

THE DISPENSATIONAL STIR

The Presbyterians Resolve

Some Other Confused Theologians

Both Presbyterian General Assemblies have resolved against “Dispensationalism.” During the past several years there has been no little stir in other Christian groups for and against “Dispensationalism.” Right now there are some unpleasant controversies among sectarian and non-sectarian Christians concerning “dispensational” Bible study. One of the outstanding non-sectarian organizations of Fundamentalists (I.F.C.A.) has resolved against the “Dispensationalism” of other Fundamentalists who do not believe that this present dispensation of the grace of God (Ephesians 3:1 to 4) began when Peter and the Eleven stood up on the day of Pentecost and addressed the house of Israel. These resolutions are keeping many Christians from obeying II Timothy 2:15 and Ephesians 3:9:

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth.”

“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.”

All spiritual, intelligent Christians are “dispensationalists”; but all such Christians desire to be exceedingly careful not to propagate or accept “extreme dispensationalism.” Perhaps more harm can result from carrying “dispensationalism” too far than from not carrying it far enough. But how is the true Berean to know how far is far enough and not too far?

Even the babe in Christ knows the difference between Israel, under the reign of law, and the Body of Christ, under the reign of grace. “Ye are not under the law, but under grace.” (Romans 6:14). To teach that God’s religious program for Israel, under the law, was quite different from God’s spiritual program for the members of the Body of Christ, under grace, is to teach that what God demanded in one dispensation He forbids in another. This is “Dispensationalism.”

In the seventeenth chapter of Genesis we learn that God instituted physical circumcision, about 1900 B.C. Until Peter preached to Cornelius several years after the death of the Lord Jesus Christ physical circumcision was a Divine requirement for fellowship among God’s people. In the fifth and sixth chapters of Galatians we learn that, in a new and different dispensation, circumcision was not required; but on the contrary it was forbidden. But compare Romans 3:1 to 3 with Galatians 6:15.

It has perhaps been truly said that what the law demanded, grace provides. Let us compare Deuteronomy 6:25 and Acts 13:39

“And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us.”

“And by Him (Christ) all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

In this connection let us read Galatians 3:19 and Hebrews 9:10

“Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to Whom the promise was made.”

“Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.”

At Sinai the ten commandments were added, as also was God’s religious program for His religious nation.

Here we learn of at least three dispensations. First—Before the ten commandments and Israel’s religious program were added to the Abrahamic covenant and imposed upon Israel. “From Adam to Moses.” (Romans 5:14). Second—From Sinai until Calvary during which period the law covenant and the religious program were binding. Third—Since the Seed of Abraham came and abolished the Old Testament. (Hebrews 8:9 to 13; Colossians 2:14; II Corinthians 3:9 to 18).

When we know from the Scriptures that Abraham, Isaac and Jacob (Israel) and Israel’s twelve sons all lived and died before God added the “law” covenant at Sinai (the Old Testament) and then Moses and Aaron and Joshua and Caleb and Samuel and David and many other Israelites lived under the “law” dispensation, we certainly should know that Abraham and David lived in entirely different dispensations, and that David was an Old Testament saint, whereas Abraham was not. Abraham died three hundred and thirty years before God entered into the Old Covenant with Israel at Sinai, before the law entered by Moses. (Romans 5:20). If Christians were intelligent “dispensationalists,” they would not call Abraham an Old Testament character; for he was not. Read Jeremiah 31:31 to 37, as to when the Old Testament was established.

Death reigned from Adam to Moses “when there is no law.” (Romans 5:12 to 14). Then the law entered that the offense might abound. (Romans 5:20). Then on the cross God blotted out the handwriting of ordinances. (Colossians 2:14). If it was when Christ died on the cross that God blotted out what was added at Sinai, we should know the truth of Galatians 4:4, that Christ was made under the law to redeem them that were under the law. As Jesus of Nazareth, our Saviour lived in the land of the Jews and did not interfere with the Old Testament sacrifices while He was here on earth. (Luke 4:16; Matthew 8:1 to 4; Matthew 23:1 to 3; Matthew 5:17 and 18). As we compare Galatians 4:4 and Romans 15:8 and Acts 13:23 and Acts 2:22 with Romans 6:14 and Colossians 2:15 and 16, we learn that as members of the Body of Christ, during this age of grace, Christians do not live in the same dispensation in which the Saviour lived while He was here in the flesh. Only dispensational Bible study is intelligent Bible study.

Only a dispensational Bible teacher can explain why our message today is Titus 2:11 to 14 and not Matthew 10:5 to 7. Certainly Christ meant what He said when He instructed the twelve apostles, in Matthew 10:5, “go not into the way of the Gentiles.” He said, go to Israel and preach. “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.”

If Christians should follow the teachings of the Lord Jesus Christ why not follow His instruction in Matthew 10:5 to 8? Some say, “well, this was given to the twelve apostles.” So also was the great commission of Matthew 28:19 and 20 and Mark 16:14 to 18. The keys of the kingdom of heaven were given to Peter. In what sense are we to use those keys or obey the great commission? Most of our clergymen tell us laymen and “lay-women” can testify and evangelize under Matthew 28:19 and 20, but only the clergymen must baptize. This is not sound doctrine.

Presbyterians and other Christians make no attempt to obey or practice fifty per cent of the religious program which Christ gave in His sermon on the mount. Dispensational Bible teachers know why they have no place in God's "grace" dispensation today.

Then in I Corinthians 12:28 we learn what God set in the Church; men with sign-gifts, miracles, healing, tongues, interpretation of tongues. The Pentecostals ask the Presbyterians and other Christians a sensible question, "If God set them in, who set them out?" Paul said, "forbid not to speak with tongues." (I Corinthians 14:39). Let us be assured that from now on the Church of the Lord Jesus Christ must choose between "wild fanaticism" or "dispensationalism" that is sufficiently extreme to give God's Scriptural curative for the claims of Pentecostals who think that they are literalists, as to Mark 16:17 and 18 and I Corinthians 12:8 to 11.

"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."

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will."

Who is more consistent, the Pentecostals who claim that this present dispensation of grace began on the day of Pentecost and that no dispensational change has taken place since then, and they therefore contend earnestly for the signs of Mark 16:17 and 18 and the sign-gifts of I Corinthians 12:8 to 11, or the Premillennial Fundamentalists who claim to be "grace" preachers, and also teach that this dispensation began with Pentecost, and no dispensational change has taken place since Peter preached on the day of Pentecost, and yet they wholly ignore the signs and sign-gifts? These so-called "grace" messengers arbitrarily change Mark 16:16 to 18 to read, "he that believeth and is saved shall be baptized, and no signs follow"? These brethren had better wake up to their faulty "dispensationalism" before it is too late. God is using the rod of fanaticism to bring them to their senses.

The Presbyterians, with their religious covenant program, are not going to do anything about it. Even the saved preachers, in their denomination, are more concerned about being Presbyterians than they are about being true "Bereans." (Acts 17:11). The majority of their leaders are Postmillenarians or Amillenarians and are experts on spiritualizing. They call the Body of Christ, "Israel," the continuation of the Old Testament Church. They are bitterly and uncompromisingly opposed to Premillennialism. They are against what Premillenarians teach concerning the suspension or interruption of God's "kingdom" covenants; that the prophesied Messianic kingdom has been postponed, and that this "grace" dispensation is an unprophesied parenthesis during which period God is not bringing in the postponed "kingdom," but is building up the Body of Christ. (Ephesians 4:9 to 13). (Acts 15:13 to 18) . Well, if these two world wars have not shown these confused theologians the error of their way, it seems a hopeless task for the Premillenarians to convert them to Premillennialism, especially when the Premillenarians do not know the difference between building again the tabernacle of David, the program of the twelve apostles, in the first chapters of Acts, and the building of the Body of Christ. The Premillenarians' faulty, confused "dispensationalism" will not deliver the Pentecostals from

fanaticism or the Presbyterians from their Postmillennialism. These men known as Premillennial Fundamentalists should first learn the difference between the keys of the kingdom of heaven given to Peter (Matthew 16:18 and 19) and the dispensation of the grace of God for Gentiles given to Paul (Ephesians 3:1 to 4). There was a great difference between God's new proposition, by Peter, to Israel, in Acts 5:28 to 32; Acts 3:19 to 21, and God's new dispensation by Paul to the Gentiles, in Roman 10:12, 11:15 and 11:30. Peter would not even eat dinner with us (Gentiles) (Galatians 2:11 to 14): but Paul went to jail for us. (Ephesians 3:1 to 4; Ephesians 6:19 and 20).

When the Presbyterians teach that sprinkling is the seal of the new covenant as circumcision was the seal of the old covenant, although their teaching is wholly unscriptural, they acknowledge in the change from circumcision in one covenant to sprinkling in another covenant that they are "dispensationalists."

When God called and justified Abram, he was an uncircumcised heathen, and he was declared righteous in uncircumcision that he might be the father of the uncircumcision. And it was just then that the Scriptures foresaw the truth of Galatians 3:8 and Romans 4:7 to 11, that a multitude of uncircumcised heathen would be declared righteous without Israel's religion or circumcision, and without Israel's law. This was called by Paul, "the gospel of the uncircumcision." (Galatians 2:7) . If sprinkling took the place of circumcision, then surely, in the light of Galatians 3:8 and Romans 4:7 to 11, only Jews should be sprinkled; and certainly not little "Presbyterian" girls, for little "Israelitish" girls were not circumcised. Here again we have tradition and man's religious theories substituted for sound doctrine.

Circumcision was the seal of Abraham's righteousness four hundred and thirty years before there was an Old Testament. The Holy Spirit, and not sprinkling, is God's seal for His redeemed people in this dispensation of grace (Ephesians 1:13 and 14 to 4:30) . If Presbyterians were intelligent dispensationalists, they would be delivered from all these unscriptural doctrines, and they would be "pre-tribulation Premillenarians" one hundred per cent. No scripture teaches that God's purpose in this "Body" age is to establish a millennium on earth.

THE CHRISTIAN'S DISPENSATIONAL DUTY

As we consider the resolutions of the various religious organizations against "dispensationalism" let us not forget the words of the Lord's apostles in Acts 5:29: "We ought to obey God rather than men." Also the words of Paul in Galatians 1:10, about pleasing men rather than the Lord.

To obey God certainly means to 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."

What a pity, even a spiritual tragedy, that after nearly nineteen centuries in the dispensation of grace, not one-half of one per cent of even the saved preachers are making any successful attempt to obey these instructions. Never before was the corrective dispensational truth needed as it is now with the sectarian divisions and subdivisions in the Church of the Lord Jesus Christ, and the ever increasing wave of fanaticism that is playing havoc with evangelical Christianity. This wonderful truth is God's curative for every ill and ism with which the Church

is afflicted. So if ecclesiastical dignitaries and religious leaders pass resolutions that you may not do the will of God, remember the words of the apostle Paul in Galatians 1:10: “. . . for if I yet pleased men, I should not be the servant of Christ.”

I do not know of one single Presbyterian preacher or teacher, even among their Premillenarians, who is obeying 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.”

Every minister of Jesus Christ is instructed to be a faithful steward of the mysteries of God. (I Corinthians 4:1 to 4). It is one thing to be a faithful steward of the mysteries of God; it is quite a different thing to pass resolutions against the faithful stewards of the mysteries of God. Could any intelligent spiritual Christian even imagine that a servant of Christ could be a faithful steward of the mysteries of God and not be a “dispensationalist”?

The apostle Paul, in Colossians 1:23 to 27, (I Corinthians 9:16 and 17), declared that a dispensation from God had been committed to him concerning Divine truth which had not been revealed to God’s servants in other ages. Therefore, that Divine truth was called “the mystery,” “the mystery of God’s will,” “the unsearchable riches of Christ,” “the mystery of the gospel,” “the eternal purpose of God,” “the dispensation of the mystery,” “the mystery of Christ,” “the fulness of Christ,” “the one new man.” (Ephesians 1:9; 3:9; 3:11; 3:8; 6:19 and 20; Ephesians 1:21 to 23; Colossians 4:3 and 4; Ephesians 2:15). “Christ and the Church, one flesh.” (Ephesians 5:31 and 32).

All of this was God’s own secret until the glorified Christ revealed it from heaven to Paul, and through Paul, by the Holy Spirit, to other saints. Then it was put into writing, so that all members of the Body of Christ should know God’s secret, by receiving the Spirit of wisdom and revelation and having the eyes of their understanding enlightened (Ephesians 1:16 to 18).

Christ gave gifts unto the spiritual leaders in His Church for the perfecting of the saints, for the building up of the Body of Christ, not for the building up of sectarian church organizations (Ephesians 4:7 to 13), or the building again of the tabernacle of David, (Acts 15:13 to 18).

In this same fourth chapter of Ephesians God’s Word is very plain, there is one Church and one baptism. But behold religious Babylon “Christendom” today. There are more than two hundred different sectarian churches. The Lutherans have their baptism. The Presbyterians have a different baptism. The Disciples have still another. The Methodists have their baptism with still a different meaning. The Dunkards have still a different baptism. The Baptists are sure all of these are alien baptisms and only they have the true Bible baptism. The Plymouth Brethren will not accept any of these. Neither will the Catholics and the Episcopalians. And think of the poor, bewildered sinner on the outside as he looks at the inside confusion, and sectarian competition, and asks, “Who is right?” “Where is that one Body and one baptism of Ephesians 4:4 and 5?” Think of the folly of believing that such a divided Body could bring to earth a millennium of peace!

Then how can sectarian Christians endeavor to keep the unity of the Spirit with the sevenfold unity according to Ephesians 4:3 to 6, one Body and one baptism? They can not, and they do not, any more than they obey Ephesians 3:9.

As we said, The Presbyterian Postmillenarians call the Body of Christ “Israel” and teach that the New Testament Church is the continuation of the Old Testament Church. If this is true,

Paul, in Ephesians and Colossians, certainly taught false doctrine concerning “the Church of the mystery,” that the Joint-Body of Ephesians 3:6 had been “God’s mystery,” God’s secret during the past ages until revealed to Paul by Christ. Surely the New Testament Church, as the continuation of the Old Testament Church, in fulfillment of Jeremiah 31:31 to 35, will bring “a new Israel” (Isaiah 62:1 to 4) . But this has nothing to do with the “one new man” of Ephesians 2:15 or the perfect man of Ephesians 4:13, or the filling-up of Christ of Ephesians 1:21 and 22; “CHRIST” of I Corinthians 12:12.

PROGRESSIVE REVELATION

Every intelligent, spiritual student of the Scriptures recognizes the principle of progressive revelation, of course, confined to the limits of the Bible. Surely we know that God revealed, after the flood, truth to Noah that He had not revealed before the flood. God at Sinai revealed to Moses what He had not revealed to Noah, Abraham, Isaac and Jacob. When the Jews were taken captive by the King of Babylon, about 600 B.C., God revealed some secrets to Daniel, according to the second chapter of Daniel, that had never been revealed to any of the servants of the Lord. God revealed to Daniel the beginning, the course, and the culmination of “the times of the Gentiles.” (Luke 21:24).

When the Lord Jesus Christ was on earth, although He confirmed promises made unto the fathers by the prophets (Romans 15:8), He revealed to His twelve apostles some entirely new truth. (Matthew 13:17). Then He promised additional truth later on. (John 16:12 and 13). Then still later Peter on the housetop heard truth from the Lord that was so new he found himself in trouble with the other apostles until he rehearsed the whole matter. (Acts 11:1 to 18).

Now hear Paul’s testimony:

“And I said, Who art Thou, Lord? And He said, I am Jesus Whom thou persecutest. But rise, and stand upon thy feet; for I have appeared unto thee for that purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee.” Acts 26:15 and 16.

“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” Galatians 1:11 and 12. “And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.” II Corinthians 12:7.

“Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery, which was kept secret since the world began.” Romans 16:25.

Most assuredly the apostle Paul received revelations from the risen Christ on the installment plan. First, Paul preached a “confirmation” message, that is, a message in fulfillment of prophecy. Then he preached a “revelation” message, concerning which the Old Testament prophets and the twelve apostles were ignorant until after it had been revealed to Paul. Compare Acts 26:22 with Ephesians 3:1 to 6, which we quote:

“. . . saying none other things than those which the prophets and Moses did say should come.” Acts 26:22.

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation He made known unto me the mystery; (as I wrote afore in few words; Whereby when ye read, ye may understand my knowledge in the mystery of Christ) 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; That the Gentiles should be fellow heirs and of the same Body, and partakers of His promise in Christ by the gospel.” Ephesians 3:1 to 6.

Because the risen Christ chose the apostle Paul, to whom and through whom to reveal His distinctive “grace” message and truth concerning the hope and calling of the members of His Body, we should believe and heed I Corinthians 3:10:

“According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation and another buildeth thereon. But let every man take heed how he buildeth (together) thereupon.” I Corinthians 3:10.

Let us emphasize a statement which has frequently been made; “all of the Bible is FOR members of the Body of Christ, but all of the Bible is not ABOUT the Body of Christ.” This is just as true concerning Matthew, Mark, Luke and John and the first eleven chapters of Acts and the Book of Revelation, as it is concerning the thirty-nine Books from Genesis to Malachi.

There are more than one hundred ordinances, ceremonies and commands in Exodus, Leviticus, Numbers and Deuteronomy that God gave to His people for their obedience and practice in that former dispensation that God does not intend members of the Body of Christ to obey and practice. From Sinai to Calvary God demanded both righteousness and religion. During the transition period in the Book of Acts God demanded righteousness and permitted religion. After the close of the transitional “sign” period God demanded righteousness and forbade religion.

The teaching of Christ, in the Four Gospels, was under the closing years of the “law” dispensation and not under the dispensation of grace (Ephesians 3:1 to 4). In Matthew 15:21 to 27 the Lord Jesus very definitely discriminated in favor of the Jews against the Gentiles, calling the Jews, “the children” and the Gentiles, “dogs.” But note Romans 10:12, nearly thirty years later:

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.”

A great difference. No difference. What a difference! Why? Because of a different dispensation. This is “dispensationalism” and there is no other intelligent method of Bible study. In the Four Gospels there are more than thirty religious ordinances, ceremonies and commands given by Christ to His apostles, not one of which is obeyed or practiced by the Presbyterians, and yet they have resolved against “dispensationalism.” They have arbitrarily adopted a hit-and-miss, snatch-grab method of selecting or rejecting, from the Four Gospels, whatever suits their sectarian creed and program. without apology or explanation. Each sect uses the same method, but the different sects like different religious teachings and practices of Jesus under the law.

God has an intelligent Divine principle by which the true Berean may know every teaching and practice in the Four Gospels that should be appropriated and applied under the dispensation of grace, without frustrating the grace of God, and that is to study all previous revelations, commands, commissions, ordinances and offerings in the light of “the dispensation

of the mystery,” which Christ gave to Paul, the special dispensation to complete the Word of God (Colossians 1:24 to 26). By applying this principle, no member of the Body of Christ will be robbed of one single Divine truth that God wants Christians to obey and practice in this present economy and age of grace. And no Christian should permit a Presbyterian, a Baptist or a Dispensationalist to rob him of one verse of Scripture in Genesis, the Psalms, the Old Testament, the Four Gospels, or the messages of the twelve apostles, that is compatible with God’s program and message of grace given to His wise masterbuilder. This is why God has given us II Timothy 2:15:

“Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of truth.”

In what other way can we explain the difference between Peter’s message to Gentiles in Acts 10:34 and 35, and Paul’s, in Romans 4:3 and 4? Then note the great difference between the program in Acts 8:5 to 15 and Ephesians 1:13 and 14 and 2:8 to 9.

To study Divine truth, given in one dispensation, in the light of truth given in a former or later dispensation, is God’s way for His children and good common sense. This is “Dispensationalism” and no Presbyterian resolutions or Fundamentalists’ boycotts will cause true Bereans to abandon this God given principle.

SOUND DISPENSATIONALISM

I quote here several statements copied from a pamphlet which the Moody Bible Institute has published and distributed for more than twenty-five years (Tongues, Visions and Signs Not God’s Order For Today)

“Also by careful restudies of the Book of Acts and of the Epistles before its close, I am convinced that those who contend for a purely kingdom dispensation covering the Book of Acts period are as much deceived by Satan as are those who contend that the sign-gifts are still in the church and would be in manifestation everywhere, if God’s people were in a healthy spiritual state and exercising faith to that end.” “Is it the Spirit of God or Satan, who turns the eyes of the sincere Christians back to Pentecost and away from the goal placed before them in Ephesians, Philippians and Colossians?”

“Is it the Spirit of God or Satan who attempts to revive the sign gifts that were divinely retired after having fulfilled their purposes? Every widespread attempt to revive them has without exception, resulted in confusion, divisions, injury and disgrace.” (Page 23).

“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 and teaching, and would adjust things in general, placing secondary things in their place and first things where they belong.” (Page 19).

“The sign gifts of I Corinthians 12 were operative only during the Book of Acts period.” (Page 15).

The first paragraph is an attack upon Dr. Bullinger’s “Dispensationalism” and the Pentecostals’ “Fanaticism.”

These statements are copied from a pamphlet written by Mr. A. E. Bishop, endorsed, without reservation, by Dr. C. I. Scofield, published and distributed for the past twenty-five years by the Moody Bible Institute.

This is positively the only intelligent Bible exegesis that gives God's answer to the wild fanaticism that is sweeping this land. If Mr. Bishop's message is "wild dispensationalism," then Christians must choose between "wild dispensationalism" or "wild fanaticism." There is no middle-ground. If this present dispensation began with Pentecost and there has been no dispensational change, then Christians should contend earnestly for the "Acts" "sign" program.

If our brother Bishop thinks it is Satan who turns the Christian's eyes back to Pentecost for God's spiritual program for the Body of Christ, rather than to the Christian's goal in Paul's latest Epistles, who is responsible for those who go back to the other side of Calvary to get that program?

EXTREME DISPENSATIONALISM . . . CALLED "BULLINGERISM"

In the Bishop pamphlet, to which we have just referred, is this statement on page 5:

"By careful restudies of the Book of Acts and of the Epistles written before its close, I am convinced that those who contend for a purely kingdom dispensation covering the Book of Acts period are as much deceived by Satan as those who contend that the sign gifts are still in the Church, and would be in manifestation everywhere if God's people were in a healthy spiritual state and exercising faith to that end."

Of course, you and I would like to ask Mr. Bishop, the author of the pamphlet, if he happened to make any mistakes in his pamphlet, was he also deceived by Satan? In speaking of those, "who contend for a purely kingdom dispensationalism covering the Book of Acts period," Mr. Bishop was condemning the "Dispensationalism" of Dr. E. W. Bullinger and his disciples. If we are to accuse every Christian, who makes a dispensational blunder, with being deceived by Satan, then we can truly believe what we read in Revelation 12:9, that the devil has deceived the whole world, including every Bible teacher and Christian. Perhaps, it is regrettable that we cannot get Mr. A. E. Bishop and Dr. E. W. Bullinger together to see which one of them could convince the rest of us which of the two was deceived. Both of these men were spiritual, fruitful servants of the Lord, and very many souls will be in heaven forever because of their faithful preaching of the gospel of grace.

Christians, down through the centuries, have been rather ungracious and bitter in their attitude toward other Christians who disagreed with them doctrinally and denominationally, as well as dispensationally. Dr. Bullinger is getting the stones from many directions, and he is not here to defend himself. Those, who really are acquainted with his life and teaching, know that he was an exceedingly spiritual servant of the Lord, an uncompromising, courageous Fundamentalist, or evangelical, orthodox Christian, who loved to exalt the Lord Jesus Christ and magnify the grace of God.

In Dr. Bullinger's last years on earth he contended that the Church, during the Acts period, was a "kingdom" Church, with a hope and calling different from the hope and calling of the Body of Christ in Ephesians and Colossians; that a new and different Church began after the pronouncement in Acts 28:25 to 28. Whether or not in this extreme dispensationalism, he was

deceived by Satan, I leave that to Mr. Bishop and some of the very angry Premillennial Baptists of this present time; but, in my judgment, Dr. Bullinger did greatly err when he taught that “the dispensation of the mystery” began after the close of the Acts period. I believe that I Corinthians 2:6 to 8, Romans 8:28 to 31, Romans 16:25, I Thessalonians 2:14 to 16 and II Corinthians 5:16 and 17 and other Scriptures prove that the mystery of Ephesians 3:1 to 4 and Colossians 1:24 to 26 was made known before Paul reached Rome. But all Bible students should agree that the mystery is not clearly revealed in Paul’s Epistles written during the Acts period, or in the Book of Acts.

In the paragraph quoted above from the Bishop pamphlet, we learn how Mr. Bishop turned loose with both barrels of his gun, one barrel at Bullingerism and the other at Pentecostalism. There are many Bible teachers today, who are ridiculing both “Bullingerism” and Pentecostalism, without proving by the Word of God that either is of the devil. But no servant of the Lord in this generation has put in print more important truth than the truth we have quoted from Mr. Bishop’s pamphlet, and every sane, spiritual Christian should heartily endorse the Moody Bible Institute for their great work in getting out this message. At the present time, however, they are much like Peter, in Galatians 2:11 to 14, who was afraid to eat with Gentile Christians for fear of the circumcision. They are afraid of the outstanding Baptists and other Fundamentalists who very much fear that the sound exegesis in Bishop’s pamphlet will explain away their water ceremony with the other signs, and so the cure is worse than the disease. It is absolutely true that no Christian who reads water into Ephesians 4:5 and Romans 6:3 and 4 is obeying Ephesians 3:9.

But again, I say we had better wake up before it is too late, for what the Pentecostalists are doing to Fundamentalism is not to be winked at.

I agree with Mr. Bishop, that a very much changed program was given to the members of the Body of Christ after the close of the Acts period; and I just as heartily disagree with Dr. Bullinger that a new and different Church, with a different hope and calling, began after the close of the Acts period.

If there is one printed message from the pen of one so-called “grace” preacher that disproves, by the Word of God rightly divided, the doctrinal and dispensational teaching of the Pentecostalists, I have not seen it, and when it is printed it will not be by some Christian preacher, who teaches that this present dispensation began with Peter and the Eleven on the day of Pentecost, a Jewish feast-day, when everything was for Israel, in fulfillment of Scripture; whereas the dispensation of the mystery had to do with Gentiles, and was not in fulfillment of the Scriptures. Such dispensationalists have no answer for Pentecostalism.

Likewise, I have tried without ceasing to find one intelligent printed answer to Dr. Bullinger’s “Dispensationalism.” Three or four pamphlets have been printed, but they not only do not answer “Bullingerism,” but they are filled with false accusations, false interpretations of the Scriptures, with contradictions and confusion.

ANSWERING BULLINGERISM

Many Fundamentalists, who are wholly ignorant of the teaching of Dr. Bullinger, are warning others against “Bullingerism” and they are helping in the distribution of a pamphlet

entitled “Wrongly Dividing the Word of Truth.” They apparently have accepted the writer of this pamphlet as their Goliath. He has recently been honored with the title, “the archbishop of fundamentalism,” and he seems to like it. This man is certainly an outstanding Fundamentalist, a Bible teacher nationally known, and pastor of a very large church. He should be qualified to Scripturally refute the extreme dispensationalism of Dr. Bullinger, but his book, “Wrongly Dividing,” is more of a refutation of his own other printed messages than it is of Bullingerism. It is filled with name-calling, contradictions, false accusations and the Word of God, wrongly divided.

I mentioned false accusations. On page 11 of “Wrongly Dividing” the writer said:

“Many Bullingerites boldly advocate the sleep of the soul between death and resurrection, the annihilation of the wicked, or, as we have seen, universal salvation of all men and demons, the denial of the eternal Sonship of the Lord Jesus Christ, and gravest of all, the personality of the Holy Spirit.”

Why our brother should consider the denial of the Holy Spirit graver than denying the eternal Sonship of the Lord Jesus Christ, I do not know; but I do know that he knows as well as he knows his own name that any one, who teaches the annihilation of the wicked, the universal salvation of men and demons, is not a Bullingerite; for Dr. Bullinger, was dogmatically and uncompromisingly opposed to both of these unscriptural and pernicious doctrines. It is a well known fact by Dr. Bullinger’s readers that no man ever contended more earnestly from the beginning of his Christian ministry up to the moment of his death for the eternal Deity of the Lord Jesus Christ and for the personality of the Holy Spirit than did Dr. Bullinger in all his writings. Dr. Bullinger was a zealous, steadfast evangelical Christian, a militant, but gracious Fundamentalist, a true messenger of the grace of God. He believed with all his soul in the verbal inspiration of the Bible. He was a pre-tribulation Premillenarian, and contended as earnestly for the faith once delivered unto the saints as any man since the days of the apostle Paul. As to every Christian salvation doctrine, the efficacy of the shed blood of the Lord Jesus Christ, Dr. Bullinger was no more of a heretic than is the writer of “Wrongly Dividing.” Like the Quakers, Dr. Bullinger did not believe that water baptism and the Lord’s Supper have a place in the dispensation of the grace of God. The writer of “Wrongly Dividing” is one of the most zealous “water” Christians in this country. Concerning water baptism; in my judgment, Dr. Bullinger was right, but not as to the Lord’s Supper. I also believe that he was wrong concerning the unconscious state of the soul of saint and sinner between death and resurrection. Others may disagree with his “dispensationalism,” as I do, but what a shame that a so-called big Bible teacher should so let his old man control him as to make these false charges, especially when his main object in writing his “Wrongly Dividing” was to get even with other members of the Body of Christ who disagree with his “watery grave witness” foolish baptism theory. (His Baptism book, page 24) . His teaching is that his old man was buried in the gulf near San Francisco. Up to the present time he has not told any one where his new man was when his old man was buried. Did he leave his new man on the shore while the old man was buried in that watery grave? If he took the new man down with the old man, he buried him alive; and there is no Scripture to support such fantastic teaching.

Christians should be honorable, just and gracious in dealing with those other Christians with whom they disagree concerning water baptism and “dispensationalism.” Is a Christian, with

such strong water immersion convictions and who is sure that the Body of Christ began on the day of Pentecost, consistent when he has fellowship with Postmillenarians, who sprinkle infants and teach that the Body of Christ began long before Pentecost and at the same time refuses to have fellowship with Premillenarians who believe that the one baptism of Ephesians 4:5 is not water and that the Body began after Pentecost?

The brother, who wrote "Wrongly Dividing," has written a number of other books, including "The Mysteries of God," "Baptism . . . What Saith the Scriptures," "Sailing With Paul," "Lectures on Romans," and "Lectures on Colossians," from which we shall quote. He wrote:

"DISPENSATIONALISM IS EMINENTLY SCRIPTURAL"

This is a quotation from "The Mysteries of God" (page 40), from the pen of the Fundamentalist who wrote "Wrongly Dividing." Of course "Dispensationalism is eminently Scriptural." But whose Dispensationalism? His, yours, mine, or Dr. Bullinger's, the Seventh Day Adventist's, Jehovah's Witnesses', the Pentecostals', or the Dispensationalism of Dr. C. I. Scofield, who endorsed without reservation the statements in the A. E. Bishop's pamphlet, the one and only sound exegesis for the elimination of the signs, miracles, visions, tongues and angelic visitations of the "Acts" period? But neither Mr. Bishop nor Dr. Scofield, nor the sects mentioned above, have made any intelligent attempt to make all see what is the dispensation of the mystery, in obedience to Ephesians 3:9. Read what the author of "Wrongly Dividing" wrote in His "Mysteries of God," and say whether or not he exaggerated:

"And preachers of Old Testament truths, which they offer in place of New Testament mysteries, would not find it so easy to go on confusing the people of God, if there was real exercise of conscience among those who are content to be styled the laity, and who seldom read their Bibles for themselves and endeavor to rightly divide the word of truth." (page 18).

Is this true? God will neither excuse "the laity" for such gross neglect nor for permitting ignorant preachers to seduce them, according to I John 2:26 to 28. There is no doubt that the great majority of Christians depend upon pastors and preachers for their interpretations of Scripture. Yes, many Christians are now depending upon the writer of "Wrongly Dividing" to set them straight on "dispensationalism," and yet the people of God, who accept what is written in that book, will certainly be as confused as was the man who wrote it; and that is some confusion, as we shall see.

In further explanation of the confusion of the people of God, the writer of "The Mysteries of God" (pages 17 and 18) stated this truth:

"Unquestionably the onus of blame rests upon the guides, who, professing to be Christ's ministers, are anything but the steward of the mysteries of God."

After you have read some of his statements in "Wrongly Dividing," you will wonder with me whether or not our brother thought seriously of "the onus of blame" when he put them in print.

Here again are two of his true and interesting statements, quoted from "The Mysteries of God":

“Dispensational truth is distinguishing the teaching of Scripture as to the various dispensations, stewardships, or administrations, in which man has been, or shall be placed. For this is what is meant by a dispensation. It is particular order or administration for a particular time.” (page 41).

“Christ’s ministers are to be stewards of the Mysteries of God, not merely preachers of what people so often call ‘the simple gospel.’”

According to I Corinthians 4:1 to 4, every servant of Christ in this present dispensation, especially, should be a faithful steward of the mysteries of God, and should be able to give out the strong meat for those who are of full age. (Hebrews 5:11 to 14) . But just think of a servant of Christ even claiming to be such a faithful steward when he does not know the difference between the kingdom message and program of the Lord Jesus Christ, on earth, and His message and ministry which He revealed from heaven to the apostle Paul concerning the hope and calling of the Body of Christ, who does not know the difference between “the keys of the kingdom of heaven,” given by Christ to Peter, and used in the first chapters of the Book of Acts, and “the dispensation of the grace of God,” for Gentiles, the mystery which the risen Christ revealed to the apostle of the Gentiles! (Romans 11:13 and Ephesians 3:1 to 4) .

Every preacher on this earth should take to heart what our brother has said about being something more than a preacher of what some call “the simple gospel” of Christ, and whether the blame is with the ministers and leaders or with “the laity,” it is high time that every Christian should pray the prayer of Ephesians 1:16 to 18 and begin to obey Ephesians 4:3 to 6 and Ephesians 3:9. Thank God, in many places “the laity” are waking up, and now and then we hear of a preacher, who is receiving that Spirit of wisdom and revelation, and having the eyes of his understanding enlightened.

Carefully read a few more quotations from the pen of the Fundamentalist, who wrote “Wrongly Dividing,” again quoted from “The Mysteries of God”:

“The Christian mysteries are for every child of God in this dispensation of grace.” (Page 16).

“The amazing thing is that in Christendom, generally, despite the revelation of the mysteries of God, given in the last portion of our Bibles, the vast majority are as ignorant of the ‘once secret things’ as though they had not been made known.” (Page 12).

“Heretical teachers could not flourish for one day if people did not wish for their ministry.” (Page 18).

Now several quotations from our brother’s “Lectures on Colossians,” page 58:

“The mystery of the Church as the Body of Christ was never made known in Old Testament times, nor yet in the day that our Lord was on the earth. We are told distinctly it had been ‘hid from ages and generations, but now is made manifest to the saints.’ The divine method of making it known was by a special revelation to the apostle Paul, as he tells us in Ephesians 3. But this revelation was not for him only. It was a ministry committed to him to pass on to saints.”

“The whole counsel of God was not made known until Paul received this revelation of the mystery.” (Page 57).

“It was a special revelation given not to the twelve, but to him as the apostle of the new dispensation.” (Page 57).

Let us summarize:

1. Christians should not be ignorant of truth, once mysteries but now revealed. Every Christian should know these mysteries.
2. Preachers who do not teach what Christians should know flourish because the people want to remain in ignorance.
3. The mystery of the one Body, or the Church of the Mystery, was not revealed in Old Testament times.
4. This mystery was not made known while Christ was on earth.
5. It was not revealed to the twelve: Peter and the Eleven.
6. It was a special revelation to Paul.
7. Paul was the apostle of the new dispensation.

All of this is sound doctrine.

So also is this statement from the same writer in his:

“Sailing With Paul” Page 44:

“But this doctrine of the one Body is never referred to by any other apostle than Paul. He call it ‘the dispensation of the mystery’ which he had especially been entrusted with. Indeed it was the characteristic truth of his large and varied ministry.”

So also is this quotation from his:

“Lectures on Colossians” Page 52:

“The mystery formed no part of the revelation of the previous dispensations. Had it been otherwise, Paul could not rightly have written that it was ‘kept secret since the world began.’ It was part of the good news he was commissioned to publish abroad, but he learned it not from the former Scriptures, but by direct revelation from the Lord Jesus Christ in glory.”

So also is this quotation from his:

“Lectures on Romans” Page 174:

“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, and by him communicated to all nations for the obedience of faith. It was not hid in the Scriptures to be brought to light eventually; but we are definitely 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.”

Note carefully when Christ manifested the mystery to Paul.

These statements are all Scripturally sound and true. The apostle Paul was the very first servant of the Lord to know the truth concerning the mystery, or God’s secret concerning this present economy and the Body of Christ. The servant of the Lord cannot begin to obey Ephesians 3:9, which is the God-given duty of every Christian, until he knows these facts.

No servant of the Lord can see, or make others see, the dispensation of the mystery if he does not know what our brother has so truthfully stated, and that is, that the dispensation of the

mystery began after Israel had been given every opportunity to receive Christ in resurrection as well as in incarnation.

The Christian, who does not understand this, will never understand the mystery. Note in Acts 13:23 and 30 to 38, that Israel had an opportunity to receive Christ in resurrection.

Then remember our brother's statement that the "mystery" dispensation did not begin until Israel had EVERY opportunity to receive Christ in resurrection.

As we think of this clear statement of truth from the pen of this man of God, whose ministry for years has been a blessing to many, and then as we shall consider his plain contradiction in his "Wrongly Dividing" to his statements above, we think of these statements in one of his books:

"Where people give up a line of truth once enjoyed in the Spirit's power or once controlled heart and life, close investigation will generally prove that moral evil of some character was behind it."

"Suppose a Christian turned his back on the light, the light will shine upon his back."

I am sure that this is not why he gave up this truth, but because he became so angry with other members of the Body of Christ who disapproved his "watery grave witness" baptism.

In his "Wrongly Dividing" our brother is guilty of the very heresy with which he has accused the ecclesiastical churchmen down through the years, since the mystery was lost. He charges them with "Judaizing the Church" and thus losing the chief gem in the diadem of the truth of Christianity. We quote from his:

"Lectures on Colossians" (Pages 50 and 51):

"Throughout the writings of the apostle Paul he again and again refers to a wondrous secret, which he designates in a special way as 'the mystery,' or 'the great mystery.' Other mysteries he treats of, as we have seen, and shall notice later; but there is one that is preeminently such. It occupies much of his ministry, and is clearly the chief gem in the diadem of the truth of Christianity; yet for centuries it was almost entirely lost sight of. In fact, until brought to the fore through the writings and preaching and teaching of a distinguished clergyman, Mr. J. N. Darby, in the early part of the last century, it is scarcely to be found in a single book or sermon throughout a period of sixteen hundred years! If any doubt this statement let them search, as the writer has in measure done, the remarks of the so-called fathers, both pre and post Nicene; the theological treatment of the scholastic divines; Roman Catholic writers of all shades of thought; the literature of the Reformation the sermons and the 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."

Here our brother hit the nail on the head. The Judaized Church is responsible for the loss of the mystery. The mystery was unspeakably precious to Paul. It is clearly "the chief gem in the diadem of the truth of Christianity." It was lost in the Judaized Church.

But is it true that it is so clearly revealed in the Scriptures? Perhaps, it requires more profound study than any other spiritual truth in the Bible.

Of course there is a ruler of principalities and powers in the heavenlies who is very largely responsible for the ignorance of this great truth. It is our task and duty to De-Judaize the Church and uncover, recover or rediscover this gem.

CONFUSION AND CONTRADICTIONS

Before we turn to see the plain contradictions in our brother's "Wrongly Dividing," let us see his own plain contradiction concerning his own fantastic water baptism theory. I am positive that if we had put in a baptistery at North Shore and several other preachers had done likewise, "Wrongly Dividing" would never have been written and perhaps our dear brother would have been saved from his present confused predicament. But now concerning his watery grave theory:

We read on page 24 of his "Baptism" pamphlet:

"In baptism I own that in myself I have no hope. Death is my just portion. Christ has died and that for me. His death is my death. So having died, it is right that I should be buried. My old condition is at an end, and of this the watery grave is witness."

Now, from his "Lectures on Romans," page 76:

"So we who are saved are now baptized unto, or into, the death of Christ. We are baptized unto Him as the new Leader. Is this the Spirit's baptism? I think not. The Spirit does not baptize unto death. Our baptism with water is a baptism unto Christ's death."

Now, from his "Lectures on Colossians," page 86:

"Christianity knows only one baptism, and that, of course, is baptism unto the death of Jesus Christ. To speak of the Holy Spirit's baptism as a burial with Christ unto death is nonsense."

Now note the plain statements of our brother that the Spirit does not baptize the believer into the death of Christ. This is water baptism. This is the one baptism that Christianity knows. To say that the Holy Spirit buries one with Christ is nonsense.

In another printed message I have reviewed our brother's water theory at length, but here I want you to read these statements quoted from his own writings, and then read this statement on page 24 ("Baptism"), which is a plain contradiction of all he has said in these statements:

"It is not, of course, that the unimmersed are not buried with Christ, if believers. All such have died with Him, been buried with Him, and raised with Him."

Here he tells us that believers who have received the Divine baptism have been buried with Christ and it is not nonsense. In the other statements, the Divine baptism could not do this, and such teaching is nonsense. Does our brother teach sense or nonsense? But this contradiction is nothing compared with his many contradictions in "Wrongly Dividing."

As we turn to "Wrongly Dividing," let us keep in mind the statements concerning the "Body" mystery, the dispensation of the mystery, which we have quoted from the other writings of our brother, and these two additional paragraphs:

First, from page 52, "The Mysteries of God":

"Paul speaks of the unveiling of the mystery. Paul was the chosen vessel to whom ALONE it was given to set it forth, for the obedience of faith. 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.”

Second, pages 74 and 75 of this same book:

“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.” “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 revelation of the mystery was made to Paul ALONE. To Paul’s Epistles ALONE do we turn for the revelation of this mystery. What does the word ALONE mean? Well, keep this question in your mind, also the statements quoted above, that the mystery was not only revealed to Paul, the apostle of the new dispensation, but it was not revealed to him until Israel had every opportunity to receive Christ in resurrection, and it was not revealed to Peter and the Eleven.

Now as we compare these statements with our brother’s statements in “Wrongly Dividing,” tell me if you do not think that his book is well named, and whether “the mystery” is not as much lost in “Wrongly Dividing” as it is in the Judaized Church:

WHEN DID PAUL RECEIVE THE MYSTERY REVELATION?

First, we quote from page 33, “Wrongly Dividing”:

“When did Paul get this revelation of the truth of the one Body? The answer is clear, he received it at the time of his conversion, when he cried in amazement, ‘Who art Thou, Lord?’ ‘I am Jesus Whom thou persecutest.’ This was the revelation of the mystery.”

The record of Paul’s conversion is in the ninth chapter of the Book of Acts. This was some months, at least, after Pentecost, and perhaps, more than five years before Peter received his “vision” authority to preach to the household of Cornelius. (Acts 10:1 to 28). Between Paul’s conversion and Peter’s vision Paul spent fifteen days with Peter in Jerusalem. (Galatians 1:14 to 20). If Paul knew this chief gem in the diadem of the truth of Christianity at the time he visited Peter, we may be sure that he told it to Peter. Our brother stated that it was revealed to Paul to pass on to others. But if he did tell Peter about the mystery, it was only confirming what Peter already knew, according to another statement of the writer of “Wrongly Dividing,” on pages 40 and 41:

“Is it true that other apostles and prophets had already known of the mystery? It is. What is that mystery? “THAT THE GENTILES SHOULD BE FELLOW-HEIRS AND OF THE SAME BODY.” (this is Ephesians 3:6).

“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 in the tenth chapter of his Gospel. . . . 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?”

If you are styled “the laity,” remember what our brother said how easy it is for the clergymen to fool “the laity” because “the laity” do not read their Bibles, and rightly divide the Word of truth. Now, laymen, if you have followed me thus far, are you going to be fooled any longer?

If the mystery of the SAME BODY (JOINT-BODY) of Ephesians 3:6 was revealed to the apostle John before Christ died on the cross and Paul was not saved until some months after Christ died on the cross, is it true that the revelation of the mystery was given to Paul alone? On pages 40 and 41, our brother declares that the mystery of John 10:17 is the mystery of Ephesians 3:6 and that whether the term "Body," or some other term is used, it is all one and the same mystery.

Now note again, page 41, "Wrongly Dividing":

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

How does this jibe with, "to the Epistles of Paul alone (ALONE) do we turn for the revelation of this mystery?"

Now page 25, "Wrongly Dividing":

"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 Body came into existence."

Now with this read, on page 6, "Wrongly Dividing":

"A new dispensation then is a period of time in which God is dealing with men in some way in which He has not dealt with them before. ONLY when a new revelation from God is given, does a dispensation change."

You and I know that a dispensation is not a period of time. But our brother has dogmatically stated that the dispensation of the grace of God, the dispensation of the mystery, the Body of Ephesians, began on the day of Pentecost. Then to add to his confusion he states, on page 16, "Wrongly Dividing," "the complete setting-aside of Israel for the present age is given us in Matthew 23:37 and 39." Will you write to our brother and ask him if Israel had been given every opportunity to receive Christ in resurrection on the day of Pentecost? or at the time they were set aside, Matthew 23:37 to 39? They had not been given one opportunity at that time.

Our brother does not know the difference between the new proposition which God, by Peter, offered to Israel, in the early chapters of Acts, and the new dispensation for Gentiles, which God presented, by Paul, for the Gentiles in the last chapters of Acts. If the dispensation of the mystery began when Peter used the keys of the kingdom on the day of Pentecost, and a new dispensation begins with a revelation, then where is the record that Peter received the revelation for the new dispensation of the mystery, which our brother declares began on the day of Pentecost? Hear his answer; on page 41, "Wrongly Dividing":

"Then what of the apostle Peter? We dare say this SAME MYSTERY was made known to him on the housetop of Simon's residence in Joppa."

Laymen, if clergymen accept this, surely you will not be so stupid. According to our brother's statement, Peter had been preaching the dispensation of the mystery, truth concerning the one Body, for seven or eight years at the time of his housetop vision. Then our brother declares, on page 25, "Wrongly Dividing," that Acts 1:3 and 4 proves that the Lord Jesus had taught the twelve apostles His program concerning this dispensation before He ascended. In his other writings, remember it was, NOT TO THE TWELVE, BUT TO PAUL ALONE. When? After Israel had been given EVERY opportunity to receive Christ in resurrection. Honestly, have you ever heard such contradictions and confusion from an outstanding man, who seems

delighted with his new title, “the archbishop of fundamentalism,” and who claims that he wrote “Wrongly Dividing” to set Christians dispensationally straight?

If Peter received his revelation of the mystery seven or eight years after the new dispensation began, then the new dispensation did not begin with a new revelation, and our brother was mistaken when he called Paul, “the apostle of the new dispensation,” and said that the revelation of the mystery was given to Paul ALONE to pass on to others. Remember this true statement of his: “the Divine method of making the mystery known was by a SPECIAL revelation to the apostle Paul.”

I call your attention to this statement copied from our brother’s “Lectures on Colossians”: “J. N. Darby was once asked, ‘But suppose a Christian turned his back on the light; what then?’ He replied, ‘then the light will shine upon his back.’ . . . Most blessed it is to see this.” (page 39). In “Wrongly Dividing” the light is certainly on our brother’s back, but whether or not it is shining, I’ll leave it to you. But after reading this book I am not surprised to hear that our brother has been preaching to his very large church for thirteen months, every Sunday morning, on the Book of Luke, the Book in which we find the record of only one Gentile who received a blessing from Christ, and he built a synagogue for the Jews. (Luke 7:1 to 12). Perhaps, it would not be an exaggeration to say that nearly one hundred per cent of his listeners are not obeying Ephesians 3:9 and could not even make the effort, because, like other laymen, they are waiting for their pastor to instruct them concerning the lost precious gem, concerning which it is of vast importance that every Christian understand its true character, according to his statement in another book.

After one has carefully read “Wrongly Dividing,” he feels positive that the writer of this pamphlet must have been referring to himself when he said, on page 12, “the Mysteries of God”:

“The amazing thing is that in Christendom, generally, despite the revelation of the mysteries of God, given in the last portion of our Bibles, the vast majority are as ignorant of the ‘once secret things,’ as though they had not been made known.”

How can we expect anything but ignorance, as long as “the laity” play follow the leaders and the leaders lead them into utter confusion?

Because of the fact that many young preachers, and older ones, and many laymen consider the writer of “Wrongly Dividing” one of the best among the Bible teachers, we think of his tremendous responsibility to the Lord and what a valuable contribution he would make toward the task of recovering the lost gem, which he stated was lost in the Judaized Church, if he would confess his awful blunder in writing “Wrongly Dividing” and begin all over with his statement on page 174 of his “Lectures on Romans”; that the mystery was not hid in the Scripture, but in God, until Christ in heaven revealed it to the apostle Paul (ALONE) after Israel had been given EVERY opportunity to receive Christ in resurrection.

WHAT IS THE MYSTERY?

What is the truth pertaining to “grace” salvation for Gentiles; the calling of Gentiles, because of Israel’s unbelief, (Romans 11:30)? In this message and program of grace, which was not known by Israel’s prophets, the Gentiles are not in subjection to Israel, as they will be in God’s prophesied kingdom gospel and program. According to II Timothy 1:9, this grace and

purpose was given us in Christ Jesus before the world began, at which time the Body of Christ was chosen in Christ, according to the mystery of God's will, having been "predestinated according to the purpose of Him who worketh all things after the counsel of His own will." (Ephesians 1:4 and 1:9 and 1:11). Of all the Christians who bitterly oppose the dispensation of the mystery, which God wants all Christians to see, we would think that the "Predestination" Presbyterians would be the last. You feel like praying, "Father, forgive them, for they know not what they do."

Satan is highly pleased when the servants of the Lord's Jesus Christ, most of whom the writer of "Wrongly Dividing," in his "The Mysteries of God," says, are anything but stewards of the mysteries of God, not only keep silent and ignorant concerning the most glorious truth for saints in all of the Bible, but pass resolutions against fellow-saints, ridicule, condemn, malign, disfellowship and ostracize them, because they obey Ephesians 3:9, which God wants every Christian to do and which Satan wants no Christian to do. Whom will you obey? Why does Satan hate this truth? Because it is God's eternal purpose in Christ Jesus, purposed in Christ before the foundation of the world (Ephesians 3:11; Romans 8:28 to 31; I Corinthians 2:6 to 8; Ephesians 1:3 and 1:11 and II Timothy 1:9 and Titus 1:1 and 2), and because it has to do with displacing the ruler of world darkness in the heavenlies, who is at the head of principalities and powers in the heavenlies. It is to these principalities and powers in the heavenlies that the Body of Christ is to make known that manifold wisdom of God, which, before the world began, was ordained to our glory. (Ephesians 3:10 and I Corinthians 2:6 to 9). Paul was in jail for this truth. He was the prisoner of the Lord Jesus Christ for us Gentiles, suffering as a criminal in the Roman jail. (II Timothy 2:8 and 9; Colossians 4:3 and 4 and Ephesians 6:19 and 20; Ephesians 3:1 to 4 and 4:1). How many of us have any appreciation of Paul's sufferings for us?

In that jail Paul wrote of Satan's power in the heavenlies; how Christ had spoiled it by ascending right through Satan's domain in the heavenlies and then far above these principalities, even far above all heavens. (Colossians 2:14 to 16; Ephesians 1:20 to 23; Ephesians 4:7 to 13). There in that jail, Paul filling up that which was behind of the afflictions of Christ, suffering for us, wrote that other Christians should not be ashamed of him, in jail; but rather know that all who will live godly in Christ Jesus shall suffer persecution and that every Christian should be a partaker of the afflictions of the gospel. (II Timothy 1:8 and 3:12; Colossians 1:24). No Christian is truly a partaker of these afflictions, unless he is suffering for the proclamation of the mystery. From that prison in the very chapter where Paul told of Satan's power in the heavenlies, he asked saints to pray that he would make known the mystery for which he was in jail.

So far as the knowledge of these great truths is concerned, Paul suffered in vain for ninety-nine per cent of Christians down through the centuries and in this generation. Christians of this present time are enjoying the dispensation of the grace of God, for which Paul suffered, as has no other generation.

So we might thank God for the "Dispensational Stir," and we thank God that the number of the faithful stewards of the mysteries of God, who are obeying Ephesians 3:9, is gradually increasing. Surely if the Lord tarries, we will see a far more abundant increase.

In the first eleven chapters of the Book of Acts, during which Peter and his fellow-apostles were using the keys of the kingdom of heaven, we have a pattern of the prophesied "kingdom" program of the Lord, when He shall return, in fulfillment of the prophecy

of Joel and Amos 9:11 to 15, to build again the tabernacle of David. Peter's message referred to "these days," prophesied by Moses, Samuel, Joel, David and all the prophets. (Acts 3:24 and 15:13 to 18). Inasmuch as "these days" in which you and I live and have the privilege of being saved by grace, without religion, without subjection to the "kingdom" nation, and at the moment of salvation becoming members of the Body of Christ, the one Body by one baptism, baptized into the death of Christ, buried with Him, raised to walk in newness of life, seated with Him in the heavenlies, there blessed with all spiritual blessings and seeking those things which are above (Romans 6:3 to 6; Ephesians 2:6; 1:3; Colossians 3:1 to 5), were not made known to or made known by any one of Israel's prophets, the "these days" of "the dispensation of the grace of God," for Gentiles, are different from the kingdom "these days" of Acts 3:24.

Why is it that our wild Premillennial prophets are telling us in one message all about the prophesied signs of Daniel, Amos, Ezekiel, Isaiah and Jeremiah, showing us how in Europe and Asia they are being fulfilled, to prove that the Lord Jesus Christ is soon to appear for His Church, and in the very next message they speak of the imminent coming of the Lord Jesus? To impress their hearers that the imminent coming of Christ is sound doctrine they tell how many of God's servants from the days of Paul down to the present moment have looked for that blessed hope. Their two statements are wholly irreconcilable and turn thinking people away from Premillennialism and "Dispensationalism." If these zealous prophets knew the meaning of the Ephesians 3:8 to 11, they would know that the word "unsearchable" means not-to-be-tracked (through Israel's prophetic writings), that we are living in an unprophesied parenthesis, during which God is not building again the tabernacle of David, but building up the Body of Christ. (Compare Amos 9:11 to 15 with Ephesians 4:7 to 13).

The prophetic signs from the Old Testament Scriptures are to precede the building of "the tabernacle of David." Those prophetic writings did not contemplate the program of Ephesians 4:7 to 13 and Romans 11:30, the new creation and the new man of Ephesians 2:10 and 2:15.

PETER'S KINGDOM KEYS

What did our Saviour mean when He said unto Peter, "I will give you the keys of the kingdom of heaven"? (Matthew 16:18 and 19).

First, let us read what Christ said to Peter and his fellow-apostles in Matthew 10:5 to 8 and 10:23: "Go not in the way of the Gentiles"—"go to Israel"—"preach the kingdom of heaven is at hand"—"perform miracles"—"Ye shall not have gone over the cities of Israel until the Son of man be come."

Then Peter asked what the compensation for all this would be. Christ answered in this language:

"And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration 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." Matthew 18:28.

Then note Acts 1:3 and 6:

"To whom also He (Christ) showed Himself alive after His passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God."

“When they therefore were come together they asked of Him, saying, Lord wilt Thou at this time restore again the kingdom to Israel?”

Here we read that Christ after His resurrection told Peter and the Eleven many things concerning the kingdom of God. The kingdom of God would come when Christ returns as Son of man. (Luke 21:27 to 32). This would be before they had gone over the cities of Israel. Then the twelve apostles would receive their “kingdom reward,” sitting on twelve thrones, judging the twelve tribes of Israel. Hence, their question, “Wilt Thou at this time restore the kingdom to Israel?” Do you think that they knew one thing concerning the truth of II Corinthians 5:16 to 21 or Ephesians 3:1 to 6? Certainly not. When the other disciples left Jerusalem the Twelve remained in that city (Acts 8:1) where the Son of man’s throne will be located. Can you find in the Book of Acts that the Twelve left the land of the Jews?

Peter declared that Christ was raised from the dead to take David’s throne. (Acts 2:27 to 32). Peter declared that Christ would return to build again the tabernacle of David. (Acts 15:13 to 15). Peter said that all of Israel’s prophets wrote of “the (kingdom) days.” (Acts 3:24). Peter declared that Christ’s return from heaven would bring in the kingdom, the restitution of all things. (Acts 3:19 to 21). Compare Acts 3:19 to 21 with Ephesians 2:6.

Peter declared that Christ was raised from the dead to be Israel’s Saviour. (Acts 5:29 to 32). Several years later Peter declared that it was unlawful to associate with Gentiles. (Acts 10:28). But God gave him a vision and he did preach to Gentiles (just Peter’s one mouth of the twelve—Acts 15:7). Then the other eleven apostles and Christian Jews condemned him for preaching to Gentiles. (Acts 11:1 to 3). Then later on Christian Jews at Jerusalem would not permit Peter to eat with Christian Gentiles. (Galatians 2:12 and 13).

Note what Peter preached to the Gentiles:

“Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons. But in every nation he that feareth him, and worketh righteousness, is accepted with Him.”

With this read Acts 10:1 to 3 and 10:22 as to the religious deeds and godly character of Cornelius. Cornelius gave money to God’s Israel whom he loved. Compare this with the story of the centurion in Luke 7:1 to 10. This centurion loved Israel, built them a synagogue, sought Christ through Israel. This “kingdom” salvation is in harmony with all the Old Testament prophets concerning Gentiles subject to Israel. In God’s “kingdom” program and salvation Gentiles are to follow behind the Jews.

Now compare all of this with Acts 22:21; Galatians 2:11 to 14 and Ephesians 3:1 to 4:

“And He (Christ) said unto me (Paul), Depart: for I will send thee far hence unto the Gentiles”

Paul became THE apostle of the Gentiles. (Romans 11:13; Romans 15:16; Ephesians 3:8; II Timothy 4:17). He was the prisoner of the Lord Jesus Christ for Gentiles. (Ephesians 3:1 and 2).

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation He made know unto me the mystery; (as I wrote afore in few words; Whereby when ye read, ye may understand my knowledge in the mystery of Christ).” Ephesians 3:1 to 4.

The risen Christ sent Paul far hence to the Gentiles. Note why Paul went to the Gentiles:

“I say then Have they (Israel) 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 if the casting away of them (Israel) be the reconciling of the world, what shall the receiving of them be, but life from the dead?” Romans 11:15.

“For as ye in times past have not believed God, yet have now obtained mercy through their (Israel’s) unbelief .” Romans 11:30.

Peter and the Eleven never preached the gospel of the grace of God to Gentiles to provoke Israel to jealousy. Peter would not sit at the table and eat with Christian Gentiles. Paul went to jail for Gentiles. And yet men of God, who claim to be “grace,” “dispensational” Bible teachers, teach that this present dispensation began on a prophesied Jewish feast-day with apostle who would not sit at a table with uncircumcised Christian Gentiles.

The program and message of grace proclaimed to Gentiles by Paul was not the prophesied “kingdom” program and salvation but the “unprophesied” “grace” gospel. Never forget the decision of Galatians 2:9: Peter and the Eleven went to Israel.

In the “kingdom” gospel the Gentiles are in subjection to Israel. The Greek woman in Matthew 15:21 to 27, the Roman man in Luke 7:1 to 12 and Cornelius in Acts 10:1 to 28 all acknowledged this subjection. A great multitude of Gentiles will be brought in to the “kingdom” after Israel receives the King and the King receives Israel. Read Zechariah and Isaiah. But they will be in subjection to Israel.

But in this age and dispensation of grace, there is no difference. Gentiles are not religious proselytes, but they have special reserved seats. Note II Timothy 1:9.

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

How different from Peter’s message to Cornelius in Acts 10:34, and 35. With this wonderful “grace” verse, read Ephesians 1:11 and 1:3 and 5 and Ephesians 2:7.

Our special reserved seat is not standing-room, is not in the court of the Gentiles, beholding Israel’s special Divine privileges and “priority” rights; but in the heavenlies in Christ Jesus. (Ephesians 2:6; Philippians 3:20 and 21; Ephesians 3:1 to 3). The consummation of this dispensation of grace will be the perfect man of Ephesians 4:13. Therefore, let not resolutions against “Dispensationalism” by big religious organizations or big Bible teachers keep us in ignorance.