

THE WORD OF TRUTH

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GENERATION FROM ABOVE

A DIVINE IMPERATIVE

It is quite easy to get caught up into firmly believing certain doctrines that are nothing more than theological traditions, especially so when they are supported by quotations from the *King James Version* of the Bible. An example of this is seen in those who are looking for "the end of the world". This is a traditional idea that can be fully supported by quotations from the *King James Version*, but every occurrence of this phrase is a serious mistranslation.

It needs to be remembered that many erroneous translations were made deliberately in order to lend support to some false idea already held. This can be seen in Acts 12:4 where *pascha* (passover) is translated "**Easter**," and in I Tim. 3:1 where the single word *episko pes* is translated by the inflated phrase "**the office of a bishop**".

The idea of being "born again" is one of these traditional theological doctrines that is supported by mistranslations, such as are found in *John* 3:3 and 7. The words *gennethe anothen* in these two passages cannot mean "born again," and would probably have never been translated this way if the idea of "baptismal regeneration" had not been in the mind of the translator. Could it have been that he wanted these words to mean something that a clergyman could do for an infant by means of a water ceremony? Since *anothen* is translated "from above" in verse thirty-one of this same chapter, it is hard to escape this conclusion. These words mean "generated from above," not "born again." And the word *anagennao* in I Peter 1:3 and 23 means "generated anew," Both of these terms describe an experience that may be repeated over and over again as God works in the life of a believer to produce those things which are well pleasing in His sight.

Beyond all question, the most important generating work of God is that which makes possible within man the faith that Jesus is the Christ, the Son of God. This work of God is intended to make this faith possible. It never fails to do this. When God does this work for a man, then faith is possible, and apart from this divine work it can never be. In fact it is this work of God that gives a man permission to come to Christ. Many men, out of pride, think that such permission is not necessary. And if any reader of these lines should be inclined to think so, then let him learn carefully the truth spoken by Jesus Christ in John 6:65:

Therefore said I unto you, that no man can come unto Me, except it were given unto him of My Father.

It is God who makes it possible for a man to believe in Jesus Christ, and it is God who grants permission for men to come to Him. But it is up to the individual to avail himself of this privilege and possibility. If he fails, there will be no further generating work of God in his life in regard to any other matter, even though God in grace may offer Christ to a man on many occasions. But is it impossible to think that God would say, "If he won't believe in Christ, maybe we can get him to do something else."

Generation from above is a divine necessity in the life of any man if he would qualify in God's sight as one who believes that Jesus is the Christ, the Son of God (I John 5:1). It is imperative in the life of anyone who desires to comprehend the truth of the kingdom of God (John 3:3). It is essential if any man would produce in his life that kind of love which is far greater than the mere result of "natural affection" (I John 4:7). It is divine generation that makes such things as these possible, and apart from it they are impossible. In other words, theogenic belief, theogenic understanding, and theogenic love must by their very nature be produced by the generating work of God. So, to repeat the words of the Lord to Nicodemus, I say to all who read these lines, **'Do not be surprised that I say to you, you must be generated from above' (John 3:7)**. There is no dispensational change or later revelations that changes this in the least. The words of Christ are just as true today as on the day they were spoken: **"You must be generated from above" (John 3:7) "Without Me ye can do nothing" (John 15:5). "No man can come unto Me except it were given unto him of My Father." (John 6:65).**

About twenty-five years ago I entertained the idea of making a sharp distinction between what I then called "the new birth" and "the new creation." I felt that "the new creation" was a much greater work than "the new birth", and that Paul was revealing a greater and more advanced truth that fit more adequately the needs of men who were unrelated to the covenants of God. It seemed to me at that time that an Israelite born into the Abrahamic covenant was certainly well born, but he was still required to experience a "new birth." But a non-covenant man needed a more far-reaching and greater experience, that of a new creation.

When it came to following this out to all its conclusions, I discovered that I was contrasting a traditional error (a new birth) with a divine truth (a new creation), and was seeking to apply the error to Israel and the truth to the Gentile. This was somewhat like contrasting the value and usefulness of a counterfeit twenty-dollar bill with a genuine one dollar bill. Any such discussion of the value and usefulness of these two would be utterly meaningless, since a counterfeit bill has neither value nor use.

This idea is still held by many advanced dispensationalists, but those who espouse this idea are revealing an immaturity in regard to the truth that needs to be corrected. To say that "the new birth is for Israel and the new creation is for the Gentiles" makes a show of "right division," but it is nothing more than giving a theological tradition to the Jew while reserving a divine truth for men of the

nations. Once the true meaning of *gennao anothen* (generated from above) is realized, the sincere believer will never say that it is not for him.

A New Creation

It is in Paul's second letter to the Corinthians that we find the basic truth in regard to a new creation.

Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. 2 Cor. 5:17.

When this passage is examined in the light of the original Greek wording it will be found that it probably expresses the translator's hope, desire, or exuberance, but it does not express what Paul had in mind when he wrote it by inspiration of God. Many who are "in Christ" today are forced to admit that this passage as it stands in the *King James Version* reveals their desire, but is far removed from reality. That certain "old things" have passed away we can all claim, and we can also claim that many things have become new. But to claim that "old things are passed away; behold, all things are become new" can be done only by those wishful thinkers who have never obeyed the Scriptural admonition "not to think of himself more highly than he ought to think, but to think soberly" (Rom. 12:3). After careful consideration I would translate this passage:

So that, if anyone is in Christ, there is a new creation: the original is gone - Lo! there has come new!

This is what the Greek says. This is the translation. The interpretation, that is, what these words mean, is another matter. If the meaning is not immediately apparent, no man has the authority to rewrite the passage to make it more understandable. Nevertheless, one truth is plain-if any man is in Christ, there is a new creation.

This "new creation" is the result of a man being in Christ. Being "in Christ" will always result in a new creation. Thus the question that needs to be asked is not, "How can one experience a new creation?" but "How can one be in Christ?"

The words "in Christ" describe a relationship with Him that can well be called an identification that also constitutes a merger. And while such a relationship between a sinner and the Savior seems at first to be impossible and unreasonable, yet on further consideration it is most logical. The sinner needs a Savior, and the one who presents himself as the Savior must be willing to become the Savior of sinners. This brings us face to face with the question of how this relationship can be established. What must a man do in order to be able to truthfully say, "Jesus Christ is my Savior, I belong to Him and He belongs to me."

The overwhelming testimony of Scripture is that this relationship is established through faith in Jesus Christ, that is, by believing in Him. To believe in Him is to believe the record God has given of His Son. This is the greatest thing, this is the most important thing, and this is the most rewarding thing that anyone can do in relationship to God. Christ Himself made this plain when He said: "This is the work of God, that ye believe on Him whom He hath sent" (John 6:29). In this absolute declaration the Lord did not set forth *a* work, He set forth *the* work.

To believe on Him whom God has sent is not, as many seem to think, a simple thing that one may do or may not do as he chooses. This is such a stupendous thing that whenever and wherever a man is found believing that Jesus is the Christ it is positive proof that he has been generated by God. All believers are God-produced believers. This is the witness found in **I John 5:1:**

Whosoever believeth that Jesus is the Christ is generated of God.

The faith in Christ Jesus that results in the salvation of a sinner must begin with a generating work of God. And while it is true that the salvation-bringing message must be there first or a man will have nothing to believe, yet there can be no belief in the One it declares until God does His generating work in regard to it.

If the one who is generated by God fails to believe, then the grace of God displayed in this work will be in vain. But there is no failure on God's part. He generates to make belief possible, and if men slam the door against Him, that is their loss, not His.

It was to the eleven disciples that the Lord said that after His ascension they would know that He was in the Father, **"and ye in me, and I in you"** (John 14:20). Thus these eleven Israelites were most certainly "in Christ." It was of these and all others in Christ that Paul said, "if any man be in Christ, there is a new creation."

We need to be careful to allocate to Israel all that is distinctively theirs, but it is the crudest kind of thinking that gives a theological tradition (new birth) to Israel while reserving a divine truth (new creation) for the Gentiles.

To all men today, whether Jew or Gentile, let it be known that if they would do *the* work of God they must believe on Him whom God hath sent. But no man can believe in One of whom he has no knowledge (Rom. 10:14), therefore, he must come face to face with the salvation-bringing message of God, the gospel that concerns Jesus Christ. This message can be believed only by those to whom God has made it possible. So again, to all let it be known that you must be generated from above. This makes possible an acceptable belief in Christ Jesus. If you believe, you will be "in Him." If you are in Him, you are a new creation.

The End

WORD STUDIES

Monogenes

The word *monogenes* (pronounced *mon-og-en-ACE*) is important because it tells us something about the Son of God. It is found nine times in the New Testament as follows:

- Luke 7:12-the *only* son of his mother**
- Luke 8: 42-For he had one *only* daughter**
- Luke 9:38-for he is mine *only* child**
- John 1:14-as of the *only begotten* of the Father**
- John 1:18-the *only begotten* Son, which is in**
- John 3:16-gave His *only begotten* Son that**
- John 3:18-0£ the *only begotten* Son of God**
- Heb. 11: 17-offered up his *only begotten* Son**
- 1 John 4:9-God sent His *only begotten* Son**

If the meaning of this word is not understood, it could lead to misunderstandings concerning our Lord Jesus Christ. This word comes from *monos* which means sole, single, without another, alone; and *ginomai* which means become. In his excellent book *The Lord from Heaven*, Sir Robert Anderson makes the mistake of saying that, "Etymologically 'only begotten', as one word, would be

the precise equivalent in English of the Greek word here used (*monogenes*) ; but what concerns us is not the etymology of the word, but the meaning of it."

While it is true that we are chiefly concerned with the meaning of this word rather than its etymology, yet we will be handicapped in getting its true meaning if we begin by accepting a mistaken idea concerning its etymology. The word for "only begotten". would come from *monos* and *gennetos*, and would be *monogennetos*, not *monogenes*.

The word *ginomai* is found 677 times in the New Testament and is never translated by any word related to birth (beget, begotten, generate etc.). Therefore there is no reason to think that when this word is linked up with *monos* that it suddenly has to do with birth and should be translated "only begotten." Furthermore, the real strength of *monogenes* is in its first element (*monos*) not in its second part (*ginomai*).

In reviewing the use of *monogenes* in the New Testament, one occurrence that stands out is Hebrews 11:17 where it is plain that it has nothing to do with *birth* or *begetting* since Abraham was most certainly the father and begetter of Ishmael. Thus Isaac could not be described by the word *monogenes* if this word has to do with birth. Yet if this word means *only, one of a kind, or unique* it will fit Isaac very well. It is his personal being in relationship to Abraham that is stressed here. He was the only son by the beloved Sarah, he was produced by divine intervention, he was one of a kind, unique, and there could not be another. We have no word in English that accurately expresses the word *monogenes*, but by using the word "only" as a translation we will come very close to its true meaning and will cast no cloud upon the understanding of it.

In Luke 7:12 the translators have done just this, dropping all reference to birth. As to his personal being this man was the only son of his father. There could not be another.

In Luke 8:42 the word "only" is sufficient to set forth the truth. Nothing would be added by inserting the idea of "begotten," as if Jairus wanted to tell Jesus how this twelve year old girl became his daughter.

In Luke 9:38 the translators have added the word "child", but it would be better to supply the ellipsis from the context and read "my only son is he."

In John 1:14 it appears that this adjective is used as a noun. Yet some word needs to be supplied for no adjective ever stands alone. Some would supply the word "Son", but this word has not occurred in the previous verses. I would supply "Word" or "Expression" and read it, "we gaze upon His glory, a glory as the only Expression from the Father." This is true to the truth and it is true to the Greek. The absence of the article from words like *monogenes* and *patria* does not render them indefinite. In Greek, nouns designating persons or objects only one of which exists need no article.

In John 1:18 the question of the true reading of the Greek is no longer in doubt. It is *monogenes theos*, which means "the only God", and should read "the only God, who is in the bosom of the Father, He declares Him."

All other occurrences are easily understood when we see that *monogenes* is a word that sets forth the Son's personal being and has nothing to do with His origin or generation. The Lord's title of Son of: man does not mean that He was begotten by a man, and neither does His title of Son of God come from His "being begotten" of God, as so many think due to the mistranslation of *monogenes*.

The practical value of the study of this word needs to be noted. We live in a day when many who profess to be Christians are seeking to debase the Lord Jesus Christ. The words "only begotten" are being used by some of these. The arguments they use are ancient ones, going back to the fourth century, to one named Arius. He reasoned that since the Son of God was "begotten", there was there-

fore a time when He did not exist, and insisted that He who begat is greater than the one begotten; therefore, the Father is greater than the Son and the Son is inferior to the Father.

The true meaning of the word *monogenes* is the answer to reasoning such as this. As to His equality with the Father nothing more precise can be said than was declared in one of the great confessions that come out of the controversy of Arius' time: "Equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood." The facts of the verbally inspired Word give proof of this.

The End

THE INTERPRETATION OF EPHESIANS

EPHESIANS 1:6

To the praise of the glory of His grace, wherein He hath made us accepted in the beloved: KJV.

For the extolling of the glory of His grace, which graces us in the Beloved One: TRV.

Up to this point we have learned of certain believers in Christ Jesus who have been exalted in every spiritual exaltation among the most exalted in Christ. These have been elected (or, chosen) in Christ before He brings into existence His own order upon the earth. We have also learned that these believers have been predetermined to be sons of God. Then we are told in the passage now before us the purpose for which these will be placed as sons of God.

FOR - this word is *eis* which denotes the end in view, the purpose for which a thing is done; as when the Lord said to the fishermen "let down your nets for (*eis*) a draught" (Luke 5:4). This word introduces the great statement that tells us why we have been predetermined for the place of sons.

EXTOLLING - the word *extol* suggests praise that exalts or magnifies. This word (*epainos*) is found three times in this chapter (1:6, 12, 14), each occurrence is preceded by the word *eis*. This three-fold repetition of the same truth shows its importance. Any exposition or treatment of this chapter which fails to recognize this thrice repeated truth is inadequate, to say the least.

GLORY - or, the splendor, the excellence, the value of His grace. This is God's most magnificent aspect in His relationships to mankind.

OF HIS GRACE - or, more literally, of this the grace of Him. This points to a specific display of grace upon God's part. The idea of a company of people who are to be especially His for the purpose of extolling the splendor of His grace is one, as suggested before, that is repeated in verses 12 and 14 of this same chapter. What we actually have is the same idea declared three times in one sentence. This three-fold emphasis shows that this is the dominant message of this portion. It reveals the purpose behind God exalting us in every spiritual exaltation, even determining in advance that we shall be given a place as His sons.

From the moment that the salvation-bringing message of God was authorized and dispatched to the nations (Acts 28:28) along with God's guarantee that it would get to them (they will hear it) men of all nations (Israel included) have been becoming believers in the Lord Jesus Christ. This belief in Jesus Christ, that has taken place since Paul's great declaration in Acts 28:28, is based entirely on that which stands written. This is quite different from the entire Acts period when the message came only through inspired men and was always confirmed to the hearers by the signs that accompanied it.

That men should become believers solely upon the basis of a written message is such a strange thing that every present-day believer who considers it carefully is sure to feel that his faith in Jesus Christ is the result of a miracle that God has worked in secret. And he also knows that he is one of the by-products of a great display of grace that has never been equaled in divine history. By means of an administration of grace, God is writing into the history of His long dealings with mankind a complete record of the grace that is inherent in His character. All this is now being done in secret (Eph. 3:9), and God's present benevolences to mankind are untraceable (Eph. 3:8). But this will not always be, for the day will surely come when every act of grace which God has performed will be made known to a special company of believers whose major service in the coming order of things will be to extol the splendor of His grace.

There is much we can learn about this by giving due heed to a contrasting truth. In Psalm 145 we have a picture of another company of believers whose major work will be to extol the God of government.

I will extol thee my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee: and I will praise thy name for ever and ever. Great is the Lord, and greatly (worthy) to be praised; and His greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honor of thy majesty, and of thy wondrous works. And men shall speak of the might of thy terrible (awe-inspiring) acts: and I will declare thy greatness. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. . . All thy works shall praise thee. They shall speak of the glory of thy kingdom, and talk of thy power; To make known to the sons of men His mighty acts, and the glorious majesty of His kingdom. Psalm 145:1-7, 10-12.

Thus we find in this Psalm the revelation of a company (of which David is one) who will extol the God of government, the Judge of all the earth. In Ephesians we find the record of another company who will extol the God of every grace. This will result in a completely, balanced knowledge of God in that day when His chief purpose will be to make Himself known to the sons of men.

WHICH GRACES US - the word is a form of the verb *charitoo* which occurs only here and in Luke 1:28 where it is translated "highly favored". While it is our privilege to extol even now the splendors of God's grace, yet we sorely lack those qualities which are needed to do this as it should be done. Our lack of understanding and our lack of the graces that are needed for such a task causes us to feel that at the best we are unprofitable servants. For the service we are destined to perform when God governs the world we will need to be fully equipped by Him. This will be taken care of by God placing us as His sons, transforming us into His image, and gracing us so that we might perform perfectly the service which will be ours.

IN THE BELOVED ONE - a new designation of Jesus Christ, which is found only here. It reveals Christ as the One who worked out all of this, and as the One upon whom in consequence rests all the love of God.

EPHESIANS 1:7-8

In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace; Wherein He hath abounded toward us in all wisdom and prudence; KJV.

In whom we have the redemption through His blood, the forgiveness of offenses in accord with the riches of His grace, which He lavishes toward us in all wisdom and prudence, TRV.

The definite article before "redemption" is important. Redemption had been long prophesied and long expected. It had become an accomplished fact through the sacrifice of the One in whom is "plenteous redemption" (Psa. 130:7). Now this "redemption through His blood" becomes the portion of all who are believers in Christ- Jesus-the ones to whom this epistle is addressed. But, even more, we have "the forgiveness" of offenses, and this forgiveness is in harmony with the riches of His grace. All this is such a great manifestation of grace toward us that it defies comprehension.

A man of limited income usually supports his family according to his ability, to the extent of his means, often saying he would do more if he had more. God's maintenance of our redemption and our forgiveness is according to the riches (*ploutos*, meaning wealth or plentitude) of His grace. His grace is the measure of His support of the present-day believer. Since it was *eonian* redemption that Jesus Christ obtained, we can rest in the great truth that it is an ever-flowing redemption which we enjoy, an ever-flowing forgiveness which is our portion. Our redemption flows constantly from the Redeemer, our forgiveness flows from the Forgive. These are present blessings. In them we rest.

WHICH HE LAVISHES - Such grace, such forgiveness might lead some to think that He is an over-indulgent Father, forgiving us freely when we should rather be punished. But we are assured that He is acting toward us in all wisdom and prudence.

EPHESIANS 1:9

Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: KJV.

Making known unto us the' secret of His intention, in accord with His good pleasure which He purposes in Him. TRV.

THE SECRET - (*to musterion*). This does not stand alone. It must not be severed from the qualifying words that follow

OF HIS INTENTION - that is, what God has in mind to do or to bring about. The Bible is a record of God's intention. This revelation begins with the first promise of a time to come when all that came in through Satan would be overwhelmed by God's Christ. God's intention for mankind as a society inhabiting the earth is declared throughout the Old Testament. God intends to take the reins of government into His own hands and bring His own government upon the earth. This is no secret. But there is a secret related to His intention. This secret has to do with the present long period of time during which all of God's kingdom purposes are in abeyance. But even this long delay is in complete harmony with God's good pleasure which He purposed in Jesus Christ.

EPHESIANS 1:10

That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth in Him: KJV.

In connection with an administration when the times are ripe for it, to head up in the Christ all these, those in the heavens and those on the earth, in Him, TRV.

IN CONNECTION WITH - the Greek word is *eis*, which means "into," but which here has the force of "in regard to," as when we say, "We bought food for (in regard to) our needs." The revelation here concerns one great feature related to the next administration.

AN ADMINISTRATION - There is no definite article here. God's present administration is one of pure grace. His next administration will be one of pure government

WHEN THE TIMES ARE RIPE FOR IT - or, more literally "the filling of the times." But a literal translation of the Greek here does not mean anything or say anything. I have sought a rendering that would express the truth here. I am indebted to Weymouth for his highly expressive phrase which sets forth accurately the meaning of the Greek. The *Weymouth Version* of this passage reads:

And this is in harmony with God's merciful purpose for the government of the world when the times are ripe for it - the purpose which He has cherished in His own mind of restoring the whole creation to find its one head in Christ; yes things in Heaven and things on earth, to find their one Head in Him.

This is only a paraphrase of the Greek, and all paraphrases are interpretations; nevertheless, it is interesting to read the meaning that this capable translator saw in this passage.

TO HEAD UP - or, to sum up. The word here is *anakephalioo* which is a compound verb formed from *ana* (up) and *kephalioo*, which is from *kephalaion*, (see Heb. 8:1) and that from *kephale*, head or sum. This word is found only twice in the New Testament, here and in Romans 13:9 where it is translated "briefly comprehended." The ancients in dealing with figures actually added *up* and put the total at the top, calling this the *kephalion*, head or sum. This word tells us that those referred to in this passage will find their source in Christ and be the outflow of Him, that they will find their sum in Christ, as He will be the Head.

ALL THESE - *ta panta*, an idiom, the meaning of which must be found in its usage and not in its grammatical or logical construction. The meaning of this idiomatic phrase can be found by referring to Col. 3:8 where it is translated "all these" and has reference to things mentioned in the context. Now we need to discover what "all these" has reference to in this passage. Just who are "all these" that He is to head up in Christ

As we have noted before, Ephesians 1:3 to 14 is one sentence. The words "all these" must refer back to something already set forth in it. They do not introduce a new subject. In the sentence up to this point mention has been made of a company exalted among the most exalted in Christ. Some who are exalted in Christ are beings in heaven, of which Gabriel and Michael can be named. When God sets up His order upon and over the earth all the "holy ones" among angels and among men are to be headed up in the Christ.

THOSE IN THE HEAVENS - this could also read "those among the heavens," and refer to exaltation, but I am inclined to feel it refers to places.

THOSE ON THE EARTH - This may be idiomatic and refer to saints of low position, even as "heavens" may refer to saints of high position. Take the divine order that will be in Israel as an example. Rulers over thousands will certainly be higher than rulers over tens, yet all these will find their source in Christ.

IN HIM - this should be linked up with the next statement. The verse break is bad here.

To Be Continued

*****8

WHAT IS AN EON
(Continued from Vol. XVI, No. 4)

THE WORDS EXPLORED

I trust that all students who love God's verbally inspired Word, and who have understanding of the difficulties related to its study, will extend me the help of their sympathetic prayers as I seek to uncover the great truths that are related to the Hebrew word *olam* and its Greek counterpart *aion*. This study is the greatest I have ever attempted, and it is difficult to properly present the results I have obtained to date. But I will do all I can with the limited abilities that are at my command, being already assured that the studies are a blessing to many.

Alas, some seem to take the idea that there is no great truth set forth by these words, and others assume that they have long ago been exhausted and no additional truth will come from their protracted examination. My own position is that these words embrace some of the most important truths revealed in the Word of God, that these truths have not yet been recovered, and that much light will come from the prayerful study of these terms used so many times by the Spirit of God.

All professions are likely to develop innumerable terms that constitute an almost private jargon. The outsider will not bother to learn these terms as they are of little permanent value to him. Legal terms are very important to the lawyer, but seldom seem important even to the client he is representing. However, we are not outsiders in regard to the things of God. Since God has given us a revelation by means of words, we desire to enter into understanding and familiarity with the terms He has used. If men have darkened or blunted His words by inadequate or misleading translations, then we will go behind their renderings to the inspired original. The man whose profession is that of a believer in the written word of God is quite willing to give all the time and effort that is necessary to gain a true understanding of the terms used in His Word.

The Hebrew word *olam* and the Greek words *aion* and *aionios* are very prominent in the divine vocabulary. In order to simplify our task of understanding these words we transliterate them and use the words *eon* and *eonian* to represent them. And since by the law of divine interchange the word *olam* and *aion* are shown to be of equal value we use *eon* and *eonian* to represent *olam*. Thus we do not translate, we transliterate, which means these words are represented in a simpler English form. This is done because there is no English word that is equivalent to *aion* and *manes*.

There are those who offer us the word *age* as a translation of *aion*, but this does little more than muddy the water. The word *age* is not a suitable equivalent as it has been spoiled by misuse, and now has meanings which are not in the word *aion*. Furthermore, the word *age* has no adjective, and to use it leaves us with no cognate word to translate *aiones*, in spite of the insistence of some that "age-abiding" or "age-lasting" is a suitable translation of the adjective. I am convinced that these words do not make good sense, in spite of their use by several honored and respected translators (Rotherham and Weymouth). What are we saying about God if we designate Him as "the age-abiding God" in Rom. 16:26? Does such a description glorify Him at all? Not in the least! But if we render it "the eonian God," then come to a true understanding of this adjective, it will result in heartfelt adoration of the One who is eonian.

By using the words *eon* and *eonian* we give the Lord a clean slate to write upon as we seek to have Him convey to us the ideas expressed by these terms. And we simplify the matter still further by using these words to translate all occurrences of *olam* in the Old Testament, depending upon whether noun or adjective is indicated.

The Outflow of God

This subject is worthy of complete study by itself. I became interested in it a decade ago and have continued to study it ever since. The first promise in the Bible has to do with a great outflow upon the part of God wherein all that ever flows out of Satan would be overwhelmed and washed away by one who is called the seed of the woman. (Gen. 3:15).

This passage, which is called the *protevangelium* by most Biblical scholars, promises the complete destruction of all the works of Satan by God's Christ. The Hebrew word translated "bruise" in Gen. 3:15 means to overwhelm and is suggestive of an outflow so great that it overflows and buries beneath itself all that is before it. Note also that it is Satan's head that is to be overwhelmed. The word head in Scripture is usually related to a source which flows out. See Gen. 2:10 where a river parted and became "four heads," meaning four sources of water.

Thus we have in this first promise an intimation of an outflow from God through Christ that will be so great that it overwhelms all of which Satan is the source. John spoke of this when he declared: "For this purpose the Son of God was manifested that He might destroy the works of the devil" (I John 3:8)

This idea of the outflow of God grows continually as one travels on through the Old Testament. It can be clearly seen in the promises God made to Abraham, to Isaac and to Israel. Note - "I will bless thee. . . thou shalt be a blessing. . . and in thee shall all families of the earth be blessed." Thus one stream from God will bring blessing to Abraham and out of him will flow blessings for all families upon the earth.

Numerous passages that follow add to our knowledge of the outflow of God. Let us consider some of these.

Psalm 36:7-9

How precious is thy kindness, O God! and the sons of men in the shadow of thy wings take refuge: They are satisfied (more literal, saturated) with the rich provisions of thy house, and of the full stream of thine own delights thou causest them to drink; For with thee is the fountain of life, when thou shinest, light appeareth. (Rotherham Version).

The concept of God flowing out is clearly seen in this passage.

Psalm 46:4

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High.

Psalm 65:9

Thou visitest the earth, and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it.

Isaiah 32:13-15

Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: Because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest.

Isaiah 33:5, 6

The Lord is exalted; for He dwelleth on high: He hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation.

It is to be noted here that it is from above, on high, that Zion is filled with judgment and righteousness. Anything that is to be filled can best be filled from above where it can flow out and flow down. This same truth is declared in Ephesians 4:10.

Isaiah 33:21

But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby.

Isaiah 44:3

For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.

Isaiah 45:8

Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together. I the Lord have created it.

Isaiah 66:12

For thus saith Yahweh, - Behold me! extending unto her like a river prosperity, and as a torrent overflowing the glory of the nations, that ye may draw it forth. Rotherham Version.

Joel 2:28

And it shall come to pass afterward, that I will pour out My spirit upon all flesh.

Amos 5:24

But let judgment run down as waters, and righteousness as a mighty stream.

Zechariah 12:10

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for Him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

No attempt has been made to set forth any interpretation of the passages quoted above. They are given only to show that the idea of God flowing out and flowing down is very prominent in the Old Testament. It is a concept that is woven throughout all its pages, and one that carries on into the New Testament. When it became expedient that a word should be chosen which would represent this vast and complex idea of the outflow of God, the choice fell upon the word *alamo*. This was a word already in use when it was called upon to perform still greater service.

The word *olam* comes from the word *alam* which means to veil from sight, that is, to conceal. The primary meaning of the word *olam* is concealed or hidden. But it needs to be remembered that this is only the basic meaning of this word. When it became the covering term in regard to things that flow, especially those things that flow out from God, it takes on a much wider meaning than the basic one.

Take as an example of this our word *space*. This basically means anything that is characterized by dimensions, and its original use seems to have been to denote the lapse of time between two points of time. Yet in the past few years this word has become the covering term constantly used in connection with missiles, satellites, astronauts, lunar probes, and planetary explorations. Such terms as space craft, space flight, spacemen, space medicine, and space probes are now in constant use. These present no difficulty to us when we hear them. However, these terms would present insurmountable difficulties to us if we insisted on limiting the meaning of the word *space* to the concepts of a quarter century ago. Even so it is with the word *olam*, a word which basically means concealed. This word was taken and applied to a great complexity of ideas all of which are related to things that flow out from many sources, especially those things that play upon the lives of men, becoming the informing influences that make men what they are.

It is not strange at all that the word *olam* should have been chosen to represent this concept, for there is hardly anything that is more concealed or obscure than those things which influence men, which mold their characters, and make them what they are, whether good or bad.

However, it needs to be noted that when a word is taken and applied to a new idea or concept it is not divested of its former meanings and usages. This is true even when the new usage becomes its predominant one. Furthermore, new meanings and usages may grow out of the new concept to which it has been applied.

The most important use of the word *olam* and its counterpart *aion* in the Word of God is in connection with that great outflow of God which is yet to be and which will produce the kingdom of God upon the earth. In fact these words are used to denote both the outflow and the blessed condition which it produces upon the earth.

This is clearly seen in the statement "the eon of the eon" in Hebrews 1:8.

From the very beginning of divine revelation it was ever the purpose of God to create in the hearts of men a spirit of expectancy. Those to whom the word of God came were led to hope in Jehovah, to live looking for that time when God would do all that is necessary to stop the flow of evil and bring into reality a world founded, established, maintained and governed by Him. Since this blessed condition of things was to be produced upon earth by a great outpouring from God, it was called "the *olam*," and this term was applied to both cause and effect. This great outflow is to be composed of many concomitant blessings, each one a stream flowing from God through Jesus Christ.

In the New Testament this blessed condition upon the earth, so beautifully described in many Old Testament passages is called by many descriptive terms. The leading term is "the kingdom of God," but over and over again it is called simply "the eon." Thus, when Peter said: "To Him be glory now, as well as in relation to the day of the eon" (2 Peter 3:18 TRV), every reader of His epistle knew what he was talking about, if they knew anything at all about the Old Testament promises concerning "the *olam*." This "day of the eon" is the day when judgment would from God run down as waters, and righteousness as a mighty stream; that period during which God "will judge the world in righteousness by that man whom He has ordained" (Acts 17:32); the time when God will "judge the peoples righteously, and govern the nations upon the earth" (Psalm 67:4). The Word of God makes it plain that the great day of Christ upon the earth will be brought about by power, truth, righteousness, justice, and peace flowing out from God through Jesus Christ.

To Be Continued

LET'S QUESTION EVOLUTION

By Nestor D. White

EDITOR'S FOREWORD

It is not the policy of THE WORD OF TRUTH to publish manuscripts written by others. However, there are times when a study written by someone else commends itself in such manner that it seems good to share it with others. The following article is published because it was written by a boy while in his last year of high school. Nestor D. White is the son of Howard W. White of Rockford, Illinois. Howard has been my devoted friend and helper for a span of twenty-nine years. Nestor is now a freshman at the University of Illinois. His study shows what happens when young people are encouraged to think for themselves and to question the God-dishonoring theory of evolution, a theory which is usually presented to young people as being final and absolute truth. In regard to some details that do not touch upon the real argument, my own opinion may differ somewhat from the writer's. Otis Q. Sellers

Prior to graduation from high school I felt a necessity to examine the problem of "evolution". My formal education had been void of a good explanation. Schools fail to teach the subject objectively or analytically but treat theory as fact.

Some of my classmates reject the existence of God, feeling that modern science has proved that there is no personal God. These opinions arise from constantly hearing false ideas about God and the Bible.

I know that man did not invent God out of need; He existed before man. God created man by breathing into his nostrils the breath of life.

My friends argue, "But what about the scientist, and the theories of evolution, can they be wrong?"

The answer is yes. They can be wrong! Men are not infallible; they have been trying to prove a wrong theory. We must realize that a grave mistake has been made and start to re-examine the facts that are known about life and its processes.

I have been exposed to both the Biblical and scientific background of this problem in hope that the two might be reconciled. The Bible stands written. The theories of science will have to conform to it if truth is to be found.

I do not expect many who are without faith in God to believe what is written here. Without first accepting God, and the Bible as His holy, inspired Word, there is no real foundation upon which to judge this matter.

Please realize that this article is written first to those believers in Christ who seek the truth concerning the origin of man. Secondly, this is written to encourage fellow students, friends, and other interested people to be logical in their thinking.

Although our subject is clouded in the darkness of ignorance and controversy, the truth will ultimately triumph. It is my hope that this article will help to carry our thinking a step closer to the truth.

The Problem-Evolution vs. Creation

The Bible confronts skeptical readers with numerous problems. One of the most controversial problems is creation versus evolution. This presents very little difficulty to the Bible believer. It must be approached logically, scientifically, open-mindedly, and above all with implicit faith in the Biblical account.

Man's present concept of his origin, as explained in theory by evolution, is as yet an unproven hypothesis. Belief in the evolutionary theory of the origin of man can never be as solid as faith in God's creation which is revealed in His inspired Word, the Bible. The question of evolution is difficult to approach on a Biblical basis. People have adverse opinions regarding the authenticity of the Bible, claiming the Bible is principally mythical.

Many religions today hold a so-called Christian concept or theist version of evolution. They insist on believing that God started the process of evolution by creating a single cell. How can so-called Christians add to the value of the Bible by taking parts of it away?

The Scientific Approach

Science is based upon facts, and conclusions are never formulated until the ideas have been proven. Theoretical suppositions should not be dignified by the term science. Science is knowledge gained and proved by exact observation, correct thinking, and mathematical proof. As an example of this, most of Einstein's basic theories have been proven by experiment and experience. Has any part of the evolutionary theory ever been proved in this manner?

The Darwinian theories of evolution, and more particularly theories concerning the origin of man, based on his work, have their foundation in the teachings of men like Thomas Huxley and Charles Lyell.

These men were proponents of the theory of uniformity in nature and in the history of the earth. Lyell based his thinking on the principal of uniformity in geology as Darwin later did in biology. Darwin was more influenced by Lyell in this than might be supposed.

Huxley, however, became an avid evolutionist only after Darwin published his "Origin of the Species."

A uniformitarian believes that all geological phenomena may be explained as resulting from observable processes that have operated in a uniform way. Uniformity in nature is untenable as a theory by reason of the many evidences of cataclysm and catastrophe in the earth.

To support the theory of uniformity all evidence of catastrophe in the history of the universe must be ignored. Uniformity and catastrophe in nature are as diametrically opposed to each other as black and white.

Scientists have done an excellent job of arranging and classifying life from the lowest organisms to the most complex vertebrates. They have established a zoological and botanical nomenclature and classification to aid in the study of life's forms and similar functions.

The presence of a pattern or design and a definite ascending scale order in life, controlled by a force called "nature", does not prove that evolution is in any way involved as a principle. Evolutionists think that their explanation is logical, and that in time it will be proved. The Bible states that God established this order by creation, and that what man calls "nature" was initiated by God.

Plato and other Greek pantheists were among the first men to nurture the concepts of evolution, and their ideas helped to foster present-day atheism and disbelief. Now, three thousand years later, Darwin's followers think they have found an explanation of man's origin based on this same hypothesis.

In spite of Darwin's good intentions, he himself gave very little thought to the philosophical aspects of his work. The philosophy came later. His followers jumped to many conclusions without any evidence to support them and have continued to theorize on this "sinking sand".

Darwin, as an investigator, was a great scientist, but to base a system of philosophy upon his work is illogical. His findings did not even begin to suggest that men and apes developed from a common ancestor. His followers, professing to be very cultured, highly developed organisms, have only succeeded in lowering themselves through an implied relationship to the ape family. Throughout his writings Darwin states over eight hundred times "we may well suppose." Does it not seem strange that such an unlimited series of suppositions can be called science?

What chance does a student today have to believe anything other than these theories of evolution when they are crammed into his head from the earliest grades in school? Teachers are sometimes considerate enough to tell the students that they are not required to believe the theory but must learn it to pass the exam.

There are Christians who dilute the truth of the Bible by indicating that evolution was originally started by God. They at least recognize God but imply that He had to start out in a simple way. This rationalizing seems only to limit His power.

Would God create a few primitive cells and let them adjust to their environment, evolve by mutation, and by mere chance develop into a complex product-man? No, the more wonderful creation would be instantaneous. God spoke and it was completed perfectly, with an intricate balance controlling the creation.

No life ever developed from disorder into order by a "hit and miss" pattern. God began with order. Evolution is not only unlikely, but it contravenes every proven scientific law and verified discovery.

The greatest fault in the theory is the assumption that life is able to evolve gradually from one species into another. Nature keeps the types distinct. Never has any animal, by mutation or any other influence, been known to advance to a higher form of organism or to show any recessive characteristics by returning to a more primitive species.

Certainly by careful breeding small variations and improvements can be introduced within a species. No amount of variation will change the animal to another type. The pig always has been and will always continue to be a pig. Chickens and ducks will always remain distinct. The evolutionists claim that reptiles evolved into birds, and satisfy themselves with detailed explanations as to how this change was accomplished, yet they will never be able to show a similar change in any other form of life.

Is there really any evidence to show even one such change? Over the millions of years of supposed development there should have been millions of mutations for a simple cell to evolve into a complex man. Though only a small part of all mutations are ever beneficial, and even fewer of these can be inherited by the next generation, there should be countless examples in fossil evidence to prove the theory of evolution. But where *is* the evidence? No "missing links" ever have been found, or for that matter ever will be found as examples of these necessary transitions.

Evolutionists claim that long periods of *time* were needed for these changes and that is why none are detectable within historical *times*. Without the weak excuse of interminable *time* to hide the facts, their theory would be quickly discarded. The laws of mathematical probability *insist* that some observable change must have taken place in the last six thousand years. The laws of mathematics prove the theory of evolution to be invalid. This was demonstrated by W. B. Riley in his "The Theory of Evolution Tested by Mathematics."

Darwin wrote, "In *spite* of all the efforts of trained observers, not one change of one *species* into another *is* on record." All fossils have been normal animals, not mutants that were unable to survive. Many of these *exist* in exactly the same form today. Even the common fruit fly that has undergone thousands of artificial mutations induced by radiation which by normal processes of inheritance would have taken centuries still remains a fruit fly.

The Biblical Approach

God spoke to man. (Heb. 1:1-3) This *is* an infallible record, for God cannot lie. (Titus 1:2) God dictated every word exactly to men, so that mankind could have a record of *His* plan, past and future, and also to compile a record that would enable man to better comprehend *Him*. Christ *is* the Expression of God, and the Bible is a Book about Christ. The Bible *is* the most accurate record men have in their approach to the questionable theory of evolution.

The Bible *is* not a collection of old wives' tales or myths that were passed down for generations and finally recorded. No human mind, or group of men, ever could have written the Bible. Forty different authors, over a period of fifteen hundred years, recorded God's message with an exactness and *continuity* that can only be attributed to God.

The Bible has lost only a *minute* part of *its* exactness through translation. What *is* generally known as the Bible in the English language *is* the best translation that fallible men can give of the pure Word of God. Translations in their totality do not detract from the truth of the Word of God but rather enhance it in the understanding.

"All scripture is God breathed and profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Tim. 3:15 RSV.)

Evolutionists have often attacked the Bible. Their reasons are varied but only demonstrate their lack of Biblical knowledge. With careful examination the truth can be clearly understood. There is a Biblical explanation.

Linking Science With The Bible

Since it is God's Word the Bible should set the pattern for scientific research. Either scientific or Biblical evidence will disprove the evolutionary theory of man's origin.

Men like William Jennings Bryan, Alfred Rehwinkel, and Imanuel Velikovsky have tried to explain these questions from either a Biblical or purely scientific viewpoint. It has been difficult to fit both viewpoints into a pattern that satisfies all scientists and Bible students alike.

Many fossilized remains of plants and animals have been studied and dated. It seems apparent to science that they must have existed before the account of man's comparatively recent creation recorded in the Bible. Evolutionists have been misled by their assumptions of how and why these great races of animals became extinct or were destroyed. The Bible gives the believer a plausible explanation by recording several great catastrophes.

God begins the Bible by saying, "In the beginning God created the heavens and the earth." (Gen. 1:1) This original creation was perfect for Isaiah 45:18 says that God created the earth to be inhabited and did not create it without form and void. Therefore, the earth was originally inhabited. What happened to this perfect creation?

Dr. Giorgio Bartoli wrote a book on this very subject, *The Biblical Story of Creation*. In his book Bartoli brings together information from the whole Bible on the cosmic wreck caused by the fall of Satan. He proves that this destruction was a revengeful act against God. The Bible speaks mostly of this in Isaiah, Ezekiel, and Revelation.

"How art thou fallen from heaven, O Lucifer, son of the morning" (Isa. 14:12-14).

"I beheld Satan as lightning fall from heaven" (Luke 10:18).

"That disastrous fall," wrote Bartoli, "produced a world-cataclysm. Our solar system was convulsed, disembowelled, and reduced to chaos-confusion, darkness, complete disorder." That perfect original creation became chaotic, destroying earth with its inhabitants.

Evidence shows that many forms of prehistoric life did come to an untimely end. There is no record in the Bible of how long this original creation existed or what forms of life were created on the earth at that time. The presence of such life in the original creation is implied by the character of the restoration of the earth after Gen. 1:2. There is more evidence of catastrophe in the earth than there is to support a theory of uniformity. It is possible that many geological changes, both chemical and physical, could have occurred faster during a world-wide catastrophe.

For instance, science has produced diamonds for industrial use by placing carbon under extreme heat and pressure. If the earth originally was created a tropical paradise with abundant vegetation covering its surface, it is possible that a cataclysm could have produced our natural resources such as coal and oil. Why is it that coal fields exist only in certain areas if the whole earth was full of vegetation. Is it because large masses of vegetation were scraped together and compressed in a great catastrophe?

Historically, all life is dated by the normal changes in the earth, especially its crust. Unnatural phenomena in the earth's history could explain many errors in the dating of life. Mountains and river beds could have been formed rapidly. Ice ages could have come and gone over a short time. Even though scientists are able to measure to some degree the age of the earth and the strata of the earth's crust by radiation methods, they cannot conclude that fossils found in the same strata are of the same age

Although scientists try to date fossils by the strata in which the fossil is found, they must realize that under extreme conditions these layers could have formed rapidly. Also, a fossil's existence in certain layers is not accurate proof for dating when these layers have been broken and disturbed through periodic upheaval. The evolutionist's whole scale of time has been distorted by catastrophes such as the chaos caused by Satan and the great Noachian Deluge only a few thousand years ago.

Genesis records the restoration of God's creation which *became* without form and void. (Gen. 1: 2) God writes through Moses that the restoration from this chaos was accomplished in seven days, not ages. Some people would like to believe that God has no comprehension of time, and therefore, when He says days, it could be thousands of years. This is only another unnecessary rationalization to make science agree with the Bible.

Moses lived hundreds of years **after** the pyramids were built. The Great Pyramid served the Egyptians as a calendar of seasons and years. In those days men had a nearly perfect calendar and an excellent conception of time. So, when God wrote through Moses that the restoration took seven days there is no reason at all to doubt God's Word or that Moses was aware of this distinction in time.

God created a man in His own image at the restoration. (Gen. 1: 27; 2:7;) Man was to till the soil and rule over the animals of the earth. God definitely created life as it exists today, exactly the way Moses recorded in Genesis. All life was created after its own kind and reproduced only after its kind; that is, after its genus. Therefore, none of these forms could have had prior existence in any other form than after their kind, because that was the form in which God made them.

Every "herb," "fruit tree," "winged fowl," "living soul" (living breather), "beast of the earth", "cattle," and "every creeping thing" was created "after his kind" (or according to their kinds. RSV. Gen.1). More specific examples of what "his kind" means are given in the bird family. The vulture, kite, raven, hawk, stork, and heron are listed as "after his kind" in Lev. 11:14-19. In both cases the words "after his kind" are the same in the Hebrew.

Lev. 19:19 shows that God dislikes a mixture. He never created life through a process known as evolution. A "hit and miss evolution" would certainly have caused disorderly mixtures. Why should there be doubt as to what God did? He recorded it clearly, said what He meant, and meant what He said!

There was a creation and destruction of the earth, and a restoration. Some of the earlier animal and plant remains could have lived before the chaos. They are not missing links!

The Cave Man

The cave dweller has become a standard example of contrast to show how far man has improved by evolution. Unusual skeletal remains have been found and called "primitive man." True, they are not living today, but it does not follow that man descended from them. Some like to assume that these remains bridge the gap between man and the ape family. Evolutionists try to find in these their missing links.

The branches of science (Anthropology, Archeology, Biology, Geology, Paleontology) should not be attacked collectively or individually regarding this matter. Many sciences are concerned with finding out more about the past. None of these could really be called evolutionist groups although they might base some of their research on the evolutionary principal.

Instead of analyzing the known facts each time a discovery is made, the evolutionist takes the scientific discovery and attempts to fit it into a preconceived pattern. Each of his errors is rationalized by his approach to the problem.

The scientist should accept the challenge to find the true pattern instead of falling into the evolutionist's trap. He should realize that facts will not fall neatly into a system that has not been proven, nor has any foundation in Truth.

Dr. Henry M. Morris answered skeptics in the March 10, 1963 issue of: *Power*, by saying "I believe. . . that all fossil men must be descendants of Adam and probably of Noah as well. Certain tribes and races perhaps were cut off from previous cultures and as a result of inbreeding, harmful genetic mutations, and inadequate diets, degenerated into a savage state. It is probably remnants of these men that are now occasionally found as fossils. There is little reason to doubt that Zinjanthropus, along with other famous fossil men (Neanderthal, Pithecanthropus, Java, Peking, etc.) was a true man, even though he has been officially placed in a category different from that of modern man."

These remains of man-like beings are likely the offspring of the sons of God and daughters of men mentioned in Gen. 6:1-5, the corrupt races that were destroyed by God in the Flood. Some were giants in stature, others had great mentality, but many were deformed and primitive in their ways and withdrew from civilization. As these forsook God they further degenerated.

If the evolutionist would realize that through catastrophe, the Flood, which covered the whole earth, could have distorted many of the facts concerning the remains of these beings, he would be more careful in his conclusions. To enable the water to cover all the land mass, an upheaval must have caused the ocean bottoms to raise up and the mountains to sink.

A similar degeneration occurred after the Flood, and part of these people comprised the tribes that were destroyed by the Israelites after the Exodus. Goliath of Gath and Og of Bashan are two examples of these mighty men. (Deut. 3:11; I Sam. 17:4)

Certain types of cave men were not men in an early stage of development but were a degenerate and involuted form of sinful man. Remnants of these Neanderthal types are known to have existed in different parts of Europe up to four thousand years ago.

Adam was created with a perfect body and with intelligence. Since Adam and Eve sinned, mankind has been undergoing a process that should be known as "devolution" not evolution.

Men today like to think that the race is improving, and they point to evolution as evidence of this. The truth is that sinful man will not improve without God's help.

The Goal-Logical Thinking

If evolution were true the Bible would have to be false. There never could have been a "fall of man", since he would be improving all the time. If there was no "fall of man", then Adam and Eve never existed; there was no temptation, there was no sin, and Satan would not exist. Without Satan there would have been no reason for Christ to come to the earth, die, and be raised again for our justification. If Christ does not exist today, there is no hope for the salvation and resurrection of mankind.

Christ knew of Adam and spoke of Him. Can it be that the evolutionist does not believe in the existence of Christ. Men must choose either to accept a hypothesis set forward by atheists, or believe the written Testament of God. Evolution and creation do not mix. God created life by speaking words that are recorded in the Bible. Any attempt to explain the origin of life in any other way or with any variations is wrong and Godless.

Two important ideas must be remembered concerning man's origin. First, man was created during the seven day restoration of the earth. The earth was created with life upon it at a much earlier time, but this creation was destroyed by Satan. Secondly, the evidence of a primitive cave man is not correctly interpreted. Cave men were a degenerate form of man, not an early type, since the first man was perfect.

If: man can believe in God, he should be able to believe in God's creation. "By faith we understand that the world was created by the Word of God, so that what is seen was made out of things which do not appear." (Heb. 11:3) By faith in God's record of Christ and by believing in Him, man gains eternal life.

The End

THE EDITOR TO HIS FRIENDS

****THE WORD OF TRUTH is not a magazine in the popular meaning of this term. It is a publication issued at intervals in order to set forth the results of my own studies in the Word of God. I am primarily a student of the Bible, and consider this to be the most important service I perform. But in order to disseminate my findings I am involved in traveling, teaching and writing. There is never enough time to accomplish all that I set out to do.

About thirty years ago I found it necessary to reconsider and restudy everything I had learned in my first fourteen years of Bible study. This was forced upon me by the conviction that came to be mine that Paul's declaration in Acts 28:28 marks a dispensational boundary line. This has been a most fruitful labor, but I now regret that I wasted so much time trying to follow the steps of other men who had held this view before me.

Fourteen years ago I was again forced to restudy and reevaluate everything when I learned from my own studies in the Word that the kingdom of God is the theme of the Bible, and that this term speaks of a divine administration that will be upon this earth previous to the second coming of Christ and His millennial presence. This truth touches every page of God's Word, and it has opened up avenues of truth that I never knew existed.

In view of this I have not wanted to write too hurriedly. I will not put together and pile up words just to get out a magazine. There is a constant demand for more printed material on many subjects, but I do not want to fill this demand with poor material. I am sure my friends understand the work I am doing, and will continue to be patient as they await the publication of long-promised studies. The researching of every detail takes an enormous amount of time.

****It was a rifle shot but it broke upon the nation like the roar of a cannon. Our President had been assassinated, and a new and strange period of peril was upon us. Every true American- regardless of race, creed or color- was saddened by the bullet which murdered President John F. Kennedy while his beautiful young First Lady sat by his side. My position as a total believer in Jesus Christ does not allow me to mix into politics, so I was not what some call "a Kennedy man," but I always honored him as the President of the United States, and warmly admired him for his indomitable courage and true American spirit. He was favored with one of the most attractive personalities in our political history. He was a patriot who quite literally gave his life for our country. Sadly and sorrowfully the nation bids him farewell. I find no satisfaction, and as an American a deep sense of shame that his murderer was murdered by another murderer. We who make it a practice to pray for "all that are in authority" will now need to pray for the one who has taken his place.

****Six issues of THE WORD OF TRUTH make a volume. It is our custom to bind these issues when a volume is finished. Six hundred copies of each issue are reserved for this purpose. However, when we finished Volume 15 a number of circumstances hindered us and no bound volume was issued. This issue is Number 5 of Volume 16, and when another issue is sent out it will be time to bind these again. This is our plan. We will take all issues of Volume 15 and 16 and bind them in one book. Included in this will be a complete index of all subjects, all scripture references, and all Hebrew and Greek words dealt with in our publications from the very first. This will include an index to all pamphlets and leaflets. We hope this can be finished and announced before the end of 1964. Since this is only a tentative plan we ask our friends to please note: Do not send any orders for this dual Volume and Index until we announce that it is ready. We have no idea what the price will

be, or even if our present plan will work out. So please do not say "Send me one when ready." Please wait until it is announced in THE WORD OF TRUTH. We promise that this announcement will be so loud that you will not miss it.

****The year is about to close. And what a year it has been! A very crowded year for the Editor and his devoted wife and helper. It began with a call from my sister on January 2 telling me of the death of my mother. She was 86 years of age so her passing was not unexpected. On January 21 our only daughter presented us with our fifth grandson, a fine healthy boy who is a source of great delight. We now have Richard (Dick), Robert (Bob), Randolph (Randy), Russell (Rusty), and Roger (Roger the Dodger). On March 20 I started out on the Spring Conference Tour, teaching the Word in eleven cities, returning on May 5. On June 7 the final act of incorporating THE WORD OF TRUTH MINISTRY was completed and we became a non-profit corporation under the laws of the State of California. On June 14 we sailed from Los Angeles for Honolulu on the Matsonia for our first real vacation, flying back to the mainland on July 6. Throughout the Spring and Summer I was busily engaged seeking a buyer for our former home on June Street, and was able to consummate a very favorable sale on July 30. Then on August 20, Mrs. Sellers and I left Los Angeles on the Fall Conference Tour, ministering in twelve cities, returning to Los Angeles on November 6. Besides all this I have studied, written and taught the Word to 165 classes. This will give our friends an idea of the things that have entered into and made up our lives during the past year.

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When God's display of grace is done
When the course of His purpose is fully run
When we stand with eyes that can truly see
And look back over man's history
Then Lord, shall we fully know
But not till then how much we owe.

End Vol. XVI, No. 5