

# THE WORD OF TRUTH

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## *YE ARE CLEAN*

It is the erroneous practice of many students of Scripture, that once they find a truth in the Word of God, they immediately try to spread it over the whole divine record of human history, and try to force it to be true of all men at all times. They fail to realize that a text, which may speak a glorious truth in the setting where God has placed it, may speak a positive lie if removed and placed in another location. Quite often when we insist that a thing is true now we find some unskillful critic proving us to be wrong by showing it was not true at another time. Our insistence on "one baptism" for the present time is usually answered by someone showing that there were two in a former time.

We believe and teach that since that point in human history marked by Paul's proclamation in 2 Cor. 5:14-21, that no individual has had a single thing within himself by birth, morals, works, character or covenants to recommend him to God. From that point on, all men were reckoned in unbelief. No man was recognized as being anything after the flesh.

### **Total Depravity**

There is in theology a doctrine commonly called the doctrine of total depravity. This doctrine, set forth in non-theological language, holds that all men are born sinners, born lost souls, born dead in sins, born without life, without hope and without God. Therefore, nothing that such men can do will commend them in the least to God for life, salvation or blessing. All must be done by God working for the sinner, for nothing can come from the

sinner working for God. This we believe and accept, but in obedience to God's command concerning right division, we cannot spread this truth over the whole Word of God and apply it to all men at all times. Such statements cannot be true of those born in the Abrahamic line of descent from Genesis 12 to Paul's proclamation that the world had been reconciled.

### **The Case of John the Baptist**

It is not true that every man was born lost and that every man needed to be saved. The case of John the Baptist is sufficient evidence to set aside the universality of total depravity. Of him we read in **Luke 1:15**:

**"And he shall be filled with the Holy Ghost even from his mother's womb."**

We are not insisting that this was true of every Israelite, for his case is cited only to prove that all men at all times were not born lost without God, without hope. But we do insist that every Israelite was born with Jehovah as His God, that he belonged to God, that God belonged to him, that he was born one of God's children, that he was born with hope, that he was born a citizen of God's nation, that he was born in covenant relationship with God. This was true because God promised to be all this to the seed (descendants) of Abraham. It was an unconditional covenant and was not dependent upon the individual-Israelite. When at the age of eight days the male Israelite was circumcised they were not performing this God given rite upon lost souls, without God, without hope.

### **The Witness of David**

In fact, every true Israelite could say with David: **"But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts. I was cast upon thee from the womb: thou art my God from my mother's belly." Psalm 22:9-10.**

Our use of this passage will be objected to by many who can see nothing in Psalm 22 but a prophecy concerning Christ. We readily admit that this is a prophecy, and no one will need) remind us of this fact. Nevertheless, we hold that these words record primarily the experience of David, but over and above that we see David's greater Son, the Lord Jesus Christ. David's experiences and David's utterances were divinely shaped to prefigure the man of Sorrows. This presents no difficulty. The story of Joseph is certainly the story of Joseph. Yet, in all that happened to him we see Jesus the Christ.

Furthermore, this same truth is expressed by David in Psalm 71:5-6. In this Psalm, the ninth verse makes it clear that David spoke of himself.

### **The Witness of Christ**

When the Lord Jesus was on earth he witnessed many times to the fact that the lost Israelite was a lost sheep that needed to be restored to the fold; that he was a prodigal son who needed to be brought back to the house of his father. Never once did He ignore the place and position that the Israelite held by virtue of the fact that they were the seed of Abraham. He insisted upon this unique place of the lost Israelite in his words to and concerning the Syrophenician woman as recorded in Matthew 15 and Mark 7. A sinner of the Gentiles was a dog; a sinner in Israel was a child or a lost sheep.

In the Gospel of John, chapter 13, we have a record of an occurrence in which our Lord emphatically insisted upon the recognition of the place and position given to Abraham's seed by the promises of God. The truth here has been obscured by manifold applications, lessons and sermons drawn from this passage, yet we insist that the interpretation stands out above all these.

In this chapter we have the record of the Lord Jesus Christ washing the disciples' feet. When He came to Peter, Peter objected. And then he was told if he were not washed he would have no part with the Lord. The words "no part" are toned down to mean no fellowship by those who apply this to the present economy, but these words are too strong to permit any such modification. No Israelite could refuse the work of Christ in behalf of Israel and retain a single blessing that he possessed as one of Abraham's seed. To have no part in Christ signified the loss of everything, not just the loss of fellowship.

When Peter heard this he insisted that his whole body be washed, not just his feet. But the Lord told him that the one who was clean need not be washed except his feet, and that such a one was clean "every whit" or wholly clean. The words "wholly clean" refer to their perfect standing by what they were by virtue of God's promises to Abraham's seed. Other men may ignore and set aside these promises but with our Lord all the promises of God were in Him, yea, and in Him Amen.

It is evident that a lost sheep did not need to have its old nature changed or a new nature brought in, but it did need to be restored to the fold. A prodigal son did not need to be made a son, but he did need to be restored to his proper place in the Father's house. This is the truth that our Lord was teaching and insisting upon in this passage.

In the Old Testament God made a clear distinction between things clean and unclean. All things separated to Him were clean. Before God, Israel was clean. He had separated them to Himself. Of them it was said:

**"He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel." Num. 23:21.**

Until certain fundamental facts are recognized and believed, a correct understanding of the Old Testament and the four gospels will be impossible. These facts are that God promised to be the God of Abraham and the God of his seed after him; every one of Abraham's seed was born with Jehovah as his God, God belonged to him and he belonged to God; he was related to God by covenant; he was born with hope; born a member of God's nation; born one of God's children--he was clean.

Because of sin such a one could be cut off from the covenant, but if this happened he was regarded by God as one of the lost sheep of the house of Israel. The salvation of these lost sheep restored them to the place they originally held in God's covenant.

This is not true today of Abraham's seed. Today they are not God's people. The nation has been cut off since Acts 28:28. God is no longer saving a remnant out of Israel and taking out of the Gentiles a people unto His name. He is, out of all humanity, saving and calling a people to be the Church, which is His body.

**THE END**

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# ***THE ORDER OF EVENTS***

**(Continued from Vol. II, No. 10)**

The present dispensation is not the subject of prophecy. It is an unprophesied period, which makes a parenthetical break in God's purposes for Israel, and His purposes through redeemed Israel for the world as a whole. During this period God is not seeking to bring Israel to repentance, neither is He seeking a believing remnant in Israel, nor is He seeking to take out of the Gentiles a people for His name. Since the close of that period marked by the book of Acts, God has been taking out of all humanity, irrespective of whether they are Jew or Gentile, a people to form the Church which is His body. This body has no connection with His purposes for the earth, as Israel has; neither has it any connection with His purposes for the heavens, as the star seed of Abraham has; but it is connected with His purposes for a place that is far above all that is of the heavens.

The work that God is now doing is not spectacular or sensational, as will be His work in behalf of Israel and the world. Quietly, without outward show, this work goes on, and it is completely hidden to many because man's doings for God have seized the center of the stage and God's doings far man remains unnoticed in the background. As we look about today it is apparent that Christendom is a restless sea of so-called service, with the workers greatly agitated and exercised over many things. There is much stir over new and amazing signs of the times, and European events are supposed to be legitimate theme for fundamental Christian discourse. One week we hear of signs of the coming of the Lord, and from the same pulpit one week later, the signs of an approaching revival. Some are spending half their time praying for and talking about a great coming revival, and the other half of their time insisting that it is here. Back to the Bible campaigns are being conducted, rallies are being arranged, conferences are being held, revivals are being staged. Men play on saws, get music from glasses and bottles, play on electric organs, vibroharps, sing solos, croon the Negro spirituals, women preachers go up and down the land, popular Bible teachers tell their well worn, well practiced stories, all in the name of service for Jesus Christ. But behind all this great show of zeal and pretentious parade of service, God is doing His true work of saving and calling the members of the one body. Some day this purpose will be complete, and when it is God will remove from the earthly scene the members of the Body.

The question naturally arises as to how this is to be, and I insist that it is not to be on the basis of events described in I Thess. 4. In that passage the Lord descends from heaven with a shout, with the voice of the archangel and with the trump of God. The dead in Christ rise first, the living are caught up to meet them in the clouds. This event is undeniably the PAROUSIA of the Lord and is identical with the event described in Matthew 24. It takes place at the close of the Great Tribulation, and is not the hope of the Church, which is His body.

In the former article under this title an attempt was made to show that the realization of the hope of the members of the Church, which is His body is in no way connected with the Second Coming of Christ, therefore, the consummation of our hope is not related to or dependent upon the signs that precede His coming. There is nothing in the outbreak of war, famine or pestilence in this distracted world that in any manner points to the near realization of our hope.

It seems very hard for many believers to understand how the members of the body can be raised from the dead and translated, or if living simply translated, apart from a coming of the Lord Jesus Christ. But since there are Biblical examples of this very thing we should not stumble at believing that God can and will repeat the performance.

There is the case of Enoch, He walked with God, until one day without sights, without sounds, without angelic agency-he was removed from this earthly scene. That is the way God did it for Enoch, and He can do it just that way for every member of the body. And I believe that is just what He will do.

The present parenthesis will not continue forever, and when God has fulfilled His purpose in saving and calling the Church which is His body, that Church will join its exalted Head in the glory,

From Col. 3:4 we know that a day is coming when Christ shall be manifested as Head of the body in glory. When this takes place the body must be there to be manifested with Him.

**"When Christ who is our life shall be manifested, then shall ye also be manifested with Him in glory." Col. 3:4. R. V.**

This passage speaks of a future time when Christ is to be manifested. The words "in glory" refer to the place of His manifestation. This does not mean that when a believer dies he goes at once to be manifested with Christ. The time of our manifestation is not related to our death, but is fixed by the time of His manifestation. This manifestation will not take place without our presence then to be manifested with Him in glory. The believer who takes God at His word will rest with complete assurance upon it. From this, I know that if I am dead then God will need to raise me from the dead, transform me and translate me. If I am living, the process will be simplified; for then He will only transform and translate me. So let us not stumble because we have no simple statement concerning "we who are alive and remain." We do have a clear statement concerning the out-resurrection out from among the dead and whatever it requires to get us there for the manifestation, lest assured we will be there.

If the coronation of Britain's King could not have taken place apart from my presence in London. I would have spent no time worrying as to how I would get there, or where I would find funds for such a trip. It is evident under such conditions that, if necessary, all the resources of the United Kingdom would have been brought into action to insure my presence there.

Even so it is with our resurrection and translation. We have God's Word that our Lord will never be manifested apart from our presence there. Let us rest in His power to get us there for that great event, when the wondering hosts of heaven will see what He has done through these nineteen centuries of apparent defeat.

There are those who insist that such a translation of living believers would be a sign, and since signs have no place in the dispensation of the secret, that no such event can take place. I readily admit that signs have no place in the present dispensation, but we must not forget just what a sign is. In Scripture it is some mighty work to which God has attached some special significance. If no significance is attached to it then it is simply an event and not a sign.

For example, today we see wars, hear rumors of wars, see distress of nations and find men's hearts are afraid. This has been the course of the world for two thousand years. Today, these things are not signs, but the day is coming when these things will have the most positive significance.

The period from the fall to the flood was a signless period. The translation of Enoch took place in that time, yet it signified nothing to the unbelieving world. And even though the world was curious for they sought for Enoch, yet they could not have discovered any divine significance in that event.

When the translation of the living members of the body takes place it will be a mighty work, but it will be no sign nor have any significance to the unbelieving world left behind. And it seems evident that in their unbelief they will not seek any divine lesson in that event, but will devote their time to explaining it away, even as they did in the case of Elijah (2 Kings 2:16). This event will not awake the unbelieving world from the deep slumber that has come upon it.

In spite of all attempts at optimism, the number who will be translated will not be large. That which is called Christendom looks large when figures are given, but this is only a fraction of the world's population. Christendom must be divided by the fact that the Catholic Church represents half of it. And it must be admitted that the Protestant Church is to a large extent composed of those making an empty profession. If today, all should disappear who "love the Lord Jesus Christ in sincerity" it would be no great shock to the world. If news were scarce it would make the headlines for a day. Since we are not of the world, it will not seriously affect the world if we are eliminated. But what takes place after the Church is gone? Let us consider this question.

### **The Great Drama of the End**

The reader will have to lay aside all preconceptions about there being only seven years from the translation of the Church until the Coming of the Lord to set up His Kingdom. The beginning of Daniel's seventieth week, or the final seven years, is marked by the antichrist making a covenant with many in Israel, and it does not begin with the translation of the Church. If this seventieth week begins with the translation of the Church, then that covenant will have to be made the day the Church is translated. And if this be so, the hope of the Church cannot be realized until the man of sin appears, comes into power, and is ready to enter into such a covenant. It appears to me that a period equal to the Acts period will pass between the translation of the Church and the beginning of Daniel's final week. This would be thirty-three years, to which if we add the final seven years, makes a forty-year period. However, depend upon it that God will have all the time He needs to set the stage for the great drama of the final week of this present evil age.

The greater part of the time of the end can well be called a drama. The world will be the stage, and upon that stage certain actors "must and will play their parts. Some of these actors are individuals, like the witnesses; and some are great companies, like the 144,000 sealed out of the twelve tribes of Israel. But, whether individuals or companies, their parts are appointed and their lines written.

One of the principal actors in that day is a great group of God fearing Jews who believe in, and are confessing; the Lord Jesus as their Messiah (Christ), This group of believing Jews will be identical with that group of Jews that believed during the Acts period. They

will have their own assemblies, circumcise their children, be zealous for the law and observe the divinely appointed feasts. The center of all their worship will be a restored temple on the temple site in Jerusalem. We must never forget that the present dispensation is only a parenthesis, and when it is complete God will take up where He left off at the close of the Acts period.

### **Partial Blindness**

During the Acts period a Jew believed and remained a Jew. He was a Jew before God as well as before man. Since the close of that period, on the basis of a new administration, a Jew believes and before God he is no longer a Jew, he has been denationalized. Even so after the close of this administration, a Jew who believes will be a Jew again before God as well as man.

During the earthly ministry of our Lord and the first part .of the Acts period, the nation of Israel possessed full spiritual eyesight. They rested in the law, they boasted of God, they knew His will, they could guide the blind, be a light to those in darkness, instruct the foolish and teach the babes. But in spite of all this privilege they sinned against the brightest possible light, and crucified the living Savior and then rejected the risen Savior. This resulted in a partial blindness coming upon them.

After eighteen years of active Christian service I feel that I would be willing to give almost anything for the privilege of witnessing to lost men who could at least distinguish light from darkness. But all lost men I have preached to have been totally blind without ability to judge whether my words were light or darkness, truth or error. In all cases I have had to declare the Word and then depend upon God to speak the word and say "Let there be light."

As soon as the Church, which is His body is complete, Israel will become "Ammi," or "My people" again. And the first thing God will do for His people is to give them once more that partial spiritual eye sight which they had the latter part of the Acts period. This gracious act of God will put upon Israel a great responsibility for they will then be able to judge between light and darkness, or truth and error. Under such conditions the Israelite who rejects the Lord Jesus as his Messiah will be sinning against the very light that God in grace gave to him. All such shall be cut off from the people, and a strong delusion shall be given in place of light (2 Thess. 2:11).

I trust that the reader recognizes that "partial blindness "means "partial eyesight," and that is just what it will be when that condition is restored to Israel again., The result of this partial vision will be that a multitude of Jews will believe that Jesus of Nazareth, whom their forefathers crucified, is the true Messiah. Believing this. they will be born again (1 John 5:1). Thus in the midst of Israel after the flesh God will again have a remnant, "the Israel of God." These Jews do not become members of the Church which is His body for that is complete, neither are they under an administration of grace, for that has ended. Neither Ephesians nor Colossians will have any message for them as to their position, but they will turn to the letters of Peter, John, Jude and the Revelation for exact instruction as to their walk and calling.

Now if the reader will not take the figures literally, and remember that they are use a purely for the help they give to the example, I would like to try to set before him a picture of conditions at that time.

Let us take for example the city of New York with its two million Jews. Suddenly the present administration closes and their state is changed from that of total spiritual blindness to that of partial vision. This fact alone would be enough to bring about exercised minds, much discussion, much controversy, much searching. In their search many will turn to the Talmud, and in spite of their light that tells them it is error they will insist it is the truth, even as the Jews were doing in the time of Christ. And many will know it is error and turn from it to the Word of God. As this is read they will know it is truth, yet some will embrace it while others reject. Let us say that out of this two million Jews a bare ten percent come to the fullness of the truth, and embrace and openly confess the Lord Jesus as their Messiah. The result would be a great spiritual force of two hundred thousand believing Jews, that is, Jews who are born again.

Now it would be logical for these Jews to assemble and fellowship, but just where would they do this thing? It certainly could not be in the false Gentile churches that are left behind and carry on after the true Church is gone. In fact, they would not be welcome in such. Thus the situation would demand the creation of new assemblies and establishment of places of worship, and these would be true synagogues in every sense of the word (see John 16:2). If, for example, we would allow two thousand to a synagogue, that would mean the establishment of one hundred great synagogues in the city of New York alone. And if this scene should be duplicated in all large cities of the world, think what a dominant spiritual force it will be.

During the Acts period, Christ was operating with the Israel of God as the center. All work was done by Israelites that believed. At Acts 28:28 the salvation of God was sent to the Gentiles, and Christ is now operating from another center, the Gentiles, saving men out of all humanity. As the age draws to its close the work of Christ will again radiate from among "the Jews that believe." The temple in Jerusalem will be the great center and thousands of synagogues scattered throughout the world will be individual centers of spiritual activity. I trust that the reader will not lose sight of the fact that I am not picturing Kingdom conditions, but a state that will exist after the Church is gone and before the man of sin makes a covenant with certain of Israel.

The assemblies of that time will vary in character, probably influenced by local conditions, but everyone of them can be classified under one of seven characters. These characters are set forth in the message to the seven churches found in Revelation 2 and 3.

### **The Seven Churches**

It is commonly taught that these messages set forth in type seven periods of Church history, but this can only be established by the most ruthless adjusting of Church history to make it fit these messages. It is sufficient to say that there is nothing in Church history, which will fit in with the sixth church portrayed in these chapters.

These seven letters are messages to future assemblies of Jews that believe in the coming of the Lord. Each assembly can find its character in one of these messages and so heed the admonitions and instructions there given. The truth expressed in these seven messages is not in harmony with the truth set forth for the present administration of grace. Now, all blessings are by grace; in that day all blessings are for the overcomer. Let us make a brief examination of these messages.

1. **Ephesus**. Picture of a doing, toiling and enduring assembly. They cannot bear evil, they have tried the false apostles and branded them liars. They have not become weary. Yet they have wandered from their first love, and are called to repent. If they do not they will lose their place as an assembly before God. The overcomer will receive of the tree of life which is in the paradise of God.

2. **Smyrna**. A toiling assembly, but afflicted and poverty stricken. They are greatly troubled by some who claim to be Jews but are not. They are of the synagogue of Satan. It is evident that it would mean nothing to claim to be a Jew unless this assembly is composed of Jews. Those who are true Jews will belong to God's synagogue, those who are Jews outwardly will belong to the synagogue of Satan. They are warned of more severe afflictions yet to come. If they are faithful they will get the crown of life. If they overcome they will not be hurt of the second death.

3. **Pergamos**. The compromising assembly. Called to repent or the Lord will fight against them with the sword of His mouth. The overcomer will receive of the hidden manna and be given a significant white stone.

4. **Thyatira**. Picture of those assemblies that have become corrupted by false teaching and have sold out to the world. Dire judgments threatened if they do not repent. The overcomer is to receive authority over the nations.

5. **Sardis**. Picture of those assemblies which have a name to live but are dead. The overcomer is promised white raiment, and is removed from all danger of having his name erased from the book of life.

6. **Philadelphia**. The faithful assembly. Given an open door that no man can shut. Also troubled by false professors who claim to be Jews. The overcomer is promised a place in the temple and the new Jerusalem.

7. **Laodicea**. The wealthy, satisfied, lukewarm assemblies. The overcomer is promised a seat with the Lord on His throne.

These messages will be for all assemblies of Jews that believe in that coming day. Each assembly will have to judge which message fits its character, and having done so to act accordingly. Therefore, with the Church removed, Israel again the people of God, divided into two parts, making them Israel after the flesh and the Israel of God--the stage will be set for the beginning of the final seven years of the present evil age.

**THE END**

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## ***DID ISRAEL FALL AT THE CROSS?***

Dispensationalists are by no means a small group, even though they are divided by many shades of opinions. A recent writer, a leader among those dispensationalists who hold to the Darby-Scofield system of interpretation, made use of the term "partial dispensationalist," The term seems to be an apt one, for there are many good reasons for classifying all dispensationalists under one of two groups--partial dispensationalists and complete dispensationalists. On many things these two groups find themselves in perfect agreement while on other things there is a wide divergence.

As to the position of Israel in the Old Testament they find themselves in hearty accord if views on the matter were compared. Both groups believe that the nation of Israel had its beginning in Abraham and that by covenants, by receiving the oracles of God, by promises, by being given the law and the service of God, they were lifted to a position of pre-eminence and privilege above all other nations, Also by the fact that they were God's people and God's nation, they possessed prerogatives above all other people.

Then again, as to Israel's present position they are in agreement. Both groups believe that because of Israel's persistent unbelief, sin and failure that she fell from the place of privilege and has been temporarily set aside by God. However, while both groups agree as to Israel's exalted position in the past and her fallen condition at the present, yet there is a strong difference of opinion as to just when this took place. One group insists that it took place at the Cross, while the other insists that it took place at the close of the Acts period and is marked by Paul's pronouncement in Acts 28:28.

Many will feel that the question is of no importance, but that is incorrect for the question is one of major importance, and upon our answer will depend our attitude towards the book of Acts and all epistles written during that period. If Israel fell at the Cross then Acts is the history of the beginning of the Church. If Israel did not fall at the Cross then Acts is the history of God's final dealings with Israel.

Those who insist that Israel fell and was set aside at the Cross feel they find much to support their view in the words of Christ concerning Jerusalem.

**"Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23:38-39.**

Since this passage does not deal with Israel, but with the temple, it does not teach the fall of Israel. The temple had been Jehovah's house and our Lord owned it as such when He cleansed it of the money changers. But when they rejected Him it became a pile of stone and some forty years later was destroyed. But, whatever this passage may mean the truth seeker will not be satisfied to rest such an important matter on this one inference. He must have the whole testimony of Scripture before his faith can rest.

### **Israel Under Rome**

This question cannot be considered apart from due consideration of the nation of Israel during the earthly ministry of the Lord Jesus. We must face the fact that that group of Jews that lived in Palestine was not the (entire) nation. They were only a part, for at that time the Jewish people were scattered throughout the whole known world. In order to keep down rebellion Rome would not permit too many Jews to be in Palestine. There were great colonies of Jews in Antioch, Alexandria, Corinth, Ephesus and Rome. In fact so many were out of the land that Rome was called the capital of Jews in the dispersion. These Jews hoped, and prayed and waited for the coming of the Messiah.

When the Lord Jesus came to earth He never went outside of the land of Palestine. His ministry covered a period of three years, but it was all to that fraction of Israel that lived in the land. Before them He performed His mighty works such as causing the lame to walk, the dumb to speak, the blind to see and the dead to be raised. However that great mass of Jews out of the land saw none of these and never heard of Him. We must

remember that there were no newspapers, no radio and no mail to carry the message in that day. A city such as Rome was from three to six months journey from Jerusalem, depending upon the time of the year when the journey was made.

No attempt was made whatsoever to reach those Israelites outside of Palestine who were just as much a part of the nation as those living in Jerusalem. Therefore, it is difficult to believe that God judged and set aside the whole nation for rejecting the Messiah when only a fraction could be charged with this guilt.

It is evident that the real Messiah that the Jews had to believe on and receive was the crucified and risen Messiah. Very little is said concerning the fact that Jesus was the long waited Messiah until Peter proclaimed it in Matthew 16.

**"Thou art the Messiah, the Son of the living God." Matt. 16:16.**

But the moment Peter announced this and our Lord confirmed it the disciples were charged to keep it a secret.

**"Then charged He His disciples that they should tell no man that He was Jesus the Messiah." Matt. 16:20.**

Again after the vision on the mount of transfiguration, when the three disciples learned more about the Lord Jesus than they ever knew before He commanded them to seal their lips.

**"And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead." Matt. 17:9.**

It was an easy matter to avow allegiance to a miracle- working Messiah who held out some hope of relief from the iron rule of Rome, but it was another matter to confess and embrace a Messiah who died by capital punishment between two thieves. The real message to be carried to all Israel was the message of a crucified and risen Messiah.

After the Lord's death and resurrection the disciples were sent to the uttermost bounds .of the earth, and they were given power to do the same works and even greater works than the Lord performed in Palestine. John 14:12. So, every Israelite was reached, all heard the message, all saw the mighty works and all had the same opportunity. For thirty-three years the work continued until finally the last place was reached which was Rome. When the chief of the Jews rejected the witness, the judgment was pronounced that caused Israel to lose her privileged position until that day when God resumes His dealings with her again.

### **The Cross**

Israel's long history of failure and sin reached its climax at the Cross. Never was Israel so wicked as when she rejected and crucified the Lord of glory. It seems only natural that this would be the time and place that God's judgment should come upon them. Never was sin so exceedingly sinful. At this point where sin abounded we are asked by many teachers to believe that the nation was judged. And it is easy to believe this for the mind grants it without resistance. Certainly it was what they deserved.

But, the Scriptures declare differently, for we read:

**"But where sin abounded, grace did much more abound." Rom. 5:20.**

In complete harmony with this we read that the dying Savior prayed:

**"Father, forgive them, for they know not what they do." Luke 23:34.**

Every word spoken by the Son of God while He was on earth was given Him by the Father. If ever a prayer was in accord with the will of God this one was. And it was answered, for the first offer of the crucified and risen Savior was made in Jerusalem to the very ones who had done this awful deed.

### **The Transgressions of My People**

On the Cross the Lord Jesus was bearing the sins of Israel. Of Him it had been written:

**"For the transgression of my people was he stricken." Isa. 53:8.**

It would indeed be hard to reconcile the contrary beliefs that the work that atoned for Israel's sins, also brought judgment upon them because of their sins.

### **The Testimony of The Acts**

There is much evidence in the Acts and the epistles of that period that the nation of Israel still held her favored place before God. In the message of Peter to Israel in Acts 2 there is not the least hint that Israel has fallen from her favored place. And in Acts 3 there is every evidence to the contrary. In the seventeenth verse of Acts 3 Peter repeats in another form the very statement of Christ. When men do something not knowing what they do, they do it in ignorance. In **Acts 3:25-26** he says:

**"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. UNTO YOU FIRST GOD, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities:"**

These words would be strange indeed to speak to a people who have lost their place of privilege. In fact, this passage declares greater privileges.

In Acts 13 Paul gives a concise yet complete review of Israel's history. In this we find the record of the Crucifixion but no hint that Israel fell and was set aside.

The stoning of Stephan demonstrated the rejection of the crucified and risen Messiah in Jerusalem. This caused the cutting off of the Jerusalem branch, and from that time on all God's work in Jerusalem centered among the Jews that believed. At Antioch another branch was cut off and Paul turned to the Gentiles. At Corinth another branch was removed and Paul turned to the Gentiles, yet in both Corinth and Antioch God's true work was centered in Jews that believed.

Rome was the final place. There, figuratively speaking, the tree was cut down. But, even as another tree in the Word of God the "stump of the roots" remains in the earth. The time will come when it shall flourish again.

The testimony of God's Word is that Israel did not fall at the Cross. She was judged and set aside when the salvation of God was sent to the Gentiles. Her judgment came because of her rejection of the crucified and risen Savior.

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## ***THE PRESENT JEWISH CRISIS***

Those events, which happen in our day, usually appear to be of the greatest possible significance and importance. We are prone to forget that many things which are happening today are just recurrences of things that have happened before. The title for this article was not chosen because of anything that is happening today, for it is taken from a magazine published in **1880**. At that time the Jews were being sorely persecuted in Russia and Rumania. The writer of the article says in part:

"Now, the present Jewish crisis will, we believe, have a twofold effect: for good and for evil. For evil, because the persecution, coming as it does from a professedly Christian people, will only help to harden the hearts of the nation against the Gospel. There is, however, in the providence of God, good coming out of this great evil. It appears that the Lord is permitting this great calamity in order that His ancient people, who are still "beloved. for the father's sake" might be reminded that neither Russia, nor Rumania, nor Germany is their resting place. And hence it is that the eyes of all pious Jews are now more than ever turned Zionward, That this persecution will effect a speedy return to Palestine in a body is beyond doubt."

The mere reading of a passage such as this should be sufficient to keep any rational mind from trying to see some great prophetic significance in the things that are happening to Israel in Germany and Italy today. The present state of affairs in Europe is apparently welcomed by many prophetic speculators as a golden opportunity to evolve and exploit some new vagary. An examination of this Editor's waste-basket would produce in any week sufficient evidence that the alarmists and date-setters are not going to miss this moment of golden opportunity. Some of them have been living on short rations since their well laid plans to have the Lord come in 1934 went astray. Some of the old pamphlets, which demonstrated that Mussolini was the Antichrist and the coming would be in 1934, are being revised to show that it is now Adolph Hitler and the coming will be in 1939. So, happy days are here again for those who conduct the amazing prophecy racket, and a credulous public with aroused curiosity will hasten to purchase the literature they put out. But, once more, we humbly thank God that from all this He has separated us.

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

**(continued from Vol. III, No. 1)**

**11:2.** Paul was never slow to give praise when he could find occasion for it. He was the inspired teacher of the Corinthian assembly. What he said to them while present was as much the Word of God as the things he wrote while absent. To forget him was to forget God's first messenger to them. He commends them that they remembered him in all things and kept the traditions even as he delivered them. Traditions may be right or wrong. Paul set forth certain rules in Corinth and these were in harmony with the truth he taught. Certain contentious men sought to set aside the rules he left, and now Paul would vindicate the wisdom of those rules.

The Corinthian assembly existed in a veritable cesspool of immorality and idolatry. It also had a strange composition, for Paul found many Greeks in the synagogue where he originally preached. When the assembly came together the Jewish men would cover their heads and the women would wear a veil. The Greeks would worship bareheaded and their women would be unveiled. Thus deep rooted customs would be scorned, and unity would be threatened. Paul had established certain rules in the hope of establishing unity. All men were to worship bareheaded and all women were to be veiled. But some did not want to yield and became contentious. They questioned the wisdom of such usage, and Paul must defend his reasons for these rules.

**11:3-15.** He sets forth that a threefold headship is revealed in the Word. Christ is the head of every man. The man is the head of the woman. The head of Christ is God. The man who covers his head when praying dishonors his head, but the woman dishonored her head if she refused to wear a veil, for that is exactly the same as if her head was shaved. A man should not have a covering on his head for he is the image and glory of God, while the woman is the glory of the man. Man does not get his origin from woman but woman from man. Because of this the woman should have on her head a symbol of subjection. Yet, in the Lord, a woman is not independent of man nor man independent of woman, but everything springs originally from God.

He asks them to judge themselves if it is becoming for a woman to pray to God when she is without a head covering. Does not nature teach that if a man has long hair it is a dishonor to him, but if a woman has long hair it is for her glory?

In interpreting this passage we must remember that there is nothing on earth today that corresponds to "the Church of God" in Corinth. Today we stand as individuals before God and no assembly has any standing before Him. If any woman sees in this passage a message to her as an individual, then let her embrace it and walk accordingly. But this never seems to be enough for some. They would take this and make a new law and enforce it with threats of excommunication.

**11:16.** These rules had been given only to the Church in Corinth and because of the peculiar conditions existing there. If any man was inclined to dispute their wisdom, Paul suggested that the matter be dropped for they had no general custom, and neither did the churches of God.

### **Continued Vol. III, No. 5**

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## ***WHAT IS THE SOUL***

Can any question be more important, or can any truth be more foundational in character than the truth concerning the soul? If we be in error as to this, can we be right on anything we build upon it? We hear so much about saving souls, zeal for souls, soul winning, lost souls, passion for souls and love for souls-yet all who investigate will discover that many who use these phrases have no definition of the soul and no fixed views as to its nature.

Solomon said, "of the making of books there is no end." This is true, but it does not now seem to be true of books about the soul. The counters and shelves of fundamental bookstores and book tables at Bible Conferences will be found to be devoid of books, which deal with this subject. The well stocked libraries of Bible Institutes seem to have only theological tomes in, which men discuss the relative merits of "the dichotomic system of theology" and "the trichotomic system of theology."

During the last half of the nineteenth century a great controversy was waged concerning the soul, and at that time much literature was produced. Those who wade through this will discover that both sides made a constant appeal to everything and everyone that seemed to sustain their views. Both sides appealed to the so-called Church fathers, Jewish literature, the Apocryphal books and ancient philosophers. Many times an appeal was made to the Bible, but there was a slavish regard for the Authorized Version, and, it seems, a constant fear that they would create prejudice against their own arguments if they dared to correct a wrong translation. It is evident that at no time was the war ever waged on the basis of "thus saith the Lord," and that alone.

During the past few years we have discreetly put to a number of ministers and Bible students the question-"What is the soul"? The result of this was the conviction these groups seem to be very vague about the soul, many have no definition of the soul, and others have no fixed views concerning it. Typical of the answers received from well-trained ministers were these. The soul is one of the three parts of man; the soul is that part of man, which is immortal; the soul is the real man that lives in our bodies; the soul is the immaterial part of man. Some insisted that one cannot define the soul, or that no one knows what it is.

What does the reader know about the soul? What would you say in answer to the question-"What is the soul"? What would you say if you were asked to state what you believe concerning the soul?

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