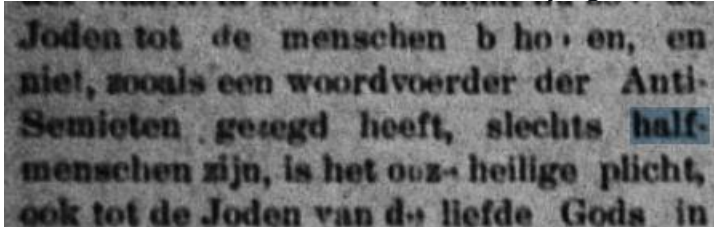


The January, 1913 issue had a column by Rev. Fles on Rom. 9:25-33, see this translated section from pages 1182-1183; All bolding is mine.

"... etc. Yes, reader, but that is only something, a little. By no means all. God has finished it with them. Not forever. He has cut them off in uprightness, overflowing with righteousness, says Isaiah. And that anointing, called cut off in [Romans] chapter 11 from the olive tree, has happened. So that the Gentiles **also** might become co-heirs of the promises of the Lord, of His covenant and grace. **But this is not the end for Israel.** As if nothing of the promises were now left for them. That is what people often mean, and then, they say, Israel merges into the Church. Poor Israel! Of everything the Apostle said in [chapter nine] verses 4 and 5, is there nothing left but the memory of a great past? **All those hundreds of promises swept away? No, no, listen to what Paul says:** For God will do a short work on the earth. What is that short work? The Apostle is not speaking here about the sin of mankind, which had cut off the way to eternal life (which is true, but not meant here). God has cut off a work, but [one] which **He will again renew, restore.** And that is nothing other than that **He will return to Israel.** He will have mercy on them again, so that they will become Ammi [My people] and Ruhamah [having mercy], says the Lord their God." But in the interim, between the cutting off and the healing or re-ingrafting, it is very sad for the Jewish people. Here ... "

On the last page of that issue was an article, the author was not ascribed, in which: "Anti-Semites" were accused in 1913 of saying the Jews were "merely half-human."



Joden tot de menschen behooren, en niet, zoals een woordvoerder der Anti-Semieten gezegd heeft, slechts half-menschen zijn, is het onze heilige plicht, ook tot de Joden van de liefde Gods in

DE HEIDENWERELD.

JAARGANG 17.

FEBRUARI, 1913

NOMMER 194.

EENE ROEPSTEM VAN CAIRO. PLEITREDE VOOR ARABIE.

Het was mijn voorrecht gedurende mijn kort bezoek naar Amerika en voordat ik mij naar Cairo begaf om in het Oosten en in het Westen vele vrienden van de Arabische Zending te ontmoeten en te ontwaren hoe hun hart klopt van belangstelling niet alleen in Arabië maar in het Moslem wereld-probleem en hoe zij als schouder aan schouder staan met degenen die strijdende zijn in de voorhoede.

Gedurende den zomer, in antwoord op de roepstem krachtens de Board of Trustees, mochten wij bijna de helft van de \$10,000 verkrijgen in giften en toezeggingen ten bate van het vaste fonds voor de Arabische Zending. Hoe gaarne hadde ik gewild dat de geheele som verzameld en dat al het beloofde betaald ware geworden. Het is ontmoedigend om te

vernemen, zoo van huis als van het arbeidsveld, dat de geldelijke moeielijkheden erger zijn dan ooit te voren; dat instee van kwartaarlijksche bijdragen, bij vooruitbetaling, de treasurer zich aan maandelijksche verzendingen moet houden, en dat de Zending opheden een schuld heeft van \$11,000. Laat mijn smeekbede ingang vinden bij de vrienden, die hunne medewerking beloofden, om ten spoedigste hunne toezeggingen na te komen; en zijn er niet de zoodanigen die helpen willen om heel het bedrag volledig te maken en daardoor de harten der Arabische zendelingen te bemoeiigen en te verblijden?

De uwe voor Arabië en de Moslem wereld,
S. M. ZWIEMER.

EENE ROEPSTEM VAN CAIRO. PLEITREDE VOOR ARABIE. A CALL FROM CAIRO. A PLEA FOR ARABIA.

And a few pages later in February, the missions magazine had their regular Jewish missions article by Rev. Fles: De Joden

The Tenderness of the Apostle Paul for Israel

Rom. 10:1-8.

"... One might think that the Apostle would now simply abandon the Jews.

He already acknowledges that they sought righteousness by means of the works of the law, and that they have stumbled over the stumbling block, the rock of offense, that is, over Christ.

One cannot expect more from such a people. **Many scholars still think, speak,**

and write this way in our time. With the Jews, it is over for ever. May even a few be saved,

for the nation, the people, there is no expectation ... They fail to see that Israel's God, precisely with these few, holds fast for Israel, and that He does not let the people down,

so that in the end He will [or would] forfeit His promises to the people as a people.

And yet that is precisely what the Apostle here loudly and clearly asserts."

Therefore, he continues in this chapter and says: "Brethren, the affection of my heart says [it] to the congregation and the prayer which I offer to God for Israel is for their salvation."

Allow me to observe that Rev. Fles was rebutting someone he knew, Rev. Beets, who said in his denominational history that only “a number of Jews” would be saved. Fles noted (see below) how Romans 11:26 goes on to cite from the Old Testament’s prophetic book of Isaiah. That verse refers to the corporate body of Israel, not to just a few Jews.

§3. JEWISH MISSIONS

Q a number of Jews x 1

The Jew also should be the object of missionary care. Estranged from the living God of the Bible, rejecting God’s Son, trying to build up a righteousness of his own, or in blatant unbelief denying God altogether, such is the condition of the fifteen millions of descendants of Abraham. They sorely need the helping hand of Christian love in the Master’s Name. Jewish mission work is the duty of the Church because the Lord Jesus told His apostles they were to begin their labors at Jerusalem, Luke 24: 47. There apostles set the example in this part of Kingdom activity. God’s decree also embraces a number of Jews, Romans 11: 25-28. Moreover, we owe a debt to this people. “Our Lord has sprung out of Judah”, Hebrews 7: 14. The first heralds of the Cross were Jews. The oracles of God were committed to them, Romans 3: 2, and they took scrupulous care of them. “Christians”, so-called, have at times terribly wronged them. And notwithstanding the cruelty they endured, Jews have rendered many



This important issue of the missions magazine that I'm putting online was in November, 1913 (before the 'Great War') and it said, "Signs of the Times" (in Dutch).

Rev. Fles's monthly column in it gave his exegesis of Romans 11:25-29.

Pages 1382 - 1384 of 2596

Gefieve deze lijst in te vullen en toe te zenden aan

THE ARABIAN MISSION,
25 East 22d Street,
New York, N. Y.

Knip dit uit voor uw gebruik

DE JODEN.

DE LIEFDE VAN PAULUS TOT DE JODEN.

Rom. 11: 25—29.

De Apostel heeft gesproken over de zekerheid der inenting van de natuurlijke takken tegenover de inenting van de takken van den wilden olijfbom afgehouden, dat is van de Heidenen. Thans zal hij het ons met nog meer der duidelijkheid rechtstreeks zeggen, wat wij kunnen verwachten van het oude volk en van de belofte aan hen gedaan.

Want (zegt hij) ik wil niet, broeders, dat u deze verborgenheid onbekend zij, dat de verharding voor een deel over Israel gekomen is,

totdat de volheid der Heidenen zal zijn ingegaan. Daartusschen voegt hij de waarschuwendende woorden: Opdat gij niet wijs zijt bij u zeiven. Niet hoogmoedig en trotsch om als uit de hoogte laag op de Joden neer te zien en te zeggen: Wij zijn het nu. Al de oordeelen en vloeken voor de Joden. Al de beloften voor ons. Kanaan meent de hemel, Jeruzalem meent de hemel, Israel meent de kerk enz., enz. Er blijft dan voor Jakobs nakomelingen, niets te hopen, niets te verwachten. Gelukkig is het dat Gods Raad en Woord niet verandert, dat Israels God Zich niet schikt naar der menschen meening en opvatting. God laat Zichzelf niet leiden. Hij leidt Zelf, naar Zijnen wil. Hij werkt alle dingen (dus ook met Zijn oude volk) naar den raad van Zijnen wil.

Ik wil niet dat u deze verborgenheid onbekend zij: dat de verharding voor een deel over Israel gekomen is. Het is inderdaad een ver-

Rev. Fles made some powerful statements in this column! See 'Kanaan' -was it a specific land promise originally in Bible? The translation shows he was combatting early denominational Replacement Theology: "Canaan means heaven, Jerusalem means heaven, Israel [supposedly] means the Church"!

And then the next section (below here) followed from later within Fles's 1913 column ...

verwachten van het oude volk en van de belofte aan he gedan.

Want (zengt hij) ik will niet. broeders, dat u deze verborgenheid ombekend zij, dat de verharding voor een deel over Israel gekomen is, totdat de volheid der Heidenen zal zijn ingegaan. Daartusschen voegt hij de waarschuwendende woorden: Opdat gij niet wijs zijt bij u zelve. Niet hoogmoedig en trotsch om als uit de hoogte laag op de Joden neer te zien en te zeggen: Wij zijn het nu. Al de oordeelen en vloeken voor de Joden. Al de beloften voor ons. Kanaan meent de hemel. Jeruzalem meent de hemel. Israel meent de kerk enz. enz. Er blijft dan voor Jakobs nakomelingen. niets te hopen, niets te verwachten. Gelukkig is het dat Gods Raad en Woord niet verandert, dat Israels God Zich niet schikt naar der menschen

meening en opvatting. God laat Zichzelf niet leiden. Hij leidt Zelf. naar Zijnen wil. Hij werkt alle dingen (dus ook met Zijn oude volk) naar den rand van Zijnen wil. Ik wil niet dat u deze verborgenheid onbekend zij: dat de verharding voor een deel over Israel gekomen is. Het is inderdaad een verborgenheid

expect from the ancient people and from the promise made to them.

For (he says) I will not, brothers, that this mystery should be known to you, that a hardening has come in part upon Israel, until the fullness of the Gentiles has come in.

He adds the warning words: So that you may not be wise in your own esteem. Not proud and haughty, so as to look down on the Jews from on high and say: We are now. All the judgments and curses for the Jews. All the promises for us. Canaan means heaven. Jerusalem means heaven. Israel means the church, etc., etc. There remains then for Jacob's descendants nothing to hope for, nothing to expect. Fortunately, God's counsel and Word do not change, that Israel's God does not conform to man's

opinion and view. God does not allow Himself to be led. He Himself directs. According to His will. He works all things (including with His ancient people) to the edge of His will. I do not want you to be unaware of this mystery: that hardening has partially come upon Israel. It is indeed a mystery.

Most of the rest of his column follows below ...

gle Translate

... on Antichristendom. En daarna het lieflijk morschouwd genrood van den Duizendjarigen Dag der heerlijkheid en des vredes, waarin de zwaarden tot spaden en de splen tot sikkelen zullen geslagen worden en men den krig niet meer zal leeren: De bergen zullen vrede dragen, De heuvels heilig recht, Hij zal hen vroolijk op doen dagen Het hell hun toegezogd, enz.

Geheel Israel zal zalig worden gelijk geschreven is: De Verlosser all uit Zion komen on zal de goddeloosbeden afwenden van Jakob. Deze woorden zijn genomen uit Jes. 59:20. Dear leest gij: En er sal een Verlosser tot Zion komen, namelijk voor degenen, die zich bokeeren van de overtredingen in Jakob, spreekt Jehovah Een Verlosser tot Zion, de

... on Antichristianity. And then the sweetly beheld red light of the Millennial Day of glory and peace, when swords will be beaten into plowshares and spears into pruning hooks, and war will be learned no more: The mountains will bring peace, the hills holy justice, He will cause them to rejoice in gladness, the Lord will bring it to them, etc.

All Israel will be saved, as it is written: The Redeemer will come from Zion and will turn away the wicked from Jacob. These words are taken from Isaiah 59:20. Dear reader, read: And a Redeemer will come to Zion, even to those who turn from transgression in Jacob, declares Jehovah, A Redeemer to Zion, the

This next part is copied from an earlier attempt of mine to translate this column many years ago.

As you read: And a Redeemer to Zion will be clear to those who repent of sins in Jacob, saith Jehovah. A Redeemer to Zion, the Redeemer of Zion. From the heavenly Zion, to the earthly. He is the same Savior, our Lord Jesus Christ. [He will] turn away ungodliness, wash away and remove all impurities - see Isaiah 4: 4. For those in Jacob who repent of sins. Certainly, as the Apostle says all Israel shall be saved, he means this in accordance with the prophecy. And now you can read Zech. 13: 8, 9, Mal. 3: 2-6. This will lead to the wonderful [glory of] God. A reborn Israel, a ground on which unbelief and superstition has subsided; one refreshment after intolerable storms. Psalm 50: 1-3, Isa. 66:15. But he has his Israel again, his firstborn; and the Anointed of God, the great David's Son, our Savior Jesus Christ reigns from sea to sea and from the river unto the ends of the earth. For the kingdoms of the world have become [belong to] our God and of His Christ. And this is my covenant unto them, when I take away their sins, says the Apostle. He pulls into these few words the whole Prophets and the Psalms. How often sings the Church:

[from Psalm 130 : 4]

He makes to their prayers

The whole of Israel once free

Of iniquities;

So He does [the same] to me!

It is Israel, not unlike the nations, with an Israelite no different from one Gentile. Sin made and [still] makes separation between us and our God. Will there be [For there to be] community, then sin must be removed. To this end, God Himself opened the way. That is why Israel's restoration in connection with seeing Him in whom they have invested, with the lament and mourn over him. Zech. 12. And it could not be otherwise. How can a man in unbelief, self-righteousness, haughtiness, living in sin, [have] communion with the Holy One of Israel? There must be whole change, renewal, forgiveness, removal of sin took place, and which

I could link to that [supplementary document](#), stored on the Internet Archive, in case any reader wants more of it.

Another side note is from a great [transcript](#) I'm reading now – Covenant and Controversy: The Great Reign – which is a film series that was also mentioned in my main Rev. Fles biography. It has this very similar quote on page 11 of 88: "And church history has been a dance of trying to figure out, what are our creeds of confession? What is the faith? How do we guard the faith? And I believe that if we go back to Paul's letter to the Romans, we find our plumb line. Because he wrote to the Romans and said, "I do not want you to be ignorant of the mystery of Israel, because if you're ignorant of the mystery of Israel, you'll become arrogant and you'll boast against the branches of this cultivated olive tree that you have been graciously grafted into."

The following month's article in December of 1913 (from pages 1407-1408 of 2596) had this summary section in it: ... because you were grafted from a wild olive tree into a tame olive tree, into the Jewish people. But [your] grafting was done by God Himself according to His infinite mercy, and so it will **also** be with the Jewish nation.

For, says the Apostle, God has confined them **all** to disobedience, that He might have mercy on **all**. Therefore, **all**, Jews and Gentiles alike, are under the condemnation of disobedience. There are no exceptions here. The entire human race is entirely disobedient to its Creator. But now also the Lord comes with His mercy to [for] **all**. He allows **all** to proclaim the Gospel and to proclaim the Lord in Christ. And thus it will be, when the fullness of the Gentiles has come in, **all** Israel will be saved, and **all** will rejoice in God's mercy. To this, to this entire account of three chapters (Romans 9, 10, and 11), the Apostle attaches a glorious hymn of praise. He has been able to see something of God's wonderful ways and guidance. They are unfathomably deep. They hold within them treasures, invaluable riches of compassion, of justice, of mercy, which make us dizzy, on the one hand, which make us rejoice in blissful joy, on the other, and make us look forward to the future with joy. Oh, the depth of the riches, both of the wisdom and knowledge of God! In these we hear God's Servant rejoicing here.

Unfathomably deep are God's thoughts. How unsearchable (or subterranean) are His judgments, and unsearchable His ways! We can see something of it, notice something, a little bit of it, nothing more. Why did God do this? Why so with Israel, why so with the nations? God does not answer about His deeds. He is the Sovereign One. He does what He pleases. And yet, all in glory, righteousness, and love. Those ways of God run through the depths. They are unsearchable. For who has known the mind of the Lord, or who has been His counselor?

Or who has given to Him first, and it will be repaid to Him?

The prophet Isaiah also exclaimed such words in the 40th chapter, and also in relation to God's wonderful provision for Israel. These words need no further explanation. For no one in heaven or on earth has known the mind, the purpose, the counsel, and the decree of the Most High.

No one has taught Him to arrange, plan, and execute all things. It is all God's own work in and according to His plan of salvation. If anyone could stand up and say: I have enlightened Him, first given, it should be returned to him [?]. It would be repaid. But there is no such person.

For from Him and through Him and to Him are all things. From the Father, from whom all things proceed as the Source. From the Son, as the Executor of the Father's will. From the Holy Spirit, as the Author to inspire and lead back to God.

Thus the Triune God receives the honor and glory in all of the renewed, restored creation and humanity for eternity, Amen! says the Apostle.

It is truth and complete certainty, all that I have written. I began by saying: I say the truth in Christ, I lie not. Chapter 9:1. I end with Amen: for I know that it is certain and sure that it will happen thus. What a firmness and certainty of conviction! Yes, God's word is the truth. **Everything that has been foretold and promised will be fulfilled.** The hymn will be sung: Behold, this is our God; we have waited for Him, and He will save us.

This is the Lord, Jehovah: we have waited for Him, He will save us.
We will rejoice and be glad in His salvation (Zijn zaligheid). Amen. Hallelujah!
Pella, Iowa. FLES.