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...to know the love of Christ
which passeth knowledge
that ye might be filled with
all the fulness of God Eph 3:19

Christian Babel #1

Eleazar Ben-Yehuda, the Father of Modern Hebrew, said, "I read somewhere that we Jews speak seventy different languages, yet not one of us speaks our own language," quoted from page 48 in his biography, "Tongue of the Prophets", by Robert St. John.

Eleazar Ben-Yehuda spent his life resurrecting the Hebrew language for the Jewish people. He knew that the nation of Israel could never become a 'country on its own' if it did not have a common language.

At the Tower of Babel, Genesis 11, the people wanted to be one so the Lord had to "**confound their language**" in order to cause them to scatter over the earth.

Now apply that concept to Christendom today with their many different Bible translations. A church congregation of multiple translations is confusion. The enemy learned a good lesson at the Tower of Babel, but Christendom has forgotten it.

The New International Version (NIV) seems to be the most popular so this article will discuss that version beginning with 1 Timothy 3:16. We are being told the versions are easier to read and easier to understand. Is this really true? Or have we been deceived into thinking it is true? When there is a difference in meaning in the versions, which will be used as the authority?

"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." (KJV)

"Beyond all question, the mystery

of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory." (NIV)

Which version is easier to understand? Are both versions saying the same thing?

"God was manifest in the flesh" makes us realize that the God Who created all things, the Almighty God, came to dwell with us in a body of flesh like ours. '**He appeared in a body**' strips it of its awe. In fact, it muddles the concept of the virgin birth.

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." (Jn 1:14) KJV

"The Word became flesh and lived for a while among us. We have seen his glory, the glory of the one and only Son, who came from the Father, full of grace and truth." NIV

Both versions agree that conception took place in the virgin Mary when the Holy Spirit came upon her and the power of the Highest overshadowed her. Only Jesus was so conceived. He is the Only One so begotten of God. And Mary brought forth her firstborn Son. HE was the first to 'break the womb'.

"For unto which of the angels said He at any time, 'Thou art My Son, this day have I begotten Thee'". (Heb 1:5) The note in the Companion Bible explains begotten as 'brought forth to the birth at resurrection when the Son became the glorified federal Head of a new order of beings'. This day refers to

the day of His resurrection, which agrees with the context.

"And again, when He bringeth in the First-begotten into the world, He saith, 'And let all the angels of God worship Him.'" (Heb 1:6) This was true when Mary brought forth her firstborn Son, but this, according to the context, has the idea of the 'womb of the grave' being broken when the Lord Jesus Christ rose out from among the dead.

"Who is the image of the invisible God, the Firstborn of every creature." (Col 1:15) This refers to the Lord's resurrection. **"HE is the Head of the body, the church: Who is the beginning, the Firstborn from the dead; that in all things He might have the preeminence."** (Col 1:18)

When the NIV states, '**the glory of the one and only**', it has clouded the vital doctrine of the virgin birth of Christ and of Him being the first to be resurrected from the dead.

If only the NIV was being used, how could one do a research with the words 'one and only' and get the full meaning of the word 'begotten'?

When did the disciples behold His glory? It was on the Mount of Transfiguration when the face of the Lord did shine as the sun, and His raiment was as white as the light. (Matt 17:2) This was a vision of His future resurrected body.

"He appeared in a body" is ambiguous. The Lord appeared in a body to Abraham in Genesis 18. He visited with Abraham and ate the food which Sarah had prepared. Is this the

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same body as is recorded in I Timothy 3:16? Was this a body of flesh? No. This was the preincarnate Christ. This is called a theophany, a visible manifestation of God. In this body He could not qualify as a Kinsman-redeemer, as well explained in the book of Ruth. Our Saviour had to have a body like ours in order to pay the penalty for our sins.

“Wherefore when He cometh into the world, He saith, ‘Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me.’” (Heb 10:5) KJV

“Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil.” (Heb 2:14) KJV

God was ‘vindicated by the Spirit’. The word ‘vindicated’ is not found in the KJV but under the word ‘avenge’, other meanings given are, according to Strong’s Concordance (1556) ‘vindicate, retaliate, and punish’. **“Vengeance is Mine; I will repay’,**

saith the Lord.” (Rom 12:19) ‘Vengeance’ in this verse also means ‘vindication and retribution’. (1557) Did the Spirit in some way avenge or vindicate God?

This verse in I Timothy 3:16 is speaking about the mystery of godliness. It is speaking of the Lord Jesus Christ Who is the very exact image of God because He is God. (Heb 1:3) The idea of vengeance, vindication, retribution, all seem out of place in this verse. ‘Justified in the Spirit’ means He is righteous in Spirit. In other words, He was manifest in a flesh and blood body as we have, but without the sin nature that we have. There was absolutely no unrighteousness in Him.

When Paul heard the voice of the Lord on the road to Damascus, he described the light that appeared as above the brightness of the sun. This is the glory the Lord spoke of in John 17:5, **“And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was.”** so, the phrase ‘received up in glory’ is true.

The phrase ‘received up into glory’

infers being received up into a glorious place called glory. **“When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory.”** (Col 3:4) Verse one makes clear where Christ is. Ephesians 3:6 tells us where the Church, the Body of Christ is now potentially seated, so glory is not only a brightness, but also a place. According to Ephesians 1:20, Christ was set at the right hand of God in the far above all heavens. This is where glory is and where He was received when He finished His work.

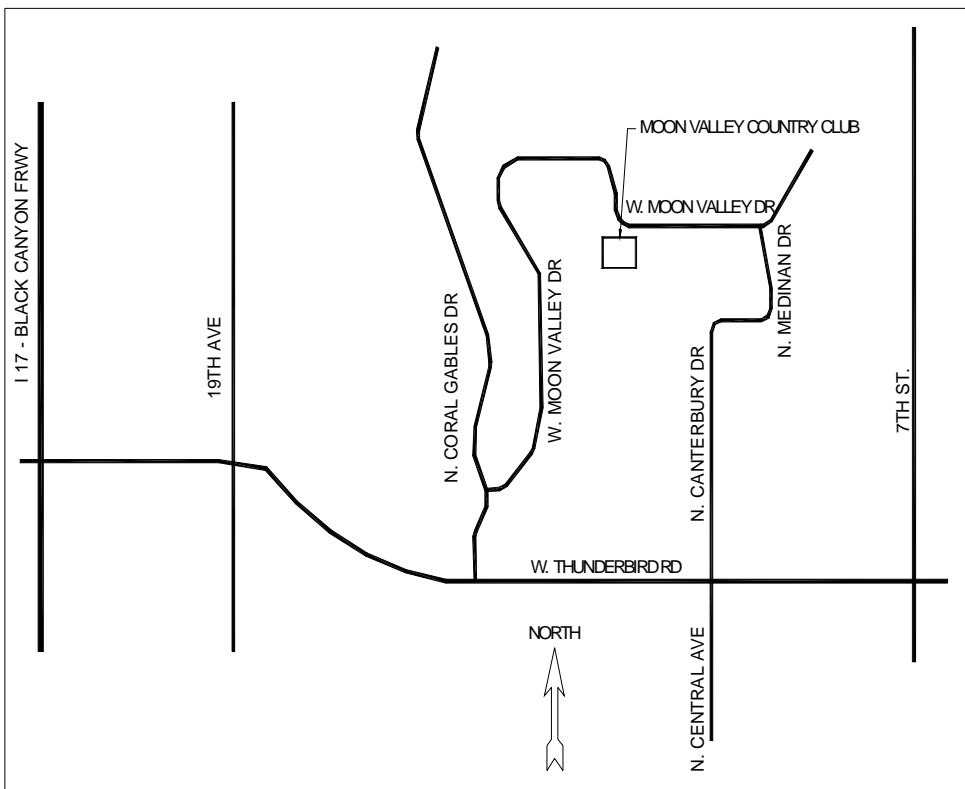
“For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is the deceiver and an antichrist.” (2Jn 7) KJV

“Many deceivers, who do not acknowledge Jesus Christ as coming in the flesh, have gone out into the world. Any such person is the deceiver and the antichrist.” NIV

Not much more need be said except that there is a difference between ‘an antichrist’ and ‘the antichrist’.

P. Schafer

2006 Phoenix Spring Bible Conference



Phoenix Spring Bible Conference: April 7th-9th, 2006, Moon Valley Country Club, 151 West Moon Valley Drive, Phoenix, AZ. (See map.)

Featured guest speaker: Michael Mecikalski of Boscobel, Wisconsin. Other speakers include Forrest Cottrell and Barnabas Bagby.

Meeting Schedule

Friday, April 7th: 7:00 pm

Saturday, April 8th: 9:30 am, 10:30 am, Lunch Break, 1:15 pm, 2:15 pm

Sunday, April 9th: 9:30 am, 10:30 am

For more information or lodging suggestions, please call: 623-972-7234 or 602-375-8717.

Other 2006 Conferences:

TFT Annual Conference: June 2-4 at the Bible Forum, Peru IN.

Boscobel Bible Conference: Sept. 1-3, Comfort Inn, Mineral Point, WI.

South Carolina Bible Conference: Oct. 6-8. Ebenezer Community Club, West Union, SC.

Is God Finished With Israel? # 4

Among Christians, there are many differing views on the subject of God's dealings with Israel. Some hold the view that God was finished with Israel at the cross and the present church age began at that time. Some, though they differ about *when* it occurred, believe that God only set Israel aside for a time and will take her up again in the future and will fulfill the promises He made to her.

Still others contend God was finished with Israel when Rome destroyed Jerusalem in about AD 70. These believe the great tribulation was fulfilled during the Jewish war of AD 66-73, and Nero, or some other despot, was the Anti-Christ, and we are NOW in the millennium of Revelation 20. Believing all prophecy concerning Israel was fulfilled at that time, they conclude there remains nothing ahead in God's purposes except the resurrection and judgment. In this paper we will consider two of the chief reasons some say all Scripture was fulfilled at AD 70 and we will endeavor to see if Scripture supports this view.

It has been said that one of the chief reasons for this last view is that Jesus warned His disciples of things to take place, in "this generation", that is, within their lifetimes. That meant the things He had predicted would take place within the next 40 years, or by AD 70.

Jesus told them the Temple would be destroyed and described the conditions and events leading up to and including His return to earth. Concerning those things He said, "**Verily I say unto you, This generation shall not pass away, till all be fulfilled.**" (Lk.21:32) Dr. E.W. Bullinger writes that the Greek word rendered "fulfilled" here is not the one meaning to be completed or filled full, but one that means, "to begin to be, or arise." That is, those things would BEGIN to be fulfilled. He states further, "They *did* begin to be; they *did* begin to arise during THAT VERY GENERATION, and that generation did "pass away."

A second reason some say all prophecy was fulfilled in AD 70 is, because of an inadequate translation of "till" in that passage and several related passages. We read in, Mt. 10: 23 "**But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.**" Mt. 16: 28 "**Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in His kingdom.**" Mt. 23: 39 "**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.**" Mt. 24: 34 "**Verily I say unto you, This generation shall not pass, till all these things be fulfilled.**"

The English rendering of these verses leads one to believe that all things, spoken by the prophets and those that Jesus foretold, were certain to happen in the lifetime of that generation. Dr. E.W. Bullinger tells us there is a Greek article "an" in the cases above that is not translated, but "... which, wherever it is found, introduces an element of uncertainty, implies a condition, and makes the whole clause hypothetical."

In other words, those things *may possibly* be fulfilled. C.H. Welch writes, "There is in each of these verses an untranslated particle (article), an, the effect of which is to make the sentence contingent upon something expressed or implied. We can gather from other Scriptures, *e.g.*, Acts 3: 19-21, that the Second Coming of the Lord would not take place while Israel remained unrepentant."

Those things spoken of by the prophets and by Christ *could* have taken place in the lifetime of the disciples, but the *time* of fulfilling was contingent on Israel's national repentance. We find a comparatively small number of Jews confessed Jesus as the Christ, while the majority and their leaders rejected Him, thus delaying His return.

After Christ ascended, Peter contin-

ued to appeal to the Jews, pleading with them to repent in order that all things might be fulfilled. He said, "**Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And He shall send Jesus Christ, Which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.**" (Ac. 3: 19-21)

Still later, the Apostle Paul spoke to the leaders of the Jews in Rome, proving from their Scriptures that Jesus was the Christ and that all things could be fulfilled if they would receive Him. We read, "... **there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.**" (Ac. 28: 23)

For one whole day Paul reasoned with the Jews concerning Jesus and Israel's hope, but when the Jews refused to believe him, Paul announced God's change of plans. He declared that God had sent His Salvation (the Christ) to the nations (apart from Israel). (Ac. 28: 28) Paul DID NOT declare God had forsaken Israel forever, or that He had reneged on His promises and revoked Israel's hope of their Kingdom. That *assumption* is made if one forgets or ignores God's unconditional promises to Israel, or if one believes all prophecy concerning Israel has been fulfilled.

What God DID DO, after His declaration to the Jews at Rome, was to make a new creation of both Jews and Gentiles, called the church, the body of Christ. He revealed to the Apostle Paul His calling out to this body and a new administration for it. Paul wrote of this new creation thereafter in his letters to

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the Ephesians and Colossians telling them their homeland and ministry is far above all heavens. They have no inheritance on earth or in its heavenly things, but they will appear with Christ in heavenly places when He appears there.

However, when the church appears in heavenly places, it is not the end of God's redemptive work. The nations have yet to be evangelized; the earth and its heaven are not clean; Satan has not yet been destroyed, and angels and spiritual beings have not seen the end of God's wisdom and justice in His redemption of all His creation.

One may ask, what has this to do with the question, "Is God finished with Israel?" Have we forgotten God called Israel to be the vehicle through whom He would redeem the nations, and that He made an unconditional covenant with them promising to enable them to do this task? God said Israel has a role to play in His grand purpose for bringing the world back to perfection. He said they are to be a light unto the nations. Will God do what He said? Will He keep His Word? Hear the testimony of Scripture.

Concerning His promise of the Land and a posterity to Jacob, God said, "...behold, **I am with thee, and will**

keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28:15

Balaam, the paid prophet, was compelled to say, "**God is not a man, that He should lie; Neither the son of man, that He should repent: Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?"** Num. 23:19

Concerning God's taking Israel into the promised Land, we read, "...**the LORD delivered all their enemies into their hand. There failed not ought of any good thing which the LORD had spoken unto the house of Israel; all came to pass.**" Josh. 21:44,45

When the Temple was completed and the Lord's glory filled it, Solomon said, "...**Blessed be the LORD God of Israel, Who hath with His hands fulfilled that which He spake with His mouth to my father David."** 2 Chron. 6:4

In the NT, the Apostle Paul reminded saints of Israel's hope that God will do as He has said. He wrote, "**For all the promises of God in Him are yea, and in Him Amen, unto the glory of**

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God by us." 2Cor. 1:20

Is God finished with Israel? Scripture shows He has made promises to them that have not yet been kept, but that they are certain to be fulfilled, for God cannot lie. We too, members of the body of Christ, wait expectantly and confidently for a promise God made to us. It is the promise of "life" that God made before Israel existed, before the overthrow of the world, and before the ages began. Paul spoke of this promise in his letter to Titus. He wrote, "**In hope of eternal life, which God, that cannot lie, promised before the world began.**" Tit. 1:2

To Israel, to us, and to all His children, "**He is faithful That promised.**" (Heb. 10:23)

1. Foundations of Dispensational Truth, E.W. Bullinger; pg. 48

2. *ibid*, pg. 61

3. Berean Expositor Vol. 20, #8, pg. 143

J. Heltzinger

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