

THE WORD OF TRUTH

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THE BIRTH OF THE NATION

The divinely inspired record of the history of Israel closes with Acts 28:28. The last word we have from God concerning them is that His Salvation was taken from them and sent to the Gentiles. Up to that point Israel was Ammi (My People). After that time they are Lo Ammi (not My People). From the inspired history we know that God had withdrawn His Salvation from Israel on at least one occasion before Acts 28:28. When God Himself withdraws, His Salvation is withdrawn. But never before had God sent His Salvation to the Gentiles. In Acts 13 and Acts 18 we have records of the gospel (not God's Salvation) being sent to the Gentiles, but even on these occasions the gospel was not withdrawn from Israel. The gospel was still to the Jew first, as was divinely declared in an epistle written about five years after the events recorded in Acts 18 had taken place. See Acts 18:6 and Romans 1:16. When the gospel was sent to the Gentiles before Acts 28:28 it had to be carried by a Jewish vessel for Salvation was of the Jews. John 4:22. At Acts 28:28 God's Salvation was withdrawn from Israel and sent to the Gentiles.

Up to the time of Paul's pronouncement in Acts 28:28, God's activities of seeking the lost were centered in and among Israel. The Lord Himself had declared that He was "not sent but unto the lost sheep of the house of Israel." Matthew 15:24. In the first ten chapters of Acts the gospel was preached to none but unto Jews only. Acts 11:19. Even after the gospel was made available to the Gentiles at Acts 10, God's seeking activities were still primarily centered in Israel. The Jews had twelve great apostles while the Gentiles had only one. A great company of witnesses carried the message to dispersed Israel (see Acts 8:4 and 11:19), while only one man carried the message to the Gentiles, and even this man went to the Jews first. See Romans 11:13 and 1:16. Paul had fellow-laborers such as Barnabas and Silas but there is no record that they ever went to the Gentiles inde-

pendent of him. There can be no question but that Israel had the primary place in the operations of God throughout the entire thirty-three years covered by the book of Acts.

Even as late as the writing of Romans we find God declaring His attitude toward Israel, saying:

But to Israel He saith. All day long have I stretched forth My hands unto a disobedient and gainsaying people. Romans 10:21.

Once we become familiar with the book of Acts and with the epistles of Paul written in the Acts period, it is impossible to honestly believe that Israel then had been set aside and that God was laboring to bring in something called the "church." The "church" of the Acts period was an out-calling of Israelites. Those who constituted it were never cut off from Israel. They were "the Israel of God." See Galatians 6:16.

History and Prophecy

We can know accurately the past of Israel and her place before God because of the divinely inspired history that begins at Genesis 12 and closes at Acts 28:28. We can know the future of Israel because of prophecy that remains yet to be fulfilled. This prophecy is pre-written history; that is, history which is written before the events take place. Not one line of God's prophecies concerning Israel have been fulfilled since Acts 28:28. Event after event has been pointed out as being fulfillments of God's prophecies concerning Israel. In fact, if we believed some teachers, some of these prophecies have been fulfilled a dozen times. Nevertheless, everyone of them stands in the Bible as a prediction yet to be fulfilled. Only God can fulfill His own prophecies, but it has always been one of the strategies of Satan to bring about events that appear to be the fulfillment. Satan will yet produce his false Christ in advance of the second coming of Christ. In fact, he will raise up many of them in order to confuse and deceive. The sensational preacher of today who is always pointing to fulfillments of prophecy in every current happening is unwittingly preparing a people to believe some greater lie concerning fulfillments. Many are going to believe that the world empire that appears at the conclusion of this evil age is the fulfillment of God's prophecies concerning the kingdom. Others will believe that Antichrist is God's Christ. May God deliver us from the snare of Satan that prepares a people to do this very thing. If men deceive themselves into believing that every strange leader who appears on the world stage is the Antichrist, they may be preparing their minds to believe a greater lie-that the Antichrist is the Christ. Confusion of thought concerning the Antichrist can easily lead to confusion of thinking concerning God's Christ.

Among the great prophecies that set forth the future of Israel are those that deal with the repentance, conversion, restoration, blessing, and the great blunder of converted Israel before the great tribulation and before the second coming of Christ.

Those who follow the *Darby-Scofield* system of interpretation hold that these prophecies concerning Israel will be fulfilled in a remnant out of Israel before the tribulation, and that the nation repents during the tribulation, thus becoming ready to receive Him when He comes. This is not true, for it will always be the goodness of God that leads men to repentance (Romans 2:4) rather than the troubles through which they pass. The fires of trouble will refine the gold, but no gold is produced by the fire. The truth is that the faithful remnant in Israel is made manifest by their rejection of restored Israel's great blunder of signing the seven year covenant. This remnant is characterized by loyalty to the Word and separation from those who have betrayed the Word. They suffer at the hands of their brethren during the first three-and-one-half years of the covenant, while Israel as a whole does riot begin to suffer until the covenant is-broken in the middle of that seven year period. It seems

evident that Matthew 10:18-23 will be fulfilled in the first three-and-one-half-years of the covenant.

Certain outstanding passages which bear upon the truth of Israel's repentance and conversion before the second coming have already been considered in previous studies on this subject. There are many more passages that give testimony to these great truths. Because of the interest manifested by many readers in this subject, some additional passages will be considered.

The Witness in Acts

In his message to "all the house of Israel" on the day of Pentecost, Peter declared:

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off. even as many as the Lord our God shall call. Acts 2:38-39.

This was the divine requirement then for the house of Israel and it remains the divine requirement still. God will never lessen or discount this demand in the least. Israel must repent and be baptized in the Name of Jesus Christ before she will ever receive the gift of the Holy Spirit. This must be a national repentance. Israel as a nation cannot repent today for there is no operation of God in relationship to her that makes true repentance possible. Some hold that this national repentance will result from the great tribulation, but, as stated before, this is not the purpose of the tribulation. This repentance will be the result of the salvation of God returning to Israel. When this takes place there will be a work of God in Israel which will result in a repentant, believing people. The result of this national repentance is set forth in an earlier part of Peter's message:

And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of My Spirit; and they shall prophesy: And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. Acts 2:17-20.

Two statements should be carefully noted in this passage. These things take place "in the last days" and "before the great and notable day of the Lord." This establishes the divine order and indicates clearly that Joel's prophecy will be fulfilled in Israel before the second coming of Christ. If the nation of Israel had repented at the call of Peter every word of this prophecy would have been already fulfilled. But they did not repent and its fulfillment was postponed. These verses tell some of the things which will yet be seen in Israel. After the people repent, God will pour out of (note, it is *of* or *from*) His Spirit upon all flesh. "All flesh" here does not mean the whole world but all sorts and conditions of men in Israel as the words that follow clearly show. Even women in Israel will not be excluded. They will prophesy, that is, they will tell forth the Word of God. Think what this will do for the children in their homes. Young men will see God given visions and old men will dream God ordered dreams. All this will add to the spiritual wealth and knowledge of Israel. All of this must take place before the second coming of Christ or else Joel's prophecy will forever remain unfulfilled. But we need have no fear of this. This prophecy will be fulfilled. when the salvation of God returns to Israel.

Peter's Second Message

In his second message, after Pentecost, Peter clearly established the divine order, and this, beyond all doubt, sets forth the repentance of Israel and great spiritual blessings before the return of the Lord. In connection with this message they did not ask what they should do (compare Acts 2:37), but Peter told them the divine requirements:

Repent ye therefore. and be converted. that your sins may be blotted out. when the times of refreshing shall come from the presence of the Lord: And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God has spoken by the mouth of all His holy prophets since the world began. Acts 3:19-21.

Note carefully the divine order here. (1) Israel repents, (2) Israel is converted, (3) Israel's sins are blotted out, (4) times of refreshing come from the face (see Greek) of the Lord, (5) Jesus Christ is sent back again. This is the divine order and it denotes lack of faithfulness to alter it.

The Nation Born

There is a common idea (founded entirely upon a misinterpretation of Scripture), which is constantly used against the position that Israel will be converted before the return of the Lord. This theory holds that the "nation is to be born in a day" and this day is set as being the day of His second coming to the earth. From this the idea has evolved that Israel will not be converted by the work of the Spirit but by the sudden appearance of Christ. This whole idea is false for there is nothing in Scripture about a nation being born in a day. **Isaiah 66:7** states:

Before she travailed. she brought forth: before her pain she was delivered of a man child.

Those who form snap judgments have usually referred this to the birth of Christ but careful students of the Word have hesitated to do this. Following this, several questions are asked:

Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one *day*? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children. Isaiah 66:8.

The interpretation of this passage depends upon how we answer the question, "Shall a nation be born at once?" The passage does not say that the nation will be born at once. The entire passage is quite obscure. It could be easily interpreted so as to support the teaching presented here, that Israel is converted and blessed in a great measure before the tribulation, but at present no interpretation of it is given. This must wait until further light is gained concerning it.

God has exalted Christ to His right hand to give repentance to Israel and the pardon of sins. Peter declares this in Acts 5:31. This gift of repentance has not yet been given to Israel. It has been long postponed while the salvation of God is among the Gentiles. But when the channel of blessing returns again to Israel, one of the first blessings it will carry to them is the gift of repentance and the pardon of their sins.

The End

CHILDREN AND SONS

It is a pity that the *King James Version* of the Bible has so obscured the truth of sonship by the carelessness which is exhibited in translating the words *teknon* which means "child," and *huios* (pronounced hwee-os) which means "son." Furthermore, the truth is further obscured by the fact that in English the word *son* means nothing more than a male child, but this is not what it means when we come upon it in Scripture when it stands for the Greek word *huios*. The word *son* is used in Scripture for a much wider range of thought than is our custom, for throughout Scripture the word *son* is used in a much higher sense than *child*.

After almost thirty years devoted to Bible study and to consideration of the inspired words God used in giving us the Bible, I am inclined to use words according to the meaning God has fixed upon them by their usage in the Sacred Scriptures. I am prone to take it for granted that my hearers or readers will understand these words in their Biblical meaning, but I often find that I am taking too much for granted.

For example, before my classes I use the word *hades* and by it I mean the state of death, the condition (not a place) that men are in, between death and resurrection. Now and then someone hears me use this word who attaches the common worldly meaning to it; that is, that *hades* is a substitute which polite people use instead of the word *hell*. When this mistake occurs, the effect is one of "confusion confounded."

In the previous issue of this magazine, I used the word *son* in its highest Scriptural sense. I did not mean a child or male offspring. These are the meanings the world attaches to *son*, but I was using it according to the way the Spirit of God uses it in the Word. My statement was as follows:

"The true believer of today, because of his faith, can claim to be a son of Abraham by spiritual descent. The Jew of today can claim physical descent, but that is not enough to validly claim the promises." (See Vol. X, No. 4)

No reader has written me concerning this, but it appears that some have misunderstood this statement and have attempted to use it against me. A friend, who fully understood my meaning, has asked me to clarify the matter. This I am glad to do. The meaning of my statement will be crystal clear to anyone who understands and uses the word *son* as it is used in Scripture. For the sake of clarity permit me to say emphatically:

(1) I did not say and do not believe that believers of today are the seed of Abraham. Son does not mean seed. We are not the seed of Abraham.

(2) I did not say and do not believe that we are the children of Abraham. Son does not mean child. We are not children of Abraham.

(3) I did not say and do not believe that we inherit, participate in, or have any share in any promise God made to Abraham.

(4) I did not say and do not believe that we are blessed with or through Abraham or that we are blessed in any Abrahamic sphere of blessing.

With these matters in the clear, we are now ready to consider the Scriptural meaning of the word *son* (*huios*).

In Greek the word *teknon* means child, whether male or female, by natural descent. It is interesting to note that this word is never used of the Lord Jesus to express His relationship to the Father. The word *huios* means son, and denotes character or likeness to the father. In the language in which the

New Testament was written a man's *teknon* (child) was merely his offspring, while a man's son was one who exhibited his character, expressed his personality, and reflected his qualities.

The peacemakers were to be called the sons (not children) of God because in being peacemakers they exhibited God's character (Matt. 5:9). The disciples were exhorted to love their enemies, bless those who cursed them, and do good to those who hated them in order that they might be the sons (not children) of the Father which is in heaven (Matt. 5:45). If *huios* is here translated children, then this passage stands utterly opposed to all other teaching in the Word in regard to how men become children of God. It is by birth, and only by birth, that the relationship of father and child can be created. Since the Father loved His enemies, since He did good to them that hated Him_ they would be exhibiting His character if they did the same. Thus they would be the sons of God.

In John 1:12 we are told that as many as received Him, to them gave He power to become the children (not sons) of God. Thus those who received God's truth concerning Him believed on His name and they became God's children. In **Romans 8:14** Paul tells how children become sons.

For as many as are led by the Spirit of God they are the sons of God.

Many of God's children walk in the flesh, therefore, they do not declare or express the character of God in their lives. Those led by God's spirit do express His character and they are the sons of God.

In the New Testament we read of sons of the kingdom (Matt.13:38), sons of the wicked one (Matt. 13:38), sons of Gehenna (Matt. 23:15), sons of thunder (Mark 3:17), sons of light (Luke 16:8), sons of the resurrection (Luke 20:36), son of the devil (Acts 13:10), sons of God (Gal. 3:26), sons of disobedience (Eph. 2:2), and sons of the day (I Thess. 5:5). The Greek word *huios* appears in all these passages, and everyone of them gives evidence that those called "sons" are so designated because they exhibit the character and manifest the likeness of that to which they were related. In fact, in the Scriptural usage of the word son, a girl could be a son if she showed forth the character of her father, or the character of anything to which she was related. Therefore, it is not at all strange when we read in the Greek of a "male son" in Revelation 12:5. It would be foolish in English to say "male son" for with us the word *son* means male offspring, but this is not true of the Greek word *huios*. Therefore, it is exceedingly plain that there is no word in English, which expresses the exact and full meaning of *huios* in the Greek. The word *son* is used for want of a better word; however, when it is used we must always read into it the ideas of character and nature, then link these up with the ideas of counterpart, likeness, similitude, and portrait of that with which they are associated.

For example, in the greatest of all usages of the word son, we find that Jesus is called the Son of God. This means that He is in the nature and character of God, for in Him we see the counterpart, the likeness, the similitude, and the portrait of God. He is the one who expresses and declares the invisible God. Of His own person He declared, **'He that hath seen Me hath seen the Father'** (John 14:9).

Now let us consider the man Abraham. He was one among the sinners of the nations. He was involved in the prevailing sin of his time, idolatry (Joshua 24:2). God sought him, impressed His word upon him, which resulted in him taking his first feeble steps for God. In due time God gave him an almost unbelievable message, but the record of Scripture concerning him is that in the face of almost insurmountable difficulties, he believed God. He took God at His word and responded accordingly, and the result was that God put to his account righteousness. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness.

Now it was not written for his sake alone. that it was imputed to him; but for us also. to whom it shall be imputed. if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences and raised again for our justification. Romans 4:24, 25.

Abraham is the outstanding example of justification through faith in the Scripture. The Spirit of God selects him when an illustration of this great truth is needed. Since that time, all who have believed God, all who have put their faith in the record He has given of His Son, all who have as a result of faith had righteousness put to their account, these manifest and exhibit the character of Abraham. In the Scriptural use of the term, all such are the sons of Abraham. Good it would be if in this day Abraham had many more sons.

When the Scriptural meaning of the word *son* is known, only the unbeliever can say that he is no son of Abraham. The believer of today is one of a great company of men who, following in the steps of Abraham, have believed God and gained righteousness by so doing.

Ezra was a man who read the Word of God distinctly, gave the sense in such a way that the people understood the reading. Those who do this today could well be called the sons of Ezra.

Jeremiah was a man who received from God a very unpopular message to proclaim. He proclaimed this message in all its purity and took all the consequences that came as a result of His faithfulness to God's Word. Those who do this today are the sons of Jeremiah.

Since the harvest is ripe and the laborers are few it might be well if God's people would pray that the sons of Abraham might become sons of Ezra and Jeremiah.

The End

THE DAYS OF SCRIPTURE

The Day of Man

When Jesus Christ was upon the earth the forces of evil were having their unhindered day. He spoke the truth in all its purity, but the result was that from that time many of His disciples went back and walked no more with Him (John 6:66). The world hated Him because of the faithful testimony He gave against its evil deeds (John 7:7). He restored Lazarus to life. with the result that both He and Lazarus were hated (John 12:10). Even though many of the chief rulers believed on Him, they did not confess Him for fear of being put out of the synagogue. They loved the praise of men more than the praise of God (John 12:42-43). Finally, He was betrayed by one of His own disciples, Judas. He was placed under arrest by men who acted as if they were apprehending a vicious and depraved criminal, He heard Peter deny Him, Men mocked Him, scourged Him, spit upon Him, and forced a crown of thorns upon His brow. Finally they put Him to death as a criminal in the most shameful way a man could die. Even when He arose, nothing was done to right these great wrongs. After His ascension the bulk of His people continued to reject Him and His claims, until the word of judgment fell upon them at the close of the Acts period. Evil had its unhindered day. Beyond all question, it was the day of man and not the day of Christ.

We read of the day of man in **I Corinthians 4:3**. "**With me,**" declares Paul, **it is a very small thing that I should be judged of you or of man's judgment.**" A reference to the Greek of this passage will show that the word translated "judgment" here is *day*, that is man's day. Paul considered it a mere trifle to be judged according to the prejudices and standards that exists in man's day.

Man's day has continued for a long time. Men may differ as to when it began but it seems to have begun with the sin of Adam when he chose to act independently of God. From that time forth it seems that God permitted all men to walk after their own ways, interfering only when it was necessary for the working out of His purposes. The people chose their own ways but God chose their delusions (Isaiah 66:3-4).

If the Bible is read from Genesis through Acts it will be demonstrated that Paul spoke the truth when He said that God had "suffered all nations to walk in their own ways;" nevertheless, the reader will also find that God often intervened in judgment so that man did not fully have an unhampered and unhindered way. However, without qualification, without hindrance, without fear of present judgment, man is now having his day to its fullest extent. Man's day is here in its absolute character in this the dispensation of the grace of God. Since the close of Acts, God is silent and man is doing the speaking. This gives full and unhindered opportunities for the world to manifest its folly, God's people to manifest their faithfulness to His Word, and God to manifest the graciousness of His character.

Man's day will not continue in this absolute character forever. When God's present administration of grace has come to its end, man will discover the hand of God interfering in his affairs. Man's ways will no longer be unhindered by God. Man will be able to act no longer without fear of punishment coming suddenly upon him. Man's day will be greatly altered by the beginning of the day of Christ.

The Day of Christ

There is no sudden ending of the day of man. The day of Christ comes after the day of man but the two are running concurrently when the day of Christ begins. This will mean that everything in the day of man, which comes into conflict with the day of Christ will have to be judged by God and removed. The day of Christ is followed by the day of the Lord, but every character and effect of the day of Christ is maintained throughout the day of the Lord. All of man's accomplishments, gained in man's day, will pass. But all of Christ's accomplishments, gained in His day, will abide throughout the coming eons. The day of Christ is His day with Israel, and it is related solely to God's purposes concerning Israel, so far as its earthly aspect is concerned.

If we link together the two great truths set forth by our Lord in Luke 19:10 and Matthew 15:24 we will come face to face with the great truth that the Son of man came to seek and to save the lost sheep of the house of Israel. The great love of Christ for Israel and His great desire toward Israel is fully expressed in the words He spoke in **Matthew 23:37-39**:

O Jerusalem. Jerusalem. thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you. Ye shall not see me henceforth, till ye shall say, Blessed is He that cometh in the name of the Lord.

This great desire of Christ is some day going to be satisfied. The time will someday come when He will again seek the lost sheep of the house of Israel and the result of this will be that they will willingly and gladly turn to Him. In that time Satan's day will be finished with the people of Israel and Jesus Christ will have His day. He will yet have the supreme joy of seeing Israel take the place of dependence, protection, and security under His wings. There will yet be the day of Christ. It will be the day when Christ comes into His rightful place in the hearts of the people of Israel.

The day of Christ begins on the day that the salvation of God returns to His people Israel. At

that time God will resume the work that was postponed at Acts 28:28. This is the clear testimony of Paul in **Philippians 1:6**:

Being persuaded of this very thing, that he who began a good work among you will be bringing it to a full end until the day of Jesus Christ. Resultant Version!

If it had not been for the insertion by God of this parenthetical period, this dispensation of the grace of God, the day of Christ would have followed the Acts period. The first fruit had been gathered and the great harvest of Israel should have followed. But the good work that began on the day of Pentecost and continued throughout the Acts period was brought to a full end until the day that God resumes it in the day of Jesus Christ. That day is surely coming. Think what it will bring to His heart when He allures Israel and she responds by singing His praise even as she did in the days when she came forth from Egypt. This great joy will be His portion in the day of Jesus Christ. It was His testimony that Abraham saw His day, and that He rejoiced in it and was glad. John 8:56.

The Jehovah who appeared to Abraham was the very One standing before those to whom these words were spoken. The Holy Spirit had caused Him to see the day when Christ would be received by those who were his descendants. We do not know when this vision was given to Abraham, but it is certain from the words of the Lord that Abraham looked forward to the days when He, the Anointed of God, would dwell in the hearts of Israel by faith.

Before we consider the next preeminent day of Scripture, the reader is asked to note that only the earthly aspect of the day of Christ is dealt with in these studies. The heavenly and superheavenly aspects of His day have not been considered.

The Day of the Lord

Those who are more interested in "time" than they are in the character of these four great days may well be disappointed in these studies. So many of God's people are wrapped up in "times" that this element dominates all their thinking. Even in regard to the dispensation of grace many are more interested in when it began and when it will end than they are in its character. Once the Biblical truth of the character of the day of grace is understood, the problem of when it began will settle itself immediately.

In regard to the great days of Scripture it seems almost impossible to get men to cease thinking about "periods of time." This whole matter will become confused if men attempt to end one day before another day begins. While this is true of our twenty-four hour days, it is not true that the day of man ends when the day of Christ begins, then the day of Christ ends and the day of the Lord begins. It might be well for us to think of these days as the Hebrews thought of their weekdays. They did not think of one suddenly ending and another beginning. With them one day passed out through the night while another was coming in. This is seen in the statement of Acts 2:1, "when the day of Pentecost had fully come." In regard to the day of man and the day of the Lord it might be well for us to say when the day of man has fully ended, and, when the day of the Lord has fully come, in reference to the overlapping of these days. The underlying principle of these days are the same. It is *exaltation*. This is seen in the words of Isaiah concerning the day of the Lord:

The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. Isaiah 2:11.

We have already considered the character of the day of man. In man's day he is free to exalt himself or the Lord, but he has chosen to exalt himself. This is the day of man's exaltation, when

man is in the ascendancy upon the earth. It is the day of man's rule, which has been demonstrated to be mostly misrule. It is the day when man does the speaking, and God does not force His Word upon men.

When the day of the Lord has fully come, the Lord alone will be exalted. His authority will be imposed upon every part of the earth. His beneficent rule will operate for the highest good of every man; nevertheless, He will rule with a rod of iron and men will die for their transgressions against His rule. The day of the Lord will begin when He begins to impose His rule upon the earth and it will reach its fullness when the kingdom of the heavens is fully established over and upon the earth. It includes the entire tribulation period, the kingdom eon, the little season, and the great white throne. Rule and authority are its great characteristics. It will continue until the Lord abrogates all rule, authority and power. This act will usher in the day of God.

There is no conflict today between men and God. God is not assuming His power, asserting His authority or imposing His will upon men. God is at peace with men, even though men are not at peace with God. God is manifesting grace no matter what men do. He has postponed all dealing with the offences of man until a future day of judgment. Sinners will yet have their day in court, but the court is not in session now. The One to whom all judgment has been committed is now occupied dispensing grace. However, when the day of Christ begins, and God begins to impose His will upon the world in regard to His people Israel, certain conflicts are going to take place between man and God. In that day the word, "I will . . . curse him that curseth thee," will be in operation. See Genesis 12:3. Many Sanballats and Tobiahs will appear in that day who will be exceedingly grieved because One has come to seek the welfare of the children of Israel. Since the administration will no longer be one of pure grace, God may punish men even as He did Bar-Jesus in the Acts period. See Acts 13:6-11. However, when the day of the Lord begins, the conflict between God and man will be one of open warfare. Man will never yield without an all-out struggle. The head-on conflict between men and the Lord is described between Revelation 6 and 19. In fact, this is the key to the interpretation of these chapters-the day of man is in full conflict with the day of the Lord. The outcome of this conflict is assured, being revealed in the Word of God that the time will come when the Lord alone shall be exalted.

The final great event in the day of the Lord, the event that marks its end is set forth by Peter.

But the day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat. The earth also and the works that are therein shall be burned up. II Peter 3:10.

This event marks the end of the day of the Lord and marks the beginning of the day of God.

The Day of God

The great characteristic of the day of God is the presence of the new heavens and new earth. In this God will be All and in All. "Behold, I make all things new" is His explicit promise concerning this. All things in the heavens and all things in the earth will undergo a metamorphosis, which will bring them back into conformity with God. In the day of God, the tabernacle of God will be with men, and He will dwell with them, and they shall be His people. There will be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. See Revelation 21:3-5. This is the day of God, this is the goal of all things, this is the purpose of all that God has done, is doing, or will do.

The End

AT ANY TIME

We often hear it said that even Satan can quote Scripture for his purposes. There seems to be ample proof of this in the fourth chapter of Matthew. But when we compare what Satan said with the Old Testament passages which he seemed to be quoting, it becomes apparent that it would be nearer the truth to say that Satan can misquote Scripture to suit his purposes. If Matthew 4:6 is compared with Psalm 91:11, a significant addition and an important omission will be found. **Matthew 4:6** reads:

If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest AT ANY TIME thou dash *thy* foot against a stone.

This is the statement of Satan in a professed attempt to quote what God had said. The significant addition is printed in capitals. **Psalm 91:11-12** reads as follows. The words Satan omitted are given in capitals.

For He shall give His angels charge over thee. TO KEEP THEE IN ALL THY WAYS. They shall bear thee up in their hands, lest thou dash *thy* foot against a stone.

By comparing these two passages it will be seen that the omission was "keep thee in all thy ways," and the addition was "at any time."

By the omission Satan was able to take a passage that applied to certain definite things and spread it out until it covered everything. The ways in which Messiah was to be kept were the ways that God had appointed for Him. He came to do the will of God. It was no part of God's will for Him, no part of the divine program for Messiah to step from the pinnacle of the temple, defy all laws of gravitation, then slowly descend and land unharmed *upon* His feet before the astonished multitude. This would have been a spectacular and marvelous proof of His divine mission, but it would have been nothing that God had ordained or arranged. It would be only something that Satan had suggested. Satan was suggesting that He choose His own way rather than the ways God had appointed for Him, and he quoted from the Psalm as if it were applicable under every circumstance, whether the Lord was in the way of God or choosing a path of His own.

To quote or interpret a passage of Scripture that applies to certain specific people or things in such a manner as to make it apply to all people and all things is a very common practice. The statement in **Isaiah 45:7**

I form the light and create darkness: I make peace, and create evil is constantly quoted as proof that all darkness and all evil is created by God. That God is the author of **certain** darkness, sent upon men as judgment because they loved darkness rather than light, is clearly stated in Scripture. He is also the author of **certain** evil (never, *sin*) that comes *upon* men as a divine judgment. But that He is not the author of some darkness is just as plainly stated. In II Corinthians 4:4 Paul declares that "the god of this world hath blinded the minds of them that believe not." This is darkness that God did not create and for which He was not responsible.

In Luke 13:16 we read of an evil of which God was not the author. A woman in Israel was bowed together in such a way that she could not unbend. The Lord healed her, but His gracious act brought *upon* Him the indignation of the ruler *of* the synagogue because He had performed this miracle on the sabbath day. In answer, Jesus said:

And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath day. Luke 13:16.

The words of the Lord Jesus are sufficient proof that this evil was not of God. God is the author of some evil that comes *upon* men but He is not the author of all evil. In Isaiah 50:2 God declares that He makes the river a wilderness (desert) so that the fish stink. This cannot be spread out to teach that every time a river dries *up* it is the work of God. To take Scripture that applies to some things and spread it out until it applies to all things is to walk in the same path as Satan. He took a passage that applied when Messiah was in the ways of God and made it to apply even if Messiah chose His own way.

Satan not only omitted words, he also added to the Word *of* God. By this he was able to take a passage that applied to specific times and spread it out to apply "at any time" or at all times.

It was positive truth that Messiah could never dash His foot against a stone as long as he walked in His God appointed way. Satan inserted the words "at any time" in order to make it apply to times that it did not. This compares with the undispensational application of the Word of God that is seen on every hand today. Passages which are true and apply only in their dispensations are spread out to apply in any or every dispensation.

The statement "to the Jew first" which applied only during the years covered by Acts 10 to Acts 28 is made to apply at the present time. This principle could not be true after the salvation of God was sent to the Gentiles. The words of Christ, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," applies to a specific message and to a time that is yet future. Nevertheless, careless men have applied this to present day missionary efforts and have declared that when the gospel is preached in the last possible place the end will come, explaining, as they do, "the end" to be the second coming of Christ.

Examples of undispensational handling of the Word can be multiplied. It is a common practice of men to make all the Word apply at all times, if they desire that it shall so apply. Thus they follow unwittingly an example set by Satan. How much better it would be if they would follow the example of Christ who split a verse into two parts because only one part could apply at the time it was spoken. He quoted Isaiah 61:1-2 but stopped with the words "the acceptable year of the Lord," and did not go on to quote "the day of vengeance of our God." See Luke 4:16-19. Even so we readily quote and apply to the present time the first part of Romans 1: 16 for the gospel is still the power of God unto salvation to everyone that believeth, but we stop right here when we apply the verse to the present time for the gospel is no longer to the Jew first. In rightly dividing the word of truth we are sometimes forced to divide a verse in the middle.

The End

THE RAPTURE

The most emphatic statement in the Bible concerning the second coming of Jesus Christ is found in **Acts 1:11**. To the apostles who had witnessed His ascension the heavenly messengers declared:

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

Those who are familiar with all that the Scriptures reveal concerning the second coming of Christ know that it is an event of the greatest possible magnitude. Clustered around it and related to it are many incidents, all of them insignificant when compared with the great central event, and all of them meaningless if they are separated from it. Nevertheless, they add to the glory of the second advent when they are associated with it.

For example, there is "**the sign of the Son of man in heaven**" spoken of in **Matthew 24 :30**. This is an incident linked up to His coming. There are some who separate this event from His coming, and they go so far as to claim it has already appeared, but such claims are nothing more than human imaginations.

Then, there is the **cleavage in the Mount of Olives** as set forth in **Zechariah 14:4**.

It is difficult to believe that anyone would separate this from the return of the Lord, yet men are claiming that there is already an earthquake fault which intersects the Mount of Olives and they point to this as a fulfillment of this prophecy. Others point to this as evidence that the prophecy will be fulfilled. The man of faith needs no such evidence for He knows that this is an event related to the second coming and that this prophesied cleavage will take place when His feet touch the Mount of Olives.

Among those incidents connected with the second coming of Christ is a rapture or catching up of a company of believers at the second coming. This company is described in **I Thessalonians 4:15-17** as being those which are alive and remain unto the coming (*parousia*) of the Lord. With due reverence for all that God shall ever do, I insist that this is a mere incident in connection with the second coming. Nevertheless, men have taken this one event and have magnified it to such an extent that it has become more important to many than the return of the Lord.

Such extremes as this have always characterized the professed followers of God. In the time of the earthly sojourn of Christ, men had magnified the gold in the temple to a higher degree than the temple itself. They said that if a man swore by the temple it was nothing, but that if he swore by the gold of the temple, his oath was binding (See Matthew 23:16, 17). The gold was incidental to the temple, but they made it of more importance than the temple. Even so, some men have taken the rapture and made it to be of greater importance than the second coming itself.

God never intended that men should become so engrossed in the rapture that it would overshadow the greater event to which it is related. Many have insisted that the expectation of being raptured is the blessed hope of the believer. Others have gone so far as to completely remove it from the second coming making it to be an incident that stands alone. To these the rapture is the first great event, which precedes the second coming by many years, and it is given a prominence that it does not have in the Word of God. One of the finest students and writers identified with the *Darby-Scofield* system of interpretation has said of this:

The Rapture is an incident of the Coming, spoken of, directly, *once* and only once; and then given as a new revelation to meet the sorrows of the Lord's bereaved. It is never repeated. This in itself has its value and beauty, as I have dwelt on elsewhere; but it may well be that, in our joy at the recovery of this truth, *we have given it a prominence and place not quite in accord with the prominence and place given it in the Scriptures. Personally, I have long so thought.* (F. C. Jennings in *The Time of The End.*)

The most complete revelation concerning the second coming of Jesus Christ is found in Matthew 24. It is the subject of this chapter. In connection with the truth set forth, a rapture or taking away of certain people is clearly indicated.

Then shall two be in the field: the one shall be taken and the other left. Two women shall be grinding at the mill: the one taken and the other left. Matthew 24:40-41.

This statement reveals a rapture or a removal of certain individuals at the coming (parousia) of the Lord. If the entire chapter is read in which this statement occurs **it will show that this rapture takes place at the end of the great tribulation, and that those who have a part in it have lived through those terrible days. The rapture spoken of here cannot be sudden and unexpected as it comes at the end of a long list of prophesied events covering a period of at least seven years.**

This rapture at the close of the great tribulation has proved embarrassing to the theories of many, so very definite attempts have been made to prove that there is no rapture here at all. It is boldly asserted by some that those who are "taken" are taken away to judgment, while those who are "left" are the ones who remain to enjoy the blessings of the millennial earth. Arguments in favor of this idea are brought from Matthew 24:39, where those whom the flood "took" were the ones who were judged. On the surface this sounds somewhat convincing, but when the Greek is examined the argument falls to pieces. The word translated "took" in verse thirty-nine is *airo*, while in verses forty and forty-one the word translated "taken" is *paralambano*. This word means "to take to one's side" or "receive." It is found in John 14:3 where the Lord declares, "I will come again and *receive* you unto Myself." In view of these facts, there can be no doubt but that Matthew 24 reveals a rapture that takes place at the close of the great tribulation.

In view of the facts that the words of Matthew 24 were spoken only to Christ's disciples, and that the words of **John 14:3, "I will come again and receive you unto Myself,"** were spoken to the same disciples just one day later, only one conclusion is possible. John 14:3 and Matthew 24:30 speak of the same event.

The disciples knew of no other coming of Christ than the one set forth in Matthew 24. They could gain no other knowledge from these words than a coming and a receiving with the receiving immediately following the coming.

The very logic of the case makes it plain that the catching up (apart from death) of those believers who are alive and remain until the coming (parousia) of the Lord is an experience that will be realized by very few. It can affect very few in comparison to the innumerable thousands of believers who have fallen asleep and are now awaiting resurrection.

It is tragic indeed that so many sincere Christians today should center all their hope in a sudden transfer into the presence of the Lord apart from the experience of death and resurrection. While this will most certainly be the experience of some believers, the Bible reveals that it will be the portion Only of those who are alive and remain unto the coming (parousia) of the Lord. Furthermore, the Bible reveals that the event described in Matthew 24 is the *parousia* (coming) of the Lord. The disciples asked for the signs of His coming (parousia). He declared His coming (parousia) would be like lightning (Matt. 24:27). He uses this same word again in verses thirty-seven and thirty-nine. Paul uses the same word in I Thessalonians 4:15. In view of these facts there can be no question but that Matthew 24 and I Thessalonians 4 describe the same event.

Since this matter is so vitally related to the truth, the following strong words are not uncalled for. Followers of Jesus Christ will do well to heed His words of warning. He taught His disciples:

(1) To beware of men who taught that His coming (parousia) would be secret. He declared that it would be as lightning that begins in the east and streaks across the sky to the extreme west. See Matthew 24:26-27.

(2) To beware of men who taught that His coming (parousia) is not related to other prophetic events; therefore, could take place at any moment. Matthew 24:4,6,8,14.

(3) To beware of men who taught that His coming (parousia) would precede the coming of antichrist. Matthew 24:15, 30.

(4) To beware of men who taught that His coming (parousia) would precede the great tribulation. Matthew 24:21, 23-25.

Therefore, to the law and to the testimony. If they speak not according to this, there is no light in them.

THE BLESSED HOPE

If demand is made of a believer in Jesus Christ that he give a reason for his hope, he should be fully prepared at all times to give an account with meekness and fear (I Peter 3:15). Furthermore, he should also be ready to provide a logical reason for believing anything that is held to be the truth. However, the man of God who desires to walk in the truth should not wait until he is challenged by another concerning the ground for his beliefs, for he should honestly challenge his own opinions and examine himself to see if he is in the faith or not.

The average professing Christian will never question his own ideas. These rest upon such shifting sand that he would hardly dare examine their foundations. He vainly hopes that what he believes is taught somewhere in the Bible and rests in the assurance that he can go to his preacher for a proof text if his views should ever be challenged. Furthermore, it is sufficient for him that what he believes is the truth because he and quite a few more believe it. He reasons that he and so many others could not believe wrong; therefore, what he believes is right. His own self examinations are so simple and easy that he is sure to pass.

To the believer who may be interested in proving all things and holding only to that which stands the test of God's word, I would suggest that there is need for careful examination of the popular idea that "the blessed hope" spoken of in **Titus 2:13** is the second coming of Christ. Some are emotionally committed to this idea, and to these I can be of no help. Some are open to conviction, and to these I would say that if you make "the blessed hope" to be "the second coming" you should have some logical Scriptural reason for this belief.

It is evident that such reasons as "that's the way I have always understood it," or, "that's the way I have always heard it," or, "what else can it be but the second coming" are not sufficient reasons. Such reasons for believing a thing are childish and they give no evidence of maturity of thought or judgment.

A quick look at **Titus 2:13** might indicate that TWO things are set before us, (1) the blessed hope and (2) the glorious appearing. Far too many ideas are gained or confirmed by a "quick" look at Scripture. Only ONE thing is set forth here. **The blessed hope IS the glorious appearing.** This now resolves into the question. of what the words "glorious appearing" mean. Just what do these words declare in connection with Jesus Christ?

Those who get all their exercise by jumping at conclusions will declare at once that this means the second coming. Having made their brief appearance on the battlefield they will then withdraw into their secure fortress of *ipse dixit* declaring, "I have spoken." We will leave all such to their opinions

and make no attempt to dislodge them. The careful student of the Word will make no arbitrary decision that "the glorious appearing" is the second coming.

The word translated "appearing" here is *epiphaneia* and means manifestation. The word translated glory is *doxa*. This is a noun and has the definite article before it. It should read "the blessed hope and the manifesting of the glory." Here are various translations:

Prepared to welcome the happy hope and forthshining of the glory of the great God and our Saviour Christ Jesus. Rotherham.

Awaiting our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ. Revised Standard.

Looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ. A. T. Robertson.

The word *glory* is very common in everyday language, but few seem to have any understanding of its meaning. John declares that he and his fellow apostles beheld the glory of the Lord Jesus Christ. They did not, they could not give Him this glory. They could only gaze upon it. It had been given to Him by the Father, but the knowledge of it had been revealed to them. There were many who saw Him, who saw nothing but a carpenter's son (Matt. 13:55), but His own disciples saw Him as the Son of God. His real glory was what He was in the sight of God, not what men esteemed Him to be. Even so the glory of men is what they are in the sight of God, not what they are in the opinion of others.

The time will yet come when it will be made plain in every square foot of the universe just who and what Jesus Christ is in the sight of God. The esteem in which the Father holds Him will be revealed. This is what Titus calls the manifesting of the, glory of our great God and Savior Jesus Christ. This is the blessed hope. This should be the happy anticipation of all who believe in Him.

The true believer who loves his Lord deeply desires and waits for this. On every hand the One Whom he loves and serves is misrepresented, maligned, misunderstood, belittled, blasphemed, rejected, and despised. How earnestly he longs for that great series of events that will make manifest Who He is, What He is, and the glory He has with God. The thinking of the world concerning Him grows more perverted every day. His name is constantly attached to things, which only serve to misrepresent Him all the more. Those who love Him and honor His name strive to correct this but their best efforts seem little more than throwing handfuls of sand to stop a rushing river. We would make Him manifest now, but our witness is refused. However, we need not be discouraged. He will yet be manifested. This is our blessed expectation. He will in His own time show who is the blessed and only Potentate, the King of kings and Lord of lords (I Tim. 6:15).

This manifestation will take place first in a realm that is above the heavens. A company of people, His complement, the outcalling which is His body, have been promised that when He is manifested they will be manifested with Him in glory.

Following this He will be manifested in the heavens, but not until it is purged of those who have no place there. See Revelation 12:7-12.

Last of all, He will be manifested upon the earth. His second coming is related to this phase of the manifesting of the glory of our great God and Savior Jesus Christ.

If any, whose thoughts may still incline to center in themselves should ask, "Is this *our* hope," the answer is, "Not exactly *our* hope, but our hope and desire for the Lord Jesus Christ."

The End

THE EDITOR TO HIS FRIENDS

****On September 20, the Editor will begin a trip to the Middle-west and East for the purpose of ministering the Word of God. Meetings will be held in Rockford and Chicago, Illinois; Bremen, Indiana; Muskegon, Grand Rapids, and Kalamazoo, Michigan; Buffalo, New York; and Philadelphia, Pennsylvania. The dates and places of these meetings, with all other pertinent information is contained in a letter which has been sent to all our readers in these localities.

****Mr. Hershey Julien visited the assemblies in Rockford and Chicago, Illinois and Philadelphia, Pennsylvania in September.

****In cooperation with Frank M. Smith and Robert L. Shacklett we are laboring to make known and create interest in dispensational truth in Fresno, California. Advertisements carrying a brief and pointed message are now appearing in the leading newspaper each week. Literature is offered free to all who send for it. In conjunction with this effort, I plan to hold monthly meetings of two days each on September 16 and 17, October 21 and 22, November 18 and 19, December 16 and 17. There will be afternoon and evening services on both days. The place of meeting is *Huntzicker Memorial Home* at 245 North Calveras Avenue. Mr. Elroy Robinson will also make monthly trips to Fresno for special meetings. Full information concerning these meetings will soon be sent to all our friends in the Fresno area.

****I would express my thanks and declare my gratitude to all who responded to the recent appeal for help in publishing *The Word of Truth*. Circumstances made it necessary for us to send out the appeal in the summer months, even though past experiences told us that this is not wise. However, I thank all who did respond, and suggest that those who laid our appeal aside until a more convenient season should now take it up and enter into fellowship with us in the task of publishing the Truth.

****At the time this magazine reaches our friends we will have been in California one year. As we review the past twelve months we see that much has been accomplished even though we have had to labor under difficulties brought about by the many extraneous things related to getting established here. At long last we now feel that we are ready to work without hindrance or distractions. All the work on our building, which is both home and headquarters, is now complete. We were forced to move very slowly on this, doing what we could as our means, time, and strength permitted. The transformation has been wonderful. Our friends who saw this building on the day we arrived can hardly believe that it is the same place. We are deeply appreciative of having this place in which to work and live. Once again, we express our thanks to all who had a part in making this a reality.

The imperative need *for* a place such as this in connection with *The Word of Truth Ministry* can hardly be realized by those who are not fully acquainted with the work we are doing. When this ministry first began it was quite simple *for* us to provide space *for* it in *our* own home. Mrs. Sellers and I did most of the work on *our* dining-room table, but as it began to grow it caused an ever increasing problem. In Grand Rapids *our* home became more and *more* a place of business. We tried to keep this as quiet as possible, *for* we constantly feared that some fractious neighbor would raise an objection and We would have to cease all operations from our house. I could have worked elsewhere, but since Mrs. Sellers was my only helper, the work had to be done where she could give the spare hours to it that were *left* over from her duties in the home. As the work continued to grow, it became increasingly evident that new arrangements would have to be made and additional help secured if the ministry was to continue.

We have solved everyone of these problems in connection with our move to California. We now have a building of ample size and of such character that it admirably suits *our* purposes, as it is in a commercial zone, no objection can be raised concerning any activity carried on here. And even though it is located in a commercial zone, the district is of such nature that it makes a nice home. All who live here are making definite contribution toward carrying on *The Word of Truth Ministry*.

****In the work we are doing there are so many open doors of opportunity that we can readily turn from one type of ministry to another if circumstances indicate that this is the will of the Lord. We would like very much to be able to prepare *more* young men *for* the teaching ministry, but we can do this only as we can find men who are willing to devote their lives to the task of dispensing the Word of God. The Lord raised up four of these, three of whom are still studying with us, but **no more like these are anywhere on the horizon**. However, we are fully prepared and equipped to offer personal instruction to any man whom the Lord may send to us.

****On every hand we are witnessing a spiritual and moral declension that grows *more* alarming every day. Our efforts to give light seem somewhat like throwing handfuls of sand in order to stop the rush of Niagara; but as long as God makes it possible we are going to throw our efforts against the ever-increasing darkness. The conviction grows that *more* must be done to proclaim by every means available the Wont of God. I know from experience that there must be millions in this country who are struggling to keep from being engulfed in the darkness that seeks to overwhelm them. We do not know who they are or where they are. Now and then one of these will hear a broadcast, read a magazine, or see a pamphlet which we have sent out, and they welcome *our* message as God-given water of life to a parched soul in a desert land. The correspondence we receive is proof of this. Therefore, every possible effort must be made and every means must be used in the hope that someone will hear or read and receive the Truth.

Individually very little can be done, but collectively much can be accomplished. For example, I could not publish *The Word of Truth* as an individual. After one or two issues all my available funds would be exhausted, and the work would come to an end. But several hundred people giving only a dollar each month can make possible the witness that carries its message to thousands.

Having published *The Word of Truth* for twelve years and ministered publicly in many places, I find I have gained the love and confidence of hundreds whom I now call the friends of the ministry. I have also gained the hatred and bitter opposition of many, but this is to be expected. I find that as a rule those whom I have helped with the Truth are quite anxious to help me in making the truth known to others. In view of this willingness, I feel it is my duty to bring the collective efforts, prayers, and gifts of these friends to bear upon projects in connection with dispensing the Word of God. This explains every financial appeal we make.

In making these appeals we run the risk of being accused of "always begging for money," but this is a risk we must take. We could cease all ministry and never need to ask for another penny. But when we do undertake some definite task, it is not some little thing which I alone can do, but one of such nature that the united efforts of all must be brought to bear upon it. This is done by setting the project before the readers of *The Word of Truth* and asking their help. This has been done many times in regard *to* many projects. The results have always been the same-enough funds have come in to do the work. In view of this, I would fail to "buy up the opportunity" (see Greek of Eph. 5 :16) if I did not make use of this means by which I can serve the Lord.

****For more than a year I have been considering a teaching ministry by means of wire recordings. Friends have urged me to do this, but I have been hesitant about it due to the fact that wire recording equipment is in the very infancy of its development. I hesitated to buy equipment to make the recordings, and to urge friends to buy equipment so they could hear the recordings, for fear that it would quickly become obsolete. Furthermore, I would want that the equipment I used would meet

the high standards of radio broadcasting specifications so that it could be used in connection with the radio ministry. Such equipment is now available, and after careful investigation is made and all angles considered, a decision will be made as to the wisdom of entering upon this ministry.

Wire recording is the most valuable means of communication ever devised. It is even greater in some ways than radio, for very few can own a radio broadcasting station, while anyone can own a wire recorder. We could use it in many ways. Messages ranging from a half-hour to an hour in length would be recorded here in the quiet of my study. The spool carrying an hour message is about two-and-a-half inches in diameter and three-fourths inch thick. These could be heard by anyone owning a wire recorder. The equipment for playing these recordings costs about \$150.00. An individual owning one of these could bring together a class to listen, and then the class could send back a spoken message with their questions to the teacher. The same equipment, which plays the message from the wire will also record a message on the wire.

We could also use wire recording equipment to record the various expositions that are given in the services here. These could then be transcribed by a typist and duplicated by some cheap method so that they would be available to those who could not attend a wire recording class.

The possibilities of this ministry are unlimited. We will report developments in the next issue. In the meantime, I would like to hear from all who have wire recording equipment who would be interested in my messages.

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