

GOD...WHO IS ABOVE ALL, AND THROUGH ALL, AND IN YOU ALL. 4:-6.

Let us review briefly this chapter so as to lead up to this particular point.

“Walk worthy...with lowliness, meekness, longsuffering, forbearing;

Endeavoring to keep the unity;

a. One Body

b. One Spirit

c. One hope

d. One Lord

c. One faith

b. One Baptism

a. One God and Father.”

You will note from the structure that at the center of the unity is *One Lord*. This is a blessed truth, but is at variance with all the man-made efforts at unity.

1. *God above all*. This is a lesson that is very hard for pride to learn. It is hard for man to realize that there is a Being that is greater and far above man. Nothing delights man more than trying to advise God how to run His universe. In long prayers we hear them taking upon themselves the responsibility of telling God how to do all things. What man can instruct God? There are times when we are amazed at the power of the evil one, but God is above all. There are times when we wonder at the power of nations, but God is above all. There is a God in heaven who rules over the affairs of men. This lesson Nebuchadnezzar had to learn. Also principalities and powers in the heavenlies are subject to Him and some day He will put them all under the feet of Christ.

2. *God through all*. Even tho God may be above all things in the creation, as above indicated, yet in this particular context, we are speaking of believers, the one body. It primarily is in relation to it that God is above all. By the same reasoning we can say that to believers, God is thru all that may happen to them. The believer is so hedged in and protected that nothing can happen to him without the will and consent of God. So to us, in relation to us, God is above all things and thru all things. Whatever may come our way as believers, be it blessing or tribulation (which worketh patience), it all is from the hand of God and should be received with thanksgiving. This is a hard lesson, but a necessary one. As a Father, He does chastize and test those that are His.

3. *God in all*. Even tho the texts may omit the YOU and make it read IN ALL, that does not change the meaning. The context is still concerning the unity, the one body. Those who have any idea at all of the exceeding sinfulness of sin and the perfect holiness of God, will never attempt to say that God is in Satan or in sin. These must be excepted. But when all of the taint of sin has been removed, then God can be all and in all without exception. God can and does create evil, but never, no never can He be the author of sin. The Word is very careful to make these distinctions, but man is all too often blind to them. He has so been accustomed to sin and failure that he would even attribute the same to God! Let us be careful in this.

In connection with our last study, we might add that the land that was promised to Abraham was central in relation to the rest of the world. That makes it reasonable that it should be chosen for the future world center for God's people, and Jerusalem the great metropolis from which would go forth light to all the world.

Again it is time to sum up a few points before going on into another phase of our study.

1. The ages were made. They were made with a purpose in mind. They are no accident.

2. The Bible does not give us a picture of eternity. Its message is related to the ages and their purpose. It is limited to that.

3. The Age-People, Israel have a central place in God's plan for the ages in relation to the earth and the nations of the earth. They are not connected with the plan for the heavenlies.

4. This nation was concentrated in a land and will be so again in order that they may do a priestly work among the nations. They are to be a kingdom of priests.

5. Evil forces are in array against the carrying out of this purpose. The conflict of the ages, in regard to the earth, centers around this purpose and its fulfillment. Much of that conflict is history now. Much is yet to come. The Revelation gives us a glimpse of the future events.

Too many think that the OT is a bit of unrelated history and might well be left out of our studies today. But there may be a reason for it being written. It may have a definite place in the interpretation of the things that are and the things to come.

That there are many types in the OT cannot be overlooked without loss. Altho it is a record of historical events, seemingly irrelevant, yet in it we find the key to many a subsequent passage that may be a bit obscure otherwise.

There are three main classes of types that may be found and used to advantage;

1. *Persons*. We find Christ foreshadowed in several persons of the OT. The nation of Israel may also be figured in the same way. There are others that the reader may discover.

2. *History as related to Israel*. Babylon of old is the figure of a great anti-Christian system of the present and future. Many others will come to mind as the subject is followed up.

3. *Ritual types*. The study of the tabernacle and its types is a great study in itself. There are many others which do show forth great truth.

No one can deny that these types run all thru the Scriptures. Adam was a figure of Him who was to come. Jonah gave us the figure of the Lord's death and being in the grave 3 days and 3 nights, as well as the figure of resurrection. Joseph was rejected by his brethren, went into a far country, and was received by his brethren at his second appearing. Moses was a type of Christ. And we could go on and on.

Why should we have these types? It is a way that God teaches truth. He has started with the kindergarten, with pictures and types, and later on when these things have been grasped, He can teach with more advanced methods, leaving the milk of the Word and giving strong meat.

OUTLINE STUDIES IN ROMANS #6

THE SOUL AND THE BLOOD

Chapter 8 begins with NO CONDEMNATION and ends with NO SEPARATION. Probably no other chapter in the Word is more emphatic about the security of the believer.

Notice the word CONDEMNATION in 5:16, 18 and how it is connected with 8:1.

Note the time element NOW. This is no reference to some future time or judgment, but now, at this time, there is no condemnation for the believer in Christ.

This is the *freedom* chapter. Note the use of the words free, delivered, etc. Note also the bondage, law of sin and death, corruption, etc.

The law was weak because of the flesh. We can realize that in ourselves. Law is one thing, but obedience is different.

In the flesh dwells no good thing (7:17). But the important thing is whether the spirit of God, the new nature, dwells in us (8:11).

In this chapter the word *spirit* should begin with a small letter till we come down to verse 16. There, and twice in verse 26, and once in 27, it should begin with a capital letter for in these places it is the Giver. In the other places it is the new nature or new man that is created and put within the believer as a gift.

To be carnally minded, which is the state of the unbeliever, ends in death. So to be spiritually minded, the state of the believer, ends in life and peace. The carnal mind rebels against God, not being subject to Him and His law, for that is impossible.

Unless there is a new nature, Christ cannot dwell in man. The man in whom Christ does not dwell does not belong to God. Neither will he ever be quickened for resurrection. Mortal bodies are quickened by His spirit, the new nature, which dwells in the believer.

The believer has no call or reason to live subject to his old nature. He should reckon himself dead to it. The believer who lives according to his fleshly desires shall reap corruption, loss of reward. But the one who lives minding the things of the spirit, or new nature, shall find an abundant life.

Real sonship, adoption, depends on whether one is led by the new nature, the new man. Such an one can use the word *Abba* (Aramaic for Father). This word could never be used by a servant or slave, nor by one not of the household. It was a precious intimate word reserved for sons.

Then the Holy Spirit Himself can witness to our new natures that we have been adopted. We then are heirs. But note; being joint-heirs with Christ depends on something. It is the little word *suffer*. It is one thing to live with Him, but something entirely different to reign with Him. Some have rewards, some do not.

Compare present suffering with future glory. See 2 Cor. 4:17. *Creature* in verses 19, 20, and 21 is *creation* as in 22. What is creation waiting for? Why was creation made subject to vanity (Gen. 3:17-19). Hope is something not seen. We are saved by hope. But here is a place for patience and waiting. The waiting is for the adoption (redemption of the body, or resurrection).

Tappe SA-6

The writer remembers the first time he studied Lev. 17:11-14 in the Hebrew text. He was amazed and almost afraid to believe it. Tradition has its intoxicating effect making it difficult for truth to pierce the stupor. But the keen edge of the Word of God is able (Heb. 4:12).

If the reader will take his Bible, and in this passage each time he sees LIFE substitute SOUL, he will have every occurrence of the Heb. word *nephesh*. The AV renders it LIFE 4 times and SOUL 3 times.

Now LIFE is a good translation, for that is what soul is, life in its various aspects. Soul is life and when life ceases then soul ceases. There is nothing immortal about it. Or, often soul is put by a figure of speech for a person.

Consider the 7 occurrences of *nephesh* in this passage:

1. FOR THE LIFE (soul) OF THE FLESH IS IN THE BLOOD. Well, whether a person will concede anything else or not he should at least admit that this states *where* the soul is!

2. I HAVE GIVEN IT TO YOU UPON THE ALTAR TO MAKE AN ATONEMENT FOR YOUR SOUL. Here the blood makes atonement, or covering, for the soul or life.

3. FOR IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL. Why is this so? Because we have just read that SOUL or LIFE is in the blood. Hence, to shed the blood is to shed soul or life. It is the principle of substitution, life for life.

4. NO SOUL OF YOU SHALL EAT BLOOD. Here SOUL obviously is put for the person. This is the way it is used in Gen. 12:5 where we read that Abram took Sarai his wife, and Lot his brother's son. AND THE SOULS THAT THEY HAD GOTTEN IN HARAN. We may be sure that this is not a case of plural reincarnation!

Note in verse 13 that a hunter in Israel, whenever he caught any wild game that might be eaten, was commanded to pour out its blood and cover it with dust. Now if the soul is in the blood then we have God instructing soul to be covered with dust. This is certainly an ignominious end for something that man wants us to think is immortal and indestructible--a hunter kicking a little dust over it!

5. FOR IT IS THE LIFE (soul) OF ALL FLESH, that is, the blood is the soul of life of all flesh, of man and of the lower animals.

6. THE BLOOD OF IT IS FOR THE LIFE (soul) THEREOF. This statement, and the preceding one, becomes clearer when rendered, FOR AS FOR THE SOUL OF ALL FLESH, ITS BLOOD IS WITH ITS SOUL. The reader should note the RV (1901) of v. 14.

7. FOR THE LIFE (soul) OF ALL FLESH IS THE BLOOD THEREOF.

At this point note that the first use of *nephesh* (soul) is in Gen. 1:20. Go on and note its usage in verses 21, 24, and 30.

Need more be said? It is not a matter of interpretation but simply believing the Word. If the soul is a detachable, immortal entity which remains conscious and active after death, then these are strange statements for God to make. *But we prefer to believe Him rather than man.*

--SIDNEY A. HATCH

RIGHT DIVISION IN PRACTICE

BEGINNER'S CORNER #30

Once a little boy was told by a visitor that the moon was made of green cheese. But the boy had been to Sunday School, so he came right back with the remark that he did not believe it. When asked the reason, he said that in Genesis it is recorded that God made the moon before He made cows; therefore the moon could not be made of cheese.

Now you may laugh at this, but it is the essence of right division. Many grownups are utterly devoid of this much good sense. Just think of all the sermons and books about the second death; how folks should seek to avoid it. Yet if the Revelation were taken away from the Bible, there would be no mention of the second death. The Rev. is about a future people and future events. Only they will have to do with the second death. It is not found in any parts of the Bible dealing with the present or the past.

When our Lord stood before the Synagogue in Nazareth (Lk. 4) and read from the prophecy concerning Himself, he stopped in the midst of a sentence (Isa. 61:2). Then He said that at that time the prophecy was fulfilled in their ears. He was rightly dividing. If right division was right for Him, is it not right for us?

If you do not rightly divide, you are pretty likely to wrongly divide. Some folks are so zealous to impose their water baptism on others that they quote from Mark 16:16. But they will not do as it says nor take the consequences. The order is, *believe, baptized, saved*. But it is changed to *believe, saved, and then baptized*. The consequences, AND THESE SIGNS SHALL FOLLOW, are left out. Now why should one take Mark's gospel which is for the kingdom and try to force it into the church?

Most folks have been led to believe that if one is saved he will go straight to heaven when he dies. They do not realize that great multitudes of the saved will live here on the earth after resurrection. The hope of Israel was never heaven, but that Christ should reign on the throne of David. Furthermore, long after all the gospels were written, long after the apostles of the Circumcision had written their epistles, yes, after Paul had finished his writings, John says emphatically that no one yet had ascended up to heaven except the Lord Himself (John 3:13). It is quite likely that the same is still true. Right division is needed.

There are some who go back into the prophecies concerning Israel and the kingdom and seek to find dates that can be applied to the church. What confusion has resulted! By not rightly dividing between the kingdom and the church, they come up with some fantastic ideas. But we live in a time which had nothing of its character revealed in the Scriptures; it was hid from ages and generations in God.

Judaizers today forget that this is an age of grace for God's people, so they seek to bring the church into the bondage of the law and the rituals that belonged to an earth people and their kingdom on the earth. They forget that the the new covenant (Jer. 31:31) is not yet here.

Just try the principle as set forth in 2 Tim. 2:15 and see the difficulties disappear.

It seems a pity that people as a whole have been so antagonistic toward the mystery. Either willingly or unwillingly they have assumed that it is the very essence of heresy without taking the trouble to investigate its tenets. Some have shouted that it denies the blood of Christ; others that it smacks of Universalism; or that man has no say in his own salvation. None of these could be farther from the truth!

Actually this is not the point at all. The mystery is more concerned with the *destiny* of man than with his salvation or how he obtained it; his position before God, rather than the path by which he arrived there. Those to whom Paul wrote were already saved. They were *Saints and Faithful* (Eph. 1:1). They had accepted Him as Lord and Savior. But now what was to be their inheritance? In part, it is here that the *Church of the One Body* departs from orthodoxy. Yet the attack is not against this doctrine. It is directed thru half-truths and veiled insinuations concerning methods of salvation, position of rituals, feast days, and what not, little thinking that there is more discrepancy among their own ranks concerning these things than with the dispensationalists.

Israel being set aside (not God's people in this age), and the kingdom in abeyance, what was the destiny of these believers? Were they just to go on living forever? Certainly they could not inherit the kingdom (if there was none). Neither could they go to heaven, as so many sincerely believe, for till the mystery was revealed by Paul, none had a heavenly hope. Most folks today admit that an earthly kingdom is to be set up with Christ as King. These same teach this as their gospel for today and await its culmination. Others look and work toward an earthly kingdom, but are so unsure of its existence that they in addition preach of a heavenly calling of like uncertain qualities.

The whole approach reminds one of Paul's statement to the Athenians. THEN PAUL STOOD IN THE MIDST OF MARS HILL, AND SAID, YE MEN OF ATHENS, I PERCEIVE THAT IN ALL THINGS YE ARE TOO SUPERSTITIOUS, FOR AS I PASSED BY, AND BEHELD YOUR DEVOTIONS, I FOUND AN ALTAR WITH THIS INSCRIPTION, *To the Unknown God*. WHOM THEREFORE YE IGNORANTLY WORSHIP, HIM I DECLARE UNTO YOU.

Isn't that the situation today? Many are teaching a heavenly calling, but founding their arguments on the gospels, when in reality such is found only in the mystery in Paul's writings. So Paul is denied. Others are preaching a kingdom message, and rightly from the gospels, but their kingdom is not an earthly one, but a heavenly one. So again Scripture is denied. In fact, if one would listen carefully to all of them, the kingdom can be found placed anywhere between hades and heaven.

None seems to be sure. All appear to be in confusion. In view of all this, no wonder that so many are asking, *What is truth for today?* Would I be presumptuous if, like Paul, I should say, *The hope of this dispensation, which you all ignorantly dispute about, I now declare unto you?* Give it some thot for a while.

LOOK AT THE CONTEXT!

Teachers with ulterior motives certainly can do things with the Scriptures. A text can be wrested from its context and made to prove most anything. Some examples will show how this art (?) is accomplished.

In Dan. 9:25 a commandment is mentioned. Teachers try to make this a *decree* made by a human potentate. But it is not a decree, it is a command (Heb., word). Verse 23 shows plainly that this command came from God, not from some king.

Dan. 12:2 is a favorite quote for those who would have all the dead, both saved and unsaved, come into a resurrection. But this passage more nearly proves the opposite. Verse 1 is about Israel. It is of Israel that many (not all) will awake. If many awake, then some do not awake. Who are they?

John 5:28,29 is also a favorite text used to prove the same thing. But the ALL must be limited by verse 21 where we read that the Son quickeneth those whom He will. It is further limited in verse 25 because it is only those that hear His voice that live. So ALL then refers these two classes and nothing beyond. What happens to those whom He does not will to quicken or those who do not hear His voice?

Any day you can expect somebody to deny the existence of God and quote Psa. 14:1 and 53:1 to prove it. Sure the Bible says, THERE IS NO GOD, in those references.

Those who seek to dishonor God with their invention of the theory of eternal conscious torture try to prove from Luke 12:31-48 that there will be degrees of punishment for the wicked who have died. This passage has nothing to do with death and resurrection. It is about servants who are to occupy till the master comes. It is concerned with punishment for living servants, not dead enemies.

Often you are admonished to seek to have a part in the first resurrection. As for me, I am not interested. Those who have part in the first resurrection are the headless ones (Rev. 20:4-6). Furthermore, they are Jews.

Probably the most overworked uprooted text is 2 Cor. 5:8. Only part of it is quoted. You get just this much, ABSENT FROM THE BODY, PRESENT WITH THE LORD. Note how much is left out. After reading the context, especially 4:14 and 5:1-4, see if you can figure out how anybody is going to by-pass resurrection.

Luke 16:19-31 is freely used to prove that the dead are not dead, but living; that even the unsaved are given eternal life. We know the Bible says, THOU SHALT NOT SURELY DIE (Gen. 3:4), and of course Luke 16 proves it. But does it? Read Matt. 13:34 and Luke 8:10.

Matt. 25:31-46 is a favorite passage to prove that a cruel and vindictive God imposes eternal conscious torture on the unsaved. But the portion in question has nothing about saved and unsaved, believers and unbelievers, death and resurrection, or any such thing. It refers to the Lord's coming and the judgment of the living nations on the earth at that time. For good works (not faith) some live. For evil works (not unbelief) some are destroyed forever.

THE EDITOR'S DESK

The Bible class we started April 4th, 1948 is still going on. We meet each Tue. nite at 8 (EST) at the home of the editor, first house west of junction of county roads 600W and 100S. Anybody who is curious about what the Word of God has to say to us today is welcome.

Since last month we got in copies of Vol. 39 of the Berean Expositor. Supply is limited, but they are \$2 each while they last. Also the Sign Post, 24 articles by Stuart Allen, arrived. They are 30¢ each. We still have Understandest What Thou Readest? by Streets at 25¢. His latest is The Lord's Table, 30¢ per copy.

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