

MESSAGE NUMBER ONE

**WHY DID NOT THE TWELVE  
APOSTLES DO WHAT THE LORD  
JESUS TOLD THEM TO DO?**

There are many bible teachers and preachers who believe and teach that the twelve apostles did not do what the Lord Jesus told them to do. In this message it is my desire and purpose to show why I do not agree with these teachers and preachers as to the disobedience of the twelve apostles. Among the many things that the Lord Jesus told His twelve apostles to do and not to do were His commands of Matthew 10:5 to 8 and Mark 16:11 to 18. Let us note these commands

Matthew 10:5 to 23 and Matthew 19:27 and 28:

“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 demons; freely ye have received, freely give.”

And Matthew 10:23:

“For verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.”

And Matthew 19:27 and 28:

“Then answered Peter and said unto Him (Jesus), Behold we have forsaken all, and followed Thee. what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration (the kingdom reign of Christ sometimes called the millennium) when the Son of man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

Mark 16:14 to 18

“After He (Christ) appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast, out demons; 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.”

When we compare the command of Matthew 10, “Go not into the way of the Gentiles; But go rather to the lost sheep of the, house of Israel,” with the command of Mark 16:15, “Go ye

into all the world,” perhaps, we decide that the command of Mark 16:14 to 18 not only superseded the command of Matthew 10:5 to 23, but that the later command annulled the first command. But then, perhaps, we are puzzled as to the meaning of Matthew 10:23, “ye shall not have gone over the cities of Israel, till the Son of man be come.”

We note miracles and signs included in both commissions.

There seems to be a difference between preaching, “the kingdom of heaven is at hand,” and “preach the gospel; he that believeth and is baptized shall be saved.”

Let us carefully and prayerfully study these two commissions in the light of events recorded in the Book of Acts, and let us keep in mind the statement concerning the cities of Israel and the coming of the Son of man.

It is of interest to note in Acts 8:1 that when the great persecution arose against the Jewish disciples of Jesus Christ in Jerusalem the disciples were scattered, and according to Acts 11:19, they went out into the neighboring towns and cities and countries preaching to none but Jews only. But the very interesting point is, that we learn in Acts 8:1, the twelve apostles remained in Jerusalem. Matthias had taken the place of Judas.

Then another fact of interest and significance is recorded in Acts 7:55 and 56, the words of Stephen at the time he was addressing Israel in the city of Jerusalem:

“But he being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus STANDING on the right hand of God. And he said, Behold I see the heavens opened, and the Son of man STANDING on the right hand of God.”

So far as the Divine Record is concerned, this is the last message of its kind to the nation Israel in Jerusalem. Several years later the apostle Paul delivered a vary similar message in the synagogue in Antioch of Pisidia. But this was outside of the land of the Jews. Paul had heard the voice of Jesus of Nazareth in his unique experience. In his message Paul said to those Jews, “It was necessary that the Word of God should FIRST have been spoken to you (Jews): but seeing ye put it from you, and judge yourselves unworthy of everlasting life, LO WE TURN TO THE GENTILES.” Acts 13:46. In passing, it is of interest to ask the question, why here, “TO THE JEW FIRST,” some twelve years after Jesus, Christ said to the Jews, “your house is left unto you desolate? “ But surely the words, “LO WE TURN TO THE GENTILES,” mark a radical change in God’s program. I am sure that we agree that the twelve apostles could not remain at Jerusalem and preach to Gentiles all over the world.

But now as to Stephen’s experience and message, what are we to learn from the fact that Stephen saw Jesus Christ in heaven STANDING, and that he saw Jesus Christ as “THE SON OF MAN?” Stephen was filled with the holy Spirit, when he saw THE SON OF MAN STANDING. At that time Stephen was in Jerusalem speaking to the rulers of Israel and accusing them of the murder of Jesus Christ, THE SON OF MAN. Stephen had received the Holy Spirit, and now he was full of the Holy Spirit. The Holy Spirit was God’s witness that He had raised Jesus up from His death. Acts 5:29 to 32. In Acts 5:29 to 32 we learn God’s purpose in raising Christ from the dead; to be Israel’s Saviour; and also the definite work of the Holy Spirit. There is not the slightest intimation Here that Christ was raised from the dead and seated far above, as we see Him in Ephesians 1:19 to 23, Head over all things to the Church which is His Body the fulness of Him that filleth all in all. As we compare the truth of Acts 5:29 to 32 with the truth of

Ephesians 1:19 to 23, we should obey Philippians 1:10 and distinguish between things that differ.

In Acts 13:22 to 24 we learn that God raised up Jesus Christ, in incarnation, to be Israel's Saviour. In Acts 5:29 to 32 and in Acts 13:31 to 35 we learn that God raised up Christ, in resurrection, to be Israel's Saviour. Only as we see these facts can we believe the statement in John 1:11, that Christ came unto His own and His own received Him not. In the Gospel of John we read several times that many Jews believed on the Lord Jesus Christ. Then on the day of Pentecost, after the death of Christ, at least three thousand Jews believed, and after that many more Jews believed and received Christ. So when we read the statement that, His own (nation or people) received Him not, this is true only when we consider the offers to Israel of national redemption while Jesus of Nazareth, as the Son of man, was in the midst of Israel in incarnation (Acts 2:22), and when He was STANDING in Heaven as the Son of Man, exalted by God to be Israel's Saviour Jesus Christ was in heaven as the Son of man when Peter, in Acts 3:19 to 21, preached to Israel that God would send Jesus Christ back to the land of the Jews to bring about the restitution of all things, if they would repent. I am sure that you know, if Peter had been a member of the Body of Christ, and had known it, he would never have preached to the Jews in Jerusalem the message of Acts 3:19 to 21, but rather he would have strongly urged them to reject the kingdom and get into the Body for more wonderful blessings.

#### ISRAEL'S UNPARDONABLE SIN

In Matthew 12:31 to 33 the Lord Jesus warned Israel, preaching to them concerning their "pardonable" sin against the Son of man, and their "unpardonable" sin against the Holy Spirit. In rejecting the testimony of Stephen, who was filled with the Holy Spirit, whom God sent down from heaven to witness to Israel that he had exalted Christ to be their Saviour, Israel was committing the unpardonable sin in Jerusalem. They continued to commit that same sin as the testimony was given outside of the land of the Jews. Acts 13:45 and 46; Acts 18:5 and 6 and Acts 28:25 to 28. Note the words in connection with each rejection, "Lo we turn unto the Gentiles," "From henceforth I will go unto the Gentiles," "The salvation of God is sent unto the Gentiles."

Israel sinned against the Son of man. Christ is never "the Son of man" to the Body of Christ. He is called "the Son of man" about eighty times in the Four Gospels, He Himself using the title concerning Himself. When Christ comes back again, as "the Son of man," it will not be when the blessed hope of Titus 2:13 is realized but when Christ shall come to this earth for the redemption of Israel. Any Gentile might deny that Christ was raised from the dead and be lost forever, but no Gentile today could commit the unpardonable sin, as did the nation Israel. All of the Gentiles' sins are unpardoned until they receive Christ as their own Saviour, then all of their sins are pardoned. Therefore, there is no such thing as the unpardonable sin today. Israel committed the unpardonable sin. God cast Israel away. There was a remnant according to the election of grace. Romans 11:6 to 9. The rest were blinded. Israel stumbled. Israel fell. Israel was cast away. Because of Israel's unbelief, the Gentiles obtained mercy. When and because Israel fell, God sent the apostle of reconciliation with the message of reconciliation to the Gentiles. Romans 11:15 and 11:30. This is why II Corinthians 5:18 to 21 is our commission. When

blindness for a season happened to Israel, the Gentiles heard the Word of God and were reconciled to God. When Sergius Paulus (Paul) saw the blindness of God fall upon Barjesus, Paul believed. Acts 13:6 to 15. This was not Paul, the apostle, but Paul, the Roman official. Barjesus the blind Jew, had a good name, "the child of Jehovah the Saviour." Israel had a good name, "prince of God." Israel was the child of Jehovah the Saviour. We Gentiles obtained mercy from God because of Israel's unbelief. Paul preached the gospel to the Gentiles to provoke Israel to jealousy. Romans 11:13. Peter and the Eleven did not preach the gospel to the Gentiles to provoke Israel to jealousy. When Peter did preach to a company of Gentiles he provoked the other apostles to condemn him. Acts 11:1 to 5. When Paul met the Lord Jesus in the Jerusalem temple the Lord said, "I will send thee far hence unto the Gentiles." Acts 22:17 to 21. Then Paul wrote that he was debtor to even the barbarians. Romans 1:14. Note carefully Paul's message in Romans 4:4 and 5, "to him that worketh not, his faith is counted for righteousness." Compare this with Peter's message to Cornelius, its Acts 10:35, "he that feareth God and worketh righteousness, is accepted with God." God's Word instructs God's servants to test things that differ.

### PETER AND PAUL AND THE GENTILES

In testing things that differ, we should test the difference between Peter and Cornelius and Paul and the Gentiles. The whole procedures were quite different. Cornelius was a just man, a religious Gentile, who prayed to God, who gave money to the Jews whom he loved. His prayers and alms went up before God. Cornelius, as instructed by God, sent for Peter to come tell him how to be saved. Acts 11:14. Peter went to Cornelius after the housetop vision, the sheet with the unclean creatures. And it is noteworthy that this is the only record in the Book of Acts where any one of the Twelve preached to Gentiles.

In the Book of Acts are recorded at least four of Paul's missionary journeys outside of the land of the Jews. When Peter went outside of the land of the Jews, according to the Record, he went to Antioch and got into trouble. Galatians 2:10 to 14. There is no record of any missionary journeys of the twelve apostles outside of the land of the Jews in the book of Acts. Why did they not go into all the world and preach the gospel to every creature? Why did they remain in Jerusalem? Why did they agree with Paul, some eighteen years after Pentecost, that they would preach to the Jews and turn over to Paul the responsibility of evangelizing the Gentiles? Galatians 2:9. About thirty-three years after Christ gave to the Eleven the command of Mark 16:14 to 18. Paul wrote that the gospel had been preached in all the world, to every creature under heaven. Colossians 1:5 and 6 and Colossians 1:23. If you will read these verses you will note that he added, "whereof I Paul am made a minister." According to the Divine Record, Paul did preach the gospel in all the world. Note II Timothy 4:17. According to the Divine Record, the twelve apostles did not preach the gospel in all the world, or outside of the land or the Jews. If, in Mark 16:14 to 18, the Lord Jesus instructed His twelve apostles to go to the Gentile countries and preach the same gospel of grace to the Gentiles all over the world that Paul preached, and they remained in Jerusalem, surely something went wrong. It is little wonder that the Christian preachers, who declare that the Church of the Mystery is working under the commissions of Matthew 28:19 and 20 and Mark 16:14 to 18, bring some very serious charges

against Peter and the Eleven. One of the outstanding pastors and Bible-teacher among the Fundamentalists of this country has recently written that because of their lack of spiritual zeal and lack of faith, the twelve apostles, according to the record in Acts, did not do what they were told to do. Others say that because of their ignorance and prejudice they disobeyed the great commission. When these brethren fail to find in the Book of Acts that the twelve apostles went to the Gentiles, they turn to church history and preach and teach tradition that contradicts the agreement of Paul and Peter in Galatians 2:9 that Peter and his associates would go to the Jews and Paul would take the gospel to the Gentiles.

Do you think we should accuse the twelve apostles with the spiritual crime of remaining out of the will of God for years after Christ gave them the so-called great commission? Do you believe that they remained in Jerusalem and preached to Jews only because of prejudice, or ignorance or stubbornness, or willful disobedience? If those twelve apostles were as inconsistent, indifferent, prejudiced and disobedient, as some Christians declare they were, and if they persisted in their prejudice and disobedience for seven years or more, should we consider them spiritual examples for Christians either in their preaching or in their conduct?

How much wiser it would be to look for our inconsistencies, in wrongly dividing the Word of truth, rather than bring false and ungracious and unjust charges against those faithful, Spirit-filled, obedient servants of the Lord.

Before we look into the Divine Record, the Book of Acts, as to the spiritual activities of the twelve apostles, let us ask and try to answer some whys.

1. If the twelve apostles understood, when the Lord Jesus gave them the commandments or Matthew 28:19 and 20 and Mark 16:14 to 18, that they were to go all over the world and preach the gospel of the grace of God and the message of reconciliation to the heathen why did Peter say some seven years later that, it was unlawful for him to keep company or come to a Gentile (Acts 10:28)? Why was it necessary for the Lord to appear to Peter in that house-top vision to make it lawful for Peter to preach to a religious, devout Gentile, who loved God, who feared God, who worshipped God, who prayed to God always, with all his house, a Gentile who stood well with Israel?
2. If the twelve so understood the so-called great commission, why the words of Peter in Acts 15:7? Note carefully those words uttered by Peter in the presence of his fellow-apostles and Paul and Barnabas nearly twenty years after Christ commanded the Twelve to go and disciple all nations: "And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago (when Cornelius was converted) God made choice AMONG US, that the Gentiles by MY MOUTH should hear the Word of the gospel and believe." How many mouths did the twelve apostles have? Twelve. How many of those twelve mouths did The Lord choose to preach to the Gentiles? Ninety-nine per cent of Christians say, "twelve." Peter said "one," and the others knew that important fact. Who is right, the, Christians who said twelve mouths or Peter, who said "by MY MOUTH?"
3. If the apostle Paul was working, with the Twelve, under the commission of Matthew 28:19 and 20 and Mark 16:14 to 18, why did he say about thirteen years after the

- Lord gave those commissions that he turned to the Gentiles because the Jews, to whom he FIRST preached, put the Word of God from them? Why was it, necessary for the Lord Jesus to give Paul his gospel of grace by special revelation if, like Stephen and Philip, he was working under the keys of the kingdom of heaven and the so-called great commission with Peter and the Eleven? Read Paul's statement in Galatians 1:11 and 12
4. If Paul perpetuated the ministry of the Twelve, how are we to account for the, "But contrariwise," in Galatians 2:7 at the time Paul went to Jerusalem by revelation at least fourteen years after he was saved? Galatians 2:1 to 3. The language of Galatians 3:8 and Galatians 2:1 to 9 is meaningless, if we agree with Christians who teach that there was no difference between the ministry of Peter and that of Paul, other than one was to go to the Jews and the other to the Gentiles, but both with the same spiritual program.
  5. Under the so-called great commission all Christians are agreed that the Twelve were to preach and to baptize. Paul testifies plainly "Christ sent me not to baptize, but to preach the gospel." I Corinthians 1:17. Any intelligent student of the Bible knows that in proclaiming the gospel of the grace of God, the apostle Paul did not preach the message of Acts 2:38 to any Gentiles, "repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Spirit." Why then say that they were sent to preach the same message and carry on the same spiritual program, when the Bible teaches the contrary?
  6. Why after Peter and the other apostles and Paul, at the Jerusalem council some eighteen years after Christ gave the great commission to the twelve apostles, agreed as to God's program recorded in Acts 15:13 to 18, did Paul continue to preach to the Jews first and then to the Gentiles? Some five years or more after that Jerusalem council, and the agreement of Galatians 2:7 to 9, it is recorded concerning Paul, "that all they which dwelt in Asia heard the Word of the lord Jesus both Jews and Greeks," and even after that Paul wrote Romans 1:16, "To the Jew first and also to the Greek."

When was, it that the other apostles joined with Peter and glorified God, "saying, then hath God also to the Gentiles granted repentance unto life (Acts 11:18)?" Any person, who will carefully read the first verses in the eleventh chapter of Acts, will learn that some seven years or eight years after Christ gave the commission of Matthew 28:19 and 20, the apostles to whom He gave that commission were first displeased and then surprised and pleased that God had sent Peter to a company of Gentiles. The statement of Peter in Acts 10:28 and the attitude of the other eleven apostles, as recorded in the eleventh chapter of Acts, should convince any thinking student of the Scriptures that no apostle or evangelist had preached the Word of God to an uncircumcised Gentile during those years covered by the first nine chapters of Acts. And certainly Galatians 2:10 to 14 should convince any thinking student of the Word of God that there was no saved uncircumcised Gentile in the Jerusalem church, even years after Peter preached to Cornelius.

It is interesting to search in Matthew, Mark, Luke and John to find one instance where Jesus Christ, while on earth in the flesh, bestowed a blessing upon any Gentile man other than the Roman centurion of Luke 7:1 to 11. That centurion was so much like Cornelius that some

have thought them to be one and the same man, but this cannot be established by the Word of God. By reading Luke 7:1 to 7 we learn that that centurion loved Israel and built them a synagogue and approached Christ through a Jewish mediator. The first Gentile to whom Paul preached, so far as there is any Bible record, was a Roman official. His name was "Paul." In the light of all of this, it is quite certain that the "far off" of Acts 2:39 were "far off" Jews, in fulfillment of Daniel 9:7. The "far off" of Ephesians 2:13 were "far off" heathen. When God justified the heathen, Abram, the Scriptures foresaw that God would justify the heathen by the preaching of the gospel of the uncircumcision. Remember that Abram was an uncircumcised heathen. Galatians 3:8; Romans 4:8 to 12; Galatians 2:7.

Again as we read Galatians 2:10 to 14 and compare those statements with Romans 11:9 to 15, we learn that the twelve apostles were very careful not to provoke the Jews to jealousy. But Paul was told to do that very thing.

While it is true that we cannot always be too dogmatic or positive in teaching Divine truth by the silences of Scripture, yet we must acknowledge it is significant that after Peter preached to Cornelius and his household there is not one Scriptural hint that either Peter or any of the other eleven apostles preached to any other Gentiles. Neither is there any reference to their ministry to the Gentiles until about ten years later when Peter, in the Jerusalem council, referred to his message to Cornelius by saying that God chose his mouth from among the twelve apostles to preach to the Gentiles. And remember, it was about the time of that council that Peter and James declared that God did at the first (or for the first time) visit, the Gentiles, to take out of them a people for His Name, in fulfillment of Amos 9:11 to 15. Compare Acts 15:13 to 18 with Amos 9:11 to 15. Then compare these Scriptures in Amos and Acts with Ephesians 3:5 to 11 and note the difference between the outgathering of Gentiles in fulfillment of the Old Testament Scriptures and the calling-out of the Joint-Body (Ephesians 3:6), concerning which all of the Old Testament prophets were both silent and ignorant. Test things that differ.

#### ACTS 15:13 TO 18

Now concerning the statement of Peter and James, "God at the first did visit the Gentiles to take out of them a people for His Name," let us think of this declaration with Galatians 2:9, the agreement, of these two, Peter and James, with Paul, about the same year as that Jerusalem council. The agreement was, that the two men, Peter and James, who declared that God's purpose was to take out some Gentiles, would go to the Jews. How could God use them to call out Gentiles if they were going to Jews? But some one replies, Paul was to go to the Gentiles and Peter and James were going to the Jews. Then Peter and James should have; said, God will visit the Jews and the Gentiles, to take out of them a people for HIS Name. Where are the Jews in Acts 15:14? If we insist that Peter and James declared God's purpose and program for this age when they said God was visiting the Gentiles to take out of them a people for His Name, then why did Paul write after that and practice after that, "to the Jew first and also to the Gentile?" Let's, not follow blind leaders. Let's look to the Holy Spirit and Use Our heads.

No man can reconcile Galatians 2:9 with the generally accepted interpretation that, Acts 15:14 is God's program for this age.

Quite frequently some Fundamentalist will preach that God's purpose in this age is to visit the Gentiles and take out of them a people for His Name, and in the same message, or in another message, he will preach that God's order is still "to the Jew first." Is it any wonder that very few Postmillenarians have been converted to Premillennialism with such faulty dispensationalism? "Visit the Gentiles." "To the Jew first." Think it over.

It is because of this faulty dispensationalism that these Premillenarians have brought false charges against the twelve apostles, accusing them of prejudice, ignorance and disobedience. They should check up on their own stupidity.

### TIE SPIRIT-FILLED TWELVE

Peter and John suffered in jail and when again threatened they boldly defied their persecutors and said, "we should obey God rather than men." They were obeying God. Read Acts 5:27 to 32. Then note this statement: "And with great power gave the apostles witness of the resurrection of the Lord Jesus; and great grace was Upon them all." Acts 4:33. They were all filled with the holy Spirit. Acts 4:31. Those men of God, filled with the Holy Spirit, obeying God rather than men, were not walking in the flesh, either in ignorance or prejudice. They are falsely accused by brethren who are prejudiced and ignorant, the victims of tradition, who force their interpretations of Scripture to agree with their sectarian church program and religious theories. May God cause us to be Bereans. Acts 17:11. Read the prayer of Ephesians 1:16 to 23.

How strange it is that the very same Fundamentalists who acknowledge that the gospel of the kingdom of Matthew 24:14 is not for this age but will be preached to and by Israel after this day of grace ends, will say that the great commission will also be preached when the gospel of the kingdom will again be preached, but it is also the Lord's commission for this day of grace. Thus they prove themselves workmen who need to be ashamed; and to cover their own shame they bring false charges against the twelve apostles. It would be interesting to hear what the twelve apostles could say about the prejudice, ignorance disobedience, tradition and pride of their critics, who are compelled to turn to church history instead of the Bible to support their fallacies.

How wonderful it would be, if the Bible teachers among the Fundamentalists would read a statement or two endorsed whole-heartedly by DR. C. I. Scofield, if they would believe this sound teaching and teach it to others:

"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." "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." "The sign-gifts of I Corinthians 12 were operative only during the Book of Acts period."

The book from which I have copied these most important statements has, for some years, been published and distributed by the Moody Colportage Association. They have printed about seven editions of this valuable book, a message by A. E. Bishop, with the unreserved

endorsement of Dr. Scofield. What a pity that the teachers in the Institute have not taught this truth to the students. What a pity the officers did not think of the truth of this book when they decided upon a verse of Scripture to use in front of their new building. If they had, they would not have used Mark 16, but II Corinthians 5:16 to 21.

But if you desire to know the difference between the great commission, with the kingdom gospel and the gospel of the circumcision, committed to Peter, and the ministry of reconciliation committed to Paul. you will certainly have to know the difference between the program of Acts 15:14 and making the One New Man of Ephesians 2:15. And if you want to know the truth concerning one baptism and the one Body Ephesians 4:5, and the unsearchable riches of Christ, and just what is God's spiritual program for today, you must believe the truth quoted above concerning the normal course of the Church during this present dispensation and the curative teaching for Judaism, delusions and fanaticisms found among some sincere saints today. Little wonder that we have wild Pentecostalism today when our Fundamentalists do not know the difference between the message and ministry of Peter and that of Paul in the Book of Acts and make no attempt to teach the people why we do not today exercise those gifts which God set in the Church, according to I Corinthians 12:28 and 12:8 to 11.

#### WHAT PETER SAID ABOUT SOME OF PAUL'S STATEMENTS

“Even as our beloved brother Paul, according to the wisdom given unto him, hath written unto you. As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable, wrest, as they do also the other Scriptures, unto their own destruction.” II Peter 3:14 to 16.

In Galatians 2:1 to 9, we read of a very interesting visit which Paul had with apostles at Jerusalem more than fifteen years after Christ gave the great commission of Matthew 28:19 and 20 and Mark 16:14 to 18, and we note that the apostles were still in Jerusalem. There is not the slightest hint that they had gone all over the world preaching the gospel of grace to Gentiles. Paul did. Colossians 1:5, 16 and 23. But according to these verses (Galatians 2:1 to 9), they learned that Paul had received a ministry and a message from the Lord Jesus that differed from their gospel program.

If there was a difference in these commissions and messages and programs, how much greater was the difference between anything that Peter and the Eleven had ever been told by Jesus Christ and the “unsearchable riches of Christ,” and “the dispensation of the, mystery” Ephesians 3:8 to 11, which Christ had given by special revelation to the apostle Paul? For this unique message, which Paul called, “the mystery of the gospel” (Ephesians 6:19 and 21), Paul was the prisoner of the Lord Jesus Christ for the Gentiles (Ephesians 3:1 to 3). “The mystery of the gospel” was not committed to the Twelve, but to Paul. Let us not be so foolish as to confuse the gospel, which Christ committed to Peter and the Eleven, with “the mystery of the gospel,” for which Paul was all ambassador in bonds. All sinners Jews and Gentiles, who were saved, were saved by the gospel of I Corinthians 15:1 to 4. But that gospel For sinners was, “according to the Scriptures.” Paul was in jail for the gospel to the saint, or for the saints, which was not in fulfillment of the Scriptures, but was kept secret by God until revealed to Paul. Colossians 1:24 to 27. “The mystery of the gospel” was to complete the Word of God. Colossians 1:25 and 26.

God's Word instructs His workmen to test things that differ, so we must know the difference between God's prophesied program and His eternal purpose given us in Christ Jesus before the world began. II Timothy 1:9; Ephesians 1:4; Ephesians 3:11; Ephesians 1:9 to 11; Romans 8:28 to 32; I Corinthians 2:6 to 8. The humble and spiritual and obedient servant of the Lord will pray the prayer of Ephesians 1:16 to 23 and learn the difference between "the searchable riches" of Acts 17:11 and "the unsearchable riches of Christ" of Ephesians 3:8. The Twelve had a ministry of confirmation. Hebrews 2:2 to 5. Paul had first a ministry of confirmation and then a ministry of revelation, the mystery. Jesus Christ on earth had a ministry of confirmation. Romans 15:8. He gave Paul a gospel program different from His program and message to the Jews. Romans 15:16 and Romans 16:24 to 26.

All Christians should know the great truth of Romans 11:15, that the message or reconciliation was sent to the Gentiles when and because Israel was cast away; and any careful student of the Word of God should agree with Dr. H. A. Ironside, who says that this present dispensation of the mystery did not begin until Israel had had every opportunity to receive Christ in resurrection. (His book on Romans, chapter 16.) We will never begin to be dispensationally correct until we know and accept the truth of Romans 11:15.

We learn in Acts 12:1 and 2 that one of the twelve apostles was killed. With the death of James the Divine Record of the spiritual activities of the Twelve comes to an end in the Book of Acts except as they had dealings with the one apostle, Paul. The last sixteen chapters of Acts record the doings and the sayings of this one man and only such other men as had dealings with him. The number "Twelve" is the numbers of Israel. "One" is the, number of the Body. Ephesians 2:15; Ephesians 5:30 to 33; Ephesians 4:3 to 8. The first eleven chapters of acts gives us the record of an Israelitish kingdom program. A great change begins with the new commission of Acts 13:2, with the statement of Acts 13:46. Then follows the great truth of Romans 11:30 and Romans 11:15. This is why to us II Corinthians 5:18 to 21 is a far greater commandment and commission than Mark 16:14 to 18. No Christian worker takes Mark 16:14 to 18 literally. They have to revise to even pretend that they are obeying it. But II Corinthians 5:16 to 21 needs no revision. Let us obey II Timothy 2:15 and stop falsely accusing the twelve apostles. If interested in further study, along this line, we have in print "Acts," "Ephesians" and a "Verse By Verse Study Of Galatians."

MESSAGE NUMBER TWO

## **SOME REMARKS CONCERNING THE I.F.C.A. WATER BAPTISM RESOLUTION**

*COPYIST'S NOTES (11-19-2002)*

*"Has the time come for Fundamentalists to promptly and literally obey the emphatic commandment given to believers in II Corinthians 6:14 to 18; Ephesians 5:11 and II John 9 to 11?" This question was asked in the Moody Monthly for February, 1930. The inception of the IFCA four months later was an affirmative answer . (From I. F. C. A. Web site}*

*From a conversation with a Grace Brother, Russ Bancroft. Russ was told in a personal conversation with Pastor Billy McCarrell (about 1962) that the organization at the inception had made no requirements of water baptism for church membership in deference to Pastor J. C. O'Hair.*

*d. We believe in the ordinances of believer's water baptism and the Lord's supper as scriptural means of testimony for the church age. (From I. F. C. A. Web site 11-19-2002)*

The letters I.F.C.A. mean "The Independent Fundamental Churches Of America." This organization held its 1942 annual convention in Chicago, at the Cicero Bible Church, from Monday, May 18th to Friday, May 22nd. On Wednesday afternoon, May 20th, the following resolution was presented and adopted:

"We accept the broad dispensational view of Bible interpretation but reject the extreme teaching known as "hyperdispensationalism" such as that which opposes the Lord's Table and water baptism as a Scriptural means of testimony for the Church in this age. "Matthew 28:19 and 20; Acts 2:41 and 42; Acts 18:8; I Corinthians 11:23.

Perhaps there are some Christians who do not understand the meaning of the word "dispensationalism" when applied to Bible study and later on in this message we shall endeavor to explain the meaning of the word; and also the meaning of the word "ultradispensationalism" or "hyperdispensationalism" or "extreme dispensationalism." We should be able to differentiate between "broad dispensationalism" and "ultradispensationalism."

But first let us, consider the verses quoted in support of the water baptism resolution: Acts 2:41 and 42; Matthew 28:19 and 20; and Acts 18:8. We might ask this question, inasmuch as the Fundamentalists gathered in that convention, all claim to be dispensationalists and claim to stand for broad dispensationalism why did they not quote from the apostle of the Gentiles, Paul, who is the one servant of the Lord in the Bible who uses the word "dispensation?" It was Paul who said, "a dispensation is committed unto Me." The dispensation of the grace of God was committed unto Paul. Read I Corinthians 9:14 to 17 and Ephesians 3:1 to 3 and Colossians 1:24 to 26. It was Paul who wrote that God wants all saints to see what is "the dispensation of the mystery" and who wrote in connection with the dispensation of the mystery there is one baptism. Read Ephesians 3:9 and Ephesians 4:5. It was this same Paul who wrote, "Christ, sent me not to baptize." I Corinthians 1:17. So we can see how clever were the religious brethren who maneuvered the resolution when they quoted nothing from Paul's written ministry in support of their resolution. In line with the resolution, especially concerning the word "testimony," let us paraphrase the words of Paul in I Corinthians 1:14 to 17, and use these words, "I thank God that I did not perform the water ceremony which the Lord Jesus wanted performed as a testimony,

except for four or five of you, and although I spent eighteen months in your very large city where many people were saved, I really do not, remember of any others that I baptized.” Now imagine, if you can, the apostle Paul thanking God that he baptized only a very few of the Corinthians, if that ceremony had any “testimony” value or any other value in the gospel of the grace of God.

Recently a member of the faculty of the Moody Bible Institute wrote to a friend that water baptism was a Jewish ceremony brought over into the overlapping in the Book of Acts. Was he dispensationally correct in his statement? One of the outstanding leaders of the I.F.C.A. states definitely in his written messages that the Church of Christ, during this age of grace, is not working under the so-called great commission of Matthew 28:19 and 20. Is he dispensationally correct? This statement is also printed in a book by Dr. James M. Gray, former president of the Moody Bible Institute.

Why did not the proponents of the water baptism resolution in Pastor McCarrell’s church quote in support of their resolution, John 1:31, that John the Baptist came baptizing with water “that Christ might he made manifest unto Israel?” Why did they not, quote Luke 3:3, “baptism of (unto) repentance for the remission of sins?” Why did they not use the Scripture that records the last water baptism in the Bible, namely, Acts 19:3 to 7? For the reason that they would have had to endorse the program of the Pentecostals, rather than the program of the I.F.C.A., had they quoted that chapter, where water baptism was followed by the laying on of hands, the Holy Spirit baptism, and then speaking with tongues. Why did they not support their resolution with Acts 8:5 to 15, where it is recorded that the believers who were there baptized with water received the holy Spirit some days after they received water baptism?

Why did they not quote Acts 22:16 the testimony of Paul, in his own baptism, “arise, and be baptized and wash away thy sins? “Did the lord say to Paul, “arise and he baptized as a testimony?” Does w-a-s-h spell t-e-s-t-i-m-o-n-y? Did the lord say to Paul, now you have been buried with Me by the one Divine baptism of Romans 6:3 and 4 and Ephesians 4:5 and Colossians 2:12, and you ought to be buried in a tank of water to witness this fact to the world? There is a great difference between being washed and being buried.

What a pity that men of God, who are supposed to be leaders of evangelical Christians in this day of confusion and religious delusions, by rightly dividing Word of Truth, should say that they stand for broad dispensationalism and then purposely avoid any quotation from the written ministry of one apostle to whom the Lord Jesus revealed the truth concerning Church of the Mystery and His spiritual program under the dispensation of the grace of God. Surely they are workmen who need to be ashamed. By the simplest principle of Bible study, the context principle any intelligent student of the Bible must decide that if the circumcision of Colossians 2:11 is not physical circumcision, the baptism of Colossians 2:12 is not physical baptism. If any one of the members of the I.F.C.A. would stand before his fellow-members and say we want such a dispensationalism as will permit unity on the basis of two different Christs or two different Holy Spirits or two different Churches for this day of grace, there would be anything but unity, for in Ephesians 4:3 to 7 the Word of God says One Christ, One Holy Spirit, One Body. And the same verses declare there is One Baptism.

The I.F.C.A. quotes from Acts and ignores the Body truth for this age, and they contradict it, by saying there are two baptisms, and they do not agree as to the meaning of that second baptism, the water. I say they do not agree, because some of their members sprinkle

infants. How can an infant give a testimony when the preacher sprinkles its head with a few drops of water? When the Bible states emphatically, in connection with the Church of the Mystery, there is one baptism, let us contend for that one baptism, and not go back to Israel's Pentecost in the second chapter of Acts to prove that there are two baptisms. No preacher earnestly contends for the One faith of Ephesians 4:4 and 5 who does not earnestly contend for the One Body and the One baptism of the same Scripture. Why did this company of Christian preachers insert in their name the word "independent?" Undoubtedly they did this so they could be free from sectarianism and stand for the one Bible Church of this age, the body of Christ. The apostle Paul is the only apostle of the Lord Jesus who refers to this Church as "the Body." How foolish for an independent group against sectarian churches to adopt a sectarian religious ceremony. Inasmuch as more than ninety-five per cent of the membership stand for Baptist baptism, the organization is another Fundamental Baptist church, and the Baptists are rejoicing that these undenominational preachers putting over their Baptist program the very thing that is being done by most of the undenominational churches and the interdenominational Bible Schools. What Bible School of Fundamentalists is not preaching to please the Fundamental Baptist? More than one of the presidents frankly admitted that they could not teach some of the things that they believed because of their Baptist supporters. How can we ever get out of our superstition and religious entanglements with such a compromise attitude? Little wonder that the only thing that these Bible schools and the preachers of the I.F.C.A. do concerning the will of God expressed in Ephesians 3:9 is to ridicule, condemn, malign and misrepresent men of God who are obeying this most important instruction in an endeavor to recover the most glorious truth for saints in all the Bible. There is not a "water" man in America who obeys Ephesians 3:9. Note two quotations from the printed messages of H. A. Ironside, concerning the Church of the Mystery:

"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."

"The Mystery was not something of difficult mysterious character, but a sacred secret never known to mankind until in due time opened up by the Holy Spirit, through the Apostle Paul." "This was not until Israel had had every opportunity to receive Christ in resurrection as well as in incarnation."

Any preacher is guilty of Judaizing the Church who has the Church of the Mystery begin before Israel rejected Christ in resurrection, or who adopts a water ceremony for the Church of the Mystery by quoting, in support of the adoption, Acts 2:41 and 42. What kind of broad dispensationalism is this? It is faulty dispensationalism and unsound doctrine.

Let us see the setting of Acts 2:41 and 42, where we read that three thousand Jews were baptized with water. We quote Acts 2:38 and Acts 2:44 and 45:

"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."

Then Acts 2:41 and 42, quoted by I.F.C.A.

Then Acts 2:44 and 45:

"And all that believed were together, and had ALL THINGS COMMON, AND SOLD THEIR POSSESSIONS AND GOODS, AND PARTED THEM TO ALL, as every man had need."

Again in Acts 4:34 and 35 we learn that they sold their land and their houses.

Why were not the I.F.C.A. members consistent? Why did they not adopt the COMMUNISM, the sale of property and division of money and include that in their religious program? They ignored those verses, wrested the Scriptures, and employed their regular snatch-grab, hit-miss principle, their traditions and rules. Every one of the members will admit that he does not preach Acts 2:38 in the gospel of grace and that he does not practice Acts 2:44 and 4:5 which he readily admits is a kingdom program, and yet he inconsistently goes to the same Scriptures and takes the kingdom baptism of Israel and brings it into the program of grace. the Bible calls this "handling the Word of God deceitfully." If what they resolved was sound doctrine, then of course the twelve apostles would have been re-baptized with water on the day of Pentecost, but the fact is that they were baptized more than three years before that day, when baptism was that Christ might be made manifest unto Israel, for the remission of sins. John 1:31; Acts 13:24; Acts 19:3. Every member of the I.F.C.A. will admit that not one of the Twelve received what they call "Christian baptism," as a testimony, and that Christ sent Paul not to baptize. Do you not see how these brethren are still Judaizing the Church and covering up the most glorious truth in the Bible? On the day of Pentecost twelve men stood up and addressed all the house of Israel. Twelve is the number of Israel. "One" is the number of the church. Ephesians 4:3 to 7; Ephesians 5:30 to 33; Ephesians 2:15; Romans 12:3 to 5; I Corinthians 12:13; II Corinthians 5:11 to 17; Ephesians 4:13. Paul was the apostle for the truth of the One Body. The Church of the Mystery did not begin with the, the fulfillment of prophecy concerning Israel's kingdom on Israel's Pentecost in Israel's religious city.

#### NOW CONSIDER ACTS 18:8

This is one of the three verses quoted in support of their resolution:

**"AND MANY OF THE CORINTHIANS HEARING BELIEVED AND WERE BAPTIZED."**

Now let us add this Scriptural statement to "many of the Corinthians hearing believed and were baptized;" "and they spoke with tongues and they healed the sick and they discerned spirits and they performed miracles." This is so clearly taught in I Corinthians 12:8 to 11.

Now those Corinthians, who were baptized, exercised all the sign-gifts of the Spirit; but they defrauded one another, and they were carnal babes in Christ. I Corinthians 6:3 to 9 and I Corinthians 3:1. Why is it then, that the least spiritual Christians of Paul's day exercised all of those miraculous gifts and not one is found in the Church today except in the counterfeit. in the fanatical program of the Pentecostalists?

Note carefully in I Corinthians 12:28, that God set the miracle-workers, healers and tongue-speakers in the Church. Surely no member of the I.F.C.A. would set them out. Why did they not adopt a resolution, saying that the members of the I.F.C.A. believe that they should perform miracles, speak with tongues, discern spirits, and heal the sick? I Corinthians 12:28 and 5 to 11. For the very same reason that they cleverly dodged Mark 16:14 to 18 in quoting Scriptures to support their water baptism resolution. They know that every one of them corrupts Mark 16:14 to 18 and preaches, "he, that believeth and is saved shall be baptized, and no signs

shall follow.” Just to think of the great injustice to young preachers who look to these leaders among Fundamentalists to show then the true dispensationalism.

Whether it be called “broad dispensationalism” or ultradispensationalism,” the only “dispensationalism” that will show why the sign-gifts of I Corinthians 12 are not a part of the spiritual program of the Church of the mystery will show that in Matthew, Mark, Luke, John and Acts there were at least six baptisms whereas in Ephesians and Colossians there is one baptism. There is a great difference between six and one.

#### DR. C. I. SCOFIELD’S DISPENSATIONALISM

The Moody Colportage Association has for many years published and distributed a book by A. E. Bishop, “Tongues, Signs and Visions, Not God’s Order For today” They have printed about seven editions of this valuable pamphlet. In order that the sales might increase they printed on the first page the unreserved endorsement of Dr. C. I. Scofield. What a pity the Institute has not taught to its students the truth of this pamphlet. On the contrary they have boycotted and disfellowshipped servants of the Lord who are teaching the same truth that they have printed and sent out for years. Note carefully this intelligent, Scriptural dispensationalism, whether you call it “broad” or “ultra.” We quote:

“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.” “After repealed 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.” “The sign-gifts of I Corinthians 12 were operative only during the Book of Acts period.”

This is sound sane, intelligent, spiritual dispensationalism if “dispensationalism” is the word to be used because of the want of a better word. No matter how “broad” or how “ultra” this dispensationalism may seem to the Christian workers in the I.F.C.A. they should either employ it for the explanation of the absence of the sign-gifts in their lives or they should confess themselves less spiritual than the carnal Corinthians who exercised all of the gifts.

#### DISPENSATIONALISM AND THE LORD’S SUPPER

The sound and sane and intelligent “dispensationalism” that eliminates the sign-gifts from the spiritual program of the Church of the Mystery likewise eliminates the sign baptism, but no one has given any intelligent explanation of why it should eliminate the Lord’s Supper, and no one can as long as that Greek word “elthe” is in I Corinthians 11:23 and 26. That word means, “shall have come.” Paul, from Christ, received the Lord’s Supper for members of the Body of Christ, but not as a religious ordinance. No religious ordinance has any place in the program of grace. The Lord’s Supper has no connection with water baptism. Water baptism is received once. The Lord’s Supper may be taken 6 times or 600 times in one year. It is a memorial and can be served by any member of the Body of Christ in any place at any time. The

statement that the Lord's supper and Water Baptism are the two Church ordinances for the Body of Christ is tradition and not sound Bible doctrine. All Bereans will compare I Corinthians 1:17 and I Corinthians 11:23. Then they will compare I Corinthians 1:14, I Corinthians 14:18 and I Corinthians 11:1, and if they know they are to follow Paul, they may ask why they do not thank God for the way they speak in tongues or for the very few that they have baptized.

Every member of the Body of Christ should know and especially those leaders in the I.F.C.A., that if water baptism, as practiced by the Presbyterians, is Scriptural, then the water ceremony practiced by the Baptists is ridiculously absurd. Think of the confusion, one company of redeemed saints sprinkle on the head and teach, this takes the place of circumcision, then the others say, "no," a watery grave to witness to the world. If water baptism is to be the basis of fellowship, then certainly Presbyterians and Baptists, sprinklers and dippers, can never have fellowship. God's command for unity is the one baptism of Ephesians 4:5 which is neither sprinkling nor immersing. Compare Luke 12:50; Romans 6:2 to 4; Ephesians 4:5, and see the baptism that remains for this day of grace.

### ULTRADISPENSATIONALISM

There are a very few dispensationalists among Christians, who teach that with the new spiritual program after the close of the book of Acts, a new and different Body began. Most of these brethren rule out the Lord's Supper with the water baptism. This is not only extreme but is without Scriptural support.

But every intelligent spiritual student of the Bible should know that there is in the Bible an intelligent, Divine principle for the interpretation, appropriation, application and enjoyment of all Scripture which is profitable for instruction in righteousness. As the workman, who needeth not to be ashamed, is to study The Old Testament Scriptures in the light of Pauline truth, he must study the four Gospels and the book of Acts and all messages given before Paul reached Rome in the light of Paul's prison Epistles, which, according to Dr. Scofield, give us "the normal course of the Church during this present dispensation."