

THE DISPENSATIONAL
RAZZLE-DAZZLE

MYSTERY! MYSTERY!
Who's Got the Mystery?

A SCRIPTURAL INVESTIGATION
OF THE CASE
BULLINGERISM
vs.
WRONGLY DIVIDING THE
WORD OF TRUTH

FORWARD—WHY THIS MESSAGE

Recently many Christians have found out that Ephesians 3:9 is in the Bible and they realize that their preachers have not been faithful in endeavoring 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.”

Now in this country there is a real awakening and more interest in this study during the last few years than during two hundred years before. Satan is determined to keep God's people from learning this high and holy truth in God's Book, which is designated “the mystery”, and, sad to say, his chief agents are “Fundamentalist” preachers.

By the grace of God I intend to continue to be faithful in obeying Ephesians 3:9. I have printed and mailed out thousands upon thousands of books touching on this subject. I have been maligned, misrepresented, disfellowshipped, and boycotted by Fundamentalists who have been going around in a circle with a Premillennialism that is illogical, faulty, and Scripturally unsound. But the only printed attempt made to answer the message is a book published by Dr. H. A. Ironside, “Wrongly Dividing the Word of Truth.”

On Sunday, April 10, 1938, Dr. Ironside broadcast (WMBI) warning Christians not to read the books of certain “grace” preachers. But today I have a letter from him that he did not mean me.

Because of the terrible blunders in his book, I believed the report that came to me that Dr. Ironside had apologetically explained that he knew some of the statements in the book concerning the mystery were ambiguous; that he had explained this to the publishers, but had yielded to their arguments and let the seeming discrepancies get into print.

But now he dogmatically affirms that he stands by his teachings in “Wrongly Dividing the Word of Truth,” as well as by his teaching in his other publications, “Lectures on Colossians”, “The Mysteries of God” and “Sailing With Paul”. He recently wrote me a letter stating he is not apologizing for “Wrongly Dividing” but that there is a greater demand for the book than ever before.

Don't let the controversy disturb you. It is being used today to get out God's truth.

Instead of confessing that he had plainly contradicted his own teaching time and again, our brother is offering as his alibi, that he was talking about two mysteries. And the real student

of the Scriptures, who has compared his writings, will say, "confusion worse confounded." A number of brethren have written him of his plain discrepancies and he says he will fix everything with a preface. In this message we will show you that it will require more than a preface to cover up and explain away his blunders.

Chicago, April 28, 1938.

Since I sent this message to the printer I have received two letters of interest, one from Dr. Ironside, and the other from The Philadelphia Bible Testimony.

Under date of April 22nd, Dr. Ironside writes to me:

"Whatever you may say, my teaching is today what it has been for forty years. To distort my words in "Wrongly Dividing" is ridiculous. If I had realized how hard it is to explain some things I would have gone into detail more."

"When brethren asked me your teaching I tried to tell them as clearly as I could with no criticism of yourself personally. But of late I refuse to attempt to explain it and urge them to get your own books and judge for themselves."

Every servant of the Lord should be willing to have his writings criticized. But if the critic is a Christian, he should neither misrepresent what the writer has written nor malign the writer. Perhaps there is no such person as an unprejudiced Bible-teacher, but if we cannot criticize with an unprejudiced mind let us under all circumstances be honest.

I trust that God's servants will read in my writings what I believe and not accuse me of teaching certain doctrines which I have never believed or never taught, but which I most heartily oppose.

I am glad for this plain, emphatic statement from the pen of Dr. Ironside "My teaching is today what it has been for forty years". I want the verdict of any reader as to whether I distort any of Dr. Ironside's statements in "Wrongly Dividing".

Now as to the second letter. It is from The Philadelphia Bible Testimony. It is dated Philadelphia, Pa., April 19th, 1938.

Dear Brother O'Hair:

"Your reply to a sermon by Dr. Ironside received. It seems to be the stock and trade of the Fundamentalists to disfellowship those who seek to make all see. Dr. Barnhouse did this with C. R. Stam in a letter sent him because of Mr. Stam's booklet on "Water Baptism" which I sent to Mr. Barnhouse. Yet Mr. Barnhouse in his April magazine says that baptism should not be a basis of fellowship."

Dr. Ironside should read his book on "Romans", pages 112, 113 and 114. Also pages 173 and 174. Among other things he says: "It was not hid in the Scriptures to be brought to light eventually; but we are distinctly told it was hid in God until such time as He chose to manifest it. This was not until Israel had been given every opportunity to receive Christ BOTH IN INCARNATION AND RESURRECTION. When they definitely refused Him God made known what had been in His heart from eternity."

He accuses the Bullingerites (?) of stating that Romans 16:25 to 27 is an appendix. In his boots on "Romans" page 173 he says "verses 25 to 27 are an appendix."

In his book on “The Mysteries of God” page 50 and 51, Dr. Ironside says, regarding the Mystery . . . “yet for centuries it was almost entirely lost sight of. In fact, until brought to the fore through the writings and the preaching and teaching of a distinguished ex-clergyman, Mr. J. N. Darby, in the early part of the last century, it was scarcely to be found in a single book or sermon throughout a period of sixteen hundred years! If any doubt this statement, let him search, as the writer has in measure done, the remarks of the so-called Fathers, both pre and post-Nicene; the theological treatises of the scholastic divines; Roman Catholic writers of all shades of thought; the literature of the Reformation; the sermons and expositions of the Puritans, and the general theological works of the day. He will find ‘the mystery’ conspicuous by its absence. Of ordinances exalted to the place of mysteries, as in heathen rites, he will find much; but as to the mystery, which to the apostle was so unspeakably precious, rarely a reference!”

“That a doctrine so clearly revealed in the Scriptures could have become so utterly lost is only to be accounted for by the Judaizing of the Church, and the consequent minding of earthly things that beclouded the heavenly ones.”

On page 52 Dr. Ironside says: “In the epistle to the Romans the mystery is not developed. We must turn to Ephesians especially for that.”

“Now if the mystery be for those who have faith to obey, it is certainly of vast importance that every child of God be instructed as to its true character.”

“The mystery formed no part of the revelation of the previous dispensations.”

On page 56, Dr. Ironside says, in referring to Ephesians 3:3 to 10:

“THIS IS THE FULLEST DECLARATION, OR UNFOLDING, OF THIS PRECIOUS AND WONDROUS MYSTERY THAT WE HAVE IN ALL THE BIBLE. IT IS SO PLAIN THAT ONE WOULD SUPPOSE THAT EVERY SPIRITUAL MIND MUST SEE AT ONCE TO WHAT IT REFERS.”

On page 59, in his comments on Colossians 1:21 to 29, Dr. Ironside says:

“WHAT IS ESPECIALLY INSISTED ON HERE IS THAT THE MYSTERY IS THE GREAT TRUTH THAT COMPLETES THE WORD OF GOD.”

“That the nations would be brought to own His sway through Israel, is clearly taught; but that He would be doing a special work among them, while the Jew is set aside, was a secret hid in God. To understand it is to enter into the truth for the present dispensation.”

Dr. Wm. L. Pettingill, in his book on Romans, pages 230 and 231, commenting on the 16th chapter of Romans says:

“Now to Him that is of power to stablish you (Romans 16:25 to 27). This closing paragraph is of great doctrinal importance as touching the person of Christ. (1) God is of power to stablish His people; (2) He stablishes them according to Paul’s gospel and the preaching of Jesus Christ; (3) This preaching of Jesus Christ by which God stablishes His people must be a preaching of Jesus Christ according to the revelation of the mystery! There is much preaching of Jesus Christ which does not stablish God’s people, because it is not according to Paul’s gospel, nor according to the revelation of the mystery, which was kept secret since the world began, but was made manifest by revelation to the apostle Paul. (compare Ephesians 3:1 to 7).

Dr. I. R. Dean in his book “ The Coming Kingdom” published by The Philadelphia School of the Bible, on pages 185, 188, 192, 201, 202, 203, 204, 208, 210, 211 says some wonderful things, viz:

“Messiah was first offered to Israel and rejected. This offer was to be made both before and after His resurrection.”

“HE MUST BE OFFERED TO ISRAEL, AFTER HIS RESURRECTION AS THEIR MESSIAH, BEFORE THE NATION IS SET ASIDE.”

“CHRIST WHILE ON EARTH DID NOT PREACH THE SAME GOSPEL THAT HE REVEALED AFTER HIS ASCENSION. THAT IS VERY CLEAR.”

Well, dear brother J. C., I have gathered together a great mass of evidence from the writings of so many Fundamentalists. When these truths are preached here in Philadelphia, we simply direct the people to their own leaders who, since J. N. Darby, have written concerning the distinctive ministry of the Apostle Paul.

Many the Lord continue to own your labor of love for Him in the salvation of the unsaved and the establishment of His own dear people.”

CLOSE OF LETTER

My teaching concerning Pauline truth and the mystery is just what is quoted in this letter.

Now, note what Dr. Ironside has written, as above quoted. With this in mind and remembering that he emphatically declares that he has not changed his teaching concerning “the mystery,” note several quotations from his pen:

“LECTURES ON COLOSSIANS”

P. 58.—“The mystery of the church as the Body of Christ was never made known in Old Testament times, nor yet in the days when our Lord was on earth. We are told distinctly it had been “hid from ages and from generations, but now is made manifest to his saints.” The divine method of making it known was by a special revelation to the apostle Paul as he tells us in Ephesians 3.”

“SAILING WITH PAUL”

P. 44—“But this doctrine of the one body is never referred to by any other apostle than Paul. He calls it ‘the dispensation of the mystery’ which he had especially been entrusted with.”

“MYSTERIES OF GOD”

P. 74.—“To the epistles of Paul alone do we turn for the revelation of this mystery. He was the special vessel chosen to make known the heavenly calling. The twelve were, as we have seen, connected primarily with the testimony to Israel. Paul, as one born out of due time, was selected to be the messenger to the nations, announcing the distinctive truths of the present dispensation.”

Now on January 8th, 1938, Dr. Ironside wrote in a letter: “On page 74 of my book on “The Mysteries of God” I am speaking of the mystery of the Body and this, of course, was made ALONE to the Apostle Paul that he might communicate it to others.”

On February 11th, 1938, Dr. Ironside wrote in a letter, “Peter never preached the mystery of the Body so far as the record goes. THAT was a special revelation to Paul.”

Now with all of these statements of Dr. Ironside we heartily agree and we would emphasize his statements that the mystery was unspeakably precious to Paul and it is of vast importance that ever child of God be instructed as to its true character.

Because Dr. Ironside has repudiated in “Wrongly Dividing the Word of Truth” what he has clearly stated in the above quotations, because he has abused God’s servants who teach what he declares he has taught for forty years and claims he still believes, and because he has led many of his followers into confusion and darkness by his blundering contradictory statements in “Wrongly Dividing” which he declares to be his present views, and because he is sending out more of this book than ever before, I have not one single doubt that it is my duty to send out this message.

It is my earnest prayer that this controversy may cause some of God’s people to see that God wants them to see what is the dispensation of the mystery. Certainly this secret revealed eighteen centuries ago should not be a secret to God’s people in 1938 A. D. But our brother has certainly covered up the secret and bitterly opposes any other servant of the Lord who seeks to obey Ephesians 3 :9.

We desire to emphasize this statement quoted from Dr. Ironside’s book on “Romans”

“This was not until Israel had been given every opportunity to receive Christ both in incarnation and resurrection. When they definitely refused Him, God made known what had been in His heart from eternity.”

What does our brother mean, that God gave to Israel every opportunity in resurrection? He says it was then made known what had been in His heart from eternity. The words “in resurrection” certainly imply that Israel was given opportunities after the resurrection of Christ. On pages 16, 25 and 30 in “Wrongly Dividing”, Dr. Ironside scoffs at the very thought of Israel having another opportunity after the resurrection of Christ.

Now remember, in his letter to me, just received, he declares that he believes and teaches in this matter what he has believed and taught for 40 years.

Would our brother call Mr. John N. Darby, Dr. C. I. Scofield, Dr. James M. Gray, Mr. I. R. Dean, Sir Robert Anderson, and other spiritual men of God, “extreme dispensationalists”, “unscriptural theorists”, “ecclesiastical hobby-riders” because they taught that Israel was given another opportunity during the Book of Acts?

MYSTERY—MYSTERY—WHO’S GOT THE MYSTERY?

“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.” “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.” “Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound.” Colossians 4:3 and 4. Ephesians 6:19 and 20. II Timothy 2:9.

Times have not changed very much. The opposition to the mystery is very much the same. Some of the religious leaders today would sanction a jail sentence for grace preachers who are trying to obey Ephesians 3:9: “And to make all men see what is the fellowship (dispensation) off the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ.”

The “Fundamentalists” have us pretty well bound and their followers pretty well bluffed; but the Word of God is not bound. For you we join in Paul’s prayer:

“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 1:17 and 18.

“That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth and the length and the depth, and the height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.” Ephesians 3:17 to 19.

Is it not strange, and also quite sad, that Bible-teachers, preachers, and Christian-workers will turn out in goodly numbers to hear about signs of the times, to hear some fellow-preacher seek to prove by Mussolini, Hitler, Stalin and the New Deal that we are in the last days, whereas they are not only passively indifferent, but many of them unceasingly active and even belligerent in opposing any conference of Christians to discuss the most glorious truth in all of the Bible; namely, the hope and calling, the identification and destiny of members of the Body of Christ described as God’s eternal purpose in Christ, or “the mystery.” Ephesians 3:11 and 3:9 and 10.

Most of the Premillenarian leaders among the Fundamentalists teach, that, beginning with the day of Pentecost, there was a suspension or interruption of the covenants that guaranteed a glorious earthly kingdom to Israel, and kingdom salvation and blessing for Gentiles, and that on the day of Pentecost God ushered in the dispensation of grace, “the dispensation of the mystery.” And still these Premillenarians quote present world events mentioned in the Old Testament Prophets to prove that this mystery age is drawing to a close. Is it any wonder that with such a perversion of Divine Truth, few intelligent spiritual Postmillenarians have been converted to the generally accepted Premillennialism. God’s present economy of grace, God’s grace and purpose given us in Christ Jesus before the world began (II Timothy 1:9), is called “mystery”, because the

Prophets of Israel knew nothing about it: it was hid in God. Colossians 1:24 to 28. Ephesians 3:9.

It is next to impossible to get men of God, who are bound together in Fundamental societies to seriously consider the absurdities of the dispensationalism which they are dealing out. They are enjoying the fellowship of their mutual benefit associations and seem to have little worry about teaching that the dispensation of the mystery began on the day of Pentecost; that Israel was set aside before Pentecost, when everything that happened in the recorded ministry of the twelve apostles in Acts was in fulfillment of Scripture. During those years Peter, in Acts 5:30 to 32, preached to Israel that God had exalted Christ to be their Prince and Saviour, to give them forgiveness and repentance. And Paul, at least ten years later (Acts 13:34 and 40) preached the sure mercies of David to Israel and warned them to “beware lest that come upon you which is spoken in the Prophets.” What did the sure mercies of David have to do with the dispensation of the mystery? Nothing. These Premillenarians continue to preach that Peter and James declared God’s purpose in this age in Acts 15:14: “to visit the Gentiles to take out of them a people for His name,” when at that very time, these two men, Peter and James, agreed to confine their testimony to Israel. Galatians 2:9. Why did they do this if God’s purpose was to visit the Gentiles? The purpose of Acts 15:14 agree with the words of the Prophets. Acts 15:15. The Prophets were both ignorant and silent concerning God’s purpose in the present economy.

The so-called “big” Bible teachers are very much to blame for the profound ignorance concerning the deepest and highest truth in all the Scriptures, for they cry “Bullingerism” every time some servant of the Lord preaches on “the mystery” of Ephesians and Colossians, and thus intimidate the “little” fellows. And if we could only know the number of these “big” men who are getting great help from Dr. Bullinger’s Companion Bible!

Personally I believe that Dr. Bullinger went too far with his dispensationalism; and let us agree that he made some mistakes, but I think that I can convince any unprejudiced thinking student of the Word of God that the writer of the book “Wrongly Dividing the Word of Truth” has in that book erred far more frequently than Dr. Bullinger erred.

But because both of these doctors erred, and because I may err, is that any reason why God’s servants should be ignorant and silent concerning Divine Truth that has been fitly called “the masterpiece of God?”

The dispensationalism that I teach, whether it be right or wrong, I taught before I ever heard of the teachings of Dr. E. W. Bullinger. I have frequently and fully expressed in writing my objections to the dispensationalism of Dr. Bullinger, why I believe that the Body of the “Acts” period and the Body of Ephesians and Colossians are identical; why I believe that the Lord’s Supper is for this age; why I am against the doctrine of the unconscious state of believers between death and the Rapture; why I am not persuaded that Israel is the Bride of Christ; and why I believe in and preach regeneration.

Even a babe in Christ should see the discrepancies, inconsistencies, fallacies and contradictions in the dispensationalism printed in the book “Wrongly Dividing the Word of Truth.” You will learn why after a comparison of the author’s different written messages and his recent letters of apology and explanation, I give to this message the title of “The Dispensational Razzle-Dazzle.”

After the evidence is presented, even if you are a prejudiced Christian, you will render the verdict, “confusion worse confounded.”

CONCERNING THE FUNDAMENTALS

As to the plenary inspiration of the Holy Scriptures and the eternal Deity of our Lord Jesus Christ, Dr. Ironside and I are wholly agreed. We also agree that we are saved for all eternity by grace, through faith, in the redemptive work of the Lord Jesus Christ. We are also agreed that there is but one Gospel of the grace of God for this age and that one Divine baptism is all that is required to place a believing sinner in the Body of Christ. We are agreed that the Body of Christ had its historic beginning during the period covered by the Book of Acts.

I am uncompromisingly opposed to Dr. Ironside’s teaching that water baptism is a watery grave to witness to the world that the believer is identified with Christ in His death, burial and resurrection. I am heartily opposed to his present teaching that the gospel of the kingdom, the gospel of the circumcision, the gospel of the uncircumcision, and the gospel of the grace of God, are all one and the same gospel. I most heartily disagree with him that the dispensation of the mystery began on the day of Pentecost.

But in this message I am showing how Dr. Ironside disagrees with himself. And I am writing this message because he has led many to believe that I propagated the dispensationalism of Dr. Bullinger. I wrote Dr. Ironside at the time his “Wrongly Dividing” was being printed monthly in “Serving and Waiting” and told him I was neither a “Bullingerite” nor an “Ultra dispensationalist”. In his book “Wrongly Dividing”, page 66, he wrote concerning this statement:

One such writes that he is neither a Bullingerite nor an ultradispensationalist, and resents being so designated. Each one must draw his own conclusions as to whether he holds the views I have endeavored to refute. “I speak as unto wise men. Judge ye what I say.”

I copy from page 49 of “Wrongly Dividing”:

Error is never consistent. It always over-emphasizes some Point generally unimportant and fails to recognize other things of great importance. Heresy is simply a school of opinion in which something is particularly pressed out of proportion to its logical place.

Now to our brother we say in the language of Matthew 12:37: "by thy words thou shalt be condemned." Along with his bitter sarcasm the writer made some truthful statements concerning the dangers of Ultra dispensationalism. I am warning, and have been warning for several years against the extreme teaching of Dr. Bullinger and Mr. Welch, but I must likewise warn against the faulty dispensationalism, inconsistencies, contradictions and illogical arguments in "Wrongly Dividing the Word of Truth."

Note the terms of derision used by the writer against God's servants, many of whom are neither unspiritual nor proud. After he calls them many "naughty" names he writes on page 66:

Many otherwise excellent men have taken up these new views. I have no quarrel with men. I do not desire to reflect upon or belittle any of them.

Now note his bitter sarcastic denunciations of fellow members of the Body of Christ:

On page 48:

Let us imagine the late Dr. Bullinger, or some of his lesser satellites.

On page 31:

It is contended by Bullingerites, and others of like ilk.

On page 35:

These unspiritual theorists invariably overlook something that completely destroys their unscriptural hypotheses.

And on page 34:

"It is absurd to say, as these ecclesiastical hobby riders do."

On page 19:

Such men ordinarily think they know much more than others, and they look down from their fancied heights of superior Scriptural understanding with a certain contempt, often not untinged with scornful amusement, upon godly men and women who are simply seeking to take the words of the Lord Jesus as the guide for their lives.

I have never propagated "Bullingerism." Dr. E. W. Bullinger was a minister in the Church of England. He was both a Greek and a Hebrew scholar in the true sense of the word. He believed in the eternal Deity and bodily resurrection of the Lord Jesus Christ. He was a profound student of the Scriptures. He was a deeply spiritual man. He was uncompromisingly opposed to the mixture of any Jewish legalism with the gospel of the grace of God. He was a Premillenarian. I quote from the Moody Monthly of November 1931, an article by the late Dr. James M. Gray:

"Bullinger would be called a fundamentalist were he now on earth, for he was an able defender of the inspiration of the Bible, the deity and virgin birth of Christ, the substitutionary atonement, the premillennial coming and all that. But he was an extremist, some would call him a faddist, on dispensational truth, and he was unscriptural as we believe, on future retribution. Because of these last-named errors, The Monthly has not felt free to advertise Bullinger's books, certainly not all of them, and yet the writer of these lines owes one of his richest spiritual blessings to that great teacher, for a truly great teacher he was. No one ever set before us from the Word of God so clearly as did Bullinger, the profound mystery of the Body of Christ, and we always shall be indebted to him."

A SIMPLE STATEMENT OF CONTRADICTIONS

Perhaps you have read a little leaflet sent out by The Philadelphia Bible Testimony concerning Dr. Ironside's contradictory teaching. They said:

Mr. H. A. Ironside in his earlier writings, as quoted in the following excerpts, was in harmony, we believe, with the word of God.

However, in his articles as published in 1935 in "Serving and Waiting," the official organ of the Philadelphia School of the Bible, and also published in booklet form, Dr. Ironside contradicts his earlier writings concerning the special revelation made known to and through the Apostle Paul. The references in the following are from the booklet.

We quote these contradictory statements so that the Lord's people may not be "children, tossed to and fro, and carried about with every wind of doctrine," but as the truth is spoken in love, they "may grow up in Him in all things which is the head, even Christ." Ephesians 4:14, 15).

H. A. IRONSIDE

"Lectures on Colossians"

P. 58.—"The mystery of the church as the Body of Christ was never made known in Old Testament times, nor yet in the days when our Lord was on, earth. We are told distinctly it had been 'hid from ages and from generations, but now is made manifest to his saints:' The divine method of making it known was by a special revelation to the apostle Paul as he tells us in Ephesians 3."

P. 57.—"It was a special revelation given not to the twelve, but to him as the apostle of the new dispensation."

"Sailing With Paul"

P. 44.—"But this doctrine of the one body is never referred to by any other apostle than Paul. He calls it 'the dispensation of the mystery' which he had especially been entrusted with:"

"Mysteries of God"

P. 74.—"To the epistles of Paul alone do we turn for the revelation of this mystery. He was the special vessel chosen to make known the heavenly calling. The twelve were, as we have seen, connected primarily with the testimony to Israel. Paul, as one born out of due time, was selected to be the messenger to the nations, announcing the distinctive truths of the present dispensation:"

DR. H. A. IRONSIDE

"Wrongly Dividing the Word of Truth"

P. 30.—"Generally, too, the ground is taken that this revelation was given to him alone, and that the twelve knew nothing of it."

P. 40.—"The Bullingerites tell us that the mystery was only made known to the apostle Paul, not to other apostles:"

P. 40.—"But is it true that other apostles and prophets had already known of the mystery? It is:"

P. 41.—“Was this mystery made known by other servants besides the apostle Paul? It was. The apostle John makes it known in his account of our Lord’s ministry as given in the tenth chapter of his Gospel.”

P. 41.—“John, as an apostle of the Lord Jesus Christ, had received the revelation of the mystery even before the apostle Paul did.

“Then what of the apostle Peter? We dare to say this same mystery was made known to him on the housetop of Simon’s residence in Joppa.”

Pp. 41, 42.—“The greatest of all the New Testament prophets is Luke himself, and in his book of the Acts, the mystery is plainly made known:”

P. 32.—“Error is never consistent:”

Instead of humbly confessing the plain unmistakable contradictions above, Dr. Ironside has been busy writing letters stating that he was talking about two different mysteries. Up to date he writes “I still believe what I have printed in ‘Colossians’, ‘The Mysteries of God’, ‘Sailing With Paul’ and in ‘Wrongly Dividing.’” But we will prove to you from his books that he certainly was not talking about different mysteries.

Before further reference to his books or letters let us turn to the Word of God for some Divine light concerning the mystery.

From the language of Ephesians 6:11 to 21, we may be quite certain that Satan and his heavenly host are more than passively opposed to God’s special truth for this present dispensation which is designated in the Scriptures “the mystery.” We should search the Scriptures to ascertain why. Carefully read Ephesians 6:11 to 21. I quote only several of the verses:

Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. (heavenlies).

Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

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.

Let us add other Scriptures: Colossians 4:2 to 4:

“CONTINUE IN PRAYER, AND WATCH IN THE SAME WITH THANKSGIVING; 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.”

In Romans 11:13 we learn that Paul magnified his office “Apostle of the Gentiles.” Concerning this distinctive ministry he wrote in 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 (dispensation) of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ.”

Did Paul think he had some special revelation from heaven which he did not really have? Was he egotistical? Was he deluded? What is the “paratheke” which he mentioned in II Timothy 1:12? In the original of this verse Paul writes concerning “my deposit”.

I am sure no child of God would accuse Paul of being irrational or deluded. Unto him the “dispensation of the grace of God was committed”, as well as the “dispensation of the mystery.” Ephesians 3:1 to 3. It was the mystery which hath been hid from ages and from generations. This particular dispensation of the mystery differed from other Divine Truth which Christ had revealed to Paul. Concerning other truth revealed to Paul and preached by Paul, note what he said in Acts 26:22 and 23. “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.”

In Philippians 1:10 the translation should be “distinguish between things that differ.” Then even the babe in Christ should acknowledge that the “none other things”, which Paul had preached, and “the mystery”, about which the prophets and Moses were both ignorant and silent, differed. Christ told Paul to preach to Gentiles the unsearchable riches of Christ. The word “unsearchable” is literally “not to be traced.” That particular message concerning Christ, and the hope and calling of His people, cannot be traced through Israel’s Old Testament Scriptures; for the simple reason that it is not there. Neither can the unsearchable riches of Christ referred to in Ephesians 3, be traced through Matthew, Mark, Luke and John. This truth cannot be found in the first twelve chapters of Acts, for the simple reason that it is not there. Not one line of the mystery is even hinted at in the Four Gospels or in the first twelve chapters of Acts, and how stupid of any one to begin “the dispensation of the mystery” with Peter and the Eleven on the day of Pentecost. The dispensation of the mystery is peculiarly “Gentilish” truth. Colossians 1:24 to 28. The mystery was not revealed to any man before Saul was converted, or at the time he was converted. The revelation of the mystery was withheld for some time thereafter. When Christ revealed the dispensation of the mystery to Paul it was different from the “none other things” of Acts 26:22 and 23. The mystery was not even hinted at in the ministry of the Twelve in Acts 1 to 12.

When we are ready to acknowledge that Paul had a twofold ministry, preaching Divine truth that was in fulfillment of prophecy and different Divine truth, which no one ever heard or mentioned until Christ gave it to Paul by special revelation, we have taken the first step necessary to intelligently obey II Timothy 2:15 and rightly divide the Word of Truth.

We should be courageous and uncompromising in yielding to the Holy Spirit for guidance and light concerning “the mystery”. If we are “to make all men see what is the fellowship (administration) of the mystery which from the beginning of the world hath been hid in God,” let us not be intimidated by the abuses or scoffing of supposed-to-be big Bible teachers. Let us, with meekness, look into the Word of God.

If, on the other hand, we have imagined that Paul had some special Divine revelation from Christ in heaven, which he did not have, let us confess that we are permitting our imaginations to work overtime. Let’s be honest and sincere and unafraid of the bluffs and boycotts of the Fundamentalist hierarchy of the land.

We are all agreed that Paul was in jail for the “secret” or “mystery”. Yes or no? We are all agreed that he wanted saints to pray for open doors where he could proclaim this truth boldly. In Ephesians 1:14 to 22 we learn of his prayer that saints might be given the spirit of wisdom and revelation to comprehend some special Divine message in connection with the Body of Christ, called in Ephesians 3:11, “God’s eternal purpose in Christ.” Inasmuch as we read several times

from the pen of Paul “follow me as I follow the Lord,” we should be earnestly praying that doors and mouths and minds and hearts should be opened by God for the proclamation of “the mystery”, whatever that mystery is. Surely we cannot obey Ephesians 3:9 and make other saints see what we do not see. How many open church doors and how many preachers open their mouths for that message?

If religion or love of preeminence or any kind of personal advantage is so hindering that we cannot do the will of the Lord concerning members of Christ’s Body, let us get rid of our religious program and pray to God for the crucifixion of our pride, remembering Galatians 1:10: “for if I yet pleased men, I should not be the servant of Christ.”

I think we are all ready to acknowledge that Paul was in the prison in Rome an ambassador in bonds for “the mystery.” We might ask why Peter, James, John and other apostles were not in jail for “the mystery.”

DR. IRONSIDE CONCERNING THE MYSTERY

On page 57 of “Lectures on Colossians” Dr. Ironside calls Paul “the apostle of the new dispensation.” On Page 44, “Sailing With Paul,” he writes; “This doctrine of the Body is never referred to by any other apostle than Paul. He calls it “the dispensation of the mystery.” On Page 74 of “The Mysteries of God” he wrote: “To the Epistles of Paul alone do we turn for the revelation of this mystery. He was the special vessel chosen to make known the heavenly calling.” “Paul was selected to be the messenger to the nations announcing the distinctive truths of the present dispensation.”

Note, “the distinctive truths of the present dispensation.” Now keep this in mind, for our brother emphatically and dogmatically states in “Wrongly Dividing the Word of Truth” that this present dispensation began at Pentecost. Nothing that was said in this present dispensation, during the first seven chapters of Acts, was said by Paul. Were not those truths spoken by Peter, Philip and John for this age?

A number of brethren have said, “Perhaps Dr. Ironside changed his mind between the time he wrote the three books above mentioned and “Wrongly Dividing the Word of Truth.” But I have seen several letters in which he emphatically declares he still believes what he wrote concerning the mystery in “Colossians”, “The Mysteries of God” and “Sailing With Paul”, and also what he has printed in “Wrongly Dividing the Word of Truth.”

A number of earnest Christian men, who have been dizzy with the Dispensational Razzle Dazzle of today, have written to me and also to Dr. Ironside. On February 11th, 1938, Dr. Ironside wrote to one of these friends as follows: “Peter never preached the mystery of the Body so far as the record goes. That was a special revelation to Paul.” On January 8, 1938, Dr. Ironside wrote to one of these friends: “On Page 74 of my book on the mysteries of God, I am speaking of the body, and this, of course, was made alone to the Apostle Paul that he might communicate it to others.”

Now if he really means this, then he and I agree; but the trouble is that he disagrees with himself. But remember, “Peter never preached the mystery of the Body, so far as the record goes.” Then what purpose would the Lord have had in revealing the mystery to Peter on the housetop?

Again “That was a special revelation to Paul.” Now note a statement in “Wrongly Dividing the Word of Truth”, page 40: “The Bullingerites tell us that the mystery was only made known to the apostle Paul.”

Is Dr. Ironside, therefore, a Bullingerite?

Dr. Ironside states that the mystery of the one Body was revealed to the Apostle Paul alone that he might communicate it to others. This Dr. Ironside said, this year, January 8th. This he has stated in his other writings. He has written me this week that he believes concerning the mystery and its revelation what he has taught for forty years.

According to these earlier writings of Dr. Ironside, he is severely rebuking himself in “Wrongly Dividing” and repudiating his own teaching concerning the unique ministry of “the apostle of the new dispensation.”

Even eighteen-year-old Christians see the plain contradictions of our brother. What a splendid thing he would do if he would humbly confess, “I have made a mess of things in my book, “Wrongly Dividing”, which I wrote in the flesh, because certain men were opposing my pet theory concerning water baptism.”

WRONGLY DIVIDING

From Dr. Ironside’s book, “Wrongly Dividing”, we quote:

NUMBER ONE

Pages 40 and 41:

The mystery then is not simply centered in the term “Body” but whatever expression may be used, the mystery is that during the present age all distinction between believing Jews and believing Gentiles is done away in Christ. Was this mystery made known by other servants besides the apostle Paul? It was. The apostle John makes it known in his account of our Lord’s ministry as given in the tenth chapter of his Gospel. There we read that the Lord Jesus, as the Good Shepherd, entered into the sheepfold of Judaism to lead His own out into glorious liberty. And cryptically He adds,

“Other sheep I have which are not of this fold. Them also I must bring, and there shall be one flock and one Shepherd.”

This is perhaps the earliest intimation of the mystery that we have. It was not committed to writing of course, until some years after the epistle to the Ephesians was written. But it shows us that John, as an apostle of the Lord Jesus Christ, had received the revelation of the mystery even before the apostle Paul did.

Then what of the apostle Peter? We dare to say this same mystery was made known to him on the housetop of Simon’s residence in Joppa, when he had the vision of the descending sheet from Heaven and saw in it all manner of beasts and creeping things, and heard the word from Heaven.

Note statement Number One:

“THE MYSTERY IS NOT SIMPLY CENTERED IN THE TERM “BODY”, BUT WHATEVER EXPRESSION MAY BE USED, THE MYSTERY IS, THAT DURING THIS PRESENT AGE ALL DISTINCTION BETWEEN BELIEVING JEWS AND BELIEVING GENTILES IS DONE AWAY IN CHRIST”

Then he states that this mystery was made known to the Apostle John

“JOHN HAD RECEIVED THE REVELATION THE MYSTERY BEFORE THE APOSTLE PAUL.”

God's servants should be honest. If the mystery of the Body is expressed in other terms, and was expressed by John after it was revealed to him some years before Paul was converted, then what about Dr. Ironside's statement on page 57, "Lectures on Colossians":

"It was SPECIAL REVELATION GIVEN NOT TO THE TWELVE, BUT TO HIM (Paul) as the Apostle of the new dispensation."

Paul had not been called or the new dispensation had not begun when John was supposed to have received the revelation of the mystery while Christ was on earth.

PETER AND THE MYSTERY

Number One:

"Then what of the Apostle Peter. We dare say this same mystery was made known to him on the housetop."

Remember, the mystery is either in the term "Body" or any other expression concerning the unity of Jew and Gentile in Christ, according to Dr. Ironside

Now first note what our brother wrote to a friend on February 11th, 1938: "Peter never preached the mystery of the Body so far as the record goes. THAT was a special revelation to Paul" And to this same brother he wrote that he believed what he wrote in all of his four books which we are mentioning in this message.

On page 33, "Wrongly Dividing", the writer declares that the "Body", "Mystery" was revealed when Jesus of Nazareth said to Saul of Tarsus, "Why persecutest thou Me?" This was about six years before Peter received the vision on the housetop and preached to Cornelius.

"Why persecutest thou Me?" "This is the Mystery?"

Now for our thinking—According to our dated Bibles, Saul was converted 35 A. D. and Peter was on the housetop in 42 A. D. According to our brother, Paul received the revelation of the mystery, the Body, in 35 A. D. Peter received the revelation of the mystery on the housetop. It is the same mystery, our brother declares, whether it be called the Body or by some other expression.

Now note a quotation from a letter from Dr. Ironside, dated January 8th: "On page 74 of my book on "The Mysteries of God" I am speaking of the mystery of the Body and this, of course, was made alone to the Apostle Paul that he might communicate it to others."

Paul received the revelation of the Body in 35 A.D. Paul went to Arabia. After three years he went to Jerusalem and spent fifteen days with Peter. Galatians 1:18.

Now Paul had the mystery to communicate to the other apostles. And he was communicating with Peter at least two years before Peter was up on the housetop and yet Peter received the revelation of the mystery at the time he preached to Cornelius. And then our brother adds to the confusion by saying, on the housetop it was not the "Body" mystery Peter received, but the mystery of Galatians 3:26 to 28.

This is confusion worse confounded. Think of this utter nonsense in the light of Galatians 2:1 to 9. We learn in these verses that it was at least fourteen years after Paul was converted before he went, by revelation, to Jerusalem to tell them of the gospel of the uncircumcision. Pray tell, why would Paul be sent by revelation to Jerusalem to tell of the gospel of the uncircumcision if Peter, years before, had the revelation of the mystery which went far beyond the gospel of the uncircumcision? God would not have revealed the uncircumcision gospel after the revelation of Ephesians 3:1 to 11.

And again, note in Acts 15:13 to 18, what Peter and James declared concerning the revelation and ministry to Cornelius: “to this agree the words of the prophets.” Acts 15:14. Now note what our brother writes in his “Lectures on Colossians” on page 58: “The mystery of the Church as the Body of Christ was never made known in the Old Testament times, nor yet in the days when our Lord was on earth. We are told distinctly that it had been “hid from ages and from generations, but now is made manifest to His saints.” The divine method of making it known was by special revelation to the Apostle Paul as he tells us in Ephesians 3.” And on page 57 of the same book: “It was a special revelation given not to the twelve, but to him as the apostle of the new dispensation.”

Then what did Acts 15:13 to 18 have to do with the mystery? Absolutely nothing.

Now let us decide—are we living in a “prophetic” period or a “parenthetic” period? If this is a prophetic period, Paul must have been under a delusion when he wrote Colossians 1:24 to 28 and Ephesians 3:8 to 15.

Let us resolve right now not to be stupid followers of men, but let us be true Bereans.

Our brother, in “Wrongly Dividing,” speaks of the “puerile diatribes” of the Bullingerites. What would he call trying to prove that Paul received the revelation of the Body of Christ in Acts 9, because the Lord said, “Why persecutest thou Me?”? By the same argument we could prove that the earthly kingdom of the Lord in Matthew 25 is the Body of Christ, because in verse 40 Christ says, “inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.”

IS THE MYSTERY OF GALATIANS 3:26 TO 28 THE MYSTERY OF EPHESIANS 3 AND 4?

NUMBER TWO

Referring to Galatians 3:26 to 28

Page 37:

Here again we are distinctly told that all the children of faith, Abraham’s seed spiritually, are sons of God, and that all such as have been baptized into Christ have put on Christ, and that in Christ there is neither Jew nor Greek, nor any of the other distinctions according to nature, but all are one in Him. Is there anything in the revelation of the mystery as given in Ephesians or Colossians that goes beyond this?

Now note carefully the teaching of our brother, in “Wrongly Dividing”, that there is nothing in the revelation of the mystery in Ephesians or Colossians that goes beyond the fact stated in Galatians 3:26 to 28, that Jews and Gentiles, without racial or religious distinction, were one in Christ.

We heartily agree that the unity of Jew and Gentile in Ephesians 2:13 to 21, is the unity expressed in Galatians 3:26 to 28.

But now note the fact that our brother has written a number of brethren that the mystery in Galatians 3 is a different mystery from the mystery in Ephesians 3.

The “oneness” of believing Jew and believing Gentile, as expressed in Galatians 3:28, was not made known to Israel’s prophets. But the Bullingerites declare that this truth has to do with the Abrahamic covenant (Galatians 3:29) and therefore was not a mystery. Dr. Ironside states that this was the mystery which was revealed to Peter, John, Luke and others; but that the mystery of Ephesians and Colossians concerning the Body, was revealed to Paul alone. And yet he states that nothing in the mystery of Ephesians goes beyond the truth of Galatians 3:28.

We quote again from “Wrongly Dividing”, concerning Acts 5:14; Acts 11:22 to 24, and I Corinthians 12:13.

NUMBER THREE

Pages 33 and 34:

“And believers were the more added to the Lord, multitudes both of men and women.”

This was before Paul’s conversion. Observe it does not simply say that they were added to the company of believers, nor even added to the assembly alone, but they were added to the Lord. This is only by the baptism of the Holy Spirit. Quite in keeping with this, when we turn, to chapter Acts 11:22 to 24, we read concerning the character and ministry of Barnabas that,

“He was a good man, and full of the Holy Ghost, and of faith: and much people were added unto the Lord.”

Now no one was ever added to the Lord in any other way than by the baptism of the Holy Spirit. So that clearly we have the Body of Christ here in the Acts, although the term itself is not used.

NUMBER FOUR

Page 24:

“For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit:”

Here we are distinctly informed as to the way in which the Body has been brought into existence, and this is exactly what took place at Pentecost. Individual believers were that day baptized into one Body, and from then on the Lord added to the Church daily such as were saved.

BAPTIZED INTO ONE BODY

Our brother seeks to prove that the Body of Christ began before Saul was converted, even on the day of Pentecost, because of Acts 5:14 and I Corinthians 12:13.

No student of the Word of God will deny that Saul persecuted the Church of God before he was converted. But the Scriptures above quoted do not prove that the Body of Ephesians and Colossians, or the Body of I Corinthians 12:13, began before Saul was converted.

The expressions “the Church of God” and “the Church, which is His Body” are not always identical.

The Israelites were baptized into (eis) Moses. I Corinthians 10:2. Does this mean that they were a part of Moses or his body?

The Body of Christ is called “the House of God.” I Timothy 3:15. “The House of Israel” is not “the House of God” of the dispensation of the mystery. “The House of Israel” is certainly in at least the first eleven chapters of Acts and that program for “the House of Israel” is not God’s program for the dispensation of the mystery.

If Israel’s Prophets said nothing about this period, if they did not mention the beginning of this economy, they said nothing about the ending of it. In the name of the Lord let us get busy and revamp our Premillennialism. One of our first Scripture lessons is Luke 21:20 to 24. Read these verses and study them. What is the meaning of Luke 21:20 and 22? “And when ye shall see

Jerusalem compassed with armies, then know that the desolation thereof is nigh.” “For these be the days of vengeance, that all things which are written may be fulfilled.”

When was Israel’s house left desolate? What days of vengeance were fulfilled when Jerusalem was destroyed? “All things which are written may be fulfilled.” What things are being fulfilled in the dispensation of the mystery? None. This present economy was never hinted at either before or during the days of Christ on earth, or in any message or Scripture in the first twelve chapters of Acts. But about 70 A.D. Matthew 22:7 was fulfilled. God then sent his army to destroy the murderers and burn up their city. How absurd then for any Bible-teacher to say that Israel’s desolation had taken place before the day of Pentecost!

BAPTIZED IN THE SPIRIT INTO THE BODY

When the Holy Spirit came on the day of Pentecost Peter said, “this is that which was spoken by the prophet Joel”—“in the last days.” Could any prophecy concerning “the last days” fit into “the dispensation of the mystery?” Whose last days? Israel’s last days—Israel’s kingdom. Peter on the day of Pentecost referred to David’s prophecy and Joel’s prophecy concerning Israel’s last days and Israel’s kingdom. But the dispensation of the mystery is “Gentilish.”

Now this question, do members of the Body of Christ today receive the Holy Spirit in fulfillment of Joel’s prophecy? Did the Body begin on the day of Pentecost? Did not those penitent Israelites on that day receive the Holy Spirit in fulfillment of Joel’s prophecy concerning Israel’s last days?

Now, if believers today receive the Holy Spirit in fulfillment of Joel’s prophecy, and if according to Dr. Ironside’s teaching, there has been no change of dispensation since Pentecost, when the “Mystery Body” began, then surely “the last days” of the Body began at Pentecost, and “the last days” and “the first days” of the Body began at the same time. By such argument the kingdom of Israel and the Body of Christ are one and the same, that is, the Body of Christ is Israel.

I confess that I have found some difficulty in reconciling some statements concerning the Body of I Corinthians 12 with statements concerning the Body of Ephesians. Nevertheless I still believe that the One Body of I Corinthians 12 and Romans 12:4 to 6 is the One Body of Ephesians 4:4.

But if, as Dr. Ironside dogmatically affirms, “the dispensation of the mystery” refers to the Body of Christ and this dispensation and the Body began together, I certainly cannot believe that they began together on the day of Pentecost, either because of the statement in Acts 5:14, “believers were added to the Lord”, or because of I Corinthians 12:13, “we are all baptized by one Spirit into one Body, whether we be Jews or Greeks.”

If God’s purpose in this age is to send the gospel to Jews and Gentiles, and if, as our brother states, God’s order “to the Jews first” continued after the climax of Acts 28:25 to 28, and if God’s purpose is to make a Body of saved Jews and Gentiles, then God’s purpose for this age is not expressed in Acts 15:14: “Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.” It is one thing to send the gospel to Jews and Gentiles, to make a Body of both: it is quite another thing for God to take out from among the Gentiles a people for His name.

Whenever and wherever Paul mentions “the mystery”, the Gentiles are in view. They are in the place of special Divine favor and not in subjection to the Jews. One reason why this Divine movement is called “the mystery”, is because it was God’s purpose in Christ long before

there was such a thing as a Jew, yea long before Adam was created, before the foundation of the world. II Timothy 1:9—Ephesians 3:11—Ephesians 1:4. When the student of the Scriptures once gets this clearly in his mind he will not make the awful blunders our brother has in his “Wrongly Dividing” concerning the “mystery”. Where is the Gentile in view in the first chapters of Acts? The “afar-off” of Acts 2:39 refer to the “far-off” Israelites of Daniel 9:7.

Any intelligent student of the Word acknowledges that there can be no Pentecost without Jerusalem and Israel. Pentecost was Jehovah’s feast for Israel. What folly then to begin a “Gentilish” dispensation of the mystery in Jerusalem, on a Jewish feast day, at a time when the minister of the circumcision (Galatians 2:8) was addressing devout Jews from every nation under heaven (Acts 2:5).

NUMBER FIVE

Page 40:

“It was his devotion to the revelation of the mystery which is part of the dispensation of the grace of God, that resulted in his imprisonment. He did not get this dispensation after he was in prison. Then he insists that this revelation was not made in previous ages unto the sons of men, that is, it was not made known in Old Testament times. But he tells us it is “now revealed unto His holy apostles and prophets by the Spirit.” Now if I believed in over-emphasis as some do, I should like to print these words in very bold type, but to do so would be an insult to the intelligence of my readers. I simply desire to ask their most careful attention to these words. The Bullingerites tell us that the mystery was only made known to the apostle Paul, not to other apostles. The apostle himself tells us here that “it is now revealed unto His holy apostles and prophets.” Note not only the plural, but that others besides apostles had this revelation. How utterly absurd would words like these be if he were referring to something that had just been secretly made known to him! But is it true that other apostles and prophets had already known of the mystery? It is. This he declares in these words. What is that mystery? Verse six is the answer.

“That the Gentiles should be fellowheirs, and of the same Body, and partakers of His promise in Christ by the gospel.”

“Other apostles and prophets had already known the mystery. What is that mystery? Verse six is the answer. That the Gentiles should be fellowheirs, and of the same Body.”

In other of his writings Dr. Ironside plainly contradicts this statement.

Now for the plain contradiction. Dr. Ironside does not want to insult the intelligence of his readers by giving special emphasis to Ephesians 3:5: “Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit.” But he states that Ephesians 3:5 refers to the “Mystery Body” of Ephesians 3:6. He ridicules any other brother who does not believe that apostles, other than Paul, received the revelation of the mystery concerning the Body. But in several recent communications as well as in his “Colossians”, and “The Mysteries of God”, he emphatically states that Christ gave the Body mystery to Paul ALONE to communicate to others. Which does he believe? Now you see why we say our brother should confess his blundering contradictions, withdraw his book, and begin all over in an effort to see what is the dispensation of the “mystery” and make others to see.

If the “mystery” was already made known to Peter and John, the mystery of Galatians 3:26 to 28, and nothing in Ephesians and Colossians goes beyond Galatians 3:26 to 28, why were not Peter, James and John in prison for their devotion to the “mystery?”

Note Dr. Ironside's question and answer above! "Is it true that other apostles and prophets had already known of the mystery? It is." "What is that mystery? Ephesians 3:6 is the answer. The Joint-Body."

Again—"The Bullingerites tell us that the mystery was only made known to the Apostle Paul, not to other apostles."

Bullingerites believe what Dr. Ironside wrote in his other books and what he has recently written in a letter, that the mystery of Ephesians 3:5 and 6 was revealed to Paul ALONE that he might communicate it to others. In his contradictions, Dr. Ironside has called himself a Bullingerite. Does he really know what he believes?

Dr. Ironside, in his sermon preached at Moody Church, Sunday, April 19, 1938 (broadcast WMBI), intimated that a certain Bible teacher, whose books his hearers shouldn't read, did not have much fellowship with other preachers, because of his peculiar views concerning the Body. Why? Because Dr. Ironside is urging others to do to that preacher the same thing that Paul's religious enemies did to him for preaching the mystery. Paul was pretty much alone in that Roman jail when he said: "Wherein I suffer trouble, as an evil doer, even unto bonds; but the Word of God is not bound." II Timothy 2:9. "Only Luke is with me." II Timothy 4:11.

Yes, Paul remained in jail rather than retract what he believed and wrote concerning "the mystery". How few Christians appreciate his stand!

NUMBER SIX

Pages 41 and 42:

"The greatest of all the New Testament prophets is Luke himself, and in his book of the Acts, the mystery is plainly made known."

Speaking of the "Dispensational Razzle-Dazzle", let us compare the statement, "number seven", with a statement of the same writer in his book, "Mysteries of God," page 74:

"To the epistles of Paul ALONE do we turn for the revelation of this mystery." Luke and Paul were two different men. Turning to the Book of Acts written by Luke, is not turning to the Epistles of Paul. How much better it would be for the cause, if our brother would say, "I have blundered and I really do not know what I do believe concerning the mystery."

Now bear in mind that our brother has written a number of letters stating most emphatically that he still believes all that he has written concerning the mystery in the four books mentioned in this message.

On page 32, "Wrongly Dividing", Dr. Ironside writes, "error is never consistent."

In these discrepancies and contradictions our brother has done anything but obey Ephesians 3:9: "And to make all men see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ. They can be nothing but a state of Razzle dazzle for the other preachers, young or old, who follow the faulty dispensationalism of a man of God, who has the reputation of being a big Bible teacher but has shown by his writings that he really does not know what Paul is writing about in Colossians 1:24 to 26.

Read this: "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."

DID LUKE MAKE KNOWN THE MYSTERY?

Pages 41 and 42:

“The greatest of all the New Testament prophets is Luke himself, and in his book of acts, the mystery is plainly made known.”

Dr. Ironside, on page 74 in “Mysteries of God” writes

“To the Epistles of Paul ALONE do we turn for the revelation of the mystery.”

But now he writes that by Luke, in the Book of Acts, the mystery is plainly made known.

Turning to the Book of Acts is not turning to the Epistles of Paul alone. And our brother says, he believes all he has written in all his writings concerning the mystery.

We have observed that he believes that the mystery, which had been made known to other prophets and apostles before it was revealed to Paul, was the mystery concerning the Joint-Body of Ephesians 3:6. He believes that nothing in Ephesians and Colossians goes beyond the mystery of Galatians 3:26 to 28, that baptized Jews and Gentiles are one in Christ. He therefore, makes the mystery of Galatians 3:26 to 28 and the mystery of Ephesians 3:6 identical. But in the new preface to “Wrongly Dividing”, he is explaining that they are different.

I heartily disagree with the so-called Bullingerites that Paul received the revelation of the mystery concerning the Body after he reached Rome. I heartily disagree with them that a new Body began after Acts 28:31. I agree with Dr. Ironside that the truth concerning the unity and equality of Jew and Gentile, in Christ, is the same in Galatians 3 and Ephesians 2. But any intelligent student of Ephesians and Colossians most heartily disagrees with Dr. Ironside that the mystery of Ephesians and Colossians does not go beyond the truth of Galatians 3:26 to 28.

We have no way of knowing how much Paul taught orally concerning the mystery of Ephesians and Colossians during the “Acts” period, but surely we should admit that we would learn very little of this mystery by reading Luke’s “Acts” and the Epistles of Paul written before he reached Rome before the “Acts” period closed. The blessed, glorious, Divine truth in Ephesians and Colossians goes far beyond the truth of Galatians 3:26 to 28 and reveals phases of the mystery never mentioned in the writings of any apostle written before Acts 28:31.

There can be no “dispensation of the mystery” or “administration of the secret” in connection with the untraceable riches of Christ (Ephesians 3:8 and 9) so long as God’s order was “to the Jew first.”

Surely the servant of God, who cannot see the difference in the “sign” program of the “Acts” period and the “signless” program of the “Post-Acts” period, is a very superficial student of the Bible. This is likewise true concerning any servant of God who reads water into the baptism of Romans 6:3 and 4, Ephesians 4:4 and 5 and Colossians 2:11 and 12. You cannot find one Bible teacher, or Christian preacher, who knows not the difference between the three baptisms of the “Acts” period and the one baptism of the mystery, who is obeying Ephesians 3:9.

I believe you can now understand why our brother broadcast over WMBI that his followers should not read the books of Christian brethren who are exposing his blundering, confusing, contradictory messages concerning the Body of Christ.

Surely this should teach all Bible-teachers, especially young men of today, not to follow so-called “big” men.

May the Holy Spirit teach us and help us to teach others the glorious truth of Ephesians and Colossians, which should no longer be a mystery.

NUMBER SEVEN

Page 33:

When then did Paul get this revelation of the truth of the one Body? He tells us he had been preaching it throughout the world among all nations. The answer clearly is, he received it at the time of his conversion, when he cried in amazement, “Who art Thou, Lord?” and the glorified Saviour answered, “I am Jesus whom thou persecutest.” This was the revelation of the mystery. In that announcement our Lord declared that every Christian on earth is so indissolubly linked up with Him as the glorified Head in Heaven, that everything done against one of them is felt by the Head. This is the mystery—members of His body, of His flesh, and of His bones.

Read Matthew 25:40 and 45 and see that our brother’s argument is invalid.

Remember, Paul was converted, according to Acts 9, about 35 A. D.—According to Acts 10, Peter preached to Cornelius about 41 A. D. According to Galatians 2:1 and 2, Paul told Peter and others in Jerusalem of the gospel of the uncircumcision not earlier than 49 A. D.

Dr. Ironside is now trying to cover up his blunders and contradictions in “Wrongly Dividing” by saying that Peter did receive the mystery at the time of the house-top vision in 41 A. D. But he says this was not the “Body” mystery. This was the mystery of Galatians 3:26 to 28.

Point One—Our brother, in “Wrongly Dividing”, declares that the “mystery” truth of Ephesians and Colossians does not go beyond the truth of Galatians 3:26 to 28.

Point Two—Our brother teaches that Christ revealed the mystery of Ephesians and Colossians to Paul that he might communicate it to others. Others included Peter. When did Paul communicate it to Peter? Note our brother declares Paul received the revelation of the mystery, in Acts 9, when he was converted as Saul of Tarsus. Now, note Galatians 1:18, Paul spent fifteen days with Peter in Jerusalem. When? At least three years after Paul received the revelation of the mystery of the Body.

Point Three—When Peter received the house-top vision, six or seven years after Paul received the revelation of the mystery, he and all of the other eleven apostles were astounded at the truth the Lord revealed to Peter. This, our brother declares, was the revelation of the mystery of Galatians 3:26 to 28. Pray tell, why should such a revelation astound Peter six years after Paul had received the revelation of the mystery? If the Lord really revealed the glorious truth of Ephesians and Colossians to Paul when he was converted and told him to communicate it to others, do you really think he could have held back that blessed truth when he visited Peter in Jerusalem two or three years before Peter received his house-top vision?

Point Four—Do you think that Paul communicated the mystery of Ephesians and Colossians before he made known the gospel of uncircumcision, which was fourteen years after he was converted? Galatians 2:1 and 2.

CONCERNING SIGNS

Now for some quotations from “Wrongly Dividing”

NUMBER ONE

Page 22:

“It is not true that a definite limit is placed in Scripture upon the manifestation of sign gifts, and that such gifts have never appeared since the days of the apostles.”

NUMBER TWO

Page 22:

“The statement has been made over and over again by these ultradispensationalists, that the twelve never went to the Gentiles, excepting in the case of the apostle Peter and a few similar instances. The statement has also been made that all miracles ceased with Paul’s imprisonment, that there were no miracles afterwards. What superb ignorance of Church history is here indicated.”

NUMBER THREE

Page 27:

“The signs of an apostle follow the ministry, God authenticating His Word as His servants go forth in His Name. However, it is perfectly plain that the nearer we get to the close of the Acts, the less we have in the way of signs and wonders. This is to be expected. In the meantime various books of the New Testament had been written, particularly Paul’s letters to the Thessalonians, the Corinthians, and the Romans. In all likelihood, the Epistle of James had also been produced, though we cannot definitely locate the time of its writing. The Epistles of Peter and of John come afterward. They were not part of the earlier written ministry.”

“Everywhere that Paul goes, he preaches the kingdom as the Lord Himself has commanded, and finally he reached Rome a prisoner. There, following his usual custom, though not having the same liberty as in other places, he gets in touch first with the leaders of the Jewish people, gives them his message, and then tells them that even though they reject it, yet the purpose of God must be carried out, and the salvation of God sent to the Gentiles. This is supposed by many to be a dispensational break.”

NUMBER FOUR

Page 21:

“These signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.”

“During all the period of the book of Acts, these signs did follow the apostles. More than that, if we can place the least reliance upon early Church history, the same signs frequently followed other servants of Christ, as they went forth in obedience to this commission, and this long after the imprisonment of the apostle Paul. We should expect this from the closing verses of Mark.”

NUMBER FIVE

Page 20:

“The Matthew commission makes it plain that baptism in the name of the Trinity is to go on to the end of the age, and that age has not come to an end yet, whatever changes of dispensation may have come in. Now what of this commission in Mark? Observe first of all that our Lord is not declaring that the signs shall follow believers in the Gospel which is to be proclaimed by the Lord’s messengers. The signs were to follow those of the apostles who believed, and they did. There were some of them who did not believe.”

Concerning the statement above, that it is superb ignorance of Church history to say that there were no miracles after the close of the “Acts” period, note that the writer is accusing such men of God as Sir Robert Anderson, and Dr. C. I. Scofield, and others of being superbly ignorant

concerning Church history. Now, concerning the statement that there is no definite limit in the Scriptures as to the manifestations of sign-gifts, I take my stand with Dr. Scofield that the sign-gifts of I Corinthians 12 were operative only during the "Acts" period.

We again challenge any "grace" preacher in this country to produce one single spiritual Christian who can consistently manifest the sign-gifts of I Corinthians 12. And we all know that these sign-gifts were exercised by the most carnal Christians of Paul's day.

SIR ROBERT ANDERSON—DR. BULLINGER—DR. SCOFIELD

In my humble judgment Dr. E. W. Bullinger's dispensational dealing with the Book of Acts was extreme and faulty. If you want to know just what Dr. Bullinger taught, read the article by Mr. George Douglas, printed in the Moody Monthly of July 1937, for that is Bullingerism. We quote the article: "Only as we recognize and understand the place which Israel holds in the divine scheme of revelation, can we read and understand aright the Book of Acts." "It is a common error to assume that the rejection and crucifixion of Christ was the historical crisis at which Israel was set aside." "The simple answer is that in this Book (Acts) we have the divine record of the Pentecostal dispensation, and that the transition period was now ended. And here we notice a very significant fact, which surely cannot be said to be accidental, that in the New Testament Books written after the date of Acts 28, there is not a word to be found about the Spirit manifestations except as a warning, such as I Timothy 4:1 and 2."

While we must acknowledge Sir Robert Anderson as one of the most spiritual, profound and able Bible expositors of all times, I have never been convinced by his arguments that the Church of Ephesians cannot be both the Body and Bride of Christ. Neither can I agree with his rather extreme views as to the Book of Acts:

"My contention is that the Acts, as a whole, is the record of a temporary and transitional dispensation in which blessing was again offered to the Jew and again rejected." "As indicated in these pages it gives the clew to the right understanding of the Acts of the Apostles—A Book, which is primarily the record, not, as commonly supposed, of the founding of the Christian Church, but of the apostasy of the favored Nation." (Quoted from the Silence of God.)

The Moody Institute sells this book and at the same time endeavors to keep their students from listening to servants of the Lord who teach the same general truth. It is indeed Razzle-Dazzle.

But I do most heartily agree with the views of Dr. C. I. Scofield, expressed in the printed message of A. E. Bishop, entitled "Tongues, Visions Not God's Order For Today." Send 18 cents to the Colportage Association of the Moody Bible Institute, Chicago, for this book and read this statement:

"There is no foundation in the Word of God for the prevailing popular doctrine of Divine Healing." (p. 17) A careful study of the Epistles, especially of the latest Epistles of Paul, which give the normal course of the Church during the present dispensation, would dismount all from their hobbies, eliminate the last vestige of Judaism from their lives. (p. 19) After repeated study of the Epistles written after Paul's arrival at Rome, I am convinced that in them is found a curative teaching for all of the present-day delusions and fanaticisms found among many of the most sincere saints in the Church. (p. 5) The sign-gifts of I Corinthians 12 were operative only during the Book of Acts Period. (p. 15) .

It is one thing for a Bible expositor to appeal to Church history to prove some religious theory; it is quite another thing to teach sound doctrine by rightly dividing the Word of truth. No

able Bible-expositor will say that the absence of sign-gifts and signs, in the prison epistles of Paul, is without signification. We call your attention to the words in "Number Three": "This is to be expected." Now we say, this is only a man's statement. What student of the Scripture will accept this statement as Scriptural proof? If it is to be expected, that the nearer we get to the close of the "Acts" the less we have in the way of signs and wonders, we ask, "why?" What chapter and verse will our brother give us to support his statement, "This is to be expected."?

It is certainly not to be expected, if some of the other statements which he makes concerning signs are true. He says there is no dispensational break after the close of Acts; that God's order is still "to the Jew first;" that there is no transition period in the Book of Acts; that the dispensation of the mystery and the Body to which we belong began on the day of Pentecost.

Dr. Scofield's teaching is, that the normal course of the Church can be found especially in the Epistles of Paul written after the "Acts" period.

Dr. Ironside admits that Peter never preached concerning the Body of Christ, "so far as we have any Bible record." Dr. Ironside claims that we are still working under Mark 16:15 to 18. He claims that there was no transition period in the Book of Acts; no break thereafter; and the only authority we have for doing away with signs is by what we can learn in Church history. We had better confess with the Pentecostalists that the absence of sign-gifts in the Body of Christ today is due to our unbelief and lack of Holy Ghost power.

My contention is, that it is either the position of Dr. Scofield or the position of the Pentecostalists; certainly not the uncertain, contradictory, vague teaching found in "Wrongly Dividing."

If what Dr. Ironside says concerning signs is true, the Fundamentalists of America should get together, confess their unbelief, and join with the Pentecostalists in an endeavor to recover the "sign" program of the Book of Acts, which program, according to our brother's teaching, extended into early Church history.

In his own book, "The Revelation", he states that the Church, very soon after the days of the apostles, went into darkness and apostasy and lost its spiritual power.

His foolish arguments concerning "signs" are playing right into the hands of the "healing" fanatics of our day who would teach us, when the Church went into apostasy and darkness, the Christians lost their spiritual power and that we should seek the power and recover the signs.

But now as to the "razzle-dazzle" in our brother's dispensationalism, we would like to know which of his above statements we are to accept. Did the signs follow the apostles only or did they follow all Christians? I do not know of any other Bible teacher who states that the words of Mark 16:17, "these signs shall follow them that believe", apply only to the apostles. Dr. Ironside makes this statement, as he has so frequently made in his public utterances. Then he proceeds to controvert this statement by writing that the signs followed the early Christians.

Can you not see the same utter confusion in these contradictory statements that you find all through the book we are reviewing? Now note this statement: "If we can place the least reliance on early Church history, the same signs frequently followed servants of Christ as they obeyed the commission of Mark 16."

We have already mentioned the fact that the same signs are mentioned in I Corinthians 12 and were manifested by the carnal Corinthians.

Now as to the statement that the twelve apostles did not preach to Gentiles other than the household of Cornelius, we call our brother's attention to his statement that Peter did not preach the Body of Christ, so far as we have any record in Scripture. During the "Acts" period, not one

of the twelve apostles preached outside of the land of the Jews; and aside from the message of Peter to the household of Cornelius we have no record that any one of the Eleven preached to a Gentile during the "Acts" period. Now remember our statement is, So far as we have any record in Scripture. We call your attention to the plain statement in Galatians 2:9, which we quote: "And when James, Cephas, 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 heathen, and they unto the circumcision."

There is nothing intricate or obscure in this simple statement. These three men were pillars in the Jewish Jerusalem assembly. They represented in their activities the twelve apostles. We would like to leave this question with our brother and with our readers

If according to Matthew 28:19 and 20 and Mark 16:15 to 17, the twelve apostles were to go to the Gentiles, why did they agree some years later to confine their testimony to Israel? Don't pass lightly over this question.

Now let's use our "thinkers." The Jews required a sign. There were signs all through the Book of Acts. Therefore, the Jew must have had priority rights, and special Divine favor all during those years. But how any one, in the light of God's divine judgment expressed in Romans 11:7 to 25 and Acts 28:25 to 28, can believe that God would send blindness upon a people, and then say to His servants "to the Jew first", is more than we can understand.

So far as the practices of all grace preachers are concerned, we must confess that we are living in a signless age. Can we prove that this age is a "sign" age or a "signless age" by up-to-date signs or the absence of them without going back to Church history of the first century after the death of the apostles? If we can't prove it by the Scriptures, let's not try to prove it.

WATER BAPTISM

We quote hereunder several paragraphs or statements from Dr. H. A. Ironside's book entitled: "Wrongly Dividing the Word of Truth":

Page 58:

CONCERNING BAPTISM

NUMBER ONE

When John the Baptist came in the way of righteousness he called on men to confess their sinfulness and their just desert of death by baptism, and so we read that the publicans and sinners "justified God, being baptized with the baptism of John." There was no merit in the baptism.

NUMBER TWO

Page 59:

Christian baptism has its beginning in resurrection.

NUMBER THREE

Page 57:

These brethren, by a process of sophistical reasoning, try to prove that baptism belonged only to an earlier dispensation and was in some sense meritorious, as though it had in itself saving virtue, but that since the dispensation of grace has been fully revealed, there is no place

for baptism, because of changed conditions for salvation. To state this argument is but to expose its fallacy.

NUMBER FOUR

Page 62:

To the lover of the Lord Jesus Christ there can be nothing legal about baptism. It is simply the glad expression of a grateful heart recognizing its identity with Christ in death, burial, and resurrection. Many of us look back to the moment when we were thus baptized as one of the most precious experiences we have ever known.

NUMBER FIVE

Page 59:

It is evident in the Book of Acts that there is a somewhat different presentation of this, according as to whether the message is addressed to Jews in outward covenant relation with God or to Gentiles who are strangers to the covenants of promise. Paul calls these two aspects of the one Gospel, the Gospel of the circumcision and the Gospel of the uncircumcision. The Jew being already a member of a nation which, up to the cross, had been recognized as in covenant relationship with God, was called upon to be baptized to save himself from that untoward generation. That is, to step out, as it were, from the nation, no longer claiming national privilege, nor yet being exposed to national judgment. With the Gentile, it was otherwise. He was simply called upon to believe the Gospel, and believing it, to confess his faith in baptism.

NUMBER SIX

Concerning the One Baptism of Ephesians 4:5

Page 61:

Water baptism is necessarily implied, because Spirit baptism is but a figurative expression, and water baptism was the act upon which the figure was based. This comes out in the first mention of Spirit baptism. "I indeed," says John, "baptize you with water" (this then was the actual literal baptism), "but He shall baptize you with the Holy Spirit and with fire." It is not literal baptism in the Holy Spirit. It is not literal fire, but figurative. If this be but kept in mind, there would be no confusion. Baptism in water pictures both burial and resurrection.

In our new book, entitled "101 Questions Concerning Water Baptism", we have printed a Scriptural investigation of Dr. Ironside's water baptism theory.

But now let us look into some of the statements above. What was the signification of John's water baptism? We will not take the word of man. We want the Word of God. Read carefully Matthew 3:11, Mark 1:4, Luke 3:3 and John 1:31. We quote Mark 1:4 and John 1:31:

Mark 1:4—John 1:31

"John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins."

And John the Baptist said in John 1:31:

"And I knew Him (Jesus) not: but that he should be made manifest to Israel, therefore am I come baptizing with water."

Now let us compare these Scriptures with the statement of our brother: "Christian baptism has its beginning in resurrection."

Peter's message of Acts 2:38 was after resurrection. What did Peter preach? "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."

Compare the message of John the Baptist in Mark 1:4: "the baptism of repentance for the remission of sins" (Christ shall baptize you with the Holy Spirit. Mark 1:8) with Acts 2:38: "Repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Ghost."

Do you suppose for one moment our brother would preach to his congregation Acts 2:38 and call it the gospel of the grace of God? He dogmatically affirms that the Body of Christ, the dispensation of the grace of God, the dispensation of the mystery and Christian baptism all began on the day of Pentecost. I dogmatically affirm that he is absolutely wrong. Certainly our brother would preach neither Acts 2:38 nor Acts 2:44 and 45 to his people. He acknowledges that the communism of Acts 2:44 and 45 is not for saved Gentiles out of Jerusalem, but rather for Israel in the Kingdom program. Then if the dispensation of the grace of God began with the day of Pentecost our brother must acknowledge that some things of the Kingdom program were brought over for a time into the dispensation of the grace of God and then dropped. That is exactly what I claim about water baptism. Remember that the communism of Acts 2:44 and 45 and 4:34 and 35 was practiced after the great commission of Matthew 28:19 and 20 and Mark 16:15 to 18 was given.

Now what difference was there between the significance of water baptism in Acts 2:38 and in Mark 1:4 and John 1:31. "Water baptism was that Christ might be made manifest unto Israel." Read Acts 2:36.

If water baptism was without merit, did unbaptized penitents receive the Holy Spirit on the day of Pentecost? No messenger of the gospel of grace preaches the order of Acts 2:38 or the order of Acts 8:5 to 15 where penitents believed the gospel and were baptized and waited several days to receive the Holy Spirit.

If Christian baptism began at Pentecost then kingdom baptism was valid, for the twelve apostles were not rebaptized with Christian baptism.

Our brother looks back to his water baptism as a precious experience. Every Pentecostalist who received the baptism of the Holy Spirit and speaks with tongues looks back to a precious experience, and they prove their experience by using the same Scriptures our brother uses, Mark 16:14 to 18. What is the order? 1-Faith; 2-water baptism; 3-salvation; 4-tongues. What is the order in Acts 19:3 to 9, the last Scriptural record of the baptism of penitents with water? Faith—water baptism—Holy Spirit baptism, and tongues. Let's go all the way with the Pentecostalists if the Body, the dispensation of the grace of God, our Church baptism and spiritual program began with Pentecost.

In the statement quoted from page 59 we have shown that our brother acknowledges that water baptism had a different meaning for Jew and Gentile and yet he becomes furious when a servant of the Lord quotes Galatians 2:7 to show the difference in the gospel of the uncircumcision and the gospel of the circumcision. Where Paul said: "But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter."

Our brother has preached so many times concerning the water burial of Romans 6:4 that he really believes it is true. Then he preaches over and over that Paul received the revelation of the mystery, or the Body of Christ, when he was converted at the time the Lord said "Why persecutest thou Me?" Our brother must have forgotten what the Lord said at that same time,

“Why tarriest thou-arise and be baptized and wash away thy sins.” Acts 22:16. W-A-S-H does not spell “Bury”. Did Christian baptism begin some months before Saul was saved? Then why will not our brother preach to sinners who come forward in his meetings, “Arise and be baptized and wash away thy sins”? It is hard for prejudiced Christians to be honest even with themselves.

Whatever the baptism of Romans 6:3 to 6 is, it certainly is efficacious and meritorious. If it is water, then water is a creative agency producing the new man.

MISCELLANEOUS STATEMENTS

Now note several statements in paragraphs which we shall presently quote from “Wrongly Dividing the Word of Truth.”

1. Brethren who teach that Israel was offered the kingdom after Christ’s words of Matthew 23:38 are “extreme dispensationalists.”
2. The dispensation of the mystery as well as the Body of Christ began on the day of Pentecost.
3. In God’s mind there was no transition period during the years covered by the Book of Acts.

Of course those who do not agree with these statements are guilty of amazing presumption. We quote the three paragraphs

From page 30:

“God was giving Israel a second chance throughout the book of Acts, it is evident that there is no foundation whatever for such a statement. Our Lord definitely declared the setting aside of Israel for this entire age when He said, ‘Your house is left unto you desolate. Ye shall not see Me again until ye say, Blessed is He that cometh in the name of the Lord!’ It was after that house was left desolate that the glorious proclamation at Pentecost was given through the power of the Holy Spirit, offering salvation by grace to any in Israel who repented, and to as many as the Lord our God shall call, which of course, includes the whole Gentile world. Not once in any of the sermons recorded of Peter and of Paul do we have a hint that the nation of Israel is still on trial, and that God is waiting for that nation to repent in this age.”

Copied from page 16:

“In the light of the words, ‘Your house is left unto you desolate,’ how amazing the presumption that would lead any to declare, as practically all these extreme dispensationalists do declare, that Israel is being given a second trial throughout all the Book of Acts, and that their real setting aside does not take place until Paul’s meeting with the elders of the Jews after his imprisonment in Rome, as recorded in the last chapter of Acts. The fact of the matter is that the Book of Acts opens with the setting aside of Israel until the day when they shall say, ‘Blessed is He that cometh in the name of the Lord.’ That is His second glorious coming. In the interval, God is saving out of Israel as well as of the Gentiles, all who turn to Him in repentance.”

Copied from page 25:

“Personally, I have no objection to the tern ‘transitional period,’ if it be understood that the transition was in the minds of men and not in the mind of God. According to God, the new dispensation, that in which we now live, the dispensation of the grace of God, otherwise called the dispensation of the mystery, began the moment the Spirit descended at Pentecost. That moment the one Body came into existence, though at the beginning it was composed entirely of believers taken out from the Jewish people. But in the minds even of the disciples, there was a

long period before they all fully entered into the special work that God had begun to do. Many of them, in fact, probably never did apprehend the true character of this dispensation, as we shall see further on.”

Our brother dogmatically affirms that in the mind and purpose of God there was no transition period in the Book of Acts. I do not believe that there is one grace preacher among the Premillenarians, of this or the past generation, who agrees with this statement.

Let us remind our brother of certain messages, practices and religious ceremonies which were in God’s Divine program which he presents to the assembly of which he is the pastor. He does not request his people to tarry for the baptism of the Holy Spirit. When they receive the Holy Spirit it is not in obedience to Acts 2:38: “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.” When they receive the Holy Spirit there are no cloven tongues of fire, no shaking of the auditorium, no speaking with tongues. There is not one member of our brother’s assembly, including the pastor, or in any of his Bible classes, who exercises a single one of the sign-gifts of I Corinthians 12:8 to 11, although they were manifested by the members of the most carnal church of Paul’s day. Our brother has not sold his home and brought the money to his church treasurer; neither has he instructed his members to make disposition of their earthly possessions. In the light of our brother’s statements above quoted, and in the light of Acts 2:44 and 45 and 4:34 and 35, we ask, “why?” His answer should be that it is a kingdom program that may again be carried out after this present dispensation has closed. Was it carried on after this dispensation began? My firm conviction is that the events recorded in the first ten chapters of Acts give us a pattern program of what is to take place after the Body of Christ has been completed and taken to glory. No one in the Church today has Divine authority and power to pronounce judgment of blindness or death upon men and women.

We should ask our brother if his program today is Matthew 10:5 to 9:

THESE TWELVE JESUS SENT FORTH, AND COMMANDED THEM, SAYING, GO NOT INTO THE WAY OF THE GENTILES, AND INTO ANY CITY OF THE SAMARITANS ENTER YE NOT:

BUT GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL.

AND AS YE GO, PREACH, SAYING, THE KINGDOM OF HEAVEN IS AT HAND.

HEAL THE SICK, CLEANSE THE LEPERS, RAISE THE DEAD, CAST OUT DEVILS: FREELY YE HAVE RECEIVED, FREELY GIVE.

PROVIDE NEITHER GOLD, NOR SILVER, NOR BRASS IN YOUR PURSES.

Were not the Twelve working under this same order in the first seven chapters of Acts? Our brother is not healing the sick, raising the lepers, casting out demons, or leaving for journeys without expense money in his purse.

I am sure that our brother would acknowledge that the Angel of the Lord has never removed any shackles from his arms or even spoken to him. Acts 5:19—8:26. He never acts in obedience to visions. If he goes into a Jewish synagogue with a Jewish vow or circumcises a Jewish believer, or otherwise becomes as one under the law to win a Jew, he is altogether out of the will of God. God’s servants did these things during the “Acts” period. Do you not think “transition” is a good word for that period?

By carefully studying the Book of Acts and the Epistles written during the period covered by that Book, we find more than 350 Israelitish words, terms and ceremonies and very many things are done in fulfillment of Israel’s Old Scriptures.

This is all quite different from Paul's ministry and message recorded in Ephesians, Colossians and II Timothy. Not once in the so-called Prison Epistles of Paul do we find the words, signs, miracles, visions, tongues. In these Epistles are found very little of the fragments of Judaism, Jewish terms or ceremonies.

What absurdity to move Romans 11:5 to 8 back to Pentecost!

Even so then at this present time also there is a remnant according to the election of grace.

And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work.

What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded

(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

ISRAEL'S UNPARDONABLE SIN

I believe you will agree with me that Dr. Ironside has Israel's unpardonable sin out of place.

Copied from Page 22 of Wrongly Dividing:

But in Matthew, which is preeminently the dispensational Gospel, the Lord is presented as the Son of David first of all. Then when it is evident that Israel will refuse His claims, He is presented in the larger aspect of Son of Abraham in whom all the nations of the earth shall be blessed. The break, with the leaders of the nation comes in chapter twelve, where they definitely ascribe the works of the Holy Spirit to the devil, in doing this, they become guilty of blasphemy against the Holy Ghost, the crowning sin of that dispensation, which our Lord declares could not be forgiven either in that age or in the one to follow.

Now our brother asserts that Israel's crowning sin was blaspheming against the Holy Spirit and they could not be forgiven. Matthew 12:31 and 32. In John 7:39 we read that the Holy Spirit was not yet given. How could Israel's leaders have sinned against the Holy Spirit when the Holy Spirit had not yet been given? He has Israel's unpardonable sin in the wrong place. The sin that they committed in the Book of Matthew was pardonable. Christ said so, and then went to the cross and prayed "Father, forgive them." (Luke 23:34.) Israel's unpardonable sin against the Holy Spirit was committed after the Holy Spirit came down from heaven, after Acts 5:30 to 32; "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these things; and so is also the Holy Spirit, Whom God hath given to them that obey Him."

Concerning "Number Three".

CONCERNING THE KINGDOM OFFER

Note the comments of several men of God concerning Acts 3:19 to 21.

Concerning Peter's message to Israel in Acts 3:14 to 26, Mr. John Darby taught that God sent that message to the Nations. He wrote in his "Synopsis," "Acts to Philipians" (page 11)

“In a word, they are invited to return by repentance, and enjoy all the promises made to Israel. The Messiah Himself should return from heaven to establish their blessing. The whole Nation is here addressed as natural heirs of the promise made to Abraham.

In his “Christian Workers’ Commentary” (page 347), Dr. James M. Gray wrote, concerning Acts 3:19 to 21:

“Let them now repeat that the Lord may send the Messiah who hath been appointed for you. The inference from all this to the end of the chapter is that, had they as a Nation repented the Messiah would have returned at that time to set up His Kingdom in Israel.”

Then read the foot-notes in the Reference Bible of Dr. C. I. Scofield. He believed and taught the same truth.

If some one should ask you to quote a single Scripture in Matthew, Mark, Luke and John in which it is definitely stated that Christ offered an earthly kingdom to Israel with Himself as king on an earthly throne with the Israelites enjoying the earthly blessings in Canaan promised in Amos 9:11 to 15, could you point to a single Scripture and if so, is it a more definite offer than is found in Acts 3:19 to 21?

What two-fold purpose of God concerning Israel was being carried on while Christ was on earth? Note concerning individual Israelites in the Gospel of John—“many believed” 7:31—“many believed” 8:31—“many believed” 10:42—“many believed” 12:42.

While the kingdom was being offered to the Nation Israel and being rejected, many of the individual Israelites were believing. Was not the same two-fold program being carried on in the first seven chapters of Acts? Christ said in Matthew 10:5 to 8 and 15:24 that His message was for Israel only. Was not this God’s order during the first nine chapters of Acts?

Never did Israel enjoy more liberty, more gracious treatment, or better protection from Rome than they did during the “Acts” period. The high-priest continued in his office. Israel’s Jerusalem temple stood. Both saved and unsaved Jews attended the temple services. James, the Lord’s brother, sanctioned the circumcision of the Jews.

Note Acts 18:21 and 20:16, that Paul wanted to be present at the Jewish feast more than twenty-five years after the events recorded in Acts 2.

Do you know of any intelligent, Premillennial, able Bible expositor, who teaches that there was not a transition from the gospel of the kingdom to the gospel of the grace of God in the Book of Acts?

How could we ever accept our brother’s teaching in his book “Wrongly Dividing” concerning the mystery when he blunders so about simple truths?

I beseech you, in the Name of the Lord, don’t let him or any other man bluff you out of the knowledge of Ephesians 1:17 to 22—Ephesians 3:1 to 11—Colossians 1:20 to 28.

Read carefully what Dr. Scofield believed concerning the sign-gifts of I Corinthians: “THE SIGN-GIFTS OF I CORINTHIANS WERE OPERATIVE ONLY DURING THE BOOK OF ACTS PERIOD.” Personally I take my stand with Dr. Scofield and against the hyper-dispensationalism of Dr. E. W. Bullinger and Mr. Douglas and the Moody Monthly of July 1937. I also take my stand against the hyper-dispensationalism of “the Voice” and one of its editors, in July 1937.

I heartily agree with Dr. Scofield concerning the transition and signs. I most heartily disagree with Dr. Bullinger as to two different Churches, one from Acts 2 to Acts 28:31 and another different Church (Body) thereafter.

Any intelligent student of the Scriptures, who will prayerfully and carefully study Acts 3:12 to 26, will say Israel was still the favored nation after Pentecost. The Gentiles were still

aliens from the commonwealth of Israel, still the dogs of Matthew 15:26. Peter said, “Ye are the children of the covenant.” Acts 3:25. Yes, they were serpents and vipers in Matthew 23:33. But our blindness is only surpassed by Israel’s blindness when we cannot see that the prayer of Christ on the cross gave the Nation Israel another chance beginning with Pentecost. Note carefully Acts 5:31: “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.” Now think of reading the dispensation of the mystery into Acts 5:31, or into the words of Acts 3:26 “Israel”; “unto you first.” There can be no Jew first in the dispensation of the mystery.

There is a great difference between the judgment of Matthew 23 “serpents” “vipers”—“your house is left unto you desolate” and the Acts message of mercy and affection “ye are the children of the covenant” “I wot that ye did it through ignorance AS DID YOUR RULERS”—“Unto you first”. Christ exalted to be a Prince and a Saviour to give repentance to Israel. Acts 3:12 to 26. And Acts 5:31. Pray tell, where would the dispensation of the grace of God for you Gentiles come in here (Ephesians 3:1 to 3)? You say “Something wrong”. Surely this is the dispensational Razzle-Dazzle. Now note—“AS DID YOUR RULERS.” Was God willing to forgive the rulers? There are no rulers in the dispensation of grace. Our ministry of reconciliation is to individual sinners. There is no difference now between the Gentile and the ordinary Jew, or the rulers. When God offered salvation to rulers of Israel He was dealing with the Nation. So the Lord, in the first chapters of Acts, was dealing with Israel in a two-fold manner, the same as He was in Matthew, Mark, Luke, and John; the kingdom offer for the Nation, individual salvation for the individual Jew. This has nothing to do with God’s purpose during this parenthesis. This program will not fit into Paul’s “unsearchable riches” program, “the dispensation of the mystery hid in God” ages before God’s earthly people were chosen. Ephesians 3:8 and 9.

Before God’s message of reconciliation could be sent to the nations in all the world Israel’s blindness and rejection had to take place. “Barjesus (the child of Jehovah-Saviour) must be blind for a season.” Then the Gentile will be astonished because of God’s judgment upon the Jew and believe (Acts 13:7 to 15). Saul must become Paul. Then Paul will say: “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 Paul will write: “I say then, Have they stumbled that they should fall? God forbid; but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.” Romans 11:11. “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.” Romans 11:30.

Then we go on to Acts 18:6: “And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles” and the climax of Acts 28:25 to 28. And then about 70 A. D. came fulfillment of Luke 21:20 to 24

“And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And 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 21:20 to 24.

How foolish then to have Israel's house desolate on the day of Pentecost because of the words of Matthew 23:38 "your house is left unto you desolate." This should be studied with Luke 21:20 to 24, and the events of Acts where Israel is still the favored people of God with priority rights. There are no Jewish priority rights in "the dispensation of the mystery."

Never forget the importance of knowing the truth of Romans 11:12 and 11:15: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?" "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Peter and the Eleven never preached reconciliation. This doctrine is mentioned in the Scripture for the first time in Romans 5:10 and 11 and II Corinthians 5:17 to 21 (also in Colossians 1:20 and 21 and Ephesians 2:13 to 21.)

An offer of repentance to Israel "every one of you" (Acts 2:38 and 3:26) is not the ministry of reconciliation for Gentiles because Israel was cast away.

How important it is to know that the message of grace and reconciliation was sent to Gentiles after Israel had committed the unpardonable sin. The casting away of Israel brought reconciliation for Gentiles. Israel's unpardonable sin was committed against the testimony of the Holy Spirit recorded in Acts 5:32. Certainly Israel did not commit the unpardonable sin against the Holy Spirit, mentioned in Matthew 12:31, before the message of Stephen in Acts 7. Acts 3:12 to 26 and Acts 5:29 to 32 is proof that the sins Israel had committed, including the murder of the Son of God, were pardonable.

Now note carefully Acts 3:14 to 18:

14. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you;
15. And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses.
16. And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all.
17. And now, brethren, I wot that through ignorance ye did it, as did also your rulers.
18. But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."

In these verses we learn two reasons why God would forgive Israel for their sin against the Son of man. They committed this sin in ignorance. It was pardonable. By sinning against the Son of man Israel accomplished the foreordained purpose of God in giving His Son in death for the sins of His people.

We will never begin to understand "the mystery" until we understand that salvation by grace was sent to Gentiles when Israel committed the unpardonable sin.

Note in Acts 5:32 that the Holy Spirit had come to witness to Israel that Jesus was the Christ; that the Son of man against Whom Israel had sinned had been exalted to God's right hand to be a Prince and a Saviour to give to Israel repentance and forgiveness of sins.

What would now happen if they should sin against the Holy Spirit? That sin would not be forgiven, but it would bring in the reign of grace for Gentiles: "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

In Acts 7 Stephen, filled with the Spirit, saw the Son of man standing in heaven and Israel sinned against the Holy Spirit and thereby committed the unpardonable sin.

Little wonder that our brother does not think that there was a transition in Acts when he has Israel committing the unpardonable sin against the Holy Spirit before the Holy Spirit came. But because of his ignorance of the Scriptures, it does not necessarily follow that he is an “unspiritual theorist” as he called other Christian brethren.

CONCLUSION

We are sure that the Lord wants every Bible-teacher to rightly divide the Word of Truth. He also wants His servants to make all men see what is “the dispensation of the mystery”. Every intelligent student and teacher of the Scriptures is a dispensationalist. Every sane, spiritual student of the Scriptures should be opposed to the dispensationalism of Dr. Bullinger, of Mr. Welch, and such teachers, but certainly Dr. Ironside, in “Wrongly Dividing”, has not disproved with the Scriptures, the dispensationalism of Dr. Bullinger.