

# The King's Highway

## An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness.—Isa. 35-8

VOL. XXXI.

MONCTON, N. B., APR. 15, 1934

NO. 17

### THE JEW

(By the Editor)

The Jews are getting a great deal of publicity since Chancellor Adolf Hitler has started such a warfare of persecution on them in Germany. We are not at all in sympathy with Hitler's action in this matter, for if the Jews are law-abiding German subjects, they surely have a right to the same treatment that is accorded to other German people. But it is remarkable at least to see to what extremes people will go when their sympathy get started in one direction. I heard a man talking over the radio a few nights ago, who was representing the Federal Council of Churches in America. He was greatly exercised, and indignant over Adolf Hitler's treatment of the Jews, and told how that the Protestant churches of Chicago were taking a stand in their defence, and said that many of the large churches had recently opened their doors wide to the Jews, and that many Jewish rabbis had come in and preached in the pulpits of Christian churches. Personally, I would regard such an act on the part of so-called churches of Jesus Christ to be an insult to the Almighty. To accord to these rabbis the privilege of preaching, men who despise His Son, and reject His Messiahship, and His sacrificial death on Calvary. How can God look with favor on men who thus treat Jesus. As the apostle says in Heb. 10:28-29: "He that despised Moses' law died without mercy under two or three witnesses!" Of how much sorer punishment suppose he shall be thought worthy, who hath trodden under foot the Son of God and hath counted the blood of the covenant where with he was sanctified an unholy thing and hath done despite to the Spirit of grace? Of course these churches are only demonstrating the workings of the spirit of modernism where Jesus is reduced to a mere man, and His deity is set aside. And the speaker whom I listened to went on to say that the Federal Council of Churches now does not blame the Jews for crucifying Christ, but that they put the blame on the Romans. He said it was the Roman soldiers that led him out to Calvary, and it was the Roman spear that pierced His side, and also that crucifixion was the Roman method of capital punishment, which things are all true. But he failed to note that the Roman governor Pilot said, I find no fault in this man, and that he wanted to release Jesus, and would have done so, if he had not lacked moral courage. Furthermore it was the Jews who cried out, away with him—let him be crucified. Let his blood be upon us and on our children. And who knows whether Hitler's persecution of the Jews is a part of God's answer to that petition, "to let His blood be on our children." Over a million Jews were slain when Jerusalem was destroyed. And furthermore, Holy Writ places the blame of His crucifixion on the Jews. Read I. Thess.

2-14-15. "For ye also have suffered like things of your own countrymen, even as they have of the Jews, who both killed the Lord Jesus, and their own prophets, and have persecuted us." (The apostle Paul's letter to the Thesalonians.)

Peter also charges the Jews with the crucifixion of Jesus. See Acts 4-10. As also did Stephen, in Acts 7-52. The modernists must be very ignorant of the scriptures, or they must think that other folks are, when they make such statements concerning the crucifixion of Jesus. There are other folk who seem to think that the Jews as a nation still have some special claim on God, which other nations do not have. I read that there is a move on foot in some of the upper provinces recently, to raise money to send the Jews back to Palestine. These folk seem to think that they are doing God a very great favor in helping Him to get these people back to their own land. Well, they might be doing God just as great a favor by sending Chinese back to China or the Russians back to Russia, or the Englishmen back to England if they want to go. I believe that the scriptures teach that when the Jews as a nation rejected Jesus as the Messiah who was sent of God to them first, that by that act they forfeited God's favor as a nation. And since that time they stand on the same level with all nations. And all men must be saved individually, and not collectively. It just took a few minutes for God to teach Peter that fact. He was a Jew and something of a bigot, and God gave him a vision on the house top to prepare him to go to the Gentiles with the gospel; and he spoke of that vision also of his mission to Cornelius' house later, and said, "I perceive that God is no respecter of persons, but in every nation he that feareth God and worketh righteousness is accepted of Him." Acts 10-35. But some one raises the question: Does not the apostle say in Rom. 11: "So all Israel shall be saved?" I reply yes. But I ask who does he mean by Israel? Let him answer. He says in Rom. 9-6-7: "For they are not all Israel who are of Israel. Neither because they are the seed of Abraham are they all children." Again in Rom. 2:28 he says: "For he is not a Jew which is one outwardly. Neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly, and circumcision is that of the heart in the spirit," etc. And also in Gal. 3-16, where the apostle is speaking of God's promise to Abraham. He says the promise was not to seeds as of many (Jews) but as of one. "And to thy seed, which is Christ." And again in verse 29 of the same chapter, he writes, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Hence the apostle seems to be teaching in the above scriptures that henceforth the true Israelite or Jew is a follower of Jesus, and that no special favors are granted to any people, persons or nations, apart

from simple faith in the sacrifice of our Lord Jesus and obedience to Him. All of God's promises to the Jews as a nation ended with the first advent of Jesus, like all the sacrifices and ceremonies of the law or old dispensation. They served the same and purpose, and finished with the abolition of the old covenant. "The law was our school-master to bring us unto Christ." Gal. 3-24. Look also at Luke 1-73 to 75, concerning God's covenant with Abraham, and see how Zachariah explains it. "The oath which he sware to our father Abraham. That we might serve him without fear in holiness and righteousness before him all the days of our life. Note not a word about going back to Palestine; but serve God in holiness, etc., is what the promise meant. Hence all this talk about the Jews going back to Palestine and accepting Jesus as their king and being saved as a nation when He comes again, is largely speculation and without sufficient scriptural foundation. If God should permit the Jews to be saved because they would accept Jesus as their king who would again sit on a throne at Jerusalem and reign over all the world: He would be showing partiality to them, for the Jews who lived at the time of Jesus' first coming, would have accepted him as king if he would have established an earthly or material kingdom at that time. In fact they recognized him as the Son of David, the one whom their prophets spoke of as their coming king, when they saw him riding into Jerusalem meek and lowly upon an ass. Mark says that great multitudes went before him, and spread their garments in the way, and cut down branches of trees, and shouted "Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord." But when they understood that for men to become citizens of his kingdom, they had to forsake sin, and humble themselves, and accept him not as their earthly king, but as the lamb of God whose blood would be shed to atone for the sins of all mankind: And when he said "except ye eat my flesh and drink my blood, ye have no life in you," His popularity suddenly waned and many of them went back and walked no more with him. Is God going to require less of the Jews when Jesus comes again than He did of those to whom Jesus came the first time?

And can men be saved after Jesus leaves the mediatorial throne where the word declares that he is now seated to make intercession for us? He said, Strive to enter in at the strait gate for many I say unto you, will seek to enter in, and shall not be able. When once the master of the house hath risen up and hath shut too the door, etc." (what door?) The door of mercy, which is now opened to all who will repent and believe in His atoning blood. In the parable of the ten virgins, Jesus taught that only those who are ready when He comes shall enter in with Him, and be saved. The five foolish virgins who lacked

(Continued on Page Five)