

MAIN MESSAGE

# GOD'S REIGN OF GRACE FOR THE HUMAN RACE

OTHER MESSAGES

THE BIBLE ANSWER TO:  
“SEVENTH DAY ADVENTISM”  
“PENTECOSTALISM”  
“EXTREME DISPENSATIONALISM”

## **GOD'S PROGRAM—GOD'S PEOPLE—GOD'S PURPOSE**

### *INSIDE FRONT COVER*

“For the law was given by Moses, but grace and truth came by Jesus Christ.” “Moreover the law entered that the offence might abound. But where sin abounded, grace did much more abound.” “For sin shall not have dominion over you: for ye are not under the law, but under grace! What then? shall we sin, because we are not under the law, but under grace? God forbid.” “What shall we say then? Shall we continue in sin, that grace may abound? God forbid . . . How shall we, that are dead to sin, live any longer therein?” “And God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work.” John 1:17. Romans 5:20; Romans 6:14 and 15; Romans 6:1 and 2; II Corinthians 9:8.

“For the GRACE of God that bringeth salvation hath appeared to all men.” “But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the GRACE of God should taste death for every man.” “God Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and GRACE, which was given us in Christ Jesus before the world began.” “And God is able to make all GRACE abound toward you; that ye, having all sufficiency in all things, may abound to every good work.” “Moreover the law entered, that the offence might abound. But where sin abounded, GRACE did much more abound.” “Much more they which receive abundance of GRACE and of the gift of righteousness shall reign in life by one, Jesus Christ.” “Being justified freely by His GRACE through the redemption that is in Christ Jesus.” “That

being justified by His GRACE, we should be made heirs according to the hope of eternal life.” “For by GRACE are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” “To the praise of the glory of His GRACE, wherein He hath made us accepted in the Beloved.” “In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His GRACE.” “For the law was given by Moses, but GRACE and truth came by Jesus Christ.” “But grow in GRACE, and in the knowledge of our Lord and Saviour Jesus Christ.” “But He giveth more GRACE. Wherefore He saith, God resisteth the proud, but giveth GRACE unto the humble.” “And He said unto me, My GRACE is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.” “But unto every one of us is given GRACE according to the measure of the gift of Christ.” “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold GRACE of God.” “But the God of all GRACE, Who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you.”

### *MAIN MESSAGE*

## **THE REIGN OF GRACE FOR THE HUMAN RACE**

Yes God is still dealing very definitely with the human race.

God has called Himself in His Book, “the God of all grace.” I Peter 5:8. This particular Divine economy, under which we humans live, is called, “the economy of the grace of God.” Ephesians 3:1 and 2. We are told in God’s Book that God’s Son was made a little lower than the angels, that He should, by the grace of God, taste death for every man.

God’s Son is called in God’s Book, “The Second Man.” Adam is called the first man. I Corinthians 15:47. Concerning these two men God’s Book, in Romans 5:12 to 21, describes a decided contrast. By the first man sin and death entered into the world. Romans 5:12. By the offence of the first man death has reigned for many centuries. Romans 5:17. About 2500 years after sin and death entered by Adam, the first man, God gave the law of commandments at Sinai; “that the offence might abound.” Romans 5:20. “Grace did much more abound.” Romans 5:20.

Romans 5:21:

“That as sin hath reigned unto death, even so might GRACE REIGN through righteousness unto eternal life by Jesus Christ our Lord.”

Let us not leave this verse until we have carefully and prayerfully meditated upon it. “Sin hath reigned unto death.” “So might grace reign through righteousness unto eternal life by Jesus Christ.” Sin and death by Adam, “the first man.” Grace, righteousness and eternal life by Christ “the Second Man.” “The law was given by Moses; grace and truth came by Jesus Christ.” John 1:17. How did grace come by Jesus Christ? When did the reign of grace by Jesus Christ begin?

About 2400 years before Jesus Christ came from heaven it is recorded of the man who built God’s ark for Him: “Noah found grace in the sight of the Lord.” Genesis 6:8. But in all of the 39 Books of the Old Scriptures, this verse and Psalm 84:11 are the only two verses that speak of God’s grace for the human race.

What servant of the Lord, under the reign of law, would dare to have preached Ephesians 2:8 and 9? “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. “Not of works, lest any man should boast.” Ephesians 2:8 and 9.

However, in the Old Testament Scriptures, we do read:

Psalms 84:11:

“For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will be withheld from them that walk uprightly.”

We read of God these statements in Nehemiah 9:31, Psalms 86:15; 145:8 and 116:5.

Nehemiah 9:31:

“Nevertheless for Thy great mercies’ sake Thou didst not utterly consume them, nor forsake them; for Thou art a gracious and merciful God.”

Psalms 86:15:

“But Thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth.”

Psalms 145:8:

“The Lord is gracious and full of compassion; slow to anger and of great mercy.”

Psalms 116:5:

“Gracious is the Lord, and righteous; yea, our God is merciful.”

From the time that the law entered that the offence might abound, God began to govern Israel under the reign of law. Under that reign of law God’s own people received the spirit of bondage unto fear and they were all their life subject to bondage through fear of death. Romans 8:15, Hebrews 2:15. The law was their schoolmaster to bring them to Christ that they might be justified by faith. Galatians 3:24.

Even under the reign of law God continually manifested His grace to men. We want to emphasize the difference between grace in a dispensation and the “dispensation of the grace of God.” Ephesians 3:1 to 3. God did not inaugurate His reign of grace until Jesus Christ finished the work which His Father gave Him to do.

In the ages to come God is going to shew the exceeding riches of His grace in His kindness toward us through Jesus Christ our Lord. Ephesians 2:7. Here we read concerning God’s eternity of grace in the ages to come. Now let us read concerning God’s eternal “grace” purpose way back before the world began.

“Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God: who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel: Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles: II Timothy 1:8 to 11.

In the eternity of grace note the unique ministry of the Apostle Paul. This man was the Lord’s chosen vessel to tell Gentiles of God’s eternal purpose in Christ. Ephesians 3:11.

We shall presently again refer to this and contrast His ministry with that of the Twelve Apostles. But first let us note that Christ had to abolish death before the dispensation of the grace of God could begin; before there could be a reign of grace through Jesus Christ our Lord. Christ abolished death.

Again, before God could bring the human race under the reign of grace Christ had to die and destroy him who had the power of death: that is the devil. Hebrews 2:14. When Christ was

going to the cross for death and resurrection He said, concerning Satan: “Now is the judgment of this world: now shall the prince of this world be cast out.” John 12:31. “Of judgment, because the prince of this world is judged.” John 16:11.

By the death and resurrection of Jesus Christ the prince of this world was judged. Christ destroyed him that had the power of death, the devil. “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.” Colossians 2:15. The abolition of death and the judging of Satan had to be before there could be the reign of grace.

But what else? There could not be a reign of grace during the reign of law. Christ had to abolish the law. He had to get the law that worketh wrath (Romans 4:15) out of the way. It took some years after Christ died on the cross to teach God’s people, Israel, that the reign of law had been brought to an end. Some seven or eight years after Christ died Peter declared: “Ye know that is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.” Even after that the Apostle Paul became as one under the law to those who were under the law. I Corinthians 9:20.

Here is the glorious truth set forth in Colossians 2:14: “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.” Death abolished. The devil judged. The law blotted out. What else? Sin had to be put away before grace could reign by righteousness unto eternal life through Jesus Christ. What happened to sin for sinners when Christ cried on the cross “finished”?

II Corinthians 5:21:

“For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.”

Hebrews 9:26:

“For then must He often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself.”

Christ put sin out of the way.

“What else?” The Holy Spirit had to come.

Death abolished. The devil judged. The law blotted out. Sin put away. What else? Israel had to be cast away.

## ISRAEL’S BLINDNESS—RECONCILIATION

Romans 11:15:

“For if the casting away of them: be the reconciling of the world, what shall the receiving of them be, but life from the dead?”

Romans 11:12:

“Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?”

Romans 11:30:

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

God’s Bible teachers and spiritual leaders have been blinded long enough in teaching that Israel had been set aside and the dispensation of the grace of God ushered in “when the day of Pentecost was fully come.” Acts 2:1. The great majority of these teachers have taught that “the dispensation of the mystery” began on the day of Pentecost when the Holy Spirit came in

fulfillment of Joel's prophecy concerning Israel and Israel's last days. Israel had not been cast away on the day of Pentecost and the reconciling of the Gentiles was not yet a reality in Acts 5:30 and 31. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" Acts 5:31. Where did the Gentiles come in? They did not come in. Israel had not yet been cast out. "The dispensation of the grace of God" (Ephesians 3:1 to 3) had not yet been committed to Paul who at that time was an enemy of the grace of God and the Lord Jesus Christ. On the day of Pentecost the Twelve assured all the house of Israel of the Lordship and Messiahship of Jesus. Acts 2:36. "Ye men of Israel." Acts 2:22. Acts 3:12. "Men, brethren and fathers." Acts 7:2.

We must pass on to Acts 13:46:

"Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken to you: but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

To begin the dispensation of the grace of God of Ephesians 3:1 to 3 before Acts 13:46 is to greatly err and not know the Scriptures. The first intimation in the Book of Acts of the casting away of Israel and the reconciling of the Gentiles, is the "dispensational" miracle in the experience of Bar-Jesus, Saul, and Sergius Paulus. God sent the judgment of temporary blindness upon Bar Jesus (meaning child of Jehovah Saviour) and note what followed concerning Paulus: "Then the deputy when he saw what was done, believed, being astonished at the doctrine of the Lord." Acts 13:12.

This by miracle and precept foretells the truth of Romans 11:7 and 8 and 11:25 and 11:30.

Romans 11:7 and 8:

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

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

Romans 11:25:

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

Romans 11:30:

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

This then inaugurated the dispensation of the grace of God, the fall of Israel, and the riches of the world, the diminishing of Israel and the riches of the Gentiles. Romans 11:12.

Before Christ went back to heaven He said concerning Israel:

"And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Luke 21:24.

Once all spiritual authority was in the hands of the Jews. But now Judaism is an empty religious shell. Politically and spiritually we are living in the times of the Gentiles. But Israel, the Nation, is being miraculously preserved by God for future use. The majority of Israelites are blind to God's dispensation of grace. When they were God's people they always required a sign. I Corinthians 1:22.

While Israel is under Divine judgment God is dealing with individual sinners in a signless dispensation of grace. But God is still on His throne. This is true in both uses of the word "still." God is yet on His throne and He is too still, in the other sense, to suit some religious people. God is a personal God and He is very much interested in mankind. God is dealing with the human race. Hear His own words:

"Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God and one Mediator between God and men, the Man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time. Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ and lie not;) a teacher of the Gentiles in faith and verity." I Timothy 2:4 to 7.

When the one Mediator was here on earth, He said to His Father: "And this is life eternal that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent." John 17:3. He said to His people: "I am the Way, the Truth, and the Life: no man cometh unto the Father but by Me." John 14:6.

God's people today are the blessed ones described by the Saviour when He spoke, after His resurrection, to Thomas: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." John 20:29.

The true and living God is dealing with the human race in grace. The human race, with God, is divided into the Jews and the Gentiles; or Israel and the rest of the nations. Concerning Israel, God, in His Word, declared about twenty-five years after Christ died on the cross: "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."

What then? Israel hath not obtained that which he seeketh for: but the election hath obtained it, and the rest were blinded." God there divided Israel into "the election" and "the rest".

Romans is the Divine Record of man's abounding sin and God's more-abounding grace. "For what saith the Scriptures? Abraham believed God and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt." Romans 4:3 and 4.

The Book of Romans shows the complete failure of the Gentiles without the law of commandments and of the Jews under that law. In it God declares that the best religious efforts of the most zealous man are utterly futile to make him righteous. But in contrast with man's helpless predicament, and on account of his spiritual bankruptcy in Adam, his failure under God's program of law and religion, and because God is merciful as well as just, He proclaims the glorious message of grace: "righteousness by faith."

"Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God." Romans 3:24 and 25.

Literally "DECLARED RIGHTEOUS (DORIAN) WITHOUT A CAUSE BY HIS GRACE."

Therefore, we must see that God is not influenced by any of the ritualism or religion of men today. Religious clergymen, with religious ceremonies, altars, robes, candlesticks, incense, water, and other religious things, are an abomination in the sight of the Lord. God wants men to be righteous and not religious. Religion will not aid one whit in making an unrighteous man righteous. On the contrary, it will hinder.

“I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.” Galatians 2:21. The unrighteous man needs a Person, not things. Man cannot make himself righteous. But note what Christ on the cross was made and why: “For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.” II Corinthians 5:21.

More abominable in the sight of God than is the ritualist, with His religious program, if possible, is the rationalist with his reformation scheme. He refuses Divine revelation, substituting reason for faith and human reformation for Divine creation. Righteousness is the one thing needed to get man into heaven and in the place of Divine blessing here on earth. In all of the universe of God there is only one place where the unrighteous man can find righteousness and that is at the cross of Calvary. God gave religion to Israel but not to Gentile members of the Body of Christ.

Strange as it may seem, most of the ritualistic, religious Gentiles, and many of the religious rationalists desire to be known as Christians and they attend Church services. Then there are groups of religious Christians who claim to be so ultra-orthodox that they cannot fellowship with other Christians who do not endeavor to perpetuate or duplicate the miraculous sign program of the Christians of Bible times. They frequently precede their denominational title with the word “apostolic.”

One reason for the delusions, legalism, fanaticism, vagaries and counterfeits in Christendom is the fact that the deceived ones have not been taught the difference between God’s dealings with the human race during this unique reign of grace and His dealings with mankind during Bible times, before the signless reign of grace had its historic beginning. Since Moses was on Mount Sinai, about 1500 B. C., God’s people have occupied two positions: “under the law” and “in Christ”; but not two positions at one and the same time except perhaps for a short transition in the Book of Acts period.

From Genesis to Revelation, covering a period of about 4100 years, from the day God said to Adam, “Where are thou,” until the resurrected Christ said to the Apostle John on the Isle of Patmos, “I am He that liveth and was dead: and behold, I am alive for ever more, Amen: and have the keys of hell and death” (Revelation 1:18), the Bible is the Divine Record of supernatural demonstrations and visitations. Even Bible times were divided into more than the two different Divine economies, which we have been taught to call the “Old Testament” and the “New Testament”. And the student of God who fails to find the place of Israel in the economies of God will never have an intelligent conception of the Scriptures.

We should believe in progressive Divine revelation confined to the limits of the Bible, from Genesis 1 to Revelation 22. But spiritually speaking, anything that is true (since Bible times) is not new; and anything that is new is not true. Because God has not manifested Himself to men since Christ gave the Revelation to John, as He manifested Himself in miraculous demonstrations during Bible times, the rationalists refuse to believe that God did during Bible times what the Bible states that God did. They will have none of the Holy Spirit instruction to believers to walk by faith and not by sight. While Moses endured as seeing Him who is invisible God gave him many direct signs from heaven. There is nothing of the same character in this period of grace.

## THE GRACE DISPENSATION AND SIGNS

However, the zealous sign-seeking religious Christians, who believe in the miracle-working God in the Bible, are sure that God now wants to carry on His same “sign program”; but that. He is hindered by the unbelief of Christians. And again the counterfeit religious movements, carried on in the name of Christianity, are because of the lack of understanding as to how, when and why God’s economy of grace began. So important is Romans 11:15 “the casting away of Israel brought the reconciling of the Gentiles.”

We know that God does not appear in divers manners and tell men to build an ark, or to go tell the people of some wicked city that He will destroy it on some set day. God does not let down ladders out of heaven to teach His lessons. God does not send to men “the angel of the Lord” to instruct His people. He does not now appear in a burning bush. He does not open up seas and give a pillar of fire by night and a pillar of cloud by day. Nor does He rain manna from heaven, He does not give any man, or group of men, Divine authority to stone to death sabbath-breakers or other, transgressors of the law. He does not tell His servants to take a sword and go and slay His enemies. God does not give out spiritual truth in dreams and visions. Disciples are not called to walk on the water, or feed 5000 hungry people with less than a pound of food. Disciples do not have experiences on the Mount of Transfiguration. They are not told to sell their property and give their money away in the manner that Christ’s disciples were instructed to do. Saints do not see Jesus Christ in His resurrection body. They know nothing of a mighty rushing wind. They have no jail deliverances either by angels or by earthquakes. Disciples are not empowered to heal with blessed aprons and handkerchiefs or heal those who walk in their shadow. No disciples have Divine authority to speak death to an Annanias or to pronounce blindness upon a Bar-jesus. They are not caught away to the third heaven for revelations. They are not instructed by sheets let down from heaven. When God ceased to perform the miracle of raising the dead to life, He ceased to empower His servants to pronounce the judgment of death.

“Blessed is the man that hath not seen and yet hath believed.” Signs and miracles are never mentioned in Paul’s last Epistles revealing the hope and calling of the Church. Members are not led by visions. Neither have signs anything to do with spiritual power. Neither do they preach “be baptized for the remission of sins.”

But as we study the reign of grace we should see how in some instances some things belonging to one age did overlap into another age and then were done away.

Whether or not we agree with the belief of Dr. C. I. Scofield, Sir Robert Anderson and others, that the sign gifts of I Corinthians 12 were operative only during the “Acts” period, and that Paul’s Epistles, written after the close of Acts, give us the normal course of the Church which is Christ’s Body, we must admit that the Corinthians, the carnal Christians of Paul’s day, exercised all of the sign gifts, whereas, not one of those sign gifts can be found in the ministry of the most spiritual servants of the Lord today. These gifts today are found only in the counterfeit.

God Himself sent blindness upon Israel. Romans 11:8. Acts 28:25 to 28. But this was not done until some years after Pentecost, after Paul had preached to them. The casting away of Israel, according to Romans 11:12 and 11:15, brought the reconciliation ministry of II Corinthians 5:16 to 21: “Therefore if any man be in Christ he is a new creature; old things have passed away; behold, all things are become new. And all things are of God Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them: and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ

as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. II Corinthians 5:16 to 21.

Romans 11:15 "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Romans 11:12:

"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?"

Even the superficial student of the Word should see the difference between the sinner seeking God, praying, "God be merciful to me a sinner," and the grace reconciliation ministry in which God is seeking the sinner. In the ministry of reconciliation, it is not a matter of prayers and benevolent acts going up to God as a memorial in behalf of the religious man, as in the case of Cornelius, (Acts 10:1 to 4), but the finished redemptive work of Christ having gone up to God as an everlasting memorial in behalf of the unworthy, ungodly ruined sons of Adam.

The unholy mixture of the kingdom gospel, and its religious program, with Paul's dispensation of grace program, has produced the perverted gospel which is still subverting souls. Moreover, utter confusion will continue in the mind of the Lord's servant who does not recognize the difference between Paul's "confirmation" and his "revelation" ministry. Never will God's purpose for this age be understood by the child of God who accepts the teaching of those who teach that Peter began the ministry of reconciliation to Gentiles and Paul took it up where Peter left off. The question then, "why Paul?"

Peter in the early chapters of Acts preached repentance and restitution. To Paul was committed, by revelation, the ministry of reconciliation, the dispensation of the grace of God for Gentiles, and the mystery concerning the Body of Christ.

Moreover we must know the difference between God's spiritual program "during" and "after" the "Acts" period.

If we learn this difference we shall also agree with Dr. Scofield, that there is no Scriptural authority for any of the popular healing doctrines of the day.

## GRACE IN THE REIGN OF LAW

We have remarked that in the Old Scriptures, references to God's relation to man, the word "grace" is found but twice. Then as we turn to the Four Gospels, we find that the word "grace" is not found in Matthew and Mark. The one occurrence of the word in Luke refers to the grace upon Christ. The word "grace" is found three times in the first chapter of John and twice in the first twelve chapters of Acts. Neither of the references had to do with the message of The Twelve in the Gospel and Acts. Altogether the word is found 128 times in what we call the New Testament Scriptures. It is found only twice before the Holy Spirit said, "Separate unto me Barnabas and Saul (Acts 13:2)"; many times thereafter. The word "grace" is found twenty-two times in Romans and twelve times in Ephesians. In the ministry and messages of Paul the word is used one hundred and three times. Only Paul said, "I Must testify of the gospel of the grace of God" and "the dispensation of the grace of God was given unto me for you Gentiles."

In presenting the "grace" message, which he received from Christ by revelation, Paul never preached to a Gentile what Peter preached to the Jews on Pentecost or to Cornelius some years later, "repent and be baptized for the remission of sins," or "In every nation he that feareth God and worketh righteousness is accepted of Him." Paul preached "saved by grace without works", "declared righteous by God's grace without a cause", "not by works of righteousness,

but according to His mercy”, “not by works but according to His grace and purpose given us in Christ Jesus before the world began.”

Any intelligent student of the Scriptures must see that there is a difference between the gospel of the circumcision committed unto Peter, and the gospel of the uncircumcision committed unto Paul. Galatians 2:7 to 9. But there is a greater difference between “the gospel of the kingdom,” preached by The Twelve, and “the dispensation of the grace of God,” given to Paul. Ephesians 3:1 and 2. When “the gospel of the kingdom” was preached with Divine authority God was dealing with Israel in a two-fold manner, not only presenting the promised Messianic kingdom to the Nation, but calling individual Israelites to repentance. The Israelites in covenant relation with God, with their sacrifices in the Jerusalem temple, were nigh; and they were altogether different than the far-off Gentiles who were alienated from the life of God and strangers of the covenants. Ephesians 4:18, Ephesians 2:11 to 18. In Romans 3:23 we are told there is no difference. But what a difference in Matthew 15:22 to 27. Read these verses and you will say, “Yes, there is a great difference between ‘children’ and ‘dogs’.”

What a radical change about seven years after Pentecost with the declaration of Acts 11:18: “When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentile granted repentance unto life.” After that Peter himself uttered these words: “And put no difference between us and them, purifying their hearts by faith.” Acts 15:9. At that very time, however, the Jerusalem apostles and Paul agreed on one order for the believing Jews and another order for the believing Gentiles. Acts 15:19. Acts 21:24 and 25.

Every careful student of the Scriptures has found in the Book of Acts a transition period, a transition from “the kingdom of heaven” program presented to Israel to the grace program concerning the Body of Christ. During that transition period the Lord’s spiritual program was a program of grace plus—. And Paul was becoming as one under the law to those who were under the law. In the first chapters of Acts The Twelve were still under the order of Matthew 10:5 to 8. Their message was to Israel, the message of repentance and restitution; baptism for the remission of sins; the kingdom program of the division of property; miracles, healings, signs and visions. The “far-off” people of Acts 2:36 were the far-off Israelites of Daniel 9:7. It was unlawful for them to go to a Gentile. Acts 10:28. The Lord was “mighty in Peter toward the circumcision.” Galatians 2:8. Even after Acts 13 Paul circumcised Timothy, hurried to Jerusalem to be there at Pentecost, shaved his head in a vow, never interfered with believing Jews who preached circumcision, performed miracles on Gentiles and even baptized a few of them. But grace was cleared of all these things when the transition period closed.

The large majority of men and women who are enjoying earthly prosperity are not Christians; in fact, comparatively few spiritual saints are numbered with those who are abundantly blessed with material prosperity. It is a debatable question as to whether or not material riches can be truly considered a blessing. It is true that the majority of the most destitute are not Christians, but it is also true that the majority of the richest are not Christians. As to physical health, the unsaved who take care of their bodies, are just as healthy as are the most consecrated saints who do the same. This is the period of grace.

There are thousands of cities today, with ten times as many sinners as lived in Sodom and Gomorrah. Men and women are just as vile and immoral, but God is not sending fire and brimstone, after He personally tells His prophet He is going to send judgment. We are living in the day of grace.

We note, in Deuteronomy, concerning the former and latter rain, the abundance or lack of harvest, the health and sickness God's people were to experience, according to whether or not they obeyed the commandments of the Lord.

We quote some of these:

“Wherefore it shall come to pass, if ye hearken to these judgments, and keep and do them, that the Lord thy God shall keep unto thee the covenants and the mercy which he swore unto thy fathers:

“And He will love thee and bless thee, and multiply thee: He will also bless the fruit of thy womb, and the fruit of thy land, thy corn and thy wine and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which He swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the Lord will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee. And thou shalt consume all the people which the Lord thy God shall deliver thee: thine eyes shall have no pity upon them: neither shalt thou serve their gods: for that will be a snare unto thee.”

“And there He proved them and said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.”

“And he shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee.”

“And it shall come to pass if ye hearken diligently unto My commandments, which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn and thy wine and thine oil, And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.”

“If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD: Then the Lord will make thy plagues wonderful, and the plague of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance. Moreover, He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude: because thou wouldest not obey the voice of the Lord thy God.”

Deuteronomy 7:12 to 16; Exodus 15:26 and Exodus 23:25; Deuteronomy 11:13 to 15; Deuteronomy 28:58 to 62.

God's saints today are blessed with all spiritual blessings; but they are promised persecution if they live godly in Christ Jesus. Ephesians 1:3. II Timothy 3:12.

I presume you have observed that comparatively few wealthy Christians have given large amounts to support the Lord's messengers who were sounding forth the true gospel of the grace of God. They generally endow religious institutions with a religious mixed program.

We do believe however that tithing was the Divine principle of giving before the reign of law began. Genesis 14:20. And therefore we cannot say that this proportion is to be ruled out of the reign of grace.

THE REIGN OF GRACE DURING AND AFTER THE “ACTS” PERIOD

The Book of Acts covers a period of about thirty years from the question of the apostles at Jerusalem “Wilt Thou At This Time Restore The Kingdom To Israel” (Acts 1:6) to God’s judgment pronounced upon Israel by the mouth of Paul in Rome, followed by the statement “Salvation Of God Is Sent Unto The Gentiles And They Will Hear It”. Acts 28:25 to 28. After that, according to Acts 28:30, Paul dwelt two whole years in his own hired house in Rome and then he spent several years in that same city in prison. He reached Rome in chains for the hope (resurrection) of Israel. Acts 28:20. Then he declared himself in jail for “the mystery.” Colossians 4:3 and 4. Ephesians 6:18 to 21.

From the Roman prison Paul wrote as “the prisoner of Jesus Christ for you Gentiles.” Ephesians 3:1. The expression, “the dispensation of the grace of God” is used by Paul, for the first time, in Ephesians 3:2, about 64 or 65 A. D. There are today some messengers of the grace of God who teach that “the dispensation of the grace of God”, “the dispensation of the mystery” (Ephesians 3:9), and even the Church which is Christ’s Body, did not begin until after Paul became the prisoner of the Lord in Rome. The transfer of administration of the mystery from Israel to Gentiles did not begin during the Acts period. That there was a change in God’s spiritual program for members of the Body of Christ after the close of “Acts”, should be obvious to any careful spiritual student of the Scriptures. There is, in Paul’s “Post-Acts” Epistles a marked absence of the signs and the sign-gifts found in his “Acts” ministry and His “Acts period” Epistles. But a new program does not mean a new and different Body. The Body of Romans 12:3 to 6 is the Body of Ephesians.

During the “Acts” period God’s order was “to the Jews only”, in Acts 1 to 9; “to the Jew first, and also to the Greek” from Acts 13; and after the close of Acts no longer, “to the Jew first.” However, in Paul’s Epistle to the Ephesians the statement, “for by grace ARE ye saved through faith—not of yourselves—not of works” should read, “for by grace WERE ye . . .” In other words, the Ephesians, or most of them, addressed by Paul, were saved during the “Acts” period and not thereafter, although some of them might have been saved after Acts 28:31. These believing sinners had been sealed by the Holy Spirit unto the day of redemption before the close of “Acts”. Ephesians 1:13 and 14 and 4:30. The Divine baptism of Romans 6:3 is the same as the one baptism of Ephesians 4:5 and Colossians 2:12.

#### DISPENSATION—ULTRADISPENSATIONALISM

Those who argue that “the dispensation of the Grace of God” did not begin until after the close of the “Acts” period, advance the theory that there was an administration of the New Covenant during the “Acts” period; that Israel was set aside with the Divine judgment of Acts 28:25 to 28, and after that all of the covenants, which belonged to Israel, (Romans 9:4 to 6) were suspended, and the administration of grace and “the administration of the mystery” took the place of the administration of the New Covenant. The careful student of the Scripture will find such teaching is not only theoretical but fantastical and contrary to sound doctrine.

The Epistle to the Romans was written during the “Acts” period, as was also the Epistle to the Galatians. Surely the message of grace, without religion or law, is clearly presented in these Epistles. The student of God’s Word, who has studied the Epistle to the Galatians, knows that that Epistle is the refutation of the foolish argument of some that, by God’s orders, Israel’s ritualism, or religion, was included in God’s “grace” program for Gentiles during the “Acts” period.

In Galatians there is no reference whatever to an administration of the New Covenant. It is in that Epistle we read this statement: "There is neither Jew, nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Galatians 3:28. It is absurd to say that in fulfillment of the New Covenant "there is no Jew", and at the same time declare that the New Covenant is Jewish. In Galatians 3:14, we learn that the believing Gentiles received the blessing of Abraham. That blessing was "righteousness". "Even as Abraham believed God, and it was accounted to him for righteousness." Galatians 3:6. And this when Abraham was Abram in uncircumcision. Romans 4:6 to 11.

Now note Galatians 3:8: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed".

What the believing heathen received, as foreseen by the Scriptures when Abram was declared righteous in uncircumcision, has nothing to do with the fulfillment of the New Covenant mentioned in Jeremiah 31:31 to 35. This was more than 1200 years after Abram believed God and was, by faith, declared righteous. Genesis 15:6. In Galatians 3:17 to 19, the believer is taught that the justified Gentile had nothing to do with Israel's religion or reign of law. The Gentile believer was declared righteous by grace, by faith, without religion and without works, during the "Acts" period. Surely we have nothing better today. Moreover, the ministry of reconciliation committed to believers in II Corinthians 5:17 to 21, is the same ministry of reconciliation as in Colossians 1:20, and the very same that is committed unto us today. Those Corinthian sinners who accepted the reconciliation, were made the righteousness of God because Christ on the cross was made sin. II Corinthians 5:21. They became members of the same Body of which believers are today members.

There is not even a hint in all of the Book of Romans that the Gentiles were the beneficiaries of the literal fulfillment of the New Covenant. To deprive believing Gentiles of any of the blessings of covenants, because they were Israelitish according to Romans 9:4 to 5, would be to rob them of Christ. The student of the Word who will compare Romans 15:27 with II Corinthians 5:16, will not try to prove by Romans 15:27 that the Gentiles, saved during the "Acts" period, had a different relation to Israel than the Gentiles saved after the close of "Acts". There is no clearer message of "all grace" in Paul's prison Epistles than is in Romans 3:24: "declared righteous without a cause, by His grace".

The student who declares the righteousness and grace of Ephesians to be different from the righteousness and grace of the Fourth Chapter of Romans, is labouring under a delusion. There is nothing clearer in grace in any part of the Bible than Romans 4:4 and 5:

"Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Here in Romans 4:3 to 25, as in Galatians 3:6 to 28, the Holy Spirit informs us that Abram was declared righteous in uncircumcision, without religion, law or works, and that the believing Gentile of Paul's time also was declared righteous before Paul ever reached Rome. What believing Gentiles received in any relation they sustained to uncircumcised Abram, was entirely different from the kingdom program that God is to carry on in a future age when all Israel will be saved under the guarantee of the New Covenant. To make Paul's "Acts" Epistles messages to an Israelitish kingdom church and his prison Epistles to a non-covenant, non-Israelitish different church is to corrupt the Word of God.

Our task of rightly dividing the Word of truth, or distinguishing between things that differ, is difficult enough without inventing or imagining some differences which do not exist.

The “grace” message of Romans and Galatians is the “grace” message of Ephesians. The “reconciliation” message of II Corinthians is the “reconciliation” message of Colossians. The Philippian saints of Philippians 1:5 and 6 were in the same Body as were the Philippian saints, of Acts 16:14 to 31, some sixteen years before.

The one Divine baptism of Romans 6:3 and 4, by which the believer is identified with Christ in His death, burial and resurrection, and by which he is placed by the Tri-une God in the Body of Christ: is the same Divine baptism mentioned in Colossians 2:12 and Ephesians 4:4 and 5. The Divine baptism of Romans 6:3 and 4 has nothing to do with the baptism of Acts 2:38 any more than has the baptism of Colossians 2:12 and Ephesians 4:5. He who reads “water” into three of these Scriptures doth greatly err, not knowing the Scriptures. The same is true of the one who teaches that the baptism of Ephesians 4:5 puts the believing sinner in a different Body than did the baptism of Romans 6:3 and 4.

Dispensationally, Paul’s ministry should be studied as to whether it was before, or after, Acts 13:2 and Acts 14:27.

Acts 13:2:

“As they ministered to the Lord and fasted, the Holy Spirit said, Separate Me Barnabas and Saul for the work whereunto I have called them.”

Acts 14:27:

“And when they were come and had gathered the Church together, they rehearsed all that God had done with them, and how He has opened the door of faith unto the Gentiles.”

Before Acts 13:2, Paul preached the faith which he had destroyed as a Jew, Saul of Tarsus. Galatians 1:23. When Paul received and first preached the gospel of uncircumcision (Galatians 2:7 to 9), we may not be able to state positively. But we can state, with absolute surety, that Paul, in preaching the uncircumcision gospel, in proclaiming his Christ-given message of reconciliation, was not continuing with the same ministry and message which the Lord had given to Peter to proclaim. What folly to teach that Paul received the revelation of the mystery on the road to Damascus.

Whatever may have been the change in God’s program, after Acts 28:31, it was not a change as to the saving message of grace. The cessation of signs did not mean either the interruption of covenants or a switch from the “grace” message to a better “grace” message, or a transfer from an Israelitish Church to a new Church. To be the recipient or beneficiary of the blood of the New Covenant or the ministry of Christ, the Mediator of the New Covenant, does not prove that Gentiles in the Body of Christ became members in fulfillment of God’s promises to the Nation Israel in the New Covenant.

On the closing pages of this message we have given the Scriptures to show the fallacy of teaching that the “Acts” Body and the “Post-Acts” Body were different Bodies.

Every intelligent student of the Scriptures is a “dispensationist”. A “dispensation” is not necessarily an age or a certain number of years. The Greek word, translated “dispensation” is *oikonomia*. The word is translated, “fellowship” in Ephesians 3:9. It is translated “household” in I Corinthians 1:16. It is translated “stewardship” in Luke 16:2. It might be translated “administration”. Our English word is “economy”.

## DISPENSATIONAL CHANGES

At the time Moses was eighty years of age, God, through him, gave the law of commandments and ordinances to Israel at Sinai, about 1500 B. C. Israel, at that time, was

preserved and protected by God under the Abrahamic Covenant. Israel, at Sinai, passed under the Law Covenant, which is now called the "Old Covenant". The law was added until Abraham's Seed came and put the law out of the way at Calvary. Galatians 3:19. Israel, the Lord's people, lived for more than 1500 years under the reign of law, under the dispensation or administration of law. But when God's administration of Israel changed at Sinai that did not mean a new Israel. There was no change as to Israel; but there was a radical change as to the administration of Israel. But when God's dispensation was changed again, after the death of Christ, from law to grace, the change was so radical Israel for the most part, would not accept it.

Today God's purpose and program is quite different from His purpose and program with Israel under the law. Note God's purpose for the age stated in II Timothy 1:9 and Ephesians 2:15 and Colossians 2:16 and 17:

II Timothy 1:9:

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

Ephesians 2:15:

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances: for to make in Himself of twain One New Man so making peace."

Colossians 2:16 and 17:

"Let no man therefore judge you in meat or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."

"Which are a shadow of things to come; but the Body is of Christ."

Now imagine a servant of the Lord preaching Colossians 2:16 and 17 at the time God spake the words of Deuteronomy or Judges, or Psalms or Isaiah or Jeremiah. The servant would have been put to death and all of his hearers who obeyed his message. Or even imagine a servant of the Lord preaching Colossians 2:16 and 17 while the Son of God, made under the law, was a minister of the circumcision here on earth, or even in the early chapters of Acts. What would God have done to one of His servants who, during the reign of law, had written to Israel Paul's message of Romans 6:14 "ye are not under the law."

God governed His people under the law and then wrote them, "Christ is the end of the law for righteousness to every one that believeth." It was God who blotted out the handwriting of ordinances and nailed it to the cross where Christ died. Colossians 2:13 and 14. God took it out of the way. For centuries it was in the way and God's people were shut up unto the faith that was to later be revealed. Galatians 3:23 to 25. The believer is crucified with Christ to the law. Galatians 2:20. He is dead to the law. Roman 7:1 to 6.

God's administration for the Body of Christ under grace is a quite different dispensation. God is not dealing with His people in this age as He dealt with His people under the law. We have not received the spirit of bondage unto fear, but the spirit of adoption whereby we can cry "Abba Father." We are not under obligation to keep Israel's seventh day sabbath or authorized to stone to death those who break that sabbath. The divers washings, meats and drinks and carnal ordinances, given by God to Israel, were imposed until the time of reformation. Hebrews 9:10. God's purpose and program today is altogether different. We live under a different dispensation. No intelligent student of the Bible could believe differently. All who believe and teach these differences are "dispensationalists".

The present dispensation is called "the dispensation of the grace of God"; "the reign of grace." We are now to make all see what is "the dispensation of the secret", about which Israel's

most spiritual priests and prophets knew nothing. It was hid from them; hid in God; and made known to Paul, the Apostle to the Gentiles. Ephesians 3:8 and 9. Colossians 1:24 to 28.

John the Baptist lived and died without knowing the first thing about the dispensation of grace. He was the “Elijah” of Malachi, who was come before the restoration of the kingdom to Israel. Malachi 4:5 and 6, Matthew 17:10 to 13. How much of the program of Matthew, chapters 5 and 6, will not fit in this present dispensation?

Some months after John died, the Twelve were told that they would have a place of honour in the kingdom, on twelve thrones, judging the Twelve Tribes of Israel. Matthew 19:28. When the resurrection of Christ was announced to Peter and John, they knew not the Scriptures, that Christ should rise from among the dead. John 20:9. Peter and John were among those who asked Christ, just before His ascension, “wilt Thou at this time restore the kingdom to Israel?” Acts 1:6. It was Peter, who, after that declared that God had raised Christ for David’s throne and had exalted Him to be a Prince and a Saviour, to give repentance and forgiveness of sins to Israel. Acts 2:27 to 32. Acts 5:30 to 31. What a difference between Peter’s message of Acts 5:30 and 31 and Paul’s message of Ephesians 1:20 to 22.

Acts 5:30 and 31:

“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

Ephesians 1:20 and 21:

“Which He wrought in Christ when He raised Him front the dead, and set Him at His own right hand in heavenly places.

“Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.”

“And gave Him to be Head over all things to the Church, which is His Body.”

When we acknowledge that there is a great difference between Christ exalted to be a Prince and a Saviour to give repentance to Israel and Christ above all principalities in the heavens, Head of the Church which is His Body, this question must follow: “did a dispensational change take place between Acts 5:30 and Ephesians 1:19 to 22?” The answer must be an emphatic “Yes”.

It is absurd to say that Israel had been set aside when Peter proclaimed the message of Acts 5:30 and 31. It is also equally absurd to say that Israel had not been set aside when Paul wrote Ephesians. Therefore, Israel was set aside some time between the time these two messages were given. The casting away of Israel brought the reconciling of the Gentiles. Romans 11:15. This reconciliation ministry is proclaimed in II Corinthians 5:16 to 21. Therefore Israel had been cast away before that Epistle was written. Although the final doom was not pronounced until Acts 28:25 to 28.

There are some dispensationalists who teach that Israel had already been set aside when the Holy Spirit came on the day of Pentecost; that then and there the “dispensation of grace” was ushered in; then and there “the dispensation of the mystery” began; then and there the Body of Christ had its historic beginning and the hope and calling of those Jews, who had been saved during the days that Jesus of Nazareth was on earth, were changed on the day of Pentecost from Israel’s “kingdom of heaven” hope to membership in the Body of Christ with a different hope. After Pentecost they were transferred into the Body of Christ. However, they admit that they were in the Body before Christ in heaven revealed the secret concerning the hope and calling of that Body to the Apostle Paul.

## HOW DOES THE GOSPEL OF JOHN FIT INTO THE DISPENSATION OF THE GRACE OF GOD?

It has always been a difficult task to treat the Gospel of John dispensationally. This Record is so different from Matthew, Mark and Luke, which are generally called "The Synoptics". We have observed that more than 85 per cent of the contents of "John" cannot be found in "The Synoptics". There are in "John" seventeen solid chapters, recording the events and teachings in the life and ministry of Christ on earth, not found in the other three Records. We have also observed that no reference is made in the Gospel of John to the kingdom parables found in the other Gospels. There is no mention in John of "The Sermon on the Mount", "The Golden Rule" or "The Our Father Prayer".

In "The Synoptics" we reach the middle of each Record before we learn of the rejection of Christ; whereas in the Gospel of John we learn in the very first chapter that He is rejected by His own; and that He is the "Lamb of God which beareth away the sin of the world". We cannot find in John's Record the statement that the "kingdom of heaven is at hand", or "the kingdom of God is at hand". Although there are certain blessings of the gospel of the kingdom mentioned in John's Record, in several places in John's Gospel the gospel of the grace of God is as clearly presented as it is in Paul's Epistles. In this connection it is interesting to compare the "no condemnation" in Romans 8:1 with the "no condemnation" in John 3:17 to 19.

Note the words of Christ recorded in John 6:47. He said: "He that believeth on Me hath everlasting life." It is interesting to note that this word "believe" is found just 100 times in John's Gospel. In the very first chapter of this Gospel we learn that "grace came by Jesus Christ." In John 16:7 to 9, we learn that the "sin" question is unbelief; that is, because they believe not on the Lord Jesus Christ. Note the words of Christ in John 6:29 when the Jews asked how they might do God's work. "This is the work of God, that ye believe on Him whom He hath sent." Compare this with Romans 4:3 and 4. The same message of salvation. In that same chapter note what is the will of God: "that they believe on the Son." John 6:40. A number of times we find in John's Record the words "believe not".

Again we note that the word "world" is found more than 75 times in John's Gospel. Now we are puzzled when we attempt to reconcile John 3:16 with Matthew 15:24. Note these two verses:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16

"I am not sent but unto the lost sheep of the house of Israel." Matthew 15:24.

If Jesus Christ was sent only to the lost sheep of the house of Israel, how could the people of the world outside of the Nation Israel have believed on Him for life everlasting? Christ said to His messengers, "Go not into the way of the Gentiles." Matthew 10:5 to 8. Here we have one of the seeming contradictions and discrepancies in the Word of God. In fact, it seems to be a plain contradiction.

We must study John 3:16 in the light of other Scriptures. By comparing this statement with the messages during the first nine chapters of Acts we will learn that the "whosoever" message was not preached to Gentiles until we reach the tenth chapter of Acts. In that chapter we learn that Peter, by the housetop vision, was authorized to preach to Cornelius. In Acts 5:30 and 31 God's plain message is, Christ raised from the dead to give repentance to Israel. But note

Paul's testimony in Acts 22:17 to 21. Paul magnified his office, "Apostle of the Gentiles". Peter was Christ's messenger to the circumcision. Galatians 2:8.

We might dwell on this at length and show many points in the Gospel of John to show that God's "grace" message is therein presented, and although mixed with some of the Kingdom program many of the details concerning the kingdom gospel are missing. It is difficult to find in John's Record the specific reference to the physical literal kingdom of heaven recorded in "The Synoptics." It is the unique message.

The gospel of the grace of God is based upon the rejection of Christ by Israel, the death and resurrection of that Saviour, and the Lord's rejection of Israel, in accordance with Romans 11:15. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" We must not begin the reconciling of the Gentiles before the casting away of Israel.

For this aspect of truth in John we must see that in the very first chapter Christ is rejected by Israel; that He is the Lamb of God which beareth away the sin of the world; that the reign of grace came by Him. Then in the twelfth chapter of John we see God's rejection of Israel. Read John 12:37 to 41. "Therefore they (Israel) could not believe because Isaiah said again. 'He (God) hath blinded their eyes.'" "Here then we have the truth of Romans 11:8 and Acts 28:25 to 28.

In John 12:31 Christ said, "Now is the judgment of this world." This is quite different from the statement of Peter, in Acts 5:30 and 31, that Christ is the Saviour to give repentance to Israel. There is a great difference between Christ as the Saviour of Israel and the Saviour of the world.

There is also a great difference between Christ, as King, restoring to Israel Israel's kingdom, recorded in Acts 3:19 to 21, and the truth of John 1:12.

"But as many as received Him, to them gave He the power to become the sons of God, even to them that believe on His name."

How could Gentiles have received Him while He was on earth?

Thus we see that it is not as difficult a task to fit the "grace" message of John's Gospel into "Pauline" truth as it is to fit it into the "kingdom of heaven" message in the Gospel of Matthew.

But remember the whosoever message of John 3:16 applies in Paul's message after Acts 13:46. Then read Acts 14:27:

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

Even the superficial student has observed that every scene in John's Gospel is set on a Jewish stage, if the woman at the well was a Jew. She spoke of Jacob as "our father", John 4:12. We find in Matthew, Mark and Luke the record of Christ's dealings with the two Gentiles who received blessings from Him while on earth; but not a word in John concerning the Roman centurion of Matthew 8 and Luke 7 or the Greek woman of Matthew 15 and Mark 7. Certain Greeks came to see Jesus according to John 12:23; but they did not see Him.

Let us remember Christ's own statement to one of the two Gentiles who had received a blessing from Him while He was on earth: "I am not sent but unto the lost sheep of the house of Israel." Let us also keep in mind His command to His twelve apostles: "go not into the way of the Gentiles." Matthew 10:5 to 8. When did Christ change this command? If it had been changed before Peter said, "I perceive that God is no respecter of persons" (Acts 10:34 to 36), there is no indication that the Twelve knew it.

But note Paul's words in Acts 22:17 to 21. Paul saw Jesus in a vision in the temple at Jerusalem and He told Paul to get out of Jerusalem: "I will send thee far hence unto the Gentiles."

The Holy Spirit said, "separate unto Me Barnabas and Saul for the work whereunto I have called them." Acts 13:2. Saul went on his first missionary journey from Antioch. He preached to Sergius Paulus and Saul's name was changed to "Paul". Acts 13:9 to 15.

After this command to Paul and his return to Antioch from his first missionary tour, note what the Antioch Christians did:

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

Then read Paul's statement concerning his apostleship: "for I speak to you Gentiles, inasmuch as I am the apostle of the Gentile, I magnify mine office." Romans 11:13.

"Whereunto I am ordained a preacher, and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and verity. I Timothy 2:7. "Whereunto I am appointed a preacher, and an apostle and a teacher of the Gentiles." II Timothy 1:11.

#### "THE KINGDOM OF HEAVEN AT HAND"—GRACE HATH APPEARED

Now let us compare Matthew 10:5 to 7 with Titus 2:11 and see how the truth of these Scriptures fit into the Gospel of John.

Matthew 10:5 to 7:

"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."

Titus 2:11:

"For the grace of God that bringeth salvation hath appeared to all men."

Now note again these words of Colossians 1:23: "the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister."

Let us carefully observe that Paul does not say whereof "WE" (Peter and the others and I) are made ministers. But for every creature under heaven with this gospel "I am made a minister. Notwithstanding the Lord stood with me and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion." II Timothy 4:17. This particular gospel is called, by Paul, "my gospel" not our gospel. II Timothy 2:8 and Romans 16:25.

"The kingdom of heaven is at hand". "Go not into the way of the Gentiles". Go to Israel. Heal the sick. Raise the dead.

Compare with "the grace of God that bringeth salvation hath appeared toward all men." "Take a little wine for thy oft sicknesses." "Trophimus have I left at Miletum sick." Titus 2:11. I Timothy 5:23. II Timothy 4:20.

There is a great difference between the grace of God for all men, and the kingdom of heaven at hand for Israel. How are we to account for the fact that Peter healed all that were sick, according to Acts 5:16 and Paul instructed his most faithful helper to take a physical remedy, and left another faithful friend sick? Answer: different dispensations or different periods of Divine dealings with the human race.

Note where the Sermon on the Mount is placed in Matthew, between Matthew 4:17 and Matthew 10:6 and 7: “Repent: for the kingdom of heaven is at hand.” Matthew 4:17.—”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.” What sane exegete of the Scriptures would remove the Sermon of the Mount from its Scriptural setting? It falls in between “the kingdom of heaven is at hand” message by Jesus Christ Who was a minister of the circumcision (Romans 15:8), and “the kingdom of heaven is at hand’ message by Peter and his associates who were ministers of the circumcision. Galatians 2:7 to 9. Compare Matthew 15:24 with Act: 11:1 to 4.

There are certain spiritual blessings common to both the kingdom gospel and the grace gospel; but there is much of the kingdom program that cannot be carried over into Paul’s dispensation of the grace of God without causing contradiction and discord, without frustrating the grace of God; without so perverting the gospel that souls who receive it will be subverted.

What a botch preachers have made of their sermons, trying to make the kingdom parables of the Lord Jesus fit into the grace gospel of Romans and Ephesians. The parable of the labourer who went to work at the eleventh hour and at the close of the day receives the same wages as the man who worked twelve hours is difficult to work into salvation by grace and rewards according to works. The publican’s prayer cannot be brought over to Paul’s ministry of reconciliation where God’s servant is beseeching the sinner to be reconciled, without creating discord and contradiction.

Thus we see that the kingdom of heaven at hand for Israel with the kingdom gospel, is altogether different from the grace of God that bringeth salvation that has appeared to all men. The kingdom prayer which offers forgiveness, provided the one praying forgives his fellowman, is quite different from Ephesians 4:32: “Am be ye kind one to another, tenderhearted, forgiving one another even as God for Christ’s sake hath forgiven you.”

As we have said, it is quite significant that the “Our Father’ prayer, the kingdom parables, and the message, “the kingdom of heaven is at hand,” are not to be found in the Gospel of John.

We say that the “grace” message of John is quite different from the kingdom message of Matthew, Mark and Luke. The “grace” message of John corresponds to the “grace” message of Paul which is upon the grounds of Christ rejected by Israel crucified and raised from the dead. Therefore, in applying the message of grace and eternal life in John’s Gospel we must look at Christ as having been rejected, crucified and glorified.

#### JEWS AND GENTILES DIFFERENT—BUT NO DIFFERENCE

The Book of Romans has been called the message of ruin, redemption and righteousness. We might add retribution, reconciliation, resurrection and reward.

The disgraceful ruin of the Gentiles, without the law, is recorded in the first chapter of Romans, and the utter failure of the Jew, under the law, in the second and third chapters. In spite of the advantage of the Jew, God’s chosen people, to whom was committed the oracles of God, and to whom was given the service of God (Romans 3:1 and 2; Romans 9:4 to 6) so far as sin is concerned; “There is no difference”, “All have sinned and come short of the glory of God.” The Gentiles came short of the glory of God revealed in creation. The Jews came short of the glory revealed at Sinai. Romans 3:22 and 23. Again in redemption: “There is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.” Romans 10:12.

While Christ was on earth there was a difference between the Jew and the Gentile. Matthew 15:21 to 27. From Pentecost and for some years thereafter there was a difference. Acts 10:28, Acts 13:46, Acts 11:1 to 3. But about seven years after Pentecost Peter learned his lesson. "God . . . put no difference between us and them." Acts 15:9. But for some years after that the Jews had some priority rights and some special religious privileges. Romans 1:16, Acts 18:6, Acts 21:24.

Romans tells the story of the casting-away of Israel by God. It first tells the story of the casting-away of the Gentiles by God. We quote part of these two stories:

"Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves." "For this cause God gave them up unto vile affections." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Romans 1:24, 1:26 to 28. "God gave them up"—"God gave them over." This is what happened to the nations. God cast them away.

Now let us note what happened to Israel. "God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day." Romans 11:8. "Let their eyes be darkened, that they may not see, and bow down their back alway." Romans 11:10. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Romans 11:15. "For if God spared not the natural branches, take heed lest He also spare not thee." Romans 11:21. This awful Divine judgment fell upon Israel some time between the day of Pentecost and the year Romans was written.

With all Gentiles under the condemnation of God, alienated from the life of God, dead in trespasses and sins, and with God's favored Nation smitten by God with a judgment of spiritual blindness, and cast away, what course was left for God to pursue?

In the parable of the great supper, in Luke 14:21, we learn that God was angry with His people for refusing to come to His table. He then sent His servants to go out and bring to His table the poor, and the maimed, and the halt, and the blind.

When God became angry with the Gentiles, centuries before Christ came, He was plenty angry. When God became angry with the Jews, He was very angry.

"But when the king heard thereof, he was wroth; and He sent His armies, and destroyed those murderers, and burned up their city." Matthew 22:7.

A terrible judgment fell upon the Jews when Jerusalem was destroyed, about 70 A.D., and many have been their afflictions since then.

But God's blindness sent upon Israel brought in the period and reign of grace. With God's favored Nation out of the way, and the Gentiles aliens and enemies, what happened:

"But God, who is rich in mercy, for His great love wherewith He loved us, Even when we were dead in sins, hath quickened us Together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Ephesians 2:4 to 6.

There was nothing left for God to do but to destroy the entire human race or bring in an age of unrestricted, unlimited grace. God threw down the bars and removed every obstacle except Satan and man's rebellious will, and sent His servants out with II Corinthians 5:19 to 21: "To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be

ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.”

God was angry with the house of Israel once before and cast them out of His sight.

“Therefore the Lord was very angry with Israel, and removed them out of His sight; there was none left but the tribe of Judah only.” II Kings 17:18. He also became very angry with the house of Judah and sent them into captivity for seventy years. “For through the anger of the Lord it came to pass in Jerusalem and Judah, until He had cast them out from His presence, that Zedekiah rebelled against the king of Babylon.” II Kings 24:20 and Jeremiah 52:3.

God had mercy on Judah and brought His people back to their land and gave them another chance. God sent them His Son. What did they do?

“But last of all He sent them His Son, saying, They will reverence my Son. But when the husbandmen saw the Son, they said among themselves, This is the heir; come, let us kill Him, and let us seize on His inheritance.” Matthew 21:37 and 38.

Again God gave them another chance. Acts 3:19 to 21, Acts 5:30 and 31, Acts 7:51 to 60. But they again rejected and killed another messenger of the risen Messiah (Stephen).

In spite of all of this, and because the gifts and calling of God are without repentance (Romans 11:25 to 30), God will again have great mercy upon Israel and gather them to Himself, and for Himself, and for His own glory.

“I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be builded.” Ezekiel 36:29, 32, 33. In the meantime the Gentiles are in the place of special favor. God offers them full pardon, free salvation without reputation, merit, religion, or endeavor, or striving. “The free gift of God is eternal life through Jesus Christ our Lord.” Romans 6:23.

But hear God’s warning:

“For if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness; otherwise thou shalt be cut off.” Romans 11:21 and 22.

Politically and spiritually we are today in “the times of the Gentiles” in a signless period of grace wherein religion has no place. The gospel of the kingdom will again be proclaimed by God’s servants after this present dispensation has been ended by God.

#### THE PROGRAM OF JESUS NOT INTERRUPTED BY HIS DEATH BUT THE PROGRAM OF MAN WILL BE INTERRUPTED BY THE SECOND COMING OF JESUS

The death of Jesus Christ, the Son of God, was not accidental. The second coming again of the same Jesus Christ cannot be prevented. In God’s redemptive program and purpose for the human race His Son had to come from heaven and die. He had to go back to heaven and live. He must come again. Inasmuch as an adjustment had to be made between the sinless God and sinful man it had to be made by a sinless God-man Who was able and willing to adequately deal with both sin and death.

Jesus Christ was the sinless God-man. We declare that the program of Jesus was not interrupted by His death. Israel’s kingdom program was postponed because of Israel’s rejection

of Jesus of Nazareth, their King. But this was not only in fulfillment of Israel's Scriptures but was according to the judgment which Jesus pronounced upon Israel's rulers. Matthew 21:33 to 46:

“Known unto God are all His works from the beginning of the world.” Acts 15:18.

God is never taken by surprise, either by the tricks of Satan or by the evil doings of men. It is interesting to note these statements concerning Christ's knowledge of men and their doings.

John 2:24 and 25:

“But Jesus did not commit Himself unto them, because He knew all men, And needed not that any should testify of man: for He knew what was in man.”

John 6:64:

“But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray Him.”

John 13:1:

“Now before the feast of the Passover, when Jesus knew that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end.”

John 19:10 and 11:

“Then saith Pilate unto Him Speakest Thou not unto me? knowest Thou not that I have power to crucify Thee and have power to release Thee?

“Jesus answered, Thou couldest have no power at all against Me, except it were given thee from above: therefore he that delivered Me unto thee hath the greater sin.”

One of the most positive statements found in the Bible confirming the statement that the death of Jesus Christ did not interfere with His program is the statement of the Holy Spirit by the mouth of Peter in Acts 4:27 and 28:

“For of a truth against Thy holy Child Jesus, Whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together For to do whatsoever Thy hand and Thy counsel determined before to be done.”

What was done to Christ when He was rejected and put to death by wicked men? “For to do whatsoever Thy hand and Thy counsel determined before to be done.” Acts 4:28. This same fact is stated in Acts 2:23, “Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.”

Many wonderful changes in world affairs are yet to be wrought by Christ. He is going to put down all authority that is not of God. The triumphant sound of Revelation 11:15 is yet to be heard, “The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever.” Note this glorious victory yet to be accomplished by Christ: “Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet.” I Corinthians 15:24 and 25. This is confirmed in Hebrews 2:8 and 9: “Thou hast put all things in subjection under His feet. For in that He put all in subjection under Him, He left nothing that is not put under Him. But now we see not yet all things put under Him. But we see Jesus Who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man.”

When Christ in person comes to earth again He will do great and mighty things, “But now we see not yet all things put under Him. But we see Jesus Who was made a little lower than

the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.”

Jesus made a little lower than the angels for the suffering of death. That He should taste death for every man. This by the grace of God.

How evident then that the death of Jesus Christ was neither premature nor accidental. Christ was not a religious martyr who came to an untimely end. He was the sinless Lamb of God foreordained to die at a set time before the foundation of the world. I Peter 1:18 and 19.

Note the words of Christ in John 12:27, 32 and 33:

“Now is My soul troubled; and what shall I say? Father save Me from this hour: but for this cause came I unto this hour. And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die.”

Matthew 26:24: “The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.”

We would emphasize the words, “For this cause.” For this cause? For what cause?

Christ came to earth for the specific purpose of fulfilling prophecy, by being the Man of sorrows, acquainted with grief, led as a lamb to the slaughter.

According to the Scriptures Christ died for our sins. He had power to lay down His life and to take it up again. John 10:16 to 23.

Wherefore Christ was not the helpless victim of circumstances in the hour of death.

When Christ was on earth He declared concerning His sacrifice on the cross, “must the Son of man be lifted up.” John 3:14.

Some years after the death of Christ the Holy Spirit, by Paul, said, concerning Christ’s death: “when they had fulfilled all that was written of Him they took Him down from the tree, and laid Him in a sepulchre.” Acts 13:29.

When was Christ nailed to the tree and taken down from the tree and laid in the sepulchre? When they had fulfilled all that was written of Him. In the Twenty-second Psalm it was written of Him that they would pierce His hands and His feet. While the Son of man was preaching in the land of the Jews, the Jews tried several times to stone Him to death. But His hour was not yet come.

After that Israel fulfilled all that was written concerning the rejection, of their Messiah, “Messiah was cut off but not for Himself.” Daniel 9:26. He was wounded in the house of His friends. Zechariah 13:6.

When they had fulfilled all that was written of Him. The word “fulfilled” is the same Greek word as Christ used when He said first, “I have finished the work which Thou gavest Me to do” (John 17:4) and at last when on the cross He cried, “finished”. John 19:30. So “the Son of man came not to be ministered unto but to minister and to give His life a ransom for many.” Matthew 20:28.

The death of Jesus Christ was just as much a part of His program as was His sermon on the mount, His parables and His miracles. He was born to die at a set time, His program was not interrupted by His death. He had finished what was to be done before His death. There was something more to be done after His death. He was to be raised from the dead. He is to accomplish many things when He comes back.

But where is He and what is He doing in the meantime? Many Scriptures answer this question. We quote:

Hebrews 10:12 and 13:

“But this Man after He had offered one sacrifice for sins for ever, sat down on the right hand of God; “From henceforth expecting till His enemies be made His footstool.”

Hebrews 9:12:

“Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.”

Hebrews 9:24:

“For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear is the presence of God for us.”

Hebrews 7:25:

“Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.”

Ephesians 1:19 to 23:

“And what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power. “Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: “And hath put all things under His feet, and gave Him to be the Head over all things to the Church. “ Which is His Body, the fulness of Him that filleth all in all.”

The Man Christ Jesus is in heaven. He is seated at God’s right hand. He entered in once for all and obtained eternal redemption for believing sinners. He represents believers in God’s presence. Because in heaven Christ ever lives to make intercession for believers, God is able to save them to the uttermost. Now the resurrected Christ is the Author and Finisher of our faith. Hebrews 12:1 to 3.

Far above in the heavenlies Christ is seated as the Head of the Church which is His Body.

## THE INTERRUPTION OF THE COVENANTS THE POSTPONEMENT OF THE KINGDOM

If we teach that Jesus Christ, on earth, offered in good faith, a kingdom to Israel and then because of their rejection decided to go to the cross of Calvary instead of the throne of David and hold the kingdom in abeyance until His second advent perhaps you believe that we should qualify the statement that the death of Jesus Christ did not interrupt His program. Did or did not the Lord Jesus present a kingdom to Israel with Himself as King? “Is not the Lord Jesus now in heaven as the Head of the Church which is His Body, concerning which He gave no definite information or description while He was on earth?

If Israel’s rejection of Christ as Messiah and King brought no change in His kingdom program, then what meaning shall we give to His own words recorded in Luke 19:41 to 44: “And when He was come near, he beheld the city, and wept over it, Saying, if thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation.”

Do we err when we speak of the postponement of Israel’s kingdom, meaning that the Lord Jesus offered to Israel a kingdom and because of their unbelief and blindness God decided

to hold that kingdom in abeyance until the return of the King and during His absence in heaven to make of individual believing Jews and Gentiles the New Man of Ephesians 2:15?

In answering this question, let us mark in the Book of Luke what is said of two faithful Israelites, Simeon and Joseph of Aramathea. Simeon waited for the consolation of Israel (Luke 2:25). Joseph was waiting for the kingdom of God. Luke 23:51. Surely they were not waiting to become members of the Body (JointBody) described in Ephesians 3:6. Was not Jesus born for David's throne, to reign over the house of Israel, to deliver Israel from her enemies? Luke 1:29 to 33. Luke 1:71 to 74.

Compare the statement of Luke 24:21 with the truth of Romans 11:6 and 7.

Luke 24:21:

“But we trusted that it had been He which should have redeemed Israel: and beside all this, to day is the third day since these things were done.”

Romans 11:7:

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

To redeem Israel is one thing. To have a remnant of Israelites, and the rest blinded some years after God exalted Christ to be a Prince and a Saviour to give repentance to Israel, is quite a different thing. Acts 5:29 to 32. For seven or eight years after the death of Christ the gospel was preached to none but Israel, in obedience to Matthew 10:5 to 7. During those years it was unlawful for the apostles to come to one of another nation. Acts 10:28. God made it lawful for Peter and the Eleven in Acts 10.

But it was Paul who magnified the office of apostle to Gentiles; because Israel put the gospel from them. Acts 18:6 and Acts 13:46. God sent the gospel by Paul to Gentiles to provoke Israel to jealousy. Romans 11:11. God cast away Israel that Gentiles might be reconciled to Him. Romans 11:15.

Romans 11:12 and 15 contain much important truth for an intelligent answer to the question we are considering. If all the thousands who were saved for several years after the death of Christ were Israelites, in what sense was Israel cast away? Just a little prayerful consideration and intelligent study should convince us that during the earthly ministry of Jesus Christ, and at least up to Acts 13, God was dealing with Israel in a two-fold manner.

In dealing with Israel as a nation, it was a matter of redeeming the nation from political authority and restoring the kingdom to Israel. Acts 1:6. Such a restoration is presented in Acts 3:19 to 21. “The restitution of all things spoken by the prophets since the world began.” The Nation was waiting, seeking for, and expecting such a literal kingdom in fulfillment of many prophecies, such as Amos 9:11 to 15; Ezekiel 36:24 to 37; Jeremiah 23:5 to 9; Isaiah 9:6 and 7 and Isaiah 62:1 to 4.

But Romans 11:7 states: “What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded.” This refers to righteousness. Some Israelites found this righteousness in Christ, “the end of the law for righteousness to every one that believeth.” Romans 10:4. Then God was also dealing with individual Israelites. There was a remnant of Israelites (in 60 A.D.) according to the election of grace. Romans 11:6.

Even the superficial student of the Scriptures should see God's two-fold dealing with Israel. The question that produces the division and controversy among the Lord's people is: just when did this twofold Divine purpose and program for Israel cease, that is, just when did God cease to deal with Israel as a nation? The casting away of Israel meant the reconciling of the world. There was no ministry of reconciliation for Gentiles preached in the first nine chapters of

Acts. But most assuredly the reconciliation message was preached to Gentiles long before the close of the "Acts" period. II Corinthians 5:16 to 21.

However, the omniscient God had known what would happen to Israel and with the foreknown fall of His Nation He began another Divine movement which He calls in Ephesians 3:11: "the eternal purpose which He purposed in Christ Jesus our Lord." This was hid in God from before the foundation of the world. Ephesians 3:9. It was not made known to Israel's prophets of old. Colossians 1:24 to 28. Therefore God calls this eternal purpose "a mystery" or a secret. Note God's statement in II Timothy 1:8 to 10: "the power of God: Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death and hath brought life and immortality to light through the gospel." When did God's eternal purpose begin to have its fulfillment?

Six things had to happen before God could bring in the dispensation of grace and during this age accomplish His eternal purpose in Christ Jesus. Christ had to appear once in the end of the ages to put away sin. Hebrews 9:26. He had to take the law out of the way at Calvary. Colossians 2:11 to 14. He had to arise from the dead and abolish death. II Timothy 1:9. Satan had to be judged. John 12:27 to 32. And Israel had to be cast away. Think this over very seriously for it is important. Also the Holy Spirit had to come from heaven.

Let us remember that there is a difference between grace in a dispensation and the dispensation of grace to which the Scriptures refer in Ephesians 3:1 and 2. Sin, the law, death, and Israel had to be put away, or abolished, before grace could reign as it now does. No longer is there any geographical or racial preference. No longer is there any advantage or merit in circumcision or religion. No longer does God consider a nation in His grace program, although His nation is being supernaturally preserved for a future program.

## GOD'S MESSENGERS WITH GOD'S MESSAGE

The average person, who has business or social dealings with "church" people, is not interested in the details of creeds or doctrines: he judges these professing Christians by their moral character, their honesty, sincerity and general behavior.

This is by no means limited to the man of the world, who does not pretend to know the Bible, but there are actually preachers who call themselves Christians, who are bold enough to say, "we do not ask that you subscribe to a creed, but that you live a life." Their philosophy is, believe any part of Bible Christianity that appeals to your peculiar individual make-up; give your own interpretation to it, just live a decent moral life. "It makes little difference what you believe: its what you do."

Every Christian should obey Titus 3:14 and "learn to maintain good works." The Christian is God's workmanship created in Christ Jesus unto good works. Ephesians 2:10. Every one who names the name of Christ is exhorted to depart from iniquity. II Timothy 2:19.

But how about John 8:24, the words of Christ, "If ye believe not that I am He, ye shall die in your sins?" These are very solemn words coming from the lips of the eternal Son of God. "If ye believe not." It is an awful thing for one to die in his sins. This he will do, if he believes not in the Deity and redemptive work of Christ. There is not the slightest suggestion in any Scripture that deals with God's redemptive gospel for men today, that a human being can escape

Divine judgment for sin by good character and excellent behavior, no matter how good or how excellent.

Christ, in John 6:47, said, "He that believeth on Me hath everlasting life." According to God's Word, no man has spiritual life until he believes. Therefore he must believe first and live as the result of believing on Christ, Who said, "I am the life: no man cometh unto the Father but by Me." John 14:6 and John 11:25.

We would not for one moment minimize the importance of good works in the life of the believer. God's desire is that every believer should daily manifest the fruit of the Spirit: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.

Every Christian should "shew forth the praises (virtues) of Him who hath called you out of darkness into His marvelous light." I Peter 2:9.

Surely God expects all of His children to walk as becometh saints; He expects even more of those who have the place of spiritual leadership. God's special servants should ever seek to be spiritual, sincere, gracious, honest, diligent, prayerful, faithful and discreet in behavior. They should also be uncompromising, bold servants of Christ. Adopt Paul's motto: "if I yet pleased men, I should not be the servant of Christ." Galatians 1:10.

But Galatians 1:10 should not be separated from the verse preceding and following. Let us carefully study them together.

Galatians 1:6 to 12:

"I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel. "Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. "For do I now persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. "But I certify you, brethren, that the gospel that 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."

Now, before commenting, we present for comparison:

Philippians 1:14 to 18:

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. "Some indeed preach Christ even of envy and strife; and some also of good will: "The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: "But the other of love, knowing that I am set for the defense of the, gospel. "What then? notwithstanding, every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."

Perhaps as a general rule, in discussing messengers and their messages, servants of the Lord should avoid personalities, but not always if we are to obey Paul, who said, "be ye followers of me"; for he did not hesitate to use names at times. In this he was definitely led by the Holy Spirit. But the general rule, in criticism, should be to condemn the messenger's message, rather than the messenger.

Now carefully note in the Scriptures above quoted from Philippians: There were two classes of messengers, those who were insincere pretenders. They were contentious; but their message was genuine. They were preaching the right message in the wrong spirit. Others were preaching in love the same message, the same Christ. They were doing the right thing in the right way. They were giving forth God's message and they practiced what they preached.

The messengers were quite different as to character and behavior. But what said Paul: "What then? notwithstanding every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Philippians 1:18.

Now let us carefully study the Scriptures from Galatians. The victims of these messengers were called "foolish". Why were they foolish? Not because they were immoral. Not because they had gone back to immoral conduct. It was not a question of the lack of Christian behavior. The whole issue was, "turned from the grace of Christ to another gospel". The messengers of this pseudo-gospel may have been men of the highest moral standards. Undoubtedly many of them were zealous servants who were exceedingly careful as to their religious behavior. But the anathema of God was upon them. Not because they preached the gospel of contention, not because they were insincere pretenders. This awful pronouncement of the Divine curse was because they had mixed religion with the grace message which was Christ's own message sent down from heaven to Paul for heathen.

How difficult it is today for God's people to realize that splendid, sincere, moral men and women, who believe the Bible, who preach grace are guilty of a spiritual crime because they preach Christ and His grace gospel plus something else.

The foolish Galatians did not deny the inspiration of the Bible, the Deity of Christ, or that Christ died for their sins and arose from the dead. Their crime was mixing Judaism, legalism and religion with Christ's grace message. What a crime in God's sight is ritualism in the Church today! But millions of professing Christians do not think so. They revel in ritualism.

Think of the sincere, earnest, conscientious preachers today who mix the program of Moses, the message of John the Baptist, the Pentecostal kingdom message and program right in with the gospel of the grace of God, and thousands of foolish Galatians accept their mixed message.

Then these foolish ones condemn the messenger of the grace of God who follows Paul and takes an uncompromising stand against these unholy mixtures.

Paul had to condemn even Peter for trying to bring religion into the program of Christ for Gentiles. Galatians 2:11 to 14. Paul had to suffer in jail as an evil-doer for his "grace" stand. II Timothy 2:9. The uncompromising "grace" messenger today will have to stand for "slander," "misrepresentation," "hatred," "disfellowship," and "boycott."

But remember, the anathema of God is upon any messenger who mixes anything with "the grace of Christ," and follow Paul "if I yet pleased men I should not be the servant of Christ."

We see that the right message is even more important than the right messenger. But the ideal combination is the right message by a spiritual messenger.

## *SECOND MESSAGE*

### **SEVENTH DAY ADVENTISM**

Again we declare that the Truth of God, which is sometimes called “Pauline” Truth, is the Holy Spirit’s Scriptural antidote and cure for the religious malady or error, known as Seventh Day Adventism. All Scripture should be studied in the light of Romans. Galatians, Colossians and Ephesians.

Again we say, there are some splendid, respectable, honourable, sincere, conscientious religious people in Seventh Day Adventism. Let us deal with their religion rather than with personalities.

“Seventh Day Adventism.” This name suggests two of their peculiar doctrines. They are sabbath-keepers; that is, they declare themselves to be Israel and under Divine obligation to be governed by the sabbath covenant which God made with Israel as recorded in Exodus 31:12 to 17. We quote verses 16 and 17:

“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. “It is a sign between Me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed.” Exodus 31:16 and 17.

The name “Adventists” suggests that these people teach the second advent of the Lord Jesus Christ. This should not be called a peculiar doctrine, but in the case of Seventh Day Adventism, the teaching concerning the second coming of Christ is peculiarly unscriptural.

Moreover, the teachings of the Seventh Day Adventists, concerning the law, the atonement, soul sleeping, and some other things, are quite unscriptural, because they are altogether unscriptural in having accepted, as genuine, the revelation of Mrs. White.

### Their Atonement Doctrine

The Seventh Day Adventists’ theory of atonement is both absurd and pernicious. It is wholly contrary to Divine Truth.

First, let us say, that the word “atonement” is not found in Pauline Truth, in the reign of grace. The word “atonement” in Romans 5:11 is not “atonement” but reconciliation. When the believer is in Christ, he is accepted in Christ, a new creature in Christ, the righteousness of God in Christ, blessed with all spiritual blessings in Christ, without condemnation in Christ. Colossians 2:10. Ephesians 1:6 to 9. II Corinthians 5:17 and 5:21. Ephesians 1:3. Romans 8:1.

Hebrews 10:10 and 14:

“By the which will we are sanctified through the offering of the body of Jesus Christ once for all.” “For by one offering He hath perfected for ever them that are sanctified.” Once for all the believer, in grace, is sanctified by the once-for-all sacrifice of Christ. And by that one offering the Lord hath forever perfected the believer.

Now let us compare Hebrews 10:12 and 9:12:

Hebrews 10:12:

“But this Man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God.”

Hebrews 9:12:

“Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.”

On the cross Christ cried “finished.” He there put away sin. Hebrews 9:26. He there abolished the law. II Corinthians 3:9 to 16. Then He abolished death. II Timothy 1:10. Then He sat down in heaven. He obtained eternal redemption for us. Believers are made perfect by the

perfect work of the perfect Christ. Hebrews 7:19. When the sinner believes this glorious good news, he passes out of death into life and shall not come into condemnation (John 5:24); he has eternal life (John 6:47); and he is declared righteous without a cause. Romans 3:24. The blessing of Abram comes to the believing Gentile. Galatians 3:14. Abram, as an uncircumcised Gentile, was declared righteous by faith. Galatians 3:6 to 8. Romans 4:1 to 12. Abram was neither an Israelite nor a Jew. Abram was not under the law. Abram was not an Old Testament or Old Covenant saint. There is not one line of the Old Covenant in the Book of Genesis. Abram was not a sabbath-keeper. Abram did not find rest in a day, but in a Person. Christ, on earth, said, "your father Abraham rejoiced to see My day and he saw it, and was glad." John 8:56.

Note carefully these Scriptures:

"And the Scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." "And this I say, that the Covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." "Wherefore then serveth the law? It was added because of transgressions, till the Seed should come to Whom the promise was made; and it was ordained by angels in the hand of a Mediator." "For the promise, that He should be the heir of the world, was not to Abraham, or to His seed, through the law, but through the righteousness of faith." Galatians 3:8; 3:17 and 19 and Romans 4:13.

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain." Galatians 2:2.

#### THE LAW COVENANT TEMPORARY

"WHEREFORE THEN SERVETH THE LAW? IT WAS ADDED BECAUSE OF TRANSGRESSIONS, TILL THE SEED SHOULD COME TO WHOM THE PROMISE WAS MADE." Galatians 3:19.

"What the law could not do in that is was weak through the flesh, God sending His own Son, etc." Romans 8:3. Christ is the Seed.

I once attended a Seventh Day Adventist convention where there was a large gathering of these deceived people. There was a genuine religious atmosphere, much resembling the camp of Israel with its Judaism rather than the spiritual blessings which attend a gathering of members of the Body of Christ, who know God's grace message.

I found myself suddenly in an argument with two of their amateur preachers and presently surrounded by a crowd of their followers. When the crowd perceived that their two champions were being routed by the bombardment of God's Word, one of their number hastened to the auditorium for their Goliath, and with him came another crowd.

In this human circle the debate continued and the big chief seemed overjoyed at the opportunity of exposing the stupidity of one who would dare challenge the Scriptural validity of his religion. With little difficulty he willingly and readily answered from the Bible a number of questions which I put to him very rapidly. Then said I, "you seem to know your Bible quite well: will you please explain to this audience Galatians 3:19?" "Certainly," said he, "just as soon as I read it." Then he read: "Wherefore serveth the law? It was added because of transgressions, till the Seed should come to whom the promise was made."

He was silent for some moments; not so quick to answer as before. I said, "we are waiting for the explanation." "Well," said he, "let's have your explanation." I said, "this is the

first time you have asked this, and I have been leading you up to this question.” A few more silent moments and turning of the leaves. I turned to the people and said, “will any of his disciples volunteer to explain the verse in his stead?” More silence. The preacher looked at me and said, “we are waiting for your explanation.” I said, “I know you do not understand that verse of Scripture, for if you did, and were honest, you would leave and denounce Seventh Day Adventism immediately.” He gave up, so far as an explanation was concerned.

Much of Galatians has to do with the ceremonial law of Israel; but the verses immediately connected with this nineteenth verse have to do with the moral law. So when God asks of the Christian, “Wherefore serveth the law”, He is referring to the law given at Sinai on the tables of stone. For it was this law that was added because of transgressions. I said to the Adventist preacher, please explain as to what the law was added. But neither he nor any member of that circle knew.

I said, “if the law was added, it was unknown to man before it was added, or in the Bible language, before it entered that the offence might abound.” “It was added till.” Till something happened. That something has happened. Therefore the Law covenant was a temporary covenant, and has served the purpose for which God intended it.

It was added to the gospel which God preached in His covenant with Abram. It was added till Jesus Christ broke down the middle-wall of partition between Israel and the Gentile on Calvary’s cross. Ephesians 2:15.

Before the law, God preached the gospel to Abram, an uncircumcised Gentile. Romans 4:8 to 11. Galatians 3:8. God’s covenant with Abraham was by promise; and the law did not and cannot disannul it. 3:17. The fourth chapter of Romans shows the relation of the law to the Abrahamic covenant fulfilled in the One who was delivered for our offences and raised again for our justification.

## JESUS UNDER THE LAW

Why did Christ recognize the authority of hypocritical and corrupt Pharisees in His day? Because they sat in Moses’s seat. Matthew 23:1 to 3. Jesus Christ came not to destroy the law, but to fulfill it. Therefore while He was under the law he did not unseat those who sat in Moses’ seat. This was accomplished by His death. The Son of God was made under the law. Galatians 4:4. The Christian is not under the law. Romans 6:14. It is therefore apparent to any intelligent Bible student that Jesus Christ lived in a different dispensation than does the Christian. Jesus Christ lived on earth, as a Man before the middle-wall was broken down by His death on the cross; whereas we live since that event. The middle-wall of partition was standing when Jesus preached the Kingdom of Heaven message and the Sermon on the Mount. Jesus Christ was a minister to the circumcision. Romans 15:8. In His Kingdom of Heaven message He was sent only to the lost sheep of the House of Israel. Matthew 10:5 to 8. Matthew 15:24. Even after Pentecost the doing away with the law in God’s spiritual program was gradual. Acts 21:18 to 27.

We have the record of a lawyer’s question put to Jesus in Luke 10:25 to 29. When this lawyer asked his great question, “Master, what shall I do to inherit eternal life,” did Christ not know that by the deeds of the law no flesh shall be justified in God’s sight? Did He not know that the law is the ministration of death and condemnation? Most assuredly He did. Then why did he answer, “What is written in the law?” He certainly did not mean as some prophets are teaching today that any sinner could attain unto eternal life by keeping the law, when God says,

“Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Galatians 3:10.

The lawyer’s question asked by the Philippian jailer in a new dispensation was answered in these words, “Believe on the Lord Jesus Christ and thou shalt be saved.” Acts 16:31.

By the law is the knowledge of sin, but Christ said the Holy Spirit will convict the world of sin, because they believe not on me. John 16:8 and 9. “He that believeth on the Son is not condemned.” John 3:18.

The Adventists have failed, with many others, to see that the sin question was changed to the Son question when the Saviour cried “finished”.

If it be true, as Adventists claim, that by the “blotting out of the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross.” (Colossians 2:14), the Lord does not mean the ten commandments, then the Christian is still under the curse, for there is not one Christian in this age, who loves God and his fellow-man, including his enemies, with a perfect love. But the verse preceding explains the fourteenth verse, “having forgiven you all trespasses.” Sin is the transgression of the law, and if the law was not included in the blotting out, we are yet in our sins. “By Him (Jesus) all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Acts 13:39.

“Now therefore why tempt ye God to put a yoke upon the necks of these disciples, which neither our fathers nor we were able to bear?” Acts 15:10. The perverted gospel, the mixture of law and grace message preached by Judaizing teachers, subverts souls. This is being done today by the Adventists whose chief delight is to proselyte. Was leading a lamb to the altar or dressing in priestly robes for the sacrifice the yoke? Was circumcision a yoke? That was here before the law was given to Moses. The yoke was the ministration of death written on tables of stone which was not the ceremonial law. II Corinthians 3:7 to 9.

“To every man that is circumcised, that he is a debtor to do the whole law.” Galatians 5:3. This is true of every one who has a religious “pork” ordinance or a seventh day Sabbath. “O foolish Adventists who hath bewitched you?”

There is only one new Testament must, “Ye must be born again.”

## THE RIGHTEOUSNESS OF THE LAW

It is fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:4. No man is saved because he walks in the Spirit. He is saved because Christ is the end of the law for righteousness to every one that believeth. Romans 10:4. Nor does he continue to be saved because he walks. But he manifests his new life by his walk.

The matter of the sinner’s righteousness is settled when he receives Christ, who fulfilled the law, who is the end of the law for righteousness to every one that believeth; because Christ met the full penalty for the law-breaker’s weakness and sin when he was made sin on the cross. II Corinthians 5:21. By faith in this act we are made the righteousness of God in Christ. Thus our standing is perfect in Christ. A sinner not only needs pardon for sin, but he needs absolute righteousness to enter into God’s holy presence. This is provided for every true believer in Christ.

The believer does not have to prove to God that he is righteous. God knows it. But unless his acts are righteous and he daily manifests the Spirit of Christ by walking in the Spirit, the world will have little confidence in his profession. The believer’s faith in the finished work of

Christ settles his standing forever. His standing is as perfect the first moment he receives Christ as it shall be in eternity. His state is, and always will be, on this earth imperfect; but it should improve every moment from the time he is saved. He should grow in grace and in knowledge of the Lord Jesus Christ by desiring first the sincere milk of the Word. He should add many things to his faith; but it is not the addition that saves him or keeps him saved. II Peter 1:5 to 11. He is saved and kept by the power of God through faith.

The believer is a child of God, a joint-heir with the Son of God, and delights to gather with God's children on the first day of the week, which is not the Christian Sabbath. And in the proportion that he feeds upon the true Manna from heaven and yields constantly to the Holy Spirit for His guidance and filling just so will he love God and his fellow man which is the righteousness of the law. Such a one is not likely to steal, murder, commit adultery, bear false witness, covet, profane God's name or dishonor his parents. Then says the Adventist, "why exclude the fourth commandment?" For the reason that God buried it with Christ who arose for a new order on a new day, and we have no right to Israel's Sabbath, or their holy city Jerusalem, or their temple, any more than did Abraham, the father of the faithful who was justified in uncircumcision. "The law is not made for a righteous man, but for the lawless." I Timothy 1:9.

We look, not to Sinai, but to Jesus in heaven, the Author and Finisher of our faith.

### THE CHRISTIAN AND THE SABBATH

When God gave the law about fifteen hundred years before Christ died, He gave the commandments to a people who were on redemption ground and in covenant relation with Himself; but "They could not endure that which was commanded." Hebrews 12:20. It was because of this that David out of a heart of distress cried to God for Israel:

"It is time for thee, Lord, to work; for the people have broken thy law." Psalm 119:126.

It is because of this that the Son of God said to this same people: "My Father worketh hitherto and I work." John 5:17. It is because of His bleeding work in Gethsemane and on Calvary when He drank the cup and cried, "finished," that He can still say with authority, "Come unto me and I will give you rest." The Lord Jesus Christ is the Lord of the Sabbath day. Sabbath means rest. The only rest any sinner can find is Christ: "For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Hebrews 4:10. God in creation rested in a perfect work of creation. The Lord Jesus Christ after he had died and abolished death sat down at the right hand of God. Israel found no rest under the law; only condemnation and wrath. It was their schoolmaster to bring them to Christ that they might be justified by faith. Galatians 3:24. The schoolmaster was not the ceremonial law but the moral law. The next verse states that the believer is no longer under a schoolmaster; which plainly confirms the declaration of God in another verse: "For ye are not under the law, but under grace." Romans 6:14.

On the Sabbath Israel was to cease from works. But before the Sabbath was ever given to Israel, Abraham entered into God's rest by faith which was reckoned to him for righteousness. When does the saint today cease from His works? Not on the Sabbath day, either the first or the seventh; but the moment he enters by faith into Christ he receives rest and eternal life. He then and there receives not a portion of land and earthly prosperity in Canaan, but heavenly citizenship in the Body of Christ. He does not worship in Jerusalem, but is blessed with all spiritual blessings in the heavenlies, and is raised up to sit together in the heavenlies with Christ Jesus. The first day of the week is not the Christian Sabbath. Nor has the Christian anything to do with the seventh day; for the Saviour by whom the believer is crucified to the law and also

dead to the law, was dead on the Sabbath day and arose on the first day of the week to begin a new covenant. "Now that which decayeth and waxeth old is ready to vanish away." Hebrews 8:13. Christ is the believer's only Sabbath. We do not rest on a day, but in a Person.

God said to His earthly people, that which He has never said to His heavenly people.

"It is a sign between me and you throughout your generations." Exodus 31:13.

"The children of Israel shall keep the Sabbath . . . It is a sign between me and the children of Israel." Exodus 31:17.

The Sabbath was not a sign between God and Abram; for he had no Sabbath day. It is not a sign between God and the Body of Christ. The Body of Christ is not Israel any more than Jerusalem in heaven. Those who claim to be Christians and Israel should carefully read Romans 11:25: "A blindness in part is happened to Israel."

There could not be a universal Sabbath, with morning in one part of the earth while it is evening in another.

Israel had a Sabbath, but no rest. God's present day saints have rest; but no Sabbath. The Sabbath-keepers nailed Jesus to the cross. They had murder in their hearts several times because this great Benefactor wanted to heal one of God's suffering creatures on the Sabbath day. How can a loving God rest when the whole creation is travailing in pain. Sabbath-keepers are austere, critical and never filled with the Spirit. They prefer to be Levites with the stones to kill the offender for gathering sticks on the Sabbath. But this is true legalism. Levites, stones and death go with the Sabbath. You cannot have one without the other.

The Apostle to the Gentiles, Paul, mentions in his Epistles several of the commandments, but he never instructed a Gentile believer to observe the seventh day. His statement concerning the matter is this:

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord, he doth not regard it." Romans 14:6 and 7. Read also Colossians 2:16. "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath."

## ADVENTIST'S ATONEMENT THEORY

They deal out a religious concoction to their unwary victims, a mixture of Leviticus, the sixteenth chapter, and Daniel the eighth chapter. They teach that the slain goat of the sixteenth of Leviticus spoke of the Lord Jesus Christ on the cross, that the scapegoat will be Satan; that the wilderness will be the bottomless pit of the twentieth of Revelation. Their "redemption teaching" is, that the Son of God began the work of redemption on the cross, as the slain goat. Then He went into the sanctuary to cleanse the sanctuary in the nineteenth century. He did not make final atonement for sin. They teach that sin will not be fully removed from the sinner until the devil is turned loose on this planet in darkness for one thousand years, by which act the scapegoat will take the Christian's sins off into the wilderness. Think of a sane man accepting such poison for the gospel of Christ. We should never discount the deceiving power of the god of this age, who hath blinded the minds of them that believe not. The one who beguiled Eve has removed many from the simplicity which is in Christ. II Corinthians 11:1 to 4. II Corinthians 4:2 to 4.

There are scores of verses in the Scriptures as to the full efficacy of the Saviour's work on Calvary for the sinner's sin, "Who His own self bare our sins in His own body on the tree." I Peter 2:24. But where is there even a part of a verse that has the slightest suggestion that Satan is

a sin-bearer? When God told Aaron to come with two kids of the goats for a sin offering (Leviticus 16:5), He did not say that one of them should be perfect as a type of Christ and the other full of blemishes as a type of the sinfulness of Satan. Think of such a criminal as Satan as a sinbearer. If you have attended the meetings of the promulgators of such sacrilege, ask God for Christ's sake to forgive you your sin.

“But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed.” Galatians 1:8.

Christ, “Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” Hebrews 9:12. He cried on the cross, “It is finished.” “He put away sin by the sacrifice of Himself.” Hebrews 9:26. 10:10 to 14. What apostle ever asked a sinner to believe on Satan as a sinbearer?

### Soul Sleeping

The Adventists teach that at death the soul is as unconscious as the body, asleep in death, awaiting the final atonement by Satan and the resurrection. And of course with this, the doctrine of an annihilation. Their explanation of “to-day shalt thou be with me in paradise.” Orthodox people get the comma in the wrong place they say “Today” indicates the time of the saying, and not the time of being in paradise.

When Stephen was dying he saw heaven opened and the Son of Man at the right hand of God, and in the moment of death he cried, “Lord Jesus, receive my spirit.” Acts 7:56 and 59.

When Paul spoke of leaving his earthly tabernacle he did not say, “having a desire to depart, and to be with the worms, which is far better;” but “having a desire to depart and be with Christ which is far better.” Philippians 1:23. To be with Christ in that sense is to be with Him where Stephen saw Him.

Paul said again: “Willing rather to be absent from the body and to be present with the Lord.” II Corinthians 5:8. Literally, “at home with the Lord.”

The Christian is a child of God, receiving eternal life as the free gift of God the moment he receives Christ. At this moment he passes out of death into life. John 5:24. Christ has brought life and incorruptibility to light through the gospel. II Timothy 1:9 and 10. Life is the believer's present possession; incorruptibility his heritage when Jesus Christ returns, at which time the dead in Christ shall be raised and we which are alive shall be caught up together with them to meet the Lord. Soul sleeping is a heathen doctrine.

### THE HUNDRED AND FORTY-FOUR THOUSAND

There are several religious sects in this country who claim they will be the hundred-and-forty-four thousand sealed Israelite of the seventh chapter of Revelation. The long-haired group at Benton Harbor, Mich., are positive that they will be. The disciple of Pastor Russell and Judge Rutherford likewise make this claim. But the Seventh Day Adventists say they are all wrong; that they will be the sealed ones, because they are the true Israelites. They will refuse to receive the mark of the beast, which is the Sunday law passed by the civil governments influenced by the ecclesiastics bodies, the beast and the image. They teach that the anti-christ is the Roman Catholic Church, with its pope; that great persecution will be directed by the antichrist against the Seventh Day Sabbath keepers because they refuse to strictly observe the

first day a Sabbath. We have only to look about and see how the Catholic treat the first day, to see how foolish is this Adventist claim.

The Adventists hate the Roman Catholic Church and yet they have much in common with them. They both have meat ordinances. They both have holy water, the Catholics put it on the head, the Adventists on the feet. They both observe days. "Ye observe days, and months, and times and years. I am afraid of you." Galatians 4:10. They have both returned to Judaism and are fallen from grace. Galatians 5:4. Adventism is the result of the same leaven of Judaism which has brought the errors of Romanism. Such is the folly of confusing the Body of Christ with Israel.

These foolish people teach that those who hear their true message about the Seventh Day Sabbath and refuse to heed it will have their names blotted out of the Book of Life, and support their arguments with Matthew 5:19:

"Whosoever therefore shall break one of these last commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

". . . This is His commandment, That we should believe on the name of His Son Jesus Christ, and love one another as He gave us commandment." I John 3:23.

Thus we see that the Christian's creed is Christ; his law is love. The Christian who loves the Lord Jesus Christ in sincerity and truth, will love God and his fellowman. Against him there is no law. Galatians 5:23.

## *THIRD MESSAGE*

### **THE BIBLE AND PENTECOSTALISM**

In dealing with the fallacies and fantasies of Pentecostalism we realize that there are some splendid people identified with the movement. So we are not dealing in personalities. There are not only some sincere religious people who at times seem to reach an irrational stage in their wild fanaticism but there are some truly saved spiritual men and women who have been caught in the delusion. There is no doubt that the movement is gaining momentum and that many are leaving other denominations to join in with the Pentecostals. Perhaps the worldliness, formality, and lack of spiritual power in many of the other denominational churches are responsible for the exodus into this religious movement, which seems to be genuine because there the members talk much about Jesus and the Holy Spirit and under special power they are surely filled with an ecstasy not found among ordinary Christians. A person can be saved and be a Pentecostalist, but he cannot please the Lord and accept all that is taught and practiced by Pentecostals.

The principal difference between Pentecostalism and the ordinary evangelical denominations is Pentecostals' special emphasis on Holy Spirit baptism. I say, positively and dogmatically, that the teaching of the Pentecostals concerning Holy Spirit baptism is absolutely unscriptural and that the "tongues" manifestations of some is not genuine or spiritual.

Presently I shall present my Scriptural exegesis to prove my dogmatic criticism and condemnation and show from God's Book why I refer to the movement as the "Pentecostal delusion".

I admit that more spiritual sanity seems to prevail in some Pentecostal assemblies than in others and with some of the saner, spiritual saints, who have been beguiled into the heresies of the movement, it is more a matter of being undispensational than being unscriptural. They have not been taught the difference between Israel, with her "kingdom" gospel, and the Body of Christ, with its "grace" gospel. They have followed Peter and Israel rather than Paul and the Gentiles. They have forgotten to study Galatians 2:7 to 9—Ephesians 3:1 to 9—Colossians 1:24 to 28.

Like many other religiously deceived people, the majority of Pentecostals magnify their good feelings and their exuberant fleshly ecstasy above the sound doctrine of the Scriptures. Comparatively few of the deluded people will hear the Scriptural corrective and prayerfully consider it, yet some are being delivered from their religious entanglements. It is no uncommon thing to find a man or woman mentally unbalanced as the result of Pentecostalism.

God's antidote and corrective is the Word of Truth rightly divided; that is, the study of the earthly ministry of the Lord Jesus and the early chapters of Acts in the light of Pauline grace truth revealed by Christ from heaven. In Pauline truth we find God's spiritual program for members of the Body of Christ and in Paul's Epistles God has given his servants a key for the intelligent interpretation, appropriation and application of all Divine truth.

Only as we examine Matthew, James, the first chapters of Acts, the Psalms, all of the Old Testament, and other Scriptures in the light of Romans, Galatians, Ephesians and Colossians, will we know how to interpret, appropriate and apply the Scriptures, separating that which belonged to another reign from the Divine Truth which the Holy Spirit intended for members of the Body of Christ during the reign and age of grace.

#### THE DAY OF PENTECOST—SPEAKING WITH TONGUES THE FORMER AND LATTER RAIN

The phenomenon of Acts 2:2 and 3 has never been repeated since that day. Just all that will occur when Joel 2:23 to 3:2 is fulfilled in the coming kingdom age, we do not know. But all of the tarrying-meetings of Pentecostals will not produce the repetition of the Divine manifestations of Acts 2. Moreover, judging from the erroneous teaching of many Pentecostals, concerning the happenings of that Pentecost, we are of the opinion that the teachers have not carefully studied the Record. Let us look into some of the verses of Acts 2.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying one to another, Behold, are not all these which speak Galileans?" Acts 2:1 to 8.

"But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your

daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.” Acts 2:16 and 17.

“Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ. Then Peter said unto them Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” Acts 2:36, 38 and 39.

“And sold their possessions and goods, and parted them to all men, as every man had need.” Acts 2:45.

Let us note that the sound came from heaven and cloven tongues like as of fire sat upon each of them. Those who spoke with other tongues were Galileans. They did not speak in unknown tongues which required interpreters with the gift of interpretation. They so spoke the wonderful things of God in the various tongues of the devout Jews, from every nation under heaven, that all of the foreigners and strangers present understood God’s message from the tongue of the Galileans. This is altogether different from the counterfeit one witnesses when seekers get so-called Pentecostal power in Pentecostal assemblies today.

A Christian worker from India, a native of that country, declared that the pagans of India work themselves into the same fanatical frenzy and manifest the same supernatural phenomena that we behold in Pentecostal meetings in this land. There is, of course, nothing of Christianity in this idolatrous worship in India.

The Jehovahites of Denver, who repudiate all the claims of Christ and blaspheme His name, speak in tongues. Their tongues performances are very much the same as the most fanatical Pentecostalists.

Pentecost was a Jewish feast day and there is no suggestion in God’s instructions to members of the Body of Christ, that any Gentile believer was to seek for, or expect, a Pentecost. Peter’s message was addressed to “ye men of Israel,” “let all the house of Israel know.” Even seven years after Pentecost it was unlawful for Peter to go to Gentiles. Acts 10:28. Concerning Cornelius and his associates, Peter said, “the Holy Spirit fell on them as on us at the beginning;” “they heard them speak with tongues and magnify God.” Acts 11:15 and 10:46.

By the housetop vision of Acts 10 Peter received Divine authority to preach to the household of Cornelius. With tongues, this first company of Gentiles magnified God. Peter heard them and knew that they were magnifying God. What Pentecostalist preacher knows whether or not his victims are magnifying God when they cannot understand one word of their speech in tongues? There is not one Scriptural proof that the phenomenon, in the case of the Jews on Pentecost, or Cornelius’ company of Gentiles, was

ever repeated when the heathen, to whom Paul preached the gospel of grace, believed and received the Holy Spirit. The gift of tongues of I Corinthians 12:10 was different from the phenomena of Acts 2 and Acts 10.

I Corinthians 12:10:

“To another the working of miracles; to another prophesy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues.”

There were diversities of operation. One gift to one; another gift to another, etc. The question of I Corinthians 12:30 “do all speak with tongues”, is proof that this gift was not exercised by all the members of the Body. The fact that some saints at Corinth did not, speak with tongues was not evidence that they were not spiritual or that they had not received Holy Spirit baptism. Those who spoke with tongues had no more of the Holy Spirit than did those who

exercised other gifts. Every member of Christ's Body today has received the one and only Divine baptism that God offers to believers under the dispensation of grace.

None but a false-prophet will teach that the one and only evidence that the child of God has been baptized by, in, or with the Holy Spirit, is speaking with tongues.

In I Corinthians 14:33, in the midst of the Holy Spirit instructions concerning speaking with tongues, He says, "God is not the Author of confusion." Who has ever heard of a "tongues meeting" among Pentecostals that is not a meeting of confusion. What Pentecostal preacher enforces the rules of I Corinthians 14 or conducts his meeting according to the order there stated. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." I Corinthians 14:34.

Take the women out of the "tongues movements" and they will cease to move.

Then note I Corinthians 14:26 to 30: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course: and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. Let the prophets speak two or three, and let the other judge. If anything be revealed to the other that sitteth by, let the first hold his peace."

God's saints in this period of grace do not have revelations. There are no members of the Body of Christ who have the gift of prophesying what is not already in the Book. No Pentecostal tongues meetings are conducted in accordance with the Divine order of I Corinthians 14. "Let all things be done decently and in order."

In Paul's time believers had the gift of knowledge and the gift of prophecy and the gift of healing. I Corinthians 12:8 to 10. God raises up from sickness some saints in this day or grace, as He did Epaphroditus. Philippians 2:27. He leaves another just as faithful saint sick, as He did Trophimus. II Timothy 4:20. He permits many of them to die with their first serious illness. He permits some of them to meet (accidental?) sudden death even in youth. A saint's sickness is by no means proof that God is displeased with that saint's behaviour. And most assuredly the good health and earthly prosperity of some Christians is by no means positive proof that God is well pleased with their devotion and service. There is no such general rule in the day of grace. Some carnal saints prosper in physical and material blessings. Some spiritual saints suffer physical afflictions.

The Pentecostals have forgotten to study and apply I Corinthians 13:11: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man I put away childish things."

By comparing I Corinthians with Ephesians we may learn what the Holy Spirit means in Ephesians 4:14: "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lay in wait to deceive."

The Pentecostal slogan is "back to Jesus" and "back to Pentecost." But the Holy Spirit's instruction is not in accord with this, for He says: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrines of Christ, let us go unto

perfection; not laying again the foundation of repentance from dead works, and of faith toward God.” Hebrews 5:12 to 6:1.

Advancing from the truth of Matthew to the truth of Romans and Corinthians is “going on.” Advancing from Corinthians to Ephesians and Colossians is certainly going on to perfection. The “perfection” of Hebrews 6:1 has to do with doctrine, not with spiritual conduct.

Let us study and be governed by I Corinthians 13:8 and 13.

“Love never faileth: but whether there be prophecies, they shall fail: whether there be tongues, they shall cease; whether there be knowledge it shall vanish away. And now abideth faith, hope, love, these three; but the greatest of these is love.”

“Fail,” “cease,” “vanish away”. The thought of the Greek word in all three cases is “done away”. What? The gifts of I Corinthians 12:8 to 10. What abides in the program for God’s Church, the Body of Christ today? Faith, hope and love.

We heartily agree with the belief of Dr. C. I. Scofield:

“There is no foundation in the Word of God for the prevailing popular doctrine of ‘Divine Healing.’ “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 fanaticism found among many of the sincere saints in the Church.” “The sign gifts of I Corinthians 12 were operative only during the Book of Acts period.”

Now concerning the former and latter rain; many Pentecostals teach that the former rain had to do with Acts 2, the outpouring of the Holy Spirit on the day of Pentecost, and the latter rain has reference to modern Pentecostalism.

We quote all of the Scriptures that mention the former and latter rain.

“And it shall come to pass, if ye shall hearken diligently unto my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart and with all your soul, That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil. Deuteronomy 11:13 and 14. Therefore the showers have been withholden, and there hath been no latter rain; and thou hadst a whore’s forehead, thou refusedst to be ashamed. Jeremiah 3:3. Neither say they in their heart, Let us now fear the Lord our God, that giveth rain, both the former and the latter, in his season: he reserveth unto us the appointed weeks of the harvest. Jeremiah 5:24. Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field. Zechariah 10:1. Then shall we know, if we follow on to know the Lord: his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth. Hosea 6:3. Be glad then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat, and the fats shall overflow with wine and oil. Joel 2:23. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.” James 5:6 and 7.

## THE SECOND BLESSING—HOLY SPIRIT BAPTISM

In the Epistle to the Ephesians the Holy Spirit has described the Church of Christ. It is there designated the Church, which is His Body. Christ, far above all principalities, is the one Head of the one Church. Ephesians 1:19 to 22. In Ephesians 4:5 is recorded the fact of the one

Lord. And in that same verse is recorded the fact of one baptism. By no stretch of the imagination can we make two baptisms out of one. And the Christian who reads a Divine baptism and a human baptism into the fourth chapter of Ephesians is discrediting and contradicting the testimony of the Holy Spirit.

The Divine baptism of Ephesians 4:5 places the believing sinner in the Body of Christ. His salvation is by grace—not of works—the gift of God—God’s workmanship. Ephesians 2:8 to 10.

According to Ephesians 2:6, God hath raised the believer up and made him sit in the heavenlies in Christ Jesus. In Ephesians 1:13 we read, “In whom also after that ye believed, ye were sealed with that Holy Spirit of promise.” The four words “after that ye believed” are translated from the Greek participle “Pisteusantes”, which means “believing”. Here we learn, then, that the sinner who believes the gospel of salvation is sealed with the Holy Spirit when he believes. Believing, sealed.

There is not the slightest intimation, in any of Paul’s writings, that any Gentile believer ever received the Holy Spirit by the laying on of hands. Moreover there is not one record that any Gentile had any Divine authority to lay hands on anybody for any purpose. In all of Paul’s writings there is not one verse which teaches that any Gentile believer, after salvation ever received either the sealing, the anointing, or the baptism of, by or with the Holy Spirit. In Ephesians 1:3 we find this statement: “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Here we learn that the sinner, saved by grace, who is identified with Christ in His death, burial and resurrection, is blessed with all spiritual blessings in the heavenlies. The “all” of this verse includes the second blessing, the hundredth blessing, and all other spiritual blessings. In all of Paul’s Epistles to and concerning the Body of Christ there is not one verse of Scripture to support the teaching of the second blessing, or the second work of grace.

In Acts 19:1 to 5, the Scripture so frequently used by second-blessing teachers, we find these facts: in Acts 19:2, Paul said, according to the original text; “Pisteusantes”, received ye the Holy Spirit? The answer was, no; because they had not heard the gospel of grace; they had not even heard concerning the Holy Spirit. The word “pisteusantes”, in Acts 19:2, is the same Greek participle that we quoted in Ephesians 1:13. In Ephesians 1:13 the believers received the Holy Spirit when they believed. In Acts 19:2 they did not, for the simple reason that in Acts 19:2 to 5 we learn that believers had not heard the gospel of grace, by which believers are saved.

Now, as to the experience of the twelve apostles on the day of Pentecost: about the time these apostles were saved we have this record concerning the ministry of John the Baptist:

“And I knew Him not; but that He should be made manifest to Israel, therefore am I come baptizing with water.” John 1:31.

“I indeed baptize you with water unto repentance; but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost, and with fire.” Matthew 3:11.

Here we learn three facts: first, that John’s water baptism was to introduce Christ to Israel; second, that John’s water baptism was unto repentance for the remission of sins; and third, that the disciples would receive Holy Spirit baptism at some time in the future.

Now we turn to Acts 1:5 and read: “For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.” We learn again then that several years after John the Baptist had given forth his message the apostles of Christ were still waiting for Holy Spirit baptism.

This should not be difficult to explain when we read John 7:39 and John 16:7. We quote these two verses: “But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified.” “Nevertheless I tell you the truth; It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.” Any intelligent student of the Word should be convinced by these Scriptures that the apostle of Christ could not have received the Holy Spirit baptism before the day of Pentecost. Although according to John 20:22 the risen Christ breathed on them and said unto them, “Receive ye the Holy Spirit.”

Now this question: Why on the day of Pentecost did 3000 persons, who were guilty of the murder of Christ, receive the Holy Spirit immediately, whereas, the faithful apostles had to wait several years for that experience? The answer is simple: the 3000 were baptized unto repentance for the remission of sins after the Holy Spirit had come; whereas the apostles were baptized unto repentance for the remission of sins several years before the Holy Spirit came. Surely the beloved disciple John would have received the Holy Spirit before he did, had it been possible. But the Holy Spirit had not yet been given because Christ had not yet been glorified. John 7:39.

We must not fail to observe the similarity between the message of John the Baptist, “Repentance baptism for the remission of sins”; and that preached by Peter in Acts 2:38, which we quote “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Now let us bear in mind the statement of Acts 2:5 and know that Peter was preaching to devout Jews out of every nation under heaven.

Now concerning Acts 2:39 we quote this verse: “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call”. We ask our readers to compare this verse carefully with Daniel 9:7, which we quote: “O Lord, righteousness belongeth unto thee, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass that they have trespassed against thee.”

Here we learn that the “far off” of Acts 2:39 had no reference to Gentiles.

Peter’s message, “Repent—be baptized for the remission of sins”, was never preached by Paul in his message of grace. Paul was the apostle to the Gentiles and glorified his office. Romans 11:13. And his clear testimony was “Christ sent me not to baptize.” I Corinthians 1:17. Now we quote Acts 5:31 and Acts 11:1 and 2: “Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins.” “And the apostles and brethren that were in Judaea heard that the Gentiles had also received the Word of God. And when Peter was come up to Jerusalem, they that were of the circumcision, contended with him.”

These Scriptures should convince any diligent student of the Word that in the first nine chapters of the Book of Acts we do not have the Lord’s “Grace” message for Gentiles. The teacher who puts the dispensation of the grace of God for Gentiles in these early chapters of Acts doth greatly err, not knowing the Scriptures.

Never can we find once in Paul’s ministry of reconciliation, in his dispensation of the grace of God for Gentiles, the order in Acts 8:5 to 15. In those verses we find Philip in Samaria. According to Acts 11:19 he preached to none but Jews only. Note the order: “They believed and were baptized.” And several days later they received the Holy Spirit when Peter and John put hands upon them. And here we might learn this lesson concerning the imposition of hands: if the

spiritual, humble evangelist Philip was not qualified for the imposition of hands, certainly no one today is qualified for such a rite.

In Galatians 3:2 to 3 we have two questions. We quote these two verses: “This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?”

We also quote Galatians 3:14: “That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

Now we make this statement: That any one who prays to or agonizes before God for the Holy Spirit, who submits to the imposition of hands for the Holy Spirit, or who even prays for the Holy Spirit is out of the will of God. In Romans 5:5 we learn that the Holy Spirit is a gift. The Holy Spirit, a Person, is given the very moment the believing sinner is saved.

We cannot find anywhere in Body truth where God ever told anybody to tarry for the baptism of the Holy Spirit, for the anointing of the Holy Spirit, or for the Holy Spirit Himself. Neither can we find any Scripture in Church truth where the believer is taught that he may receive more of the Holy Spirit. The Holy Spirit is a Person. The believer is exhorted, in Ephesians 5:18, to be filled with the Holy Spirit. But God does not give to members of Christ’s Body the Holy Spirit on the installment plan.

If we have Scriptural authority for calling the Divine baptism, whereby the believer is baptized into Christ, Holy Spirit baptism, then Holy Spirit baptism is never a future experience with the believer. During the earthly ministry of Christ there was one baptism, water baptism. After the close of the “Acts” period we are told again there is one baptism, a Divine baptism not made with hands. Ephesians 4:5, Colossians 2:11 and 12. During the Book of Acts we find three baptisms: water baptism, the Divine baptism of Romans 6:3—and Holy Spirit baptism in fulfillment of Joel’s prophecy. Acts 2:16. Joel had nothing to say concerning the Body of Christ or the dispensation of the grace of God. Members of Christ’s Body do not receive the Holy Spirit in fulfillment Joel’s prophecy. If they do, then the Body of Christ is Israel, and the last days of the kingdom began on the day of Pentecost Acts 2:16 to 20. We conclude this by reiterating dogmatically, that the Pentecostalists’ teaching concerning the second blessing and Holy Spirit baptism is absolutely unscriptural.

## SANCTIFICATION

In throwing the searchlight of Divine Truth on the doctrine of sanctification, let us first compare II Timothy 2:21 with II Thessalonians 2:13:

II Timothy 2:21:

“If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master’s use, and prepared unto every good work.”

II Thessalonians 2:13:

“But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth.”

From II Timothy 2:21 and its context we learn, as we do in many other Scriptures, that God wants His children to be vessels unto honour, sanctified, and easily used in the Master’s service, prepared unto every good work. The believer is called unto salvation, separation and service. But let us note that there is a definite condition, a very important “if”. “If” a man purge himself from these. Note the conditions in the verses immediately preceding verse 21: “Study to

shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth." II Timothy 2:15. "And let every one that nameth the name of Christ depart from iniquity." II Timothy 2:19. No child of God can be a sanctified vessel easily used (and well-pleasing to God) in the Master's service prepared unto every good work, unless he has been taught, by the Holy Spirit, to rightly divide the Word of Truth. This is something concerning which the Pentecostalist knows very little, for if he did, he would cease to be a Pentecostalist. "Rightly dividing" is from the Greek "orthotomeo" literally "rightly cutting" the Word of Truth. The Word of Truth, rightly divided, is the Holy Spirit's cure for the false teaching concerning Holy Spirit baptism, Divine healing, second-blessing, tongues, etc. Note God's desire concerning His servants in II Timothy 1:7:

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

What a combination! Power and love and a sound mind. Some religious people seem to think that noise is power. They assemble, and in the midst of confusion they do much groaning and audible muttering. They seem to consider themselves super-spiritual saints because they mumble or cry out, in much discord, their vain repetitions.

It is hard to convince most people that religion is not righteousness; that God does not want any person to be religious. Righteousness in standing and in behaviour is all that God wants of any individual. Christ is the believer's righteousness. Christ is also the believer's sanctification. I Corinthians 1:30. There is a great difference between being spiritual and being religious. The believer fulfills the righteousness of the law and manifests the fruit of the Spirit, by walking in the Spirit.

Every saved person is sanctified. But the great majority of sanctified believers are not surrendered to the Lord in a separated life of service. There is no short-cut to a life of holiness, God's way of holiness as set forth in the sixth chapter of Romans. The believer's old man has been crucified with Christ. That believer is dead and buried with Christ and raised to walk in newness of life, "that henceforth we should not serve sin." Romans 6:6. Note the instructions that follow: "likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." "Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

Then turn to the twelfth chapter of Romans and learn how to be a sane, spiritual, practical saint and servant of God. It is not a matter of getting under the power under excitement in a meeting, but of living every day in the year a consistent, spiritual life.

In the development of the physical man, the individual must have proper food, good water, good air, proper exercise and proper rest. In the development of the spiritual man, the believer must feed upon God's Word, worship God in private devotions, praying always with all prayer and supplication, putting on the whole armour of God; he must gather with God's people and be constantly witnessing for Christ and engaged in practical Christian work. Like Mary and Martha every saint should be occupied with Christ and occupied for Christ. Unless, and until, the believer lives this spiritual program he may respond to a hundred consecration, sanctification, second blessing, Holy Spirit baptism, invitations and never be a sanctified vessel of honour, walking worthy of the vocation wherewith he is called. Neither can he walk well-pleasing unto the Lord if he is mixing the kingdom program of John the Baptist and Jesus of Nazareth and Peter with the grace program which the risen Christ gave for members of His Body. How can a

saint obey Ephesians 4:1 and walk worthy of the calling wherewith he is called, if he knows not his calling.

Did you ever hear of a Pentecostalist who knew the difference between Peter's gospel of circumcision and Paul's gospel of the uncircumcision? Galatians 2:7 to 9.

After some years as a carnal Christian in a life of indecision and indifference, a believer may determine by the grace of God to become a spiritual saint and follow the program suggested above. That determination and new start may mark a crisis in one's Christian experience, but that is not sanctification by second blessing or Holy Spirit baptism. I commend you unto the Word of His grace, which is able to build you up.

The answer to sanctification fallacies is I Corinthians. The Corinthians, as a whole, were the least spiritual of any of the saints to whom Paul ministered in his days on earth. But in spite of their lack of deep spirituality they had the gifts of miracles, healing, tongues, etc. I Corinthians 12:8 to 11. Therefore, the exercise of these gifts did not prove that saints were unusually faithful or peculiarly spiritual. To the Corinthian saints Paul said, "I speak to your shame." I Corinthians 6:3 to 6. A splendid corrective for the false teaching of the Pentecostalists, concerning sanctification, is found in I Corinthians 6:7 to 12. "Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." I Corinthians 6:7, 8 and 11.

Note, they were sanctified. But they were defrauding one another. They were doing wrong. So we see that sanctified people do wrong. Again note the order in I Corinthians 6:11: "washed"—"sanctified"—"justified". The Pentecostalists change this and say "justified" "washed" and "sanctified". No; "sanctification" was intentionally placed before "justification" by the Holy Spirit. These Corinthians had the Holy Spirit in them. They were temples of the Holy Spirit. I Corinthians 6:19. II Corinthians 1:22. This is the refutation of the foolish teaching that justified believers have the Holy Spirit with them and sanctified believers have the Holy Spirit in them.

Much of this false teaching is because of a misunderstanding of the word "sanctified" or "holy". A believer's meal on the table is sanctified by the Word of God and prayer. I Timothy 4:5. In Revelation 11:8 Jerusalem is called Sodom and Egypt.

And yet Jerusalem is called the "sanctified city." The point is that "sanctification" and "sinless" are not synonymous words. There are sanctified robes, vessels, animals and days in the Bible.

There are hundreds of Scriptures instructing the believer to live a life of separation and service, showing the difference between union and communion, standing and state, between relationship and fellowship. The believer is urged to present his body a living sacrifice, keep himself unspotted from the world, to walk circumspectly as becometh saints, and abstain from all appearances of evil. But he is told in Hebrews 13:12 and 10:10 and 14, how he was sanctified: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." Hebrews 13:12. "By the which will we are sanctified through the offering of the body of Jesus Christ once for all." Hebrews 10:10. "For by one offering He had perfected forever them that are sanctified." Hebrews 10:14.

Perhaps the one verse that refutes second-blessing sanctification; that is, that sanctification is a spiritual blessing separate from, and subsequent to, salvation, is II

Thessalonians 2:13. Note this verse: "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth."

Here we see that sanctification precedes salvation. In fact, sanctification is the Divine act in the believer that causes his salvation. Salvation is the effect. Sanctification the cause.

A Nazarene preacher said to a Christian woman, "if you do not seek holiness, you are liable to lose your salvation." She was not very well taught in the Word, but she replied: "Christ is my salvation." And "Christ is my holiness." "Why should I seek for a Saviour that already dwells within?"

Every believer should grow in grace and a knowledge of the Lord Jesus Christ and should continuously put off the old man and put on the new. Mr. Spurgeon said that in all of his years as pastor he found only one person, a woman, whom he thought was wholly surrendered to the Lord, whose life was wholly dedicated to His service. He said, "I truly thought she was until one day she said she was, and then," said Mr. Spurgeon, "I knew she wasn't."

"Let every one that nameth the name of Christ depart from iniquity." This is included in the condition, to be a vessel sanctified and meet for the Master's use, prepared unto every good work.

## THE PENTECOSTAL HEALING THEORIES

I heard a lecturer speak on the subject "Divine Science for the Health of the Body". He challenged his audience with the question "has medical science ever effected a permanent cure?" "No", rang out the response from the audience. What is a permanent cure? What science or remedy can effect such a permanent cure? Only the coming of Christ on the day of redemption. Until that day Christians groan within themselves waiting for the redemption of the body. Romans 8:23. They have received soul redemption; but must say, with Paul: "for which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day". II Corinthians 4:16. "Outward man perish." The Greek word "perish" is literally "rot thoroughly".

Believers, like unbelievers, have corruptible bodies of humiliation, which are rotting thoroughly.

A short time ago I visited a little eight year old lad in the hospital. He was then only a skeleton. He had been a beautiful healthy child just a few weeks before. His body was actually decaying. What a beautiful expression on his face as he talked about Jesus and heaven. He loved the Lord and was ripe for heaven. Within a few days after my visit he was absent from the body and present with the Lord.

While I was there, a doctor asked this question, "why is it that so many Christians suffer so much in dying and so many sinners have little suffering and a peaceful death?" I replied, "there is no general rule, but this is the day of grace." More than ten million saints have been put to cruel death since the days of the apostles. Many of God's spiritual saints are suffering physically today. Many sinful people are enjoying good physical health.

No matter what expert physicians or surgeons we may have, or what healing schemes we employ or how many faithful saints may pray for the believer's restoration to health, the death rate of the human race is one apiece. As an English preacher remarked, if the redemption of the body were in the sacrifice and resurrection of Christ, as is the redemption of the soul, incorruptibility would be the experience of the believer without the return of Christ.

We learn that in the days of Christ on earth and in apostolic times, people were healed by word, by clay, by oil, by shadows, by aprons and by handkerchiefs, by dipping in a pool of water. And one apostle wrote to a faithful saint to “drink wine for his oft sicknesses”. I Timothy 5:23. If we are to duplicate or perpetuate their healings which shall we use, water, oil, clay, handkerchiefs or wine (internally)? The same apostles who were told to heal the sick were told to raise the dead. Matthew 10:6 to 9. They did both. When saints had the gift of healing, they had the gift of other miracles. I Corinthians 12:8 to 11. Christ healed all manner of sicknesses. Matthew 4:23. He healed all that were sick. Matthew 8:16 and Matthew 12:15. He healed instantly. Luke 8:47. The apostles did likewise. Acts 5:12 to 16. Christ healed the bodies first and the souls later, except in one case, that of the palsied man. Read John 5:5 to 14. John 9:7 and 35. Mark 2:1 to 11.

After the close of the “Acts” period, after Paul declared “now abideth faith, hope and love,” much prayer was offered to God for faithful Epaphroditus. God heard prayer and raised him up to health. Philippians 2:27. Since that time God has heard prayers for many saints, who, by the grace and power and mercy of God, have been restored to health. But this is quite different from the gift of healing given members of the Corinthian Body. This is altogether different from the sign-healing during the sign-dispensation of Christ and His apostles. Read John 5:36 and II Corinthians 12:12, Hebrews 2:1 to 3 and Acts 2:22.

Many saints have died even while other faithful, praying saints were crying to God for their restoration. Paul’s last reference to sickness, just before his own death, is found in II Timothy 4:20. “Trophimus have I left AT Miletum sick.” God had as much mercy on Trophimus as he did on Epaphroditus. Paul said, “To die is gain”. “It is much better to depart and be with the Lord.” “I glory in my infirmities.” Paul mentioned more than fifty times that Christ died for our sins, but he never intimated that Christ died for our sicknesses.

In studying the anointing or smearing with oil in James 5:14, remember James wrote to the Twelve Tribes and he said, “My sentence is that we trouble not those who are turned from the Gentiles.” James 1:1. Acts 15:19. James was a minister of the circumcision. Galatians 2:9. There is no Scriptural authority to put oil on Gentiles.

## JESUS CHRIST THE SAME

Now as to Hebrews 13:8: “Jesus Christ the same yesterday, today and for ever.” Jesus Christ was God before and during His incarnation. John 1:1. “In the beginning was the Word and the Word was with God and the Word was God.” Colossians 1:15 to 18:

“Who is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him. And He is before all things, and by Him all things consist. And He is the Head of the Body, the Church: Who is the beginning, the Firstborn from the dead; that in all things He might have the preeminence.”

In His eternal Deity our Lord Jesus Christ is the same. But now let us compare with Hebrews 13:8, some other Scriptures:

Acts 2:22:

“Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by Him in the midst of you, as you yourselves also know.”

Romans 15:8:

“Now I say that Jesus Christ WAS a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.”

Galatians 4:4:

“But when the fulness of the time was come, God sent forth His Son, made of woman, made under the law.

Acts 5:30 and 31:

“The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour for to give repentance to Israel, and forgiveness of sins.”

II Corinthians 5:16:

“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.”

From these verses we learn that Jesus of Nazareth was a man in the land of the Jews. He was there in the likeness of sinful man. He was in the form of a servant. While there He was under the law. He was a minister of the circumcision to confirm promises made unto the fathers. The Lord Jesus was born “King of the Jews” and He died “King of the Jews”.

Note carefully Romans 15:8: Now I say that Jesus Christ WAS a minister of the circumcision for the truth of God, to confirm promises made unto the fathers.” Jesus was a minister of the circumcision. Have we the Scriptural right to say Jesus Christ is the minister of the circumcision? The answer is emphatically “No”.

Ephesians 1:20, 22 and 23:

“Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places.

And hath put all things under His feet, and gave Him to be the Head over all things to the Church,

Which is His Body, the fulness of Him that filleth all in all.”

Colossians 3:11:

“Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.”

If Christ once was what He is not now, it is in this sense that He is not the same yesterday, today and for ever.

There is a great difference between Jesus of Nazareth, a Man in Palestine, with signs to bear witness that the Father sent Him, and the mystery among the Gentiles which is Christ in you the hope of glory. Colossians 1:24 to 27.

Before Christ was born of Mary He was in the form of God. When He became flesh He did not change His Deity, but His form. In that sense Christ is not the same yesterday, today and for ever. Christ was in heaven before His incarnation. Christ has been in heaven since His resurrection. He was, before His incarnation, without such a body as He now has. We must therefore qualify our statement when we say “Christ is the same yesterday, today and for ever”. The same in His Deity, but different forms and ministries. Christ is now the Head of a Body, about which the fathers and the prophets never heard, in which there is neither circumcision nor uncircumcision and therefore Christ is not now confirming promises made to the fathers by the prophets, as He was while He was on earth.

The prophesied “kingdom of heaven” ministry, promised to Israel, is so different from the unsearchable riches of Christ among the Gentiles and the dispensation of the mystery which

was hid in God from the foundation of the world and not made known either to Israel's fathers or Israel's prophets. Ephesians 3 :8 and 9. Colossians 1:25 to 27.

How important it is to know the transition declared in II Corinthians 5:16: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

The unsound teaching and fanatical theories concerning bodily healing are due very largely to the fact that Christians do not distinguish between things that differ: "a witness by miracle" and "a mystery by revelation".

So frequently Matthew 8:17 is quoted by healers. "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." But very few of them instruct the healed to obey Matthew 8:3 and 4.

"And Jesus put forth His hand and touched him, saying, I will: be thou clean. And immediately his leprosy was healed. And Jesus saith unto, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them." Let us study the entire chapter together. The word "bear" in Matthew 8:17 is the same Greek word as "bear" in Galatians 6:2 "Bear ye one another's burdens, and so fulfill the law of Christ." The Greek word in I Peter 2:24 is entirely different: "Who His own self bare our sins in His own Body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed."

When prayer is answered and a saint of God is restored to health, it is of course on the grounds of the redemptive work of Christ. I have been quite ill many times. Today, by the grace of God, I am enjoying a measure of good health. Many faithful saint have prayed for this restoration. We all believe in this sort of Divine healing. But Christians who know God's spiritual program for today do not believe in healers. You perhaps have had a real "healing" experience. But how about the hundreds and thousands of cases where faithful saints have prayed long and often in the Spirit for afflicted saints, who were more faithful than either you or I, and the affliction has continued unabated? In many cases faithful saints suffer for years. Many die in spite of their unusual faith, the anointing of oil which they receive, the much pleading by intercessions of the sacrifice of Christ for bodily healing. No one can truthfully say today "healed them all" as in the days of Christ and His apostles.

I am alive today, enjoying the measure of good health that I do, by the grace of God. So are you. So is every saint and sinner living on this earth. But the teaching that healing of the body is in the atonement of Christ and is for all saints who have faith to appropriate is rank heresy .

## *FOURTH MESSAGE*

### **EXTREME DISPENSATIONALISM**

The brethren, whom we have called "extreme dispensationalists", claim that from Acts 2 to Acts 28 the Church of God was an Israelitish Church different from the Body of Ephesians and Colossians and that "the dispensation of the mystery" did not begin until after Acts 28:31.

Some of them call the “Acts” period the “Pentecostal” dispensation. Most of them teach that the mystery concerning the Body of Ephesians and Colossians was not even revealed to Paul until after Acts 28:31. Most of them teach that the members of the Israelitish Kingdom Church, who were living when the Body of Ephesians began, were transferred into the new Church, after Acts 28:31. Others, more extreme, teach that none of the twelve apostles ever became members of the Church, which is His Body. They claim that the destiny of the “Acts” period Church was either Canaan or the New Jerusalem, whereas the destiny of the later Church is in the super-celestial realm. They claim that the “Acts” Pentecostal Church members were looking for the coming (parousia), the personal presence, of Christ and the members of Christ’s Body are looking for the appearing (epiphaneia).

Therefore, the Body of I Corinthians 12:13 and Romans 12:4 to 6 had nothing to do with the one Body of Ephesians 4:4 and 1:20 to 22. This last Body is not the Bride of Christ. The Pentecostal Church, or some Israelitish remnant, is the bride of Christ. The Pentecostal Church was the New Testament Church and its members the children of Abraham, spiritual Israel. The Body of Christ has nothing to do with the New Covenant, or the Abrahamic Covenant, and therefore, its members have no right to the ordinance of the Lord’s Supper, which speaks of the blood of the New Covenant.

Some extreme dispensationalists are more extreme than others, claiming that in Colossians 1:25 the word “fulfil” (complete) proves that Colossians was the last book of the Bible to be written; that Paul himself was not yet a member of the Body of Christ when he wrote Philippians and Timothy. However most of them agree with other dispensationalists, that Paul wrote, before Acts 28:31, I Thessalonians, II Thessalonians, Galatians, I Corinthians, II Corinthians and Romans; and after Acts 28:31, Ephesians, Philemon, I Timothy, Philippians,, Titus, Colossians and II Timothy.

Below we have arranged, in two columns, the doctrine, hope and calling, spiritual program and Divine blessings and position, common to both periods.

We trust that this will prove to the prayerful, careful, student of the Scriptures that the Body of Christ had its historic beginning before Acts 28:31.

*The following was in parallel columns, we have presented each parallel in sequence.*

THE BODY DURING THE ACTS PERIOD  
COMPARED TO  
THE BODY AFTER THE ACTS PERIOD

“For as the Body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. For by one spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the Body is not one member, but many.” I Corinthians 12:12, 13 and 14.

“Now ye are the Body of Christ and members in particular.” I Corinthians 12:27.

“For as we have many members in one body, and all members have not the same office: So we, being many, are one Body in Christ, and every one members one of another:” Romans 12:4 and 5.

*COMPARED WITH:*

“For His Body’s sake, which is the Church.” Colossians 1:24.

“And hath put all things under His feet, and gave Him to be the Head over all things to the Church, Which is His Body, the fulness of Him that filleth all in all.” Ephesians 1:22 and 23.

“That the Gentiles should be fellowheirs (joint-heirs), and of the same Body (joint-Body), and partakers (joint-sharers) of His promise in Christ by the gospel.” Ephesians 3:6.

1. “Being justified freely by His grace through the redemption that is in Christ Jesus.” Romans 3:24.

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God.” Romans 3:25

“In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” II Corinthians 4:4.

1A. “For by grace are ye saved through faith; and that not of yourselves, it is the gift of God. Not of works lest any man should boast.” Ephesians 2:8 and 9.

“According to the glorious gospel of the blessed God, which was committed to my trust.” I Timothy 1:11.

2. “Therefore if any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new.” II Corinthians 5:17.

2A. “For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.” Ephesians 2:10.

3. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Romans 6:3 and 4.

3A. “Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead.” Colossians 2:12.

“One Lord, one faith, one baptism.” Ephesians 4:5.

4. “I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20.

“Examine yourselves, whether ye be in the faith; prove your own selves. 1:27. Know ye not your own selves, how that Jesus Christ is in you, except Ye be reprobates?” II Corinthians 13:5.

“By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” Romans 5:2.

4A. “To whom God would make known what the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory.” Colossians 1:27.

5. “Now He which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also sealed us, and given the earnest of the Spirit in our hearts.” II Corinthians 1:21 and 22.

5A. “In whom ye also trusted, after that ye heard the Word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.” Ephesians 1:13 and 14.

6. “And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.” Romans 8:17.

6A. “That the Gentiles should be fellowheirs (joint-heirs), and of the same Body, and partakers of His promise in Christ by the gospel.” Ephesians 3:6.

7. “And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.” Romans 8:23.

7A. “And grieve not the Holy Spirit of God, whereby ye are (sealed unto the day of redemption.” Ephesians 4:30.

8. “So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.” I Corinthians 1:7 and 8.

“And to wait for His Son from heaven, Whom He raised from the dead, even Jesus. Which delivered us from the wrath to come.” I Thessalonians 1:10.

8A. “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body. “Philippians 3:20 and 21.

“When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.” Colossians 3:4.

9. “Who are called according to His Purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.” Romans 8:28 and 29.

9A. “According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.” Ephesians 1:4 and 5.

“According to the eternal purpose which He purposed in Christ Jesus our Lord.” Ephesians 3:11.

10. “But we speak the wisdom of God’, in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” I Corinthians 2:7.

10A. “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.” II Timothy 1:9.

11. “And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And then he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.” Acts 16:12 and 34.

11A. “Always in every prayer of mine for you all making request with joy, For your fellowship in the gospel from the first day until now; Being confident of this very thing, that He

which hath begun a good work in you will perform it until the day of Jesus Christ.” Philippians 1:4 to 6.

12. “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.” Romans 11:13.

12A. “Whereunto I am appointed a preacher, and an apostle, and a teacher of the Gentiles.” II Timothy 1:11.

13. “For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Spirit.” Romans 14:17.

13A. “And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom to Whom be glory for ever and ever. Amen.” II Timothy 4:18.

14. “For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.” Romans 5:10.

“To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him.” II Corinthians 5:19 and 21.

14A. “And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things on earth or things in heaven. And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath he reconciled.” Colossians 1:20 and 21.

15. “There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” Galatians 3:28.

15A. “Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free: but Christ is all and in all.” Colossians 3:11.

16. “But if the ministration of death, written and engravers in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance: which glory was to be done away. And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.” II Corinthians 3:7 and 13

16A. “Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.” Colossians 2:14.

17. “We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.” II Corinthians 5:8

17A. “For I am in a strait betwixt two, having a desire to depart and to be with Christ: which is far better.” Philippians 1:23.

18. “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” Hebrews 3:1.

“Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” Romans 6:4.

“Now if we be dead with Christ, we believe that we shall also live with Him.” Romans 6:8.

18A. “And hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:6

“Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ” Ephesians 1:13

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth.” Colossians 3:1 and 2.

19. “And he commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead.” Acts 10:42.

19A. “I charge thee therefore before God, and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom.” II Timothy 4:1.

20. “That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation.” Romans 15:16 and 20.

20A. Notwithstanding the Lord stood with me, and strengthened me: that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.” II Timothy 4:17.

21. “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.” II Corinthians 5:10.

21A. “Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.” Colossians 3:24 and 25

22. “But now, after that ye have known God, or rather, are known of God, how turn ye again to the, weak and beggarly elements, whereunto ye desire again to be in bondage. Ye observe days, and months, and times, and years.” Galatians 4:9 and 10.

22A. “Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days. Colossians 2:16.

23. “And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall nations be blessed. Galatians 3:8.

“For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise.” Galatians 3:18.

23A. “That the Gentiles should be fellowheirs and of the same Body, and partakers of His promise in Christ by the gospel.” Ephesians 3:6.

“Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.” Colossians 1:12.

24. “But I certify you, brethren, that the gospel which was preached of me 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.

“How that He was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter.”

“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 12:4 and 7.

24A. “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.)” Ephesians 3:3 and 4.

“And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.” Ephesians 6:19.

25. “But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?” Galatians 4:9.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” Galatians 5:1.

25A. “Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? (Touch not, taste not; handle not).” Colossians 2:20 and 21.

26. “For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.” Galatians 6:15.

“Therefore if any man be in Christ, ‘he is a new creature; old things are passed away; behold, all things are become new.’” II Corinthians 5:17.

26A. “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands.”

“But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.”

“Having abolished in His flesh the enmity, even the law of commandments contained in ordinances for to make in Himself of twain One New Man, so making peace.” Ephesians 2:11, 13 and 15.

27. “Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.” II Corinthians 5:16.

27A. “And hath raised us up together and made us sit together in heavenly places in Christ Jesus.” Ephesians 2:6.

“For our conversation is in heaven: from whence also we look for the Saviour, the Lord Jesus Christ.” Philippians 3:20.

28. “Who is he that condemneth? It is Christ that died; yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.” Romans 8:34.

28A. “For there is one God, and one Mediator between God and men, the man Christ Jesus.” I Timothy 2:5.

## *FIFTH MESSAGE*

### **GOD’S PROGRAM—GOD’S PEOPLE—GOD’S PURPOSE**

God’s program is set forth in the messages concerning God’s People and God’s Purpose. When the statement is made that the program of the church is the program of Jesus, we ask, “Which program of Jesus?” The program which Jesus gave to His disciples while He was on earth differed very much from the program He later on revealed to and through the Apostle Paul.

Nearly all of the Lord’s servants claim that the so-called great commission of Matthew 28:19 and 20 gives the marching orders for the Church. They instruct God’s people to faithfully obey this command. of the Lord Jesus and urge their hearers to follow Christ in baptism. Why do they preach and place great emphasis on this one command of the Lord, build up the program of God on it, and wholly ignore the other commands of Christ?

“And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” (Matthew 5:40, 41 and 42). “Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift” (Matthew 5:23 and 24). “Agree with thine adversary quickly, while thou art in the way with him lest at any time the adversary deliver thee to the judge and the judge deliver thee to the officer, and thou be cast into prison.” (Matthew 5:25). “But thou, when thou fastest, anoint thine head and wash thy feet.” (Matthew 6:17). “Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.” (Matthew 6:34). “And as ye go, preach, saying, The Kingdom of heaven is at hand, Heal the sick, cleanse the lepers, raise the dead, cast out devils, freely ye have received, freely give. Provide neither gold nor silver nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. And into whatever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence. And when ye come into an house salute it.” (Matthew 10:7 to 12). “Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee then take with thee one or two more that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the Church, let him be unto thee as an heathen man and a publican.” (Matthew 18:15 to 17). “Saying the Scribes and the Pharisees sit in Moses seat: All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works; for they say, and do not.” (Matthew 23:2 and 3). “Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit,

teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world, Amen.” (Matthew 28:19 and 20). “Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick. And they departed and went through the towns preaching the gospel, and healing everywhere.” (Luke 9:1, 2, and 6). “And heal the sick that are therein and say unto them, the kingdom of God is come nigh unto you. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.” (Luke 10:9 and 19). “Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again. But love ye your enemies, and do good, and lend hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil.” (Luke 6:30 and 35). “Sell that ye have, and give alms.” (Luke 12:33).

#### WHICH OF THE FOLLOWING MESSAGES SHOULD GOD’S SERVANTS PROCLAIM TODAY? HOW MUCH BELONGS TO OUR CHURCH PROGRAM?

“And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.” (Matthew 8:4). “And his Lord was wroth and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” (Matthew 18:34 and 35). “Jesus saith unto him, If thou wilt be perfect go and sell that thou hast, and give to the poor and thou shalt have treasure in heaven, and come and follow Me.” (Matthew 19:21). “And all things whatsoever ye shall ask in prayer, believing, ye shall receive.” (Matthew 21:22). “Afterward He 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 devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.” (Mark 16:14 to 18). “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.” (John 13:14). “And they cast out many devils, and anointed with oil many that were sick, and healed them.” (Mark 6:13). “Whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.” (John 20:23). “Wherefore of these men which have companied with us all the time that the Lord Jesus went. in and out among us; Beginning from the baptism of John unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.” (Acts 1:21, 22 and 25). “Then Peter said unto them. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. And all that believeth were together, and had all things common; And sold their possessions and goods, and parted them to all men, as every man had need.” (Acts 2:38, 44 and 45). “Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold. And laid them down at the apostles’ feet; and distribution was made unto every man according as he had need.” (Acts 4:34 and 35).

## GOD'S PEOPLE

God's people are members of God's Church. God's people have been baptized into the death of Christ. God's people are new creatures in Christ. God's people are one in Christ. God's people are saints; those who have been saved by grace through faith. God's people have been redeemed by the precious blood of Christ. God's people believe in the Eternal Christ of the Bible. God's people have been sealed with the Holy Spirit, and by Him are sealed unto the day of redemption. God's people have been raised up and made to sit in the heavenlies in Christ Jesus. God is making of His people in this dispensation "One New Man." All believing sinners are God's people and are in a joint-Body. The particular Church of God during this present reign of grace is called "the Body of Christ." There is only one "Bible" Church during this age. There is only one "grace" gospel by which sinners can be made the people of God. God's people are waiting for Christ out of heaven to appear with Him glory. God's people are not saved by good works but they are saved unto good works.

We quote some Scriptures in support of the foregoing statements:

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast. For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Ephesians 2:8 to 10). "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace Who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances: for to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one Body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off and to them that were nigh." (Ephesians 2:13 to 17). "For as we have many members in one body, and all members have not the same office: so we, being many, are one Body in Christ and every one members one of another. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith." (Romans 12:4 to 6). "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." (Galatians 3:26 to 28). "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:14). "That the Gentiles should be fellowheirs (joint-heirs) and of the same Body (joint-body) and partakers (joint-sharers) of His promise in Christ by the gospel." (Ephesians 3:6). "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus." (Ephesians 2:6 and 7). "Endeavoring to keep the unity of the Spirit in the bond of peace. There is One Body and One Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in you all." (Ephesians 4:3 to 6). "Giving thanks unto the Father, Which hath made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son; in Whom we have redemption through His blood, even the forgiveness of sins." (Colossians 1:12 to 14). "For ye are dead and your life is hid with Christ in God. When Christ Who is our life shall appear, then shall ye also appear with Him in glory." (Colossians 3:3 and

4). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." (Ephesians 1:3 and 4). "Who hath saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the gospel." (II Timothy 1:9 and 10). "In Whom ye also trusted after that ye heard the Word of truth, the gospel of your salvation: in Whom also after that ye believed. Ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory." (Ephesians 1:13 and 14).

Thus far all members of Christ's Body should be agreed and all should be agreed that no member of the Body of Christ has the Scriptural right to call the Bible Church by any of the various denominational names which have been given to the religious organizations on earth.

There is one Body; one true Bible Church; and all members of that one Bible Church should endeavor to keep the unity of the Spirit. We are all one in Christ and part of Him.

## GOD'S PURPOSE

Surely from the Scriptures quoted below we shall learn that God's purpose in this age is a "grace" and "glory" purpose. "According to His own purpose and grace which was given us in Christ Jesus before the world began." (II Timothy 1:9). "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us in Christ Jesus." (Ephesians 2:7). We shall see that God's purpose is to save by grace every sinner who will believe on the Lord Jesus Christ, brought nigh by His precious shed blood. These redeemed sinners are one in Christ Jesus and one with Christ Jesus; one flesh, one Body, "One New Man." They are, by a Divine baptism, identified with Christ in death, burial and resurrection. They are raised to walk in newness of life. They are seated in the heavenlies with Christ, blessed in Christ with all spiritual blessings in the heavenlies. They are risen with Christ and are waiting for Him out of heaven to receive glorified bodies to appear with Christ in glory. These redeemed sinners are in a joint-Body, members of the Body of Christ, with a hope laid up in heaven. Their citizenship is in heaven and they are waiting for the adoption, to wit, the redemption of their body "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Ephesians 4:13).

These Body-members are not under the law but are to follow Paul, the pattern, the wise master-builder, as he followed Christ in the path of grace. They are "to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, Who hath created all things by Jesus Christ." (Ephesians 3:9); and endeavor to keep the unity of the Spirit in the bond of peace. As new creatures in Christ Jesus, they are not to know Christ after the flesh but to be His faithful ambassadors beseeching sinners to be reconciled to God. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." (Titus 2:13 and 14) .

Let us distinguish between things that differ (Philippians 1:10) and know that God had a different purpose for the Nation Israel, and that, as workmen that need not to be ashamed, we

must not confuse Israel's program with the spiritual program for the Body of Christ. God's purpose now is to make "One New Man." Later on He will make a new Israel.

Let us distinguish between things that differ (Philippians 1:10 [Greek]) and know that our hope and calling is different from that of Israel the Nation. We should walk worthy of the vocation wherewith we are called. Therefore, we must know our vocation, or calling. We do want to be workmen that need not be ashamed, rightly dividing the Word of Truth, and therefore, we do not want to confuse the law or kingdom program of Israel, either under the Old Testament or under the New Testament, with God's spiritual program for the Body of Christ. We know there is a great difference between the dispensation of the law and the dispensation of grace. But we should also know "the dispensation of the mystery" (secret), under which the Gentiles not only share equal privileges with Israel, or the Jews, but are given the responsibility of administration without subjection to Israel in any way and as members of the Body of Christ are wholly free from any of Israel's ritualism or religious program during the age when God is making "ONE NEW MAN."

Therefore we must know the difference between the commission, the messages and the programs given the twelve apostles, during the earthly ministry of Jesus of Nazareth, the first chapters of Acts, and the special and different ministry which Christ in heaven revealed to Paul for us concerning "the dispensation of the grace of God" and the Body of Christ.

That which The Twelve or Paul preached, in fulfillment of the prophecies of Moses, Samuel, David, Joel, Amos, or any other Israelitish prophet, must not be confused with Paul's peculiar ministry, which he called "the mystery," concerning which all of Israel's prophets were both silent and ignorant. In the Greek text of II Timothy 1:12, Paul referred to "my deposit."

Note what Peter said concerning Paul's messages: "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also 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. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (II Peter 3:15 to 17).

Notwithstanding that some things written by Paul are still hard to be understood, because he was chosen to preach the unsearchable (not to be traced) riches of Christ (Ephesians 3:8), let us not be foolish enough to try and interpret Paul by the ministry of The Twelve in the Book of Acts, and let us not join with some of the foolish brethren who are scoffing at "Body Truth," "the mystery," which is still a "secret" to them, because the prayer of Ephesians 1:17 to 22 has not been answered in their behalf. "That the God of our Lord Jesus Christ, the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened: that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints." (Ephesians 1:17 and 18).

Read carefully I Corinthians 4:1 and 2, Ephesians 6:18 to 20 and Colossians 4:3 and 4. We quote them:

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful." (I Corinthians 4:1 and 2). "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." "Withal praying also

for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest as I ought to speak.”

Let us pray for open doors and open hearts for the Divine message which should no longer be a “secret”; for this glorious truth is still covered up by denominational creeds and traditions.

We quote below: some of the Scriptures in which God’s purpose is stated. This purpose of God is called in Ephesians 3:11 “the eternal purpose.”

“Who will have all men to be saved, and to come unto the knowledge of the truth, For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time.” (I Timothy 2:4 to 6). “Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel.” (II Timothy 1:9 and 10). “Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ: According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.” (Ephesians 1:3 and 4). “That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.” (Ephesians 2:7). “And we know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called, and whom He called them He also justified; and whom He justified them He also glorified.” (Romans 8:28 to 30). “That in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him.” (Ephesians 1:10).

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” (Romans 6:3 and 4).

“And He gave some apostles; and some prophets; and some evangelists; and some pastors and teachers: For the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ; Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lay in wait to deceive: But speaking the truth in love may grow up into Him in all things, which is the Head, even Christ.” (Ephesians 4:11 to 15).

“And having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven.” (Colossians 1:20). “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For He is our peace, Who hath made both one, and hath broken down the middle wall of partition between us: Having abolished in His flesh the enmity, even the law of commandments contained in ordinances: for to make in Himself of twain One New Man so making peace: And

that He might reconcile both unto God in one Body by the cross, having slain the enmity thereby.” (Ephesians 2:13 to 16).

“Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more: Therefore if any man be in Christ, he is a new creature: old things have passed away behold, all things are become new. And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath give to us the ministry of reconciliation: To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are, ambassadors for Christ as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us. Who knew no sin; that we might be made the righteousness of God in Him.” (II Corinthians 5:16 to 21). “For the grace of God that bringeth salvation hath appeared to all men, Teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ: who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.” (Titus 2:11 to 14).

“For sin shall not have dominion over you: for ye are not under the law but under grace.” (Romans 6:14). “For the hope which is laid up for you in heaven, whereof ye heard before in the Word of the truth of the gospel: Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard it, and knew the grace of God in truth” (Colossians 1:5 and 6).

“And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our Body.” (Romans 8:23). “In Whom ye also trusted after that ye heard the word of Truth, the gospel of your salvation: in Whom also after that ye believed, ye were sealed with that Holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.” (Ephesians 1:13 and 14).

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (II Timothy 2:2).

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth, For ye are dead and your life is hid with Christ in God. When Christ Who is our Life shall appear, then shall ye also appear with Him in glory.” (Colossians 3:1 to 4).

“Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on Him to life everlasting.” (I Timothy 1:16). “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 be builded thereupon.” (I Corinthians 3:10). Brethren, be ye followers together of me, and mark them which walk so as ye have us for an ensample.” (Philippians 3:17).

“For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.” (Philippians 3:20 and 21). “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church.” (Ephesians 5:31 and 32).

“And you, that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled In the body of His flesh through death, to present you holy and unblameable and unreproveable in His sight: If ye continue in the faith grounded and settled and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister: Who now rejoice in my suffering for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body’s sake, which is the Church: Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfill the Word of God: Even the mystery which hath been hid from ages and from generations, and now is made manifest to His saints:” (Colossians 1:21 to 29).

“I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, With all lowliness and meekness, with longsuffering forbearing one another in love; Endeavoring to keep the unity of the Spirit in the bond of peace. There is one Body and one Spirit, even as ye are called in hope of your calling: One Lord, one faith, one baptism, One God and Father of all, Who is above all, and through all, and in you all.” (Ephesians 4:1 to 6).

## GRACE

Wonderful, marvelous, infinite grace, abounding more than sin;  
When Christ at Calvary took our place, He was man; but God within.  
The worldly rulers never knew God’s mystery revealed,  
The Lord of glory there they slew, Him whom God had sealed.

Rich was He in heaven above, in the form of God up there;  
Bosomed in His Father’s love, He saw us in despair,  
Ruined, hopeless, helpless, weak; like sheep all gone astray;  
He will come the lost to seek, to put our sin away.

In tender mercy down He came; came to save the lost;  
Creator here with human frame; see what sin has cost.  
Not all the silver and the gold could for guilt atone;  
No scheme of man that’s new or old; but Christ Himself alone.

Yes, lower than the angels made, made to suffer death;  
All our sins on Him were laid, when He yielded up His breath.  
Willing all our guilt to bear, to die for you and me;  
“Finished,” cried the Saviour there, nailed to Calvary’s tree.

Now what work must man supply beside what Christ hath done?  
Our God will freely justify all who trust His Son.  
This is grace, yes grace Divine, sufficient grace indeed:  
Abounding grace that knows no line: for the vilest sinner’s need.

Every claim Christ satisfied to clear the human race;  
Between two thieves He bled and died, O what matchless grace!  
Death with Him was but a spell; He took up the life He gave,  
God did not leave His soul in hell, nor His body in the grave.

Death abolished, He has its key, and the key of hades too  
Such a Christ for you and me, a living Saviour true.  
A risen Christ at God's right hand, whose love has never ceased;  
All power known at His command, an interceding priest.

In heaven on His Father's throne, that blessed throne of grace,  
Pleading ever for His own, He's never lost a case.  
He's never lost a single one, never failed to keep  
All the Father gives the Son, that Shepherd of the sheep.

He seals them with the Holy Ghost, unto redemption day:  
Saves them to the uttermost; Hear the Saviour pray,  
My glory, Father, let them see; my glory let them share  
Where I am, pray, let them be; God has heard that prayer.

Grace is this, and nothing less; only grace can tell  
Why a sinner God should bless, and save his soul from hell.  
In Adam none will heaven reach, not a single man,  
In Christ alone who healed the breach believing sinners can.

While with patience here below we run for Christ the race  
What a blessed fact to know sufficient is His grace  
Here surrounded by our foes, with conflicts all around;  
In the midst of all our woes He makes His grace abound.

If in fervent prayer we ask we'll never be denied  
For every trial, every task, grace shall be supplied;  
Whatever sickness or distress, sorrow, wound or ache  
When heavy burdens sorely press, from that supply we take.

Exceeding riches of His grace, in ages after this,  
When we've reached that heavenly place to enjoy eternal bliss.  
God the Father then will show, in kindness through His Son,  
There in glory we shall know, know every chosen one.

No matter what your temporal gain, if your soul you lose;  
All this life will prove but vain, if Christ you do not choose.  
This is still the day of grace, the door is open wide;  
Faith will find for you a place, a place with Christ inside.

Answer then the Spirit, yes, as He convicts of sin,

Christ, as Saviour, then confess; and He will enter in.  
Eternal life with Him above, victory here and peace;  
Dwelling in eternal love, His grace shall never cease.

*INSIDE BACK COVER*

“I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. 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.”—“I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain.”—“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”

Galatians 1:6 to 12; Galatians 2:20 and Galatians 5:4.