

# THE WORD OF TRUTH

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### *THE FUTURE OF ISRAEL*

Among those who read **THE WORD OF TRUTH** is a goodly number of pastors, Bible teachers, and evangelists whose lives are devoted to the ministry of the Word of God. The fact that they read these pages is no indication that they agree with all that is said. But, whether they agree or not, it is a joy to have them among our readers. We find a meeting place in our faith in Jesus Christ, and further fellowship in the fact that we are as a rule fundamentalists and premillennialists. Many of these brethren follow with interest the attempts made to recover and uncover the truth. They often write their reactions to the articles that are published. I rejoice in this even though lack of time forbids me to enter into any protracted correspondence.

At the present time I am exceedingly anxious that these brethren give careful consideration to the teaching being set forth in these pages concerning the restoration of the Davidic scene before the second coming of Jesus Christ. I believe that this truth is a key that will open up many portions of Scripture, and that it will help us to bring premillennial teaching into such harmony with the Word that it will triumph over all who seek to dispute it. The average premillennialist is as a rule a follower of the *Darby-Scofield* system of interpretation. This term is not used disparagingly, for I hold J. N. Darby and C. I. Scofield in high esteem. The system of interpretation to which their name

is attached represents one of the greatest advances made in the last four centuries in the recovery of lost truth. The fact that many mistakes of interpretation were incorporated into this system, and that it stopped short of full recovery of complete dispensational truth cannot erase the great advances it made. This view of the second advent of Christ became exceedingly popular due to the wide circulation of the *Scofield Reference Bible*.

The very heart of the *Darby-Scofield* system of interpretation is in the idea that the second coming of Christ is an event that may take place at any moment. Everything in Scripture bearing upon this subject is made to conform to this erroneous idea. The rapture set forth in I Thessalonians 4, a mere incident in connection with the second coming, is made to be the central truth and touchstone of everything.

I personally studied, embraced, and proclaimed this view of the second coming in the first thirteen years of my ministry. As my familiarity with the Word increased, I was forced to revise my beliefs and my message. I still hold much that has proven to be true in the *Darby-Scofield* system of interpretation. Nevertheless, my studies in the Word of God forced me to abandon certain parts of it, particularly the "any-moment" theory of the second coming of Christ, and the idea that the second coming of Christ is in two stages, or two phases. In order to have continued to hold these two theories, I would have had to abandon all further study of the subject, and simply decide that these ideas were true because many good men taught them, because they were considered orthodox by most premillennialists, and because many people found so much comfort in them. The abandonment of these untenable theories made it possible for me to continue my investigations. This opened up new avenues and vistas of truth which have been glorious because many difficult Scripture passages have become clear and simple.

I am not the only man who has faced the insurmountable difficulties that inhere in the *Darby-Scofield* system of interpretation. I have known personally a number of men who have abandoned premillennial and dispensational truth altogether because of unanswered questions and insurmountable difficulties that inhere in this system. This has been a tragic mistake, for no lasting satisfaction is to be found in the amillennial or postmillennial theology. Instead of testing all things and holding that which was good, these men have abandoned good and bad alike.

However, not all have gone to this extreme. They have not swung from one system of interpretation to another, deciding arbitrarily that one system is all wrong and another system is all right. Neither have they become discouraged in their quest for the truth because certain ideas in a system of interpretation have proved to be wrong. They refuse to adopt the "all or nothing at all" attitude which the leaders in these systems demand of their followers. They claim and exercise the right to test every idea, then to reject the false and hold to the true.

I claim to be among the number who have done this, and I can today give testimony to the fact that it has resulted in the uncovering and recovering of much truth which would have been lost to me if I had persisted in blind devotion to a system of interpretation that left so many questions unanswered and gave no place to many truths that are plainly stated in God's Word.

**Among those truths that have been uncovered is that of the conversion, restoration, blessing, and apostasy of Israel before Daniel's seventieth week begins, before the great tribulation, and before the second coming of Jesus Christ.** This is one of the most illuminating truths I have been privileged to uncover. It is my earnest desire that every Bible student who reads these pages shall fully consider and test this theory which I fully believe to be the truth. I am convinced that it answers innumerable questions and fills up gaps that have always existed in the

*Darby Scofield* system of interpretation. It clashes with the "any moment" theory of the second coming, and cannot be received by those who hold this idea. In view of this, I ask that their devotion to this theory shall not prejudice them against the truth of the view I am presenting.

This teaching is being set forth in the studies appearing in this publication under "God's Declared Purposes." In order to offer as much help as possible to those considering these truths, some additional thoughts will be given in this study.

## **The Hope of Israel**

It is often said that the hope of Israel is the second coming of Jesus Christ. Those who state this seem to infer that Israel must continue in her miserable condition until that event takes place. It is generally held that Israel's conversion, restoration, and blessing are one of the results of His return rather than some of the things which precede and set the stage for it.

The hope of Israel is Christ - -not the second coming of Christ. When Israel is converted, the return of Christ will be among the things which she will expect and for which she will look. The hope of Israel is in the Word of God. This document from God abounds in "exceeding great and precious promises" that belong to the children of Israel. The sum total of all things set forth in these promises represents what' Israel can expect from God. These things are the hope or expectation of Israel.

No nation can claim these promises today for they belong to a people among whom is Jesus Christ. Messiah was included in these promises and they cannot be claimed by an Israel that does not have Him. No company of people can claim these promises on the basis of their descent from Abraham since physical descent alone does not constitute them as the Israel of God. The physical descent must be there, but there must also be spiritual descent. "If ye were Abraham's children, ye would do the works of Abraham," were the words of Christ to those whom He acknowledged to be the children of Abraham by physical descent. See John 8 :37, 39. Abraham's greatest characteristic was that he was a man of faith. The statement "Abraham believed God" is the greatest statement in the Word concerning this man.

The true believer of today, because of his faith, can claim to be a son of Abraham by spiritual descent. The Jew of today can claim physical descent, but that is not enough to validly claim the promises. The believer of today can claim spiritual descent, but that is of no avail concerning the promises. When the time comes that a nation called Israel can show both physical and spiritual descent from Abraham, then the blessings contained in the promises will in divine order begin to flow to them. God will not delay for a moment, as He is anxious to dispense the blessings set forth in the promises.

It was to Abraham and his seed that the promises were made. He did not say to "seeds;" that is, plural, as if there could be more than one, but to "seed," singular. He also added "to thy seed" which is Christ. See Galatians 3 :16. Therefore, the promises which were made to Israel can be claimed only by a unified people who can prove physical and spiritual descent from Abraham. Furthermore, Jesus Christ must be among them in His rightful and proper place, for their unity must be in Christ. This unity is expressed in the words "one fold and one Shepherd." When this is a reality, that fold can say, "We are the *seed* of Abraham; we are the spiritual and physical children of the one to whom the promises were made; Jesus Christ dwells among us by faith; therefore, we claim the promises God made to Abraham's seed."

That there will someday be a nation of Israel that can meet all these qualifications is freely admitted by all premillennialists. However, they hold that this nation is the result of the second coming of Christ, and that it will be a reality in the millenium, but not before. The refutation of this is found in many Scriptures. One of these is the record of the judgment of the nations set forth in Matthew 25 :31-46. How could men be condemned or blessed for their treatment of Christ's brethren in the tribulation if there is not a company of people who qualify as His brethren? Another is Matthew 10:17-23. How can a company of people be hated for His name's sake unless there is a company of people identified with His name? In fact, that great drama of the time of the end can never be acted out until there is a nation of Israel that knows God in the land of Palestine. This nation must be produced before the second coming of Jesus Christ.

While it is entirely true that marvelous spiritual and material blessings will come to Israel when they see Christ; nevertheless, Israel will first be blessed because of her faith in Christ. Faith does not come by sight as the two do not accord. Faith comes by hearing; that is, by hearing the Word of God. The time will yet come when Israel as a people will hear. But before she hears, a change in dispensation, a change in God's operations, must take place.

### **The Coming Dispensational Change**

The dispensation under which we live, the dispensation of the grace of God, had its beginning when the salvation of God was sent to the Gentiles as recorded in Acts 28 :28. This was a very modest and unspectacular beginning, and not at all in accord with what men of the flesh demand that God should do in starting a new dispensation. However, this modest and unspectacular beginning was entirely in keeping with the character of the dispensation of grace. The present dispensation operates through faith, rather than through "signs and mighty wonders." This dispensation had its beginning in a decree from God. It will end in the same manner.

This dispensation will come to its end in the same modest and unspectacular manner in which it began. God will decree that His salvation shall return to Israel. When this occurs the seeking work of God which makes possible a redeemed and forgiven soul is going to be directed toward Israel. By "Israel," I mean the people we call "the Jews" today. None ever come to Christ except they are drawn by the Father. The time will yet come when Israel will be drawn. It is written in the prophets, "And they shall be all taught of God." Every man therefore that hears from the Father and learns the truth will come to Christ. See John ,6 :44-45. This is the work that God will yet do for Israel.

**When God begins to convict, draw, quicken, and call** Israel it will not be to establish or demonstrate the graciousness of His character. The purpose will be to bring Israel by faith to Himself, and in this purpose He will not fail. The world will yet see a nation of Israel that is truly related to God through Christ. .The impact of this upon the godless nations will be terrific. Just as Noah condemned the world by his faith in God and fear of God (Hebrews 11 :7), even so will Israel condemn the godless nations by her faith in God and her fear of God. The time will yet come when Israel will be hated and persecuted because she is living godly in Christ Jesus. This hatred and persecution will reach its climax in the awful antisemitism of the great tribulation.

God's great purpose in His present operation among the Gentiles has not failed. He has established and demonstrated the graciousness of His character. His purpose in His future operation with Israel will not fail. He will bring Israel to Himself.

Many Old Testament passages proclaim the great truth of the future conversion, restoration, and blessing of Israel. These are as a rule relegated by most Bible teachers to the time after the second coming of Christ. This is a mistake as it confuses the divine order of God's dealings with Israel. It

has already been set forth in another study that Hosea 2 sets forth a work of God that results in a converted and blessed Israel before that nation enters into the valley of Achor; that is, the great tribulation. Another passage dealing with this is **Ezekiel 36 :24-31**.

**For I will take you from among the heathen (nations). and gather you out of all countries. and will bring you into your own land. Then will I sprinkle clean water upon you. and ye shall be clean: from all your filthiness. and from all your idols. will I cleanse you. A new heart also will I give you. and a new spirit will I put within you: and I will take away the stony heart out of your flesh. and I will give you an heart of flesh. And I will put my Spirit within you. and cause you to walk in My statutes. and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be My people. and I will be your God.**

**I will also save you from all your uncleannesses: and I will call for the corn and will increase it. and lay no famine upon you. And I will multiply the fruit of the tree. and the increase of the field. that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways. and your doings that were not *good*. and shall loathe yourselves in: your own sight for your iniquities and for your abominations.**

This passage emphatically declares the restoration, the cleansing, and the spiritual and material blessing of Israel. The time of the fulfillment of this prophecy is as a rule by most premillennial Bible teachers placed after the second coming of Christ to rule over the earth; but, I believe this is an error. In fact, if Israel is not converted before the second coming, there will be no Israel left to be converted after the second coming. **Romans 2 :8-11** declares that punishment will be meted out without respect to persons, the only distinction being that it will be upon the Jew first because of his greater responsibility. **II Thessalonians 1 :7-10** declares that at His coming, Jesus Christ will take vengeance on them that know not God and that obey not the gospel of Jesus Christ. Therefore, if Ezekiel 36 is to be fulfilled after the second coming, there will not be an Israelite left to receive the fulfillment. Ezekiel 36 is a prophecy to be fulfilled to the nation of Israel before the Lord's return. Its fulfillment will set the stage for His coming.

Before we can ever claim to be full dispensationalists, before we can ever feel assured that we have rightly divided the word of truth, we will need to divide between those Old Testament promises which apply to Israel before the Kingdom, and those promises that will be fulfilled in the Kingdom. Hosea 2 :14-23 and Ezekiel 36 :24-31 are good examples of the former. Micah 4 :1-8 is a good example of the latter.

## **Setting the Stage**

Those who read Matthew 24 and 25, or the book of Revelation will realize that before the events predicted there can be fulfilled, the scene will need to be radically changed from what it is today. Matthew 24, for example, sets forth a great drama made up of events that are to be acted out in the theatre of this world as the present evil age draws to its close. The stage will be the land of Palestine. The actors, whether individuals or groups, are portrayed playing their various parts. Before this great drama can be acted out the stage must be set, the actors must be in existence, and in their appointed places. The setting of the stage for the great drama of the time of the end demands:

(1) That the salvation of God shall have returned to Israel so that God is operating specifically in relationship to them as He did in Old Testament times.



# ***GOD'S DECLARED PURPOSES***

(Continued from Vol. X, No. 3)

In our previous study it was seen that it was God's declared purpose to bless (save) a remnant in Israel. This purpose was predicted in Isaiah (Isaiah 10 :22), and Paul declared that it was being accomplished in the Acts period. Romans 9 :27, 28. A remnant was blessed and the rest were blinded. Romans 11 :7. God's operations in connection with this purpose began on the day of Pentecost as recorded in Acts 2, and ended when the salvation of God was sent to the Gentiles as recorded in Acts 28 :28. Those who made up this remnant were a predetermined and elect people. The Lord added to the church daily such as should be saved. See Act 2 :47, Romans 11 :5,7.

It was also God's declared purpose to take from among the Gentiles a people for His name. His operations in connection with this people began in the house of Cornelius as set forth in Acts 10 and it also ended when the salvation of God was sent to the Gentiles as is declared in Acts 28. We know that in order to accomplish this purpose, God paid a visit to the Gentiles. The goal in this purpose was reached before the close of the Acts period. It was fully accomplished in the Acts period. Romans 9 :28. A blindness in part came upon Israel until the full number of Gentiles spoken of in Acts 15 :14 entered in. See Romans 11.:25. The explanation as to why "the rest were blinded" was a secret until Paul declared that it was related to God's purposes to take from among the Gentiles a people for His Name. However, the secret (called "mystery" in the *King James Version*) was related to Israel's blindness and not to God's purpose to take a people from among the Gentiles. This purpose was also the subject of prophecy and, had been made known in advance by God. See Acts 15: 15, 18: It was fully accomplished in the Acts period and stands as a goal reached, a purpose fulfilled.

After the completion of; these two purposes, God unexpectedly ceased to work upon His prophesied program and purposes and began operations in connection with a purpose that was never predicted. All His great works set forth in predictive prophecy are in abeyance while God demonstrates one great truth, the graciousness of His character, that is, that He is a God of grace.

It cannot be too strongly emphasized that God's present purpose is NOT to bless a remnant in Israel. Neither is it His purpose to take out from among the Gentiles a people for His name.

In fact God's present purpose is not primarily centered in individuals or companies. It is centered in Himself, in His own character. By means of an administration of grace, He is demonstrating that He is a God of grace. As a result of this administration, millions have entered into blessing. The forgiveness, redemption and blessing of any man since Acts 28 :28 has been the result of God's purpose to demonstrate the graciousness of His character. None today can say that their blessing is the result of God's purpose to bless a remnant in Israel, or the result of God's purpose to take from among the Gentiles a people for His name.

God's present purpose in grace was a secret hid in God. It enters in between his prophesied purposes to bless a remnant in Israel and to rebuild the tabernacle of David. The tabernacle of David has already been shown to be the Davidic scene, that is, the condition that existed in the days of David and Solomon.

In this connection it is interesting to trace out the history of the Greek word *skene* (pronounced *skaya*), The common meaning of this word is *tent*. Paul and his companions were *skenopoios*, that is, tentmakers. (Acts 18 :3.) The early Greek theatres were in the open. The spectators usually sat facing a tent, which when the sides were drawn back became a stage or a scene for the acting out of the

drama. A theatre-goer of today looks at the stage, but the Greeks looked at the tent or *skene*. The tent could be closed while the setting was rearranged. Thus the setting for the play was given the name of the tent, and it is from this word that we derive our English word *scene*.

It is God's declared purpose to restore the Davidic scene. Other actors will be upon that scene; nevertheless, it will be the Davidic scene. Vitrally linked to this purpose, yet distinct in itself, is another declared purpose set forth in the words, "that the residue of men might seek after the Lord." This brings us to consider:

### **The Fifth Purpose**

It would be difficult indeed to understand what James (the speaker in Acts 15: 17) meant by the words, "that the residue of men might seek after the Lord" if it were not for the statement that follows, "and all the Gentiles upon whom my name is called." This context makes it evident that these words refer to the balance of Israel. If God had continued in His prophesied purposes after the blessing of the remnant, He would have brought the rest of Israel to Himself. They would have sought the Lord, and it would have resulted in their finding Him. This would have meant the people of Israel as a whole would be blessed in advance of that time when God blesses Israel as a nation. While this purpose has been postponed; nevertheless, it still stands as one of God's declared purposes.

If anyone makes a careful and unprejudiced study of all the truth revealed concerning the time of Jacob's trouble, also called the great tribulation, he will discover that the principal actors in that great drama are the people of Israel and that these people know God and confess Jesus Christ as their Messiah. This is a truth of great importance which, as a rule, is missed by many students of the Sacred Scriptures. Those of the premillennial school need this truth in order to supply an important link which is missing in their interpretation.

Let no one think that this truth rests upon the passage already quoted from Acts 15: 17. That passage is admittedly obscure. One would be a fool to rest such a great truth upon an obscure passage. This truth rests upon a much broader foundation than the Acts passages. This we will now consider.

When Jesus Christ was upon the earth He spoke with great intensity concerning His desire toward the people of Israel saying:

**0 Jerusalem. Jerusalem. thou that killest the prophets. and stonest them which are sent unto thee. how often would I have gathered thy children together. even as a hen gathereth her chickens under her wings. and ye would not! Behold. your house is left unto you desolate. For I say unto you. Ye shall not see me henceforth. till ye shall say. Blessed is He that cometh in the name of the Lord. Matthew 23:3.7-39.**

By these words the Lord Jesus Christ declares that this was often the desire of His heart. Was this merely some passing fancy of His? Or, did it express a desire that would remain until it had been satisfied? Beyond all doubt, it was a desire of such nature that it could never pass until fully satisfied. In fact, Jesus Christ went to the Cross to make the fulfillment of this desire possible. Therefore, the time must come when Israel as a people will respond to His gracious seeking. He will yet see the results. of the travail of His soul and be satisfied.

Most premillennial teachers place this great turning of the people of Israel to the Lord at the time of His second coming. They present to us a picture of Israel in unbelief, in rebellion, yes, even in open warfare against the Lord; then suddenly at a sight of Him, changing to repentant, believing people. This cannot be true, for in the day that He comes again it will be to take vengeance upon those who know not God and who obey not the gospel of our Lord Jesus Christ. See II Thessalonians 1 :8-9. In this vengeance God can make no distinctions between the Israelite who does not know Him and the Gentiles. If they do not know Him, if they obey not the gospel of the Lord Jesus Christ, they will be punished with eonian banishment from the face of the Lord. The only distinction God will ever make in this judgment will be that it shall come upon the Jew first. All teaching about the conversion of Israel at the return of Christ is contrary to Scripture. The time .of His coming will be much too late for Israel to turn to the Lord.

While it is true that Israel will not see the Lord again until His :second coming; nevertheless, it is evident that when He comes He finds them a people who are spiritually prepared for His coming and ready to exclaim, "Blessed is He that cometh in the name of the Lord." Before He comes they will have accepted that position of safety that He so desired them to take-"under His wings."

Very few Israelites responded to the gracious seeking of the Lord while He was upon the earth. He came to seek the lost\_sheep of the house of Israel, but the number that responded was small indeed. Many more responded during the Acts period. James described them as "the myriads of Jews that believed," but it was only a remnant when compared with the whole of Israel. The response of the remnant was certainly well pleasing to the Lord, but it could in no way satisfy the longing of His heart.

Thus we face the question-Will the time ever come when the people of Israel will willingly and gladly turn to the Lord, when the people as a whole will receive Him and believe on Him? Will the time ever come when Satan's day with the people of Israel will be finished and Jesus Christ will have His day? The answer is "Yes." Jesus Christ will yet have His day with the people of Israel. He will yet have the joy of seeing Israel take the place of dependence, protection, and security under His wings. There will yet be "the day of Jesus Christ"-the day when Christ comes into His rightful place with the people of Israel. This is positively affirmed in Scripture.

There are many passages that declare this. Probably the fullest and clearest statement concerning it is found in **Hosea 2**. In this chapter, verses 10 to 13, is a prophecy that has already been fulfilled. Verse 14 begins a prophecy that has never been fulfilled; therefore, its fulfillment is still future. The whole of this present dispensation, a parenthesis wherein God does not deal with Israel, comes between verses **13 and 14**. It will be well for us to examine each statement.

***Therefore, behold I will allure her.*** This should read "Nevertheless" instead of "Therefore." These words reveal that in spite of all that Israel has done, the time will yet come when God will allure (or, persuade) her. In a day still future the people of Israel, because of a work God does among them will say, "I will go and return to my first husband; for then it was better with me than now." (Hosea 2 :7.) Israel will someday say this because she has been allured by God. This alluring will take place in the time after the Salvation of God has returned to Israel. The word *allure* here is descriptive of a seeking work of God. It contains the ideas of convicting, drawing, quickening, and calling. It is the divine process by which God brings men into relationship with Himself. A work such as this has gone on for almost 1900 years while the salvation of God is among the Gentiles. It is in operation now in connection with God's purpose to manifest the graciousness of His character. It operated in the Acts period in connection with God's purpose to bless a remnant in Israel, but it was limited then to the predetermined remnant. It also operated among the Gentiles in connection with

God's visit to them to take out from among them a people for His name. But today it operates in relationship to God's purpose to demonstrate that He is a God of grace, and the by-product of this purpose has been millions redeemed from sin and death.

When the salvation of God returns to Israel, His work of seeking will continue. But it will not then be for the purpose of demonstrating that He is a God of grace. It will operate among Israel for the purpose of bringing them to dependence, trust, and faith in Jesus Christ.

The seeking work of God never fails. It produced the remnant in the Acts period. It also produced the company of Gentiles that God sought for His name. It proves today that He is a God of grace. In a future day it will bring Israel to faith in Christ.

***And bring her into the wilderness.*** When we consider the word *wilderness* in its great typical significance in relation to Israel we find it has a twofold meaning. It speaks of complete separation from other nations and of being brought to a place of dependence upon God alone. See Exodus 5 :1, 8 :25-27, and 15 :22 for examples of this. Today, Israel is scattered among and identified with other nations. We speak of American Jews, British Jews, German Jews, and Russian Jews. One of the great blessings that will come to Israel when the salvation of God returns to them will be that the people of Israel will be restored to the land of Palestine as a separate and distinct nation. She will have her own government, and will not be identified with other nations, nor will she be scattered among them. The time will come when believing Israelites will renounce their citizenship in other nations in order to be citizens of Israel alone. This restoration of Israel to her own land, her full possession of the land, the establishing of a full and successful autonomous government will be the work of God among them. The present attempts of Israel to do it without God, and the attempts of other nations to solve the Palestinian problem may be nothing more than a Satanic attempt to confuse God's program by accomplishing something like it ahead of God's time.

When Israel is separated from the nations and restored to her land by God she will be dependent upon and she will depend upon Jehovah, Nothing will be able to hinder her until such time as she abandons her dependence upon God and enters into a seven year covenant with the world powers of that time. She will be led to do this by the false prophets that will rise up from within. The results will be tragic.

***And speak comfortably unto her.*** This means that God will speak to her heart, or, as we would say it, speak to her in love. The effects of such speaking will be miraculous to say the least. It will bring such a change in the individual Israelite and in Israel as a whole that the world will wonder at the transformation. The result will be that a Christian nation will come into existence in this present evil eon.

After 1900 years of gospel preaching we are not able today to honestly identify any nation, state, or city as being Christian. To call any nation Christian, one must devalue the term until it means little more than civilized. The world will yet see a nation that is Christian in the full meaning of that term. When God speaks to the heart of Israel, the people will respond to such an extent that it will produce a nation that is Christian in spirit and in passion. Dr. C. I. Scofield rightly declares that "Israel was called. . . to illustrate the blessedness of serving the true God." Israel has never illustrated this, but she will do so in the future when the salvation of God returns to her. This demonstration will not be in the Kingdom eon, for in that time all nations will be Christian. The world will yet see the value of a nation serving the true God. Israel will yet prove that a nation can be Christian in the midst of universal wickedness. And while it is true that false prophets and teachers will rise up among them (II Peter 2 :1-3), this will not mean that they are not a Christian nation. The presence of Judas among the disciples did not mean that they were not true followers of the Lord.

***And I will give her her vineyards from thence.*** The possession of a vineyard in Israel denoted wealth. In this passage "vineyards" stands for material blessings. The words "from thence" have a twofold meaning, speaking of both time and place. As to time, it will be after God has spoken to her heart. Thus, the spiritual blessing comes first and the material blessing follows. As to place, it will be while she is in "the wilderness", that is, in the place of separation from the nations to God and dependency upon God. Thus, the full statement means that God will richly bless Israel in an economic way after she is restored to her land and under her own government. The other nations will see this and greedily wish to have a part of it. Inasmuch as they will attribute Israel's prosperity to the acumen of her people, they will offer her a favorable and influential place among the world powers at that time. A seven year covenant will be proposed and ratified. When this covenant is signed, the long postponed "seventieth week" of Daniel will begin to run its course.

***And the valley of Achor for a door of hope.*** The name "Achor" can signify nothing else but trouble. See Joshua 7 :24-26. When Israel is in the place of blessing described in Hosea 2: 15, she will look ahead, and with eyes enlightened by the Spirit to the Word of God she will see the time of Jacob's trouble or the great tribulation. This is a valley through which she must pass. However, because Jehovah is her God this will be a door of hope and not a valley of despair. Beyond this valley is the millennial kingdom. Every Bible student knows that Israel must pass through this vale of trouble as she advances toward the kingdom. The statement that the "valley of Achor" will be to Israel "a door of hope" is proof that the blessing described in Hosea 2 :14, 15 precedes the great tribulation and takes place before the second coming of Christ.

***And she shall sing there.*** "Happy is that people, whose God is the Lord." Psalm 144 :15. Israel in the place of separation from other nations, faced with the time of Jacob's trouble ahead will not be a downcast and discouraged people. They will be a happy people, offering praise to the Lord as they did in the days when the nation first came out of the land of Egypt. See Exodus 15: 1.

Those making a study of Hosea 2 will note that the entire present dispensation comes between verses 13 and 14, that verse 14 and the first part of 15 speak of the days preceding the time of Jacob's trouble, that the last part of verse 15 deals with the time of trouble, and that verses 16 to 23 carry on into the millennial kingdom. It seems almost unbelievable that Israel as a people will ever be restored to God, but this is God's declared purpose and it is fully credible to all who make a practice of believing God. Furthermore, it is also unthinkable that among the people restored to and blessed by God will come a great apostasy or falling away; nevertheless, it is true. Apart from such a declension, the covenant with other nations would never be made, but there is a falling away, and a covenant is made with which God has nothing to do. Jehovah's attitude toward this covenant is expressed in Isaiah 18 :4-6. This can best be seen in F. C. Jennings' poetic translation:

For thus hath Jehovah spoken to me.  
I will retire to My dwelling and rest.  
There to be still. but closely observant:  
As the clear heat of the sunshine.  
As the cloud of the dew in the harvest.  
For ere the harvest when finished the blooming.  
The blossom becoming a ripening grape  
Then shall the branches be cut off and pruned  
Then shall the tendrils be taken away.  
Forsaken to carrion-birds of the mountains.  
Left to be trodden by beasts of the field.  
The carrion-birds shall summer upon them.  
The beasts of the field shall tread them all down.

However, the apostasy of Israel after her restoration is not our subject. It is prophesied, but it is not one of the declared purposes of God. We must return to our subject.

When the tabernacle of David is restored and the people of Israel have been brought into relationship to God, two more of God's great declared purposes will have reached their goal. At the same time that these purposes are being accomplished, God will be working on another declared purpose.

### **The Fifth Purpose**

This purpose is suggested in the words, "**And all the Gentiles, upon whom My name is called, saith the Lord, who doeth all these things.**" Acts 15 :17. If a careful study of Matthew 25:31-46 is made, it will bring the conviction that in the time after the salvation of God returns to Israel and before the second Coming of Jesus Christ, a great company of Gentiles will enter into relationship with God in a peculiar way. In the present dispensation, the time in which we live, millions have entered into life as a result of God working out His purpose to demonstrate that He is a God of grace. The present dispensation will come to an end when the salvation of God returns to His people Israel. After that takes place, God will not again perform His gracious work of convicting, drawing, quickening, and calling for any Gentile. He has been doing this among the Gentiles for 1900 years in order to show the graciousness of His character. Some day this work will cease among the Gentiles and will be directed toward the people of Israel for the declared purpose of bringing the people of Israel to Himself. However, this will not mean the doom of every Gentile. The period of time between the salvation of God returning to Israel and the second coming of Christ to establish His kingdom can well be called the time of Israel's blessing and affliction. Blessing will come first and affliction will follow. In the day of Israel's blessing and affliction every believing Israelite will stand in the place of Christ toward the Gentiles. In the time of Jacob's trouble, when an unprecedented wave of antisemitism sweeps the earth, no greater deed can be done than to feed, shelter and care for His oppressed people. By them every nation will be tested. Their attitude toward them will be a token of what their attitude would be toward Christ if He were present. This is how the time of Jacob's trouble tries the whole world (Rev. 3 :10). Whoever renders service to the humblest one among believing Israel in that day will render it to the Lord Himself. "Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto me," are the words of the Lord Jesus. Those who enter into blessing because of their treatment of the believing Israelite in Israel's great day of trouble make up the company described in the words, "All the Gentiles upon whom My name is called, saith the Lord." Acts 15:17.

### **The Sixth Purpose**

It is God's declared purpose to send Jesus Christ back to earth again. "**This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.**" (Acts 1 :11). This subject has been fully covered in previous issues of this magazine. It is given only brief notice here so that the relationship of His coming to God's other purposes are noted. The declared purposes of God which we next consider are those that are accomplished by Him after the second coming of Jesus Christ.

### **The Seventh Purpose**

The truth concerning this purpose is epitomized for us in **Romans 11 :26:**

**And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer**

**and shall turn away ungodliness from Jacob. For this is My covenant with them when I shall take away their sins.**

The word *Israel* in this passage signifies the nation of Israel. The people of Israel are blessed before the coming of the Lord, but the nation is blessed after the coming of the Lord. Many will think that no distinction can properly be made between the people of Israel and the nation of Israel. Others will insist that the people and the nation are the same. But this is a mistake and reveals lack of familiarity with the matter. Only in a true democracy are people and nation the same. Hosea 2 has to do with the blessing of the people, and Romans 11 :26 deals with the blessing of the nation. Israel will not be blessed as a nation until after the second coming of Christ. This purpose of God is also expressed in the words of God to Abraham:

**And I will make of thee a great nation. and I will bless thee. Genesis 12:2.**

This specific blessing of Israel as a nation will continue for a thousand years.

### **The Eighth Purpose**

This purpose is set forth also in God's words to Abraham. **"In thee shall all the families of the earth be blessed." Genesis 12 :3.**

This is not only the promise of God, this is the oath of God. The time will yet come when every family upon the earth will enjoy the blessing of God. This goal will be reached when the millennial kingdom is a reality. This is a familiar truth, generally held by all dispensationalists and premillennialists and it requires no extended treatment here.

### **The Ninth Purpose**

It is the declared purpose of God to make all things new.

**And He that sat upon the throne said. Behold. I make all things new. And he said unto me. Write: for these words are true and faithful. Rev. 21:5.**

The result of God making all new will be a new heavens and a new earth. This is the new creation in which righteousness will make its home. Volumes could well be written upon this subject. In fact, volumes need to be written as it has been sorely neglected. All the emphasis men have placed upon "heaven" :should have been placed on that glorious eon which is yet to come- -the new heavens and new earth. This is the consummation of all God's operations. This is the goal of the universe.

### **The End**

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## ***WHY JESUS WROTE***

In the Sacred Scriptures we read of Christ writing only once. This took place when His enemies brought before Him a woman guilty of adultery and asked Him to say what punishment she deserved. We are told that they did this in order to tempt Him. Having declared that He came not to

judge the world but to bring blessing to it, they hoped to force Him to judge in at least one case so that they might ridicule His statement concerning the purpose of His coming. If He pronounced judgment upon this woman in harmony with the law of Moses, then He would contradict His own claim that He came to save and not to judge. If He failed to judge the woman, He could be accused of ignoring God's word through Moses.

Our Lord gave them no answer at first. He stooped down and wrote with His finger upon the ground. This action has caused many to ask, what the Lord wrote and why He wrote.

As to what He wrote, nobody knows. Those who claim to know brand themselves as being "deceived and deceiving" (II Timothy 3: 13). Speculation as to what He wrote is irreverent and displays a lack of the sound mind which Paul says the believer should possess. The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever. The message our Lord wrote upon the ground belongs to "the secret things." The fact that He wrote is a revelation that we will do well to consider.

Since the Spirit of God has recorded His act but not the words He wrote, the lesson must be in His act. The acts of our Lord were usually symbolical, bringing to those who observed a message that often exceeded the words He spoke on such occasions. This is true in this act recorded for our learning in John 8 :1-11. Its meaning must be gained by comparing Scripture with Scripture.

We are safe in assuming that those who brought this woman to the Lord were familiar with the Old Testament, especially the great prophecies uttered by Isaiah and Jeremiah. They were of the scribes and Pharisees and it was their duty to know and teach the words of Israel's prophets. They knew well the words of **Jeremiah 17: 13** wherein the prophet declared:

**0 Lord the hope of Israel. all that forsake thee shall be ashamed. and they that depart from me shall be written in the earth. because they have forsaken the Lord. the fountain of living waters.**

The act of our Lord in stooping down to write on the ground brought this passage to their minds and forced it upon their consciences. If He had spoken these words to them, He would have condemned them. Therefore, He does that which brings the message already written to their minds so that the word might judge them.

Our Lord had told His disciples to rejoice because their names were written in heaven. The scribes and Pharisees who had rejected our Lord had their names written in the earth. The act of our Lord revealed their standing before God. When He repeated His act the second time "they went out one by one, beginning at the eldest, even to the last."

It seems evident that our Lord wrote to remind these men of the Word of God. They were judging Him; they sought to have Him judge the woman; but He reminded them that their judgment was already written in the Word of God.

**The End**

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## ***QUESTIONS AND ANSWERS***

**QUESTION: Which epistles of Paul are for us and which are for Israel?**

ANSWER: Every epistle written by Paul comes under the general classification of "all Scripture" (II Tim. 3 :16). Therefore, they are profitable for teaching, for reproof, for correction and for discipline in righteousness. Each one of them is for us.

Problems such as the one set forth in this question arise out of misunderstanding regarding what God intended us to do when He exhorted us through Paul "rightly to divide the word of truth." He never intended that we should divide the books of the Bible or the Pauline epistles, assigning some to Israel and reserving some for ourselves. It is the truth that is to be divided, not the epistles.

The only safe way to divide the word of truth is to discover the subject of the portion which is being considered. For example, the subject of Romans 9 :4-5 is Israel. Whatever Paul says here concerns Israel, and the Israelite can claim this as a revelation from God concerning his sevenfold privileges. However, it is of the greatest possible importance that every believer shall know and be familiar with this truth about Israel; therefore, this truth is for us. It was written for our teaching if we do not know it. It was written for our correction if we are thinking contrary to it. Much confusion has arisen out of failure of present-day believers to know and act upon the truth that the adoption, glory, covenants, law, service, promises, and the fathers belong to Israel, and that they were the channel of whom Christ was to come.

In Romans 5:6 we read of something said concerning "the ungodly" and in Romans 5:8 of something said concerning "sinners." These truths were spoken of us. They are about us. They are for us.

In Romans 15:8 we find a direct and positive statement concerning Christ. He is the subject of this passage. It declares that He was a minister of the circumcision for the truth of God. to confirm the promises made to the fathers. This passage is about Christ. It tells of His relationship to the circumcision. We need to know this truth. Apart from it we cannot understand His earthly ministry. Therefore, this passage is for us; it is to us; and it is ours; even though it is about Christ and tells of His relationship to Israel.

It is my firm conviction that Acts 28 :28 brought a great dispensational change. Some things that were true before this pronouncement were not true afterward. Some things that were not true before were true afterward. Many great truths were in no way altered by this dispensational change. The pronouncement at Acts 28 :28 had no effect upon Romans 5 :6, 8 or Romans 15 :8. Nothing could alter these great truths. They were subject to no change. But Acts 28 :28 did change the last part of Romans 1 :16, -even though it did not touch the first part. The gospel was still the power of God unto salvation, even though it was no longer to the Jew first. The dispensational change also altered the truth set forth in Romans 3 :1-2 and Romans 15 :27.

Before Acts 28 :28 Paul wrote I and II Thessalonians, I and II Corinthians, Galatians, Romans and Hebrews. These take on the character of the administration in which they were written. After Acts 28 :28 Paul wrote I Timothy, Titus, Philippians, Colossians, Ephesians, II Timothy, and Philemon. These books take on the character of the new dispensation. However, there is in these seven last epistles of Paul a progressive unfolding of truth. Some of the truth in them is related to the Church of God which was being closed out so far as its earthly aspect is concerned. The fact that elders, bishops, and deacons are mentioned in I Timothy, Titus and Philippians does not mean that we are to organize assemblies and seek to find in them a place for such offices.

**QUESTION: How can you decide that an epistle was written before or after Acts 28:28 ?**

ANSWER: When one becomes familiar with the truth that prevailed before Acts 28 :28 and the truth that prevailed after the dispensational change it is quite simple to place these epistles on the proper side of this dispensational boundary line. This same principle applies in many things outside of Scripture. Being quite familiar with conditions before the war, during the war, and since the war, if I were given a newspaper with every date blotted out I could quickly tell whether it was published before, during, or since the war. In fact, being familiar with paper stock I am as a rule able to tell whether a piece of paper is "war time paper" even though no printing is upon it. This requires no special skill. Anyone can "date" a newspaper who is familiar with events; anyone can "date" paper who is familiar with paper. Furthermore, any spiritually minded believer who is familiar with the truth that prevailed in the Acts period and that which prevailed after that period can locate the epistles as to whether they are pre-Acts 28 :28 or post-Acts 28 :28.

One of the outstanding characteristics of the Acts period was that the great tribulation, the second coming, and the kingdom were at hand. These great events had not been postponed, and the believers had divine warrant for believing they would occur in their lifetime. When this state of expectancy is found in an epistle it gives strong evidence that it was written before Acts. 28 :28. See Romans 12 :13, I Corinthians 7 :29, I Thessalonians 1 :10, II Thessalonians 1 :5-10, Hebrews 10 :25, James 5 :7-8, I Peter 4 :7, I John 2 :18. This is only one line of evidence, but it is an example of the methods used to locate the epistle on one side or the other of Acts 28 :28.

**QUESTION: How can a believer be happy and have peace when he knows that his loved ones are not saved?**

ANSWER: A question such as this is usually settled emotionally rather than logically and Scripturally. Joy, peace, and assurance are the rights of every believer. The Christian who lacks these has failed to possess his possessions. "The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever," is the testimony of Isaiah. Some would have us believe that this cannot be true of those who have loved ones who reject Christ. If trouble, sorrow, and anguish were of any avail in bringing men to Christ, all true believers would be willing to accept this as their lot. But since these are not the things God uses in bringing men to Christ, we must not permit our Christ - rejecting loved ones to rob us of the joy and peace that is our portion in Christ. Paul had great heaviness and continual sorrow in His heart for Israel, but this did not erase from his life that peace that passes all understanding.

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

\*\*\*\*The great patience of our friends in awaiting each issue of THE WORD OF TRUTH is deeply appreciated. A magazine has been sent out only once every three months during the past year. We are constantly hoping to do better than this, and we labor toward that end. Many of the circumstances which created delays in the past have been eliminated. For more than a year much of our time had had to be given to the labors related to the move we made and to getting established in our new location. We are happy to report that all this labor is nearing its end and we can now concentrate more upon that which we hold to be the most important part of our ministry-the writing and publishing of these studies in the Word of God.

\*\*\*\*The many friends of Mr. Elroy B. Robinson will be happy to learn of his marriage to Miss Dorothy Clark on June 25. Their new address is 1239 Miramar Street, Los Angeles, California.

\*\*\*\*Our trip to the Middle-west began on May 10 and four days later we were in Jacksonville, Illinois with 2050 miles of travel behind us. Mrs. Sellers remained there with Jane while I went on to Chicago, Rockford, Grand Rapids, and Muskegon for ministry. The response at all meetings exceeded my anticipations, and I regretted that more time could not be spent in each place. Two meetings each were held in Chicago and Rockford, one in Muskegon and four in Grand Rapids. It was a real pleasure to be with all these friends again. On May 27 I returned to Jacksonville where Mrs. Sellers and I attended and participated in the various activities connected with our daughter's graduation. The Commencement exercises were held on Sunday, May 30, and it was our great joy to witness her receiving her diploma. The next day we started our trip home accompanied by Mr. Herbert Baudistel who had joined us after a visit with his parents in New Jersey. We took seven days for the return trip.

\*\*\*\*In order to "redeem the time" and perform as much ministry as possible, my work must always be planned well in advance. If the Lord will, it is my plan to be in Fresno, California for two days each month, beginning in September and continuing through December. Definite announcement and dates will be made in our next issue. I also plan to be in the Middle-west and East from September 23 to October 13. The sole purpose of this trip will be ministry. Groups interested should correspond as soon as possible so that the itinerary can be completed by August 1.

\*\*\*\*In March we sent out a letter to each one who had made a contribution to our building fund. This letter contained an item which may need clarification. We stated, "The total cost of the property and certain furnishings (carpets and venetian blinds) was \$25,300." Lest anyone should think that we have bought furniture, carpets and venetian blinds for this house with money that had been given for the purchase of this building, here are the facts. The cost of the property was \$25,000. Incidental expenses connected with the purchase amounted to \$150.00. The former owner had certain used carpeting in poor condition in two rooms, on the stairs and in the upper and lower halls, also ten venetian blinds in two rooms. Since we did not plan to make this our home, it seemed wise to purchase these. This we did at a price of \$150.00. Outside of these items all furniture and carpets were either brought here by us or purchased with our own funds after our arrival here.

\*\*\*\*It is my earnest desire that the friends of this ministry shall have a correct understanding of the work I am doing. Mistaken ideas arise, and I am always willing to give the time required to correct any misconceptions concerning this ministry. I came to Los Angeles to do almost identically the same work as I was doing in Michigan and Illinois. My primary work has always been that of studying the Word of God, then teaching it by every means available, especially by means of the printed page. This continues to be my primary work, as the change of locality had no effect upon this part of our witness. In Michigan I had public meetings under auspices of *The Gospel Fellowship*; I wrote and published the magazine, taught Bible classes, and conducted a radio ministry. Here I have public services under auspices of *The Los Angeles Bible Fellowship*; I write and publish the magazine, teach Bible classes and have a radio ministry. The addition to our ministry here is the work of teaching four young men who desire to become teachers of the Word. We call this a "school," for that is what it is, but it is not a school in the sense that some imagine. Furthermore, I am teaching men, not trying to build up a school; therefore, I am limited to the few men who desire to devote their lives to a teaching ministry. It is necessary at all times to adjust our studies and

classes to fit in with the demands made upon these four men and their teacher. At present we are meeting only one night each week, but we are finding this of great profit due to the intensive study already done when we met four mornings each week. Among the students, Hershey Julien is now Major Hershey Julien as he is serving for three months in the U. S. Army. He is located in Los Angeles which makes it possible for him to be at all our services. When this term of army duty is complete, he would like to enter upon a full time ministry of teaching the Word in some locality where a small company of believers would like such ministry. Elroy Robinson is working for the City of Los Angeles as a tree surgeon but hopes in the near future to locate somewhere where he can also teach the Word on a full or part time basis. I believe these men are equipped and ready for this work. John Ribbens is employed by the California Institute of Technology as an engineering draftsman but is devoting all his spare time and thought to gaining knowledge of the Word of God. Herbert Baudistel is my associate in *The Word of Truth. Ministry*. He has assumed responsibility for much work that I formerly did and has become a valued helper in this ministry. He is ever preparing himself, looking forward to the time when opportunities will open up for teaching the Word.

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