

# THE WORD OF TRUTH

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## *A LESSON IN DISPENSATIONAL TRUTH*

The fact of dispensational truth is well established. Men may differ as to the conclusions that are drawn from this great fact, but no believer who is instructed in the sacred Scriptures would dare to say that the man of God can obey every precept in the Word of God. No widow can possibly marry while at the same time she remains unmarried. This is the contradictory advice that is found in 1 Corinthians 7:8 and 1 Timothy 5:14. The Greek word translated *widows* and *women* is the same in both passages. Only one of these precepts can be God's will for the present time. And the moment we acknowledge that one precept is God's will for the present time, while insisting that another is not, we acknowledge the fact of dispensational truth.

The man of God who permits the Word of God to be everything to him in regard to life, worship and service must have some divine rule or principle by which to interpret the Word that God has given. Without such a principle man can do little else than make the Bible mean what he desires it to mean. The man of God who desires truth above all else does not wish to do this. Therefore, he seeks for a principle or rule so that the Bible will teach him what God intended it should teach. The God-given principle of interpretation that will do this is that great principle of "right division" or dispensational truth.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

The "word of truth" is the Word of God, and this Word has its divisions which must be honestly discovered and faithfully adhered to. It is a God-given commandment that the Word should be rightly divided, and if this commandment is ignored or disobeyed, we will reap only confusion and error from our studies. The truth of God has its divisions and it is our duty to discover them and abide by them.

There are those who honestly believe that the Bible is the Word of God, yet they reject altogether the ideas of dispensational truth and the right division of the truth of God. In the place of the great principle of "right division" they offer to us some such advice as "just cast your lot with our denomination, believe our creed and do as we do, then forget all about the contradictory precepts that are found in the Word." Thus, "what the church teaches and practices" becomes the rule by which the Bible is interpreted. Millions solve all their problems this way, but there are those who cannot give up the authority of God's Word for the authority of some great system that rules the lives and thoughts of its followers.

Among the denominations which reject altogether the principles of dispensational truth is the *Christian Reformed Church*. This group is quite prominent in the religious life of many cities in Western Michigan, especially those cities where immigrants from Holland have settled. One of the leaders in this denomination is Dr. H. Henry Meeter, who is Professor of Bible and Calvinism at *Calvin College* in Grand Rapids. Dr. Meeter believes the Bible to be the Word of God, he does not deny the authority of any part of it, but since he rejects altogether the idea of "dispensational truth" he is forced to have some other principle or principles by which he interprets the Word of God. Here is his attitude toward the sacred Scriptures as set forth in a recent book entitled *Calvinism*.

"Hence it is to be expected that not all of what the Bible teaches is equally important, and not all can be considered a rule for our life. Some facts are recorded in it, which are the very opposite of a rule of life, as e.g., when Absalom shamefully treated his father David. Other parts of Scripture contain regulations which are not intended to be for all ages, but only for a specific occasion or period. Thus Calvin calls attention to the fact that several of the civil laws of Moses were not intended for today at all, but were only temporary."

These words express about the only attitude one can take toward the Word of God if he rejects the great principle of dispensational truth. He must consider that all that the Bible teaches is not equally important. **But who is to say what is important and what is not?** Is this left to personal choice or feelings in the matter? I prefer to believe that all that the Bible teaches is equally important, then make a right division of the word of truth, leaving each teaching to the times in which God taught it and to the people to whom it was given.

What one would take as the rule of life, another would reject altogether. Since all the Bible cannot be considered as a rule of life, how are we to know what to take and what to reject? What shall be the rule by which the rules are judged? Of course, the denominationalist has the principles of his church. But to me this makes the church greater than the Word of God.

If "several of the civil laws of Moses" were not intended for today, then who shall be authority in regard to which ones are binding and which are not? Shall this be left to personal choice, denominational teachings, or shall it be settled by right division?

Right division would show that all the civil laws were for Israel, not one of them binding upon us, unless we can find them in the truth that relates to our calling.

In this country we have become quite familiar by experience with the difference between a war-time and a peace-time administration. The things that regulate our lives today did not regulate them in the times past. It has become essential that we know these regulations and live in harmony with them.

Our Lord has seen fit at various times to make a change in His administrations, that is, His methods of dealing with the human race. Our greatest joy is to be found in discovering the character of the administration in which we live, learning the truth that prevails at this present time, then walking in the light of it. There are truths of God that are eternal, that are not subject to any change and are not affected by differences of administration, but there are other truths that are dispensational

in character and are affected by changes in dispensation or administration. A clear example of this is found in **Mark 16:15-18** where we read:

**"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."**

Here is a portion of the Word of God that is literally loaded with problems and difficulties. In my studies, I have discovered numerous ways of handling this passage in order to remove the numerous difficulties it imposes upon those who would believe and act upon the Word of God.

First, there are those who solve all their problems with one sweep by denying this portion a place in the Word of God. They tell us it is not found in the two most ancient manuscripts, but they fail to state that neither is the story of the woman taken in adultery (John 8) found in either one of these. If this passage in Mark is denied a place because it is not found in these two manuscripts, then other portions must be excluded too.

Then there are those who minimize the facts of this great revelation in order to escape its difficulties. To these the words "them that believe" are made to mean the Apostles, therefore they insist that all these signs came to an end when the Apostles died.

Next we find those groups who take just parts of this passage and discard the rest as being of little value. There are those with a missionary program to put over who lay hold of verse fifteen and shout it forth as if it were the most important passage in the Word of God. They make this statement serve them, but it must certainly be that they know the balance of the passage would bring nothing but embarrassment if any more than this passage should be quoted. There are those with their doctrine to uphold that "baptism is essential to salvation," and these lay hold of verse sixteen and proclaim it with great vigor. They have no use for the seventeenth verse, having no doctrine to prove by it, so many of their followers do not know that the words "these signs shall follow them that believe" are in the Word of God. Then there are groups that make much of "they shall speak with new tongues," and those with a faith healing program who put great emphasis on "they shall lay hands on the sick and they shall recover." All these groups are guilty of taking just such parts of this passage as suit their purposes. This is "wresting" the Word of God, and it is not the way God would have us to handle it.

We must repudiate the teachings of any man who would deny this portion a place in the Word of God, and we must condemn every attempt to minimize the facts of this great revelation. But our strongest words of reproof should be reserved for those who take and emphasize those parts that suit their fancy. These "walk after their own lusts" and not according *to* the word of God.

Then there are those who apply the great principle of dispensational truth to this portion. Those who do this do not need to cast doubt on the authenticity of this portion, neither do they need to minimize the force of its statement. They need not select parts which fit their views. They can proclaim this portion as being God's truth in the dispensation where He placed it.

There was an unique administration of God in effect from the day of Pentecost until the pronouncement in Acts 28:28. The events at Pentecost marked the beginning of that administration, and the declaration that "the salvation of God is sent to the Gentiles" marks its close. It covered about thirty-three years as to time, and the book of Acts and the epistles written during that period gives its complete history.

The constitution of this administration, the passage that gives it its character, the truth that dominates and controls it from beginning to end is found in Mark 16:15-18, the passage which we are considering. An examination of this passage statement by statement will reveal that it regulated that period and that it was fulfilled *to the letter* in that period.

**Go ye into all the world and preach the gospel.** They did this even as they were commanded. In Luke 16:20 we are told, "And they went forth and preached everywhere,"

**He that believeth and is baptized shall be saved.** This is a divine statement. It is made with all the accuracy that characterizes divine things, and it is subject to no alteration. Faith followed by baptism was the divine order during the Acts period. It was a divinely: ordained work, and their faith would have been dead apart from their work. From Pentecost to Acts 28:28, all who believed were baptized. No exception can be shown for this. However, this order was superseded after Acts 28:28 by the great truth set forth in Ephesians 1:7 and 4:5.

**And these signs shall follow them that believe.** Not the Apostles only, but all who believed. How many today could prove that they are believers upon the basis of these words? In the Acts period this was fulfilled to the letter, and these signs did follow those who believed. See Mark 16:20 and Hebrews 2:4.

**In My name shall they cast out devils.** And they did this, even as He had said. When Philip preached in Samaria "unclean spirits, crying with a loud voice, came out of many that were possessed with them." Acts 8:7. In Philippi, Paul cast an unclean spirit out of a young girl (Acts 16:18), and in Ephesus evil spirits were cast out of many. Acts 19:12.

**They shall speak with new tongues.** This happened first on the day of Pentecost when men out of fifteen or more countries confessed, "we do hear them speak in our tongues the wonderful works of God." Acts 2:11. This gift of languages appeared next in the house of Cornelius (Acts 10), and again when the Ephesians were baptized (Acts 19:6). The gift of tongues was common in Corinth, and Paul boasted that he spoke with tongues more than anyone of them. See 1 Cor. 12:28, 14:28, 14:39.

**They shall take up serpents.** An example of this is recorded in Acts 28:3-6. Paul and his companions, shipwrecked on the isle of Melita, had made a fire. Out of a bundle of sticks that Paul had gathered as fuel for the fire, a viper, driven by the heat, came out and fastened itself in his hand. He, however, shook the reptile off into the fire and was unhurt. This incident demonstrates that the administration under which such things as this were possible, extended to and was in force at the close of the Acts period.

**And if they drink any deadly thing it shall not hurt them.** All other items in this passage are prefaced by the words "they shall," but this one begins with the words "if they." There is no record that they did drink any deadly poisons, but if they had it would have done them no harm. How different it is today!

**They shall lay hands on the sick, and they shall recover.** Such healings are common throughout the entire period covered by the book of Acts. There is no waning of these miracles as the period runs its course. Healings are just as prominent in the last chapter as they are in the first chapters. But the man (Paul) who could heal in the Acts period by handkerchiefs taken from him or by laying on of hands is forced to tell his beloved son Timothy, after that period had closed, to use a little wine for his stomach's sake and for his repeated infirmities.

In Acts 28:9 we read that others also on the isle of Melita which had diseases (Greek *astheneia*) were healed. In 1 Timothy 5:23 Paul told Timothy to take wine for his repeated infirmities (Greek - *astheneia*). This shows that a change had taken place. Furthermore, after the close of the Acts period

it was necessary for, Paul to confess, "**Trophimus have I left in Miletum sick.**" **2 Tim. 4:20.**

The words spoken by our Lord in Mark 16:15-18 gave the divine order for God's household in that period of which Acts is the history. This period came to an end when the salvation of God was sent to the Gentiles. That statement brought about one of the most revolutionary and unexpected changes to be found in divine history. It marked the beginning of the dispensation of the grace of God. Mark 16 is not the divine order for this dispensation.

**The End**

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## **TRUTH FROM THE SCRIPTURES**

(Continued from Vol. VII, No.1)

### **THE EON**

In this study we will consider together one of the most important and far-reaching passages in the Old Testament, if not in the entire Word of God. The truth to be presented is related to those truths already set forth in these studies. But before we come to the passage of Scripture to which I refer, a somewhat lengthy introduction will be- necessary.

In Genesis 3:22 we come upon the first occurrence of the Hebrew word *olam*. This is one of the really important words of the Old Testament. It is translated *ever* in this occurrence, but this translation if allowed to stand, would rob us of one of the greatest truths in the Word of God.

The Hebrew word *olam* is used in the Old Testament of things secret or hidden, and it is also used of an indefinite period of time.

Both of these ideas combine in the word *olam* for it is used of a period of time, and the length or character of the period of time is never revealed by this word. This can be found only in the context.

For example, if I use the word *fast* its meaning is always a secret in my mind until I give it a context. This fixes a meaning upon it, and reveals that meaning. If I say "a *fast* horse," it means a horse that can run, if I say "a *fast* color," it means one that is fixed and will, not run.

Even so it is with the Hebrew word *olam*. It is one of those exceedingly useful words which will fit in many places, and while it usually means a period of time, yet the exact nature and duration of this period of time comes from the context.

The **Hebrew word *olam*** corresponds to the **Greek word *aion*** and it is from this Greek word that we derive a term that can be used to translate both of these. It is the **English word *eon***.

The dictionary defines *eon* as follows: "A period of existence; an age; a long period of time." Therefore we could rightly speak of the eon of the first world war. We know this was an eon of four years. We could also speak of the eon of this war, but we must yet discover how long it will be.

At present we live in a period of time called in Scripture "this present evil eon." See Galatians 1:4, where the word *world* is the Greek word *aion*. In Ephesians 2:7 we read of "the eons to come." Here the Greek word *aion* is translated *ages*, which is not incorrect, since *age* also means a period of time. But in order to be consistent, I translate it *eon* in every occurrence. In Ephesians 2:7 we learn that the purpose of the great work of Christ set forth in the preceding verses, is that in the eons to come we might demonstrate the exceeding riches of His grace.

There are other definite eons (periods of time) preceding this eon in which we live. There will be two more great eons in the future. The student of the Word knows that these two yet to come are the Kingdom eon and the eon of the new heavens and the new earth[**note, again, Premillennial Kingdom not yet revealed to Sellers - RDH**] And it is evident that the greatest of all eons, the supreme eon, is the final one, the eon of the new heavens and the new earth. This being the supreme eon it is the one that is called simply "the eon."

The eon is coming. When it comes the tabernacle of God will be with men. Will you be in that eon? Will you live in and enjoy that glorious eon? If so you will have to have eonian life. God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eonian life. The wages of sin is death but the gift of God is eonian life.

Some have encountered what to them is a major difficulty in the fact that God's great final eon is called simply "the eon." They have discovered that the Kingdom eon is also referred to as "the eon," and they wonder how they are to know which eon is referred to. The answer is, of course, by the context.

If I am departing from the house on some errand and Mrs. Sellers says to me, "Are you going to walk or take the car?" I know that by the words "the car" she means the family car. But if the same thing happens next door, my neighbor's wife will mean an entirely different car by the term "the car."

The Kingdom eon being the eon in which God fulfills His special and particular promises to Israel was called "the eon" by them in reference to their unique time of blessing. The context must always be carefully considered in determining whether the simple term "the eon" refers to the Kingdom eon or the eon of the new heavens and new earth.

We have already considered the truth of the eon of the original creation. It is a truth that has never been properly emphasized. Far too many people begin their panoramic view of God's great revelation with the creation of man. This is a mistake.

God never intended when He made the original heavens and earth that it should be for a period of time and then be overthrown. When in the beginning God created the heavens and the earth, He did so because they were what He desired. When they were created they represented the fulfillment of His desire. And, unlike men who desire a thing and discover after they have secured it that they did not want it at all, God made no mistake. The original creation was not to be temporary. God did not intend that it should be for an eon - a period of time. But when evil entered into it, He saw fit to bring its order to an end, nevertheless reserving the heavens and earth for the purpose of bringing forth from them a new order.

When God brought the original creation to an end, this made the first eon. It was not an eon until it reached its end. Therefore, the statement "before eonian times" (2 Tim. 1:9, Titus 1:2) refers to before the overthrow and does not refer to the time before "in the beginning." It is my conviction that there is not a statement in the Word of God that goes back beyond "in the beginning" and there is not a line of revelation that takes us beyond the new heaven and earth.

When the Spirit of God moved upon the face of the waters, it was God's first step toward bringing in a new heavens and new earth in which He will again have that which brings Him perfect and complete satisfaction. Then as we travel all the way through the Word of God we finally come to that final period of time which is the eon of the new heavens and new earth. Thus in Genesis 1:1 we have the first great eon, and in Revelation 21 and 22 we have the final great eon. And just as the greatest of all books is called simply "the Book," even so the greatest of all the eons is called in the Word of God "the eon." This is always true except where the context shows that this is not the meaning.

With these truths before us we are now ready to consider what I believe to be one of the most important and far-reaching statements in the Word of God. It is found in **Ecclesiastes 3:14-15**.

**I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before Him. That which has been is now; and that which is to be hath already been; and God requireth that which is past.**

This passage is of such importance that the student will do well to commit it to memory. Let us examine and analyze its leading statements.

**Whatsoever God does.** Like the term *whosoever* in regard to persons, the word *whatsoever* in regard to things is all inclusive. Nothing that God is doing or will do can be excluded from this.

**It shall be for ever.** This statement is taken by many to mean that everything God does will abide eternally. The statement is often quoted somewhat emotionally by preachers who have never considered the logic of their assertion and the problems imposed by it. It is used by some as an argument for "eternal security." However, the fact remains that there are some things that God does that do not abide in perpetuity or eternally. For example, the coming Kingdom is certainly a work of God, but its duration is only for one thousand years. The true understanding of this statement depends upon the meaning of the words *for* and *ever*.

The word *for* is a very flexible word having many meanings. Take for example the following examples:

- (1) I will go South *for* two weeks.
- (2) I will depart *for* the South.
- (3) I will go South *for* my health.

In the first sentence the word *for* speaks of duration, in the second it refers to direction, and in the third it means in relation to or on account of. The third meaning is what the word *for* signifies in the passage we are considering.

The word *ever* is the Hebrew word *olam*, and this would make the first part of our passage to read as follows:

**"I know that whatsoever God does, it is in relation to the eon."**

This statement expresses the great general truth that dominates and unifies the whole revelation of God. He who enters into it can logically reason from the general to the particular. He who does not know it is forced to try to reason from the particular to the general. This is a violation of a primary law of logic, and all who try it will reap nothing but confusion for their efforts.

We can rest assured that from the moment that "the Spirit of God moved upon the face of the waters" in Genesis 1:2, everything that can be classified as a work of God that has taken place since then has been in direct relation to that glorious eon of the new heavens and the new earth.

The believer will never learn a more important lesson than this one. And when it is learned he can then work in harmony with the work of God. If all that God does has one purpose in view, and if anything we do has another purpose in view then we are working at cross-purpose with God.

It is true, no matter how remote it may seem, all that God does is in relationship to that eon. This is the great goal toward which He is ever moving. This is the end in view in all His works. His will, His works, His ways, His plans and His purposes all have that glorious eon of the new heavens and earth in view. May every heart go out in adoration at the glory of this great and precious truth.

Some years ago when this majestic truth first opened up in its fullness to my heart and mind, an illustration of it unfolded before my eyes. I had heard that someone planned to build a house on the vacant lot directly across the street from where we make our home. From my study I watched all the various operations that took place in order to accomplish this purpose. The first thing I saw was when several men appeared and began to dig through the concrete street in front of the lot. To the uninstructed this would appear to have nothing to do with building a house, but it most certainly did. Then a steam shovel moved upon the lot and began to excavate, a concrete mixer was moved into place, sand, gravel and lumber trucks dumped their loads, men sawed, shoveled and hammered, climbed light and phone poles, laid pipe and strung wires. To an African bush native none of these activities would have made any sense, and if he were told that they were building a house, his confusion would have been increased. Yet everything that was done had as its purpose and goal a finished house in which someone could comfortably live.

Even so it is with God. All His works are for one purpose, they all have one goal. In our ignorance we may not be able to understand this, but we can depend upon His revelation that all He does is in relation to the eon.

We have already seen how that before the original world was overthrown, and the overthrow was in view, the death of Christ as a sacrificial lamb was foreknown. Therefore, the death of Christ was primarily in relationship to God's purposes in relation to the new heaven and earth. This truth denies the false idea that man is central in all of God's plans and that all that God does is for the purpose of getting a few of them into heaven. All that God does for man is related to the new heaven and new earth. As stated before, take every work that God has done or will do and it will be found to be related to that glorious eon.

Why did Christ offer Himself as a willing sacrifice? So that by His willing obedience He might restore that which was lost through willful disobedience. Why did God create the first man? So that He might have inhabitants for the new heavens and new earth. Why is God now calling the Church which is His body? So that in that eon there will be a memorial to the grace that He exhibited during the time of man's sin. Yes, even the calling of the Church which is His body is related to the eon of the new heavens and the new earth.

**Nothing can be put to it.** Like all things that are purposed by God, it is utterly impossible for man to make any addition to this glorious eon. Its completeness and perfection has been determined upon by God.

**Nor anything taken from it.** It is utterly impossible for man to take anything away from the glory of that eon. This explains how God can permit man to have his unhindered day, and yet at the appointed time will undertake the great works that will consummate in the full establishment of the new heavens and the new earth. And it will be just as God planned it. It being purposed by God, man cannot add to it or take from it.

**God doeth it, that men should fear before Him.** In my opinion this should be translated, "God does it, therefore, let Him be feared." The fear of the Lord is the beginning of wisdom. To fear God and keep His commandments is the whole of man. Eccles. 12:13. Entrance into the new heavens and the new earth will be barred to all who fail in this.

**That which has been is now.** The heavens and earth which are now (2 Peter 5:7) are the same as the heavens and earth that were of old (2 Peter 5:5). The order (world) they formed in the beginning was not the same order (world) as they form now. The order (world) they formed in the beginning was destroyed in the overthrow.

**That which is to be hath already been.** There was an order in the beginning in which God found perfect satisfaction. There will be an order in the end that will satisfy Him.

**God requireth that which is past.** The Hebrew word translated *requireth* is almost uniformly translated *seek* throughout the Old Testament. The words "is past" are translated in the margin of the American Standard Version as meaning "driven away." Therefore the truth of the Hebrew would be much better expressed as God "earnestly seeks that which has been driven away." As stated before, the original heavens and earth were the fulfillment of God's desire. They were what He wanted. The overthrow and destruction of the order that they formed did not alter His desire in the least. He now earnestly seeks that which was driven away, and all His works are in relation to the bringing in of a glorious eon in which He will again find perfect satisfaction. Then the Son will see the travail of His soul and he satisfied.

### **Adam and the Eon**

We know little or nothing about the inhabitants of the original heavens and earth, but we do know that God formed these "to be inhabited." Isa. 45:18. When God created the present order He determined to make man in His own image and after His likeness, and the man was to have dominion (Gen. 1:26). After man was created he was instructed to be fruitful, multiply, replenish the earth and subdue it. Man was created in relation to the eon. From Adam was to come the inhabitants of that eon. Adam was to live every moment of his life in relation to the eon, and in so doing he would be living in complete harmony with all the purposes and works of God. Since all that God did was for the eon, then all that Adam did should have been for the eon.

However, there was one thing that Adam did for self. He ate of the forbidden fruit and brought sin and death upon the scene. These two things can never have any place in the eon. As a sinning creature it was not good that Adam should continue in life and lest he should put forth his hand, take of the tree of life and live in relation to the eon it was decreed that he should be driven out of Eden and away from the tree of life. What Adam failed to do, the Lord Jesus Christ did do. He lived upon earth and now lives in the glory in complete and perfect harmony with every purpose of God. To reach the eon of the new heavens and the new earth, Adam will need to be raised from the dead. This resurrection was made possible by the One who did what he failed to do. There will be more on this in later studies.

### **CONFIGURATION AND TRANSFORMATION**

If all the truth is considered that God has revealed concerning the character of the Kingdom eon, we realize at once that some very radical and far reaching changes must take place in this present world before the Kingdom can be established. These changes must occur in the physical heavens and earth as well as among the inhabitants of these. If the wilderness and solitary place are to be glad, if the desert is to blossom abundantly, then the most radical changes will have to be made in the physical earth.

Furthermore, since the glories of the eon of new heavens and new earth will outshine the Kingdom eon as the noon-day sun now outshines the moon, we see also that before that glorious eon can be realized it will require more than a radical change. This will demand a complete transformation of the heavens and the earth. God has promised this in the words, "Behold, I make all things new." Revelation 21:5.

When the Kingdom eon is a reality, it will not have just happened. Neither will it be the result of man's efforts to improve himself and the world. The radical changes that are yet to come to pass which will result in the establishment of the Kingdom can all be attributed to the work of the Son of God. This includes His work before the Cross, the work of the Cross, and that since the Cross.

And when the new heavens and the new earth are a reality it will be because God did the work in and through His Son. These truths are so plain that they need only to be stated. Yet I trust my readers will meditate upon them until their full meaning is realized. Very few seem to understand that it is the work of Christ that makes these two great eons possible. They seem to think that the work of Christ concerns nothing but men, and that He does something for men and this work for men brings about these eons.

The work of Christ is the cause, and the Kingdom eon and the eon of the new heavens and earth are the effects or results. The divine record predicts the restoration of the heavens and earth to their primal blessedness under the Son of God. The Kingdom eon restores that which was driven away by the failure of Adam. The new heavens and earth restores that which was driven away by the failure of the anointed cherub.

God's creative work in Genesis 1:1 is set forth as being the heavens and the earth. All that can be included under these terms make up the things in the heavens and things on the earth. When the original creation was overthrown, the things (not beings) that made up the heavens and earth were disrupted so that they no longer harmonized with or conformed to God. Anything that does not conform to God is sin, so that things that do not conform can *be* sin. They cannot *commit* sin or be wicked or immoral. For example, remember that Christ was made sin, even though He committed no sin.

God brought in a new order (world) in which He placed Adam, but by this one man sin entered into this world so that now any apparent conformity that the present order may seem to have toward God is strictly imaginary.

There are, even today, scoffers who say that all things continue as they were from the beginning of the creation (2 Peter 3:4). They have put out of their minds the important truth that after creation there was a disruption and the earth became waste and empty (Gen. 1:1-2). Furthermore, after the restoration recorded in Genesis 1:3-31, sin entered and the earth was cursed in relationship to man.

The term creation as used in the New Testament refers to the heavens and earth. It does not refer to any beings who have inhabited them or who do now inhabit them. In Romans 8:19-22 we learn that the creation has been subjected in hope, and that the entire creation is groaning and travailing. And, Paul continues, not only the creation, but the believer also is groaning as he awaits his redemption. This indicates that the creation and the believer are two different things. If creation cannot be delivered from the bondage of corruption until after the sons of God are manifested, then "the creation" and "the sons of God" are two different things. The creation is yet to be freed from the bondage of corruption in which it became involved, first through the sin of angelic beings, then through the sin human beings.

With these thoughts before us, and, I trust, fixed in the reader's mind, we will now digress for a study of words, then return to our subject. And even though a study of words may not be very interesting to the majority, yet I will promise my reader that if he will diligently follow me through these studies I will be able to lead him into some very precious truth in which he will rejoice.

### **Allasso**

In six passages in the New Testament we find the Greek word *allasso* (pronounced al-las-so), which means *change*. A concordance is given to all occurrences. In each passage the word (or words) in italics is the word *allasso* in the original.

Acts 6:14 - shall *change* the customs

Rom. 1:23 - *changed* the glory of the uncorruptible

1 Cor. 15:51- but we shall all *be changed*  
1 Cor. 15:52 - and we *shall be changed*  
Gal. 4:20-with you now, and to *change* my voice  
Heb. 1:12 - fold them up, and they *shall be changed*

A study of these six occurrences will bring the conviction that the word *allasso* does mean *change* and it is so translated in every occurrence. Only the final occurrence is related to our subject, so let us examine it.

The context deals with the heavens and the earth (Heb. 1:10) and it says of them "they shall be changed." This *change* refers to those things that take place upon the earth in the judgments that precede the Kingdom eon, while the "perishing" mentioned in verse 11 refers to the judgment by fire that precedes the new heavens and new earth. However, the point I would stress is that the word *change* is used in connection with the creation, that is, the heavens and the earth that make up the present world or order.

### **Katallasso**

In the New Testament we find another word which is the word *allasso* with the prefix *kata* attached to it. This gives us the word *katallasso* (pronounced kat-al-las-so). The prefix *kata* means *down*, and if it were translated this way it would result in "down change." This has no meaning at all to the English ear. And it is just here that we face a major problem, since there is no word in English that expresses accurately the meaning of *katallasso*. But we can rest assured that a prefix does not alter the meaning of a word to which it is attached. Therefore, since *allasso* means change, then *katallasso* signifies some different kind of change. To preserve the principal word in this combination it should be translated *a radical change*, meaning a thoroughgoing change, one that goes right to the root of the matter. A concordance to all occurrences is here given.

Rom. 5:10 - we *were reconciled* to God by the death  
Rom. 5:10 - much more, *being reconciled*, we shall be  
1 Cor. 7:11- or *be reconciled* to her husband  
2 Cor. 5:18 - of God *who hath reconciled* us to Himself  
2 Cor. 5:19 - God was in Christ, *reconciling* the world to Himself  
2 Cor. 5:20- be ye *reconciled* to God

These six occurrences are the verb form of this word. The noun form is *katallage* (pronounced kat-al-lag-ay) and this occurs four times as follows:

Rom. 5:11 - we have now received the *atonement*  
Rom. 11:15 – the *reconciling* of the world  
2 Cor. 5:18 - the ministry of *reconciliation*  
2 Cor. 5:19 - the word of *reconciliation*

It will be seen from these concordances that the word *katallasso* has been translated "reconciliation" in all its occurrences except one. The word *reconciliation* (like the word *election*) has become a theological word with a fixed meaning upon it which makes it just about useless for the work of setting forth the pure truth of God. It means "to cause to be friendly again, to restore to friendship," but this is not the meaning of *katallasso*. Some have translated this *conciliate* and they hold that it speaks of "one side only, in an estrangement," but it does not mean this in any place that it occurs.

As stated before, the word *katallasso* means a radical change. However, when it is used with the word *to* it means to make consistent with or congruous to whatever is indicated. In these occurrences the word *configure* comes nearest to expressing its true meaning. Let us now examine all occurrences in order, whether verb or noun. Note that this word is strictly a Pauline word as no other writer uses it.

1 Cor. 7:11. In marriage the two lives must configure, the one to the other. Inability or failure to do this may have caused the wife to depart from her husband. If this occurred, she should remain unmarried, and if she did not want to do this then she should configure her life to that of her husband's. Not just return to him, but configure to him. This would call for a radical change upon her part, but it must be *to* her husband.

2 Cor. 5:18-20. The only way to deal with the five occurrences of this word in this passage is to consider the whole portion from 2 Cor. 5:14 to 21. In the immediate context Paul states that at times his service was of such nature that it appeared to mean that he was beside himself, while at other times he seemed more sane. If at times in his zeal and fervor of speech something seemed to be far beyond their comprehension, they were to remember that he served God.

**For the love of Christ constraineth us.** This was the impelling power that drove him on. He knew this love, he possessed this love and he enjoyed it. Thus it was a case of *noblesse oblige*. His blessings imposed this obligation upon him. Though looked upon by men as so much filth, he was one of God's noblemen. Rank imposes obligations.

**Because we thus judge, that if one died for all, then were all dead.** When God has spoken concerning a thing, it becomes so fixed that God calls the things that are not as though they were. Faith responds to this and does the same. God had said, "It is appointed unto men once to die." This being true, Paul considers the death and resurrection of the believer to be an accomplished fact, and judges that since Christ died for all, then all are dead.

**And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again.** If I live *to* One who died, then I will live *as* one who died. If I live *to* One who arose, then I will live *as* a resurrected man. I will try to make my life now what it will be in resurrection. If then I shall be like Him, I should seek to be like Him now. If I do this it will demand some radical changes. But any change I make must be *to* Christ. Notice that it does not say here "live *for* self" or "live *for* Christ." There is a vast difference between living *for* a person or thing and living *to* a person or thing. For example, if I live *for* the gospel, it means that I give my life in its propagation. But if I live *to* the gospel, it means that I configure my life so that it is in harmony with the gospel. He who does not live *to* the gospel should not try to live *for* it. I shall say nothing concerning those who live *by* it, but neither *to* it or *for* it. On every hand today we see those who are trying to live *for* Christ while at the same time they are living *to* some church. They are whatever the church is.

If I live *to* myself, I conform my life to my own wishes, ideas, desires and traditions. If I live *to* Christ I seek to radically change my life so that it will configure to Him.

**Wherefore henceforth know we no man after the flesh.** A man after the flesh is a man in this world, this side of the great change that will take place at rapture or resurrection. While we are men after the flesh, yet Paul determined not to regard any man in Christ as a man after the flesh. He was going to look upon men as being what they will be in the future, then expect that they shall live accordingly.

**Though we have known Christ after the flesh, yet now henceforth know we Him no more.** The word was made flesh, that is, Christ was made a man in this world. But Christ has died and risen again. Therefore, He is no longer a man after the flesh.

**Therefore if any man be in Christ, he is a new creation.** Paul here sets forth the man in Christ as being what he is destined to be. Since God cannot lie, since the man in Christ will certainly be a new creation, Paul reckons him to be this.

**Old things are passed away; behold all things are become new.** These thoughts continue Paul's powerful argument for a present life that is in harmony with what we will be in the future. We reckon these things to be true in advance of that day when they will be realized.

**And all things are of God.** The things that become new are of God. Therefore they will conform to Him. God would have each man in Christ to bear fruit ahead of season. If we are to be like Him in the future, then we should be more like Him now.

**Who hath reconciled us to Himself by Jesus Christ.** Those radical changes that will yet take place by which we will actually be configured to God are already a reality as far as God is concerned. He sees me now, not as what I am, but as what I will surely be in the future. We have been radically changed in relation to God. This is configuration. But let us consider and meditate upon the force of this word.

If the reader will take a ball of soft modeling clay and squeeze it forcibly in his hand, it will come out between his fingers and out the open ends of his fist. By so doing he will radically change its shape, but he will not have configured it to anything. To configure is to shape according to some model, but the clay was not shaped according to anything. The pressure on it caused it to go in all directions following the paths of least resistance.

Now let the reader take a mold, and apply pressure on the clay in relation to the mold. Once again he will radically change its shape, but this time he will have changed it in relation to the mold. The clay now configures to the mold. This sets forth the difference between *katallasso* and *katallasso* when it is followed by the word *to* or *unto*. The first act was a radical change, but to nothing. The second was the same, but to the mold.

The truth that is expressed in the Scripture under consideration is that God has radically changed us to Himself. He is the mold, He is the model and we are configured to Him. And even though it does not now appear what we shall be, but we do know that the time will come when we shall be like Him. We shall then be in fact what we are now in truth.

**And has given to us the word of reconciliation** The Greek word translated *word* here means service or ministry. In relationship to men all service should be for the purpose of configuring them to God. This is God's purpose in the gospel. Those who shape the lives of men to some denomination are not doing the work of God.

**God was in Christ reconciling the world to Himself.** This statement concerns the world and not the human race. God had a *world* which He loved. It was lost in the disruption. He so loved that world that He permitted His Son to make the sacrifice that would bring again out of the heavens and earth a world upon which He could unhinderedly pour His love. The first step toward the reality of this will be the Kingdom eon. In the work of Christ, God has made a radical change in the creation so that it will configure to God. This is the future of this present world. All the changes that man has ever made, or will make, will leave the world as far away from God as ever. Man's changes are to himself, in keeping with his own selfish interests. God's great change will be to Himself, for His glory. The work of Christ has already accomplished this. It is as sure to be as the throne of God. God has already configured the world to Himself by the work of Christ. The reality of this will be seen in the Kingdom eon.

**Not imputing their trespasses unto them.** The plural *them* does not agree with the noun *world* therefore cannot be its antecedent. The plural pronoun *them* carries our thoughts back to the all for whom Christ died, then specifically to those who are in Christ who have become a new creation. God did not impute their trespasses unto them, but He did impute His righteousness to them. This would make 2 Cor. 5:16-18 somewhat parenthetical in nature."

**And has committed unto us the word of reconciliation.** God has placed in us the word that should result in some very radical changes toward Him. If the Word of Christ dwells in us, then greater configuration to God should be manifest in our lives. If we minister the Word, we should remember that if it is faithfully proclaimed, it will radically change to God the lives of our hearers. It may seem to be slow, but it is sure.

**We pray you in Christ's stead, be ye reconciled to God.** These words were spoken to saints, not to sinners. They were spoken to friends of God, not His enemies. They were spoken to believers, not to unbelievers. And it is here that we learn that the saint needs to be reconciled to God. He beseeches them to configure themselves to God, or, rather, to let God work out in their lives that which He had accomplished in Christ. God had done a work in Christ that had, in His sight, configured them to Himself. He beseeches them to be what they are in His sight.

There were only two molds to which they could shape their lives, God and the world. But God had done a work which had configured the world to Him. The time would come when this would be a reality. What a waste of time it was for them to conform their lives to this world, since the fashion of this world was to pass away. How foolish it was to configure their lives to something that was to be radically changed. He beseeches them to forget about this world and configure their lives to God.

At this point let us meditate upon the word *reconcile*. In all occurrences where *katallasso* appears with the word *to* or *unto*, the word *reconcile* would make an ideal translation if the theological barnacles could be scraped off and it be understood in its dictionary meaning. The dictionary gives one definition of *reconcile* as being "to make consistent or congruous, to bring to agreement or suitableness, to bring into harmony; - followed by *with* or *to*."

Take the left hand and make a fist. Take the right hand and holding it straight, bring the flat palm of the hand against the fist. They do not conform. Now bend the right hand and configure it to the fist. The one now fits the shape of the other even though it does not assume the shape of the fist. You have reconciled the hand to the fist.

You desire two boards of equal length. Selecting a suitable one, you measure it and discover it to be three feet long. Taking another you measure it and it is four feet long. To make these boards of equal length you must now reconcile them. Since there is no such thing as a board stretcher (I learned that from experience when but a lad) you will have to reconcile the long board to the short one. You take your saw and make a radical change in the length of the board so that it configures to the shorter one.

Here is a young couple newly married. They are deeply in love, and are certainly not enemies. But if they ever enjoy the true happiness that should characterize every marriage, they will have to be reconciled, the one to the other. This must be mutual, as the husband must adjust his life to that of his wife and the wife must adjust her life to that of her husband.

God is ever the same. He changes not. Therefore we are reconciled to Him, He is never reconciled to us. He does not conform to us. We must be conformed to Him. This is the great truth expressed in different words in **Romans 12:2:**

**"And be not configured to this eon, but be transformed by the renewing of your mind."**

We will now return to our consideration of those passages in which *katallasso* appears. .

**Romans 5:10.** When God began the work in our behalf that configured us to Him, He began with enemies, not with friends. This passage describes the full extent of His work. It does not fix a meaning upon *katallasso*, for it would still have been *katallasso* even if God had done it for His friends.

If I say, "The man took the wool from the sheep and made a suit," would this fix a meaning upon the phrase "make a suit"? Not at all. A man could start with the wool, the thread, the cloth, or the cut pieces and make a suit. Even so, no matter at what stage God would begin it would still be a radical change if we are made like Him.

**Romans 11:15.** In 2 Corinthians 5:18-19 we learn that the world was reconciled by the work of Christ. Here we read that the world was reconciled by the casting away of Israel. It does not seem that both of these can be true. In 2 Cor. 5 the *katallage* spoken of there is to God. Here it is not to God. The first speaks of a radical change which configured the world to God. This passage speaks *only* of a radical change.

Furthermore, 2 Cor. 5 refers to the world that was formed of heaven and earth. Romans 11:15 speaks of the world of men. It was apparent in the Acts period that Israel's failure had brought about a radical change in the world. In the period of the earthly ministry of Christ, the Gentiles could secure a blessing only with the greatest difficulty (Matt. 15:21-28). When Romans was written the Gentiles were being blessed with ease. A radical change, to say the least.

### Apokatallasso

Our next word to consider is *apokatallasso*. This is the word *allasso* with two prefixes before it, *apo* meaning from, and *kata* meaning down. This greatly intensifies the force of *katallasso*. We have seen that *allasso* means change, and that the prefix *kata* intensifies the meaning, so we call it a radical change. However, *apo* intensifies it still further and the nearest we can come to expressing this in English is to call it *a complete transformation*. The single English word that comes nearest to expressing this is *metamorphosis*. In fact, that which happens to the caterpillar when it emerges from the cocoon a magnificent butterfly is *apokatallasso*, a complete transformation. This word appears just three times in the Word of God as the following concordance will show:

Eph. 2:16 - that he *might reconcile* both unto God

Col. 1:20 - to *reconcile* all things unto Himself

Col. 1:21 - yet now *hath* he *reconciled*

The reader should note that *apokatallasso* is translated *reconcile* in all three occurrences, and that in the first two it is UNTO GOD and in the third occurrence the idea of UNTO GOD is plainly indicated in the context. And while the word *reconcile* comes very near to expressing the meaning of *katallasso*, it does not even remotely express the meaning of *apokatallasso*. Let us consider each occurrence.

**Eph. 2:16.** God has taken certain Jews and Gentiles who were dead unto sins (Eph. 2:5) and has quickened them together in Christ. These He now completely transforms to God in one body. If God had completely transformed them, that would have been one thing, but to have completely transformed them to Himself in one body is an entirely different truth. This work is limited to the members of the one body in view of the unique position they are to fill and the service they are to perform.

**Col. 1:20.** The context of this passage deals with creation. It concerns the all created things that are in the heavens and the earth. All these were created through and for the Son of God. At present the creation does not conform to God. The whole creation groans and travails. It is in the bondage of corruption. By radically changing the things in heaven and earth to conform to Him, God will bring in the Kingdom eon. But by a complete transformation, a metamorphosis, of all the things in the earth and in the heavens, He will bring in the new heavens and new earth. "Behold, I make all things new" is His glorious promise. He will do this by transforming these things to Himself. By so doing He attains His goal and comes to the consummation of His work.

**Col. 1:21.** Man was made of the earth and for the earth. God did not place him on earth for a short time with the promise that He would later take him to heaven. Earth was man's home and it is still his home. If before Adam sinned, God had transferred him to heaven, he would have been out of place there. The first man was of the earth. The curse has altered the earth and fallen man seeks to conform to it. He fits it quite well, but he would not fit into an earth which God could pronounce "good." The heavens and earth will yet be radically changed to conform to God, and before any man will fit into this earth he will need to be changed (*allasso*). This is the truth expressed in the words "ye" must be born again."

But all men are not to be upon the earth. Some will be in the heavens. And before any man could fit into the heavens he will have to be radically changed to God. However, there is yet another realm, far above all that is of the heavens, and to fit into this transcendent sphere man will need to be completely transformed, a metamorphosis in relation to God. This is the work that God has done for the members of the Church which is His body.

After Paul states that all things in the heavens and earth will be completely transformed to God he adds, "And you, you who were once enemies, yet now He has completely transformed, if you continue in the faith."

No believer has any right to claim that he is a *member* of the Church which is His body and a sharer of its glorious hope just because of his simple and initial faith in Christ. He who is dead unto sins must now be quickened and called into this position, and he must have responded to that call by faith. This is the truth expressed by the words "if ye continue in the faith." The work of complete transformation to God in the one body is limited to those who continue in the faith grounded and settled. It is for those who by faith have answered God's call to the Church which is His body.

#### **PEACE**

These truths make it possible for us to understand the meaning of *peace*. It is not, as generally believed, the good feeling of comfort and assurance that comes from knowing that our sins are forgiven.

If the clay is hardened in the mold, it can be removed from it. Then it can be replaced in the mold without pressure. It now configures to the mold, therefore it is at peace with it.

When I was a boy, my father was in the foundry business. I often watched the molders as they took the wet sand and packed it around the patterns. When the pattern was removed it left a mold for the molten iron. They poured the iron near the close of the day. When the hot iron hit the wet sand there was conflict. The iron wanted to flow in every direction, but the walls of sand hemmed it in. Steam hissed forth as the conflict went on. But the iron soon cooled in the shape of the mold and then there was peace. The iron now conformed to the mold.

There was no peace between creation and God. Creation was groaning and travailing before the Cross and it still does today. Christ made peace by the blood of His cross so that the heavens and earth might be configured to God. The first stage of this will be realized in the Kingdom eon.

**"The whole earth is at rest, and is quiet; they break forth into singing." Isa. 14:7.**

The final stage will be reached in the new heavens and new earth.

**And having made peace by the blood of His Cross, through Him to completely transform the all things to Himself, through Him, whether things in earth or in the heavens."**

**"Behold I make all things new."**

(To Be Continued, Vol. VII, No. 3)

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## ***OBSERVATIONS***

My good friend Sito, who is not a Japanese, I think he is a Russian, at least he is always rushing around, came in to tell me about the preacher in Chicago who has a "faith healing" program in his ministry. This minister's favorite act is to describe the deplorable condition of some person, tell how he laid hands on them and prayed, then snap his fingers and say, "and the Lord healed him just like that." Sito claims that some of the young people in the audience became wise to this and now when the preacher starts one of his stories they know what is coming and get ready to snap their fingers at the right place.

Well, it seems that this preacher is troubled each fall by a siege of hay fever, which becomes worse every year. During the months of August and September he has to soft pedal his message on "faith healing," but resumes it with all its vigor after the hay fever days are over.

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## ***THE EDITOR TO HIS FRIENDS***

\*\*\*\*CONCERNING NEXT ISSUE. I have in mind a special QUESTION AND ANSWER number of *The Word of Truth*. If you have a question that you wish answered, send it in. If it is of general interest it may be included in this special issue. But keep in mind, please, that I do not know all the answers.

\*\*\*\*CONCERNING THIS ISSUE. I feel that the studies in this issue that appear under *TRUTH FROM THE SCRIPTURES* are the most important that I have ever presented in these pages. It has been a privilege to uncover these truths for myself, and it brings me much joy to pass them on to others. They must be read in the light of the articles that have preceded them in this series. The reader will not enter into these truths at the first perusal. Therefore, they will need to be carefully meditated upon.

\*\*\*\*Our missionaries in Arkansas, Miss Pearl Brookman and Miss Mary Morgan are doing a faithful work. They need a real lift at this time. Will all who feel led to do so send a gift to this office and we will send it on to them.

\*\*\*\*During the past year we have been using P. O. Box 777, Chicago, Illinois, as the mailing address in connection with the radio ministry. The advantage gained by using this address now seems to be outweighed by the disadvantages, so from now on we will use P. O. Box 333, Grand Rapids 1, Michigan, as the address for all mail whether intended for the radio or the printed page ministry. This change will make it possible for us to give our correspondents faster service on all their communications. Mr. Stine continues his service as treasurer of the radio funds.

\*\*\*\*Our latest publication under title of *God Has Spoken* is off the press. It contains five radio messages. These were originally given as the first five in the radio ministry presented every weekday over Radio Station WAIT. They were printed in *The Word of Truth*, and the demand for the issues in which they appeared was such that all available copies soon were exhausted. In view of the continued demand for them they are now issued in one pamphlet. The titles of the five messages are *God Has Spoken, Purpose in Bible Study, Divine Importance of the Word, Principles of Bible Study, Dispensational Truth.*

\*\*\*\*I hope to issue the following pamphlets in the near future: *How God Redeems a Soul- Acts 28:28, A Dispensational Boundary - The Postponement of the Kingdom - The Sabbath and the Sunday Question.* This is not an announcement of these books, and they are not offered for sale. Do not send orders until they are announced and offered for sale in the pages of *The Word of Truth.*

\*\*\*\*On Sunday, October 31, one more step of faith was taken, and the radio ministry was extended to the Los Angeles, California area. The station is KMTR - 570 kc. The program is heard every Sunday, 4:30 to 5 :00 p. m., Pacific War Time. I had planned on this ministry for some time but could not work it out. Then the plans developed rather unexpectedly, and the hoped-for-ministry became a reality. The ministry will be supported entirely by the friends of the witness in the Los Angeles area. An appeal has been sent to all of these, but at this writing no report can be made concerning the response. However, I must say that the friends of a rightly divided ministry of the Word are not so numerous there and it will require that everyone of them bear a share of the burden if the ministry is to continue.

\*\*\*\*About the middle of August, Mr. Roy Nugen and I began a new testimony in Milwaukee, Wisconsin, under the name of *MILWAUKEE BIBLE FELLOWSHIP.* Mr. Nugen is devoting his full time to the task of building a witness to the truth in the Milwaukee area, and will be glad to hear from any group in or near that vicinity that can use his services as a teacher. Remember, that a half-dozen interested people willing to meet in some home for study will make an acceptable class. The meeting place of the *MILWAUKEE BIBLE FELLOWSHIP* is at South 33rd and West Lapham Street. Sunday Bible School at 9:45 a. m. Sunday Morning Service, 11:00 a. m. Wednesday Bible Class, 8:00 p. m.

### ***THE EDITOR'S MINISTRY***

CHICAGO, ILLINOIS. Bible Class meets every other Monday night at 8:00 p. m. in SWEDISH FRATERNAL HALL, 1415 Sherman Street, Evanston. Class will meet on December 6 and 20, January 3, 17 and 31.

ROCKFORD, ILLINOIS. Bible Class meets every other Tuesday in Faust Hotel. Consult Bulletin Board in lobby to find room of meeting. Class will meet on December 7 and 21, January 4,18, and February 1.

GRAND RAPIDS, MICHIGAN. The Gospel Fellowship. On Norwood Avenue, where Lake Drive intersects Wealthy Street. Bible Exposition every Sunday morning at 10:00. Adult Bible Class every Sunday morning at 11 :30 taught by Mr. Sellers. Bible Exposition every Sunday night at 7 :00 p. m.

STATION WAIT, CHICAGO. Every week day, Monday through Saturday, 10:15 to 10:30 a. m., 820kc.

STATION KMTR, LOS ANGELES. Every Sunday, 4:30 to 5:00 p. m. 570 kc.

**End Vol. VII, No. 2**