

# RIGHTLY DIVIDING THE WORD OF TRUTH

## BIBLE STUDY FOR BEREANS

AUGUST AND SEPTEMBER 1936

### CONCERNING THE BIBLE

#### WHAT WE BELIEVE AND WHY WE BELIEVE IT

In this printed message we are setting forth something of what we believe concerning the Bible and concerning the faith once-for-all delivered unto the saints. Our first message after this introduction will be the Bible. We believe in the God of the Bible, the Christ of the Bible and the Holy Spirit of the Bible. Therefore we believe in the eternal Deity of the Lord Jesus Christ.

We believe in the ruin of the human race in Adam and that man's only hope of redemption or recovery, is in Christ. The redeemed sinner is "God's workmanship created in Christ Jesus unto good words." Ephesians 2:10. "If any man be in Christ there is a new creation." II Corinthians 5:17. We believe that the sinner is saved by the grace of God; by faith in the Lord Jesus; redeemed by the shed blood of Christ, the lamb of God, without spot or blemish.

"To us there is but one God, the Father, of Whom are all things, and we in Him; and one Lord Jesus Christ, by Whom are all things, and we by Him." I Corinthians 8:6.

As there is but one God and one Lord Jesus Christ, there is one and only one way to God, and that is called, in Hebrews 10:19 and 20, "the new and living way", "by the blood of Jesus."

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:10. "For by one offering he hath perfected for ever them that are sanctified." Hebrews 10:14.

"For in that he died, He died unto sin ONCE; but in that He liveth, He liveth unto God." Romans 6:10.

"Christ appeared ONCE in the end of the ages to put away sin by the sacrifice of Himself." Hebrews 9:26.

"Neither by the blood of goats and calves, but by His own blood He entered in ONCE into the holy place having obtained eternal redemption." Hebrews 9:12.

"Christ also hath ONCE suffered for sins, the Just for the unjust, that He might bring us to God," I Peter 3:18.

We believe that the Lord Jesus Christ is now at the right hand of God, as the glorified Man, seated in the heavenlies, far above all heavens. Ephesians 1:19 to 22 and Ephesians 4:10. There He is the Head of the Church which is His Body. Members of this Body of Christ are

identified with Him in death, burial and resurrection; are seated with Him in the heavenlies and there blessed with all spiritual blessings in Him. Ephesians 1:3 and 4 and Ephesians 2:6. These members are the children of God by faith in the glorified Christ. they constitute the "Household of God," and are builded together for a habitation of God through the Spirit. Ephesians 2:17 to 22. Only regenerated sinners. partakers of the Divine nature, God's new creation, are indwelt by the Holy Spirit.

We believe that God has the walk of the believer, in accordance with Ephesians 2:10, and they that walk should be in the Spirit, fulfilling the righteousness of the law: circumspectly, in love worthy of the vocation wherewith he is called. Ephesians 4:1.

### THE UNITY OF THE SPIRIT

"Endeavoring to keep the UNITY of the Spirit in the bond of peace. ONE body—and ONE Spirit—even as ye are called in ONE Hope of your calling—ONE Lord—ONE Faith—ONE Baptism—ONE God and Father." Ephesians 4:3 to 6.

Here we are told, specifically and clearly, that, in this Divine age, there is ONE and only ONE Church, which is a Divine organism. We believe that obedience to Ephesians 4:3 is altogether impossible unless we acknowledge and act upon the Truth of God as to the ONE Church; and that no group of men have the Scriptural right to claim to be the Bible Church and demand obedience to a denominational church creed which differs from the sevenfold unity of Ephesians 4:3 to 6.

Inasmuch as there is more than one Church, one gospel and one hope in the Bible, but only ONE Church, ONE gospel and ONE hope in this particular Dispensation, we insist that all intelligent Bible study must be Dispensational Bible study. And that every true servant of Christ is under obligation, "to make all men see what is the fellowship (dispensation) of the mystery which from the beginning of the world hath been hid in God. Ephesians 3:9

After several chapters of some fundamental Bible doctrines, we shall present a Dispensational Study of the Bible.

### CONCERNING THE BIBLE

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the place of Skulls, Madrid. After thirty-three years in this living tomb death came to his release, and the following remarkable researches taken from the Bible, and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years.

In the Bible the word Lord is found 1853 times. The word Jehovah, 6855 times, and the word reverend but once, and that is in the 9th verse of the 111 psalm. Psalm 117:8 is the middle verse of the Bible. Esther 8:9 is the longest verse, and St. John 11:35 the shortest verse in the Bible. In the 107th Psalm four verses are alike, the 8, 15, 21 and 31. Each verse of the 136 Psalm ends alike. No name or word with more than six syllables are found in the Bible. The 37th chapter of Isaiah and the 19th chapter of II Kings are alike. The word girl occurs only twice in the Bible, in Zechariah 8:5 and Joel 3:3. There are found in both books of the Bible, 3,586,483 letters, 773,693 words 31,373 verses, 1189 chapters and 66 books. The 26th chapter of Acts is the finest chapter to read, the most beautiful chapter the 23rd Psalm. The four most inspiring

promises are John 14:2, John 6:37, St. Matthew 11:28 and Psalm 37:4. Isaiah 60:1 is the one for the new convert. All who flatter themselves with vain boasting of their perfection should learn Matthew 6.

The Bible is God's Word. The Bible not only contains the Word of God, but it is the very Word of God.

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect thoroughly furnished unto all good works." II Timothy 3:16-17.

"By Inspiration"—The Greek word is "Theopneustos", and is never used to describe any other writings or writers.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." II Peter 1:19 to 21.

"Forever, O Lord, thy word is settled in heaven." Psalm 119:89.

"The Word of the Lord endureth forever." I Peter 1:25.

The Psalmist who said: "Forever, O Lord, thy word is settled in heaven," likewise said in Psalm 119:11, "Thy word have I hid in mine heart, that I might not sin against thee."

It is a blessed thing to know both facts. Though settled in heaven, it will not profit the individual unless hidden and settled in the heart.

In this 119th Psalm read the following verses concerning God's holy infallible Words: 9, 11, 16, 17, 25, 28, 38, 41, 42, 43, 49, 50, 57, 58, 65, 67, 74, 76, 81, 82, 89, 101, 103, 105, 107, 114, 116, 123, 130, 133, 139, 140, 147, 148, 154, 158, 160, 161, 162, 169, 170, 172. Also read verses concerning precepts, commandments, etc.

Men may have changed in their attitude toward the word of God; but His Word never changeth.

As the Psalmist said: "Thy Word is very pure; therefore thy servant loveth it." Psalm 119:140

"Thy Word is true from the beginning; and every one of thy righteous judgments endureth forever."—Psalm 119:160.

"How sweet are thy words unto my taste; yea, sweeter than honey to my mouth."—Psalm 119:103

Commit to memory these words found in Jeremiah 15:16;

"Thy words were found, and I was unto me the joy and rejoicing of mine heart for I am called by thy name, O Lord God of hosts."

Think of the poisonous food which is going into the souls of men by way of the literature of the worldly and ungodly agents of Satan.

"I have esteemed the words of His mouth more than my necessary"—Job 23:12.

"Thy Word is a lamp unto my feet and a light unto my path."—119:105.

The world is a dark place because sin. It is a blessed thing to have a lamp and a light in such a dark place. "Is not my Word like as a fire? the Lord; and like a hammer that breaketh the rock in pieces?" Jeremiah 23:29.

"He sent His Word, and healed them, and delivered them from their destructions."—Psalm 107:20.

“But he said, Yea rather blessed are they that hear the Word of God and keep it.”—Luke 11:28.

“The seed is the Word of God.”—Luke 8:11.

The sword of the spirit, which is the Word of God.”—Ephesians 6:17.

“For the Word of God is quick (life-giving) and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”—Hebrews 4:12.

The expression, “The Word of the Lord,” is used forty-nine times in the prophecy of Ezekiel alone—many, many times in the Bible.

“So shall my word be that goeth forth out of my mouth it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”—Isaiah 55:11.

God’s instruction to His servant is: “Preach the Word.”—II Timothy 4:2.

Also read Acts 4:4, Acts 4:29, Acts 4:31, Acts 6:2, Acts 6:4, Acts 6:7.

“Went everywhere preaching the Word.”—Acts 8:4.

Acts 8:14, Acts 8:25, Acts 10:44, Acts 11:11, Acts 11:19, Acts 12:24.

“They preached the Word of God.”—Acts 13:5. Acts 13:7, Acts 13:26, Acts 13:44, Acts 13:46. “And glorified the Word of the Lord.”—Acts 13:48, Acts 13:49, Acts 14:3, Acts 14:25, Acts 15:7, Acts 15:35 and 36, Acts 16:32.

“These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the scriptures daily, whether those things were so.”—Acts 17:11, Acts 17:13, Acts 18:11, Acts 19:10.

“So mightily grew the Word of God.”—Acts 19:20.

“I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all of them which are sanctified.”—Acts 20:32.

So the Christian is built up by the Word of God, after he becomes a Christian by hearing the Word of God and being born again by that incorruptible seed. “Faith cometh by hearing, and hearing by the Word of God.”—Romans 10:17.

“Chosen to salvation through belief in the truth.”—II Thessalonica 2:13.

“Of His own will begat He us with the Word of truth.”—James 1:18.

“Receive with meekness the implanted Word, which is able to save your souls.”—James 1:21.

“Being born again by the Word of God which liveth and abideth forever.”—I Peter 1:23.

“As newborn babes desire the sincere milk of the Word, that ye may grow thereby.”—I Peter 2:2.

“Now ye are clean, through the word which I have spoken unto you.”—John 15:3; also Psalm 119:9.

“Sanctify them through thy truth; thy Word is truth.”—John 17:17.

As the Word of God is the seed which falls into good and honest hearts which gives life and as faith cometh through hearing this Word, it is the only seed which has in it the germ of eternal life.

The sinner becomes a saint by hearing the Word of God.

The saint grows by that same Word, is built up, sanctified, cleansed and equipped for service by it. It is part of his armour to stand against the wiles of the devil. The weapons of our warfare are not carnal. Our offensive weapon is the sword of the Spirit wielded in the power of

the Spirit. Christ used this weapon against Satan in the temptation—"It is written."—Luke 4:4, Luke 4:8, Luke 4:10.

But Jesus said, "yea rather, blessed are they that hear the word of God, and keep it."—Luke 11:29.

"These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."—John 20:31.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon sand: And the rain descended, and floods came, and the winds blew, and beat upon that house, and it fell: and great was the fall of it."—Matthew 7:24 to 27.

The Bible is the revelation of the one true God.

LUKE 24:44 TO 48:

"AND HE (CHRIST) SAID UNTO THEM, THESE ARE THE WORDS WHICH I SPAKE UNTO YOU, WHILE I WAS YET WITH YOU, THAT ALL THINGS MUST BE FULFILLED, WHICH WERE WRITTEN IN THE LAW OF MOSES, AND IN THE PROPHETS, AND IN THE PSALMS CONCERNING ME.

THEN OPENED HE THEIR UNDERSTANDING, THAT THEY MIGHT UNDERSTAND THE SCRIPTURES

AND SAID UNTO THEM. THUS IT IS WRITTEN, AND THUS IT BEHOVED CHRIST TO SUFFER, AND TO RISE FROM THE DEAD THE THIRD DAY;

AND THAT REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME AMONG ALL NATIONS, BEGINNING AT JERUSALEM.

AND YE ARE WITNESSES OF THESE THINGS."

## **SEARCH THE SCRIPTURES—THEY ARE THEY**

### **WHICH TESTIFY OF ME—JOHN 5:39**

During the forty days when the Son of God was showing Himself alive by many infallible proofs, He journeyed with two of His disciples and conversed with them. In the course of the conversation He asked of them a question in these words:

"O fools and slow of heart to believe all that the prophets have written. Ought not Christ to have suffered and entered into His glory?" "And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." - Luke 24:27.

So He began with Genesis and closed with Malachi to show that He was the heart and center, the theme and subject of the Old Testament writers in prophecy, figure, type and shadow.

Adam was a figure of Him which was to come. - Romans 5:14.

The coats of skin with which God covered the first two sinners, provided by sacrifice, was a type of the righteousness of God with which the sinner is clothed because he accepts by faith the great sacrifice of God's only begotten Son on the cross. - II Corinthians 5:21.

Enoch's testimony and translation spoke of the coming of Christ with His saints. - Jude 14.

Noah's ark, pitched within and without, constructed according to God's pattern, was judgment-proof and the only place of safety and security when His wrath was poured out in judgment upon an ungodly world; and it was, therefore, a type of Jesus Christ, the one and only ark of safety, the only way to escape from the condemnation of God. "There is therefore now no condemnation to them that are in Christ Jesus." Romans 8:1. "In Christ Jesus." "He that believeth not is condemned already." - John 3:18.

Certainly Isaac, the well-beloved son of Abraham, was a type of Christ when He was offered on the altar by his father; and in other events in his life

Joseph with his coat of many colors, envied, betrayed and sold by His brethren to the Gentiles, was a type of the true Joseph who came unto His own, who rejected Him, delivered Him to Pilate because of envy; sold Him for thirty pieces of silver, spat upon Him and demanded His death. On the throne of Pharaoh the saviour of the world, Joseph who told his brethren that God had used their conspiracy and rejection to His own glory was a type of the One who shall yet sit on His glorious earthly throne and bring the whole world in subjection to God. Genesis 45:8. When the Jews with wicked hands slew Him, it was because He was delivered according to the determinate counsel and foreknowledge of God. - Acts 2:23.

Moses said, "A prophet like unto me shall the Lord raise up." Deuteronomy 18:15. So Moses, the mediator of the Sinai covenant, was a type of Christ.

The passover lamb by which the children of Israel were delivered from death was a type of Christ our passover Who is sacrificed for us. - I Corinthians 5:7.

Aaron the High Priest, the offerer, was a type of the Lord Jesus Christ, as were his offerings.

The feast of Jehovah were all typical of the work of redemption and blessing centered in the Lord Jesus Christ.

The tabernacle with its sanctuary was a type of that Holy thing which was conceived by God; the Word made flesh which tabernacled in our midst. The furniture, the color schemes, the materials, spoke of the character and work of the Holy Son of God.

Joshua, the leader and deliverer, is the Hebrew for Jesus.

Samuel, prophet, priest and judge, a type of Jesus Christ, Prophet, Priest and King.

Boaz, the redeemer kinsman, a type of the true Redeemer Kinsman.

Job spoke of a daysman who could be the representative of both God and man. Christ alone, the one mediator between God and men, can do this acceptably. - Job 9:33.

Daniel spoke of the coming Christ as the smiting Stone in the second chapter and as the cut-off Messiah in the ninth chapter.

The true King David can be none other than one who was nailed to Calvary's tree.

Isaiah prophesied the coming of the Child, the Son, Wonderful, Counsellor, Mighty God, everlasting Father, Prince of Peace. Christ alone could answer such a description;" "Immanuel." - Isaiah 9:6-7:14.

The Fifty-third of Isaiah speaks of the suffering of Christ. Philip, from this Scripture, preached unto the eunuch, Christ. - Acts 8:35.

Ezekiel, Jeremiah, Zechariah, Malachi, and all of the Jewish prophets told of the coming of Christ.

Paul reasoned from these Old Testament prophets that Jesus was the Christ. - Acts 18:22; Acts 13:27 to 30.

Beginning with the promise of the “Seed of the woman” in the first book of the Old Testament, Genesis 3:15, and closing with the statement that the “Lord whom ye seek shall suddenly appear in His holy temple,” in the last book of the Old Testament Scriptures, Malachi 3:21, there is the promise of the coming One Who fulfilled these Scriptures in His birth, life, ministry and suffering, death and resurrection.

“When they had fulfilled all that was written of Him, they took Him down from the tree and laid Him in a sepulchre—But God raised Him from the dead.” - Acts 13:29 and 30.

Christ is mentioned by noun and pronoun about 6990 times in the New Testament Scripture.

## LESSON 2

We have listed hereunder some of the several hundred titles of our Lord Jesus Christ, the Man of the Book:

### Genesis:

“The Seed of the Woman”	3:15
“Abraham’s Seed”	22:18
“Isaac’s Seed”	26:4
“Melchisedec”	14:18
“Shiloh”	49:10

### Deuteronomy

“A Prophet like unto Moses”	18:15
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### Psalms

“His Anointed”	2:2
“The King of Glory”	24:10

### Song of Solomon

“The Lily of the Valleys”	2:1
“The Rose of Sharon”	2:1
“Chiefest Among Ten Thousand”	5:10
“One Altogether Lovely”	5:16

### Isaiah:

“Immanuel”	7:14
“Wonderful”	9:6
“Counsellor”	9:6
“Mighty God”	9:6
“Everlasting Father”	9:6
“Prince of Peace”	9:6

“A Root of Jesse” 11:10  
“Man of Sorrows” 53:3  
“A Root out of dry Ground” 53:2  
“A Tender Plant” 53:2

Ezekiel:  
“Plant of Renown” 34:29

Jeremiah:  
“A Righteous Branch” 23:5  
“The Lord our Righteousness” 23:6

Zechariah:  
“My Servant the Branch” 3:8  
“The Man whose name is the Branch” 6:12

Malachi:  
“The Lord Whom Ye Seek” 3:1  
“Sun of Righteousness” 4:2

Matthew:  
“Jesus Christ the Son of David” 1:1  
“The Son of Abraham” 1:1  
“Jesus who is called Christ” 1:16  
“Jesus Christ” 1:18  
“Jesus” 1:21  
“Emmanuel, God with us” 1:23  
“King of the Jews” 2:2  
“Christ” 2:4  
“Governor, that shall rule my people  
Israel” 2:6  
“The Young Child” 2:11  
“My Son” 2:15  
“A Nazarene” 2:23  
“The Lord” 3:3  
“My beloved Son in whom I am  
well pleased” 3:17  
“The Son of God” 4:3  
“Master” 8:19  
“The Son of Man” 8:20  
“The Bridegroom” 9:15  
“Thou Son of David” 9:27  
“He that should come” 11:3  
“A Friend of Publicans and Sinners” 11:10  
“One greater than the Temple” 12:6  
“The Lord of the Sabbath day” 12:8

“My Servant whom I have chosen”	12:18
“My Beloved, in whom my soul is well pleased”	12:18
“A greater than Jonas”	12:41
“A greater than Solomon”	12:42
“This Man”	13:56
“The Christ, the Son of the living God”	16:16
“Good Master”	19:16
“Thy King”	21:5
“This Jesus, the Prophet of Nazareth of Galilee”	21:11
“The Stone which the builders rejected”	21:42
“The Head of the Corner”	21:42
“The King”	25:34
“The Shepherd”	26:31
“King of Israel”	27:42

Mark:

“One that hath authority”	1:22
“Jesus of Nazareth”	1:24
“The Holy One of God”	1:24
“Son of the Most High God”	5:7
“The Carpenter”	6:3
“Son of Mary”	6:3
“A Prophet”	6:4
“Christ, the son of the Blessed”	14:61

Luke:

“Son of the Highest”	1:32
“The Lord’s Christ”	2:26
“A Great Prophet”	7:16
“The Christ of God”	9:20
“He that cometh in the Name of the Lord”	19:18
“Christ, the chosen of God”	23:35

John:

“The Word”	1:1
“That Light”	1:8
“The True Light”	1:9
“The only begotten of the Father”	1:14
“The Lamb of God”	1:29
“The Messiah”	1:41
“Him of whom Moses in the Law	

and the Prophets did write”	1:45
“He that cometh from Heaven”	3:31
“Thou art a Prophet”	4:19
“The Christ, the Saviour of the World”	4:42
“The Son”	5:23
“The Bread of Life”	6:35
“The Bread which came down from Heaven”	6:41
“A Good Man”	7:12
“The Light of the World”	8:12
“That I AM”	8:24
“The Door of the Sheep”	10:7
“The Good Shepherd”	10:11
“The Resurrection”	11:25
“Master and Lord”	13:13
“The Way”	14:6
“The Truth”	14:6
“The Life”	14:6
“The True Vine”	15:1
“The Man”	19:5

Acts:

“A Man. approved of God”	2:22
“Thine Holy One”	2:27
“Both Lord and Christ”	2:36
“Jesus Christ of Nazareth”	3:6
“The Holy One and the Just.”	3:14
“The Prince of Life”	3:15
“His Christ”	4:26
“A Prince and a Saviour”	5:31
“Thy Holy Child Jesus”	4:30
“The Just One”	7:52
“Son of Man”	7:56
“Unto Israel a Saviour Jesus”	13:23
“Another King Jesus”	17:7

Romans:

“Jesus Christ our Lord, of the Seed of David”	1:3
“Our Lord Jesus Christ”	5:11
“God blessed forever”	9:5
“The End of the Law for Righteousness”	10:4
“A Minister of . the Circumcision”	15:8
“A Root of Jesse”	15:12

I Corinthians:	
“Righteousness”	1:30
“Sanctification”	1:30
“Redemption”	1:30
“The Lord of Glory”	2:8
“Foundation”	3:11
“Christ Our Passover”	5:7
“The Lord Jesus Christ by whom are all things”	8:6
“That Rock, Christ”	10:4
“Jesus is the Lord”	12:3
“The Last Adam”	15:45
“The Second Man, the Lord from Heaven”	15:47

II Corinthians:	
“Thee Lord, the Spirit”	3:17
“Christ, the Image of God”	4:4
“God in Christ”	5:19

Ephesians:	
“The Head over all Things”	1:22
“Our Peace”	2:14
“The One of whom the whole Family in Heaven and Earth is named”	3:15
“Christ, the Head of the Church”	5:23
“Master in Heaven”	6:9

Philippians:	
“The One in the Form of God”	2:6 and 7
“The One in the Form of a Servant, the Likeness of Men”	2:7
“Jesus Christ, my Lord”	3:8
“The Saviour, the Lord Jesus Christ”	3:20

Colossians:	
“His Dear Son or the Son of His Love”	1:13
“The Image of the Invisible God”	1:15
“The First-born of every Creature”	1:15
“The One by whom all. things consist”	1:17
“The First-born from the dead”	1:18
“The One in whom all fulness dwells”	1:19
“The One in whom are hid treasures of wisdom and knowledge”	2:3

“The One in whom dwelleth all  
fullness of the Godhead bodily” 2:9  
“Christ, who is our Life” 3:4

#### I Timothy

“The King eternal” 1:17  
“God manifest in the flesh” 3:16  
“Potentate” 6:15  
“King of Kings, Lord of Lords” 6:15

#### II Timothy:

“Our Saviour, Jesus Christ” 1:10  
“The effulgence of His Glory” 1:3

#### Hebrews:

“Express Image of His Person” 1:3  
“Captain of our Salvation” 2:10  
“Merciful and faithful High Priest” 2:17  
“Apostle and High Priest  
of our Profession” 3:1  
“Builder of the House” 3:3  
“A Priest after order of Melchisedec” 5:6  
“Author of eternal Salvation” 5:9  
“Forerunner, Jesus” 6:20  
“An High Priest over the  
House of God” 10:21  
“He that shall come” 10:37  
“Author and Finisher of our Faith” 12:2  
“Jesus, the Mediator of  
the New Covenant” 12:24  
“The Lord, my Helper” 13:6  
“Jesus Christ who is the same  
yesterday, today and forever” 13:8

#### James

“The Lord of Glory” 2:1  
“The Husbandman” 5:7

#### I Peter

“A Lamb without Blemish and Spot” 1:19  
“A stone of Stumbling” 2:8  
“Rock of Offense” 2:8  
“Shepherd and Bishop of your Souls” 2:25

“Chief Shepherd”	5:4	
II Peter:		
“The Day Star”	1:19	
“Lord that bought us”		2:1
I John		
“An Advocate”	2:1	
“Our Propitiation”	2:2	
“The Holy One”	2:20	
II John:		
“The Son of the Father”	1:3	
Jude:		
“Only Lord God”	1:4	
Revelation:		
“Jesus Christ, a faithful Witness”	1:5	
“The first Begotten of the Dead”	1:5	
“Prince of the Kings of the Earth”	1:5	
“Alpha and Omega, the Beginning and the Ending”	1:8	
“The First and the Last”	1:17	
“He which searcheth the reins and hearts”	2:28	
“The Morning Star”	2:28	
“He that is holy. He that is true”	3:7	
“Amen, the faithful and true Witness”	3:14	
“Lord God Almighty, which was, and is, and is to come”	4:8	
“Lion of the Tribe of Juda”	5:5	
“Root of David”	5:5	
“He that liveth forever and ever”	5:14	
“The Lamb in the midst of the Throne”	7:17	
“Lamb slain from the foundation of the World”	13:8	
“King of Saints”	15:3	
“Lord of Lords, and King of Kings	17:4	
“Faithful and True”	19:11	
“The Word of God”	19:13	
“The Root and Offspring of David”	22:16	

# THOUGHT AND ACTION

## TWO GREAT QUESTIONS

We are presenting from God's Word two questions. The first question suggests thought. The second suggests action. The first question is found in Matthew 22:42, and was asked by the man Christ Jesus concerning Himself

“WHAT THINK YE OF CHRIST?”

Since the day Christ asked that question of His own nation, countless millions of many nations in every generation have put the same question to their own hearts and consciences and to their fellow-men. In order to answer such a question intelligently concerning any man, it is necessary to get acquainted with him. There is a certain acquaintance with Christ which can be experienced only by those who are indwelt by the Holy Spirit. But there is available for any man a written record of the character and achievements of the One who asked the question. Had the question been asked by any other man concerning himself, it would have suggested the spirit of self-importance or egotism on the part of the questioner. But to any one who has made even a hasty superficial study of the written record, the question seems most proper and in order.

The most sensible decision that any sensible person can reach so far as this Man's relation to the record is concerned, is that the historical Jesus is the “Bible Christ.” The record has existed for nearly nineteen hundred years. It has been discussed, criticized, hated and condemned by millions. It has been honored, cherished and defended, even unto martyrdom, by other millions, just as intelligent, courageous and true as those who have been its bitterest enemies. Never since this history was first written has this record been the object of such vicious and insidious assaults as at this present time, when all the forces of Satan are turned loose against it. But multitudes are still submitting the record to the test “if any man willeth to do my will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.” John 7:17.

No man has ever been wise enough to produce evidence to invalidate the Bible Record of Jesus Christ. Some have persuaded themselves that the Record is too unique to be true; and their verdict is, that the narratives were either written by enthusiastic religious men who were deceived, or else they discount it as a willful forgery. No one is more ignorant than the one who declares that the Scriptures are the imaginations or inventions of ignorant men. Moreover it must be admitted, that if the records concerning Christ be forgeries, they are the forgeries of very clever men.

If the writers were deceived, were they deceived by Christ? The Pharisees accused Him of deceiving the people. “Are ye also deceived?” John 7:47. Concerning Christ, “some said, He is a good man, others said, Nay; but He deceiveth the people.” 7:12. Christ did not prove His goodness by deception.

If the narratives be forgeries, then what is our conclusion concerning Christ? Was He a fictitious character? Is the Christ of orthodox Christianity unreal? Did such a man as Jesus Christ ever live on earth? If so, was He a good man or a deceiver? Without a trustworthy history to study, who knows? If the Bible narratives of Jesus Christ be the untrustworthy or untrue writings of deluded or dishonest men, to whom shall we turn for reliable information that will enable us to answer intelligently the question, “what think ye of Christ?”

Some say, “we do not know what to think.” Why not forget Him altogether and decide that the question was never asked and that the Christ, who was supposed to have asked the question, never existed? Impossible for any intelligent person to do this. Christ has so found His way into every avenue of Human experience that; any thinking person must acknowledge that He is an up-to-date living reality. If unreal, truly He Has more influenced human life and thought than all the real men of all ages combined. The Jews in His day said, “And destroy Jesus”. It was impossible then. It is impossible today. No one can blot Him out of human history. But without the Bible I cannot answer the question.”

Surely the people did their very best to get rid of Jesus Christ. They have tried to forget Him. They have tried to ignore Him. They have tried to explain Him away by every argument. And in spite of their determined efforts, behold today, every thinking rabbi, whether associated with an orthodox or a liberal congregation, is now declaring that Jesus of Nazareth was the best man who ever lived on this earth and that He has exercised more influence for good upon the human race than all other men combined. Are they deciding that He was good, because of His good influence, or because they have carefully examined His written biography? Why can they not see their utter inconsistency, in either bowing to the religious authority, or acknowledging the superiority of the most extraordinary Man who ever lived on this earth, while at the same time they are discrediting and condemning the only Record that can truly establish His right to their respect and admiration?

There is only one other group of men more inconsistent than the inconsistent Jews: the so-called “Modernist” Christians. They believe virtually what the Jews believe, but they go a step further and bear the name of Christ and claim to be His disciples. They bow in His name to worship the true Deity; call Jesus Christ the fairest flower of humanity; exalt and praise Him as the highest expression of the one and only God; even claim that they believe in the Son’s revelation of the Father; and at the same time they declare that the Record containing that revelation is either the work of frauds or ignorant men, writings which no intelligent an of this enlightened age can accept to be worth more than fiction. If they have learned that Jesus Christ is the noblest, truest purest expression of the mind and heart of the true and living God, they have learned that great fact by reading narratives which they claim are false, if not fraudulent, and if their learning and thinking have been based upon that which is false, their opinions are worthless and they know not what they think they know.

Any intelligent and satisfactory answer to the question must be based upon the Scriptural Record of Christ. If on that basis, Christ is worthy of admiration. He is likewise worthy of adoration. He should be both respected and worshipped or neither respected nor worshipped.

The Modernists accuse our Lord of the crime of the Antichrist who, is to sit in the temple of God and show himself as God. He is to be destroyed for this crime. Jesus Christ made this claim. If not God. He was guilty of blasphemy and worthy of death.

Christ is mentioned by noun and pronoun about seven thousand times in the New Testament Scriptures. The same supernatural story is woven into every part of those Scriptures. After studying these twenty-seven records, we should decide that the Jews of the first century who took up stones to stone Him, “because thou being a man makest thyself God,” were far more consistent than are the Modernist Jews and so-called Modernist Christians of the twentieth century who join with Judas to betray Christ with a kiss. John 10:30 to 38. Read about them in Jude 4 and II Peter 2:1—III John 7.

Without the Scriptures I know not what I think. By the Scriptures I think that Christ was, and is, Wonderful, Counsellor, Mighty God, everlasting Father; that He was in the form of God

and took upon Himself the form of a servant; that He was with God; that He was God. I think that all things were created by Him; that He is before all things, and by Him all things consist. I think that in Him dwelleth all the fulness of the Godhead bodily; that in Him are hid the treasures of wisdom and knowledge; that in all things He should have the pre-eminence; that when the Father brought Him into the world, He said, "let all the angels of God worship Him," and the Father said to the Son, "Thy throne, O God, is forever and ever." My thinking is based upon the following Scriptures Isaiah 9:6 . . . Philippians 2:5 to 9 . . . John 1:1 to 10 . . . Ephesians 3:9 . . . Colossians 1:15 to 19 . . . Colossians 2:3 to 9 . . . Hebrews 1:1 to 8 . . . . Because Christ had glory with the Father before the world was, He could truly say, "I and Father are one," "he that hath seen me hath seen the Father."

Every one should either bow before Christ, with Thomas, and: say, "My Lord and My God," and sing with men and angels, "worthy is the Lamb that Was slain to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing," or else discredit and reject the only written story of Jesus Christ as a fable or a forgery, and confess that there is no authentic document that can be examined for an intelligent answer to the question. John 17:5 . . . John 10:30 . . . John 14:9 . . . John 20:28 . . . Revelation 5:12.

It certainly would not be the mark of intelligence to hand the New Testament Scriptures over to the religious modern scholars of this age and tell them to separate truth from fiction; for we would find the Christ of their creation more impossible than the Christ they reject. You have only to read "The Man Nobody Knows" to be convinced of this fact.

The Christ of orthodox Christianity is truly the Christ of the Scriptures, the only true Christ, the only Christ who could communicate saving grace to the sinner. He had power to lay down His life and take it up again. Only the Holy Spirit can enable us to answer the first question aright. Only the Christ of the Bible could bring sinners to God by His shed blood. And it is by His precious blood that believing sinners are saved. Ephesians 2:13; I Peter 1:18 to 21.

Despising the grace of God, it is a fearful thing to fall into the hands of the living God. Hebrews 10:28 to 33.

Now for the second question:

"WHAT SHALL I DO THEN WITH JESUS WHICH IS CALLED CHRIST?" MATTHEW  
7:22.

"Christ died for our sins." He was delivered for our offenses and raised again for our justification." "The Lord hath laid on Him the iniquity of us all." Before His death, the Saviour said, "the good Shepherd giveth His life for the sheep." The Son of man came to give His life a ransom for many. "Neither is there salvation in any other." . . . I Corinthians 15:3 . . . Romans 4:24 . . . Isaiah 53:6 . . . John 10:11 . . . Mark 10:45 . . . Acts 4:12.

"God commandeth His love toward us, in that, while we were yet sinners, CHRIST DIED FOR US." Romans 5:8.

Are you not moved to action because of this sacrifice of love?

"God so loved the world that He gave His only begotten Son that whosoever believeth on Him, should not perish but have everlasting life."

Surely this should move you to act quickly. You should act, for two reasons; first, because of God's great love. He has done something with Christ, for your sake and mine. Christ suffered an awful penalty, obediently and willingly, for us. That love is enough to constrain us to action. But secondly, we should act immediately, because of the awful penalty, the terrific

judgment awaiting all who refuse to act. "Believe on the Lord Jesus Christ and thou shalt be saved." Acts 16:31. "He that believeth on the Son is not condemned; but he that believeth not condemned already because he hath not believed in the name of the only begotten Son of God." John 3:18.

I must act favorably, or be lost and condemned forever. I have acted. I have accepted the Lord Jesus Christ as my own personal Saviour. Have you? If not, why not? If not up to now, why not now?

## **A DISPENSATIONAL STUDY OF BIBLE CHARACTERS**

We present here eight Bible characters for a Dispensational study: We have a colored chart of the Bible - an outline from Genesis to Revelation - showing the facts of this study in picture.

### **ADAM**

Adam, the first man, lived before the fall, in the Garden of Eden, in a state of innocence; and he also lived after the fall, outside of the Garden, in a state of sin. Adam lived and sinned about 4000 years before Christ Jesus, the Second Man, came into the world to save sinners. Read I Corinthians 15:45 to 47 and 22.

### **NOAH**

Noah lived before the flood in the same dispensation, under the same covenant, with Adam the sinner. Noah also lived after the flood under an entirely new covenant, with new promises, in a new dispensation, under new conditions.

Noah was a preacher of righteousness. II Peter 2:5.

### **ABRAHAM**

Abraham lived part of his life under the covenant that God made with Noah after the flood, and he lived the last hundred years of his one hundred and seventy-five years enjoying blessings guaranteed to him through Noah, but also under the new covenant which God made; that is, the Abrahamic covenant. Under this covenant he spent the first twenty-four years in uncircumcision and the last seventy-six years in circumcision. It could be truly said, "The Abrahamic covenant was added to the Noahic covenant." God made His covenant with Abram 430 years before the Law was given.

### **MOSES**

Moses, the mediator of the old covenant, spent eighty years of his life under the Abrahamic covenant of promise, and the last forty years of his life under Israel's old covenant, that is, under the law. Moses' life was divided into three periods of forty years each. He received from Jehovah the Law for Israel about 1492 B.C. It is a very simple matter to see that Moses spent his life under two different covenants, although the Noahic covenant and the Abrahamic covenant continued into the Mosaic covenant. The Law was added to the promise - Galatians 3:19. Read Exodus 7:7 and Deuteronomy 34:7.

### **DANIEL**

Daniel lived in the same dispensation of Law that was given through Moses to Israel. But Daniel lived in the Land of the Jews before the Babylonian captivity, before the “Times of the Gentiles” began; and then he lived in Babylon after the “Times of the Gentiles” began about 600 B.C.

#### JOHN THE BAPTIST

John the Baptist lived as a contemporary of Jesus Christ for more than thirty years. As the forerunner of Israel’s Messiah, John proclaimed the Kingdom message, “the kingdom of heaven is at hand.” He lived long enough to know that Israel would not receive the King and His Kingdom. Therefore John lived before and after the King was rejected.

#### SIMON PETER

Simon Peter was in company with Christ for more than three years before the death of Christ. During those three years both Christ and Peter were under the law. The Holy Spirit had not yet been given. John 7:39. Simon Peter lived after the death and resurrection of the Son of God. Therefore he lived in two entirely different dispensations; first under the old covenant, and then under the new covenant. Simon lived in the days of the Son of man - then in the Holy Spirit dispensation. Read John 1:41 and Luke 5:8 to 11.

#### SAUL—PAUL

Paul, the Apostle, was saved before Peter preached to the first Gentile household, that of Cornelius. Paul Lived during the “transition” period, that thirty-year period covered by the Book of Acts. Then he lived and ministered for some years after the transition period had ceased, after he reached Rome as Caesar’s prisoner, delivered to that Gentile government by the Jews of Jerusalem. There was a radical change after Acts 28:28. Saul’s conversion is recorded in Acts 9:2 to 15.

#### DIFFERENT MINISTRIES

All of these men had very definite dealings with the God of Heaven. The omnipotent, everlasting God revealed Himself to each of these eight men. God committed to each of these men a definite ministry and each was responsible to God to represent Him on earth in the particular age in which he lived. Circumstances and responsibilities differed with different dispensations and covenants.

#### PROGRESSIVE REVELATION

Noah knew by tradition concerning the dealings of God with Adam; but Adam died before God revealed Himself and His new plans to Noah both before and after the flood.

Abraham knew by tradition and revelation the story of Adam before he passed out of the dispensation of “Innocence” into the dispensation of “Conscience” as a fallen creature. In the same way Abraham knew of God’s dealings with Noah, the arkbuilder and preacher of righteousness, before the flood, and of the new covenant that God made with Noah after the flood, when the human race was placed by God under the dispensation of “Human Government” or “Authority.” But if you will search the Scriptures from the twelfth chapter of Genesis to the twenty-fourth chapter, you will learn that Abraham knew many things from God that neither

Adam nor Noah knew. A new dispensation had been ushered in, “Promise”. During the twenty-four years before Abraham was circumcised he had many revelations from the Almighty God, and during the years that followed his circumcision he received new Divine truth from heaven. Revelation was progressive—new truths constantly being revealed.

We learn in the fifth Chapter of Genesis that Lamech, the ninth from Adam, was 56 years old when Adam died at the age of 930. Lamech was the father of Noah and died five years before the flood. Shem was 93 years old when his grandfather, Lamech, died. Shem was 98 years old at the time of the flood, which was in the year of man, 1656. Lamech was contemporary of Adam and Shem, the eleventh generation after Adam. According to the eleventh chapter of Genesis, Shem lived 502 years after the flood and died in 2158 A.H. (year of man). According to the same chapter Abraham was born in 2008 A.H. He died in 2183 A.H. Genesis 25:7. Notwithstanding the fact that Abraham was the ninth from Shem, Shem lived until Abraham was 150 years of age. See the connecting link from Adam to Abraham.

## SOME BIBLE FACTS AND DATES

(King James Translation)

(1) The Flood was on the earth about 1656 A.H. (year of man), or about 2344 Before Christ.

(2) Noah built the ark, according to God’s pattern, and was saved with his family (8 souls - I Peter 3:20). Noah was the eighth person. II Peter 2:5. Enoch was the seventh from Adam and prophesied concerning the coming of the Lord in judgment. Jude 14.

(3) Enoch was Noah’s great-grandfather. Genesis 5:23 to 29. Enoch escaped death. He left the earth without dying, at the age of 365. His son, Methuselah, died at the age of 969, the oldest man ever on this earth. He died the year of the flood. Adam died at the age of 930. Genesis 5:5. Noah died at the age of 950. Genesis 9:29. Seth died at the age of 912. Genesis 5:8. Jared died at the age of 962. Genesis 5:20.

Note the following: (A.H. - the year of man)

Genesis 5 to 11	Born	Died
Adam		930
Seth	130	1042
Enos	235	1140
Cainan	325	1235
Mahaleel	395	1290
Jared	460	1422
Enoch	622	967
Methuselah	687	1656
Lamech	874	1651
Noah	1056	2006
Shem	1558	2158
Eber	1723	2187
Peleg	1757	1996
Terah	1878	2083
Abram	2008	2183

(4) Noah was 600 years old when the flood was on the earth. Genesis 7:6. And Noah lived 350 years after the flood. Genesis 9:29.

(5) Noah's father, Lamech, was 38 years old when Adam's son, Seth, died in the year 912 A.H. (year of man). Genesis 5.

(6) Noah's son, Shem, (from whom Abraham, Isaac, Jacob, David, and Mary, the mother of the Lord Jesus, descended) was 98 years old when the flood was on the earth. Shem died 502 years after the flood. Genesis 11:10 and 11. Shem died the year of man 2158, about 1842 B.C.

(7) Abram was 75 years old in 2083 A.H. Genesis 12:4 (about, 1917 B.C.). Abraham died when 175 years old (Genesis 25:7): therefore, about 1817 B.C. Note then, that although Abraham was the ninth generation from Shem (Genesis 11:10 to 29) Shem lived until Abraham was 150 years old. For many years they could have talked about the events before and during the flood; for Shem lived 98 years before the flood.

(8) The Bible speaks of two men in I Corinthians 15:45 and 47: "The first man Adam was made a living soul; the last Adam was made a quickening Spirit." "The first man is of the earth, earthly; the second man is the Lord from heaven." Concerning these two men, we also read in I Corinthians 15:21 and 22: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. And Roman 5:12 and 5:19: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

(9) Romans 5:13 and 14: "For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come."

## ADAM TO MOSES

Remark: "From Adam to Moses," is a period of time designated in the Bible. Abraham was 75 years old when God covenanted with him. Genesis 12:4. That was in the year 1917 B.C. It was 430 years later when God gave the law to Moses. Galatians 3:17. Therefore the law (the Ten Commandments) was given at Sinai about 1492 B.C. Moses at that time was 80 years old. Exodus 7:7. Moses lived 40 years under, the law. Deuteronomy 34:7.

Moses by tradition and revelation had sufficient information from God to give in writing a detailed account of God's dealings and covenants with Adam, Noah and Abraham and Isaac and Jacob's twelve sons. But all of these men had died before Moses was taken as a little babe out of the ark in Egypt's river. God spake some things to Moses before He sent him to Egypt to be Israel's deliverer. But by the new name, Jehovah, after the children of Israel left Egypt for Canaan, God spake more often to Moses than He had spoken to any one before him. To the nation Israel, God added revelation after revelation, first through Moses, and after him, through Joshua to Samuel, David to Daniel, Isaiah to Malachi. The Law with its sacrifices, sabbaths and ceremonies was given to Moses by Jehovah. Imposed upon them until the time of Reformation. Hebrews 9:10. The Law was added to the Promise.

## DANIEL

Daniel was the chosen vessel of the God of heaven to reveal to Israel and the Gentile rulers God's "governmental" plan, beginning with the "Times of the Gentiles" and closing with the establishment of His coming heavenly Messianic kingdom on earth. His ministry was altogether different from that of any of the other men we have mentioned and the revelations that came to him from God were altogether different and new, because of new conditions. He was peculiarly the writer concerning the future of Israel and their land and King; also of the end time.

## FROM ADAM TO ISRAEL AND THE LAW

Note, "from Adam to Moses," "When there was no law." Romans 5:13. Now note, Galatians 3:19; "Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." Romans 5:20: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." About 1490 B.C. the law was added to the promise God made Abram 430 years before.

In Jeremiah 31:32 to 34 we are told when God made the "Law" covenant with the house of Israel (about 1490 B.C.). God tells us in Hebrews 8:9 to 13 when He made it old.

So we are taught that the Old Covenant did not exist from Adam until Moses was 80 years of age.

Therefore Abel, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, and Jacob's twelve sons were not under the Old Covenant: for they all died before 1490 B.C.

Seventy souls out of the loins of Jacob went down to Egypt about 33 years after Jacob's name was changed by God to Israel. Read the story in Genesis 35:9 to 14. So the birth of the Nation Israel was about 1700 B.C. Seventy Israelites went down to Egypt. More than 200 years later about 2,000,000 came out of Egypt. Exodus 12:37.

Thus we see that the Book of Genesis does not refer to the Old Covenant, but with God's dealings with men from Adam to Joseph, before the Old Covenant was made at Sinai about 1490 B.C. From Adam to the Nation Israel was about 2,300 years. There was no such nation until about 1700 B.C.. From Adam to the Old Covenant was about 2,500 years. Do not think that we begin to study the Old Covenant when we open the Bible at Genesis.

Israel had twelve sons. From them came the "Twelve Tribes of Israel". They are yet to be judged by the "Twelve Apostles." Matthew 19:28. Ten of the "Twelve Tribes" revolted under Jereboam, about 970 B.C. They were led into captivity by the Assyrians about 735 B.C. The two tribes (Judah and Benjamin) remained in Jerusalem until about 600 B.C. when they were taken to Babylon. II Kings 25; Jeremiah 52. Then began the Times of the Gentiles.

Where is the Nation Israel today? Read Deuteronomy 28:15 to 67 and you will see God's awful judgment pronounced upon Israel. The history of Israel from that day (1450 B.C.) up to the present time will show how literally it has been fulfilled. See what Christ said to Israel nearly 1,500 years after the judgment of Deuteronomy: "And they shall fall by the edge of the sword, and be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. "Behold your house is left unto you desolate. 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." Matthew 23:38 and 39. "God hath not cast away His people whom He foreknew." Romans 11:1 and 2. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over

all, God blessed for ever.” Romans 9:4 and 5. “Ye worship ye know not what; we know what we worship; for salvation is of the Jews.” John 4:22.

Christ was born “King of the Jews.” Matthew 2:2. He was saluted, “King of Israel.” John 1:49. He Died King of the Jews. John 19:19. He was made under the law. Galatians 4:4 He was not sent (at first) but unto the lost sheep of the house of Israel. Matthew 15:24. He was a minister of the circumcision. Romans 15:8.

## NEW TESTAMENT SCRIPTURES

John the Baptist was a connecting link. He ministered as the “Kingdom of Heaven” prophet at the time Israel’s Messiah came to take away their old covenant and establish the new. And as we said, John the Baptist lived long enough to know that Israel was not going to accept the credentials of their Jehovah-King. His ministry was for Israel. Acts 13:24.

Read these words recorded in Matthew 13:17. “For verily I say unto you, that many prophets and righteous men have desired to see those things which you see, and have not seen them; and to hear those things, which ye hear, and have not heard them.” By this we know that Peter and his associate apostles were receiving truths from God, through His Son, that had never been revealed to righteous men. God who at sundry times spoke to the fathers through His prophet, was now speaking to Israel in His Son. Hebrews 1:1 and 2. His Son was a minister of the circumcision and was confirming many of the promises made unto the prophets and fathers. Romans 15:8. Before Christ died He told Peter that He had many more things to tell him after the coming of the Holy Spirit from heaven. John 16:12. If you will read in Acts 10:14, these words of Peter, “not so Lord,” you will find that immediately thereafter Peter was learning from heaven something that he had never known before. He learned that God was going to send repentance unto life to Cornelius and the Gentiles. Peter was receiving new truth from heaven. But there was Church truth that he did not receive, because he was peculiarly the minister to the Jews, with that gospel of the circumcision which was for them. Galatians 2:7 and 9. Peter was saved while Christ was under the law and found himself after Pentecost living in a new dispensation, filled with the Holy Spirit. He lived before and after the death of Christ; before and after the coming of the Holy Spirit. Peter had the keys of the kingdom of the heavens but not the dispensation of the grace of God. Compare Matthew 10:5 to 8; Matthew 16:16 to 20 with Ephesians 3:1 to 11. What a difference!

Hear what the risen Lord said to Saul, the Pharisee Jew: “I have appeared unto thee for this purpose, to make thee a minister and a witness both to these things which thou hast seen, and of those things in which I shall appear unto thee.” Acts 26:16. Later on this same Saul was in the Jewish temple at Jerusalem and heard some more words from the risen Lord: “Make haste and get thee quickly out of Jerusalem.” “Depart, for I will send thee far hence unto the Gentiles.” Acts 22:18 and 21. Paul had in his possession the written God-inspired Scriptures that told of the Lord’s dealings with Adam, Noah, Abraham, Moses, and Daniel. He knew these Scriptures thoroughly. He also knew, by conference with Peter and James, the Lord’s brother, the story of John the Baptist and the twelve apostles before the death of Christ. Galatians 1:18. But Paul had revelations from heaven that no prophet or apostle had ever received. Galatians 1:12 and 13 and Galatians 2:6. He had such a superabundance of new revelations that he was in danger of being puffed up. II Corinthians 12:1 to 8. There was no place for the truth revealed to Paul in any former dispensation. Paul lived in an entirely different dispensation from that in which John the Baptist ministered. During the transition period, Paul recognized God’s order, “to the Jew first”,

and said to them, "It was necessary that the word of God should first have been spoken unto you." Acts 13:46. But after he reached Rome the risen Lord changed his ministry in this respect. Then he emphasized the revelation of the "Secret" that had been hidden in God for ages, the truth, concerning the Body of Christ. Ephesians 3:1 to 15. Colossians 1:24 to 28. Paul was an apostle, a minister, a teacher of Gentiles. Romans 11:13. Ephesians 3:1. Galatians 2:9. I Timothy 2:7. II Timothy 1:11. - Moses, John the Baptist, and Peter were ministers to Israel. The Mystery (secret) is mentioned 12 times in Paul's Prison Epistles.

By diligently searching the Scriptures we learn that to each of the eight men mentioned was committed a distinct ministry. Each, of course, had the same important ministry of declaring the righteousness of God, so there were general truths that belonged to all of the different dispensations and prophets. But each of these representatives of God was responsible to present to humanity God's particular program for the dispensation in which he lived.

"When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:18.

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." Acts 14:27.

"For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office. Romans 11:13. Whereunto I am appointed a preacher and an apostle; and a teacher of the Gentiles. II Timothy 1:11. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost. Romans 15:16. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity." I Timothy 2:7. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Colossians 1:27.

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles. If you have heard" the dispensation of the grace of God which is given me to youward:" Ephesians 3:1 and 2. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ." Ephesians 3:8 and 9.

#### "RIGHTLY DIVIDING"

But now, as Bible students, we are confronted with a real problem in seeking to be obedient unto Lord's command to "rightly divide the word of truth". Here is problem: there are many things which had their rightful place in a former dispensation, but have absolutely no place in the Church of Christ during this dispensation. On the other hand there are some things which not only had their rightful place in a former dispensation, but they have likewise been brought over by the Lord to be obeyed and observed by the members of the, Body of Christ right now. What principle must the child of God follow in selecting or rejecting truth out of past dispensations for this present dispensation? It is obvious that there can be no intelligent understanding or spiritual application of the Truth of God unless we seek and find and apply the principle of selecting and rejecting. However, the task of thus "comparing spiritual with spiritual," to retain or eliminate Divine truths which belonged to "other ages," is not always difficult. For instance, any babe in Christ today should know that Israel's Old Testament

sacrifices, offerings, priesthood, sanctuary, meats and drinks, synagogue and sabbath, with all of their blessings concerning Jerusalem and its government, have no part in God's program for the Body of Christ in this present age. But to determine just what can be transferred from the Old Testament ritual and ceremonies to New Testament worship and service, to know just how many of Israel's promises or how much of Israel's order can be claimed by the members of the Body of Christ is not such a simple study. There are many of the Psalms that have no reference whatever to the Church. There have other ages. God says so. Ephesians 3:5. Some things are made known to God's people in this age which were not made known in or to other ages. God says so. Some things of God which belonged to other ages were taken away by God before this age began. God says so. Hebrews 9:13. "He taketh away the first, that He may establish the second." Hebrews 10:9. How much of Deuteronomy is Church truth? Written for our admonition upon whom the ends of the ages are come. I Corinthians 10:11.

Every real student of the Word of God knows two things which must be known for an intelligent understanding of God's revealed Truth. First, that the Holy Scriptures were given by God to the human race on the installment plan and therefore from the writings of Moses, about 1490 B.C., to John, about 90 A.D., new spiritual truths were being added by revelation from God. We therefore must believe in progressive Divine revelation from the first of Genesis to the last of Revelation; progressive spiritual revelation confined to the limits of the Bible. Second, the student must know under what covenant, or during what dispensation, any particular vital spiritual truth or outward form was given by God to and for His people.

Consecrated Christians sometimes disagree as to, just when a dispensation began, or when it ended.

## THE BIBLE CHURCH AND OTHER CHURCHES

Notwithstanding the fact that there is but one Bible and more than two hundred established denominations using this one Bible as their text book, each one of these denominations insists that their founders and rulers have presented the correct doctrinal interpretation of that one Bible. Moreover the acceptance by the individual Christian of that interpretation is an imperative requirement for good standing in that particular denomination. The denominationalist, therefore, cannot heartily accept from a Spirit-filled teacher of another denomination, or directly from the Holy Spirit through searching the Scriptures, and different interpretation of the Truth of God without seriously jeopardizing his or her fellowship and membership in the denomination with which he or she is affiliated. And for some unaccountable reason denominational leaders can influence their members to such denominational loyalty and obedience—if not subjection—that they esteem their denominational affiliation of greater value than that knowledge of the Word of God, interpreted by the Holy Spirit, which might differ from the established denominational interpretation.

To accept as final authority the interpretation of God's Word by any man, or body of men, may be to so limit the Holy Spirit that the individual Christian may be kept in utter ignorance of the glorious truths in the Word of God, and such an attitude and such action on the part of any individual may even expose individual to spiritual seduction. However, for this, God tells us, there is no excuse . . . "Concerning them that seduce you . . . The anointing ye have received of Him abiding in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, is truth." I John 2:26 and 27.

But sometimes this question is asked, “why does the same Holy seem to teach several different meanings to several different believers concerning the same Scripture?” We at once answer this question by asking another question, “is it possible for the Holy Spirit to teach error to any individual?” To this question we all give an emphatic, “no.” Then our conclusion is that some people must believe that they are taught by the Holy Spirit when they are not. When the Holy Spirit moved upon holy men to give the Holy Scriptures, He certainly had a clear comprehension of the spiritual truth He presented. There was no doubt in the mind of the Spirit as correct meaning of that truth. There were no errors in the God-inspired records in the original languages. There may be cause for some misunderstandings and differences because of lack of clearness of expression of the truth in some of the translations. But the two principal causes for differences in the interpretation and application of Bible truths on the part of intelligent consecrated and earnest Christians is, first, the influence of some human leader or movement, and, second, because of the failure on the part of the individual Christian to recognize the all important principle of progressive revelation and dispensational changes in the study of the Word of God. “Comparing spiritual with spiritual is a most elementary principle. Another principle which is included in this general principle may not always prove so simple; and that is, the fact that some times the Holy Spirit may bring some part of a dispensational program to a sudden cessation with the close of that dispensation; while another part may be carried over to overlap for a short period of time and gradually wane and pass out.

#### HOW MANY DISPENSATIONS?

Thus we see that while the outstanding doctrines, such as sin and righteousness, grace and faith and salvation, resurrection, judgment, etc. are so clearly set forth in the Bible that the babe in Christ can understand them; yet a thorough understanding of the complete structure, interpretation and application of God’s Book is a study that knows no limit. Intelligent study of the Book means dispensational study of the Book. The dispensational study and teaching of the Book should certainly make no Christian less spiritual or practical. But it will make him anything’ but popular in religious circles; for “dispensationalism” and “denominationalism” often have very little in common. Perhaps you may have to forsake either the one or the other. Christians may differ as to the exact number of dispensations or as just how to name them, but to once see that rightly dividing the word of truth means the recognition of dispensations, the individual can diligently search the Scriptures with this principle in mind. He will find it one of the most important keys to the hidden treasures of God’s Holy Word.

Some months ago a Christian minister, who has been teaching the Bible for twenty years, told me he recognized only two dispensations in the Bible, the Old Covenant and the New Covenant. Within twenty minutes he was convinced that he had been mistaken for twenty years, for he had taught that the Old Testament began with the creation of Adam and the New Testament began with the birth of Christ. There are many many Christians who have always believed this, but the fact is, that the Old Testament began when Moses led the children of Israel forth from Egypt, about 2500 years after Adam sinned; and the other fact is, that God’s Son was made under the law and spent His days under the Old Covenant. Jeremiah 31.31 to 35. Galatians 4:4. This Christian minister left, willing to admit that there were more than two dispensations in the Bible; but he feared there was danger in making too many, perhaps robbing the child of God of some portion of God’s Word that he should be obeying and enjoying.

There will be very little danger along this line if the child of God today will obey and enjoy God's truth for the Body of Christ in this dispensation, and study all truth of former dispensations in the light of this "Body" truth. Here, for instance, is the command of Jesus of Nazareth given to His twelve apostles while He was on earth: "Go, preach, saying the kingdom of the heavens is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out demons." Matthew 10:7 and 8. "Go not in the way of the Gentiles." 10:5. When we turn to Church truth, we find a message and order which supersedes this commission. There has been a dispensational change. How many of us have seen the heresy, confusion and fanaticism in "churches" because of the blunder of bringing the program of Matthew 10:1 to 10 into this dispensation.

One other simple example, we find in Genesis 17:14 and in Galatians 5:12 the expression "cut off." In Genesis the man was to be "cut off" for not teaching and practicing circumcision, while in Galatians the man was to be "cut off" for teaching and practicing circumcision. What is the explanation? Very simple. Different dispensations. Read I Corinthians 9:17. Ephesians 3:1 and 2, Ephesians 3:9 (fellowship-dispensations) and Colossians 1:25. You will learn that Paul had a dispensation never given by Christ to the Twelve. Paul called it "my deposit". II Timothy 1:12 (Greek.)

### THE CHURCH—WHICH CHURCH?

But how about the order, the program, the signs and the gifts of the church during the Book of Acts? Should the Church of Christ in this day perpetuate the Apostolic program? Any intelligent student of the Bible will answer, "part of it but not all of it." Some denominations have incorporated in their written creeds and church policy more or less of this "part" than other denominations; and unpleasant if not serious, divisions have resulted. During the Book of Acts there was Christ-given apostolic authority, witnessed by miraculous signs; there was during that early Church period supernatural demonstrations, cloven tongues of fire, speaking with tongues, laying on hands for the gift of the Holy Spirit, angelic jail deliverances, healing of incurable diseases, raising the dead, casting off poisonous reptiles, an earthquake in prison, death and blindness, judgments by the hands of the apostles, communications with heavenly beings including the audible voice of the risen Lord; there was circumcision, shaving of heads, Jewish vows and ceremonies; there were the gifts of healing, tongues, interpretations, discerning of spirits, miracles, knowledge wisdom, faith, etc.

Now who is to be the judge as to how many of these ceremonies, gifts and miracles are to be included in the Body of Christ today? It is because of the different opinions of the different judges today that we have bitter controversies and unholy criticisms, resulting from divisions among God's people about physical healing, Holy Spirit baptism, laying on of hands, visions, tongues, miracles, anointing with oil, water baptism, etc. If there is hope for the settlement of differences of opinions, the hope must be in the one thing we are emphasizing, "dispensationalism," which of course includes progressive revelation, and the "overlapping" principle. Of course love and meekness must be elements in the consideration. But dispensational study is the only key to agreement. What is the order for the Church or Body of Christ for today? This is the most important question for Christians in this day of confusion. There is more than one Church in the Bible but only one is this dispensation.

Now before we take up the study of the eight characters for a dispensational study, we ask this question, "How would you give a Scriptural answer to the Seventh Day Adventist who insists that you must observe Israel's seventh day sabbath or suffer the penalty from God for not

doing so?” Can you point in Scripture to the place where God says, “from now on the first day of the week will be the Christian Sabbath?” Most assuredly you cannot, for the first day of the week was not the sabbath. Because many church members have been unable to answer the arguments of the Adventists they have fallen into their snare and delusion. Why? Failure to understand the Word of God dispensationally. Failure to know the difference between Israel and the Church, between Law and Grace. So surely we must decide that it is imperative that we obey God by “rightly dividing the word of truth.”

COLOSSIANS 11:24 TO 27:

“WHO NOW REJOICE IN MY SUFFERINGS FOR YOU, AND FILL UP THAT WHICH IS BEHIND OF THE AFFLICTIONS OF CHRIST IN MY FLESH FOR HIS BODY’S SAKE, WHICH IS THE CHURCH:

WHEREOF I AM MADE A MINISTER, ACCORDING TO THE DISPENSATION OF GOD WHICH IS GIVEN TO ME FOR YOU, TO FULFILL THE WORD OF GOD;

EVEN THE MYSTERY WHICH HATH BEEN HID FROM AGES AND FROM GENERATIONS, BUT NOW IS MADE MANIFEST TO HIS SAINTS:

TO WHOM GOD WOULD MAKE KNOWN WHAT IS RICHES OF THE GLORY OF THIS MYSTERY AMONG THE GENTILES; WHICH IS CHRIST IN YOU, THE HOPE OF GLORY.”

COLOSSIANS 2:13 to 15:

“AND YOU, BEING DEAD TO YOUR SINS AND THE UNCIRCUMCISION OF YOUR FLESH, HATH HE QUICKENED TOGETHER WITH HIM, HAVING FORGIVEN YOU ALL TRESPASSES;

BLOTTING OUT THE HANDWRITING OF ORDINANCES THAT WAS AGAINST US, WHICH WAS CONTRARY TO US, AND TOOK IT OUT OF THE WAY, NAILING IT TO HIS CROSS;

AND HAVING SPOILED PRINCIPALITIES AND POWERS, HE MADE A SHEW OF THEM OPENLY, TRIUMPHING OVER THEM IN IT.”

## **ADAM**

### INNOCENCE - CONSCIENCE

In the image of God, in a sinless state, the first man dwelt in unbroken fellowship with God, His Maker in the Garden of Eden. The covenant is set forth in Genesis 1:26 to 28. Adam became disobedient unto death, believed the lie and was condemned, was driven from the Garden, in a state of sin, under the sentence of death. Admittedly a great change. A complete change, under entirely new conditions. “Under the curse,” with the promise of the coming Redeemer, Adam found himself, where we should find him, under a new dispensation, and deprived of his rights under the first covenant. But God entered into a new-covenant. Adam was not an Old Covenant or Old Testament character. As to whether or not Adam was a saved man may be a debatable question. But under that same covenant, in which there was the offer of righteousness by faith, without religion, Abel was saved. Seth was saved. Enoch was saved. Enoch was a prophet, and foretold, the coming of Christ with His saints in judgment. Jude 14.

# NOAH

## CONSCIENCE—HUMAN GOVERNMENT

Noah was the great grand-son of Enoch. Noah means “rest” or “quiet.” “And he called his name Noah, saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.” Genesis 5:29. “Noah found grace in the eyes of the Lord.” Genesis 6:8. “Noah walked with God.” - Genesis 6:9.

Some one has given to the dispensation in which Adam, Abel, Seth, Enoch and Noah lived before the flood the name “Conscience.” A better name might be found; but whatever the name might be there was a definite dispensation which began with the expulsion from the garden and closed with the destruction of the earth by the flood. A sinner could find grace in the eyes of the Lord and be declared righteous by the faith during that dispensation.

Noah lived for six hundred years, before the flood, under the dispensation of “Conscience.” Genesis 7:6. Noah lived three hundred and fifty years after the flood. Genesis 9:28.

What Noah did by faith before the flood is recorded in Hebrews 11:7 and II Peter 2:5. After Noah came out of the ark, in the year 1656 A.H. (year of man), God entered into a new covenant with the new earth and its inhabitants and set His bow in the clouds as a constant reminder. There were new terms, new promises, new responsibilities. Read carefully Genesis 8:20 to 22. Seed time and harvest and seasons of the year guaranteed by the gracious God. “And I will remember my covenant, which is between Me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.” Genesis 9:15. “And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature, etc.” Genesis 9:16 and 17. Now to any student of the Word of God, it is obvious that this covenant is a different covenant from that which God made with the human race at the time of Adam’s transgression, and yet both of these covenants contain promises which we enjoy at this time. Some have called the new dispensation under which Noah live after the flood, “Authority.” Others have called it “Human Government.” Either name is fitting, if we feel that we must have a name for it. We must recognize the new dispensation, whether or not we name it. God placed responsibility for government upon the shoulder of man. Genesis 9:4 to 7. Capital punishment is therein established; not in the Old Testament, for Noah lived and died as a sinner saved by grace centuries before God entered into the Old Covenant with the House of Israel. Noah was not an Old Testament character. He lived in two dispensations, under two different covenants, with somewhat different ministries.

GENESIS 11:1 TO 9:

“AND THE WHOLE EARTH WAS OF ONE LANGUAGE, AND OF ONE SPEECH  
AND IT CAME TO PASS AS THEY JOURNEYED FROM THE EAST, THAT THEY  
FOUND A PLAIN IN THE LAND OF SHINAR; AND THEY DWELT THERE.

AND THEY SAID ONE TO ANOTHER, GO TO, LET US MAKE BRICK, AND  
BURN THEM THOROUGHLY. AND THEY HAD BRICK FOR STONE, AND SLIME HAD  
THEY FOR MORTER.

AND THEY SAID, GO TO, LET US BUILD US A CITY AND A TOWER, WHOSE  
TOP MAY REACH UNTO THE HEAVEN; AND LET US MAKE US A NAME, LEST WE  
BE SCATTERED ABROAD UPON THE FACE OF THE WHOLE EARTH.

AND THE LORD CAME DOWN TO SEE THE CITY AND THE TOWER, WHICH THE CHILDREN OF MEN BUILDED.

AND THE LORD SAID, BEHOLD, THE PEOPLE IS ONE, AND THEY HAVE ALL ONE LANGUAGE; AND THIS THEY BEGIN TO DO: AND NOW NOTHING WILL BE RESTRAINED FROM THEM, WHICH THEY HAVE IMAGINED TO DO.

GO TO, LET US GO DOWN, AND THERE CONFOUND THEIR LANGUAGE, THAT THEY MAY NOT UNDERSTAND ONE ANOTHER'S SPEECH.

SO THE LORD SCATTERED THEM ABROAD FROM THENCE UPON THE FACE OF ALL THE EARTH; AND THEY LEFT OFF TO BUILD THE CITY.

THEREFORE IS THE NAME OF IT CALLED BABEL; BECAUSE THE LORD DID THERE CONFOUND THE LANGUAGE OF ALL THE EARTH: AND FROM THENCE DID THE LORD SCATTER THEM ABROAD UPON THE FACE OF ALL THE EARTH."

## **ABRAHAM**

### HUMAN GOVERNMENT - PROMISE

Abraham, the son of Terah the idolater, was born about 2008 A.H. About 2083 A.H., when Abram was seventy-five years old, God called him to leave his land and home and people, and he did. Hebrews 11:8. Genesis 12:4. In Romans 4:13, we read, "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Again in Galatians 3:18, we read: "For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." Again we read in Hebrews 6:13: "When God made promise to Abraham, because He could swear by no greater, He swear by Himself." He confirmed the promise by an oath. Hebrews 6:17.

By referring to Genesis, chapters 12 to 17, and chapters 21 and 22, we learn of the great promises God made to Abram and Abraham and also of the oath of confirmation at the time Abraham offered to God his only begotten son, Isaac.

"I will make of thee a great nation." Genesis 12:2.

"I will bless thee and make thy name great, and thou shalt be a blessing." Genesis 12:2.

"I will bless them that bless thee, and curse him that curseth thee." Genesis 12:3.

"In thee shall all families of the earth be blessed." Genesis 12:3.

"All the land which thou seest, to thee will I give it, and to thy seed forever." Genesis 13:15.

"And I will make thy seed as the dust of the earth." Genesis 13:16.

"I will make my covenant between me and thee, and will multiply thee exceedingly." Genesis 17:2.

"Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee . . . And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee . . . I will give thee and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Genesis 17:1 to 8.

"Ye Shall Circumcise," Genesis 17:11

"And Abraham was ninety years old and nine, when he was circumcised in the flesh." Genesis 17:24.

## THE OATH

“By myself have I sworn, saith the Lord.” Genesis 22:17.

“Thy seed shall possess the gate of His enemies.” “And in thy seed I shall all the nations of the earth be blessed.” Genesis 22:16 and 17.

## ABRAHAM’S DEATH

“And these are the days of the years of Abraham’s life which he lived, and hundred three score and fifteen years.” Genesis 25:7.

## BEFORE AND AFTER THE COVENANT

Abraham was neither a Jew nor an Israelite when he was called at the age of 75. He was an Hebrew. 114:13. The covenant which God made with Abraham—His oath-supported promises—was made 430 Years before Israel and Jehovah entered into their mutual law contract. Galatians 3:17.

Abram, the uncircumcised, believed the promises of God. He believed God, and it was counted, or reckoned to him for righteousness. Genesis 15:6. Romans 4:3. Galatians 3:6.

Abraham’s circumcision was the seal of the righteousness which he had yet being uncircumcised. Romans 4:11. Declared righteous in uncircumcision that he might be the father of the uncircumcised Gentile believers. Romans 4:11. “So then they which be of faith are blessed with faithful Abraham.” Galatians 3:9. “They which are of faith, the same are the children of Abraham.” Galatians 3:7. Christ died on the cross, “That the blessing of Abraham might come on the Gentiles through Jesus Christ.” Galatians 3:14. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Galatians 3:29.

The natural or physical seed of Abraham went to Canaan, because of the Abrahamic covenant. The same seed of Abraham, the nation Israel, will yet possess all of Canaan, because of the Abrahamic covenant. God gave it to Abraham by promise. “The gifts and calling of God are without repentance.” Roman 11:29. God will therefore take away Israel’s sin and save that nation. Romans 11:25 to 31.

“Thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham my friend.” Isaiah 41:8. “Fear not thou worm Jacob.” 41:14. Read also Jeremiah 31:25 and 26.

## ABRAHAM NOT UNDER THE LAW

We must be careful not to confuse the Abrahamic covenant with the covenant which God made 430 years later when He took Israel by the hand and led them up out of the land of Egypt. Hebrews 8:8 to 10. While all of the failures of Israel under that Sinai covenant cannot annul God’s covenant of grace made with Abraham, yet we must see that our failure to differentiate between the Abrahamic covenant for Israel and all nations of the earth and the Sinai covenant with Israel, demanding an earthly religious program and a seventh-day sabbath, will lead us into untold confusion and error.

To the covenant or promise the Law was added because of transgression till the Seed should come. Galatians 3:19. The Seed is Christ. He came. “He taketh away the first.” Hebrews

10:9. The “first” was not the Abrahamic covenant but the Old Covenant made with Israel. Hebrews 8:13. II Corinthians 3:7 to 13. The Abrahamic covenant is not taken away. It is being fulfilled in part. It will be fulfilled in whole - not only concerning Abraham’s spiritual seed today, but also concerning Israel in Canaan.

Abraham, Isaac and Jacob, whose name became Israel, all died several centuries before the Old Testament was established. So did: Israel’s twelve sons. Moses was born under the dispensation of Promise, eighty years before there was an Old Testament, so Abraham and his great grand children were not Old Testament characters. Abraham died in 1820 B.C. The Old Testament was established about 1492 B.C.

Read carefully Luke 1:27 to 74 of the birth of Christ as the Seed of Abraham and the Seed of David and learn the purpose of that birth.

### THE INHERITANCE IN THE ABRAHAMIC COVENANT AND OATH

What mean these words found in the last verse of Amos: “And I will plant them upon their land, and they shall not more be pulled up out of their land which I have given them, saith the Lord?” What mean these words: “All Israel shall be saved . . . This is my covenant with them . . . the gifts and calling of God are without repentance?” Romans 11:25 to 32. Here is the reason: “Beloved for the fathers’ sake.” Romans 11:28. Beloved for the fathers’ sake. Let us not forget this most important statement. Israel will be redeemed and reestablished in the Land of Canaan, as a nation, for the fathers’ sake.

Abraham was the first father. Hear God’s word to this father: “And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God.” Genesis 17:14.

The Law; under which Israel was so unfaithful, cannot disannul that promise. Galatians 3:17. This promise was not to Abraham or his seed, through the Law, but through the righteousness of faith. Romans 4:13.

What part of the inheritance are we Gentiles interested in? “For if the inheritance be of the Law, it is no more of promise; but God gave it to Abraham by promise.” Galatians 3:18. “The blessing of Abraham might come on the Gentiles.” Galatians 3:14; This is our inheritance. It is through Jesus Christ, the promised Seed. Here is the oath-supported covenant or promise: “By myself have I sworn saith the Lord. . . . In thy Seed shall all the nations of the earth be blessed.” Genesis 22:18. This is the gospel that was preached for us even before Abram became circumcised Abraham. Genesis 12:3.

When Abram believed God, it was counted unto him for righteousness. Galatians 3:6. And in the promise the Scripture foresaw that God would declare believing Gentiles righteous without a cause. Galatians 3:8. Romans 3:24.

The blessing of Abraham is “**RIGHTEOUSNESS**” for believing: Gentiles through Jesus Christ. This is our inheritance. It is evidenced by the indwelling Holy Spirit. Galatians 3:14. The moment a sinner believes the gospel, he is righteous, and at the same moment he receives the Holy Spirit; not by the works of the law, but by the hearing of faith. Galatians 3:2. He instantly becomes Christ’s, Abraham’s seed and an heir according to the promise. Galatians 3:29. Heirs of salvation as spiritual seed. But not heirs of Canaan, as the natural seed.

“THE HOLY SPIRIT IS ALSO A WITNESS TO US”

In the tenth chapter of Hebrews (Hebrews 10:15), the Holy Spirit is declared to be the witness of the benefit for the individual, guaranteed to Israel under the New Covenant. The Old Covenant was made with Israel when that nation left Egypt, about 1492 B.C. Hebrews 8:9. The New Covenant was promised to them in Jeremiah 31:31 to 35, about 600 B.C. This New Covenant guarantees national salvation. Hebrews 8:11. Christ's blood is the blood of the New Covenant. Matthew 26:28. This New Covenant was not made with Gentiles, but the Gentiles get salvation under it to provoke Israel to jealousy. Romans 11:11. In this age, saved Gentiles, together with saved Jews, are being joined to the Lord as members of His Body. When this present purpose of God shall have been accomplished then the Covenant will be fulfilled in the salvation of Israel. The individual believing Gentile during this age of grace, enjoys some of the benefits of this New Covenant, which is a better covenant established upon better promises than the Old Covenant. Hebrews 8:6. Therefore, the believer today, whether Jew or Gentile, is perfected and sanctified forever by the one offering Christ made on the cross. Hebrews 10:14. The witness of this perfection and sanctification under the New Covenant is the same as the witness of the righteousness, which is the blessing of Abraham; namely, the Holy Spirit. By the Holy Spirit the believer is sealed unto the day of redemption. Ephesians 4:30.

#### HE TAKETH AWAY THE FIRST, THAT HE MAY ESTABLISH THE SECOND HEBREWS 10:9

“He taketh away the first that He may establish the second.” This is a most interesting statement. Perhaps we should defer the consideration of this statement until we come to the end of the “Law” dispensation. But because of the fact that so many Christians have failed to differentiate between the Abrahamic Covenant and the Old Covenant, we shall study the meaning of this statement. Christ took away the first. Christ established the second. The first and the second. It was by the one offering of Christ on the cross that the first was taken away and the second was established. If the first refers to the Law and its sacrifices, then we must see that these were not taken away until the death of Christ. They were not taken away at the time Christ was preaching His Sermon on the Mount. But the first had been taken away for some years when the Apostle Paul wrote to the Galatians. In the Epistle to the Galatians we learn that the Abrahamic Covenant has not been disannulled or made ineffective by the Law Covenant that was added. Abraham also sacrificed animals. Such sacrifices have passed away, since Christ offered Himself once-for-all on the cross. But, as Gentiles, we know that we are not being saved because of the promises under the Law Covenant. But the gospel for us was included in the promise which God made to Abraham, “In thy seed shall all of the nations of the earth be blessed.”

In Hebrews 8:13, we read this statement concerning the Old Covenant: “in that He saith a New Covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.” Hebrews 8:13. This is likewise spoken of in II Corinthians 3:13 and 14 as, “That which is abolished.” . . . “Which is done away.”

The death and resurrection of the Lord Jesus Christ brought the “Law” dispensation, the Old Covenant, to an end. He is the end of the Law for righteousness to every one that believeth. Romans 10:4 and 5. The first and the old are the same. The Abrahamic Covenant has not been taken away. The promise is daily being fulfilled in the salvation of individual Gentiles and the promise and oath will be fulfilled for Israel when the Son of God returns to restore the kingdom to them. The Gentile believer saved under the Abrahamic promise is saved on the basis of the

blood of the New Covenant. We therefore see that the Abrahamic Covenant and the Old Covenant are not the same. Abraham, Isaac and Jacob, the fathers referred to in Romans 11:28, were not Old Testament characters. They lived and died under the Promise, before the Law was added.

Now before we proceed to the study of Moses and the Law, let us consider several verses of Scripture:

## ISRAEL IN EGYPT

“He said unto Abram, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. Afterwards shall they come out with great substance.” Genesis 15:13.

“All of the souls that came with Jacob into Egypt, which came out of his loins, besides Jacob’s sons’ wives were threescore and six.” Genesis 46:26.

The adults of the children of Israel that went up out of Egypt were six hundred thousand. Exodus 12:37.

Guaranteed in the Abrahamic Covenant was Israel’s deliverance from Egypt. Israel was miraculously preserved in Egypt, as Israel has been miraculously preserved ever since, and is being today. Israel in Egypt grew from fewer than seventy souls in the year 1706 B.C. to more than six hundred thousand souls in the year 1492 B.C.

When the four hundred years were fulfilled, or when the fulness of time was come, “God remembered His covenant with Abraham, Isaac and Jacob.” Exodus 2:24. His gifts and calling were without repentance; so He sent Moses to deliver Israel from Egypt. It is still true that the gifts and calling are without repentance in this respect and a Deliverer is to come out of Zion and deliver Israel. Romans 11:26 to 29. Moses was eighty years old when God called him to be Israel’s deliverer. Exodus 7:7. It was at that time that God took Israel by the hand to lead them up out of the land of Egypt and entered with them into that mutual contract of “doing.” Jeremiah 31:31 and 32. Moses was one hundred and twenty years old when he died. Deuteronomy 34:7.

Therefore it is obvious that Moses lived in two different dispensations, first, for eighty years under the Promise, and then for forty years under the “Law” dispensation.

“FOR THE LAW WAS GIVEN BY MOSES, BUT GRACE AND TRUTH CAME BY JESUS CHRIST.” JOHN 1:17.

## MOSES AND THE LAW

### “THE RELIGION OF THE JEWS”

“The Law entered that the offense might abound.” Romans 5:20. Sin entered when Adam sinned, 2500 years before the Law entered. That was the offense. Death reigned from Adam to Moses. Romans 5:14. Where there is no Law sin is not imputed. Romans 5:12 and 13. The Law was not, from Adam to Moses. The Abrahamic Covenant was made 430 years before the Law entered. The Law was added because of transgression. The religion of the Jews entered with the Law. Therefore, Abraham was neither a Jew by birth nor religion. The Jews, as a race, came from Abraham’s great grandson, Judah. Abram did not even have circumcision when he was de-

clared righteous. If he had been circumcised before he was justified, how could he have been the father of the uncircumcised? We obtain righteousness like he did, as uncircumcised Gentiles . . . by believing God concerning Christ, the Seed, Abraham at ninety-nine became a circumcised Hebrew. Before that he was an uncircumcised Hebrew; but neither an Israelite nor a Jew.

Now, you will admit that we have dwelt somewhat at length on this most important fact, for the reason that the lack of the understanding of the relation of the Old Covenant to the Abrahamic Covenant, and the relation of both of these covenants to the Grace of Christ, and the New Covenant which the Lord made with the House of Israel and the House of Judah, is responsible for the great blunder of the church, the confusing of Israel and the Body of Christ. From this has come “postmillennialism” which is very largely responsible for the present pitiable state of the Christian churches. This lack of understanding is likewise responsible for the ritualistic heresies which have robbed the gospel of its purity and power. The mixture of covenants and dispensations, kingdom truths, with the “Body” truths, has produced the fanatical healing teaching and tongues delusions so prevalent today; also the false teaching concerning the sabbath, etc. This lack of understanding is responsible for a teaching which we are sure must dishonor the Lord, and that is, that a saved man can lose his salvation. The individual may think or hope or feel that he is saved as the result of believing in a mixture of religion and grace, and it is possible for him to lose what he thought he had. The sooner any one loses religion, the better. But let us remember, that the covenant that God made with Abraham was one of pure grace, confirmed in Christ. Galatians 3:17. The Grace of Christ for the Gentiles was revealed by Christ from heaven, through our apostle, some years after Jesus of Nazareth had finished his ministry in the Land of the Jews as the minister of the circumcision, made under the law, and sent only to the lost sheep of the house of Israel. Galatians 1:5 to 17. To mix the message of the Old Testament with the Grace of Christ produces another gospel, and the anathema of God is upon the man or angel who preaches such a perversion. Galatians 1:7 to 10. Eternal life is the free gift of God. A man may lose religion; and well if he does; but he cannot lose eternal life. Because eternal life is Christ. The member of the Body of Christ has no religion; he has Christ and eternal life, eternally, for ever saved.

## THE DAVIDIC COVENANT II SAMUEL 7:12 to 17

God established His covenant with the Seed of David. Jesus Christ was the seed of Abraham and the seed of David, and in the coming kingdom age the Jews will be in the land of Canaan, enjoying the blessings of the New Covenant. “All shall know me from the least to the greatest.” Hebrews 8:11. The throne of David shall be occupied by Israel’s Prince and Saviour. “All Israel shall be saved.” No one shall pluck them up out of their land. God’s covenant and oath to Abraham demand this. Read II Samuel 7:12 to 17. Isaiah, 9:6 and 7. Luke 1:27 to 33. Romans 11:26 to 28.

In this coming kingdom age the twelve apostles shall be sitting on twelve thrones judging the twelve tribes of Israel. Matthew 19:28.

For a few moments, let us try to forget Moses, Israel’s prophet, let us forget the religion of the Jews, let us forget the ministry of John the Baptist, let us forget the ministry of the twelve apostles before the death of Christ and after the day of Pentecost, and connect the fourth chapter of Romans and the third chapter of Galatians with the twelfth chapter of Genesis and see why and how we Gentiles, or uncircumcised heathen, get the blessing of Abraham. This is the most

important first step to get us where we belong, out of Jewish Legal or Kingdom truth. The second important step is to travel from Galatians, the third chapter, to Ephesians, the third chapter, and we shall rejoice in the full light of the gospel of grace, unmixed with Judaism either in the Old Testament Scriptures or the Book of Acts, and find our place in the heavenlies in the Body of Christ. People are naturally religious and denominational teaching has so prejudiced church members with their Christian religion, that it is a well-nigh hopeless task, with the great majority of these members, to bring them to their Scriptural place. In the light of Romans 11:11, we see why salvation is come to us heathen. Our task today is to explain that there is no difference between a Christianized heathen and a savage heathen, so far as salvation is concerned. Israel's program is not our program.

#### “THE COVENANT THAT I MAKE WITH THEIR FATHERS”

“The covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt.” Hebrews 8:9.

Read these words spoken by the children of Israel, a message given to Moses to deliver to Jehovah: “All that the Lord hath spoken we will do.” Exodus 19:8.

Then follows the twentieth chapter of Exodus with the ten commandments, introduced with this declaration, “I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.” 20:2. God brought Israel out of the land of Egypt. He was the Lord God to Israel. He made that covenant with Israel, not with Gentiles. “The children of Israel shall keep the Sabbath ... It is a sign between me and the children of Israel.” Exodus 31:16 to 18. The Church of Christ is not Israel. Neither has the sabbath been changed from the seventh day to the first day. The Christian finds rest in Christ. He is the end of the law for righteousness to believers. Israel's sabbath was buried with Christ.

The Law was Israel's schoolmaster to bring them unto Christ that they might be justified by faith. “But after that faith is come, we are no longer under a schoolmaster.” Galatians 3:24 and 25. “The Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God.” Hebrews 7:19. “But sin, taking occasion by the commandment wrought in me all manner of concupiscence. For without the law sin was dead.” Romans 7:8.

“The Law was added, because of transgression.” Galatians 3:19. “The Law entered that the offense might abound.” Romans 5:20. “The Law worketh wrath.” Romans 4:15. “The ministration of condemnation and death.” II Corinthians 3:7 to 9.

“That every mouth may be stopped, and all the world may become guilty before God.” “Therefore by the deeds of the Law there shall no flesh be justified in His sight: for BY THE LAW IS THE KNOWLEDGE OF SIN.” Romans 3:19 and 20.

If you would know the terms, rewards and penalties of this mutual contract between Israel and Jehovah read carefully. Deuteronomy, the twenty-eighth chapter, and you will then better understand those words found in Hebrews 10:28: “He that despised Moses' Law died without mercy under two or three witnesses.” You will also know how utterly impossible it would be to mix Israel's conditional covenant with the Grace of Christ, without frustrating that Grace. And remember these words of the Grace message: “For I testify again to every man that is circumcised, that he is a debtor to do the whole law.” Galatians 5:3. And as the Israelites continued to circumcise their children during the days of the earthly ministry of Christ, who Himself was circumcised as one born under the Law, we should be careful, as uncircumcised Gentiles, about getting our gospel or Grace program from Matthew, Mark and Luke, instead of

from the Revelation of the Risen Christ through the Apostle Paul. The Gospel of Grace is clearly presented in John's Record but in the other three it is covered with Judaism. And as even believing Jews continued to circumcise their children and practice other Jewish rites during the Book of Acts, we should carefully discriminate between the message of the twelve apostles to the house of Israel and that of Paul to the Gentiles during that transition period. This leads us to the consideration of:

## THE TIME OF REFORMATION

“Meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of the reformation.” Hebrews 9:10. These meats and drinks, etc., together with their sacrifices constituted Israel's religion. The word translated “the Jew's religion,” in Galatians 1:13 and 14, is “Judaism”. This was the religion of Israel, under the Old Covenant. Jesus of Nazareth, made under the Law, observed with Israel the sabbath and feasts of Jehovah. He was surely identified with the Jews in their religion. Luke 2:4:16 21. Judaism was imposed on Israel until the time of the reformation. We are perhaps agreed that the time of the reformation came with the crucifixion of Christ when the veil in the temple was rent from top to bottom. And yet we know that during the Book of Acts there was an overlapping period when even believing Jews held on to some of the meats and drinks, divers washings, carnal ordinance's, etc. In the light of the Epistle to the Hebrews, it seems that some of the Jews wanted to return to Israel's Old Testament sacrifices. “The Law was added till the Seed should come.” The carnal, ordinances, etc., were added until the time of the reformation.”

## THE TRANSGRESSIONS UNDER THE FIRST COVENANT

In Hebrews 9:14 and 15, we read that Christ offered Himself without spot unto God: “And for this cause He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.”

In Hebrews 10:1 we read: “The Law having a shadow of good things to come.”

In Hebrews 9:1 and 10 we read: “The first covenant had also ordinances of Divine service, and an earthly sanctuary . . . Which was a figure for the time then present.”

A shadow. A figure. Under the Old Covenant, or the first testament, according to the instructions of, Jehovah, sacrifices were offered and spoke of good things to come. The Divine service in those shadow days was a figure for the time then present. A figure of the better things under the better covenant. The offering and the offerer spoke of the Son of God, as Priest and Lamb of God, who appeared once in the end of the ages to put away sin by the sacrifice of Himself. Hebrews 9:26. Christ was the true sanctuary which tabernacled on earth and then entered into the true holy place, heaven itself, where He now appears in the presence of God for us. Hebrews 9:24. When He yielded up the ghost on the cross the veil in the temple was rent from top to bottom and then “by His own blood He entered at once into the holy place, having obtained eternal redemption for us.” Hebrews 9:10.

Let us never attempt to supplement the finished work, the perfect redemptive work, of our Lord Jesus Christ. He has obtained eternal redemption.

“Where a testament is, there must also of necessity be the death of the testator.” Hebrews 9:16. By means of death Christ became the mediator of the New Covenant, for the redemption of

the transgressions that were under the Old Covenant. Therefore, Israel's Burnt offering, Meat offering, Peace offering, Trespass offering and Sin offering, each, was a figure of the once-for-all sacrifice of Jesus Christ. "There remaineth no more sacrifice for sins." Hebrews 9:26. "No more offering for sins." Hebrews 9:18. No more remembrance of sins. Hebrews 9:17. Compare Leviticus 1, 2, 3, 4, 5, with Hebrews 9 and 10.

In writing to redeemed Gentiles who were members of the Body of Christ, the Apostle Paul said concerning the sacrifice of Christ: "In whom we have redemption through His blood, the forgiveness of sins." Ephesians 1:7.

As God has declared that without the shedding of blood there is no remission, and as it is not possible that the blood of animals should take away sins, therefore, the death of Christ was not only for the redemption of the transgressions that were under the first testament, but for the redemption of sinners in every dispensation. Sinners before Christ came were saved by looking forward to the once-for-all sacrifice of the Seed of the Woman, the Seed of Abraham, the Son of God and Lamb of God.

These having obtained a good report through faith received not the promise, God having provided some better thing for us, "that they without us should not be made perfect." Hebrews 11:39 and 40.

The names of the seventy, who witnessed while Jesus was in the flesh were written in heaven. Luke 10:20. They were saved, but knew little of the Gospel by which we are saved. Luke 8:31 to 34.

#### ISRAEL'S HISTORY UNDER THE LAW

"About the time of forty years suffered He their manners in the wilderness." Acts 13:18. "And when He had destroyed seven nations (Gentiles) in the land of Canaan, He divided their land to them by lot." Acts 13:19.

"And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." Acts 13:20. "And afterwards they desired a king; and God gave unto them Saul." Acts 13:21.

Then God raised up David to be their king. "Of this man's seed hath God, according to His promise, raised unto Israel, a Saviour, Jesus." Acts 13:22 and 23.

Forty years in the wilderness. "Forty years the land had rest." Judges 3:11. Again "the land had rest forty years." Judges 5:31. Again the country was in quietness forty years under Gideon. Judges 8:28. The children of Israel were in the hands of the Philistines forty years. Judges 13:1. This was about 300 years after they had entered Canaan. Eli judged Israel forty years. I Samuel 4:18. Samuel and Saul reigned forty years. David reigned forty years, between 1055 B.C. and 1015 B.C. Solomon completed the building of the temple in Jerusalem about 1004 B.C. Solomon died about 980 B.C. Then the kingdom was divided. Judah and Benjamin were under Rehoboam. The other tribes of Israel were under Jeroboam. Jeroboam was a great idolater and caused the Israelites to sin. He began to reign about 980 B.C. For nearly three hundred years Israel survived, but every king was an idolater. In about 720 B.C. we find this record: "For He rent Israel from the House of David." "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them: Until the Lord removed Israel out of His sight, as He had said by all His servants the prophets.

So was Israel carried away out of their own land to Assyria unto this day." II Kings 17:18 to 23.

There was none left but:

## THE TRIBE OF JUDAH II KINGS 17:18

Several years after Israel was removed from God's sight a very wicked king began to reign over Judah. His name was Manasseh. II Kings 21:1. "Manasseh seduced them to do more evil than did the nations whom the Lord destroyed before the children of Israel." II Kings 21:9 "Surely at the commandment of the Lord came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did." II Kings 24:3.

This was about 606 B.C. And here is what happened. The King of Babylon carried out all of the treasures of the house of the Lord. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour . . . none remained save the poorest sort of the people of the land." II Kings 24:10 to 16.

"So Judah was carried away out of their land." 24:21. Thus began their seventy years of captivity as they were led away to Babylon.

Israel under the Law had a Sabbath, but little rest. Concerning the sin of Judah, God said: "The sin of Judah is written with a pen of iron, and with the point of a diamond." Jeremiah 17:1.

God was ever faithful. But His people were unfaithful. Their history is covered under the six C's . . . "The Camp" . . . "Canaan and the Commonwealth" . . . "Crown" . . . "Captivity" . . . "Christ." "Unto them were committed the oracles of God." Romans 3:2. "He sheweth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation." Psalm 147:20. "And what one nation on the earth is like Israel, whom God went to redeem for a people to Himself?"

## DANIEL

### "THE TIMES OF THE GENTILES"

"Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24.

About 606 B.C. the Lord took governmental or political authority away from Israel and turned it over to the Gentiles. But the Lord continued spiritual authority in the hands of the Jews. Read in Esther 8:17. How many Persians became Jews. The Lord Jesus said, "Salvation is of the Jews." John 4:22. Spiritual authority remained with Israel until after the death of the Apostle Paul or the destruction of Jerusalem until the Bible was completed.

Daniel went from Judea to Babylon with the captive Jews. Through Daniel God revealed the political history of the coming centuries, beginning with the Babylonian world empire under Nebuchadnezzar, through Persia, Greece, Rome . . . then the revival of the Roman empire and the end time; that is, the end of earthly rulers and the establishment of a heavenly kingdom on earth, at which time Israel shall be under their Messiah in their own land. But Daniel did not prophesy concerning this parenthetical "Church" age. Read Daniel 2:26 to 46.

History has proved that Daniel was the instrument of the infallible Holy Spirit when he foretold the reign of the great Gentile world powers. The world is now waiting for the revival of the Roman empire, the development of the ten toes, ten horns, or kingdom; and then the coming of the Stone from heaven. In the meantime the Jews are where Christ said they would be,

scattered among all the “nations. Jerusalem is being trodden under foot of the Gentiles and the times of the Gentiles will be fulfilled. The Son of man will come and restore the kingdom to Israel.

## FROM MALACHI TO JOHN THE BAPTIST

“Malachi” is literally, “My messenger.” He was God’s prophet about 395 B.C., to Judah, after their return from captivity. After Malachi’s message God was silent for about 400 years so far as speaking to Israel through other new prophets is concerned. Concerning John the Baptist, Malachi prophesied: “Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to His temple.” Malachi 3:1.

In Genesis 3:14 and 15 the Seed of the woman was to come. In Malachi 3:2 to 5 the Lord was to come. Christ was both.

## JOHN THE BAPTIST

“THE KINGDOM OF THE HEAVENS IS AT HAND”  
MATTHEW 3:2—MATTHEW 4:17—MATTHEW 10:7.

Here is a very interesting statement made by Jesus Christ the year of His death: “The Law and the Prophets were until John: since that time the Kingdom of God is preached.” Luke 16:16.

Some of the Old Testament prophets had written that the Kingdom of the Heavens would be at hand. But John the Baptist was the first to declare “The Kingdom of the Heavens is at hand.” Matthew 3:2. Some times the Kingdom of the Heavens and the Kingdom of God are used to express the same thought in God’s Word; but not always. When Christ was nigh to Jerusalem, they thought that the Kingdom of God should suddenly appear. Luke 19:8 to 12. There is yet to be a time when Christ shall be nigh to Jerusalem and the Kingdom of God shall suddenly appear. Luke 21:31. But in Luke 10:9, we find these words of Christ: “The Kingdom of God is come nigh unto you.” The expression, “The Kingdom of Heaven,” is used thirty-one times in Matthew, but does not occur in any other book of the Bible. But in Mark and Luke “Kingdom of God” is often used to express the same thought. Read Mark 1:14 and 15.

John the Baptist was not declaring that the Body of Christ was at hand. John lived in one of those “other” ages to which Paul referred. Ephesians 3:5.

John was born to turn many of the children of Israel to the Lord their God. Luke 1:16. “And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.” Luke 1:80.

John was to give knowledge of salvation to God’s people; those who were already under the Old Covenant. Luke 1:77. Acts 13:24. He was a messenger of the Abrahamic oath that Israel possess the gates of their enemies. Genesis 22:17. Luke 1:71. This was to be done by Israel’s Messiah and King, of whom John was the forerunner. Before John the Baptist’s mission was declared by the Holy Spirit in Luke 1:66 to 80, Gabriel had announced the approaching birth of the King of the Jews in the same chapter in this language:

“Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give

unto Him the throne of His father David: And He shall reign over the house of Jacob for ever: and of His kingdom there shall be no end.” Luke 1:31 to 33.

This confirms the prophecy of Isaiah 9:6 and 7.

John the Baptist had been born to introduce Jesus to Israel, by water baptism, for the remission of sins, calling them to repent and receive the King. John 1:31 . . . Matthew 3:11 . . . Luke 3:3. Jesus was born in the City of David, in the House of David, of the Seed of David, to occupy the Throne of David. He was likewise born as the Seed of Abraham to fulfill the oath of God to Abraham concerning Israel; to deliver Israel from Gentile domination—that is to restore the Kingdom to Israel. He came for the consolation of Israel.

There is not the slightest suggestion that Christ was born to be Head of the Church, that is to make of Jews and Gentiles the “One New Man,” of Ephesians 2:15. This truth was revealed some years after John’s ministry has been finished. This was Christ’s revelation to and through Paul.

John the Baptist was not a member of the Body of Christ. He did not come to start a new religion. He was God’s “Kingdom of Heaven” messenger to call Israel to repentance; to receive their promised Messiah as King. John died before the blood of the New Covenant was shed by Christ.

“John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.” Acts 1:15.

While John was ministering to the circumcision, the Holy Spirit was not yet given. John 7:39. His water baptism was not for Gentiles. His water baptism was not for members of the Body of Christ. It was Kingdom baptism for the children of Israel. He was to turn many of the children of Israel to God. But Israel’s rulers rejected John’s invitation. “Why say the scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things . . . Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.” Mark 9:11 to 13. The disciples understood that He spake concerning John the Baptist. Matthew 17:13.

Neither John the Baptist nor Jesus Christ taught any Jew to forsake Moses and the Law. The Law dispensation continued right through the days of John the Baptist and after His death. John the Baptist did not preach the Gospel of the Grace of God to any heathen. That was not his God-given ministry. The Holy Spirit is the witness of the New Covenant. Hebrews 10:14 to 17. He was not here to witness of this New Covenant while John the Baptist was here. John the Baptist had a unique ministry in between the Old Testament prophets and the establishing of the New Covenant by the death and resurrection of Jesus Christ. John the Baptist lived and died under the Old Covenant. The “Kingdom of the Heavens” message overlapped from the Old Testament into the New Testament message, from the preaching of John the Baptist into the preaching of Peter and the eleven after they had asked this question of the risen Lord, “wilt thou at this time restore the kingdom to Israel?” Acts 1:6. Peter again asked Israel to repent in Acts 3:19 so that God would send Jesus Christ back again for the restitution of all things. Acts 3:20 and 21. The judgment of Christ pronounced in Matthew 23:38 and 39 Luke 21:20 and Matthew 22:7 was not executed until some years after the pronouncement.

I JOHN 2:15 TO 17:

“LOVE NOT THE WORLD, NEITHER THE THINGS THAT ARE IN THE WORLD. IF ANY MAN LOVE THE WORLD, THE LOVE OF THE FATHER IS NOT IN HIM.

“FOR ALL THAT IS IN THE WORLD, THE LUST OF THE FLESH, AND THE LUST OF THE EYES, AND THE PRIDE OF LIFE, IS NOT OF THE FATHER, BUT IS OF THE WORLD.

“AND THE WORLD PASSETH AWAY, AND THE LUST THEREOF; GUT HE THAT DOETH THE WILL OF GOD ABIDETH FOR EVER.”

## **SIMON PETER AND THE SAVIOUR**

“IN THE DAYS OF THE SON OF MAN” AFTER THE SPIRIT  
CAME FROM HEAVEN

“One of the two which heard John the Baptist, and followed him, was Andrew, Simon Peter’s brother.” John 1:40. “. . . He first findeth his brother Simon . . . And he brought him to Jesus.” John 1:41 and 42. Simon was one of those disciples of Jesus which companied together all the time “that the Lord went in and out among us, Beginning from the baptism of John, unto that same day that He (Jesus) was taken up from us.” Acts 1:21 and 22. Those who had not had this experience could not qualify to be numbered as one of the twelve apostles.

Even these twelve apostles, after they had been in company with Christ and under His teaching for two years were, “questioning one with another what the rising from the dead should mean.” Mark 9:10. And even after Peter had spent more than three years with the Saviour, after the Saviour had died, “they knew not the Scripture that he must rise from the dead.” John 29:9 “We trusted that it had been He which should have redeemed Israel.” Luke 24:21. Read concerning their ignorance in Luke 18:31 to 34.

We have presented these Scriptures to show that Peter and the Twelve were not preaching the gospel of grace in the days of the Son of Man. They were not preaching that Christ was delivered for our offenses and raised again for our justification, that salvation would result in the life of any Jew or Gentile who would confess Jesus as Lord and believe that God had raised Him from the dead. Romans 10:9 and Romans 4:24. Between Romans 4:24 and Romans 10:9, there is a statement in the sixth chapter of Romans, the fourth verse, “we are buried with Him by baptism into death.” Peter was not baptized with water to indicate that he had been buried with Christ into death. He received water baptism, which was for Israel, unto repentance for the remission of sins, several years before Christ died and was buried. Even after the death and burial and resurrection of Christ “Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.” Acts 2:38. He addressed his message to “Ye men of Israel.” Acts 2:22. Not one of the twelve Apostles received what is called “Christian baptism.”

The gospel of the circumcision was committed unto Peter. Galatians 2:7. It is very important that we note carefully this declaration. Years after the resurrection of Christ it was the will of God that Peter should go to the circumcision. Galatians 2:9. Unto Peter was committed the gospel of the circumcision. It does not say that Paul’s message of grace to the uncircumcision was committed to Peter. The gospel of the circumcision. If the gospel of the circumcision was committed to Peter after the coming of the Holy Spirit, surely we know that he had no gospel for the uncircumcision before the coming of the Holy Spirit, in the days of the Son of Man. Here are his own words:

“Ye know how that it is an lawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I could not call any (Gentile) man common or unclean.” Acts 10:28. When did God shew this to Peter? In the year 41 A.D., seven or eight years after the death of Christ.

So Peter was a minister to the Jews before and after the death of Christ. He preached to one Gentile family, but to no other Gentiles so far as we have any record in the Book of Acts. To that one Gentile, Cornelius, he said: “In every nation he that feareth Him, and worked righteousness, is accepted with Him.” Acts 10:35. We have only to read the tenth chapter of Acts to learn that Cornelius, the just man, who feared God with all His house, who gave much alms to all the people, who prayed to God always, and was of good report with the nation Israel, certainly worked righteousness. But surely Paul never preached to a heathen acceptance by God because of working righteousness. He declared: “To him that worketh is the reward not reckoned of grace, but of debt . . . But to him that worketh not . . . his faith is counted for righteousness.” Roman 4:4 and 5.

Peter lived first under the Old Covenant with Christ, while Christ was a minister of the circumcision, made under the Law, and sent only to the lost sheep of the house of Israel. Romans 15:8. Galatians 4:4. Matthew 15:24. In the fifteenth chapter of Matthew, when Peter and the other disciples found Jesus talking with a Gentile woman, they said, “send her away.” Matthew 15:23. And then in their presence Christ spoke of the Gentiles as “dogs”. Matthew 15:26. Several years later when God had decided to send repentance unto life to the Gentiles, he indicated this change by letting down a sheet full of creatures. Acts 10:12. Acts 11:18. Peter lived before the Holy Spirit was sent down from heaven. John 7:39. John 16:7.

Then Peter lived and ministered after the Holy Spirit was sent down from heaven to witness of the resurrection of Christ, and to witness that Christ on the cross had taken away the first and established the second. So Peter lived under the first and under the second. You see how utterly impossible it would be for any Christian in this day of grace to have such an experience as Peter and the eleven had, with respect to Holy Spirit baptism. Peter was saved in the Old Testament days, before the death of Christ, before the Holy Spirit came down from heaven. He had to tarry in Jerusalem for the coming of the Holy Spirit. No individual or group since that time has had to tarry at Jerusalem or in any other city for the Holy Spirit to come down. Gentiles receive the blessing of Abraham, and the Holy Spirit. by faith; by accepting the work of Christ on the cross. Galatians 3:14. Gentile believers now are sealed with the Holy Spirit unto the day of redemption, when they believe the gospel of their salvation. Ephesians 1:13.

Jesus of Nazareth was a man approved of God among the Jews by miracles and wonders and signs. Acts 2:22. Gentile members of the Body of Christ today say, with Paul, “yea though we have known Christ after the flesh, yet now henceforth know we Him no more.” II Corinthians 5:16. In this age the mystery among the Gentiles is “Christ in you the hope of glory.” Colossians 1:27.

The cry of the Modernists is “Back to Jesus”. “Give us the Program of Jesus instead of that of Paul.” They say they prefer the religion of Jesus to Paul’s message of grace. They do not seem to believe that the message of Paul was no less the message of Christ than was His message as Jesus of Nazareth to the Jews while He was in the flesh in their land. The same Christ; but a different dispensation.

Even when the Saviour was in the shadow of the cross it is recorded of Him:

“And He taught daily in the temple.” Luke 19:47. “And in the day time He was teaching in the temple; and at night He went out, and abode in the mount that is called the mount of

Olives.” Luke 21:37. What He taught them we do not know, but we do know He did not teach them “Body” truth.

Gentiles were not permitted to defile the temple by their presence. So it was true, not only in the beginning of the earthly ministry of the Son of God, but at the close, that He was sent only to the lost sheep of the house of Israel. How plain is this language: “Go not in the way of the Gentiles.” Matthew 10:5.

Jesus of Nazareth, a man approved of God in the midst of Israel, made under the law, a minister of the circumcision, sent only to the lost sheep of the house of Israel, came not to destroy the law and the prophets, but to fulfill. Matthew 5:17. Surely His program for Israel before His death is not His program as the risen Lord, for members of the Body of Christ. We live in a different dispensation. We are by nature the uncircumcision, those who during the earthly ministry of Christ were aliens from the commonwealth of Israel, strangers from the covenants of promise. As believers, we are justified without a cause through the redemption that is in Christ. Romans 3:24 to 28. We are not under the Law. Romans 6:14. We are not in the land of the Jews waiting for the consolation of Israel. Luke 2:25. Our first concern is not that the Lord will restore the Kingdom to Israel. If we are preaching to unsaved Gentiles, “The kingdom of the heavens is at hand,” we are not preaching under the direction of the Holy Spirit.

Our mission and ministry to Gentiles today, is not expressed in these words found in Matthew 10:8, “Heal the sick, cleanse the lepers, raise the dead, cast out demons: etc.” We are not holding our meetings in synagogues on the Jewish sabbath day. Our worship is not centered in Jerusalem and a Jewish temple. We belong to a spiritual “building fitly framed together groweth unto a holy temple in the Lord.” Ephesians 2:21. “In whom ye also are builded together for a habitation of God through the Spirit.” Ephesians 2:22.

“Back to Jesus” means back to Judaism; the other side of the time of reformation; back to Israel’s Old Covenant, before the middle-wall of partition was broken down between Jew and Gentile. Ephesians 2:13 to 16. “Back to Jesus”, means back under the Jewish ceremonies. “Shew thyself to the priest”, were the instructions of Jesus of Nazareth. No, the program of Jesus of Nazareth, the minister of the circumcision, is not the program for Gentiles today.

A Jewish rabbi in London said to one of the outstanding Christian preachers in that city: “It was not your Jesus who gave the world Christianity as it exists today; it was the Apostle Paul”. This is worthy of consideration. Many profound spiritual truths were given by Jesus of Nazareth while He was here in the flesh that the Church of Christ in this dispensation must emphasize: No true servant of the Lord will say that there is nothing in Matthew, Mark and Luke for the members of the Body of Christ in this dispensation. These records and John are filled with glorious spiritual truths that are to be appropriated and applied by members of the Body of Christ. But any intelligent student; of the Word knows there is much in those records that have no place in this present age. However, the same Christ who gave the Kingdom - program to Israel, while He was on earth, has given the Church or Body program since He went back. To heaven. “By the revelation of Jesus Christ.” Galatians 1:12. The intelligent and satisfactory method is to study the four gospels in the light of Paul.

Here is a very interesting question to provoke thought: “Did Jesus Christ come to perpetuate an old religion or to establish a new?” He was born as a Jew, circumcised as a Jew, trained in a Jewish home, ministered to Jews, chose Jewish apostles, sent them only to Jews, worshipped as a Jew, died as a Jew, and after His resurrection His apostles ministered to none but Jews only for several years. Acts 11:19. Christ was born to take the throne of David. Luke 1:31 to 33. He was raised from the dead to occupy the throne of David. Acts 2:30 and 31. He is

coming back to take the throne of David. Acts 15:16 and 17. Right before His death, Christ said to the twelve apostles:

“And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.” Luke 22:29 and 30. “Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” Matthew 19:28.

It appears from this that Peter and the eleven not only had a ministry to the nation Israel when they were here nineteen hundred years ago, but they are to continue that ministry in the coming Kingdom age. To Peter and the eleven were given the keys of the Kingdom of Heaven. Matthew 16:19. There are different opinions as to what these keys were. Some say that one key was used to open the door of the Church to the Jews on the day of Pentecost, and the other key was used several years later when the household of Cornelius was saved. Others say that one of the keys speaks of the ministry of the twelve in the coming Kingdom of Heaven age; that is, when the kingdom shall be restored to Israel.

Carefully studying Matthew, Mark, Luke, John and the first half of the Book of Acts, we learn that the twelve apostles knew little, if anything, about the Church, or Body of Christ. Immediately after the resurrection of Christ they were not only skeptical, but plain unbelievers, as to this resurrection. To the apostles went those who were eye witnesses of the resurrection of Christ with their testimony: “And their words seemed to them as idle tales, and they believed them not.” Luke 24:11. The twelve apostles were not thinking of a Church, which is His body, or of Christ as the Head of that Church. They were thinking of a King and a Kingdom, Israel’s Messiah on King David’s throne, and God’s ancient people delivered from the hands of the Gentiles, and Jerusalem as the City of Truth restored to its former glory, yea and a glory far surpassing anything it had known in the past, as the headquarters for governmental authority and spiritual blessings for all nations. Even after Christ had pronounced His judgment upon City and Nation, His apostles could not abandon their hopes of the kingdom. Christ said: They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.” Luke 21:24. On the cross the Lord prayed for Israel and God postponed the visitation of the wrath for more than thirty years. Luke 23:34. The fall of Jerusalem took place about 70 A.D.

One of the most important facts that must not be overlooked in rightly dividing the Word of truth is to note carefully in the Holy Scriptures when God is dealing with Israel as a nation. Today the Lord is dealing with individuals under grace. When Jesus of Nazareth was on earth He not only had a salvation message for the individual Israelite, but a Kingdom offer for the nation Israel. This was also true for some time after the Holy Spirit came on the day of Pentecost.

Have you ever carefully compared the message, which Peter and the eleven preached on the day of Pentecost with the message of grace preached by the Apostle Paul to the heathen in Rome or Ephesus? What did Peter and the eleven preach on the day of Pentecost? To whom did they preach it? Was it an individual message or a national message? These are questions worthy of thoughtful consideration. Peter and the eleven had heard these words from the resurrected Christ before He was taken up into heaven: “Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Mark 16:16 and 17. Any and every intelligent student of the Bible knows that at that time the Eleven knew nothing about the Gospel of the Grace of Christ which Paul was to afterwards preach to the Gentiles. They had been for more than three years with Christ preaching

the Kingdom message which was accompanied by signs. Signs were now to continue to follow their preaching.

## PETER ON THE DAY OF PENTECOST

So on the day of Pentecost, which was a Jewish feast day, or one of Jehovah's feasts for Israel, Peter and the eleven, filled with the Holy Spirit, continued to preach the Kingdom message, being altogether ignorant of truth concerning the Body of Christ, ignorant of the fact that on the cross the Lord had broken down the middle-wall of partition between Jew and Gentile to make of the twain one new man. Ephesians 2:11 to 16. Peter and the eleven preached concerning David's prophecy, that Christ would be raised from the dead to take David's throne. They preached concerning Joel's prophecy that had to do with Israel's blessing in the Kingdom age, in Canaan. Joel had no word concerning the Gentile members of the Body of Christ. Peter and the eleven addressed their message to "Ye men of Israel." Acts 2:22. They preached concerning the man Jesus of Nazareth. They preached, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." Acts 2:38. They preached in the next chapter: "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 heavens must receive until the times of the restitution of all things." Acts 3:19 to 21. To whom? "Ye men of Israel." Acts 3:12. "The times of restitution of all things." When will that be? When the Lord restores the kingdom to Israel. Taking the Church home to heaven and restoring the kingdom to Israel are not identical. Peter and the eleven preached a national message, as well as an individual message. God's was changing covenants with Israel, His earthly people.

What is the order in Acts 2:38?

- 1-Repent;
- 2-Water Baptism;
- 3-Receive the Holy Spirit.

This is not the message of God for the Body of Christ. "One Body and one baptism." Ephesians 4:3 to 6.

Stephen said to Israel: "I see the heavens opened, and the Son of man standing on the right hand of God." Acts 7:56. He linked the stiffnecked of that generation with the Israel of all times. Verses 51 and 52. Then Stephen was murdered and the disciples, who had sold their possessions and put their money in the common treasury, were scattered, "preaching the word to none but unto the Jews only." Acts 11:19. This verse is a very important one. It throws light on the movements of God from Jerusalem to Judea and then outside the land of the Jews. The communism of Acts 2:44 and 45 and 4:34 proves that the Dispensation of the Mystery, mentioned in Ephesians 3:9 did not begin on the day of Pentecost. This is purely a kingdom of heaven program.

The tenth chapter of the Book of Acts should be read carefully and prayerfully; for it marks a most decided turning-point in the program of God. Peter and Cornelius met. Then Peter went back to His Jewish brethren. They heard that he had been fellowshiping with the household of Cornelius. Note the reaction. "They that were of the circumcision contended with him." Acts 11:2. But after his rehearsal of the definite leading of the Holy Spirit, "They held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." Acts 11:18. Is this not a most important key verse? Seven or eight years after Pentecost the

Jewish Christian learned that repentance unto life was going to be sent to the Gentiles, before the kingdom would be restored to Israel. This certainly was a revelation to the circumcision. Therefore, it should be proof positive to any student of the Word of God that the message of Peter and the eleven was not given to the Gentiles before this time. When Peter began to speak, the Holy Spirit fell on Cornelius and his loved ones. Then he was baptized with water. Peter preached to Cornelius concerning the earthly ministry of Jesus of Nazareth. Cornelius was saved at the same time he received the Holy Spirit baptism. Acts 11:14 and 15. But in the light of Acts 19:2 to 7 we can prove by the experience of Cornelius that God changed His orders as to water baptism preceding Holy Spirit baptism.

The Jews out of every nation under heaven on the day of Pentecost were told to be baptized with water, as a requirement for Holy Spirit baptism, and Cornelius received the Holy Spirit before he received baptism. Surely we note the change between the order in the second chapter of Acts and the tenth chapter of Acts, but in Acts 19:2 to 7, we have the last record of the baptism of a disciple of Christ.

The order is:

- 1-water baptism;
- 2-imposition of hands;
- 3-Holy Spirit baptism;
- 4-speaking with tongues.

But in Ephesians 4:5, one baptism. There is not one single verse of Scripture in “Church” truth to tell us the significance of water baptism. The meaning of water baptism is explained in connection with the Kingdom message to Israel, “that Christ might be manifested to Israel.” John 1:31 Some Christians have said it is the outward expression of inward work of grace; but the Bible does not say so. Others say that it is an open witness or confession to the world; but the Bible does not say so. Water baptism was introduced in the Kingdom program for Israel and carried over into the transition period with signs and miracles. Water baptism and signs are together in the Bible. If there is progress and change from the second chapter of Acts to the tenth chapter of Acts why not just as great a change between the tenth of acts and the twenty-eighth of Acts with respect to the Kingdom program carried over into the Book of Acts? Any student of Bible should know that eighty-five per cent of Acts is “Jewish”.

We say “good-bye” to Peter in the Book of Acts after James and he declared God’s changed program, a program which Peter knew nothing about on the day of Pentecost. Read this program very carefully in Acts 15:14 to 18. It is interesting to compare Acts 15:13 to 18 with Ephesians 3:5 and 6. The calling out of Gentiles, according to Acts 15:13 and 15 was foretold by Israel’s prophets. But the Gentile calling of Ephesians was unknown to Israel’s prophets. They should not be considered the same calling.

## **PETER AND PAUL**

Every Christian who is interested in “rightly dividing the word of truth”—and all Christians should be—should by all means read and diligently study the first two chapters of Galatians. In Galatians 1:18 is found the record of Paul’s visit with Peter at Jerusalem. In Galatians 2:11 to 14, is found the record of Peter’s visit with Paul at Antioch. Paul did not visit with Peter at Jerusalem to get instructions from Peter and the eleven as to the message he was to preach. Paul received his instructions from the risen Christ in heaven. His gospel was “by the

revelation of Jesus Christ". Galatians 1:12. "I conferred not with flesh and blood . . . Neither went I up to Jerusalem to them which were apostles before me." Galatians 1:16 and 17. "They who seemed to be somewhat in conference added nothing to me." Galatians 2:6. Then follows that important statement in the seventh verse, a statement that has been overlooked by most Christians: "But contrariwise" . . . note the force of this. Instead of Paul submitting to the program of Peter and the eleven and learning from them, they had to learn something from him, that he had received from heaven.

"But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter." And Galatians 2:9, "And when James, Peter and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the Gentiles, and they unto the circumcision."

Peter and the eleven unto the circumcision with the gospel of the circumcision. Paul unto the uncircumcision with the gospel of the uncircumcision. This message Paul called "the Grace of Christ." Galatians 1:6, The Gospel of the Uncircumcision is explained in Galatians 3:6 to 8 and in Romans 4:3 to 9.

Some Bible teacher in England made this statement, "If Paul had yielded to the pillars, James, Peter and John, in the first century, the Grace of Christ message would have been lost in Judaism." Whether or not this is wholly true, much was at stake in the "Peter and Paul" controversy at Antioch. Peter ate at Antioch with the Gentiles which believed, "before that certain came from James." Galatians 2:12. "But when they were come, he withdrew and separated himself, fearing them which were of the circumcision." Galatians 2:12.

"I withstood him to the face, because he was to be blamed", Galatians 2:11. In his bold, uncompromising stand, Paul had to defend the gospel of the uncircumcision against the combined opposition of those who were apostles before him, "that the truth of the gospel might continue with you." Galatians 2:5. The gospel of the uncircumcision that was revealed by the risen Christ to the Apostle of the Gentiles was not a message that passed through from Israel's Old Covenant, or from the earthly ministry of Christ the minister of the circumcision. No it was based upon that, message that God gave to uncircumcised Abram four hundred and thirty years before He added the Law. Galatians 3:8 and 17. It came to Paul as the message of the risen Christ to those who were not under the law.

It will prove very profitable to study the fifteenth chapter of the Book of Acts with the first three chapters of Galatians. In that council at Jerusalem the question was, "law or no law for the Gentiles which believe." The decision was, "no law." "Wherefore, my sentence, is, that we trouble not them, which from among the Gentiles are turned to God." Acts 15:19. Trouble them with what? With things which had been brought over from the Old Testament into that overlapping period, that transition period, before the mystery of the Body of Christ was fully revealed. "The Jews which believed" continued to hold Jerusalem and the temple dear. They continued to circumcise their children and keep the law. "As touching the Gentiles which believe, we have written and concluded that they observe no such thing." Acts 21:25. Thus we see that there was one order for "the Jews which believed and another order for "the Gentiles which believed" in what is called the apostolic church. Just how long this twofold program continued is a question which may not be easy to answer. But the recognition of the two-fold order is most important in our study of Peter and Paul. There are more than two hundred Jewish expressions in the Book of Acts. Read Paul's two-fold ministry in I Corinthians 9:2 to 24.

Peter and the eleven remained in Jerusalem. Acts 8:1. Just how Jewish they were, and how often they worshipped in the Jewish temple is not revealed. But as they were not walking in the light of full elation for this age, but influenced by the Kingdom prophecies, and as they were ministers of the circumcision, we know that their mission, message and ministry differed from that of Paul. Surely many glorious truths of the Lord are hidden from those who count Paul as one of the twelve, the apostle who took the place of Judas. Hear the words of Paul:

“And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw Him (Jesus) saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.” Acts 22:17 and 18. “Depart: for I will send thee far hence unto the Gentiles.” Acts 22:21.

When Paul gave this testimony to the Jews in Jerusalem in the year 60 A.D., they immediately wanted to tear him to pieces; they were determined that he must die. Acts 22:21 to 25. Why? Was it because he was preaching Christ? If so; why did they not kill Peter, James and John? They had been many years at Jerusalem. No, it was because this man Saul, or Paul, had turned traitor, in their judgment. To think of one who had been a zealous disciple of Moses and a lover of the Jewish temple, who had formerly held the same attitude toward the Gentile dogs as these Jewish leaders now held, saying that the risen Jewish Messiah had told him in their Jewish temple that He wanted Paul to go away from Jerusalem and allow the Gentiles to turn to God without going by the way of Moses, without any respect for the temple at Jerusalem. Surely such a man was worthy of death in their estimation. The difference between the attitude of the Jews at Jerusalem toward James and Peter, on the one hand, and toward Paul, on the other, is in itself sufficient to convince any thoughtful Christian that the ministry, message and program of Peter and the eleven was not the same as that of Paul. Not that there was more than one way of being saved, but the message of unmixed grace was not yet clearly presented to the Jews. There was grace in the “Kingdom” gospel and in the “circumcision” gospel. But “the dispensation of the grace of God”, was committed to Paul. Ephesians 3:1 and 2.

Peter is mentioned by name more than sixty times in the Book of Acts; but only once after the first half of the Book. Paul is mentioned more than one hundred times in the last half of the Book of Acts. These two apostles are the principal human actors under the Holy Spirit in this Book; and those who would rightly divide truth must see the purpose of God in permitting Peter to wane and pass out and in bringing Paul to the prominent place. Paul said: “I speak to you Gentiles inasmuch as I am the apostle of the Gentiles, I magnify mine office.” Romans 11:13. The Gentile believer should follow the program of Paul rather than that of Peter, who was Christ’s minister for Jews. For remember, so far as there is any record in the Book of Acts, Peter and the eleven never preached outside of the Land of the Jews and preached to only one Gentile family, the household of Cornelius. This, of course, does not mean that Peter’s epistles do not contain some Holy spirit instructions for all Christians.

## PAUL AND SIGNS

You have doubtless observed that God permitted Paul to duplicate every kind of miracle that Peter performed. Paul called these miracles the signs of an apostle. II Corinthians 12:12. Perhaps you have also inventoried the different miracles and supernatural visions and visitations recorded in the Book of Acts, and have wondered when and why these signs ceased. Perhaps you have observed the different accounts in the Book of Acts as to how men and women received the Holy Spirit in those early days, and have wondered why there should be a different method

today. This question has doubtless come to your mind: "Should the Church today practice the imposition of hands?" Then you have turned to I Corinthians 12 and read of the gifts of the Holy Spirit, and wondered what has become of them. Who can discern spirits today? Who can interpret tongues? Who has the gift of healing of miracles? Many are the conscientious Christians who are being continually disturbed because of these questions. Many Christians believe that all of these gifts should be found in the Church of Christ today, but are not being exercised because of lack of faith. Other Christians, just as faithful, declare that they have no place in God's program since the revelation of the Body of Christ. But they do not give the Scripture to support their declaration. Most of these Christians, who have no place for signs or other physical contacts, insist on water baptism. They are divided, as to the method and significance of the water, into about twenty different groups; and though they find it difficult to support their practice by Scripture, they hold on to the water. Water baptism has been responsible for more bitter and unprofitable controversies among Evangelical Christians than any one thing.

### PAUL AND ISRAEL

Hear these words of Paul written about twenty-seven years after the resurrection of Christ: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded . . . God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear . . . Let their eyes be darkened, that they may not see." Romans 11:7 to 10.

Surely we have seen that the Lord is not dealing with Gentiles in this day of grace as He dealt with Israel. But God in this day of grace is not dealing with nations in the matter of salvation. He is making a new man and the building of the Church does not depend upon the attitude of Gentile world leaders toward the Messiah. But God was dealing with Israel as a nation and the establishing of their Messianic kingdom depended upon the attitude of Israel's rulers toward God. What this nation did not do in the matter of receiving Christ when He came the first time, they will do when He shall come again, when they look upon Him whom they pierced. "All Israel shall be saved." Romans 11:25. "All Israel" is not the Church. This certainly does not mean that individual Jews who reject Christ as Saviour in this day of grace will be saved.

The nation Israel had eyes of slumber in the Old Testament days, under the prophets. They were blind then. Isaiah was God's prophet to declare it. Isaiah 6:9 to 11. They were blind when their Messiah came to them from heaven. He quoted Isaiah 6:9 to 11. Read Matthew 13:14 and 15. John 12:40. Now they are blind again. God has blinded them. This blindness with God's judgment was announced by the Apostle Paul with the close of the Book of Acts. Acts 28:25 to 28. Read it. Paul quotes the same verses from Isaiah. Very significant. Most significant. And the student of the Bible who misses the importance will miss one of the keys to the Bible. When the prophets were sent to Israel, when Christ was sent to them, and when the Holy Spirit was sent down from heaven with the witness of the resurrection of that Christ, they rejected God, and He rejected them, and each time God sent blindness. In the Old Testament Israel rejected Jehovah. In the Four Gospels they rejected the Son of man. In the "Acts" they rejected the witness of the Holy Spirit.

Note the gradual steps after the killing of Stephen, who saw the Son of man standing at the right hand of God. Turn to the thirteenth chapter of Acts. Bar-Jesus (the son of Jehovah the Saviour) is a type of Israel, the son of Jehovah. He tried to keep a Gentile by the name of Paulus

from receiving God's Word. Blindness for a season was pronounced upon him. Saul of Tarsus took Paulus' name. Israel is blind for a season, not seeing the Sun of righteousness until He shall arise with healing in His wings.

Read all of that thirteenth chapter of Acts and you will note one of those turning points: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46.

Then on to Acts 18:6, moving further away from Jerusalem: "Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles." The blindness was settling down. The nation was headed for judgment. All kingdom offers were to be withdrawn. Jerusalem was to be destroyed. God's order, "to the Jew first" would soon cease. Their priority rights gone, God will, in writing, reveal through Paul the mystery among the Gentiles, which is Christ in you. the hope of glory. Colossians 1:27. "The unsearchable riches of Christ". Ephesians 3:8. And the mystery of Ephesians 2:15 and Ephesians 5:31 and 32.

God's order "to the Jew first" ceased when Paul announced in Acts 28:28 God's message to the nation. Up to this time Paul had become a Jew to the Jews. He had shaved his head, circumcised Timothy, and when we find him in the temple at Jerusalem. In the twenty-first of Acts. becoming a Jew for seven days at the urge of James and others, we must not forget the overlapping Israelitish program and the dealings of God with the nation, Paul was by no means out of the will of God. Read carefully I Corinthians 9:14 to 24.

"The Jews require a sign", and therefore signs continued as long as the Jews held priority rights. After Paul pronounced the judgment of God in the twenty-eighth of Acts, signs waned and passed out. So did all physical contacts, and, as water baptism was introduced under the Kingdom age and was linked up with other physical contacts and signs, it does not seem consistent to hold on to water baptism and drop signs, imposition of hands, tongues, healings, discerning of spirits, all of which were given by God in that Acts period as gifts and credentials to safeguard the truth before His revelation was complete.

Here are very simple plain words of our apostle: "Christ sent me not to baptize, but to preach the gospel." I Corinthians 1:17. "I thank God I baptize none of you, but (three or four)." Think of this man, who had the greatest passion for a lost soul of any man that ever lived, with the exception of Christ Himself, thanking God for the very few he had baptized, had there been any saving value in water. And if water baptism was an open confession to the world or a witness, Paul thanked God he had helped very few to witness for Christ. It doesn't seem just right, does it? In the light of these statements, surely you would not believe that the one baptism in the fourth chapter of Ephesians, or the burial baptism in Colossians, has anything to do with water. Remember, the words of John the Baptist, "I indeed baptize with water, but." "But." But what? "Christ shall baptize you with the Holy Spirit." John had to decrease and Christ increase. The water had to wane and pass out and the Holy Spirit would increase and abide. Compare the "death" baptism of Christ, Luke 12:50 with the "death" baptism of Romans 6:3 and 4. Romans 6:3 is the same Divine baptism called "one baptism" in Ephesians 4:5 and has nothing to do with water.

## SIGNS AND WATER

Think of the inconsistency of those who teach that the gifts of the Holy Spirit, mentioned in the twelfth chapter of I Corinthians passed with the apostles, and water baptism is the only

part of the Acts religious program that has remained with the gospel of grace. On the other hand see the fanaticism, confusion and disaster in religious circles where preachers are trying to perpetuate those gifts, forgetting when signs ceased that faithful saints went back to material remedies. I Timothy 5:23.

After the close of Acts, Paul wrote Ephesians, Philippians, Colossians, Timothy, Titus and Philemon. No evidence in his last epistles of signs. Not the slightest intimation that he was then becoming a Jew to the Jews. He is emphasizing the message of pure grace and the mystery, the "Body." He who accuses Paul of having blundered, out of the will of God, when he went to Jerusalem enroute to Rome, may have to apologize to him, if apologies are in order in heaven. He closed his ministry by saying, "I have fought a good fight." Not, if he went off in the flesh in his religious practices to please the Jews. II Timothy 4:6 to 11. ,

Now shall we as members of the Body of Christ, perpetuate the program of Acts, as to the imposition of hands, speaking with tongues, healing the incurable, raising the dead, circumcising, Sabbath-keeping, pronouncing judgments, upon saints, talking with angels, getting housetop visions, looking into the open heavens, anointing with oil, baptizing with water, etc., or shall we move out of that transition period into full Body truth, and study that transition period and all other periods in the light of those closing epistles of our apostle? There are many precious truths for us in all of Paul's epistles, in the writings of Peter, the four Gospels, and in every book of the Bible. But there must be some intelligent Scriptural method of eliminating religious programs of other ages which will not fit into God's present order for the Church of Christ.

Read carefully Mark 16:14 to 18.

Some Christians say that the last verses of the sixteenth chapter of Mark, concerning signs and miracles, are not found in some of the manuscripts. They try to explain away signs in this way. Several of the manuscripts contain those verses. Moreover signs did follow. When did they cease? This is a very interesting question. We should not seek the answer in early church history outside of the Bible. We should find a Bible explanation.

Bible teachers are uncertain as to the gifts of the Spirit in the twelfth chapter of I Corinthians. Some say that they should still be here. They say they are here, if we can find them. What an unsatisfactory answer this is. Others say that they passed away with the apostles and quote to support their statement: "Whether there be prophesies, they shall be done away; whether there be tongues, they shall be done away; whether there be knowledge, it shall be done away." I Corinthians 13:8.

When did they pass away? What is God's full program for His Church today? There are some preachers who place great emphasis upon water baptism who would forbid in their assemblies any attempt to exercise the gifts of healing, miracles, tongues, casting out demons, etc.

Surely with the full revealed will of God in the completed written revelation we are no longer in the "sign" age.

"And now abideth faith, hope, love." In Paul's prison Epistles we shall find no reference to signs and miracles but many references to faith, hope, love.

## **THE MYSTERY**

TO MAKE KNOWN THE MYSTERY

## TO MAKE ALL TO SEE WHAT IS THE FELLOWSHIP OF THE MYSTERY

All members of the Body of Christ have a God-given responsibility. Every servant of Christ is a “steward of the mysteries of God.” I Corinthians 4:1. We have no option in the matter: we have an obligation: we have a blessed privilege.

Ephesians 3:9:

“And to make all men see what is the fellowship (dispensation or administration) of the MYSTERY, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ.”

And we add Paul’s request recorded in Ephesians 6:19 and 20.

“And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known THE MYSTERY of the gospel.”

“For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.”

As Colossians is God’s commentary on Ephesians, we quote also:

Colossians 1:25 to 27:

“Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God;

Even THE MYSTERY which hath been hid from ages and from generations, but now is made manifest to His saints:

To whom God would make known what is the riches of the glory of THIS MYSTERY among the Gentiles; which is Christ in you, the hope of glory.”

And:

Colossians 4:3 and 4:

“Withal praying also for us, that God would open unto us a door of utterance, to speak THE MYSTERY of Christ, for which I am also in bonds:

That I may make it manifest, as I ought to speak.”

We state a very simple proposition. We cannot “make known the mystery” and “make all see what is the administration of that mystery,” until we see and know it.

This blessed Divine message which the risen Lord would have proclaimed from every Christian pulpit, has been ignored and neglected for many Christian centuries. The seminary professors and denominational theologians have not seen it and apparently have had little or no desire to search diligently until they found it. Many who are not indifferent will use their efforts to keep saints from seeing the mystery and from making it known. They will condemn, persecute and disfellowship Christ’s servants who endeavor to be faithful stewards of the mysteries of God, in obedience to I Corinthians 4:2.

In Paul’s day it required boldness for a preacher to proclaim it. For this Paul prayed. Ephesians 6:19. It required prayer to open doors where it might be proclaimed. Colossians 4:3 and 4. It requires earnest prayer for both today. Very few church pulpits are available for the highest truth in God’s Book. This blessed truth is bitterly opposed, but perhaps in ignorance, by ninety-eight percent of even the undenominational Fundamentalists, who are preachers of Grace and “Premillennialism.”

Then prayer is required for the understanding of this precious Divine truth, when the believer is willing to stand the persecution and condemnation of ecclesiastical and theological leaders if he can only have this high and glorious truth.

“(Wherefore I) cease not to give thanks for you, making mention of you in my prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints.” Ephesians 1:16 to 18.

The very first step toward the understanding of the truth concerning THE MYSTERY is to believe the plain statement in God’s Word that the dispensation of God, to fulfil (or fill up) the Word of God, was given to Paul; and that this dispensation was given to him by revelation. Colossians 1:25 and 26. Ephesians 3:3; Ephesians 3:8.

The truth of this revelation cannot be found in any Scripture, revealed or concealed, from Genesis to Malachi. This truth of THE MYSTERY has nothing to do with the gospel of the circumcision, the gospel of the kingdom, or the keys of the kingdom of heaven, committed to Peter and the Eleven. Galatians 2:7 to 9. Matthew 16:16 to 18. Matthew 10:5 to 8. Acts 2:5 to 38.

It is obvious that THE MYSTERY is not a part of the so-called “Great Commission,” of Matthew 28:19 and 20; for that was neither given to Paul nor given by revelation. That was the confirmation of the confirmation ministry of Jesus on earth. Romans 15:8 and Hebrews 2:2 to 4.

The MYSTERY means THE SECRET. God had a secret. He kept it to Himself, away from any prophet, priest or king of Israel and from the apostles to Israel, the Twelve. Christ in heaven gave it to the Apostle to the Gentiles. It particularly concerns the Gentiles. Romans 11:13. I Timothy 1:11. I Timothy 2:5 to 8. II Timothy 1:9 to 11. This SECRET has to do with God’s eternal purpose in Christ. It has to do with the joint-Body mentioned in Ephesians 3:6. It has to do with the Church, which is the Body of Christ. It has to do with the mutual inheritance of the Father of Glory and Christ the Head of that Body, on the one hand, and members of the Body on the other. It has to do with the unique calling, possessions, position and hope of members of Christ’s Body. Christ in the heavens far above has been seated by the mighty power of God; and by the same power members of Christ’s Body have been seated there in Christ. Ephesians 1:19 to 22—Ephesians 4:10. In the heavenlies members of Christ’s Body have been blessed with all spiritual blessings. Ephesians 1:3 and 4. Chosen in Christ before the foundation of the world, these members, saved by grace, are to be displayed in the ages to come as the recipients of God’s Grace.

“And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.” Ephesians 2:6 and 7.

As the Law dispensation was parenthetical, added to the Abrahamic promise, confirmed in Christ, till the promised Christ came and took the Law out of the way (Galatians 3:17 to 19—Colossians 2:11 to 15.) so the “Dispensation of the Mystery” is a parenthesis. This Dispensation is not the fulfillment of prophecy. This Dispensation was not made known to the sons of men in other ages. Colossians 1:25 to 26. This Dispensation is not to be confused with establishing on earth the kingdom of the heavens, the Messianic Kingdom, promised to Israel and for Israel’s glory, by the mouth of all the holy prophets since the world began. Luke 1:67 to 80. Acts 3:19 to 25.

Christ’s relationship and ministry as Israel’s Messiah and King on David’s throne, is not THE MYSTERY. The Mystery does not refer to Christ on David’s throne as a reigning King in

the midst of Israel. THE MYSTERY has to do with Christ in glory as the Head of the Church of this Dispensation. God is making “One New Man.” Christ and the Church, one flesh, is a MYSTERY. Ephesians 2:15 and Ephesians 5:29 to 32.

Members of the Body of Christ are united to Him, identified with Him in death, burial and resurrection, seated with Him in the heavenlies. Ephesians 4:3 to 7. Romans 6:2 to 6.

Paul called THE MYSTERY, “MY DEPOSIT.” II Timothy 1:12. (Greek.) In his ministry oral and written, Paul mentions himself by the first person pronoun more than 1300 times. He was the chosen vessel of the risen Christ to give us the revelation of THE SECRET. He has given it to us. It, therefore, no longer should be a secret. We should know it. We should make it known to others. We should make all to see what is the administration of the mystery.” This is connected with the Unsearchable Riches of Christ.

We quote again Ephesians 3:8 and 9:

“Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is THE FELLOWSHIP OF THE MYSTERY, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

The word “unsearchable” is literally “not to be tracked.” This message was a secret in the mind of the Lord, though purposed in Christ before the foundation of the world. The Lord made it known to Paul.

The “Administration of the Secret” does something more than bring Gentiles to the same privilege as Jews in the, kingdom promised. It has nothing to do with the promised Kingdom. In it Israel is not recognized as having any Divine authority over Gentiles. That is why the Dispensation of the mystery.” Israel’s advantages gone—Israel’s priority rights gone—Israel’s signs gone! Israel’s baptisms gone—Israel’s hope postponed—Israel’s kingdom in abeyance!

We are living in a period of special Divine grace for Gentiles; the reign of unmingled grace. Those who are trying to show the fulfillment of Israel’s Kingdom prophecies in Europe’s politics and history, do greatly err, not knowing the Scriptures. The United States is a foremost nation, holding a prominent place, wielding an extraordinary influence. The United States is not fulfilling any specific Old Testament prophecy. The fulfillment of kingdom prophecies is not for this dispensation. This is a dispensation quite different from the kingdom dispensation; hence it is called, “THE MYSTERY.”

Let us pray that God may answer Ephesians 6:19 and 20, Colossians 4:3 and 4 and Ephesians 1:16 and 18 in behalf of many sincere Christians who are so bungling things by mixing Israel’s kingdom program into the Dispensation of the Mystery.

No matter what the cost, our duty, as members of the Body of Christ, is clearly set forth in Ephesians 3:8 to 11.

Obedience to II Timothy 2:15 “rightly dividing the Word of truth” means that we should first know the difference between Peter’s circumcision gospel and Paul’s uncircumcision gospel (Galatians 2:7 to 9—Galatians 2:2 and 3) and then the difference between Peter’s kingdom keys of Matthew 16:16 to 19 and Paul’s dispensation of the grace of God for Gentiles. Ephesians 3:1 and 2; the difference between the great commission of Matthew 28:19 and 20 and the “MY DEPOSIT” of Paul (II Timothy 1:12), given to Timothy for us to pass on. II Timothy 1:14 and 2:2.

Our message for today is a message of unmingled Grace—nothing of religion, legalism, Judaism, Ritualism, tongues, sign gifts and visions.

Israel is to be brought to their promised place after the Lord has brought to an end His present Grace program for the Body of Christ.

Romans 11:25 to 33:

“For I would not, brethren, that ye should be ignorant of this mystery lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

For this is My covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers sakes.

For the gifts and calling of God are without repentance.

For as ye in times past have not believed God, yet have now obtained mercy through their unbelief

Even so have these also now not believed, that through your mercy they also may obtain mercy.

For God hath concluded them all in unbelief, that He might have mercy upon all.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!”

## **HOW TO STUDY THE BIBLE**

BY PASTOR CHAS. F. BAKER

Are you one of that large class of people who has tried to read and to study the Bible, only to discover that you didn't get out of it what you expected, or what others seem to get? If so, this article is especially for you. Your failure to understand the Bible and to be blessed by it was caused either by an unspiritual or an unintelligent manner of approach, or perhaps both. It may be that you are an unbeliever, hence possessing no spiritual life, and you didn't understand that the Bible is a spiritual book. “The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned” (I Corinthians 2:14). If so, you need to receive Jesus Christ as your own personal Saviour, and when you do God will give you His Holy Spirit, who inspired the Bible and who alone can make it known (I Corinthians 6:19; I Corinthians 2:9 to 14; I John 2:27). It may be that you are saved, and yet the Bible has no particular appeal or meaning to you. And why? It is either because you are living an unyielding and unspiritual life in which the Spirit of God is grieved (I Corinthians 3:1 to 4; Ephesians 4:30 to 32); or else you have approached the Bible unintelligently, opening it at random, having no idea who is being addressed, what the subject is, or what the application may be to yourself. If you studied any other book in the world in the same manner, you would get just as little out of it as you do from your hit-and miss, or perhaps, miss-and-miss Bible reading. It is impossible for me to give you the Spirit of God or a spiritual life - those are matters which you must settle between yourself and God - but I can endeavour to give a bird's eye view of the Bible which will help you to approach the Book intelligently

Several facts and principles should be kept in mind.

First, all Scripture is given by inspiration of God and is profitable (II Timothy 3:16 and 17).

Second, not all Scripture was given at once nor addressed to the same people. The writing of the Bible covered some fifteen to sixteen hundred years. It is a progressive revelation.

Third, the Bible contains not only truth but lies. Inspiration guarantees that a lie be recorded exactly as it was spoken, and branded as such. See Genesis 3:4; Genesis 4:9; Genesis 18:15; Genesis 27:31 and 32; I Samuel 15:13; I Samuel 19:14; I Samuel 21:2; II Kings 5:22; Job 2:4; Matt. 26:72; Acts 5:4. In other words, everything in the Bible is recorded truthfully, even though it be a lie.

Fourth, The Bible contains God's revelation to man, which is that knowledge of Himself and His will and purpose which man could never know by intuition or by knowledge acquired through the experience of his five senses.

Fifth, the Bible is to be taken literally, except in those places where a figurative or symbolic meaning is clearly implied. Remember that the Bible was written for the common people, not for an educated priest-craft, and that it is in the language of the common people.

Sixth the Bible, because it is a dispensational Book, must be rightly divided in order to be rightly understood, II Timothy 2:15. Miles Coverdale, the first man to translate the entire Bible into the English language, wrote: "It shall greatly help ye to understand Scripture, if thou mark not only what is spoken or written, but of whom and to whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before and what followeth."

The Bible may be approached from a four-fold point of view: Historically, Spiritually, Typically, and Dispensationally. True Bible study should combine all four. The following may serve as a simple historical outline of the Bible.

1. The original creation - "in the beginning"- no one knows how long ago this was, Genesis 1.2.
2. The state of chaos which came upon creation, Genesis 1.2.
3. The remaking of the universe and the creation of plant, animal, and human life, Genesis 1:3 to 2:25.
4. The Temptation and Fall of Adam and Eve. Sin and death entered the world. Genesis 3.
5. From the Fall to the Flood, about 1650 years, Genesis 4 to 8.
6. From the Flood to the Tower of Babel, about 100 years, Genesis 9
7. From Babel to call of Abram, about 300 years, latter half of Genesis 11.
8. From Abram to Moses, including lives of Abraham, Isaac, Jacob and his twelve sons, and the story of the Egyptian bondage, and deliverance about 500 years, Genesis 12 to Exodus 18.
9. From Moses to Christ, about 1500 years, Exodus to Matthew.
  - (a) The Law given at Sinai, Exodus 19—Leviticus 27;
  - (b) 38 years of wilderness wanderings because of unbelief, Numbers. Deuteronomy gives a review of Israel's history and a restatement of the Law;
  - (c) Israel brought into Canaan by Joshua;
  - (d) Israel under the judges, about 300 years, judges and Ruth;
  - (e) Israel under kings Saul, David, and Solomon, I Samuel—I Kings 11; I Chronicles—II Chronicles 9;
  - (f) Israel divided into two kingdoms. Ten tribes carried captive by Assyria after 250 years; Judah endures 400 years until Babylonian captivity. I Kings 12—II Kings 25; II Chronicles 10:36. Prophets of this period were Jonah, Amos,

Hosea, Obadiah, Joel, Isaiah, Micah, Nahum, Habakkuk, Zephaniah, and Jeremiah.

(g) The 70 years of Babylonian captivity, Esther, Ezekiel, Daniel;

(h) The restoration of Judah, Ezra, Nehemiah, Haggai, Zechariah, Malachi;

(i) The 400 silent years until the birth of Jesus. Period of Persian, Graeco—Macedonian, and Roman servitude.

10. From birth to death of Jesus Matthew through John. Jesus ministers only to Israel and not to Gentiles.

11. Ministry of the 12 Apostles Israel, Acts 1 to 12.

12. Ministry of Paul to Jews and until nation of Israel is divinely set aside, Acts 13 to 28. Romans, Corinthians, Galatians, Thessalonians written during this period.

13. Further ministry of Paul to the Body of Christ until his death at Rome, covered in Ephesians, Philippians, Colossians, Timothy, Titus, Philemon.

14. Prophecy of future tribulation and Kingdom at Second Coming of Christ, Revelation.

The Bible is not a mere history book, although it does record historical events, over a period of 4000 years, with a pre-written history of the future. Everything, including the events of history, was written down for our admonition, for spiritual lessons (I Corinthians 10:6 and 11). The natural mind can understand the history, but only the spiritual mind can grasp the spiritual significance of that history. Even the names and numbers in the Bible have significance. Care must be taken not to go into fanciful extremes or the denial of the literal facts of the Bible in trying to spiritualize these things.

The first five books of the Bible have been called the Divine Kindergarten. There God revealed in type, shadow, and symbol, through sacrifices, ceremonies, and ordinances, His redemptive plan and work which was accomplished through the death and resurrection of Jesus Christ. The Book of Hebrews is the especial commentary upon those shadows of which Christ is the reality. The necessity, meaning and accomplishments of Christ's death can hardly be understood apart from these types. But to continue practicing these ceremonies and ordinances of religion after Christ has fulfilled them all, is to deny Christ and His work, and to fall away from Grace and to go back under the Law and its curse.

Apart from a dispensational approach the Bible will appear to be filled with contradictions. A dispensation is a divine stewardship or economy in which God deals with man in a certain manner. If God imposes or removes restrictions or commands, or changes His purposes, it may be said that the dispensation has changed. If one persists in doing a thing which God has changed, although he is obedient to an earlier command or order, he is disobedient to a later one, and is therefore undispensational. Some things remain the same in all dispensations, others are radically changed. Careful study and rightly dividing the Word alone will reveal which. There is disagreement as to the number of dispensations, but dispensational changes should surely be recognized at the Fall of man, at the Flood, at Babel, at the call of Abraham and the giving of Circumcision, at the giving of the Law, at the Cross and Pentecost, at the beginning of Gentile ministry in Acts 13, at the setting aside of national Israel at Acts 28, and in the future at the rapture of the Church, at the Second Coming of Christ, and at the New Heavens and the New Earth. We are at present living in the Dispensation of the Mystery and of the Grace of God. (Ephesians 3:2, 9; Colossians 1:25, 26).

INSIDE BACK COVER

## II TIMOTHY 1:7 to 14

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me, His prisoner; but be thou partaker of the afflictions of the gospel according to the power of God;

Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.

But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel;

WHEREUNTO I AM APPOINTED A PREACHER, AND AN APOSTLE,  
AND A TEACHER OF THE GENTILES.

For the which cause I also suffer these things; nevertheless I am not ashamed; for I know Whom I have believed, and am persuaded that He is able to keep THAT (my deposit: Greek text) which I have committed unto Him against that day.

Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus.

THAT GOOD THING (deposit) which was committed unto thee keep by the Holy Spirit Which dwelleth in us.”

## II TIMOTHY 2:1 to 15

“Thou therefore, my son, be strong in the grace that is in Christ Jesus.

AND THE THINGS THAT THOU HAST HEARD OF ME AMONG MANY WITNESSES, THE SAME COMMIT THOU TO FAITHFUL MEN, WHO SHALL BE ABLE TO TEACH OTHERS ALSO.

Thou therefore endure hardness, as a good soldier of Jesus Christ.

No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.

And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

The husbandman that laboureth must be first partaker of the fruits. Consider what I say; and the Lord give thee understanding in all things. Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

Wherein I suffer trouble, as an evil doer, even unto bonds; but the Word of God is not bound.

Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.

It is a faithful saying: For if we be dead with Him; we shall also live with Him: If we suffer, we shall also reign with Him; if we deny Him, He also will deny us: If we believe not, yet He abideth faithful: He cannot deny Himself.

Of these things put them in remembrance; charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers.

STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED, RIGHTLY DIVIDING THE WORD OF TRUTH.”