

Christianity Clarified Volume 35

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[0 : 00] What is Christianity really all about? Here, in an ongoing effort to try and dispel some of the confusion, is Marv Wiseman, with another session of Christianity Clarified.

Why the Bible is as it is, Part 1. A considerable amount of time is being spent, actually several CDs worth, with the issue of interpreting the Bible.

All kinds of rules and principles pertaining to the art and science of hermeneutics have been and continue to be explored and explained. Recall, if you will, hermeneutics refers to the discipline involved for gaining an understanding of what the Scripture text is really saying.

This is so critical, because unless one has determined the meaning of the text, there is no way an intelligent response can be forthcoming in regard to what the text says.

So, information is critical. And it is for our information the text is actually provided. But if that information is not understood, there is no possibility of providing a right response to it.

[1 : 14] In reality, one cannot even provide a wrong response if you do not know what the text means so as to intelligently disobey and give a wrong response to it.

How about that? One cannot even be disobedient to Scripture if he doesn't know what he's being disobedient to. So, we need hermeneutics even for an intelligent disobedience.

That's amazing. The question may well be asked, Why didn't God have the human writers of Scripture write the text so every sentence would be perfectly clear, understanding would be automatic, everyone would get the message and meaning, and all this stuff about hermeneutics, its laws and principles, wouldn't even be necessary.

The text, every chapter and verse, would be so crystal clear, no one would even be able to argue over its meaning. There wouldn't even be a need for Christianity clarified, because all the clarity would be built into every verse.

Why didn't God do it that way? Two reasons occur to me, one lesser and one greater. The lesser first. It is because in the discipline of study and comparing Scripture with Scripture, there is value and edification gained from the very process.

[2 : 40] The Bible is put together in such a way that merely reading it does not yield its richest treasures. Reading it does give us its truth, but it is its truth often disconnected from its other truths, located elsewhere in the book.

Only the study of Scripture will enable us to pull those truths together. Mere reading alone cannot do it. To be sure, a mere reading of Scripture is far more important than not reading it at all.

But we deprive ourselves of its connecting truths, which can be obtained only by comparing Scripture with Scripture. This, more than anything else, allows the Bible to be its own and best interpreter.

And as we study, we are always on the trail of determining the precise meaning of any passage by allowing other passages to shed light upon it. This, at least in part, appears an obvious reason why the Bible is given us as it is.

But, there is an even more important and satisfying reason upcoming. Why the Bible is as it is, Part 2 The question as to why God gave us the Bible He did has been partially addressed in the past segment.

[4 : 02] The reason we have a Bible that requires thoughtful diligence to determine its meaning is seen by some to be a deficiency. The Bible would have been vastly improved, say critics, if all debatable meanings and interpretations were eliminated.

Their so-called improvement would entail every verse being so clear and unambiguous in its meaning it would be automatically understood and agreed upon by everyone who read it.

All arguments and differences of opinion as to the meaning of any verse would be eliminated. That idea was answered by citing the great value in the process of the study.

Not merely the reading of Scripture, but the process of comparing Scripture with Scripture, with passages sometimes being distant from one another, that allows the Bible to be its own best commentary.

It is, after all, the only truly competent interpreter of its own truth. But a second reason is yet a better reason. We have the Bible we have, written the way it is, obscure in places that it is, debatable in its meaning among honest people that it is, because, largely because, this is precisely the way the Almighty wanted it.

[5 : 24] And how, may we ask, can that be improved upon? You do realize, do you not, the God of heaven could have provided us with another Bible than what He did?

You do realize, do you not, that the infinite God is committed to the perfection that colors His reputation? And that this perfection is embedded in every word of His book?

Abram's rhetorical question about the deity was asked in Genesis 18, saying, Shall not the judge of all the earth do right? Indeed, He shall.

God does not have a DNA, but if He did, doing right would be a part of it. And again, doing right according to what standard?

Remember, God does not do what is right, but what God does is right, because He Himself is the sole standard-bearer of what is right and what is wrong.

[6 : 25] God has no code to follow. He is the code. Consequently, the Bible we have, as we have it, is precisely the Bible the Almighty wants us to have.

It's the only book, and the best book, and His book, unable to be improved upon. The law of the Lord is perfect, converting the soul, the testimony of the Lord is sure, making wise the simple, the statutes of the Lord are right, rejoicing the heart.

The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold, sweeter also than honey in the honeycomb.

Moreover, by them is thy servant warned, and in keeping of them there is great reward. Thus saith the psalmist, Psalm 19. Rightly Dividing Israel and the Church, Part 1 There are two principal institutions in the Bible that dominate the arena of God's dealings with humanity.

The first is the nation of Israel, commonly referred to as the chosen people of God, and so they are. The second is referred to as the church, or assembly of God, that constitutes the spiritual body of Christ, of which Christ himself is the head.

[7 : 56] The earlier, Israel, dating all the way back to Genesis, occupies the greater portion of the Bible, and encompasses the greatest amount of time in God's dealings with people.

Israel began with the patriarch Abraham, as God called him to himself in Genesis 12, and showered him with numerous promises for Abraham and his descendants.

Their nation crystallized in connection with their captivity in Egypt, and their subsequent release from bondage through the man Moses, whom God raised up to lead Israel.

Their history continues as the centerpiece of God's dealings all through the Old Testament, and well into the New, that included the four Gospels, and the earlier chapters of the Book of Acts.

There can be no question as to the strategic nature of this nation Israel, and its people, the Jews. The second principal institution, the church, is and must be kept separate from that of Israel.

[9 : 05] It is an altogether different entity. While Israel is a constant subject of prophecy throughout the Bible, the church certainly is not.

In fact, the church has never predicted or promised anything beforehand as Israel was. The church was not and is not a continuation of Israel, nor was it ever intended to replace Israel.

In fact, the church simply appeared on the scene, unplanned and unannounced so far as humanity was concerned. While it is true the church had always been in the bosom of God the Father from eternity past, yet, he never divulged a word about that beforehand.

The church seemingly sprang into existence out of nowhere. Best explanation for the origin of the church and its distinct differences from Israel, the nation, is dealt with in the Apostle Paul's letters to the churches, particularly Ephesians and Colossians.

Historically, many in the early church, particularly in the second century onward, came to see the church as having replaced the nation of Israel as the principal people of God.

[10 : 25] They reasoned that since Israel rejected Jesus as their Messiah, God also rejected them and replaced them with the Christian church. This is called replacement theology, and it remains the majority opinion today among most of Christendom.

But we shall see this not to be the case, and will present the necessity for maintaining a clear distinction between the two, Israel and the church must be rightly divided.

Why? Will become very evident upcoming. Rightly Dividing Israel and the Church, Part 2

Throughout Scripture, the prominence of the nation of Israel is noised abroad.

Paul the Apostle, himself a Jew, reminds us in Romans 9 that it was to the nation of Israel alone that God gave the covenants, Abrahamic, Mosaic, Palestinian, Davidic, and the new covenant, the Jeremiah 31.

Which of these unconditional covenantal promises did he give to the church? None of them.

Absolutely none. But, not to worry, the church is not short-changed.

[11 : 38] God has an entirely different plan for the church and different promises as well. The Old Testament, early on, begins with God dealing with Abraham, Isaac, and Jacob, who will forever be known as the fathers or the patriarchs of Israel.

And the New Testament ends with God dealing with the Jewish nation as it will exist when their Messiah returns in his second coming, recorded in Revelation 19.

Thus, the Bible begins and ends with a divine focus upon these people, the Jews, that comprise such a tiny percentage of humanity. Where, then, and how, does the Christian church figure into all this?

In between. We are actually a parenthesis sandwiched in between the first coming of Christ and the second. We, the church, drop in, previously unpredicted and unannounced, unannounced, and are thus referred to by the Apostle Paul as a mystery or a secret.

Read Ephesians 3 for the best and most concise explanation. We begin as the body of Christ spiritually, and we will be removed in just as mysterious a fashion in the translation or rapture of the church declared by Paul in 1 Corinthians 15 and 1 Thessalonians 4.

[13 : 02] The unique thing about the church as opposed to the nation of Israel is the fact that where Israel was Jews and for Jews alone, unless a Gentile converted to Judaism, but the church, the church was an amalgamation of Jew and Gentile into one body.

This was the crux of the mystery or secret of which Paul spoke. Actually, the very concept of there in the body of Christ being no difference between Jew and Gentile was unthinkable.

If the Jewish people were about anything, it was their separation from the Gentiles. They had a separate God, Jehovah, a separate language, Hebrew, a separate calendar, a separate day of worship and the Sabbath.

They even had a separate diet. All these things and more dramatically separated the Jew from the Gentile. And now, Paul is telling us there is in the body of Christ no difference between Jew and Gentile, slave or free, male or female, male, but we are all children of God through faith in Jesus Christ.

Talk about a bombshell. This was a big one. And although it was hit in God from ages past, he just dropped it into the world in that first century and the world still hasn't adjusted to it, especially the Jew.

[14 : 24] And by the way, don't forget about the mailbox for the Jew and the mailbox for the Gentile. Upcoming. Rightly Dividing Israel and the Church, Part 3 The position taken here on Christianity Clarified is that a right division must be made and sustained as regards the chosen people of God, the nation of Israel, and the Christian Church described as the spiritual body of Christ of which Christ himself is the head.

This distinction between the two is critical to the understanding of the entire plan and program of God. And yes, despite our conviction that this distinction between Israel and the Church is valid, we must admit, sadly so, that this is the minority view among Christians today and throughout history. So, what is the majority view? who in this majority holds it and how and when and why did they come to it? And what was it again we called it?

It is called replacement theology. It got its name from the mistaken idea that due to Israel's disobedience, rejection, and complicity in the death of Jesus the Messiah, God has also rejected Israel as his chosen people, has replaced them with the Church as his new chosen people.

Thus, God has finished with Israel and has begun by transferring everything earlier promised to Israel to the Church instead. This concept developed early during the first century AD and grew in popularity with each passing decade.

[16:09] And how and why Christians arrived at this idea of the Church replacing Israel was because of two major events. Number one, because Israel had rejected God's Son, the Messiah, God retaliated by rejecting Israel permanently.

And number two, the destruction of Jerusalem and the Jewish temple by the Romans in 70 AD, 40 years after the resurrection of Jesus, served to further convince the early Christians that God was indeed finished with Israel.

That he would allow his temple and his people to be ravaged to them was proof positive that God's association with the Jew had come to an end.

Israel had been replaced by the Church. Replacement theology sometimes called supersessionism, the Church superseding Israel. And as we said, sadly, this is the majority position among Christendom.

Early on, it was adopted by the Roman Catholic Church and is still their position. And out of Rome, beginning with Luther in the 16th century, it was a standard teaching of all or nearly all of those called the Reformers.

[17:26] And these included and still does the Roman Catholic Church, the Anglicans or Church of England, most Presbyterians, most Methodists. Add all of these together, Catholic, Lutheran, Anglican, Presbyterian, Methodists, some Baptists, and virtually all who call themselves Reformed, plus the several lesser groups that come from them and you do end up with the majority of those who call themselves Christians being of the Replacement Theology conviction.

That is how and when and why the majority of Christendom has arrived at the position they have called Replacement Theology.

Right Division of Israel and the Church, Part 4. We concluded the previous segment of Christianity Clarified with the statement regarding the tragic negative consequences that logically followed and still followed the embracing of Replacement Theology.

And what is that consequence? It was the erroneous thinking that provided the rationale for the brutal ongoing position leading to the persecution of the Jewish people.

people. After all, they were declared to be the Christ killers, and it was the task of Christians to punish the Jew for that heinous crime. Many even thought they had a divine mandate to make the Jewish people suffer in any way they could.

[18:58] This continued for centuries, was intensified under Adolf Hitler during World War II, when the Jews were seen as Hitler's convenient scapegoat for all of Europe's woes.

Plus, it appears to be undergoing a revival today in several places on the globe. It must be noted, however, much of what is driving anti-Semitism today is not outrage over their having been responsible for the death of Jesus.

Mainly, it is pure hatred fueled by ignorance and arrogance on the part of Gentiles. That, plus input from the adversary of all men, none other than Satan himself.

Satan absolutely hates all Jews with a supernatural hatred. He hates Jews because God loves them. And Satan hates Christians because God loves them.

He needs no better reason for hatred than that. One need only visit the last ten or twelve chapters of the book of Revelation to see Satan himself as one of the major players during the end times.

[20:06] He will personally energize the Antichrist and the false prophet in their last-ditch effort to thwart the plan and program of God.

Intense persecution will become standard fare and it will all be targeting those who are Jews and all who have not received the mark of the beast.

The persecution of Jews will make Hitler's World War II death camps pale by comparison. All this is coming and is dramatically described in symbols revealed to the Apostle John in the last book of the Bible.

It is here where Satan will be permanently vanquished and God and his people vindicated and here as well as in all the rest of Scripture the Jew and the church must be rightly divided.

The position of those adhering to the replacement theology does not mean they are not Christians not at all. Those among them who have trusted Christ as their Savior are as Christian as anyone but we believe them to be misguided in their position and holders of a position not at all sustained

by Scripture.

[21 : 21] And what is the one thing that could remedy their misunderstanding? A healthy dose of hermeneutics. Departing from the principles and laws set forth in the subject of hermeneutics can very easily lead to abnormalities like anti-Semitism.

Rightly Dividing Humanity's Mailboxes Part 1 We saw in 1 Corinthians 10.32 that the three classes of humanity are comprised of Jews, Gentiles, and the Church of God.

We also noted that every human being without exception belongs to one or more of those three classes. Many belong to more than one. This is because one may be born a Jew, but become a believer in Jesus Christ.

Added then to his being a Jew is the fact that now he is also a member of the Church of God. It is the same with Gentiles. Such an one who comes to faith in Christ has also become a member of the Church of God, in addition to being a Gentile.

To all three classes, God has sent information from himself. And because there are great differences between these three groups, Jews, Gentiles, and the Church of God, the information God has sent to each is information divinely tailored to their specific group, like individual mailboxes.

[22 : 56] If one group to whom God's information is tailored is gets into another group's mailbox, the contents of that box will be confusing to him, because it wasn't addressed to him and does not pertain to him.

Here is our first example. The Jew, that is, members of the Hebrew nation, direct descendants of Abraham, Isaac, and Jacob.

Do you realize that mail from God was addressed to the Jewish mailbox more than to either the Gentiles or the Church of God? Are you aware that all of the Old Testament, the four Gospels, and much of the book of Acts are all specifically addressed to the mailbox of the Jewish people?

How can we say such a thing? It is because of the content of the mail and who it concerns.

Consider the following. We have noted previously that the first eleven chapters of Genesis concerned all of humanity as it existed before and after the flood of Noah.

This was before there were any people called Jews or Gentiles. They were just people, identified only by the clan from which they came, all having originated with Adam and Eve.

[24 : 15] But, once we arrive at Genesis twelve and the special calling and separating of a man called Abram, nothing would be the same. The world is in for a whole new order, a very strategic new order called Hebrews, or more commonly called the Jews.

All of the rest of Genesis is devoted exclusively to this one class of humans. Why? Because around them and through them, God is going to conduct the entire future of humanity up to and including the consummation of all things spelled out in the book of the Revelation.

And, not only does all of the remaining Genesis from chapter twelve onward consist of the Jewish mailbox that receives mail from God by way of the written word through Moses, but everything else Moses wrote as well through Deuteronomy.

These five books, the Jewish Torah we call the Pentateuch, the five books of Moses. Hang on tight now. This plot is thickening. Upcoming. Rightly Dividing Humanity's Mailboxes, Part 2 There is little or no dispute that the contents of the entire Old Testament has to do exclusively with the Jewish people.

It is their mailbox. That is, the Old Testament contains the information from God he wanted the recipients to know. Who are the recipients?

[25 : 46] The Jewish people. The content of the Old Testament was not merely for the Jewish people, but it was as well to the Jewish people specifically.

A mere cursory reading of virtually anywhere from the Old Testament has unmistakable Jewishness written all over it. And this evokes no serious disagreement from anyone, including non-Jews.

But, even though the Old Testament is not addressed to the non-Jewish element, or the Gentiles, it is for the Gentiles, particularly for the Christian Gentiles, because we need the truth of the Old Testament for its principles, examples, and enlightenment in general.

The New Testament makes no sense at all without the Old Testament. When the Apostle Paul said in Romans 10.4, Whatsoever things were written beforehand were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Well, what were the things Paul was talking about that were written prior to his time? They most certainly had to have reference to the Old Testament. When he said they were written for our learning, he certainly meant we were to benefit from them, because even though they were not written to us, they were certainly for us.

[27 : 20] We need every line of the Old Testament so we can factor it all in to better understand the principle of progressive revelation and appreciate the plan and program of God.

You certainly cannot do that if you ignore the Old Testament. But when we say it is to us, but not for us, we mean we are not to implement those things the Jews were required to implement, like required animal sacrifices, circumcision, Sabbath keeping, observance of the Jewish feast days, etc.

Those were Jewish and were prescribed for the Jewish people exclusively. All that content was from God of Israel sent to the mailbox of the Jewish nation alone.

We Christians need to read the Jewish mail so we will understand what God is doing and through whom he is doing it.

But we are not to read the Jews' mail so that we can go and do likewise. Consequently, we don't sacrifice, require circumcision, keep the Jewish Sabbath, nor observe the Jewish kosher diet regarding food.

[28 : 38] This is why we say the Old Testament is for us but not to us. And another biblical bombshell is on the near horizon upcoming.

Brightly Dividing Humanity's Mailboxes, Part 3 It is sincerely hoped we are all on the same page now as regards humanity's different mailboxes.

We have focused on the Jewish mailbox, which consists of all the Old Testament and part of the New. Part of the New, you say? Isn't all the New Testament Christian?

No. No. I know. I know the mantra many have repeated in Christendom for ages is the Old Testament is Jewish and the New Testament is Christian.

But here comes the bombshell I mentioned on the previous segment. Trust me when I say I'm not telling you this to be sensational, even though it is sensational. And I'm certainly not telling you this to rile anyone up or turn them off.

[29 : 44] It's only for your own enlightenment and to allow you to make more sense of the Bible with a far greater appreciation than ever before. That's precisely the effect it has had for me.

All right. Now brace yourself for this next question and don't answer it too quickly. When Jesus was born in Bethlehem and lived in Israel for three and a half years before his crucifixion, did he function and minister under the old covenant or the new?

Are you sure? Probably most Christians would announce and quite confidently, that's one thing I do know for sure. Clearly, the New Testament.

And how do we know that? Simple. Because the very first page of the New Testament says the New Testament. Some say the New Testament of our Lord and Savior Jesus Christ.

Question. Did you know that the page making that declaration before Matthew 1.1 begins is not part of the inspiration of God? It is not inspired?

[30 : 50] Was never part of the original writing any more than were the verse and chapter divisions? How then did that page get there? Who printed and put that page there between the Old and New Testaments telling us, this is the New Testament and then following it with the Gospel of Matthew.

Who did that? The prophets didn't do it. The apostles didn't do it. The printers did it. The compilers did. The people who printed, bound, and distributed the Bible.

They did it. And I am sure with the very best and honorable of motives. But have we not learned that sincerity, as much as it is to be commended, is not a guarantor of truth?

Question. Why was Jesus circumcised? Why did he observe the Sabbath? Why did he attend and participate in the Feast of Israel? Why was Jesus baptized by John?

All because Jesus was a Jew. One who said often that he had not come to destroy the law, but to fulfill it.

[32 : 00] Jesus functioned, lived, and died under the economy of the law of Moses while he continually upheld it. That's the Old Covenant, or better, the Old Covenant content, the Old Covenant economy.

So if Matthew 1.1 is not the beginning of the New Testament, what is it? Oh my, those bombshells. Brace yourselves. Rightly Dividing Humanity's Mailboxes, Part 4.

Being set forth for your consideration is the concept that not only is what we call the Old Testament, better known as the Old Covenant, a particularly Jewish mailbox, that is, the Old is a receptacle for the information God gave to the Jews, but for the world.

Not to the world, but to the Jew, and for the world. An earlier segment explained the radical difference between those prepositions.

So, there is an Old Covenant, no dispute there, it begins with Genesis and ends with Malachi, at least in Christian quote-unquote Bibles.

[33 : 17] So, if we are saying then the New Testament or Covenant does not begin with Matthew, where does it begin? It doesn't.

I warned you earlier about the bombshells, and this one informs us that the New Covenant has never yet begun. Now, I know that sounds preposterous.

I don't care if it does, I only care that it's true. So, how in the world did we arrive at such a position as this? Well, it wasn't easy, and it wasn't quick.

It was only via the application of the hermeneutical principles we have shared with you. Question. Where is there a promise or a provision that there would ever be a New Covenant?

Answer. In the Jewish prophet Jeremiah, who lived approximately 500 years before Jesus was born in Bethlehem. In Jeremiah 31, beginning with verse 31, we read, Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, which by covenant they broke, although I was and husband unto them, says the Lord.

[34 : 39] But this shall be the covenant that I will make with the house of Israel. After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts, and I will be their God and they shall be my people.

Jeremiah 31, 31. When was this new covenant prophesied by Jeremiah activated, ratified, and put into operation?

It never was. It will be one day, and when it is, it will result in the effect that is stated in verse 34.

Has this ever happened?

Never. Not even close. The houses of Israel and Judah comprise all 12 tribes of the nation of Israel, and the Jewish people all over the globe are descendants of these mentioned by Jeremiah.

They yet remain in a negative position of rejection as regards their belief in Jesus of Nazareth as their Messiah. So where precisely does this put the new covenant of which Jeremiah spoke?

[35 : 46] To be sure, it is very real, and it really will come to pass. It is as certain as the presence and predictability of the sun, moon, and stars that Jeremiah mentions.

This blockbuster is only half done. More upcoming. Let the light shine in. Rightly Dividing Humanity's Mailbox Part 5 In Matthew 26, Mark 14, Luke 22, On the night Jesus was betrayed, he took a cup of wine and said to his apostles, This cup is the new covenant in my blood.

None of the apostles knew exactly what he meant and would not until after his resurrection. Here is the picture. Under the old covenant that was instituted in Exodus 24, Moses presented the law God had given him to the nation Israel there at Mount Sinai.

The people responded to what God said he required by agreeing to it. God and the nation of Israel struck a deal and the people upon hearing God's demands and God's promises said in Exodus 24, 7, All that the Lord hath said will we do and be obedient.

Both parties agreed. Now the agreement, the contract, needs to be ratified, formally approved, signed in blood, if you will.

[37 : 27] But it will be animal blood. Moses took the blood of oxen that had been sacrificed and put it in a basin. Half of the blood he sprinkled on the altar of sacrifice, then sprinkled the other half on the people and stated, probably ever so solemnly, Behold, the blood of the covenant which the Lord hath made with you concerning all these words.

Thus, the original covenant God made with Israel is now in force. It is not called the old covenant, but merely the covenant.

Now, please follow closely. Much understanding is at stake with this. Christ clearly stated that his blood, as opposed to the animal blood that ratified the first covenant, it would be the blood of Christ

that would provide the basis for the new covenant prophesied by Jeremiah in chapter 31, because it was not possible that the blood of bulls and goats could take away sin.

Now, on that cross where he who knew no sin was made to be sin for us, that we might be made the righteousness of God in him, there, the provision, the basis for the new covenant was provided. All that remains is for this new covenant Christ said would be made by his blood to be ratified by the nation of Israel, just as Israel's ancestors did so at Sinai with the first covenant back in Exodus 24.

[39 : 18] Now, their descendants must do the same regarding this new covenant. Your question to ponder now is this, when did Israel do that?

Think about that. Rightly Dividing Humanity's Mailboxes Part 6 Our previous segment recounted the provision Christ made for the establishing of the new covenant.

It was made on the cross when he shed his blood. The cup of wine he held forth the night he was betrayed was merely symbolic of his blood soon to be shed.

This would be the divine provision supplied by God to enter into his part of the new covenant. All that remained was for Israel to respond with their part as their ancestors had done with Moses in Exodus 24.

It was that generation of Jews contemporary to Jesus. It was to them and from them that official word would be given and Israel would say all that the Lord has said will be due and be obedient.

[40 : 42] Would they do that? No. Instead it was we will not have this man to reign over us. Crucify him.

This before he even made the payment with his life and after he made the payment of death their rejection and unbelief calcified.

They stoned Stephen murdered James the apostle and persecuted the others. Jesus knew full well what their answer would be. This is why he distinguished them as the generation that committed the unpardonable sin.

the only generation of Israel ever to be so charged. And this is also why he is recorded in all three of the gospels previously mentioned by saying this is my blood of the new covenant which is shed for many.

And then Jesus went on to say verily I say unto you I will drink no more of the fruit of the vine until that day when I drink it new in the kingdom of God.

[41 : 54] Why would Jesus drink it then? Because in and with great joy and celebration formerly blind and disobedient Israel will be in glad compliance.

Christ will have delivered his people the remnant of Israel when he goes forth to defeat their enemies gathered by the Antichrist at Armageddon in Revelation chapter 19. Then Israel will come on board then Israel will look upon him whom they pierced and they shall mourn for him says Zechariah in his prophecy of chapter 12.

What a glorious time that will be! The marriage supper of the Lamb then and not until then will the new covenant actually be ratified until then the old covenant that is the law of Moses has become defunct and the new is not yet ratified or in operation so where are we then?

We are in between the covenants old and new we are in neither covenant not the old or the new we are the mystery the secret of which Paul spoke in Ephesians 3 both covenants old and new were exclusively for the Jewish mailbox.

rightly dividing humanity's mailboxes part 7 there is no question the position being described here is unorthodox untraditional and such was my opinion and even my initial rejection of the concept when I first heard it having been convinced the old covenant clearly ended with Malachi and the new clearly began with Matthew and nothing could have been simpler or more widely believed the problem is it is not what is widely believed that makes something true I'm confident it was also widely believed that Noah was just a crazy old coot who ranted about a worldwide flood coming so long story short the old covenant became passe over and done with when Christ said it is finished while hanging on that cross the veil in the temple was torn from top to bottom making the way of access to God wide open to all not only to the high priest on just the day of atonement the old covenant thus became defunct despite that being unknown to the Jews at that time and since with the old covenant being passe are we now under the new covenant no in fact even as

[44 : 50] Gentiles were never given the old covenant of Moses neither were they given the new covenant difficult as it may be for Gentiles neither the old or the new covenant were ever given to anyone but the Jewish people please read Jeremiah 31 31 onward again and you will not find Gentiles there only the seed of Abraham when Jesus shed his own blood to represent God's part of

the new covenant that provided the basis the moral foundation for offering Israel to sign on to the ratification of this new covenant in his blood the same way their ancestors did when Moses presented to them the first or the old covenant in Exodus chapter 24 Israel did so and the blood of oxen and goats ratified or sealed the covenant between

God and Israel but now in the gospels even though Christ provided the basis for establishing the new covenant in his death the critical question is when did Israel nationally sign on to it as their ancestors did with the old at Mount Sinai they never have rather than ratify the new covenant Christ provided for them they rejected their Messiah before his crucifixion and even after his resurrection the Jewish people never have come on board by ratifying the new covenant and it today remains provided for by Christ but never yet accepted by Israel in fact as mentioned earlier Israel isn't even reading their own mail which is all about them and to them as the revelation of God contained information intended for and directed to the nation of Israel rightly dividing human mailboxes part eight it is clearly established throughout the entire

Bible that the very content of the book refers largely to Israel the Jewish people surely this is evident in all the Old Testament and it ought to be evident to all who read the four Gospels that the principal persons throughout the Gospels consist of Jewish people non-Jews or Gentiles are scarcely found in the Gospels and when they are they appear only with brief reference in fact even in the book of Acts for the first nine chapters everything is exclusively Jewish we do not even come across a Gentile who is noteworthy until later in the book of Acts chapter 10 and he is the Roman centurion stationed in Caesarea by the name of Cornelius God began by giving Peter the apostle the vision about the sheet let down from heaven with all kinds of animals in it clean and unclean and he told

Peter he was to go to the man Cornelius now this is in Acts chapter 10 Peter adamantly refused and for just one reason Cornelius was not a Jew he was a Gentile and Peter wanted nothing to do with him the vision of the sheet with all kinds of animals had to be revealed to Peter not twice but three times before he got the message and agreed to go and even then he didn't want to go why because Cornelius was not a Jew Peter was persuaded the message of Christ and his resurrection was for Jews only after all Jesus was the Jewish Messiah so reluctantly Peter went the results were absolutely stunning God clearly showed the message was not merely for Jews only but for non-Jews as well and Peter was being used by God as the bridge to the Gentiles when you read Acts 10 and 11 and these are monumental strategic chapters it becomes obvious something new is happening

God through Peter going to Cornelius a non-Jew is beginning to make his move to extend salvation through Christ beyond Jews only to all who would believe with the Jewish nation locked in a rejection mode regarding their Messiah a whole new entity is about to be birthed called the church the spiritual body of Christ an organism that would no longer address only Israel as a nation but Jews as individuals as well as Gentiles as individuals and a brand new apostle different from the original twelve would surface from the most unlikely of all people Saul of Tarsus his designation would be the apostle to the Gentiles what Gentiles that's crazy rightly dividing humanity's mailboxes part nine chronologically speaking we must understand that the 28 chapters of the book of [50 : 36] Acts required about 30 years of passing time but for the first 10 years after the resurrection of Christ all emphasis in the preaching of the twelve apostles was limited to the Jewish people alone it wasn't until Peter against his will was instructed by God in Acts 10 to go to the Roman army officer named Cornelius that the good news of the gospel would go beyond the Jews extending to Gentiles and even then the Jews actually rebuked Peter for even having gone to Cornelius it wasn't until Peter explained the whole matter to them and told them about the Holy Spirit descending on Cornelius and his household and their speaking in languages they did not know just as it happened to the Jews at Pentecost 10 years earlier in chapter 2 of Acts Peter's fellow

Jews who had called him on the carpet for even having gone to Cornelius were stunned that God would do for Gentiles what he earlier had done only for Jews verse 18 of Acts chapter 11 is absolutely stunning and sorry to say it must be one of the most overlooked verses in all the Bible after Peter recounted his whole story from start to finish here is what Peter's critics were forced to conclude now this is Acts 11 and verse 18 when they heard these things that is the things which Peter explained to them they held their peace and glorified God saying then hath God also to the Gentiles granted repentance unto life what can you imagine that

Gentiles the uncircumcised the dogs but was it not for Israel alone to the exclusion of the Gentiles that God gave the law the covenants the promises the adoption the glory as mentioned in Romans 9:4 and was it not Yeshua Hamashiach Jesus the Jewish Messiah sent to the Jewish people exclusively now what is this thing involving Gentiles how can this be didn't Jesus come to his own in John 1:11 and were not his own the Jewish people alone after all he was a direct descendant of Abraham Isaac and Jacob and of the Jewish tribe of Judah and in the royal line of David the Jewish king yes indeed he did come to Israel alone but he came for the world a la John 3:16 God so loved the world it was

Israel that was to be the exclusive vehicle through whom the Messiah was to come get the prepositions to Israel for the world and we are so glad rightly dividing human mailboxes part 10 there is now a question about the Jew and Gentile issue that looms very large and it is this what is now the status of these two groups here is where so much of Christendom is divided and here is the issue of the old and new covenants spoken of earlier that must be revisited for those Christians who see Israel being set aside temporarily as recorded in Romans 9 through 11 because of their rejection of their Messiah when we see the word Israel used in the

Bible we take that to mean Israel face value the nation God chose through Abraham we see God's rejection of Israel to be temporary and he will once again revive Israel in the last days to see and recognize their Messiah they will embrace him as opposed to their ancestors who as a nation rejected him the rejection of Israel by God is very real but it is not permanent other Christians committed to the idea that Israel's rejection by God is not temporary but permanent believe that all God originally promised to Israel has because of their unbelief been withdrawn from Israel and given instead to the Christian church thus the Christian church has become as it were the new Israel this means all the promises and provisions and blessings

[55 : 50] God made earlier have been taken from Israel and are transferred to the church this is the essence of replacement theology sometimes called supersessionism meaning the Christian church now supersedes the nation of Israel whereas Israel was earlier God's chosen people they no longer are the church is now God's chosen people that's the conclusion reached by replacement theologians and this must include of course the clear reading of Jeremiah 31 and the promise of the new covenant God said he would make with Judah and Israel to not actually mean Judah and Israel at all by way of fulfillment but now instead to mean the Christian church they would say that Jeremiah's reference to Judah and Israel meant Judah and Israel originally but through their unbelief and rejection of Jesus Judah and

Israel now means the Christian church comes into play here, does it not? And you'll see it upcoming even more.

Rightly Dividing Human Mailboxes, Part 11. God has, by far, addressed the majority of the Bible to the Jewish people. In fact, every writer of Scripture was Jewish. Both Testaments, as they are commonly known, had no non-Jewish writers. And while the Holy Spirit alone was the author of Scripture, he utilized some 40 penmen to record Scripture, and every one of them was Jewish. Jews fully admit the Old Testament, which they, of course, regard to be the whole Bible, because they do not accept the New Testament as being the Word of God, that the Old Testament is their divinely appointed mailbox in which they receive their mail or revelation from God. As well, the entirety of the four Gospels is also part of the Jewish mailbox, as is the first half or so of the book of Acts. The problem is, and always has been, the Jews aren't reading much of their mail, because they don't believe it is their mail from God.

And the irony is that Gentiles are eager to read the Jews' mail in the four Gospels and Acts, but it was never sent to them. It was sent to the Jews.

[58 : 59] You can see the enormous confusion that arises from not reading your own mail, or trying to appropriate someone else's mail. This is where we are, and it's where Christendom and Israel have been from the second century to the present. What a mess! What confusion! What division!

And the only one happy about it is Satan, whom Paul describes as the god of this world in 2 Corinthians 4:4. Satan is the great deceiver, and he plies his trade very effectively.

Christians are confused, divided, competitive, and generally unaffected in reaching a world dependent on them for truth. This is the burden of Christianity Clarified.

This is why 35 volumes have been produced. No, of course, we do not have a corner on the truth, and we have contempt for anyone who says they do. We, too, have flaws in our doctrine and theology.

Such is systemic to humanity. And we are always on the lookout for positions we have taken that do not square with Scripture when we find one. It has to go, whether it is a proverbial sacred cow or favorite concept or not.

[60 : 27] To try and root out any position that does not square with the book is precisely why this whole discipline of hermeneutics has been undertaken.

We want you to see not only the positions taken and conclusions arrived at, but to understand how and why.

And whether it then squares with Scripture and makes sense to you is something you alone will have to decide for yourself.

And more of the same continues to unfold. We're not done. Rightly Dividing Human Mailboxes, Part 12 God has, by far, addressed the majority of the Bible to the Jewish people.

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[64 : 37] And more of the same continues to unfold. We're not done. Rightly Dividing Humanity's Mailboxes, Part 13 Having attempted to assert the vast majority of Scripture was sent by God through the 40-plus human penmen, we know that all these were Jewish.

The Old Testament, the four Gospels, one-third of the book of Acts, and the book of Hebrews by its very name identifies its recipients. James tells us in verse 1 that he is writing his epistle to the twelve tribes scattered abroad.

Who could they be but Jews? 1 Peter tells us in verse 1 he is also writing to those scattered abroad. Again, who but the Jews were those scattered? 2 Peter as well contains content that is far more applicable to Jews than to anyone else, as well as 1, 2, and 3 John, all with their unmistakable Jewish flavor, as is the same with the little one chapter of Jude.

It has things Jewish oozing from its pages. And you will look far and wide to find any book in all the New Testament to be as very Jewish as the last, the book of the Revelation.

Perhaps it is second in its Jewishness only to the epistle that bears the name Hebrews. And as regards the Revelation, it is utterly stunning to see the close correlation between it and Genesis, the very first book of the Bible.

[66 : 14] Genesis is the beginning and Revelation is the ending. The story of humanity is everything sandwiched in between these two books. Question. If all we've mentioned is to the Jew and his mailbox, what scripture portion is there that is addressed to the Gentile?

Remember, the Gentile is anyone not a Jew, which means more than 99% of the world's population. We have a biblical mailbox for the Jew and a biblical mailbox for the Church of God that consists of Paul's letters to the Jew and Gentile in Christ.

But where is the biblical mailbox for one who is not a Jew nor a member of the body of Christ? Where in the Bible is the mailbox for the plain old Gentile? There isn't one.

The information God has provided for the Gentile is revealed in Romans 1. But even here it is not information to the Gentiles, but it is about or for the Gentiles.

And what is the information? Where is it found? It isn't found in a biblical mailbox at all. It's found in the mailbox of nature. Romans 1, 19 tells us, That which may be known of God is manifest in them for God has showed it unto them.

[67 : 37] For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made even his eternal power and God in, so that they are without excuse.

That's the only mailbox there is for the Gentile. This is God's permission to the non-Jews and he conveyed it through natural creation.

Then later, in Romans 2 and 14, Paul again reveals another avenue of divine revelation to the Gentiles that is not in Scripture.

And here he says, well, next time, we'll get it. Rightly Dividing Humanities Mailboxes Part 14 This current content is so valuable, one who does not appropriate it will be severely handicapped from ever seeing how the Bible takes on a marvelous consistency all its own.

Grasping this truth about the multiple biblical mailboxes alone aids us in rightly dividing the word of truth as Paul wrote young Timothy in his second letter chapter 2, verse 15.

[68 : 52] The Jewish mailbox is crammed full of divine information addressed to the Jew, but for Christians as well. Now, did you get that?

Not to Christians, but for Christians, as in, all the Bible is for us, but not all the Bible is to us. And this you can count on.

If you really get this truth, it will get you. And if you don't, it will only be so much ho-hum. But if you get it and read the Bible with these divinely ordained mailboxes implanted in your hermeneutics, the Bible will come alive and throb with understanding and excitement you never dreamed was possible.

Now, we said there is no biblical mailbox for the Gentiles. And although there is much in the Bible about the Gentile, nothing there is directly to him from God, as is the case with the Jewish mailboxes.

And the mailbox for the church, the body of Christ. Remember earlier when it was emphasized that the law of Moses was given to Israel exclusively? It was the Jewish mailbox.

[70 : 06] Now, note regarding Gentiles, in Romans 2.14, Paul reminds us, For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts.

Do you see, this is not to the Gentile, but it is for and about the Gentile, and is a reminder that the Gentiles were never given the law of Moses, nor was the Gentile under it, as was the Jew.

God, in His grace, would not omit information needed by the Gentiles, even though He could not get it in the law of Moses. Instead, what God did was, He wrote the very essence of the law with a clear delineation between right and wrong, and He wrote it into the psyche of every Gentile.

The heart and mind of the Gentile is His mailbox for divine revelation. So, no one is shortchanged, no one, not Jew, not Church of God, and not Gentiles, are devoid of God's revelation that is needed.

While everybody has an informational mailbox, each must confine himself to his own mailbox, because, when we begin reading another person's mail, nothing fits, nothing works, and it's not supposed to, unless what you are reading is in, and, to, and, for, from, your, mailbox.

[71 : 52] You've just heard another session of Christianity Clarified with Marv Wiseman. Preview of Volume 36 Upcoming.

Here is what you can anticipate in Volume 36 of Christianity Clarified. Numerous examples will be provided in Scripture that, for many, will constitute a kind of breakthrough in your understanding of the overall plan and program of God.

At least, that is precisely what it did for me 45 years ago. There are multitudes of true, born-again Christians that really love and honor the Bible as God's own word.

They have no doubt whatever about its authority, nor its truthfulness in all it sets forth. Yet, for many, as was the case for me early on in my Christian life, there were passages that, although I never rejected them, they just escaped me in regard to making any sense of them.

I knew that because it was God's word, there had to be an explanation, there had to be a way this made sense, but I certainly had no idea how it did.

[73 : 12] So, my default position was something like this, well, after all, the secret things do belong to the Lord, so I'll just have to wait till I get to heaven to finally get the answers to these puzzling issues I cannot understand now.

I'm sure there is a good answer, but I have no idea what it is. Seriously, now, have you ever found yourself talking like this to yourself sometimes when you read the Bible?

It's likely that you have, but if you will discipline yourself to pursue the principles we are sharing, many, if not most of those issues will simply burst with a new light.

And no, we are not promising at all that you will understand everything in Scripture. Not at all. This is, remember, the very word of the living God and his book we call the Bible simply is inexhaustible. This old book has a depth to it that knows no bottom and inexhaustible is a good word to describe it. What is meant, however, is that with these principles we are teaching, we can all understand, appreciate, and enjoy a whole lot more than we do and that certainly makes it all worthwhile.

[74 : 37] And please remember this, the more you learn, the more you have to learn with, which will enable you to learn more so you will have even more to learn with and on and on it goes.

It all makes the Bible throb with an excitement for God's truth that surpasses anything we have known before. And folks, this is not figurative hyperbole I'm using.

You can take this literally. So, come with us into Volume 36 and see for yourself. And if you receive this present Volume 35 automatically without having requested it, you'll get Volume 36 the same way.

It will come to you without your ordering it. But, if you obtain this present 35 in some other way, then you must order Volume 36 or you'll not get it.

You may do this online by going to gracebiblespringfield.com or phone us at 937-322-3113.

[75 : 50] Or you may write to Christianity Clarified in care of Grace Bible Church, 1500 Group Road, Springfield, Ohio, 45504.

Christianity Clarified is financially underwritten by the Barbara Wiseman Memorial Fund, established by the generosity of the good people of Grace Bible Church in honor of my wife Barbara, who went to be with the Lord in 2006 after nearly 50 years of marriage.

This is Pastor Marv Wiseman saying thanks so much for being a part of our On Learning journey together.