

## -CHRIST IS HIDDEN-

"YOUR LIFE IS HID WITH CHRIST IN GOD." Col. 3:3.

Rotherham makes this verse a little more clear. "Your life is hid together with the Christ in God." This is another phase of our identification with Christ. Now if we can forget ourselves and our position here for a little while, we may be able to notice the position of Christ. He is hid in God. At the present time He is not God manifest in the flesh. At the present time He is not the express image of God.

God is being made known today by the Holy Spirit thru the written Word. This is the dispensation of the Holy Spirit.

In Eph. 1:20-22 we read that Christ was raised from the dead, set at the right hand of the Father in the heavenly places, made far above all principality, and power, and might, and dominion, and every name that is named. All things have been put under His feet, and He has been made head over all things to the church.

But in Heb. 2:8 we read, "But now we see not yet all things put under Him." So this sovereignty is held in abeyance at the present time. Satan is still loose. Evil is still with us. Man still rebels against God. Some day Satan and all rebellion will be put under Christ's feet in fact. Then He will no longer be hidden. He will be made manifest.

Col. 3:4 in the Rotherham version reads, "As soon as the Christ shall be made manifest -- Our life then ye also together with Him shall be made manifest in glory."

This dispensation is marked by silence on the part of God. God is not manifesting Himself to man today. In past dispensations God did manifest Himself to man. He talked with Adam in the garden. He appeared unto Moses. He ate with Abraham under the oaks of Mamre. He was in the fiery furnace. He talked with the prophets. But now, His manifestation is hid.

## -GENTILES AND THE PASSOVER-

There has been quite a bit of discussion concerning open and closed communion. There has been difference of opinion as to the nature of the elements. But the one most important question has been overlooked. That is, "Who is eligible to partake of the supper?"

The answer is found in Ex. 12: 43-49; "There shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof. ....All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it. ....FOR NO UNCIRCUMCISED PERSON SHALL EAT THEREOF."

The Lord and His disciples on that last night together observed the Passover. The term is used over and over in the gospels. It was observed according to the law and the customs of the Jews. There was only one new thing instituted that night. That new thing was that the feast from then on would have a new meaning to Christian Jews. It was to be a remembrance of the death of Christ as well as of deliverance from Egypt. Since it is the intention and purpose of the Lord to return to His nation, they were told to do it till He should come again. Members of the Body are not included, for they do not await His coming, but are to be manifested with Him in glory before He returns to His people Israel. In all the instructions the Lord gives for this observance, no place or that is given to Gentiles

The wine signifies the blood of the New Covenant. The Gentiles have no part in that. The New Covenant is with ISRAEL and JUDAH only, see Jer. 31:31. God deals with Gentiles in grace and not by any covenant. Just what could the supper mean to a Gentile?

## -BORN AGAIN-

Some people point to Jno. 3:1-8 and declare that to be saved, a person must be BORN AGAIN. Others with equal confidence will point to Jno. 3:16 and say that a person must be saved by faith. Which is right?

The latter says that if a person believes on the Son, he shall have everlasting life. He shall not perish. The former says that a person must be born from above if he is to see or enter the KINGDOM OF GOD. The question then is this; Is having everlasting life the same thing as seeing or entering into the kingdom of God?

Another question we might ask is this; Was Nicodemus seeking salvation or something else? The confession he makes to Christ makes us believe that Nicodemus had faith. When he stepped out of his house to go to Christ that night, he had believed what Christ had said and was acting on it. That is the essence of faith. I believe that by the time Nicodemus reached the Lord that night he had everlasting life. I believe he had fulfilled the requirements of Jno. 3:16.

Then what did Nicodemus seek? His question was not asked. The Lord knew his heart and answered the question before it could be asked. TO SEE something means in some instances to understand it. The same also may be said of ENTER INTO. Nicodemus believed and was saved, but he did not understand some things. The Lord made it emphatic that this understanding came by the new birth.

Two agents are mentioned in this NEW BIRTH; WATER and THE SPIRIT. Living water is the Word of God. This is the water offered the woman at the well. It is this water that QUICKENS, Psa. 119:50. It is this water by which men are BEGOTTEN, 1 Cor. 4:15. It is by this water that God BEGAT us, Jas. 1:18. It is by this water men are BORN AGAIN 1 pet. 1:23.

Salvation comes by faith.

Spiritual perception or understanding comes by being born from above by the Word of God taught or applied by the Holy Spirit.

## -SPIRITUAL PERCEPTION-

Understanding or spiritual perception was very important in the time of Nicodemus. According to Eph. 1:15-23 it is very important today.

The heathen, if they will, can see and understand the Creator in the things that are made. If they do not believe the testimony which they see, they are without excuse.

The revelation of certain mysteries in Eph. cannot be understood without spiritual perception. The acceptance by faith of membership in the ONE BODY must be preceded by spiritual understanding. One must know what to believe.

In the reference to Eph. above, Paul names three things which he prays that they might understand. To understand these three things, it is necessary to receive "the spirit of wisdom and the revelation in the knowledge of Him." Thus with the eyes of the understanding being enlightened, we may know;

1. What is the hope of His calling.
2. What the riches of the glory of His inheritance in the saints.
3. What is the exceeding greatness of His power to usward who believe.

Understanding or spiritual perception comes about by our being strengthened by the might or power which raised Christ from the dead. This is accomplished in the inner man and is a definite work of the Holy Spirit. Without this work of the Spirit, Christ cannot dwell in our hearts by faith.

This strengthening is necessary for us if we are able to comprehend what is the breadth, and length, and depth, and height of the love of God in Christ Jesus.

This strengthening is necessary if we are ever to be filled with the fulness of God.

If we are to have and enjoy all spiritual blessings in heavenly places in Christ Jesus, there are two things we must not neglect. They are; the study of the Word of God, and asking for the guidance and teaching of the Holy Spirit. That is the secret of understanding.

**-JUSTIFICATION-**

Quite often we hear folks say, "I think I have as good a chance as so-and-so who belongs to the church and makes such a profession." A man is not justified by his morality or keeping of any set of laws. Too many folks despise the righteousness of God and then go about setting up their own righteousness.

Once the Lord spoke a parable to some who trusted in themselves that they were righteous and despised others. It was the parable of the Pharisee and the Publican who were praying in the temple.

As far as keeping the law was concerned, there was nothing wrong with the Pharisee. He kept the law and fasted. He was honest and morally upright. He was the kind of man that a church would be glad to have as a member. He paid his tithe. He was good and he knew it. A man could be perfect in respect to the law. The rich young ruler was. Paul claimed that, as touching the law, he was blameless.

On the contrary, the Publican was down and out according to moral standards. He probably was a cheat, since he was a publican.

There was a vast difference in the prayers. The Pharisee thanked God for what he himself had accomplished. But how God could be thanked for all that, I do not quite understand. The Publican confessed that he was a sinner and threw himself upon the mercy of God.

The Publican was justified; the Pharisee was not. Why?

It is very evident that it takes more than church membership, morality, and honesty to obtain eternal life. In fact these qualities may even be a hindrance rather than a help in obtaining salvation. Just how then is a man justified?

No flesh can be justified by the deeds of the law. Rom. 3:20.

We are justified freely by grace thru the redemption that is in Christ Jesus. Rom. 3:24.

A man is justified by faith without the deeds of the law. Rom. 3:28.

The Pharisee trusted in works. The Publican had faith.

**-BEWARE-**

Four times this word is used in the epistles written after Acts. It is found three times in Phil. 3:2 and once in Col. 2:8.

1. **BEWARE OF DOGS.** Dogs were unclean animals. They were used as a figure of what was unholy or profane. The price of a dog could not be brot into the temple for any vow. The Jews called the Gentiles dogs. Paul here returns the epithet upon the Judaizers who taught that only circumcised converts were accepted of God. They would preach salvation by grace to Jew and Gentile alike, but then like the dog returning to its vomit, they would demand the observance of the law to keep salvation. This warning is still in order.

2. **BEWARE OF EVIL WORKERS.** In nearly every organization will be found those who have joined it for business, political, or social reasons. They strive to be leaders and hold high positions, but being ignorant of the truth, they are but blind leaders of the blind and both fall into the ditch of error and unbelief. To these workers, the end justifies the means. In order to augment numbers in their organization they do not hesitate to try to compete with the world in entertainment such as shows and suppers. They try to monopolize all the ways and means of spreading the gospel, and then preach only an anemic social gospel which cannot save.

3. **BEWARE OF THE CONCISION.** In the church were some who did away with circumcision for the Gentile, but would introduce other rites just as far from the truth. Such today would teach that the uncircumcision should observe the Lord's supper, water baptism, and other rites, either of a past dispensation or of heathendom. Rituals and ordinances have no place in the dispensation of the MYSTERY.

4. This sums up the first three. **BEWARE LEST ANY MAN SPOIL YOU THRU PHILOSOPHY AND VAIN DECEIT; AFTER THE TRADITIONS OF MEN, AFTER THE RUDIMENTS OF THE WORLD,**

**AND NOT AFTER CHRIST.  
BEWARE!!!**

-THE EDITOR'S DESK-

The editor now uses 3 desks and all are so cluttered up he can't find anything. If somebody who can take dictation and type would help out a few hours each week, we could keep up with the work.

We need your moral support at the classes each Tue. evening at my home at 7:45. You need the Bible study, too. Come over..... and help us.

At the end of May we had given 87 broadcasts over station WRSW. As a reminder, the program is every Tue. nite at 7 on the FM dial at 107.3. Join the radio class.

We are printing 750 copies of the paper, TRUTH FOR TODAY, this time. If your copy is marked SAMPLE on the front, it is the only one you will receive unless you write asking for it to be sent regularly. There is no charge. It is free.

The goats are thru kidding. Had 4 sets of twins this year. Five F and 3 M. Would like to sell my herd of six does and a fine buck. They are purebred Saanens, white.

This paper is quite late. But have corn planted and ground ready for Sudan grass at this writing.

I need some more music pupils on Saturdays. I teach piano, voice, wind instruments, accordion, and theory. This extra money helps with the expenses of TRUTH FOR TODAY ministry. You can help by telling others about this.

Receipts for April; A45 \$1., A46 \$5., A47(from Scotland) \$4.23. The total expense was \$53.20.

The Bremen Fellowship is meeting each Sunday morning at 10 o'clock in the TOWN HALL. Mr. A. O. Bowser is the teacher. U R welcome.

I have a complete stock of the publications of C. H. Welch that are now in print. A set of 10 of his pamphlets, \$1.37. Books; JUST AND THE JUSTIFIER, \$1.90. DISPENSATIONAL TRUTH, \$1.25. THE TESTIMONY OF THE LORD'S PRISONER, \$1.25. MIRACLE, PARABLE, AND SIGN, \$1.40. THE FORCE OF SOUND WORDS, 75¢. Add about 10% to cover postage.

A few back numbers of TRUTH FOR TODAY are still on hand. They are free if you care for them. I have Nos. 4, 10, 14, 17, 18, 19, 20, 21.

Many thanks to the fine friends in Australia. The letters and the gifts came at a time when we were juts a little cast down for the time being.

My home is on the Harrison Center Road, 4 miles south of Atwood, or 6 miles west of Warsaw. It is on the south side of the road back a lane  $\frac{1}{4}$  mile. Bring your family and friends to the class.

A hearty welcome to all the new members of the family this month. We have a large number of new addresses. Have the paper sent to your relatives and friends.

Address all correspondence to; OSCAR M. BAKER, R 2, Warsaw, Ind. The telephone is Atwood 394.

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