

THE WORD OF TRUTH

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Table of Contents

- * The Earth Divided
- * My Faith in Jesus Christ
- * Truth From the Scripture
- * Questions and Answers
- * The Editor to His Friends

THE EARTH DIVIDED

The subject of this article is found in the genealogical tables of **Genesis 10:**

And unto Eber were born two sons: the name of the one was Peleg; for in his days was the earth divided; and his brother's name was Joktan. Gen. 10:25.

This same statement is repeated in **1 Chronicles 1:19** and this proves that it is of no minor importance. The usual interpretation or explanation of these passages is that it refers to that event recorded in **Deuteronomy 32:8.**

When the Most High divided to the nations their inheritance, when He separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

The division spoken of in Deuteronomy is a division that is in the mind of God to be worked out in the kingdom eon. But the division spoken of in Genesis has to do with the actual breaking up of the land mass itself. In Genesis 10:25 and 1 Chronicles 1:19 the word for "divide" is *palag*, which means "to divide" or "cleave." In Deuteronomy 32:8 the word for "divide" is *nahal* and this is used in the Scripture solely of inheritance. It has to do with allotting rather than with dividing. The word from which Peleg received his name points to a violent disruption of the earth itself. It is indeed logical for us to believe that if the land mass (earth) was divided in the days of Peleg, then before his days it had most certainly been "one" and undivided. And that the word for "earth" in Genesis 10:25 does mean the land mass is seen from Genesis 1:10 and Genesis 1:11 where the same word appears.

There are many indications in the Scripture that in the beginning when God created the original heavens and earth the land mass was a unit - one great island surrounded by water. In the disruption or overthrow the land mass was "overflowed with water" (2 Peter 3:6) causing the original order to perish.

In the six days of restoration God ordered the waters to be gathered together in one place and that the dry land should appear (Genesis 1:9). If we interpret this statement in the light of our present knowledge of the broken and scattered condition of the land surface of the earth we will see the various continents and islands arising from under the water and the waters filling up all the lower places forming the various gulfs, seas and oceans. But if we put aside our knowledge concerning the earth's present condition, then Genesis 1:9 will present a picture of the entire land mass arising from the water as a unit. It is my conviction that this was the state of things that existed at the close of the third day's work. If Adam had desired he could have traveled anywhere on the earth without using a boat save when he crossed the rivers.

This condition existed until the days of Peleg when the earth was broken into its present condition of continents and islands and intersected in every direction by the seas. Peleg was born 101 years after the flood, and he died at the age of 239 which was 340 years after the flood. His birth took place 14 years before the tower of Babel was destroyed. This tells us that the flood occurred while the land mass was a unit, and that the confusion of tongues probably took place while the earth was still in that condition. This sheds much light upon these events. The language of mankind was disrupted at Babel, the land mass was disrupted in the lifetime of Peleg. This brought in those great barriers of languages and distance between the members of the human race, creating a breach that will never be healed until that day when it will be banished by Christ.

It may seem that if such a momentous event as the breaking up of the land mass did actually take place it would be given more than a scant notice in a genealogical table. However, the man of faith believes things because they are written and not because of any bulk of detail that may be given them in the record. Furthermore, this is the practice of the Holy Spirit. Greater events than these are given just such brief notice. For an example, see the creation record in Genesis 1:1.

This short note, brief though it may be, is full of meaning and is probably the key to many ethnographical problems. As a rule, wherever man has gone he has found men living on the land if it were of such nature that it would sustain life. The presence of the North and South American Indians on their respective continents has been explained by suggesting that they made the long trip from Asia to South America by way of the Aleutians and Alaska, an incredulous theory. I prefer to accept the Biblical explanation in regard to the breaking up of the earth, causing these men to become dwellers on that piece of earth where they lived when the cleavage came. This also explains the presence of clay tablets in South America identical with those discovered around ancient Babylon.

About twenty years ago Dr. Ralph Wegener, famous geologist of the University of Gratz, Austria, was resting in his study and idly staring at a large map of the world. Unconsciously he began to play a game with himself of sliding the continents around and fitting them together like a jig saw puzzle. In his mind he pushed Africa 3000 miles to the west; the bulging outline of Brazil filled the Bay of Guinea, and the projecting Cape San Roque nestled in the hollow of the Camaroons. He moved Europe across the Atlantic and found the southwest-northeast slat of its west coast paralleled that of the eastern shore of America. He pulled Greenland 1500 miles to the south; its southern tip dovetailed with the Labrador Coast on the west and with the Scandinavian Peninsula on the east.

The matching process was even carried a step farther and Dr. Wegener discovered that the rock strata of the South American and of the African coast are remarkably similar. When he pushed the geological maps of North America and western Europe together he discovered that black coal veins

in one continent join black coal veins in the other, and in at least five points on the opposite Atlantic coasts he discovered closely corresponding geologic formations.

After months of consideration Dr. Wegener became convinced that "all the present bodies of land were joined together in one vast continent." Finally he worked out the theory that the continents are still drifting with North America moving toward the equator at a speed of two miles in 1,000,000 years and Greenland drifting westward at the rate of six feet a year. Dr. Wegener made four trips to Greenland to seek proof of this "continental drift theory" and perished on his last journey, a martyr to his theory.

I hold no brief for the theory that the continents are still drifting. However, I do believe that at one time all the present bodies of land were joined together in one vast continent, that this continent was broken up and pieces moved to their present positions. Whether these positions are fixed, or whether there is still some drift is open to question. Maybe some day geological science will catch up with the Scripture.

The End

MY FAITH IN JESUS CHRIST

(Continued from VOL VII, No. 6)

THE WORD -THE CREATOR

The translation "the Expression" for the word *ho Logos* is intended only as an aid in understanding the Greek. As a teacher of Bible classes I found it very difficult to make these truths plain until I began using the term "the Expression" instead of "the Word". This may have been due to the fact that so many thoughtlessly consider "the Word" to be a meaningless name rather than a highly descriptive title of an office and a work. To me, both terms stand for the same truth, so if any object to the term "the Expression" they are at perfect liberty to substitute "the Word" in all occurrences in these articles. I believe that Jesus Christ was and is the *Logos* of God. Whether the Greek word *logos* is best translated *word*, *saying* or *expression* can be left to individual judgment and preference.

That the Expression or **Word was with God** in the beginning is a truth twice repeated in the opening statements of John's gospel. God never wastes a word so there are no purposeless repetitions in Scripture. Most repetitions in the Bible are for the sake of emphasis. It is the Spirit of God saying, "This truth must not be missed." Therefore the repetition would impress upon our minds that in the beginning the One called the Expression was in living relationship and intimate converse with God. The Expression, the One who revealed, expressed, declared and set forth God Absolute was a person in the presence of God. *He was another, and yet not other than God.* And just as the true expressions or words of a man are the reflections of his inmost being, even so the Expression or Word of God is the Absolute God making Himself known. The Expression is the living God in revelation, that is, as He reveals Himself.

The next statement of John identifies the Logos as the Creator and this places us on the trail of His footprints throughout the entire Old Testament.

All things were made by Him; and without Him was not anything made that was made. John 1:3.

This declaration is composed of a positive first half and a negative second half. Thus the first statement is enforced and emphasized by the second. These positive and negative statements are absolute and all attempts to modify them is to trifle with the Word of God. Not one thing came into existence except through Him. The Expression Himself was never "made" "became" or "came into existence." No medium is in any sense connected with His being. I refuse to ever try to deceive myself into believing any such idea as a *created* Creator of the universe. This statement is made only after full consideration has been given to **Colossians 1:15** and **Revelation 3:14**.

The title "Firstborn" is one of dignity and glory. Therefore, it is possible for Christ to be "the Firstborn" of all creation **without being created Himself**. The passage in Revelation tells us that He was the Original to whom all creation at first conformed. It was made in conformity to Him, therefore, to be what God desires it to be, it must be brought again into conformity to Him.

The absolute statement of John identifying the Logos or Expression as the Creator opens up the wealth of the Old Testament revelation concerning this One who later became flesh and walked upon this earth.

In Genesis 1:1 we read: In the beginning God (Elohim) created the heavens and the earth.

Taking John 1:1 and Genesis 1:1 together we learn that the Expression Who was made flesh and dwelt among us was the Elohim Who created the heavens and the earth. Therefore, the first One to be seen acting, moving and speaking in the Word of God is not God absolutely but the Expression.

"But", someone is sure to ask, "just where does God absolutely come in? Where do we see Him acting and moving?" The answer to these questions may come as a surprise to many. I am going to present the answer in the words of Mr. C. H. Welch, Editor of *The Berean Expositor*.

As to "God absolutely" we know nothing. Throughout the whole range of Scripture there is not to be found one statement that speaks of God Himself alone without relation to His creatures. The attitude of Scripture is expressed in the words, "He that cometh to God must believe that He is." Philosophy would discuss the being of God; Genesis assumes His being and proceeds to His works and ways.

These statements, I believe, are true. And not only does Genesis assume His being, it also assumes that all who open the Word will already have the knowledge that God exists. That inherent and innate knowledge that every man has of God, that instinct that tells him that above his own being is one Who is Supreme, is related to God absolutely. But when man seeks to add to this inherent knowledge, when He gropes after a personal and individual knowledge, he will find God in expression, manifestation and revelation. This Expression, Manifestation and Revelation is a person, and that person is none other than the One Who became flesh. How true then are His words:

I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. If ye had known Me, ye should have known My Father also: and from henceforth ye know Him and have seen Him. John 14:6-7.

In Genesis 2 we have the record of One Who spoke to Adam, and Adam heard His voice. In Genesis 3 He called and said "Where art thou," and Adam replied to His question. In Genesis 4 He carried on a conversation with Cain, and in Genesis 6 He spoke to and was heard by Noah. In Genesis 12 He appeared to Abraham. However, it must be remembered that it was as true of Adam, Cain, Noah and Abraham as it was of those to whom Christ spoke:

Ye have neither heard His voice at any time, nor seen His shape. John 5:37.

These facts demand that we make a clear distinction between God absolutely and God in expression. Therefore, the One Whom these patriarchs had seen and heard was the Expression of

God. The invisible cannot be seen and the inaudible cannot be heard, but the invisible God is seen through His Image and the inaudible God is heard through His Expression. This is the One Who became flesh. This One is my Lord Jesus Christ. This is my faith in Him.

WHO WAS JEHOVAH

If it is true that the Logos or Expression was the One Who appeared and spoke to the patriarchs, then he was not only the Elohim Who created but also the Jehovah Who revealed Himself to His people.

In the Old Testament the unity and relationship of God absolute and His Expression is of such a nature that distinction between the two is almost impossible, if not entirely so. If it were not for the revelation which we have in John and in the Pauline epistles, we would not know but that men had heard and seen God absolute, that the immaterial God had made Himself visible and audible to material eyes and ears without the use of any mediator.

In the New Testament, after the Expression was made flesh, the distinctions between God absolute and His Expression are such that comparisons and contrasts can be made. One can be clearly designated as the Father and the other as the Son. But this is only because the Expression became flesh. In the Old Testament we cannot point to a Father Who is a divergent being from His Son. If we see God, we see Jehovah, if we see Jehovah, we see God. If God acts, we see Elohim in action, if Elohim acts, in Him we see God. This is also true of Adonai. I repudiate altogether the idea so insistently set forth by the Russelites that the title Jehovah speaks of the Father while Adonai speaks of the Son. The titles Jehovah, Elohim and Adonai are all used of one God and they cannot be separated and apportioned. This can be clearly seen in a passage such as **2 Samuel 7:18-28**, which I will quote in full, giving all divine names as we find them in the Hebrew.

18. Then went King David in, and sat before JEHOVAH, and he said, Who am I, 0 ADONAI JEHOVAH? and what is my house that thou hast brought me hitherto?

19. And this was yet a small thing in Thy sight 0 ADONAI JEHOVAH; but Thou hast spoken of Thy servants house for a long while to come. And is this the manner of men 0 ADONAI JEHOVAH.

20. And what can David say more unto Thee? for Thou, ADONAI JEHOVAH, knowest Thy servant.

21. For Thy words sake, and according to Thine own heart, hast Thou done all these things to make Thy servant know them.

22. Wherefore Thou art great, 0 JEHOVAH ELOHIM: for there is none like Thee, neither is there any ELOHIM beside Thee, according to all that we have heard with our ears.

23. And what one nation in the earth is like Thy people, even like Israel, whom ELOHIM went to redeem for a people to Himself, and to make Him a name, and to do for you great things and terrible, for Thy land, before Thy people, which Thou redeemest to Thee from Egypt, from the nations and their gods?

24. For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever: and Thou JEHOVAH have become their ELOHIM.

25. And now, 0 JEHOVAH ELOHIM, the word that Thou hast spoken concerning Thy servant, and concerning his house, establish it forever, and do as Thou hast said.

26. And let Thy name be magnified forever, saying, JEHOVAH of hosts is the ELOHIM over Israel, and let the house of Thy servant David be established before Thee.

27. For Thou, 0 JEHOVAH of hosts, ELOHIM of Israel, hast revealed to Thy servant, saying, I will build thee a house: therefore hath Thy servant found in His heart to pray this prayer unto Thee.

28. And Now, O ADONAI JEHOVAH, Thou art that ELOHIM, and Thy words be true, and Thou hast promised this goodness unto Thy servant.

This long passage has been quoted as the careful reading of it will bring the conviction that all Hebrew names for the Deity such as Elohim, Adonai and Jehovah are all used *of* one God.

The Jehovah of the Old Testament and the Expression Who was from the beginning are one and the same. Since Jehovah was seen and God no man has seen, I repeat that Jehovah was another, however no other than Almighty God. It was the Jehovah of the Old Testament, the One Who expressed and revealed the invisible God, Who was made flesh and became the Lord Jesus of the New Testament.

The strongest possible proof of this is found in **John 12**. After quoting a part of Isaiah 6, John declares, speaking of the Lord Jesus:

These things said Isaiah, when he saw His glory, and spake of Him. John 12:41.

To fully appreciate this testimony we need to turn to **Isaiah 6** and review the vision seen by the prophet which was the preface to his words quoted by John.

In the year that king Uzziah died I saw also ADONAI sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, Holy, Holy, is JEHOVAH of hosts: the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips: for mine eyes have seen the King, the JEHOVAH of hosts. Isaiah 6:1-5.

To avoid needless discussion I have left the name ADONAI in the first verse, instead of substituting Jehovah as I believe the ancient Hebrew manuscripts would lead us to do. However, I insist that no matter what name is given in verse one to the One Whom Isaiah saw, He is positively identified as Jehovah in verses three and five. Furthermore, the names Adonai and Jehovah are used in combination so many times that only those who seek to deny God's truth would insist that Adonai refers only to the Son and Jehovah to the Father. It is impossible to find in the Old Testament a Father who is an entirely different being from the Son, even though both are to be found there. See Psalm 2:7. The Jehovah of Whom Isaiah spoke and the Son of Whom John wrote are the same. I have no greater faith in anything I believe than that the Jehovah of the Old Testament and the Christ of the New are the same. Isaiah saw the glory of Jehovah and John insists that this was the Christ. Jehovah was the Expression of God in the Old Testament, but when made flesh as we see Him in the New Testament He is called Jesus Christ. Nevertheless, He is Emanuel or God with us.

Before leaving Isaiah's prophecy let us examine a few more passages. **Isaiah 42:5** identifies Jehovah as the Creator, and this demands that Jehovah be the same as the Expression set forth in John 1:1-3.

Thus saith EL the JEHOVAH, He that created the heavens, and stretched them out, He that spread forth the earth and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein.

Other passages in Isaiah provide an answer to all who claim that while Jesus Christ was God, He was only a God in a subordinate sense. All who hold this idea are forced to believe in at least two Gods, a greater and a lesser - the Almighty God and a subordinate God.

I am JEHOVAH: that is my name: and my glory will I not give to another, neither My praise to graven images. Isaiah 42:8.

I, even I, am JEHOVAH; and beside Me there is no Savior. Isaiah 43:11.

Thus saith JEHOVAH the King of Israel, and his redeemer JEHOVAH of hosts; I am the first and I am the last and beside Me there is no ELOHIM. Isaiah 44:6.

For thus saith JEHOVAH that created the heavens; ELOHIM Himself that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am JEHOVAH, and there is none else. Isaiah 45:18.

Tell ye, and bring them near; yea let them take counsel together: who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no ELOHIM else beside Me. Look unto Me, and be saved, all the ends of the earth: for I am ELOHIM, and there is none else. Isaiah 45:21-22.

Numerous other passages could be brought forth, but these are sufficient for the present. In these passages the great Jehovah, beside Whom there is no other God, is declared to be the Creator. In John 1:3 and Colossians 1:16 the Lord Jesus is declared to have been the Creator. If the Jehovah of Whom Isaiah spoke and the Lord Jesus of Whom John and Paul spoke are not the same, then we have rival Gods each claiming to have been the Creator. . Perish all such thoughts!

Jehovah has declared that He will not give His glory to another. Yet in the New Testament we are continually instructed to give glory to Christ. If Jehovah and Christ are the same, then there is no conflict. If they are different, the conflict can never be reconciled.

He also declares that there is no God but Him, and that He is the only Savior. But to Titus Paul speaks of **the glorious appearing of the great God and our Savior Jesus Christ**. If Jehovah and Christ are two different persons, then Paul's description of Christ should be purged from the Word.

The most emphatic declaration of all is that **Jehovah is the first and the last**. This **same position** is taken by **Christ in Revelation 1:17**. There cannot be two "firsts" and two "lasts". Therefore Jehovah and Christ must be the same.

In Isaiah 9:6 the title of Father is applied to the Son. This shows that while God is one and the Son is another, yet if we try to make the distinction to be absolute we will lose both. They are both One.

THE EXPRESSION MADE FLESH

In Old Testament times Jehovah assumed different forms in approaching and dealing with His people. At times He appeared to be nothing more than a man, and again He was a glorious being that the human eye could not behold Him and live. If these assumptions are traced through the Hebrew Scriptures we will learn from them that, even in His most glorious aspect, the basic form of the expression was somewhat the same as man bears today. This could hardly be otherwise since man was made in His image and after His likeness. When man was created the invisible Deity had a visible Image and Likeness that revealed Him. This was the Expression. But it must be remembered that Jehovah was not a man nor like a man. Man is somewhat like Him. It must be clearly seen that He was not a man.

In **John 1:14** we read one of the plainest and most revealing statements in the Word of God concerning the Lord Jesus. From this passage we learn that the Expression Who was in the beginning, Who was toward God, Who was God, Who had created all things, was made flesh.

And the Word (Expression) was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth. John 1:14.

In this statement the pre-existence of Christ is clearly set forth. He existed before He was born in Bethlehem. He existed in the beginning of time, therefore, He existed in eternity before time began. He had assumed a human form in times before He became flesh, but in becoming flesh He became a human being. The Word became flesh, that is, he became a man in this world. That is what the word *flesh* means here. The "days of His flesh" were those days between His birth and resurrection. He still had a body of flesh after His resurrection, but that is not what the word *flesh* means in John 1:14.

When the Expression became a man in this world (flesh) He was still the Expression of God. The invisible Deity was then expressing, revealing and declaring Himself in the Son of God upon the earth. And there was no other Expression save Him.

The general statement of John 1:14 is enlarged and explained by Paul in **Philippians 2:5-8**. This we will examine in some detail.

Let this mind be in you, which was also in Christ Jesus.

It is because of this exhortation to humility that we have this marvelous passage that reveals so much concerning Christ. We are called to imitate His unselfish humility when He laid aside something that was really His own for the sake of others. He did not give up what He might have possessed, but that which was in His possession and actually His own.

Who being in the form of God. The Greek word *huparchon*, here translated "being," means "being originally." See R. V. margin. Originally Christ was in the form of God. But we must not think that *form* has to do with figure or shape. The word *form* here has to do with intrinsic character. This is ably set forth and illustrated by Mr. C. H. Welch in his pamphlet *The Deity of Christ*.

Water is composed of two gases in chemical combination: Hydrogen and Oxygen. The chemical formula for water is H₂O. The word formula is but the diminutive of *forma*, the Latin for *morphe*. Wherever we have H₂O we must have water, it "infallibly follows" and as soon as that formula is altered, water "infallibly vanishes."

Now, water has three different states, each having distinct and in some cases opposite characteristics. Water may be solid, liquid or gas-ice, water, or steam. Yet with all the tremendous differences which are observable under these three states, the formula remains unchanged. Ice is H₂O; to become water the external "fashion" changes, but the "form" remains. Steam, a mighty power, is invisible, yet its "form" is precisely the same as that of ice and water.

An illustration of this is seen in the dealings of Jehovah with Moses as recorded in **Exodus 33:18-23**.

And he (Moses) said, I beseech thee, shew me Thy glory. And He (Jehovah) said, I will make all My goodness pass before thee, and I will proclaim the name of Jehovah before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy. And he said, Thou canst not see My face: for there shall no man see Me, and: live.

And Jehovah said, Behold, there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by: And I will take away Mine hand, and thou shalt see my back parts: but my face shall not be seen.

Anyone reading this record would say at once, "Certainly this being upon Whom no man can look and live must be the Almighty God." However, time and time again this same Jehovah assumed a fashion wherein His glory was hidden to such an extent that men could look upon Him and live. See Isaiah 6:5. And anyone reading of the man Who appeared to Abraham (Gen. 18) would be inclined to say, "This is only a man and not God." Nevertheless, the mighty One upon Whose face Moses

could not look, and the One in human form Whose feet Abraham washed were both Jehovah, the One who declared Himself to be God Almighty. Genesis 17:1. The "fashion" may change but the form remains constant.

Thought it not robbery to be equal with God. If the student will trace the appearances, the works and the ways of the Expression from Genesis to Malachi he will discover that in all these He acted on the basis of equality with God. At no time, in no act, no work and no way do we ever see anything less than God, nothing that is not equal with God. The Expression was not committing robbery when at all times He assumed equality with the absolute Deity.

But made Himself of no reputation. This is a very poor translation. The Greek means - He emptied Himself. I know of no statement in the New Testament that explains as much concerning the character of the man Christ Jesus during the days of His flesh, Himself He emptied. But, of what did He empty Himself? I sometimes doubt if this is a proper question. It seems to indicate a lack of faith. Some think He emptied Himself of His Deity. If so, then He ceased to exist. Just as you or I would cease to exist if our humanity could be separated from us. If I am no longer a man, I have ceased to exist. It is enough for me to know that He emptied Himself. The natural accompaniments of Deity were all laid aside.

And took upon Him the form of a slave. The one who was in the form of God took upon Himself the form of a slave. By so doing He veiled the form of God, but never surrendered it.

And was made in the likeness of men. Originally man had been made in the likeness of God. This likeness was the Expression. But man by sin destroyed the likeness and now bears the likeness of man rather than the likeness of God. When Christ gave up the glory of heaven for the humility of earth, He was made in the likeness of men.

And being found in fashion as a man. The word *fashion* has to do with outward shape or figure.

He humbled Himself. This goes still further than the statement

"He emptied Himself." It is a step toward His death on the Cross.

And became obedient unto death. This is the extreme limit of both love and obedience.

Even the death of the Cross. Here the extreme limit of His sacrifice is reached. It commenced when He was born in Bethlehem, it reached its end at the Cross. Here were fulfilled His words:

"But I am a worm, and no. man; a reproach of men, and despised of the people." Psalm 22:6.

Now, to sum up, those who would analyze the character of the man Christ Jesus must ever have before him the following statements.

1. The Expression was God. John 1:1.
2. The Expression was made flesh. John 1:14.
3. He Who was rich became poor. 2 Cor. 8:9.
4. Himself He emptied. Phil. 2:7.
5. Himself He humbled. Phil. 2:8.
6. He took the form of a slave. Phil. 2:7.

(To be Continued, Vol. VII, No. 8)

TRUTH FROM THE SCRIPTURES

THE KINGDOM OF THE HEAVENS

From Genesis 1:1 to Genesis 12:1, a period of two thousand years in human history, the purpose of all the works of God, the hope that was before every member of the human race was the new heavens and the new earth. This blessed state of perfection which was and is the goal of the universe is to restore the heavens and earth *to* that state which they had in the beginning when they first issued forth as the creation of God. In the beginning they configured to Him. In the end, when the work of Christ is complete, the heavens and the earth will be completely transformed so that they will again configure to God in every detail.

While the new heavens and the new earth is an eternal state, yet in its beginning it is an eon or a period of time. This is because of its demonstration character at the first. It demonstrates the perfection of the work of Christ. In the eon of the new heavens and earth the Son will be subject to the Father. When the purpose of this subjection is complete, He who at one time emptied Himself will again assume that place and portion of absolute equality with the Supreme Deity. This will mark the end of the eon of the new heavens and new earth and the eternal state of the new heavens and earth will begin.

That the new heavens and the new earth was the purpose and goal of all the works of God is seen from the statement found in **Ecclesiastes 3:14:**

I know that whatsoever God doeth, it is in relationship to the eon.

That this was the hope before every member of the human race is seen also in Ecclesiastes.

He hath set the eon in their heart, without which men could not find the work that God is doing from the beginning to the end. Ecclesiastes 3:11.

That which is commonly called "the hope of immortality" or "the hope of a life beyond this" which is known to exist among all men at all times is in fact the truth that God has set this eon in the heart of every man causing him to desire, grope and seek for it. As a rule this God given desire is effectively quenched by man adopting some form of religion, such as joining a church. This he assures himself will bring him into that which all human hearts long for. This is a tragic deception which men practice upon themselves and foist upon others.

From Adam to Abraham all of God's works were related *to* the eon of the new heavens and new earth. This was the hope held out to all who lived in that time, and all who lived and died during those two millenniums will be raised from the dead to stand in that great assize called the great white throne. This will determine whether they are to enter that glorious eon or to die the second death.

I would not judge anything or anyone before the time (1 Cor. 4:5), but it is my conviction --that among those who will pass this test and enter into the new heavens and the new earth are such as Adam, Eve, Abel, Seth, Methuselah and Noah. These are cited only as examples and is in no way a complete list, but I see these as responding to the light that God gave them. This is the very essence of faith.

The Word of God deals with very few men who lived in the first two thousand years of human history. However, if any man who lived in that time responded to the light and truth he possessed, whether little or much, it was tantamount to receiving the Expression of God, to believing on His Name. The truth set forth in John 1:9-13 was just as true in the years before Bethlehem as it is since then - every word of it.

At Genesis 12 a new thing comes in, a special thing, affecting a limited number of people, the descendants (seed) of Abraham. It was and is applicable only to them, and it established a special, prior hope for his seed. It must be clearly seen and faithfully held that this special hope was unknown during the first two thousand years of the human race, and after it was revealed it affected God's dealings with only a small portion of the human race. The hope of these was now centered by the promises of God in being a part of a great God-blessed nation in possession of a land, and serving as a channel of blessing to all other nations. This became the hope held out to every descendant of Abraham, and it creates a distinction which is essential to all right division - the distinction between the thousand year kingdom eon and that which follows it. the eon of the new heavens and new earth. Both of these are referred to by Paul in **Ephesians 2:7**:

That in the ages (eons) to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.

From Genesis 1:1 to John 14:1 the Scripture will be searched in vain for any record, hint, suggestion of any promise that held out to anyone a hope of going to heaven, or of anyone who expected to go to heaven, either at death or when resurrected. Neither can any record be found of anyone who ever went to heaven save Enoch and Elijah. These two men were the exceptions, and they prove the rule that heaven was not the hope, the destiny or the reward of those who lived in Old Testament times. The majority of men could hope to attain to life in the eon of the new heavens and new earth, and the seed of Abraham could hope to live in a glorious earth for a millennium before that final eon. There was no other hope, except that obtained by a few of Abraham's seed. But this was unknown, except to the few who obtained it. until it was revealed in the book of Hebrews. More on this later. It was not until Christ said, "I go to prepare a place for you. . . that where I am there ye may be also", that a hope was held out to any group of believers of entering into the heavens.

Furthermore, this hope could not be realized until He came again to receive them to Himself. The New Testament will be searched in vain for any record of anyone going to heaven. Many had this hope, but they will not realize its fulfillment until resurrection. The idea of people "dying and going to heaven" is a spider web spun out of man's imagination. It has no foundation in the Word of God. If it has, it should be very easy for someone to point it out. But we must return to our subject.

The first promise that God ever made to Abraham - "I will make of thee a great nation" - will find its absolute fulfillment in the kingdom eon. Great nations endure; that is, they endure-as great nations. Israel has not done so as her greatness has always been temporary. A temporary greatness was not what God promised to Abraham. Therefore, this promise has not yet been fulfilled.

The promise, "Unto thy seed will I give this land", has not yet come to pass in such a way that it can be called a fulfillment. The gifts of God are without repentance. And since up to this time Israel's possession of the land has never been permanent, He has not yet given them the land. The fulfillment of this promise will be absolute when Israel receives the land in the kingdom eon, never again to be dispossessed either by man or God.

No Eon of Second Chance

The kingdom is a special eon centering in a special people. It restores the state of things that existed before the sin of Adam brought the reign of death upon mankind and a curse upon the earth. Just as the new heavens and the new earth restores the state of things that was lost because of the failure of one called the Son of the morning, even so the kingdom will restore the state that was lost because of Adam's sin.

The purpose, character, subjects and order of the kingdom eon is clearly delineated in Scripture. The idea that it is a period of time in which some who did not get a fair chance to be saved during their sojourn on earth will be raised and given a decent chance to be redeemed is entirely lacking of support in the Scripture. If those who hold this belief will honestly trace it back to its source they will find that it has its origin in man and not in the Word of God. Failing to understand the works and ways of God and His dealings with the human race, and having tied down the Lord to only one course of action in His dealings with men, has caused many to think that most men have never had a decent chance to enter into life. They point to the apparent injustices, inequalities and lack of privileges that exist today. They invent great problems to fit their prearranged solution of another opportunity after resurrection, but these problems exist only in their minds as they are not found in the Word of God. Determining that most men never had a decent opportunity to obtain life, they go on to determine that he must have it. They decide that the kingdom eon would be a good time for this, so they apply themselves to Scripture for the purpose of proving by it a foregone conclusion. All kinds of proof texts are brought forth, but when these are restored to their context not one of them will give the testimony for which they have been called into the witness box. Perplexity and confusion of thought are evident at every step they take when they attempt to produce a logical scriptural argument that the millennium is a time when men will have a second opportunity to obtain the gift of life.

I believe that I have carefully examined and collated every passage of Scripture in the Word of God that could have any possible bearing upon the thousand year kingdom eon. Not one of these passages offers so much as a hint that there will be subjects living in that kingdom who have been raised from the dead in order to enjoy a decent and fair opportunity to obtain the gift of life. This idea exists only in the mind of those who desire this to be so or who think it should be so.

While it is entirely true that many injustices and inequities seem to exist in regard to spiritual privileges and opportunities, yet every one of these will be adjusted at the great white throne and not in the millennial eon. The men of Chorazin and Bethsaida saw the mighty works of Christ, but they refused to repent. The men of Tyre and Sidon did not see these miracles, but if they had they would have repented in sackcloth and ashes. We have the word of Christ for this. This inequality will be adjusted at the great white throne, not by giving the men of Tyre and Sidon another chance in the millennium. See Matthew 11:20-24.

(To be continued, Vol. VII, No. 8)

QUESTIONS AND ANSWERS

Question. I would like a brief exposition and application of **Colossians 2:20-23**.

Answer. A more accurate translation is of great help in understanding this passage:

If, then, you have died together with Christ from the world's rudimentary notions, why, as though you still lived in the world are you subject to its precepts such as, "Do not handle this, do not taste that, do not have the slightest contact with this," (referring to things that perish by being used) according to the directions and teachings of men. All such rules have indeed an appearance of wisdom where self-imposed ritual exists with an affection of humility and ascetic severity. But not one of them is of any value in combating the flesh (or, overcoming the world).

One of the world's elementary notions is that God's favor can be secured or that one's position before Him can be improved by the imposition of certain restraints and the assuming of certain onerous duties. These usually have to do with what a man eats or wears, but they also spread out and touch every part of life. These things produce a false conception of holiness which often results in great pride. They touch not, taste not, handle not, marry not, eat not, wear not, and go not. Those who obey these man-made injunctions, which often result in abnormality of life, dress and food, are considered- very religious, even by the world, because of the abnormal state of their lives. Those who reject all such injunctions and seek to live normal lives in connection with and in subjection to Christ are looked upon as irreligious. We readily admit the charge that we are irreligious, inasmuch as we walk in complete separation from all that makes up the religions of this world. We borrow nothing from them to add to our faith, and we resolutely refuse to let them force any of their precepts, customs, prohibitions or rituals upon us.

THE EDITOR TO HIS FRIENDS

The friends of this witness will be interested to know that 5000 copies of each issue are now being printed. Printing and mailing costs amount to \$175.00 for each sixteen page issue. Incidental expenses demand about \$25.00 more each month. This means that \$200.00 must come in every month in gifts from the friends of the witness. This periodical must always be regarded by its friends as a ministry to support and not as a magazine to subscribe for.

This issue is the fifth of the sixteen page monthly issues. However, since deciding to publish each month, events of such magnitude have taken place that the minds of most people are dominated by war news. This has turned them to the newspaper and radio and away from the Word of God. Interest in the Word of God has reached a new low point and the support of the ministry of the Word suffers accordingly. In the past month, six days after the invasion, I had the unique experience of not receiving a single piece of mail from any source that day, and only one piece the next. Our mail dropped from an average of one hundred or more pieces each week to about twenty. As these world shaking events grow in magnitude the situation may become worse instead of better.

As I have used up the favorable "balance on hand" that existed six months ago, I will not feel justified in continuing The Word of Truth on a monthly basis after the current issue. I prefer that the magazine be a monthly, but all I can do toward that end is to write the material. The support of the witness must come from its friends. This has always been liberal, but we have entered into a stagnant period that has already continued for several months.

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End, Vol. VII, No. 7