel of John will prove to be very profitable. It will do much to demonstrate the real purpose and character of this gospel. In considering the occurrences of these words in John we will be forced to reconsider the meaning of some of the most familiar passages in the Word of God. It is at this point that some may stumble, for they are loathe to accept light on any passage if that light makes it impossible to use that passage any longer to support some view that is very dear to them. I cannot interpret the Word so that it will support some system of doctrine. I have no teaching to prove, no system of doctrine to support. I desire the truth at all costs.

**John 3:15-16.** In these two passages the adjective *aionios* appears twice. It is translated eternal and everlasting. Many attempts have been made to define eternal life. The most common definition is that it is life forever. Those who say this insist that the just and the unjust will live forever. If this be so, if eternal life is simply life forever, and if all men will live forever, then how can eternal life be the gift of God to those who believe. The promise in these passages is eonian life to all who believe in the only begotten Son. All who live during the coming eon will have eonian life. Those who are dead will not have eonian life. If with eonian life we have the gift of immortality then we can never die. There are two eons yet to come. The Kingdom eon is not the last. It will be followed by the eons of the new heavens and the new earth. Eonian life is life in the coming eons. When the term appears in connection with Israel it refers specifically to the Kingdom eon, when it is used of others it may refer to the eon beyond the Kingdom. See Romans 2:7 as an illustration. Eonian life is not salvation. Salvation and eonian life must not be confused. These passages do not promise salvation for believing. They promise that the one who believes in the only begotten Son shall be alive and live in the coming eon. No one will understand this if they do not believe that death is death. The Israelite knew that the eon of Israel's glory was sure to come, but he also knew that he would probably be dead before it arrived. The Kingdom eon was his God-given hope, and his greatest desire was to live in that eon. The promise in John 3:15-16 is very gracious for it guarantees

eonian life .to those who believe. In this passage the opposite of eonian life is to perish. If the dead rise not even those which have "fallen asleep in Christ" have perished (1 Cor. 15:18). This demonstrates that while eonian life is a present possession it does not begin until resurrection takes place.

**John 3:36.** From passages such as this one, men have developed a teaching that is repugnant to many other plain passages in the Word of God. There is no truth to be found in the deduction that since this verse is in the present tense it teaches that eonian life has already begun for the believer. In Mark 10:30 our Lord spoke explicitly of those who would receive eonian life in the life to come. It is not strange to find eonian life spoken of as if it were an actual possession. This is true, even if its enjoyment is yet future. The boy who will inherit millions when he is twenty-one can speak truthfully of his millions even if he does not have them. God spoke of Abraham's seed when Abraham had no seed. God had promised him a seed so He spoke of it as an actual reality. That is just what we have in this passage. God has promised eonian life to those who believe. He calls the things that are not as if they were and speaks of it as an actual possession.

**John 4:14.** In this passage both words appear, eon and eonian. The King James Version translates one of these *never* and the other *eternal*. This hides all relationship between the two words. The Lord Jesus promised that those who drank of the water He gave would in no wise be thirsting for the eon, it would satisfy their desire, and would become in them a spring of water leaping up into eonian life. In other words they would have assurance of life in the eon, and they would be the instruments through which others would obtain eonian life.

**John 4:36.** Eonian life would mean very little if it were not for the joys and blessings connected with it. What Israelite would desire eonian life if the world during the eon was to waste and barren? Or, would he desire eonian life if the world was to be ruled by some anti-semite during that eon? The joys and blessings of eonian life can be greatly increased. By going forth to reap in this present evil eon they would gather fruit that would be enjoyed in the eon to come. This is the meaning of "fruit unto life eonian."

**John 5:24.** This passage does not deal with the kingdom eon. It goes beyond that and deals with the eon of the new heavens and the new earth, At the end of the 1000 year kingdom eon there is a resurrection followed by the judgment of the great white throne. Those who pass this judgment will have eonian life in the new heavens and earth. Take, for example, the Queen of Sheba. She will rise up in judgment with those men who rejected the Lord. She will condemn them because they failed to receive a wisdom that was greater than Solomon's. What will be her destiny? Will she be condemned with them after she has condemned them? What a farce that would be! No, I believe that she will pass this test and will enter into eonian life by the process of judgment. See Matt. 11:31.

In this passage under consideration there is a promise that those who hear and believe shall not come into judgment. They will be enjoying eonian life for a millennium before the judgment takes place. This cannot be understood by those who believe that all who stand at the great white throne are lost. This erroneous belief will bar them from the truth.

**John 5:39.** The Scriptures point the way to eonian life. We are commanded to be searching them.

**John 6:25.** They labored for food, but it was gone when eaten, or else it perished from spoiling. They are admonished to labor for the food that will remain unto eonian life.

**John 6:40.** The words, "last day," refers to the last day of this present evil eon, the day before the kingdom eon begins. It will be a day of resurrection. Men killed the followers of Christ, but He could not lose one that the Father had given unto Him. He will raise them up on the last day of this eon so that they will not miss even one hour of life in the eon to come.

**John 6:47.** The word *eternal* may be correctly applied only to that which had no beginning and can have no end. No one but God has eternal life. Eternal life cannot be interrupted, but the life that we have now can be interrupted by death. The Lord's disciples believed on Him but none of them are alive today. If they are, then there will be no need to raise them up on the last day. And if any should say that this refers to their bodies I would remind them that the Lord said, "I will raise HIM up." John 6:40. Eonian life begins in the next eon, after resurrection takes place. If you have God's Word that you will have it, you may speak of it now as a present possession.

**John 6:51.** He was the bread of life. He promised that if any man ate of this bread, he would live for the eon. Since this was their hope and deepest longing, the promise was a glorious one.

**John 6:54.** Our Lord was not speaking here of a life that lasts forever. If so, why did He speak of raising them up on the last day? He is speaking of a life that would commence when He called them out of the grave. They would be raised to live in the coming eon. This is eonian life.

**John 5:58.** Their fathers ate manna and are dead. Those who partook of Him shall live for the eon. How untrue this passage is if we permit the translation "live for ever" to stand. Peter, James and John partook of Him and they are dead, but they will live for the eon.

**John 6:68.** He alone could speak the word that guaranteed men life for the eon. He had the words of eonian life.

**John 8:35.** Israel was God's household on earth. Many in Israel had fallen into evil ways and had become the slaves of sin. No slave, servant or domestic has any guarantee of a permanent place in a household. The slave is subject to sale and the servant is subject to discharge. Not so with sons, for they abide in the house. This is one of the sharpest warnings that He ever gave. They had forsaken the place of sons and were the slaves of sin. Only sons could remain or abide for the eon. This warning should have caused immediate repentance, but they answer with a criticism.

**John 8:51-52.** The Greek word *aion* appears twice in these two passages. It is translated *never* both times. Those who keep His word do see death, but they will not be seeing death for the eon. They will be alive during that time. How much better it is to translate this as follows: **If a man keep my word, he will in nowise see death for the eon.**

**John 9:32.** The Jews declare that no one has ever heard of blind eyes being opened during the entire eon.

**John 10:28.** Both eon and eonian appear in this familiar passage. He gives unto His sheep eonian life and they shall by no means be destroyed for the eon. Men could kill them, but He would raise them up from the dead. No one could snatch them from His Father's hand.

Many of God's people are entirely ignorant of His great plan of salvation, so they are forced to rest their whole faith in the eternal security of the believer upon this passage. They feel that their arguments for their position will be greatly weakened if they accepted a corrected translation of this verse. The glorious truth of the believers security does not rest upon any such weak foundation. Those who know the meaning of such things as "by grace are ye saved" and "this grace in which we stand" will never for one moment worry about their security in Christ. This is a fine promise for the sheep, but I prefer a promise that a Gentile dog can claim. The great security passage of the Bible is Romans 8, not John 10.

**John 11:26.** We live in Him and we believe in Him. Thousands before us have done the same. But they are dead and we have no guarantee that we will never die. No one can claim this promise as it stands in the King James Version. The difficulty clears up immediately when we translate this in harmony with all other passages where the word *eon* occurs. "**Everyone who is living and believing in me shall by no means be dying for the eon.**" Some who hoped for the eon will never see a day of it, for they will be dead. Those who live in Him and believe in Him shall not be dead for the eon. They will not need to wait until the thousand years are finished before they are raised from the dead.

**John 12:25.** The word here for *life* should be *soul*. It is the same word as is translated *soul* in verse 27, where it could not possibly mean life. The soul has to do with the senses, therefore, with the sensations. Most men spend their lives seeking for pleasant sensations. They shrink from all discomfort and suffering. Their beliefs must be pleasant, their convictions must be comfortable. Many in Israel were of this mind. Those who hated their souls, that is, those who scorned the pleasant paths and chose the path of affliction were preserving their souls for the life eonian.

**John 12:34.** This passage is highly illuminating. They knew the Old Testament, they knew the kingdom promises, and they knew the chief feature of that kingdom was to be the presence of the Messiah. They told Him that they understood from the law that Christ would remain for the eon. They wondered why He said that the Son of man must be lifted up. They were ignorant of the prophecies of His humiliation and His glory. At His first coming He did not come to remain. It was necessary that He should go away. When He comes again He will abide for the eon.

**John 12:50.** The Father gave the Son the words that He should speak. The Son knew that eonian life depended upon the acceptance or rejection of those words.

**John 13:8.** Our handling of the word *eon* must be unflinching and accurate. We cannot ignore it in any passage. One of the most important words in religious conversation among Israelites was the word *eon*. This simple word expressed a great body of truth. It was used over and over again. It may sound very strange to our ears in such a passage as this, but it would not sound strange to the Israelites. We would probably say something

like "not in a thousand years," but Peter would say, "I will not permit you to do this, not even for the eon."

**John 17:2-3.** In this passage we have the report of the Son to the Father concerning the work the Father had given Him to do. He gave eonian life to as many as the Father had given Him, therefore, they will live in the eon. The third verse does not give a definition of eonian life. It tells us that eonian life has been given so that we should really know the Father, the only true God, and Jesus Christ whom He hath sent. In this life we are at a distance and can only know in part. Then we shall know even as we are known. .

This completes the examination of the words eon (*aion*) and eonian (*aionios*) in the gospel of John.

While the 1000 year kingdom eon is running its course on earth a like period of time will be passing in the heavens, also in that realm that is far above all heavens. Some will be living out the eon on earth, others will be living in the heavens, and still others will be living far above all that is of the heavens. The gift of God is eonian life. We have this, but so has the Israelite whose realm will be the earth. We can claim nothing unique here, but we can claim something unique in the place we will live out this life, and the blessings we win enjoy with it.

## **Eon in Gospel of John**

**John 4:14-shall give him shall *never* thirst**  
**John 6:51-of this bread, he shall live for *ever***  
**John 6:58-eateth of this bread shall live for *ever***  
**John 8:35-abideth not in the house for *ever***  
**John 8:35-the Son abideth for *ever***  
**John 8:51-my saying, he shall *never* see death**  
**John 8:52-my saying, he shall *never* taste of death**  
**John 9:32-since the *world began* was it**  
**John 10:28-they shall *never* perish**  
**John 11:26-believeth in me shall *never* die**  
**John 12:34-that Christ abideth for *ever***  
**John 13:8-Thou shalt *never* wash my feet**  
**John 14:16-he may abide with you for *ever***

## **Eonian in Gospel of John**

**John 3:15-not perish, but have *eternal* life**  
**John 3:16-not perish, but have *everlasting* life**  
**John 3:36-believeth on the Son hath *everlasting* life**  
**John 4:14-springing up into *everlasting* life**  
**John 4:36-gathereth fruit unto life *eternal***  
**John 5:24-that sent me, hath *everlasting* life**  
**John 5:39-ye think ye have *eternal* life**  
**John 6:27-which endureth unto *everlasting* life**  
**John 6:40-on him, may have *everlasting* life**  
**John 6:47-believeth on me hath *everlasting* life**  
**John 6:54-drinketh my blood, hath *eternal* life**

**John 6:68-thou hast the words of *eternal life*  
John 10:28-1 give unto them *eternal life*  
John 12:25-shall keep it unto life *eternal*  
John 12:50-his commandment is life *everlasting*  
John 17:2-he should give *eternal life* to as  
John 17:3-this is life *eternal*, that they**

(Continued, Vol. IV, No. 6)

\*\*\*\*\*

## ***NOTES ON 1 CORINTHIANS***

*(Continued from Vol. IV, No. 3)*

### **CHAPTER 15**

**15:1-11.** In this passage Paul declares the gospel, which he had proclaimed to the Corinthians. He does not set forth all the fundamental facts of the gospel, but he does set forth those facts of the gospel that have to do with the subject he is going to discuss.

He had declared the death of Christ; the burial of Christ, and the resurrection of Christ on the third day. They had received this message, they stood upon this message; they had been saved by it.

But, it seems that the Corinthians; like so many today, were unbelieving believers. They accepted a thing as true, they proclaimed it as truth, but by some other declaration they denied it. They accepted and believed that Christ rose from the dead, yet they said there was no such thing as resurrection of the dead. That which they affirmed, they also denied. We marvel at their inconsistency, but most Christians today are even more inconsistent.

The average Christian says he believes that Christ died for our sins. He proclaims this as truth. However, if we press upon him the question of whether he believes that Christ actually died, he admits that this is not at all what he believes. He believes Christ did not die at all, but that He simply moved out of His body and left it hanging upon the Cross while He, accompanied by the penitent thief, went to Paradise. He does not believe that Christ was dead for three days and three nights, for he holds He was busily engaged in some ephemeral activity which is vaguely described as preaching to the spirits in prison. The "orthodox" would take issue with Mary in her statement, "**they have taken away my Lord, and I know not where they have laid Him.**" They would correct her and say that it was not her Lord, that it was only His body. Paul's message would not be acceptable to the "orthodox." Paul preached that Christ died, that He was buried, that he rose from the dead on the first day, and that He was seen of Cephas. The "orthodox" will admit that Christ was seen of Cephas, but they insist that it was only His body that died, that was buried, and that rose from the dead. I take my stand with Paul.

**15:12-13.** The Corinthian's had accepted Paul's message and they were proclaiming it to others. They proclaimed that Christ had risen from the dead, yet, some among them denied that there was such a thing as resurrection from the dead. It may have been that these made the death and resurrection of Christ to be something special that could happen to the Son of God but not to the sons of men. Paul faces this fearlessly. If there be no resurrection of the dead, then Christ did not rise from the dead.

**15:14-15.** If we deny the resurrection of the dead we deny the whole scheme of salvation. If there be no resurrection of the dead, then Christ is not risen. If He be not risen, all preaching in His name is in vain, and even the faithful apostles must be branded as false witnesses. They testified of God that He raised up Christ, whom He raised not up if it be true that the dead rise not. The resurrection of Christ, and the resurrection of the dead is the very fundamental of fundamentals.

**15:16-18.** Paul. faces this *matter* fearlessly. There is no temporizing, no compromising. He insists that if the dead rise not, then Christ has not risen; and if Christ has not risen, faith in Him is in vain, and all who trust in Him are yet in their sins. But, what is more terrible still, those who have fallen asleep in Christ have perished. Here we have the Greek word *apollumi* used in its strongest sense. This word appears in the New Testament 92 times, and is translated **destroy**, 26 times, **perish**, 33 times, **lose**, 31 times, **marred**, 1 time, **die**, 1 time. The primary meaning of *apollumi* is destroy or perish. Its secondary and derived meaning is to lose, or lost. A complete lack of discernment is demonstrated when a man argues that since a "lost sheep" is not a destroyed sheep, the word *apollumi* cannot mean destroy. Such an argument is childish to the extreme. I readily grant that in many places in the New Testament the word *apollumi* must be given its secondary meaning and be translated *lose* or *lost*. However, it is only because this word is strong that it can be given a secondary and derived meaning. The primary meaning cannot be ignored. If there is no resurrection from the dead, then death would mean the end of man, it would be his destruction.

Christendom as a whole teaches that even if there should be no resurrection from the dead, it would matter very little. They hold that the dead have entered upon life and that they are enjoying the fullness of blessings. To them, resurrection can add nothing. If it takes place - very well - but if it never takes place, the dead will be supremely happy in heaven. However, this is not the testimony of the Word of God. The dead are awaiting resurrection, and if the dead rise not, even the dead in Christ have perished. To die with no resurrection in view is destruction. This is the lot of those who die the second death.

**15:19.** This passage is directly opposed to much that is proclaimed as truth today. Many who profess to be Christians have so adjusted themselves to the course of this present evil eon that they find it very profitable to be Christians. If the Christian life is truly lived it will cost us most of the advantages this life has to offer. If we live Godly in Christ Jesus we will discover that if in this life only we have hope we are of all men most miserable.

**15:20-22.** Adam's sin brought in death and death passed upon all men. Infants who have never sinned die because of the sin of Adam. The life that we now possess, that life that makes this dust living souls, is not a life that we can call our own. We have it now under sufferance from God, but it has already been forfeited and some day God will take

it back to Himself. At death, the spirit, or life, returns to God who gave it. This is not because of our own sins, it is because of Adam's sin. The death of Christ has purchased another life for every man. That which we lost (life) because of Adam's sin will be restored for every man by the death of Christ. This life is guaranteed to every man. We believe in a resurrection both of the just and the unjust.

In verse 21 we have a statement which is explained in verse 22. The statement and the explanation express identical truths. **For since by man came death, by man came also resurrection from the dead.** This statement is explained as meaning, "**for as in Adam all are dying, even so in Christ all will be living.**" I do not back down one inch here. I believe that every man who has ever died in Adam will be made alive in Christ. The second all is as far-reaching as the first all. Christ was the first one, or the first fruit, in this order to rise from the dead. The next company will be those who God has saved and called as members of the Church, which is His body. Then another company will arise at the last trump when the Lord descends from heaven with a shout. Seventy-five days after this, on the last day of the present evil eon, another company shall be raised to inherit the earth for the millennial eon. The first group will fill a sphere that is far above all that is of the heavens, the second group fills a sphere called the heavens, the third group inhabits the earth.

The rest of the dead "live not again" until the thousand years are finished. These are raised again to stand in judgment at the great white throne. Some of these, after judgment, will go into the new heavens and the new earth, and the rest will be cast into the lake of fire. This is the second death. It is not because of Adam's sin, but because of their own sins.

When that great company is raised from the dead and live again at the end of the thousand years, then this passage will have had its complete and absolute fulfillment. By man came death, by man also came the resurrection of the dead. For as in Adam all are dying, even so in Christ shall all be made alive. Whatever *death* means in verse 21 *dying* has the same sense in verse 22. Whatever "resurrection of the dead" means in verse 21, "be made alive" means in verse 22. I reject, after careful consideration, all interpretations of this passage that makes "be made alive" in verse 22 to mean something radically different than "resurrection of the dead" means in verse 21. One explains the other.

I anticipate several objections, one of which is based upon a deep seated error. Men have taken *life* to mean salvation, therefore, life in Christ, or being made alive in Christ means, to them, salvation in Christ. They will readily admit that those raised in the first three resurrections are made alive in Christ, but they cannot admit this of some in the last group, those raised after the thousand years. This is an error, for I shall show that life in Christ does not mean salvation. An illustration will help.

As this is being written an electric lamp is burning over my desk. It gives light, but it has no light in itself. It is linked up by a network of wires to a great power-house which provides the power for this lamp and a multitude of other lamps. If it were cut off from the power-house it would give no light and be useless to me.

As I look out the window I see my daughter amusing herself with a tennis ball in the front yard. She has life and it is manifesting itself in great activity. Her white dog is leaping into the air anxious to secure the ball. He has life and is manifesting it in great

activity. I know that she has no life in herself, and that her dog has no life in himself. That life must have a source and the source of all life, in every living thing, is God. There is no other source of life. If that life does not come from God, then, neither my girl nor her dog could live. This was the teaching of Paul to the men on Mars hill in **Acts 17:25-28**.

**"Seeing He giveth to all life, and breath, and all things .. For in Him we live, and move, and have our being."**

These words were spoken to men who knew not God or Christ. They sum up a testimony that is given throughout the Word of God. Everything that has life has it from God, God is the source of all life, and all who live, live in Him.

Now this lamp over my desk is not dependent upon just one great power-house, for it can be switched over to any one of a number of power-houses, and I would never know the difference. However, there are not a number of places where man can get life for he is shut up to two possible sources of life. This is the witness of John's Gospel.

**"For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom He will." John 5:21.**

**"Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself." John 5:25-26.**

**"Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, And shall come forth; they shall have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of judgment." John 5:28-29.**

The Father has life in Himself. This is one of His attributes. He gave to the Son to have life in Himself. Man and animals have life, but they do not have it in themselves. They are wholly dependent on receiving it from an outside source. Every breath that man draws brings life *to* him and the source of that life is God. And just as the lamp over *my* desk can be switched from one powerhouse to another, *my* source of life could be the Son instead of the Father. I am not speaking of salvation, I am speaking of life, the thing that makes me a living soul.

When God begins *to* raise the dead, all who are raised will have their source of life in Christ. This is so that all should honor the Son even as they honor the Father.

In Acts 17 Paul declares that we now live in God, but in resurrection we will live in Christ, for we are to be made alive in Christ. Notice the statements:

**The dead shall hear the voice of the Son of God,**

**They that hear shall live.**

**All that are in the graves shall hear His voice.**

**And shall come forth.**

**They that have done good,**

**They that have done evil.**

At the end of the thousand years the dead shall hear the voice of the Son of God. This does *not* call them *to* salvation, it calls them back to life, for they that hear shall live - and all shall hear. There they stand as a band of living souls awaiting judgment. They are *not* dead, for they live. What is the source of their life? It is *not* in them, for only God and Christ have life in themselves. They were alive at one time in God, but they died, and that life returned to God who gave it. The life that they have in resurrection will be from Christ. They will be alive in Christ. This does *not* save them. All men today live in God. In Him we live, out of Him we would *not* live for an instant. He is the power-house that supplies life *to* all living. All men have life from God but this does *not* save them. And if *to* "live in God" does not necessarily mean salvation, then *to* "live in Christ" does not necessarily mean salvation. Among those who now "live in God" some are saved, but the majority are not. In resurrection all will live in the Christ, but all will not be saved. And if God can take back the life that He gives *to* men, Christ can take back the life that He will be giving to men.

At the great white throne judgment all who stand there will be on trial. Their resurrection was unto judgment. If they had been raised in the previous resurrections they would have been raised unto life apart from judgment. But in this final resurrection they must be judged, and the life they have can be taken from them. This is the second death.

In the next issue we will give consideration to the word *zoopoieo*, which in this passage is translated *made alive*.

*(Continued, Vol. IV, No. 6)*

\*\*\*\*\*

## ***OBSERVATIONS***

The conviction that prevails among God's servants that they have reached perfection and finality of truth is most paralyzing. It erects a barrier against all growth in knowledge, and the Word of God is never allowed to perform its ministry of teaching, reproof, correction and discipline in righteousness. Most men believe that they have reached perfection of truth before they even begin to study, therefore, certain teachers are followed and certain schools are attended because these will teach them the details of things that they have already accepted as the truth. It seems that there is no Christian leader of today who will admit that any major doctrine needs to be restudied or reexamined.

One of the main purposes of this magazine is to impress upon all men the need of complete reexamination of everything that is held to be the truth. Truth has nothing to fear from such investigation. It welcomes complete examination, for truth can hold its own against all comers. It is the duty of every generation to gain the truth for themselves by diligent and careful study of the Word of God. Most Christians of the present generation do not have a single conviction that they can truly call their own. They have accepted and adopted the findings of others, and they hold that those who lived in past generations could not possibly have been wrong.

Inasmuch as I feel it my mission to impress upon men the need for study, examination and investigation of all things held to be the truth, it is cause for deep rejoicing when some indication is seen that men are doing this, even if this witness can take no credit for it whatsoever.

My readers will believe me when I speak of being deeply gratified when informed early in July that over seventy Bible teachers and pastors had been invited to a meeting in the Moody Bible Institute to give consideration to some of the problems and questions related to prophetic truth. Of course, I need not say that this Editor was not among those invited. The meeting was limited to those of "like mind," as the invitation below will explain.

"Would you and could you meet with a group of Bible students of like mind, to spend a few days in prayer and Bible study, with particular thought as to prophecy and where we are today? No public meetings are planned, though there might be one as a climax. Probably there would be a few addresses given, but it is hoped there will be a free interchange of opinion, and it is further hoped that out of this gathering there may come a clear call to the Church of our day.

This airmail letter is going to fifty or more Bible teachers and pastors with prophetic interests. Naturally everyone has his time already filled, but it would be necessary to treat this as an emergency matter, in order that a group of any proportion could be brought together on such short notice. We would suggest Wednesday to Friday, July 17 to 19.

"Time is so short and this matter is so important, I would ask you to wire me at once, collect, whether or not you could come. If enough indicate that purpose, we shall feel it to be the will of the Lord, but in any case will let you know definitely.

I know it need not be said that the Institute has nothing in this by way of publicity or promotion, nor do we call these friends to ask anything of them. We trust it will not be a place for bickering or bombast. It should be a place for simple-hearted, open-minded believers, who are willing to learn as well as to teach."

This is the invitation that was sent out by the President of Moody Institute. It is evident that much good and much truth could easily come from such a conclave. Over fifty ministers and Bible teachers responded and assembled for the three days. Two stenographers were present at all sessions. Here is a brief report of the meeting.

"At the first session it was suggested that we ask questions, and that the stenographers list these so that other sessions could be given to definite discussion. Apart from the periods spent in prayer, these questions - about forty-five of them - filled the time."

The methods of procedure used at this Conference were such that it should have resulted in many questions being answered and a multitude of problems solved. Twelve of the forty-five questions that were set before the Conference have been published.

"What are the essentials or certainties of prophecy?"

Should the Church be interested in signs of Christ's coming, or are any of the scriptural signs of the second coming to be filled while the Church is on earth?

Must the Roman empire (the fourth Gentile dominion) necessarily have the same political frontiers in the end time as in the past?

Ought we not to look for "the little horn" to arise in the eastern part of the Roman world, rather than the west?

I should like to ask if there is any common agreement concerning the interpretation of the iron and the clay.

I am hoping someone will give me a little on Matthew 24; whether or not we have consecutive events or whether we have the same period gone over in several phases is one of the things

I am hoping I will find out what is the relationship between the signs of the Lord's return and evangelism?

Should we not be more telescopic than microscopic in our study of current events?

Discuss the identification of these countries in Ezekiel 38.

How can we promote the grace of Christian love toward brethren of premillennarian conviction who strongly differ among themselves as to what they regard to be the details of premillennarian truth?

Has God a special message to or for His Church today? If so, what is it?

The same with regard to the world - has God a special message for or to the world today? If so, what is it?

What is the relation of all these truths to the body of Christ and the proclamation of the gospel among the unreached nations of the world?"

It may sound severe, but I would call these questions unlearned. They demonstrate that the Christian leaders of today do not realize or recognize the immensity or the nature of the problems that have been imposed by the frightful confusion that passes today for prophetic preaching. They ask concerning details when they should be asking concerning the correctness of their position. There is a weak question about the extent of the Roman Empire, when they should be examining the very foundations of the theory which holds that the Roman empire is to be restored. They violate the one great foundational principle of logic by trying to reason from the particular to the general. However, we can be thankful that at least they are asking if the signs of the Lord's return will be seen by the Church, and if God has a special message for His Church today? If they ever get the correct answer to that question, the fellowship of those who rejoice in the Secret is going to be greatly increased. Much good could come out of such discussion. Just what came out of it I do not know, for this is all we are told.

"While there were differences of opinion before, during, and after discussion, yet the time spent on the various questions was far from wasted."

A committee was appointed to draw up a statement and call. Copies of it can be obtained from the Moody Bible Institute. The preface of the statement and call is as follows:

"A needy and blind world reels and staggers under the impact of a fearful crisis. Millions of hearts are sick with fear. 'What is coming next?' trembles on every tongue.

Everyone of the fifty ministers and Bible teachers who gathered from all parts of the United States and Canada, July 17-19, 1940, in the Moody Bible Institute of Chicago, gravely acknowledged these facts.

We assembled for the following purposes: To humble ourselves before our sovereign God, and to seek His will and His message for us and the world in this darkest hour of human history.

After prayer and careful consideration we deem it wise and needful to issue the following statement." The statement and call contains ten numbered items. A brief digest of these will be given here.

1. Affirms faith in the Bible as the Word of God, and declare that departure from it is responsible for the collapse of civilization.

2. States that God is speaking to the nations through present world conditions and urges all Christians to give themselves to Bible Study and to the consideration of Bible prophecy.

3. Declares that they feel it to be their responsibility to tell forth what God has clearly foretold in His Word, so that people might interpret the tragic events of our day.

4. Deplores both the lack and the abuse of scriptural prophetic teaching.

5. Reaffirms conviction in the imminency of the Lord's return.

6. Calls upon all Christians to stand opposed to all forms of racial hatred.

7. Rejoices in the marvelous triumphs of the gospel, and deplores the triumphs of iniquity.

8. States that the essentials of prophecy include: "the completion and gathering of the Church unto our Lord Jesus Christ; the personal, corporeal, visible return of Christ; the nations moving toward catastrophic judgments; the regathering of Israel into the land of Palestine, their God-given promise and possession, and their subsequent regeneration; and the personal rule and reign of Christ over the earth for a thousand years.

9. States that they are assured that great Christian love and latitude should be manifested.

10. Calls upon Christians to forsake the world and to pray for a mighty revival.

If this statement and call is to be an index of the results of the Conference it is evident that the only question it attempts to answer is, "What are the essentials or certainties of prophecy?"

How true it is that a needy and blind world staggers, that hearts are sick with fear, and that men are asking "What next?" It is needful that all servants of God should seek to discover His message for us in this darkest hour of human history. But why ask this and then go back to the old well worn sermons that have been preached many times before. Why seek God's message for today when we know that our message is not subject to revision, correction or change.

We live in a dark day when light is more needed than ever before. That light is in the Word of God. The traditional sermons do not set it forth, and theological studies do not bring it to light. God does have a special message for His Church today. It is that glorious truth that God desires men to see. It sets forth just who we are and what we are. It reveals the will of God for us at the present time.

**"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the dispensation of the Secret which from the beginning of the world hath been hid in God, who created all things by Jesus Christ."**

\* \* \* \*

Again and again I have been amazed at the ridiculous things that some men see as significant. Strange symbols are discovered on coins, stamps, notes and flags, and these are pointed out as confirming something in the Word of God, or pointing to the work of the Antichrist. Here is one that exceeds them all.

There is a magazine that comes to me, as an exchange, called *The King's Herald*. In the September issue there is a fine sample of the thing that men are putting forth as being significant or mysterious. Under the title, *Strange Isn't It?* we find the following article:

"Is there a silent, subtle, unconscious Satanic intelligence at work under the surface, behind the scenes, animating the nations that are being carried in the direction of one-man rule? Is there an underlying unity of purpose, which leaders themselves do not understand? Is the spirit of antichrist moving among the inhabitants of the earth, pushing methodically toward the epoch which our Lord designated as the Great Tribulation? How can the sameness outlined below otherwise be explained? Is it a mere coincidence?

	Mussolini	Stalin	Hitler	Roosevelt
Born	1883	1879	1889	1882
Came to Power	1922	1924	1933	1933
Years in Power	18	16	7	7
Age	<u>57</u>	<u>61</u>	<u>51</u>	<u>58</u>
	3880	3880	3880	3880
Divide 3880 in half	1940	1940	1940	1940

As is customary in such articles no further comment is made. The Editor leaves it to the readers to make what they please out of the figures, so I make out of them that someone has taken the Editor of *The King's Herald* for a sleigh ride. The "sameness outlined" above is so simple to explain that it is childish. No, it is no mere coincidence, no more so than finding nothing but apples on an apple tree. Take the year that any man was born, take the year he came to power, his years in power, plus his age you will get 3880 every time. Or, take the year a man was born, take the year he went into business, add the years he has been in business, plus his age, and if you do not get 3880 every, time then you can't add. And if you divide 3880 in half and do not get 1940, then you can't divide.

If you had done it last year it would have produced 1939, and if you do it next year it will produce 1941. You can take the year of your birth, the year married, years married, plus your age and you will get 3880. The most marvelous thing about this is that it will even work on the dog. I know of a dog called Champion Forester. He was born in 1933, became champion 1936, been champion four years, age seven. Add these and, wonder of wonders, you get 3880, which divided in half gives 1940. And now if someone will please stop the merry-go-round, I would like to get off as this thing is making me dizzy.

A friend of mine tells of a half-witted person who would take his age, add it to the year of his birth and think it very strange because it gave him the current year. He never could understand how the date could change and the year could change, yet the process always gave him the current year. He did this year after year until he became convinced that he was a man of destiny. What this half-witted person did once these men have done twice and then divided it in half to get 1940. The year a man was born, plus his age, will give 1940. The year a man came into power, plus his years in power has to yield 1940. The two added has to be 3880. But, enough of that! I am afraid my readers fell off a long way back.

\*\*\*\*\*

## **THE EDITOR TO HIS FRIENDS**

\*\*\*\*A survey shows that most of our regular readers turn first to the items that are written by the Editor to his friends. There is nothing that I appreciate quite as much as the deep personal interest that my friends have in me and my affairs. Many of these friends I have never seen, yet they are very close indeed. They have taken this witness to their hearts, it has become a part of them, and I know that they are a part of it. One friend writes, "I was wondering if you could not devise some way that we could all hear directly from you, how you are, how finances are, etc. As it is, we never know until the magazine reaches us again." Another friend writes, "Can you find a minute to tell me how things are with you?" Delay in receiving the magazine caused another friend to write as follows.

"It is my sincere hope that nothing more than an opportunity to enjoy a much needed vacation has caused this delay. However, I am mindful of Mrs. Sellers' recent illness and feel much concern for her. If there has been any financial difficulty will you please let me know about it as I would desire to do the very best I can in helping out in such an emergency."

Friends such as these make life very pleasant. Their warm appreciation of my efforts smothers completely the sharp words of my detractors. These letters are just a few samples out of many such that are received, and they will explain why I write so explicitly about my affairs and my needs in this department. It is not "begging for money," for I am no beggar. My friends want to know, and it is my duty and privilege to tell them. They have taken this Editor and this witness to their hearts, and they want to be kept informed.

\*\*\*\*This issue of the magazine follows close on the heels of the previous one, yet it is still behind the publishing schedule that was set at the beginning of this year. I earnestly desire to send forth another issue early in December. The next issue will complete Volume 4, which will be a volume of 144 pages. Then, I would like to send out the first issue of Volume 5 early in January, and follow with, bi-Monthly issues of twenty-four pages each on the first of March, May, July, September and November. This testimony will be more effective if it can be more regular in its appearance. As this issue goes forth there is a balance due on the previous one. Funds are needed at once to pay for this issue and to send out another one in December. The witness needs \$400.00 at once, so I must appeal to everyone of my friends to send as large a gift as possible in the next month.

\*\*\*\*This magazine is written for those who desire to study the Word of God. The articles on *The Kingdom Eon* will prove to be of very small value unless the reader opens the Book and considers each reference in connection with the notes I have given. The article under title *Notes on 1 Corinthians* is of special importance this time. Do not fail to read it.

\*\*\*\*The pamphlet *The Will of God* was written to arouse the interest of those who have never heard of right division, or of dispensational truth. Use this among those you desire to interest in the joys of a rightly divided Word. Give it to anyone who owns a Bible. I would like to ask those who love the truth to undertake to pass on at least a dozen of these. Such effort will produce results. The prices are, 12 Copies \$1.00 - 25 Copies \$2.00 - 40 Copies \$3.00. Add one cent per copy and we will enclose these in plain envelopes ready for you to address and place in the mail.

\*\*\*\*Do not forget our little booklet under title of "Let Us Now Go Even Unto Bethlehem." It is an accurate presentation of the record God has given of the birth of His Son. Beautifully printed on fine stock with scarlet covers. A plain white envelope of best quality is furnished with each copy. Use them at the Christmas season to neutralize in some measure the errors concerning His birth that are proclaimed at that time. 1 Copy \$0.10; 12 Copies \$1.00; 30 Copies \$2.00.

\*\*\*\**Random thoughts, in answer to many questions.* I am enjoying the best of health - thank you. Mrs. Sellers is grateful to those who have been thoughtful of her in their letters. I am glad to report that she is making the typewriter sing in behalf of this witness. Daughter Jane Lou is in the first year of high-school, and likes to study. Our home address is 2220 Argentina Drive, Grand Rapids, Michigan. No difficulty is being experienced in getting first class mail to or from the British Isles. Parcels of books move slowly. I have received a number of letters from London that were written from air raid shelters. One brother is more upset over not having received his magazine, *The Word of Truth*, than he is over bombs. Money cannot be sent out of England, Scotland, Australia and New Zealand without permission. The pamphlet on *The Rich Man and Lazarus* will be published in December, if nothing hinders. I personally open and read every letter that is sent in. I will visit the West Coast if some plan can be worked out to take care of my work here in Grand Rapids. I would have to arrange for someone to look after correspondence, book-orders, The Gospel Fellowship and the radio. This is the only

obstacle, but it is a major one. The new radio ministry is progressing satisfactorily. Heard my voice and message this week for the first time by means of transcription, and almost decided to quit the ministry. There should be a law requiring every preacher to listen to himself now and then.

\*\*\*\*\*

## ***OUR FRIENDS SAY***

**ENGLAND:** I would thank you for all the helpful studies of the past year which have made many portions of the Word of God exceedingly clear. Many precious truths - so obscure in the past - are now understood and enjoyed.

**CALIFORNIA:** Am enjoying The Word of Truth more than I can tell you. I find it of inestimable value in my study.

**KANSAS:** Your magazine has been a great blessing to me already in the short time I have received it.

**VIRGINIA:** I am surely enjoying your magazine and have learned much from the few I have received.

**ONTARIO:** In gratitude I write these few lines for your continued help in matters so vital to a correct understanding of God's Word. I thank you for your thoughtful consideration of the problems I made known to you.

**CALIFORNIA:** Unforeseen expenses make it a little more difficult to send this check, nevertheless, it gives me great pleasure to render this assistance in your worthy work. It would be impossible for me to write what this Bible study has meant to me, and I am most anxious that others too may continue to have this help and pleasure.

**OKLAHOMA:** This morning as I started on a trip the latest issue of "The Word of Truth" was put in my traveling bag with my Bible. I have just finished reading it along with the Scriptures considered. It certainly is fine.

**NEW ZEALAND:** I am in receipt of your last issue of The Word of Truth, which I find most excellent, instructive, helpful and comforting.

**SCOTLAND:** May I take this opportunity to express my sincere appreciation of the Magazine, and of the earnest endeavor you are making to arrive at the truth of a rightly divided Word. I trust you may long be spared to continue the good work, and that sufficient funds may be received to enable this.

**End Vol. IV, No. 5**