

THE LOST PRECIOUS GEM

I express my thanks and apologies to Dr. H. A. Ironside for this title, “The Lost Precious Gem.” This precious Gem is the Divine message and program, for which the apostle Paul was an ambassador in bonds, for which Paul suffered as an evil doer. Ephesians 6:19 and 20. Colossians 4:3 and 4; II Timothy 2:8 and 9. He called this particular Divine truth, “the mystery of Christ,” “the mystery of the gospel,” “the mystery of God’s will,” “the dispensation of the mystery,” “the eternal purpose of God.”

Concerning this precious Gem, God’s will for every saint is expressed in Ephesians 3:9: “And to make all see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God.” Do you see it? Are you trying to make other saints see it? If not, why not?

First we quote from the book of Dr. H. A. Ironside, “The Mysteries of God” (Page 50)

“Throughout the writings of the apostle Paul he again and again refers to a wondrous secret which he designates in a special way as ‘the mystery’ or ‘the great mystery.’ Other mysteries he treats of, as we have seen, but there is one that is preeminently such. It occupies much of his ministry, and is clearly THE CHIEF GEM in the diadem of the truth of Christianity; yet for centuries it was almost entirely LOST SIGHT OF. In fact, until brought to the fore through the writings and the preaching of a distinguished ex-clergyman, Mr. J. N. Darby, in the early part of the last century, it is scarcely to be found in a single book or sermon throughout a period of sixteen hundred years! If any doubt this statement, let them search, as the writer has in measure done, the remarks of the so-called Fathers, both pre- and post-Nicene; the theological treatises of the scholastic divines; Romans Catholic writers of all shades of thought; the literature of the Reformation; the sermons and expositions of the Puritans; the general theological works of the day. That a doctrine so clearly revealed in the Scriptures could have become SO UTTERLY LOST is only to be accounted for by the Judaizing of the Church, and the consequent minding of earthly things that beclouded the heavenly ones.”

Here we learn what every Christian should know, the chief Gem in the diadem of the truth of Christianity was for centuries almost entirely lost sight of. How are we to account for the loss of that Gem, “the mystery”? “The Judaizing of the Church.” How then are saints to uncover, recover, or re-discover the lost Gem? By DeJudaizing the Church. Easier said than done.

From Dr. Ironside’s same book, page 51, we quote:

“Of ordinances exalted to the place of mysteries, as in heathen rites, he will find much; but as to the mystery, which to the apostle was so UNSPEAKABLY PRECIOUS, rarely a reference.”

The mystery was unspeakably precious to Paul. To many saints today it is unspeakably obnoxious. But you see how I am indebted to Dr. Ironside for my title, “The Lost Precious Gem.”

The truth concerning “the dispensation of the mystery” is indeed “lost truth.” If it were possible for you to visit all of the churches in this country and hear all of the preachers, including the outstanding Fundamentalists, you would not find one-tenth of one per cent of them obeying Ephesians 3:9, “And make all to see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God.” So far as the ninety-nine plus per cent is

concerned, the Gem is still lost; it is still hid in God. Lost, because the Church has been Judaized.

Several years ago I attended one of the sessions of the Founder's Week Bible Conference at Moody Bible Institute. I heard a splendid "grace" message from a Bible teacher, who is pastor of a Presbyterian Church right outside Philadelphia. He said that shortly after the death of Paul the truth concerning "the dispensation of the mystery" was forgotten and lost; then a little later the truth concerning the blessed hope, the coming of Christ for His Body, was forgotten and lost; then a little later the truth concerning justification by faith and grace was forgotten and lost. He said: "The Church went into apostasy and darkness." Then said the preacher: "It has pleased God to bring back these great truths in inverted order. By Martin Luther and other reformers the doctrine of justification by faith was recovered, uncovered or re-discovered." Then said he: "By John Darby and his associates the truth concerning the blessed hope and much concerning the one Body was recovered, uncovered or re-discovered." But said he: "Up to the present moment God is still waiting for some one to uncover, recover or re-discover 'the dispensation of the mystery,' the eternal purpose of God, the message and program for which Paul suffered in the Roman jail as an evil doer."

Several weeks after I heard this very stirring message some one handed me a book written by Dr. E. W. Bullinger. In that book I uncovered or discovered the fact that years before he wrote concerning lost or forgotten truths that the Presbyterian preacher gave out at the Moody conference. Whether or not we call the preacher's statements "Bullingerism," it was truth that any intelligent Christian may learn by studying Church history past and present in the light of Pauline "Body" truth.

Because Christians ask if this "mystery" teaching is sound doctrine, why has the Church not taught it before, we quote what Dr. H. A. Ironside has printed in one of his books (Baptism) concerning the lost truth recovered by Mr. John Darby:

"It is a great truth that the Lord is teaching many over again in the present day, after it has been buried in the rubbish of ecclesiastical tradition for centuries, that God has a Church upon earth. It is our part, then, not to be making churches but to acknowledge what He has already made . . . Into this membership man cannot admit, but the Lord only."

Truly Mr. Darby was an able, excellent, spiritual Bible teacher and proclaimed some wonderful truths concerning the one Body, the hope of the Church, and some of the differences between the messages and programs of Peter and Paul. Mr. Darby saw that in this dispensation of grace the Church is not working under the so-called great commission of Matthew 28:19 and 20 and Mark 16:14 to 18. He knew that so far as the "Acts" record is concerned, there is no proof that any of the twelve apostles left the land of Israel to preach the "grace" gospel to Gentiles. He taught, from Acts 3:14 to 26, that the Son of man, Whom Stephen saw standing in heaven, would have come back and redeemed the nation Israel and established the kingdom of heaven on earth, sending the Israelitish messengers to the nations under the Matthew and Mark commissions, if Israel's rulers had repented. Mr. Darby acknowledged that the Body of Christ was God's secret, not the subject of prophecy, and that the truth concerning that Body was revealed to Paul before any of the twelve apostles knew it. But Mr. Darby taught that the Body of Christ and this "grace" dispensation began with Peter and the Eleven on the day of Pentecost, a Jewish feast day, at the time it was unlawful for the Jewish messengers of Christ to preach to Gentiles (Acts 10:28 and

11:19). This of course was the negation of what little truth he taught concerning the mystery. He did not establish new truth but he cleared away much of the ecclesiastical rubbish. There is considerable left for you and me to work on.

Many Christians have been confused because of Paul's seeming contradictory statements in Acts 28:20 and Colossians 4:3 and 4:

“For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.”

“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.”

They say that if Paul was the Lord's prisoner, when he reached Rome, “for the hope of Israel,” and was an ambassador in bonds (Ephesians 6:19 and 20) “for the mystery,” then “the hope of Israel” and “the mystery” are one and the same. Other men of God, including Dr. E. W. Bullinger, have endeavored to prove by these verses that the Church, during the years covered by the Book of Acts, composed of saved Jews and Gentiles, was a different Body, with a different hope, than the Body which began after Paul reached Rome and suffered his second imprisonment for “the mystery.” Several times in the Book of Acts, after the thirteenth chapter, Paul referred to the hope of Israel as the resurrection both of the just and unjust. In Acts 13:31 to 35 Paul preached to Israel another phase of the hope of Israel, in connection with resurrection, “the sure mercies of David.”

Israel hated and persecuted Paul for declaring that Jesus Christ had been raised and was alive in heaven. But when Paul told Israel that he saw Jesus Christ in the temple and Jesus Christ had ordered him to get out of Jerusalem and go far hence to the Gentiles, they declared that he was not fit to exist and they entered into a conspiracy and oath not to eat until they had killed Paul. Acts 22:17 to 21 and Acts 23:12. What a crime! A Jew declared that he had seen Israel's Messiah, Who had been killed by Israel and raised from the dead, and that that risen Messiah had told him to get out of the Jewish city and go to Gentiles. Paul became a prisoner for this; but this was not “the mystery.”

Every spiritual, intelligent student of the Scriptures knows that the resurrection of the just and of the unjust was foretold in Israel's Scriptures, as were the rejection and death and resurrection of Israel's Messiah, as were also the full “kingdom” program of the Lord for Israel and the nations. Acts 26:21 to 23. When Peter and James spoke to the Jerusalem Jews concerning the return of Christ to build the tabernacle of David, concerning God's program to visit the Gentiles and take out a people for Christ's name, they said, “to this agree the words of the prophets.” (Acts 15:13 to 18 . . . Amos 9:11 to 15.) Whatever agreed with the words of the prophets was not the mystery for which Paul was Christ's ambassador in bonds; for that was hid in God from before the foundation of the world. The mystery among the Gentiles (Colossians 1:27), that Gentiles should be joint-sharers in the JointBody (Ephesians 3:6) was not “the hope of Israel” and was not prophesied truth, but part of the “unsearchable (untraceable) riches of Christ.” (Ephesians 3:9).

Note carefully and ponder well this statement from the pen of Dr. H. A. Ironside:

“The mystery was not something of difficult, mysterious character, but a sacred secret never known to mankind until in due time opened up by the Holy Spirit through the apostle Paul.”

“It was not hid in the Scriptures to be brought to light eventually; but we are distinctly told it was hid in God until such a time as He chose to manifest it.” “This was not until Israel had been given every opportunity to receive Christ both in incarnation and in resurrection.”

This, dispensationally, is “Bullingerism,” It is also “Ironsieism.” It is almost “O’Hairism.” I most heartily agree with both Dr. Bullinger and Dr. Ironside that historically “the dispensation of the mystery” did not begin until Israel rejected Christ in resurrection as well as in incarnation. This Dr. Ironside plainly teaches in his book (Romans), his comments on Romans 16:25 and 26. In this he teaches the truth. I call it “Ironsieism.” because he calls it “Bullingerism.” Generally speaking, Dr. Ironside is correct when he writes that “the mystery” was not hid in the Scriptures. But there are exceptions, as we may learn by comparing Adam’s words concerning Eve with Paul’s statements in Ephesians 5:27 to 32, concerning Christ and the Church, one flesh, and in Ephesians 1:19 to 23, the Body, “the filling-up of Christ,” and Ephesians 2:15, the Body and Christ, “one new man.” In Galatians 3:6 to 8 we find the very foundation of the mystery. There we learn the difference between the gospel of the uncircumcision and the gospel of the circumcision. When uncircumcised Abram was justified without circumcision (Romans 4:8 to 11), without any of Israel’s divers baptisms and religion (Hebrews 9:10), the Scriptures foresaw Paul’s “uncircumcision” ministry. Galatians 3:8. It was hid in the Scriptures: and not made known even to the Twelve until Paul’s visit to Jerusalem. (Galatians 2:1 to 13.)

I again quote from the books of Dr. H. A. Ironside; and again say that he has set forth in these statements “Ironsieism,” “Bullingerism,” “O’Hairism” and “Sound Doctrine.”

“The Old Testament Scriptures clearly predicted the calling of the Gentiles, but always in subjection to Israel.” “Let the reader not fall into a mistake very commonly made today. The kingdom is not the Church (Body).”

“The mystery, on the other hand, is spiritual and belongs to heaven. A break in God’s ways having come in, He now makes known His hidden purpose.”

“The mystery formed no part of the revelation of the previous dispensation. Had it been otherwise, Paul could not rightly have written that it was ‘kept secret since the world began.’ He (Paul) learned it not from the former Scriptures, but by direct revelation from the Lord Jesus Christ in glory.”

“A truth never before made known. The Old Testament will be searched in vain for it. It is not there, because it was hid in God.”

“Preachers of Old Testament truths, which they offer in place of New Testament mysteries, would not find it so easy to go on confusing the people of God, if there was real exercise of conscience among those who are content to be styled ‘the laity’ and who seldom read their Bibles for themselves, and endeavor to rightly divide the Word of Truth.”

Note his remarks, pages 17, 16 and 18, “The Mysteries of God”:

“Not a saint in a hundred knows the difference between the two terms”. “the bulk of professing believers know little or nothing” . . . “unquestionably the onus of blame rests upon the guides, who, professing to be Christ’s ministers, are anything but stewards of the mysteries of

God” “preachers would not find it so easy to go on confusing the people of God, if there was real exercise of conscience among those who are content to be styled the laity, and who seldom read the Bible for themselves and endeavor to rightly divide the Word of Truth.”

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

Every intelligent servant of Christ, who is familiar with the denominational creeds and programs and who has endeavored to teach the general run of Christians the glorious “grace” message, knows how true are Dr. Ironside’s statements concerning the appalling ignorance of the Word of God among Christians.

THIS UNPROPHESIED CHURCH AGE

On page 54 (“The Mysteries of God”) Dr. Ironside has written this statement:

“The prophetic clock stopped at Calvary. Not one tick has been heard since. From the moment Jesus bowed His head and yielded up His Spirit to the Father, all the glories of the kingdom spoken by Old Testament seers and prophets have been in abeyance. God has not altered His plan.”

The prophets foretold the sufferings of Christ and the glory that should follow. I Peter 1:12 to 14. The prophecy concerning the once-for-all suffering of Christ has been fulfilled (Acts 13:29 and 30). But the clock of prophecy did not cease to tick at Calvary, as we may learn by reading Acts 1:20; Acts 2:16 to 20, 27 to 32, Acts 3:19 to 21, 24 and 25, Acts 10:43; Acts 13:31 to 35, Acts 15:13 to 16, Acts 26:21 to 23. In this statement Dr. Ironside contradicts his comments on Romans 16:25, that this dispensation began when Israel rejected Christ in resurrection. This had not been done when He died at Calvary. Quite recently Dr. Ironside wrote:

“I fully believe that the prophetic clock stopped at Calvary. That is why I do not believe that the Lord was still dealing with the nation Israel in the first part of the Book of Acts.”

“THERE IS NO DIFFERENCE BETWEEN WHAT I AM TEACHING NOW AND WHAT I HAVE TAUGHT THROUGH ALL THE YEARS.”

Again:

“While the Church was a mystery kept secret until the time when God gave the New Testament revelation; nevertheless it was foreshadowed in the feast of Pentecost.

“There is nothing in the Word of God to intimate that there are no types of the Church in the Old Testament. It is typified in many places and in many ways. I realize that there are those who do not hold this view, but they are, of course, perfectly free to look at things as seem right to them. I can only give out what it seems the Spirit of God has made clear to me.”

Again:

“Personally, I have no objection to the term ‘transitional period,’ if it be understood that the transition was in the minds of men and not in the mind of God. According to God, the new dispensation, that in which we now live, the dispensation of the grace of God, otherwise called the dispensation of the mystery, began the moment the Spirit descended at Pentecost.”

Now Dr. Ironside states that his teaching, above quoted, agrees with what he has taught through all the years; that the nation Israel had no opportunity to receive Christ in the first

chapters of Acts; that the Church and “the dispensation of the mystery,” which began the moment the Spirit descended on the day of Pentecost, were typified in the Old Testament Scriptures in many places and in many ways.

This most certainly does not agree with what Dr. Ironside taught all through the years:

“The mystery” was not something of difficult, mysterious character, but a sacred secret never known to mankind until in due time opened up by the Holy Spirit through the apostle Paul.”

“It was not hid in the Scriptures to be brought to light eventually; but we are distinctly told it was hid in God until such time as He chose to manifest it.”

“The Old Testament will be searched in vain for it. It is not there because it was ‘hid in God.’ It was the secret purpose of His heart, only to be revealed after the rejection of His Son.”

“This was not until Israel had been given every opportunity to receive Christ both in incarnation and resurrection.”

If the Body and the dispensation of the mystery were not hid in the Scriptures, then surely in the Old Testament Scriptures this present dispensation of the mystery was not typified in many places, in many ways. If this present dispensation of the mystery did not begin until Israel had had every opportunity to receive Christ in resurrection, then the Lord was dealing with Israel in the first chapters of Acts and the dispensation of the mystery did not begin the moment the Holy Spirit descended on the day of Pentecost.

Just to think of the mystery for Gentiles beginning on the Jewish Pentecost, and the teaching that the mystery, which was not hid in the Scriptures, was foreshadowed by that Jewish feast. We learn, in Acts 2:16 to 20, and 27 to 32, that the program of Pentecost was prophesied by Joel and David; in fact all of the prophets spoke of these days. Acts 3:24 and 25.

I most heartily reject the extreme dispensationalism of Dr. E. W. Bullinger, and just as heartily reject the confused, faulty dispensationalism of Dr. Ironside.

In his book, “The Mysteries of God,” Dr. Ironside stated many important facts concerning an intelligent knowledge of the Scriptures by understanding God’s present “grace” program during this parenthetical age when God’s eternal purpose is being accomplished, while the “kingdom” covenants have been interrupted, and the kingdom of heaven has been postponed. One of his statements is, that “dispensation” truth is eminently Scriptural. And hear his words, which should be heeded and obeyed by every Christian who claims to be a Christ-sent pastor . . . “CHRIST’S MINISTERS ARE TO BE STEWARDS OF THE MYSTERIES OF GOD, NOT MERELY PREACHERS OF WHAT PEOPLE SO OFTEN CALL THE SIMPLE GOSPEL.” Surely every pastor and Bible teacher, who has read I Corinthians 4:1 to 4, should know how true this statement is.

Surely the Holy Spirit had in mind other dispensational differences in the Bible beside the difference between Israel under the law and the Church under grace when He directed Paul to write II Timothy 2:15 concerning rightly dividing the Word of truth. Paul plainly stated that a dispensation was committed unto him. I Corinthians 9:15 to 17, Colossians 1:23 to 26, Ephesians 3:1 to 9. What utter confusion must be in the mind of the Christian, when he finds the contradictions in the salvation messages in the New Testament Scriptures, if he does not study all salvation messages in the light of Ephesians 2:8 to 10! Just compare Luke 13:24, Matthew 24:13, Mark 16:15 and 16, Acts 2:38, Acts 10:34 and 35, James 2:24 with Paul’s unmingled

“grace” messages in Ephesians 2:8 to 10, Titus 3:4 to 7, Romans 4:3 to 5, II Timothy 1:9 and 10, Colossians 2:11 to 14. Surely striving, enduring, being baptized for the gift of the Holy Spirit and for salvation, and working righteousness, do not agree with “not of yourselves,” “not of works.” As Dr. Ironside suggests, we say to you laymen, if the reverends and doctors of divinity go on in their utter confusion, do not be blind followers of blind leaders. But rather remember I John 2:26 and 27. Be true Bereans. Acts 17:11.

It is so important to believe Paul’s statement in I Corinthians 3:10:

According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

This word “master-builder” is literally “architect.” The risen, glorified Christ, the living Head of the Church, Which God is edifying in this age and dispensation of grace, appointed the apostle Paul His chief foreman in building up the Body of Christ. To Paul we must go for the blue-prints and specifications, if we are to be workmen who need not to be ashamed. Let us take heed how we build together upon that foundation which Paul laid.

WHAT SOME FUNDAMENTALISTS SAY

Hear again Dr. Ironside:

“It was a special revelation given, not to the twelve, but to Paul as the apostle of the new dispensation. “

“Peter never preached the mystery of the Body so far as the record goes. THAT was a special revelation to Paul,”

“On page 74 of my book on ‘the mysteries of God’ I am speaking of the mystery of the Body and this, of course, was made known ALONE to the apostle Paul that he might communicate it to others.”

“To the epistles of Paul alone do we turn for the revelation of this mystery.”

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

Now read what Dr. William T. Pettingill has written concerning Pauline truth:

“Now to Him that is of power to stablish you (Romans 16:25 to 27). This closing paragraph is of great doctrinal importance as touching the person of Christ.

1. God is of power to stablish His people;
2. He stablishes them according to Paul’s gospel and the preaching of Jesus Christ;
3. This preaching of Jesus Christ by which God stablishes His people must be. a preaching of Jesus Christ according to the revelation of the mystery!

There is much preaching of Jesus Christ which does not stablish God’s people, because it is not according to Paul’s gospel, nor according to the revelation of the mystery, which was kept secret since the world began, but was made manifest by revelation to the apostle Paul. (Compare Ephesians 3:1 to 7).”

Now from the pen of William R. Newell:

“You can judge any man’s teaching by this rule—is he Pauline? Does his doctrine start and end according to those statements of Christian doctrine uttered by the apostle Paul? No

matter how wonderful a man may seem to be in his gifts and apparent consecration, if his gospel is not Pauline, it is not the gospel, and we might as well get our minds settled at once on that point.”

“For instance, if you were to take Paul’s Epistles out of the Bible, you cannot find anything about the Church, the Body of Christ, for no other apostle mentions the Body of Christ.”

“Would that we had grace to defend just as vigorously this great message today, FOR IT HAS MANY ENEMIES and even real friends who do not yet see it clearly; and there are others, who like Peter (Galatians 2:11), THROUGH FEAR OF OTHERS, ARE READY TO COMPROMISE”

Now I will give you a little “Scofieldism”:

“After repeated study of the Epistles written after Paul’s arrival at Rome, I am convinced that in them is found a curative teaching for all of the present-day delusions and fanaticisms found among many of the most sincere saints in the Church.”

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

“Likewise, if we fail to see the hand of Satan in the present eccentricities and fanaticisms prominent in the ‘Tongues,’ ‘Pentecostal,’ and ‘Holiness’ movements, we will dishonor the Lord, and not be able to serve Him in the deliverance and protection of His own from these delusions.”

“When the apostles were doing ‘signs and wonders’ in the Book of Acts period for the purposes mentioned in Romans 15:18 and 19 and Hebrews 2:3 and 4, the sovereign sign gifts of the Spirit mentioned in I Corinthians 12, were operative among some of the members of His Body, the Church.”

“The fact that the Bible does not give a hint of the manifestation of the sign gifts after the close of the Book of the Acts period, must carry convincing evidence to the careful student who compares Scripture with Scripture, that they have been retired.”

“In the latest Epistles of Paul not only is it noticeable that the sign gifts are nowhere in manifestation but a different order is brought forth by the Holy Spirit for the correction of prevailing hobbies and fanaticism.”

“There is no foundation in the Word of God for the prevailing popular doctrine of ‘divine healing’.”

“It is not true that healing is as much the will of God for every Christian as salvation is for the unsaved. Some of the choicest of saints by the elective will of God, have been patient sufferers for years upon sick beds.”

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

“A careful study of the Epistles, especially of the latest Epistles of Paul, which give the normal course of the Church during the present dispensation, would dismount all from their hobbies, eliminate the last vestige of Judaism from their lives and teaching, and would adjust things in general, placing secondary things in their place and first things where they belong.”

“Is it the Spirit of God or Satan, who turns the eyes of sincere Christians back to Pentecost and away from the goal placed before them in Ephesians, Philipians and Colossians?”

If you are interested in this teaching of Dr. C. I. Scofield, write to Moody Bible Institute in Chicago and purchase a little book entitled “Tongues, Visions, Signs Not God’s Order Today.” The Colportage Assn. has published and distributed six or seven editions of this book. No more splendid work could be done for the Church of Christ, so far as saints are concerned, than to put this book in the hands of every Christian in this land and other lands. It is vital, corrective truth, God’s answer to the wild, fanatical, “tongues,” “healing” and “vision” movements in this country, which are so hindering genuine, Bible evangelism and disgracing “Fundamentalism.” Dr. Scofield’s teaching is, that God’s spiritual program for the Body of Christ was somewhat changed after the pronouncement of Acts 28:25 to 28, God’s judgment upon Israel. He believed that it was the same Body under a changed program; that in Paul’s prison Church Epistles is found the normal course of the Church for this present reign of grace, and also the curative for every form of Pentecostalism and all the “isms” and ills with which the Church of Christ is afflicted.

Dr. E. W. Bullinger offered the same cure in his dispensationalism, but in my humble judgment he exceedingly erred when he taught that there was a new Body as well as a new spiritual program after the close of the “Acts” period. This is what is called “extreme dispensationalism” or “ultra dispensationalism.” To this I am uncompromisingly opposed. I am no more a Bullingerite than is Dr. Ironside; but I do most heartily agree with the statements of Dr. Scofield quoted above.

Presently I shall refer to some statements printed in Dr. Ironside’s book, “Wrongly Dividing the Word of Truth.” The messages in that book were first printed in a monthly religious magazine sent out by the Philadelphia Bible School. When the editor told me that Dr. Ironside had said to him that these messages were being printed to refute Mr. O’Hair’s teaching, I asked the editor to be just and fair and permit me to answer the false charge; but he would not.

I then wrote to Dr. Ironside that I was neither a Bullingerite nor an ultra-dispensationalist and asked him to correct the erroneous impressions that had been created by his articles. All he did was to print the following

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

All honest Christians should withhold judgment until they have heard the defense arguments of the accused. This is one reason why I am publishing this book. But principally because I believe the truth expressed in this statement by Dr. Ironside

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

“How earnest was the apostle in seeking to lead Christians into the knowledge of this precious truth.”

I hesitate to pass unfair judgment but I seriously doubt if five per cent of the several thousand Christians pastored by Dr. Ironside have been instructed by him as to the true character of this precious truth.

PAUL'S TESTIMONY CONCERNING THE MYSTERY

Now let us read from the heart and pen of the apostle Paul a few statements concerning that Divine truth, which is clearly the chief Gem in the diadem of the truth of Christianity, that truth which was so unspeakably precious to the apostle of the Gentiles, the prisoner of the Lord Jesus Christ for the Gentiles, "the lost precious gem".

"Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery." Romans 16:25.

Let us here observe that although the clear revelation of "the mystery" is not recorded in the Epistles which Paul wrote during the period covered by the Book of Acts, ("Thessalonians," "Corinthians," "Galatians" and "Romans"), yet Romans 16:25, as well as I Corinthians 2:6 to 8, Romans 8:28 to 34, Romans 12:4 and 5, Romans 6:2 to 6, Ephesians 3:3 and Colossians 2:2, prove that Paul had received the revelation of the mystery before his pronouncement for God' upon Israel in Acts 28:25 to 28; and also that some saints had some knowledge of that mystery during the "Acts" period. But of course the true character of the mystery is revealed in Ephesians and Colossians.

Now Paul's words in Colossians 4:3 and 4 and Ephesians 6:19 and 20, and in Colossians 1:24 to 27 and II Timothy 2: 8 to 11:

"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."

"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."

"Whereof I Paul am made a minister; Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory."

"Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: Wherein I suffer trouble, as an evildoer, even unto bonds; but the word of God is not bound."

Every spiritual, intelligent student of the Scriptures knows that not one of the twelve apostles was in jail for preaching the mystery and that Paul was not in jail for preaching to sinners the gospel of I Corinthians 15:1 to 4, which was according to the Scriptures, but for "the mystery of the gospel" which was according to God's eternal purpose.

Now for those most important verses, Ephesians 3:1 to 11, which should always be read with Colossians 1:23 to 27. Hear this testimony of Paul. Do more than hear it. Read these verses again and again. Then pray the prayer of Ephesians 1:16 to 23 and receive from the Father of glory the spirit of wisdom and revelation and have the eyes of your understanding enlightened',

and then obey Ephesians 3:9, no matter what other Christians may or may not do. Now read Ephesians 3:1 to 11:

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God which is given me to you-ward: How that by revelation he made known unto me the mystery; (as I wrote afore in few words; Whereby, when ye read, ye may understand my knowledge in the mystery of Christ,) Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel: Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord.”

This truth is called “the unsearchable riches of Christ.” Ephesians 3:8. This word “unsearchable” is from the Greek, “step” or “track.” “Not to be traced” truth; unprophesied truth concerning Christ and His Body. The “Same Body,” in Ephesians 3:6, should be “Joint Body.” Study the word “AS” in verse five, in the light of the “unsearchable” of verse eight, “hid in God from before the foundation of the world” in verse nine. “mystery” in verses three and four, and in the light of Colossians 1:25 and 26, and know that the word “AS” is not intended to express comparative or fuller revelation. If I should say to you, “when I was a boy people did not fly in machines from one city to another AS they do today,” that would not mean that they traveled in that manner to some extent at that time; for no one did. No prophet of Israel wrote concerning the Joint-Body of Ephesians 3:6 and the place of the Gentiles in grace, identified with Christ, one flesh, one new man, the filling-up of Christ. They were both silent and ignorant concerning God’s eternal purpose during this present “grace” dispensation. The place of the saved Gentiles, according to Israel’s prophets, was in God’s kingdom program, in subjection to Israel. There is a difference between “the gospel of the grace of God” and “grace in the gospel of the kingdom.” There is a difference between “the dispensation of the grace of God” and “the grace of God in a dispensation.” In the gospel of the kingdom and God’s kingdom program the tabernacle of David will first be rebuilt, Israel will receive the sure mercies of David, and the blessing will go from and by Israel to the Gentiles, with the Gentiles in subjection to Israel. This is not God’s eternal purpose as set forth in II Timothy 1:9 and 10, Ephesians 1:3 to 5, and Romans 8:28 to 32. When the gospel of the kingdom is preached in harmony with God’s will Israel is in favor with God. In the gospel of grace Israel is in disfavor with God.

Remember that this “mystery” “grace” program has to do with the position of Christ and His Body far above Satan’s principalities and powers. This is a part of the wonderful truth called “the mystery.” There are several phases to this mystery. Ephesians 1:3 to 5. Colossians 1:27. II Timothy 1:9 and 10. Ephesians 3:10.

Perhaps you would like to know something of the life and ministry of Dr. Bullinger. The following I have copied from his obituary and biography, written at the time of his death on June 6, 1913.

“Dr. Ethelbert W. Bullinger was a very remarkable man; a descendant of the Swiss reformer, Harry Bullinger, of Zurich, who succeeded Swingli as Chief Pastor in that city and had no small influence with the English Reformers, Dr. Bullinger inherited a real love for the reformed faith. He was as sound a Protestant as any man in England, and he viewed, with utmost dismay, the growth of a pseudo-Romanism in the English Church.

Born in Canterbury, in December, 1837, he was educated at the Choir School. He felt led to the ministry of the Church of England and studied for Holy Orders at King’s College. He was ordained deacon in 1861 and priest in 1862, his first curacy being at Bermondsey Parish Church. In 1863 he moved to Tittleshall in Norfolk, where he remained until 1866, when he returned to London as Curate of St. James’, Notting Hill. Curacies at Leytonstone and Walthamstow followed and in 1875 he became first Vicar of St. Stephen’s, Walthamstow, continuing to hold with the living the Secretary-ship of the Trinitarian Bible Society, which he accepted in 1867. At Walthamstow he did a great work.

He built St. Stephen’s and initiated many useful organizations. He had established a reputation as an expository preacher of no mean order, and his sermons were greatly valued for the clear, deep and searching analysis of Bible truth. He was a most spiritually minded man, and he ever sought to lead his people to a fuller realization of their inestimable privileges in Christ Jesus our Lord. He remained at St. Stephen’s for thirteen years, resigning in 1888. He did not seek another living, but in 1891 he accepted the incumbency of Brunswick Chapel, where he ministered with much acceptance for three years. He retired in 1894 and never afterwards held a ministerial charge, finding his time fully occupied with his secretarial duties and his Bible studies.

Dr. Bullinger was a devoted student of the Bible. The sacred pages were his chief delight. To him the Bible was THE Word of God; he accepted fully and unreservedly the truth of its historical statements; it was his first and last authority. He was wholly unaffected by the course of Higher Criticism and he would often express himself warmly and incisively in regard to what he regarded as attacks upon the Bible. He was a strong Greek scholar, and he was a master of Hebrew of which few could boast. He was the author of the Companion Bible.

He knew the Scriptures, however, as a servant of Christ; and while unwilling to add thereto or take therefrom he acted on a definite vocation to impart to others that which he had himself received. His entire being was attuned to the words of the text which a friend painted for him and which hung over his bed—“I delight in Thy Word as one that findeth great spoil.” This verse was carved into his tombstone, together with II Timothy 2:15.

He has become endeared to many, not only in the British Isles but also in the Colonies, the United States, and on the Continent, who rejoice in the light on Divine Truth, which his teaching has brought them.

And Dr. Bullinger was worthy of such love and regard, for he was a man who desired to love all who loved the Lord. He loved and was, beloved, and those who knew him best loved him most.

He was singularly unselfish, and cared nothing for his own reputation, save as it might affect the Trinitarian Bible Society, of which he was the devoted and honored secretary for over forty-six years.

A certain type of Christians, more jealous for their denominational standards than careful to compare them with the Word of God, frequently attacked him, but he did not trouble to defend himself. He was only concerned lest this hostility should injure the Society. It is a curious phenomenon of the human mind that persons should be found to withdraw their support from a Society, with the avowed and well established principles of which they are in perfect agreement, because one of its officials, absolutely loyal to those principles, holds independent views on matters which are, or should be, open questions among Christians. Strange logic! But perhaps, one ought not be surprised. It is of the very essence of priest-craft which reigns, not only in the Vatican, but even in the “upper room,” to be intolerant of any opinion which runs counter to accepted traditions.

Dr. Bullinger was a man of commanding intellect, and possessed that genius which has been defined as “an infinite capacity for taking pains.”

His untiring industry was shown in his lifelong habit of rising between four and five in the morning, and thus he had often done a good day’s work when others had scarcely begun theirs.

He was an accomplished musician and besides composing a large number of hymn tunes, he collected, while in Brittany, several old Breton tunes, which he transcribed from the lips of the peasantry and harmonized. These are used in the churches of the Breton Evangelical mission, a work in which he took the deepest interest.

Dr. Bullinger was a man of one Book—THE BOOK. He lived to interpret it and to promote its circulation throughout the world.

His faithfulness to its absolute authority and its verbal inspiration, constituted him a doughty champion of that cause, on which depends all our confidence in God for the present, and with which are bound up all our hopes for the time to come. His end came June 6, 1913.

Amid a large gathering of his friends, he was laid to rest in Hampstead Cemetery on the 11th of June there to await the “Upward Call” of which he so often spoke and wrote.

“A prince and a great man has fallen” and we, who amid the gathering darkness, remain behind, can only say, with bowed heads, the righteous is taken away from the evil.”

DR. JAMES M. GRAY’S COMMENTS CONCERNING DR. E. W. BULLINGER

From the pen of the former president of the Moody Bible Institute, Dr. James M. Gray. This article was printed in the Moody Monthly:

“Bullinger would be called a Fundamentalist were he now on earth, for he was an able defender of the inspiration of the Bible, the deity and virgin birth of Christ, the substitutionary atonement, the premillennial coming and all that. But he was an extremist, some would call him a faddist, on dispensational truth, and he was unscriptural as we believe on future retribution. Because of these last named errors the Monthly has not felt free to advertise Bullinger’s books, certainly not all of them, and yet the writer of these lines owes one of his richest spiritual

blessings to that great teacher, for a truly great teacher he was. No one ever set before us from the Word of God so clearly as did Bullinger, the profound mystery of the Body of Christ, and we always shall be indebted to him.”

Dr. Bullinger’s dispensationalism was extreme. But he was uncompromisingly opposed to any theory of annihilation. Concerning “universal reconciliation,” read what he wrote the very year he died:

“God has accepted Christ as His provided substitute for every one who believes what He has revealed as to their guilt, and as to their need of a Saviour. So with what is spoken of as “reconciliation”—there is no such thing as regards the sinner. There is conciliation on God’s part toward the sinner in virtue of the substitute which He has provided and accepted, but there is an everlasting destruction,” not some future reconciliation, for those who refuse to believe Him.”

I repeat that I am neither a Bullingerite nor an ultradispensationalist. I uncompromisingly oppose the teaching of Dr. E. W. Bullinger, that the Body of Ephesians and Colossians is a Body different from the Body of Romans 12:4 and 5 and that the Body of Ephesians did not begin historically until after the close of the years covered by the Book of Acts. I am equally opposed to the teaching of Dr. Ironside that the dispensation of the mystery and the Body of Ephesians began the moment the Holy Spirit fell on the day of Pentecost. It is not to be wondered at that I do not agree with Dr. Ironside in this matter, as he most heartily disagrees with himself. Note my proof.

Dr. Ironside’s contradictory statements in:

WRONGLY DIVIDING THE WORD OF TRUTH

“A dispensation then is a period of time in which God is dealing with men in some way in which he has not dealt with them before. Moreover, there may be degrees of revelation.”

“The Body of Christ, otherwise called ‘the dispensation of the mystery’ began the moment the Spirit descended on the day of Pentecost.”

Then Dr. Ironside adds, that a new dispensation begins with a revelation. Who received the “Body” revelation?

“On page 74 of my book on ‘the mysteries of God’ I am speaking of the mystery of the Body and this, of course, was made known ALONE to the apostle Paul.”

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

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

The revelation concerning the new dispensation was given to Paul, not to Peter and the Eleven, according to Dr. Ironside’s own statements.

When did Paul receive the revelation that ushered in the new dispensation, the dispensation of the mystery? Hear Dr. Ironside’s answers from his “Wrongly Dividing” and “Romans”:

“When then did Paul get this revelation of the truth of the one Body? He tells us he had been preaching it throughout the world among all nations. The answer clearly is, he received it at the time of his conversion, when he cried in amazement, “Who art Thou, Lord?” and the glorified Saviour answered, “I am Jesus whom thou persecutest.” This was the revelation of the mystery. In that announcement our Lord declared that every Christian on earth is so indissolubly

linked up with Him as the glorified Head in Heaven, that everything done against one of them is felt by the Head. This is the mystery—members of His body, of His flesh, and of His bones.”

“This was not until Israel had been given every opportunity to receive Christ both in incarnation and resurrection.”

In the language of the present day newscaster concerning certain battle areas, “the situation is confused.” Paul received the revelation to usher in the new dispensation in the ninth chapter of Acts, after Israel had had every opportunity to receive Christ in resurrection. The new dispensation, which began with a revelation, began in the second chapter of Acts before Paul was even saved. Something radically wrong with this dispensationalism or illogical, if not irrational, thinking.

Some months ago a Baptist brother published a book which he called “O’Hairism.” He too inferred that I taught the extreme dispensationalism of Dr. Bullinger, Mr. Charles Welch and Mr. Mills. In order that he might turn Christians against me he intimated that when Dr. James M. Gray wrote in the Moody Monthly his article, “Dispensationalism Running Wild,” he was exposing Mr. O’Hair’s “Bullingerism.” I have in my office files the following letter from Dr. James M. Gray

Dear Mr. O’Hair:

“... At present, however, you may be relieved to learn that in the writing of our editorial, “Dispensationalism Running Wild,” your name never came into mind. Personally, I have not associated you with Bullinger.”

“Yes, I am reading and with much interest, your booklet, “Much, Little, No Water,” and although I do not go all the way with you, I regard it as a fine piece of exegesis.”

As I said, I disagree with Dr. Bullinger, that this present dispensation of grace and the Body of Christ began after Paul reached Rome. I believe that this present economy and the Body of Christ began before Paul wrote his first Epistle. I agree with Dr. C. I. Scofield that the normal course of the Church is found in Paul’s last Epistles and in them God’s spiritual program for members of the Body of Christ differs somewhat. from the program for the Church during the Acts period. The early Epistles of Paul, like the Old Testament Scriptures and the Four Gospels, must be interpreted and applied in the light of Paul’s last Epistles.

However, I have not heard any logical sane exegesis or explanation for the abolition or elimination of the Lord’s Supper after Paul’s pronouncement in Acts 28: 25 to 28. Because of the language in I Corinthians 11:23 and 26 I do not believe that Dr. Bullinger had Scriptural right to rule out that memorial which was given for members of the Body of Christ until Christ shall have come.

In his book, “Baptism,” Dr. Ironside has stated that water baptism is a kingdom ordinance, and was therefore unlike the Lord’s Supper, and he says water baptism will be practiced after the close of the Church age. Water baptism and the Lord’s Supper are not linked together as ordinances for the Body of Christ. One is all over in a few moments. The other is repeated many times.

As Dr. Gray wrote, Dr. Bullinger was a Fundamentalist. He was a zealous, spiritual member of the Body of Christ, my fellow-member and Dr. Ironside’s fellow-member. In his book, “Wrongly Dividing the Word of Truth,” in dealing with Dr. Bullinger, Dr. Ironside seems to have forgotten what he wrote in other books:

“Doctrinal correctness will never atone for lack of brotherly love. It is far more to God that His people walk in love toward one another than they contend valiantly for some forms of truth however Scriptural.” Page 40:

“A brother who believes quite differently to me on baptism may have far more fervent love for the Lord Jesus than I. Together we can enjoy sweetest fellowship, while respecting each others conscience as to a question that has provoked much strife in the Church.”

It is next to impossible for religious men with strong convictions to deal justly and without prejudice and ill feeling with a fellow-Christian with contrary opinions. Christians should be honest, just and gracious.

In his “Wrongly Dividing” Dr. Ironside intimates that the dispensationalism of Dr. E. W. Bullinger leads to Universal Reconciliation, Annihilation and other pernicious and evil doctrines. Such a charge is unfair and ungracious. Is Dr. Ironside responsible for all of the heresy and fanaticism taught by religious groups or men whose slogan is “back to Pentecost,” because Dr. Ironside taught that this “grace” dispensation began at Pentecost? Certainly he is not. But certainly this erroneous teaching of his has caused him no end of confusion, in his attempt to explain Mark 16:14 to 18, Matthew 28:19 and 20, Acts 2:38, Acts 3:19 to 21 and Acts 5:29 to 32 and Acts 22:16. He has been asked many times why Paul did not preach Acts 2:38 to Gentiles, why the twelve apostles remained in the land of the Jews and did not obey Matthew 28:19 and 20 at least until after Cornelius was saved, and what about the signs of Mark 16:17 and 18.

Note these Scriptures:

“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.”

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 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.”

“Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? 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.”

“And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.”

“Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

“Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and

forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him.”

Before we give you Dr. Ironside’s comments on the above Scriptures, or the doctrines contained in them, because of his great admiration for Mr. John Darby who is credited by Dr. Ironside with recovering the mystery covered up in religious rubbish, let us read what Mr. Darby, as well as the late Dr. James M. Gray, and Dr. W. T. Pettingill, taught concerning the so-called great commission of Matthew 28: 19 and 20.

“The accomplishment of the Commission here in Matthew has been interrupted but there is the promise to be with those who went forth in it to the end of the age. Nor do I doubt it will be so. This testimony will go forth to the nations before the Lord comes. The brethren will carry it to warn the nations. The commission was given, but we find no accomplishments of it. It connects the testimony with the Jewish remnant owned by a risen Lord of all, with the earth and his earthly directions, and for the present it has in fact given place to a heavenly commission, and the Church of God.”

Mr. Darby stated that which any careful student of the Scriptures should know, that under the hand of God, the twelve remained in their land and the risen Christ sent Saul (Paul) forth with the grace message, under a new commission. Acts 8:1, Acts 15:1 to 7. Galatians 2:9. Acts 10:28.

Now concerning the doctrines in the Scriptures quoted, note Dr. Ironside’s statements:

WATER BAPTISM NOT A CHURCH ORDINANCE

“That it (baptism) is not, properly speaking, a Church ordinance, I also admit and teach, because, unlike the Lord’s supper, baptism had a place before the Church began, and will have one after it has been taken to heaven.”

CONCERNING ACTS 2:38

“This power (remission) Peter was exercising when he offered remission of sins to all who submitted, upon repentance, to baptism. Quite in keeping with this it will be found that Gentiles are never told to be baptized for the remission of their sins. To Paul, a Jew, Ananias conveyed a similar message (Acts 22:16). As baptized out of it (Israel) his sins would be governmentally washed away.” (Page 29.) “I should not judge that one could preach baptism for the remission of sins, save in a much more general sense, after the dispersion of the nation, and the demolition of the temple (Matthew 24:2) it is never mentioned in the Epistles. It was God’s message for the time, which soon passed away.” “Throughout the dispensation one’s sins could be said to be remitted by baptism not before God, but before the Church (John 20:22 and 23). That is, the past sins are no longer held against the baptized person by the public body of believers.”

“Evidently you did not at all understand what I said yesterday morning. I did not say that those on Pentecost were saved before their obedience to Peter’s words, ‘repent and be baptized.’ I said they were born again, which is an entirely different thing.”

“Christian baptism certainly did begin with the Resurrection. The twelve apostles, so far as I know, were not baptized over again, as they were the appointed representatives of the Lord to begin a new dispensation.”

FAITHFUL—FAITHLESS

Now, read these several statements from the pen of Dr. Ironside and decide whether he believed that Peter and the Eleven were spiritual and faithful or that they “did not have spiritual energy or faith.”

“It seems that for a period of six or seven years they did not have the spiritual energy or the faith to launch out beyond Jerusalem and Judea except that Philip went into Samaria and John and Peter went down to see the work and endorsed it. Later God had to give Peter a special vision to stir him up to go to a Gentile home and then Paul—Saul of Tarsus—was converted and became the great apostle to the Gentiles.”

“In the beginning there were far more such evidences of the miracle-working power of the Spirit of God in connection with the healing of the body than we perhaps see today; but there was greater reason for it. Men knew less of the human body and its ailments and how to minister to them than they know today.”

“There is another thing we should think of. When the Church went forth in the beginning in its purity, ‘terrible as an army with banners,’ it was the delight of the Lord to allow signs to accompany it; but we must remember that we live in a day when we can look back over a period of fifteen hundred years or more of grave departure from the Word of God.”

“When the Church was in its first love, the Lord Jesus delighted to grace her with many gifts; but the Church has been unfaithful. We have drifted far from the principles of those early days, and the Lord has had to deal with us in much more reserve than in the beginning.”

Page 20:

SIGNS WERE TO FOLLOW APOSTLES, NOT OTHER CHRISTIANS. Mark 16:17 and 18.

“Observe first of all that our Lord is not declaring that signs shall follow believers in the Gospel. The signs were to follow those of the apostles, who believed, and they did.”

They were very faithless in regard to going to the uttermost parts of the earth, and God had to give Peter a special vision to stir him up to go to a Gentile family.

“God has never promised in His Word that miracles and signs would remain in the Church to the end of the dispensation.”

“However, it is perfectly plain that the nearer we get to the close of the Acts, the less we have in the way of signs and wonders. This is to be expected.”

In his “Wrongly Dividing” Dr. Ironside speaks sarcastically of Dr. Bullinger as “the astute Bullinger,” of “Bullingerites,” of “Bullinger and his ilk.” He calls Bullinger “a hard-driven controversialist.” Note just what he did say:

“Needless to say, the contention of Dr. Bullinger is an absolute fabrication. It is the special, pleading of a hard-driven controversialist bound to maintain his unscriptural system at all costs, even to destroying the Word of God.”

May I ask you to judge honestly and fairly and with as little prejudice as possible after you have read Dr. Ironside's statements above quoted. Was Dr. Bullinger any more of a hard-driven controversialist bound to maintain his unscriptural system than is Dr. Ironside in the above?

Now keep in mind these statements:

1. Water baptism, including Christian baptism which began with resurrection, is not a Church ordinance and the twelve apostles never received Christian baptism.
2. Water baptism as preached and practiced in Acts 2:38 and Acts 22:16, for the remission of sins, began after resurrection, and was therefore Christian baptism, but not a Church ordinance. This message was for Jews and was in harmony with the gospel of the circumcision, but was not for Gentiles and did not fit into the gospel of the uncircumcision (Galatians 2:7). Therefore, there were several meanings to water baptism. Baptism before and after resurrection was different. Water baptism in Acts 2:38 and 22:16 was not for Gentile Christians. Now Dr. Ironside has a new theory. He requires the believer to put on old clothes for a watery burial to witness that the old man is dead.
3. The Jews, who obeyed Acts 2:38 on the day of Pentecost, were born again before they received water baptism; but they were not saved until after they received water baptism.
4. The reason why the twelve apostles, for several years after the resurrection of Christ did not obey the great commission, they were lacking in spiritual energy and were not faithful.
5. The reason why the twelve apostles could do mighty miracles and we Christians cannot today, they were more spiritual and faithful.
6. Healing and tongue signs and other miracles were to follow the apostles but not other believers.
7. When other messengers of grace declare that as we come to the close of the Acts period signs and miracles were waning, they are "Bullingerites." But Dr. Ironside says the same thing.

Have you ever heard greater confusion and contradiction? Let us look at a few Scriptures, concerning Stephen and Phillip, who were not apostles, and the Corinthians who were the least spiritual of any of the saints during the Acts period, Acts 6:8, Acts 8:5 to 7, I Corinthians 12:28 and 12:8 to 11:

And Stephen, full of faith and power, did great wonders and miracles among the people.

Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the

working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

One of Dr. Ironside's favorite Scriptures to prove water baptism for this age of grace is Acts 18:8, concerning the Corinthians

And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

But he should contend as earnestly for healing, tongues and miracles and other sign-gifts exercised by those baptized Corinthians because of I Corinthians 12:8 to 11. God set them in the Church. 'The same exegesis that will prove that that the miracles and wonders of Mark 16:17 and 18 and I Corinthians 12:8 to 11 should not be perpetuated in the present-day Church will show us the difference between the passing baptisms of the "Acts" period and the one baptism of Ephesians 4:5, Luke 12:50 and Romans 6:3 and 4. Who gave Dr. Ironside or any other Christian preacher the authority to revise and abridge Mark 16:14 to 18 and teach, "he that believeth and is saved shall be baptized and no signs following?" Speaking of being hard-driven, what think ye?

John the Baptist tells us very clearly the meaning of water baptism, in John 1:31; "that Christ might be made manifest to Israel." Surely this was the meaning of baptism in Acts 2:38 and Acts 2:22 and 23. If Christian baptism began with resurrection, that is, on the day of Pentecost, by no stretch of the imagination, by no corruption of the Scriptures can any intelligent student of the Scriptures interpret Acts 2:38 to mean that the believers were baptized with water as a witness to the world that they were crucified, dead, buried, risen with Christ and seated with Him in the heavenlies. Dr. Ironside agrees that Acts 2:38 differed from Paul's message to Gentiles. The witness to the world is not water or any other religious ceremony, but walking in newness of life, putting off the old man and putting on the new man, seeking those things in the heavenlies where Christ is and by mortifying (putting to death) the deeds of the flesh. These are the things to do, 'if ye be then risen with Christ.'" Colossians 3:1 to 5, Romans 6:3 to 6.

It is so strange that evangelical Christians will believe that Christ is their righteousness, peace, hope, holiness, redemption, life and resurrection, because they can truly say, "I have been crucified with Christ," "baptized into His death," and yet they cannot see that Christ's baptism is their baptism; that is, His "death" baptism, or crucifixion. Luke 12:50. There isn't one Christian on this earth who has an intelligent understanding of the dispensation of the mystery, if he reads water into the one baptism of Ephesians 4:5, Colossians 2:12 and Romans 6:3 to 6. One of the most glorious doctrines in connection with the mystery is the believer's identification with Christ, which means that Christ's baptism is the believer's baptism. The very moment the believer receives Christ he receives from God, as God's free gift, righteousness, salvation, eternal life and the Holy Spirit. At that same moment he is immediately crucified, dead, buried, risen with Christ and seated in the heavenlies, where he is blessed with all spiritual blessings. Ephesians 2:5 to 8 and Ephesians 1:3. In this inseparable and eternal union, all of the mighty power of God is for the members of Christ's Body (Ephesians 1:19 to 23), who with Christ are one flesh, the great mystery of Ephesians 5:30 to 32.

Concerning Ephesians 5:31 and 32 note these words of Dr. Ironside, "The Mysteries of God," page 57:

“THIS IS THE MYSTERY: GLORIOUS; INCONCEIVABLY AND THANSCENDENTLY GRAND.”

Take in these adverbs and adjectives. And there is here no exaggeration. Note these other remarks of Dr. Ironside, in the same book, pages 52, 59 and 60:

“Paul learned it by direct revelation from Christ in glory.”

“To understand it is to enter into the truth for the present dispensation.”

“That those already saved might be taught what was of such great importance to all who would be, not dwarfs, but fully developed or perfect men in Christ Jesus.”

“May we more fully enter into what is so precious to His great heart of love.”

“In the Epistle to the Romans the mystery is not developed. We must turn to Ephesians especially for that.”

“It is to the Epistles to the Ephesians and Colossians we must turn for the further unfolding of this mystery.”

You and I know that Ephesians and Colossians were written after Paul reached Rome, more than thirty years after Christ died. Dr. Ironside knows this.

Now imagine the very same man, who wrote the wonderful truths just quoted, writing in his *Wrongly Dividing*”

“There is not the slightest basis for the thought that a further unfolding of the truth had been vouchsafed to Paul and others about thirty years after Christ’s ascension. It is the message that they had heard from the beginning which he again commends unto them.”

Then note his remark concerning Galatians 3:26 to 29, concerning neither Jew nor Greek in Christ Jesus

“Is there anything in the revelation of the mystery, as given in Ephesians or Colossians that goes beyond this?”

Dr. Ironside knows full well, as you and I know, that the truth concerning the mystery, as revealed in Ephesians and Colossians, goes far beyond the truth concerning “The Lost Precious Gem” in those Epistles of Paul written before Paul reached Rome and became the ambassador in bonds for the mystery of the gospel, the prisoner of the Lord Jesus Christ with the dispensation of the grace of God for Gentiles. The mystery is simply mentioned, but not explained, in I Corinthians 2:6 to 8. Romans 8:28 to 32. Romans 16:25.

On page 56, “Mysteries of God,” Dr. Ironside said:

“It is so plain that one would suppose that every spiritual mind must see at once to what it refers. Yet the commentators and expositors generally are content to make it mean that in the present age God is extending to the Gentiles the same grace He offers the Jew, so that the former, by closing with His offer of grace, becomes a sharer in the kingdom promised to Israel.”

Dr. Ironside said that every Christian should be instructed as to the true character of the mystery. In his book, “Lectures on Colossians, commenting on Colossians 1:24 to 26, he said that the mystery was the capstone of Divine truth, to complete the Word of God.

All Christians, who are familiar with the teachings of Dr. E. W. Bullinger, know that every true statement concerning the mystery which we have quoted from Dr. Ironside’s writings agrees with the teachings of Dr. Bullinger.

But having learned the awful confusion and contradictions in Dr. Ironside's "Wrongly Dividing," we might have reason to doubt his statement concerning the mystery, page 56, "Mysteries of God.": "It is so plain, etc."

If it is of vast importance that Christians should be instructed as to the true character of the mystery, thus obeying Ephesians 3:9, Dr. Ironside and all, who claim to be messengers of grace and stewards of the mysteries of God, should first learn what the mystery is, and then make it known to as many saints as possible, rather than engage in "name-calling," because a fellow-saint does not agree with some modern, fantastical water baptism theory. Dr. Ironside agrees that water baptism is not essential to salvation; for he declares he was saved many years before he was baptized. He states positively that no water baptism is needed to get into heaven. He has plainly stated in his writings that only God can admit into the true Bible Church of this age, and that water baptism is not needed to get into that Body as a saved member, that water baptism is not a Church ordinance; and yet he has been very much displeased, because I am satisfied with the Lord's baptism and do not feel the need of any human, religious water ceremony. On every Christian doctrine that has to do with the eternal Deity and virgin birth of Christ, His perfect, finished redemptive work, His bodily resurrection, His pre-tribulation, premillennial coming, eternal conscious suffering for the unbeliever and eternal conscious glory of the saved, we are fully agreed. We have one mind concerning salvation by grace, rewards for service, the judgment-seat of Christ.

Concerning the instructions of the Holy Spirit, to rightly divide the Word of truth, Dr. Ironside and I both agree with the following statements copied from the writings of Dr. E. W. Bullinger:

"We do not say that only the Church Epistles are for the Church of God. We believe that the whole Word of God is for us; and that there is not one of its words which we do not need. 'Every word that proceedeth out of the mouth of God' is necessary for our spiritual life. That is one thing. But surely every word is not ABOUT the Church of God. Every word is not addressed TO the Church of God."

"Every word is written for our learning, and there is much to be learned from every portion of the Scriptures."

"Yet it is sometimes said that we rob Christians of all the Bible except the Epistles addressed to them."

"All this misunderstanding arises because our friends do not see the difference between INTERPRETATION and APPLICATION."

"Every Scripture has its own proper interpretation, which must be determined by its scope."

"After this it may have one or many applications of much importance concerning the Church of God, or of others."

"Or take such a Scripture as Deuteronomy 6:25, 'It shall be our righteousness, if we observe to do all these commandments.' Is this addressed to the Church of God? If so, it stands in flat contradiction to Galatians 2:16, 'by the works of the law shall no flesh be justified.' But distinguish between INTERPRETATION and APPLICATION, and all difficulty vanishes. Both Scriptures are true. The one is true of Israel, of the persons and time to which it refers, and the

covenant which the people were under; and the latter is true of the present dispensation of 'grace,' and of the Church of God."

"We prefer to believe that the Epistles addressed to the Church of God are the Church's special Text Books and the guide to all Church Doctrine; but we believe also that every part of God's Word belongs TO and is FOR the Church; and is for its application, We must, however, also hold that this application must be governed by our Church Epistles; it must be applied in harmony with their teaching. Otherwise we shall be committing that fatal mistake of using one truth to upset another truth; and robbing others of what is specially addressed to and should be interpreted of them."

"Many of our differences arise from being misunderstood; and we trust that what we have now said will remove one difference which may be easily fostered and used by the enemy to cause bitterness and division."

There are Fundamentalists in this country who get sermons and Bible lessons from Dr. Bullinger's "Companion Bible" secretly and then publicly condemn him. For many years, even before he taught two Bodies, he was hated, maligned and persecuted by the Plymouth Brethren in England because he challenged their interpretation of the Bible expression "breaking of bread"; and because he definitely disagreed with them in their teaching that Sunday, or the first day of the week, is called "the Lord's day" in the Bible. What folly to teach that Revelation 1:10 refers to Sunday! So he was ever in trouble because of his teaching on the Lord's Table and the Lord's Day, contrary to that of the Plymouth Brethren.

In rightly dividing the Word of Truth, Dr. Bullinger endeavored to show, what every intelligent Bible student should teach, that there was a great difference between the ministry and dispensation of Jesus of Nazareth on earth, under the law (Galatians 4:4), sent only to Israel (Matthew 15:24, Acts 13:23, Acts 2:22), as a Minister of the circumcision, confirming prophetic truth, the searchable riches of Christ (Romans 15:8, Acts 17:11, Acts 26:21 to 23), and the spiritual program which Christ revealed to Paul the apostle of the Gentiles (Romans 11:13, Acts 22:17 to 22, Ephesians 3:1 to 3), the unsearchable (unprophesied) riches of Christ for Gentiles (Ephesians 3:8). Every servant of the Lord, who thus intelligently tests things that differ and shows by the Scriptures what Dr. Scofield taught concerning the normal course of the Church in Paul's latest Epistles, is the target for the religious sectarian Christians with special attention from the zealous immersionists among the Fundamentalists who make no attempt to obey either Ephesians 3:9 or Ephesians 4:1 to 7.

Many of these religious Fundamentalists bring false charges against their fellow Body-members who cherish "the lost precious gem" more than they do having a believer put on old clothes and old shoes and go into a tank of water for a religious washing, and call it a witness to the world, without one verse of Scripture to support such a theory. They call them "Bullingerites," "ultradispensationalists." They say they have done away with much of the Bible; they leave only two or three Epistles left; they do not believe in the Four Gospels. All of these statements are untrue, and the charges ungracious. But inasmuch as they have no Scriptural answer to the Word of God, rightly divided, they must do everything in their power to discredit the messenger and bring false charges against him, in addition to their maligning, disfellowshipping and ostracizing, especially if they must defend a certain denominational label. It is the same old tactics practiced by Rome against Martin Luther and his friends.

Religious Christians have ever caused the offense of the cross to cease by adding something religious to the finished work of Christ and the gospel of grace. The precious gem, the mystery, has been lost for centuries, because the Church has been Judaized. These are the words of Dr. Ironside. Dr. Scofield taught that the way to rid the Church of the last vestige of Judaism is to find God's spiritual program for members of the Body of Christ in Paul's prison Epistles. Although pressure has been put on the Moody Colportage Association to cause them not to reprint and distribute the booklet, "Signs, Visions, and Miracles Not God's Order for Today," Fundamentalists do not call Dr. Scofield a "Bullingerite" for his "ultra-dispensationalism" in this book. Why? Because the water baptism was not mentioned as having passed away with the signs, healing and tongues, after the close of the "Acts" period. In I Corinthians, the first chapter, Paul thanked God that he had baptized none (but a very few). In I Corinthians, the fourteenth chapter, Paul thanked God that he had spoken with tongues more than others. The zealous immersionists among the Fundamentalists today do not thank God for either. They simply rule out the "tongues" and "miracles," without explanation or apology, and are all confused and disagreed as to the meaning of the one baptism of Ephesians 4:5. You have learned in this message Dr. Ironside does not know why he is for water baptism. However he does not use one of the favorite expressions of other Fundamentalists, "following the Lord Jesus in baptism"; for in his "Baptism" booklet he stated clearly that Christ's water baptism was not Christian baptism, but was a shadow of his baptism on the cross (Luke 12:50). Christ received His shadow baptism before he received His real baptism. Dr. Ironside, and others, want Christians in this age of grace to receive their shadow baptism after they receive their real baptism. The shadow should precede the real thing.

In the book we recently published, called "Let's DeJudaize the Church," we certainly proved that if the precious gem, the glorious, grand mystery, has been lost because the Church has been Judaized, certainly the only way to get it out from that ecclesiastical religious rubbish is to De-Judaize the Church.

Several times in Dr. Ironside's "Wrongly Dividing," when he could not prove his point by the Bible, he sought to prove it by the "ecclesiastical rubbish."

Now, instead of calling other men of God insulting names, let's look into some Scriptures concerning Gentile salvation inasmuch as the Gentiles have a very prominent place in "the mystery."

GENTILE SALVATION

There are some foundation truths that the Christian must first know before he is ready to see and make others see what is "the dispensation of the mystery," which was hid in God from before the foundation of the world (Ephesians 3:9, Romans 16:25). One of the most important truths is stated in Romans 11:30, that the Gentiles obtained mercy from God because of Israel's unbelief. Think of this verse seriously and prayerfully. When did the Gentiles obtain mercy from God because of Israel's unbelief? Let us see from the Scriptures how true is the statement of Dr. Ironside that "the dispensation of the mystery" was not revealed until after Israel had rejected Christ in resurrection as well as in incarnation. This is the all-important truth that students of the Word of God must understand, if they want to have the eyes of their understanding opened to

know the most glorious, wonderful truth for saints in all of the Bible, and be no longer children tossed to and fro with every wind of doctrine. Ephesians 4:14). What is the meaning of Romans 11:11, that through the fall of Israel salvation was sent to Gentiles, the meaning of Romans 11:15, that the casting away of Israel brought reconciliation to the rest of the world? What is meant by “the fulness of the Gentiles” in Romans 11:25; that blindness in part happened to Israel, until the fulness of the Gentiles be come in?

When Israel, the builders, rejected the Stone (Christ in incarnation), it was the Lord’s doing and it is marvelous in our eyes. Matthew 21:42. Therefore Christ on the cross prayed for their forgiveness. Luke 23:34. When Israel rejected Christ in resurrection the apostle of the Gentiles cried, “O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments and His ways past finding out!” (Romans 11: 30 to 33.) Read Acts 5:29 to 32.

The careful student of the first nine chapters of Acts certainly knows that the twelve apostles did not preach “reconciliation” to Gentiles, because Israel was cast away or to provoke Israel to jealousy. They did not preach to Gentiles at all; except to proselytes. Certainly the dispensation of the grace of God for Gentiles, mentioned in Ephesians 3:1 to 3, was not committed to Peter or the Eleven, but to Paul alone. Not one of the Twelve was the prisoner of the Lord Jesus Christ for proclaiming the mystery to the Gentiles. Dr. Ironside so truthfully states that so far as there is any record Peter never preached the mystery of Ephesians and Colossians. He writes in the foreword of his new edition of “Wrongly Dividing” that Peter knew and preached the unity of Jews and Gentiles as the seed and children of Abraham, but that this was not the mystery mentioned in the third chapter of Ephesians and in the first chapter of Colossians. He now claims that there are two mysteries concerning the unity of believers, one in the third chapter of Galatians, one in the third chapter of Ephesians. According to his new explanation, Peter and John knew the mystery before Paul knew it; but that was a different mystery, not the mystery of Ephesians 3:6 and Ephesians 5:31 and 32. This is confusion worse confounded.

Now remember Dr. Ironside’s comments in his “Romans” (16:25). The dispensation of the mystery did not begin until Israel had been given every opportunity to receive Christ in incarnation and in resurrection.

Think this over. Dr. Ironside states that a new dispensation begins with a revelation; that this present dispensation of grace, called the dispensation of the mystery, began in the second chapter of Acts, with Peter’s message to Israel. When did Peter get the revelation that began the new dispensation? Dr. Ironside writes that Peter received the revelation when he was on the housetop, in the tenth chapter of Acts. He has the cart before the horse, having the dispensation begin seven years before he received the revelation. But in his foreword and in recent statements, Peter never did receive any revelation from Christ concerning the dispensation of the mystery, “the Body of Christ,” which began on Pentecost. What Christ revealed to Peter, on the housetop was the mystery made known by John, in the tenth chapter of his Gospel, concerning the other sheep. So then it is not true that the new dispensation began with a revelation. Notwithstanding the fact that Dr. Ironside is still sending out his revised edition of “Wrongly Dividing,” he writes in that edition that Paul received the revelation of the great (Body) mystery at the time he was saved (Acts 9:1 to 15), which was five years before Acts 10; but that Peter received it before

Paul did; that the new dispensation began with the revelation, and began on the day of Pentecost. But Peter did not receive the revelation of the dispensation of the mystery, the Body of Christ at all: this was revealed to Paul alone. Do you now understand why Dr. Ironside is unwilling to gather with some other men of God, with the Bible, to look into these things? It requires much grace and humility to acknowledge such blunders. But can you explain why other Fundamentalists help him get out his well-named book, “Wrongly Dividing?”

PETER AND CORNELIUS

What did Peter mean, when, in Acts 15:7, he reminded the other apostles that from among the twelve of them God had made choice that “by MY mouth the gospel should be preached to the Gentiles?” All Christians should know that Paul was the apostle of the Gentiles (Romans 11:13, II Timothy 1:11, I Timothy 2:4 to 7). But, they seek to prove by the words “disciple all nations,” that God chose all twelve of the apostles to preach to Gentiles when He gave them the so-called great commission of Matthew 28:19 and 20. ‘They admit that some of the Twelve would not even eat with saved Gentiles more than fifteen years after Christ gave that commission. Galatians 2:11 to 14. Aside from Peter’s message to the household of Cornelius where is there a single record that any of the other eleven apostles preached to Gentiles, unless we get into that religious, ecclesiastical rubbish, which Dr. Ironside says is responsible for the loss of the precious gem? If we substitute Church history for sound Bible doctrine, we may land at St. Peter’s in Rome instead of in the heavenlies in Ephesians 2:6 and Ephesians 1:3. There is not a record in Acts of any missionary journeys by any of the Twelve outside of the land of the Jews. In that land, at Jerusalem, we find Peter and his fellow-apostles in Acts 8:1 and Acts 15:1 to 19. About the time of the Jerusalem council Peter and his fellow-apostles agreed with Paul that they would go to the Jews. Galatians 2:9. Christians, who have some religious ax to grind, are afraid to believe some of the plain statements in the Bible. How could twelve men remain in Jerusalem or near by and obey Mark 16:14 to 18, “Go ye into all the world and preach the gospel to every creature?” Learn in Colossians 1:5 and 6, Colossians 1:21 to 27, under whose authority this was done. We can never learn the first thing about the glorious precious lost gem, until we learn the difference between the keys of the kingdom of heaven given to Peter and the dispensation of the grace of God given to Paul, the difference also expressed in Galatians 2:7.

Now let us compare Luke 7:1 to 9 with Acts 10:1 to 5 and Acts 10:22. In Luke we read of a Gentile centurion. who loved Israel and built them a synagogue. In Acts we learn of a Gentile centurion, who loved Israel and gave them money. In Luke, we learn that that Gentile centurion knew what most Christians do not seem to know, that Jesus Christ was sent only to the lost sheep of Israel (Matthew 15:24, Acts 10:5 to 8). And therefore, that Gentile would not go into the presence of Christ or let Him come under his roof. But rather he sent the Jewish elder to intercede. At the time Peter and Cornelius met it was unlawful for a Jew to come unto an uncircumcised Gentile. Acts 10:28. The scattered Jewish disciples preached only to Jews. Acts 11:19. So far as we have any Bible record, in Matthew, Mark, Luke and John, that Gentile centurion, of GREAT faith, was the only Gentile man to whom Christ ministered while He was on earth. We do not know about the unrecorded cases; but we do know that Jesus Christ was a minister of the circumcision (Romans 15:8), that He was born of the seed of David to be Israel’s

Saviour (Acts 13:23), that His own, words were, "I am not sent but unto the lost sheep of the house of Israel" (Matthew 15:24), that Jesus Christ declared to a Gentile woman, of GREAT faith, that the children (Jews) must first be filled before blessings could reach the Gentile dogs. Mark 7:23 to 30 and Matthew 15:21 to 27. And we do know that Peter, in Acts 3:26, said, after Christ died, "to you (Jews) first"; and that Paul, in, Acts 13:46, said to the Jews (more than twelve years after the resurrection of Christ), "it was necessary that the Word of God should first be given to you (Jews)". It was because the Jews put it away that Paul said, "lo we turn to the Gentiles." Did Paul get his message in the great commission of Matthew 28:19 and 20, or from the Twelve? The answer is Galatians 1:11 to 23.

In Matthew 10:5 we read Christ's words to the twelve apostles, "Go not into the way of the Gentiles." In Acts 22:17 to 21 we read Christ's words to Paul, "I will send thee far hence unto the Gentiles." Quite a difference! In Galatians 2:9 we read the agreement, that Peter and his fellow-apostles were to go to Jews, and Paul to the Gentiles. As we study God's message and program for Gentiles, we should carefully compare Acts 26:21 to 24, as to what Moses and the other prophets foretold concerning God's message for Gentiles, with Ephesians 3:8, the unsearchable riches of Christ, or an unprophesied message, for Gentiles. Surely even the babe in Christ should know the difference between God's "prophesied" and God's "unprophesied" message and program for Gentiles. God does not want Christians to be ignorant concerning the mystery of the blindness to Israel that ushered in "the times of the Gentiles," spiritually. Romans 11:25 and 26. Note the consummation, climax or culmination of this in Ephesians 4:13, "the perfect man, Christ Jesus, the fulness of Christ."

Every student of the Scriptures should know that we are living in "the times of the Gentiles," politically. To this Christ referred in Luke 21:24. In Luke 21:27 to 33 we learn the culmination of "the times of the Gentiles," politically, as we do in the second chapter of Daniel, where is found the Divine record of the beginning, the course and the end of "the times of the Gentiles," politically. "The times of the Gentiles," politically, began, according to the last chapters of II Kings and Jeremiah, about 600 B.C. "The times of the Gentiles," politically, will be over when the Son of man comes to redeem Israel and establish His kingdom on earth. "The times of the Gentiles," spiritually, began after Paul said in Acts 13:46, "lo we turn to the Gentiles." "The casting away of Israel, the fall of Israel, the blindness of Israel, the unbelief of Israel, brought the beginning of "the times of the Gentiles," spiritually. Romans 11:15, Romans 11:13, Romans 11:7 to 9, Romans 11:30.

When Israel, the builders, rejected the Stone, in incarnation, it was the Lord's doing. Matthew 21:42. The death of Christ was inevitable (Acts 3:18, Acts 4:24 to 28). That death had to be, by the hands of Israel; that the Scriptures might be fulfilled (Acts 13:29, Matthew 26:24, Acts 2:22 and 23, John 12:37 to 42). Because of this, and because of Christ's prayer on the cross (Luke 23:34), and because the Lord Jesus said, in Matthew 12:30 to 32, that Israel's sin against the Son of man, before the Holy Spirit was given (John 7:38 and 39, John 16:7 to 9), would be pardonable, God was willing to completely forget and forgive Israel's great crime, killing the Prince of life, on the grounds of ignorance (Acts 3:12 to 17), if Israel would repent. Acts 3:19 to 21. Therefore, after Israel committed that awful sin against the Son of man, God's order was "to you (Jews) first." Acts 3:26, Romans 1:16, Acts 13:46, Acts 18:5 and 6. How about that promise in Acts 2:29, to the far-off? That is explained in Daniel 9:8, "far-off" Israelites, although,

according to the second chapter of Joel, to which Peter referred in Acts 2:16 to 22, the Gentiles are to be blessed after the Lord restores the kingdom again unto Israel. But the promise of Acts 2:39 has nothing to do with “the mystery, which Dr. Ironside declared was not hid in the Scriptures, but hid in God.

In Acts 7:45 to 55 we read of Israel’s three great sins. First, they rejected and killed the prophets, who foretold the coming of Christ. Second, they betrayed and murdered their Messiah, the holy One and the Just. Third, they resisted the Holy Spirit. The Holy Spirit was sent to bear witness to Israel, that God had raised Christ from the dead to be Israel’s Prince and Saviour. Acts 5:32. Have you not often wondered if Acts 5:29 to 32 is in the Bibles of most of the, Fundamentalists?

The thirteenth chapter of Acts contains what has been truly called “a great dispensation miracle.” There we learn that a Gentile believed God and was saved, because God sent blindness upon a Jew, whose name, Bar-Jesus, speaks of Israel, meaning, “the son of Jehovah the Saviour.” Then note what follows in that wonderful, dispensational chapter. We learn that Christ was raised up, in incarnation, to be Israel’s Saviour. (Acts 13:23.) We learn, in Acts 13:31 to 36, that Christ was raised up, in resurrection, to be Israel’s Saviour, that Israel might receive the sure mercies of David. After Israel receives the sure mercies of David the gospel of the Kingdom will be proclaimed to Gentiles. It was after Israel had rejected Christ, both in incarnation and in resurrection, according to Dr. Ironside and according to Dr. Bullinger and according to sound Bible doctrine, that God ushered in the new dispensation for Gentiles, “the dispensation of the grace of God” for Gentiles (Ephesians 3:1 to 8, “the dispensation of the mystery” for Gentiles (Colossians 1:24 to 27 and Ephesians 3:9 to 11). This was not made known to men in other ages. This age of grace did not begin when Israel committed the pardonable sin, but when Israel committed the unpardonable sin, which it was impossible for Israel to commit until after Christ had been raised from the dead and the Holy Spirit had been sent down from heaven to witness to Israel, that God had made that same Jesus whom they had crucified both Lord and Christ. Acts 2:36. Ask yourself this question, why, after Christ, in Matthew 16:20, told His apostles not to tell Israel that He was Christ, did water baptism cease until the day of Pentecost, after the prayer of Christ on the cross, and He rescinded His command of Matthew 16:20? Then the apostles again told Israel that Jesus was the Christ, and water baptism was again in order; for water baptism was to manifest Christ to Israel, as were signs and miracles. John 1:31, Acts 2:22 and 23. Signs, miracles and water are inseparably connected, and any intelligent exegesis that will eliminate one will eliminate the other. John the Baptist baptized, but performed no miracle. Jesus Christ performed miracles, but baptized none with water baptism; but with abiding baptism.

Note the word, “mystery,” in I Corinthians 2:6 to 8, Romans 16:25, I Corinthians 15:51, Romans 11:25 and 26, and after you are thoroughly indoctrinated in the truth revealed in these Scriptures, you are ready to study “the mystery among the Gentiles,” mentioned in Colossians 1:24 to 27, “the mystery of the gospel,” mentioned in Ephesians 6: 19 and 20.

WHAT IS THE MYSTERY OF THE GOSPEL?

Christians have erred exceedingly in trying to force and limit the meaning of the word “gospel” to fit into their theological thinking or some sectarian church creed and program. Every

intelligent, spiritual student of the Scriptures knows the difference between “the gospel of the kingdom” and “the gospel of the grace of God.” Compare Matthew 4:23 and Acts 20:24. So should every such student of the Scriptures know the difference between the saving gospel for sinners in I Corinthians 15:1 to 4 and the gospel for saints. There is in the Bible “good news” for the unsaved and “good news” for the saved. What is the truth for saints in the Bible that transcends all other truth, grand and glorious, according to Dr. Ironside’s adjectives? It is “the mystery.” This is quite different from I Corinthians 15:1 to 4, as wonderful as is the good news that Christ died for our sins, was buried and was raised the third day. All of that good news, we are told in those verses, was “according to the Scriptures.” But, “the mystery of the gospel,” “the mystery of God’s will,” was not “according to the Scriptures” (Old Testament prophecy), but “according to the eternal purpose of God,” hid in God from before the foundation of the world. Ephesians 3: 9 to 11. If it was hid in God, Israel’s prophets said nothing and knew nothing about it.

When Christ died at the hands of Israel and made His grave with the rich and was buried and was raised again, all was in fulfillment of the writings of Israel’s prophets. Acts 13:29 and 30. But what about the present place and ministry of Christ and His relationship to Gentiles and Jews saved by grace, during this present economy and age of grace? What prophet foretold that during at least nineteen centuries Christ would remain in heaven, while the Messianic earthly kingdom of Christ would be in abeyance, that He would be the unseen Head of the Church, Which is His Body, the filling-up of Christ? Who foretold that Christ would be seated far above all heavens and that believing Gentiles, without subjection to the kingdom nation, could be crucified, dead, buried, raised, risen and seated with Christ, in the heavenlies, and in Him and with Him blessed with all spiritual blessings in the heavenlies, while waiting for Him to appear in glory when they shall appear with Him, because they were chosen in Christ before the world began.

Apart from the violent and intense hatred of Satan for this grand and glorious truth, it is next to impossible to believe that any truly saved person would oppose and fight it. But O how some Christians, including some of our leading Fundamentalists, do hate it! One reason is, that the mystery is the death-blow to all sectarianism and all sectarian, religious ceremonies, as it is the golden key to unlock the Scriptures and God’s curative for all the ills and isms with which the Church of Christ is afflicted, “that ye no longer be children tossed to and fro with every wind of doctrine.” Think of a Bible-teacher, who claims to be a steward of the mysteries of God (I Corinthians 4:1 to 4), knowing not the first thing about the Body, as the fulness of Christ (Ephesians 1:19 to 23), “the one new man” (Ephesians 2:15), “the one flesh” (Ephesians 5:31 and 32), “the perfect man!” Ephesians 4:13.

ACCORDING TO GOD’S ETERNAL PURPOSE

There are different aspects and phases of “the mystery,” “the mystery of God’s will,” “the dispensation of the mystery,” which has to do with principalities and powers in the heavenlies, the inseparable and eternal union of believers with Christ, the riches of God’s grace, the riches of God’s glory, the whole family in heaven and earth, God’s inheritance in the saints and His calling. But the mystery might be defined as “God’s eternal purpose in Christ.”

In Ephesians 3:10 we learn one reason why God wants all saints to see what is the mystery, that is, that by the Church the manifold wisdom of God might be made known to principalities and powers in the heavenlies, ACCORDING TO GOD'S ETERNAL PURPOSE IN CHRIST. This wisdom was ordained to the glory of members of the Body of Christ before the world began. I Corinthians 2:6 to 8. This wisdom which was spoken to the perfect, in a mystery, was too much for the carnal, sectarian Corinthians, who could not take the strong meat that was for the perfect (full-aged) (I Corinthians 3:1 to 4, Hebrews 5:9 to 12). It seems to be too much for sectarian Christians today. They seem to be unwilling to come out from under that ecclesiastical rubbish where the precious gem has been lost for so many centuries.

Christians in 1944 should be instructed in the words of Paul, recorded in II Timothy 1:8 to 11:

“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 a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; 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.”

“Whereunto,” or “whereby,” is used by Paul several times in this same connection, his apostleship to the Gentiles with THE ETERNAL PURPOSE OF GOD, for which He was the prisoner of the Lord Jesus Christ. As Dr. Ironside so truthfully stated in several of his writings the mystery was revealed to Paul alone, to pass on to others. It was not in Israel's Scriptures. It was not revealed to the twelve apostles. Peter never preached it, so far as the Record goes. All of these statements are Dr. Ironside's statements. Paul got into serious trouble, because he claimed that he had received this special truth by special revelation, not made known to others. He could not prove it by the Scriptures, because it had been hid in God. As many were ashamed of Paul in 64 A.D., so many Christians are ashamed today of the Lord's servants who preach grace plus nothing, for salvation, and who endeavor to obey Ephesians 3:9 and 4:1 to 7, especially when they get to that one Body and one baptism. But Paul testified that this grace and purpose of God was given believers in Christ before the world began. In II Timothy 1:9 and in Ephesians 2:7 the apostle shows us the eternity of grace; what God did, in grace, before the ages began and what He is going to do, in grace, in the ages to come. Are you ashamed of Paul or his grace testimony or of God's ETERNAL PURPOSE IN CHRIST? This eternal purpose is always linked with PREDESTINATION. Let's read Ephesians 1:9 and 11:

“Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.”

Now let's read Romans 8:28 to 30:

“And we know that all things work together for good to them that love God, to them who are the 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.”

Now let's read Ephesians 1:4 and 5:

“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.”

Do you see why religious people in the year 64: were ashamed of this mystery, and why the religious people of 1944 A.D. are ashamed of this mystery?

When we have learned that the mystery is “the eternal purpose of God in Christ Jesus,” that grace and purpose which was given members of the Body of Christ before the world began, and then read Romans 8:28 to 30, I Corinthians 2:6 to 8, Romans 16:25, we see how absurd is the teaching that “the dispensation of the mystery” was not revealed until after the close of the Book of Acts. This extreme teaching has retarded the task of recovering “the lost precious gem,” the mystery covered up under the ecclesiastical rubbish. Those men of God, who are violently opposed to obedience to Ephesians 3:9, are crying “Bullingerism” as a scare-crow to intimate young preachers and keep them ignorant and disobedient concerning “the mystery of God's will” and God's will concerning that. mystery. How many of even the leading spiritual Fundamentalists are praying for an open mouth and for open doors for the proclamation of the mystery? Ephesians 6:19 and 20. Colossians 4:3 and 4. Most of them are helping to close every door in the country against this truth that is grand and glorious and they have succeeded in closing most mouths. So the few servants of the Lord, who are earnestly endeavoring to make known this wonderful truth, without teaching the extreme views of Dr. Bullinger, concerning two Bodies, and the faulty dispensationalism of those who teach that the last days of Israel in Acts 2:16 to 21 marked the first days of the one Body of Ephesians 4:4 and 5, are being attacked from both sides.

Most of the sheep-like preachers, who are crying “Bullingerism,” are as ignorant of the teaching of Dr. Bullinger as they are of the mystery, and that is surely real ignorance. Some men of God, who have known Dr. Ironside for years, have tried to excuse his sixty contradictions in his “Wrongly Dividing” by saying that he was not himself when he wrote that book. But just last week he wrote to a friend of mine (and I have the letter) telling him that he was afraid he was in Bullingerism and he closed by saying that he was sending his book “Wrongly Dividing” to straighten him out. That young man is more against “Bullingerism” than he is against “Ironsideism,” and he knows that mystery is completely lost in Dr. Ironside's “Wrongly Dividing” in which there is no answer to “Bullingerism.”

Note this statement of Dr. Ironside, in “Wrongly Dividing”:

“It is contended by Bullingerites, and others of like ilk, that Paul did not receive the revelation of THE MYSTERY OF ONE BODY until he was imprisoned in Rome, 63 A.D. Generally, too, the ground is taken that THIS REVELATION was given to him alone, and that the Twelve knew nothing of it. Let us see if these assertions will stand the test of Holy Scriptures.”

As to the first part of this statement, I am not included in the “like ilk,” although Dr. Ironside intended to include me. In the last statement both Dr. Ironside and I are the “like ilk.” Not a few times in Dr. Ironside's “The Mysteries of God” and other earlier (and even since he

published “Wrongly Dividing”) writings has he stated in no uncertain terms that the mystery concerning the Body of Christ was never made known to any one of the twelve apostles, but to Paul alone. “To the Epistles of Paul alone do we turn for the revelation of the mystery.” Note several of his statements:

“The Doctrine of the one Body the dispensation of the mystery is never referred to by any other apostle than Paul.”

“Peter never preached the mystery of the Body so far as the record goes. That was a special revelation to Paul.”

“On Page 74 of my book on the mysteries of God, I am speaking of the body, and this, of course, was made alone to the Apostle Paul that he might communicate it to others.”

At the time he made two of these statements he wrote:

“I fully believe that the prophetic clock stopped at Calvary. That is why I do not believe that the Lord was still dealing with the nation Israel in the first part of the Book of Acts.”

“There is no difference between what I am teaching now and what I have taught through all the years.”

Note his claim “no difference” and then read what he wrote in “Wrongly Dividing”.

“The mystery then is not simply centered in the term ‘Body’ but whatever expression may be used, the mystery is that during the present age all distinction between believing Jews and believing Gentiles is done away in Christ. Was this mystery made known by other servants besides the apostle Paul? It was. The apostle John makes it known in his account of our Lord’s ministry as given in the tenth chapter of his gospel.”

Thus you can see why we say Dr. Ironside has called himself a “Bullingerite,” quite unintentionally. You can see why his friends say that he was not himself when he wrote “Wrongly Dividing.” To add to his utter confusion and contradictions he has a foreword printed in his later editions of “Wrongly Dividing,” in which he claims that there is in the New Testament Scriptures two different mysteries concerning the oneness of Jews and Gentiles in Christ, one of which is “The Mystery Body”; that when John, Peter and others received the revelation of “the mystery” before Paul, that “unity” mystery was different from the mystery of Ephesians 3:6, “the Joint-Body.” Yet he has printed in his new edition, that they are one and the same mystery, no matter what term is used to declare that all distinctions between Jews and Gentiles have been done away in Christ.

Here we learn Dr. Ironside has accused himself of being a “Bullingerite,” for in his foreword’ he has stated the position of the extreme dispensationalists, namely; that during the “Acts” period all of the apostles knew the truth of Galatians 3:26 to 29, the oneness of Jews and Gentiles as Abraham’s seed in Christ; but the mystery of the one Body was something different, and that that “Body” mystery was made known to and through Paul alone. His foreword proves that his book is no answer to “Bullingerism,” for to this extent it is “Bullingerism.”

It takes much grace and more humility for a man of God to say, “I am wrong”; “I have certainly made a mess of things.” “I have lost in “Wrongly Dividing” the chief gem in the diadem of the truth of Christianity.”

Hear his words:

“There is one Body and I know of no other. Nor does this result in unkind feelings or hard critical thought concerning others, equally dear to Christ, who may not be enlightened upon this great mystery. The very fact that we are all members one of another should hinder this.”

“Throughout the writings of the apostle Paul he again and again refers to a wondrous secret, which he designates in a special way as ‘the mystery,’ or ‘the great mystery.’

“For centuries it was almost entirely lost sight of. In fact, until brought to the fore through the writings and the preaching and teaching of a distinguished ex-clergyman, Mr. J. N. Darby, in the early part of the last century, it is scarcely to be found in a single book or sermon throughout a period of sixteen hundred years!”

Then he adds lost because the Church was Judaized. If Dr. Ironside would make these confessions and start over, he would make a great contribution toward uncovering that precious lost gem. Many of us think of the great blunder of the late Dr. R. A. Torrey in not having corrected his unscriptural teaching concerning the baptism of the Holy Spirit in a second work of grace. He left his writings on this to be used by the Pentecostals to support the fanaticism that follows this unsound teaching. Now the Pentecostals use Dr. Ironside’s “Wrongly Dividing,” which in no way answers “Bullingerism,” to support their fanaticism as to Christian baptism in the second chapter of Acts and their signs which Dr. Ironside states in his “Wrongly Dividing” continued after the close of Acts. What reference? No Scripture. Church history, which in another book, is ecclesiastical rubbish. Let, us pray that he will make a public confession and withdraw his book of contradictions. Dr. Ironside seems to have willingly accepted his new title, “the archbishop of fundamentalism,” and because of this estimate by some young preachers he has become one of the arch-enemies of the mystery. So many of these young men reject and despise the message because of his opposition. What a pity! This is the only reason we have in quoting him so frequently.

Note again this statement from his pen, concerning the mystery:

“It is of vast importance that every child of God to be instructed as to its true character.”

TRUE CHARACTER OF THE MYSTERY

We have learned that the mystery is God’s eternal purpose in Christ. It is God’s message and spiritual program, which was God’s purpose from before the foundation of the world, unknown to Israel’s Old Testament prophets, not hid in the Scriptures, but hid in God, not made known to Peter and the Eleven, but to the apostle Paul, the apostle of the new dispensation, after Israel rejected Christ in resurrection, but before Paul wrote any of His Epistles. This truth, according to Dr. Ironside, and according to every intelligent student of the Scriptures, was not developed in the Epistles of Paul written during the “Acts” period, but in Ephesians and Colossians. The unity of believers, Jews and Gentiles, in Christ, revealed to Peter and the Eleven, was not the mystery concerning the Body of Christ which was revealed to Paul alone to make known to others.

If it is true, and it is, that the mystery is only fully developed in Ephesians and Colossians, then to Ephesians and Colossians should the child of God turn to be instructed as to its true character. One of the first things the child of God learns in Ephesians concerning “the lost precious gem,” is, that he must have a prayer answered if he is to have the eyes of his

understanding enlightened by the Father of glory, by receiving the spirit of wisdom and revelation. Ephesians 1:17 to 23. Let every child of God begin right now to pray that prayer and the other one in. Ephesians 3:14 to 21.

CONCERNING PRINCIPALITIES AND POWERS

In Ephesians and Colossians where the mystery is developed we find these statements:

“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.”

“Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

“And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.”

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”

So we know that principalities and powers in the heavenlies, spoiled by the Lord Jesus Christ, in His resurrection and ascension, have much to do with the mystery. And as we study their place in this Divine message we are not surprised that the devil hates this grand and glorious truth more than he hates any truth for saints in all of the Scriptures.

The believer is seated in the heavenlies. The believer is blessed with all spiritual blessings in the heavenlies. Ephesians 2:6 and Ephesians 1:3. The believers, in the Body of Christ, are identified with the risen Christ in the heavenlies, and in the heavenlies Christ is far above principalities and powers, and He is the Head over all things.

Christ filleth all in all. He is far above all heavens (Ephesians 4:10 to 13 and Ephesians 1:19 to 23). The Church is the fulness, or filling-up, of Christ. Members of the Body of Christ, in knowing and making known the mystery, wrestle not against flesh and blood, but against spiritual wickedness in the heavenlies, against principalities and powers in the heavenlies (Ephesians 6:11 to 20). But by the Church, according to God’s eternal purpose, these heavenly principalities and powers, are to know the manifold wisdom of God, pertaining to the unsearchable riches of Christ. Ephesians 3:8 to 11.

The prince of the power of the air, the ruler of world darkness in the heavenlies, for some reason, hates this glorious truth concerning the mystery. Is it any wonder that he causes even outstanding Fundamentalists to bring false charges against the servants of the Lord who are obeying Ephesians 3:9 and Ephesians 4:1 to 7, even pronouncing their anathemas upon them? But thank God the scales are dropping from the eyes of quite a few these days.

No true servant of the Lord, who knows his Bible, will underestimate the mighty power of Satan. We should say, with knowledge, what Paul said concerning Satan, “we are not ignorant of his devices.”

There is a very profound meaning to the words of Christ, in Luke 10:18, “I saw Satan as lightning fall from heaven.” We see the power of Satan and his activities, as the prince of this

world, in Luke 4:5 to 8. He has done plenty to this world, which is in a terrible condition. Then, as the god of this age, Satan keeps the blinded sinners from believing the gospel of salvation. II Corinthians 4:3 and 4. In Revelation 12:9 to 15 we learn what Satan, as the dragon, will do on this earth. But in the sixth chapter of Ephesians we read of him, in connection, with the place and blessings of members of the Body of Christ in the heavenlies.

Compare Ezekiel 28:16 with Luke 10:18, Ephesians 2:1 to 4, Ephesians 6:11 to 20, Revelation 12:9, Revelation 20:1 to 3 and Revelation 20:10. Here we can follow Satan down, down, down. Down from the mountain of God to ruler of world darkness in the heavenlies, the prince of the power of the air; then after the Church goes through his domain in the heavens above the earth, Satan will be cast down to earth; then into the bottomless pit; then into the lake of fire. But the believer goes up, up, up. Ephesians 2:1 to 7, Philippians 3:20 and 21.

By His death, Christ destroyed Satan's death power. Hebrews 2:4. By His resurrection and ascension Christ spoiled principalities and powers. He ascended far above them and sat down above them. Satan is not pleased with any of this. Especially is he opposed to God's will in Ephesians 3:10:

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”

It is for this reason that Satan is the uncompromising enemy of the lost precious gem. He is the one who caused religions men to Judaize the Church and bury the mystery under the ecclesiastical rubbish for centuries. If you want his most intense opposition, just try to “unbury” it, by De-Judaizing the Church, or just proclaim the glorious, “unmixed” gospel of the grace of God, without any religious works of man or any carnal ceremonies to take away the offense of the cross.

THE MYSTERY AND O. T. PROPHECY

It is strange that “grace” preachers, who refuse to mix law with grace, teach that this “Church” age will soon end, because certain events on earth are now taking place in fulfillment of Ezekiel, Daniel, Amos or some other Old Testament prophetic message. In their very next message they will say the Lord's coming is imminent and when He comes, it will first be for the Church; then the tribulation; then Christ will come to redeem Israel and establish His millennial kingdom. Then they will speak of this age of grace as a parenthetical period. Some of them say “the clock of prophecy” has stopped. To enter into the truth of the dispensation of the mystery, the capstone of Divine truth (Colossians 1:23 to 27 and Ephesians 3:1 to 11) is to be delivered from these contradictions. If the coming of the Lord is at hand, in fulfillment of Old Testament prophecy, then the Church is headed for the tribulation. But compare Luke 21:27 to 31 with I Corinthians 15:51 to 54 and Titus 2:13.

THE CHURCH OF THE MYSTERY NOT PROPHESED

“There are many, many prophecies in the Old Testament Scriptures, which will surely be fulfilled. We do have “a more sure Word of Prophecy.” Wonderful things are to take place on this earth after the King comes. The nation Israel is to undergo a great change, according to

Ezekiel 36:20 to Ezekiel 37:30, Hebrews 8:7 to 11, Isaiah 62:1 to 5 and many other Scriptures. But these “Scripture” prophecies are not to be fulfilled during this parenthetical period, not until after “the Church of the mystery” has been completed and has come to that unity and perfection mentioned in Ephesians 4:13. There will be many signs to indicate the coming of the Son of man to the earth. Luke 21:27 to 32. But the “mystery” coming of Christ for the Church (I Corinthians 15:51) is different and does not depend upon the doings of blood-thirsty tyrants in Europe and Asia. Members of the Body of Christ, during this age of grace, walk not by sight but by faith. It seems next to impossible to teach Christians the difference between the “searchable” riches of Christ (Acts 17:11) and the “unsearchable” riches of Christ (Ephesians 3:8).

When the nation Israel is redeemed after the close of the times of the Gentiles, spiritually, (Romans 11:25 to 28), that redeemed company will be saved under the guaranty of the New Covenant of Jeremiah 31:31 to 35. They certainly will then be God’s “called-out.” The Greek word, translated, “Church” more than one hundred times in the New Testament Scriptures is the Greek word meaning “called-out.” The word “Church” is a form of the Greek word “Kurios,” meaning, “the Lord.” The Church is “of the Lord,” but the word “Church” (ekkllesia) means “called-out.” Three times in the closing verses of the nineteenth chapter of Acts this word is translated “assembly” and refers to some ungodly Ephesians gathered as an unlawful mob. In the Greek translation of the Old Testament Scriptures the word “ekkllesia” is used, and is translated, “congregation.” Then we read of the “ekkllesia in the wilderness.” (Acts 7:38). This has no reference to “the Church of the mystery.” Then note Hebrews 2:12, “in the midst of the ‘ekkllesia.’” This is quoted from Psalm 22:22, “in the midst of the congregation,” (Israelitish.) This Church then was a prophesied Church and not “the Church of the mystery,” which was not prophesied.

As we learn these facts we see how absurd it is to try to prove that “the Church of the mystery” began before Paul was converted, in the ninth chapter of Acts, because he said, “I persecuted the Church of God.” (Galatians 1:13, Philippians 3:6 and I Corinthians 15:9.) Paul persecuted a Jewish Church, not the Joint-Body of Ephesians 3:6. Certainly God had a Church before Pentecost. Matthew 18:17. Thus we should know that the Body of Christ is the Church of God, but that the Church of God is not necessarily the Body of Christ. The Church of the mystery is “the Body of Christ.” Note in Acts 2:16 to 21 and Acts 2:27 to 32 and in Acts 3:21 to 26, that Peter and the Eleven were presenting to Israel a kingdom program, including the kingdom communism (Acts 2:42 to 46), all prophesied by Joel, David, Moses, Samuel and others. Therefore, they were not members of the Church of the mystery, the Joint-Body of Ephesians 3:6 and they were not making any one to see “the dispensation of the mystery.” Ephesians 3:9. They did not claim that the dispensation of the grace of God for Gentiles was committed unto them. They had the keys of the kingdom of heaven quite different. There will yet be a wonderful New Testament Israelitish Church on this earth. But that Church will be different from the present “Church of the mystery:”

Every member of the Body of Christ should see, and then help others, to see what is “the dispensation of the mystery” and endeavor to keep the unity mentioned in Ephesians 4:1 to 7. Christians are not instructed to establish that unity or to establish any sectarian church, to compete with the Lord’s Church, the Body of Christ. You will remember the record in Genesis, that God created them male and female and called their name “Adam.” Genesis 5:1 to 4. Then

read the most interesting statement in I Corinthians 12:12; “So also is Christ.” Adam was a figure of Christ. Romans 5:14. The Body is to be the filling up of Christ. Ephesians 1:22 and 23. They two shall be one flesh. Ephesians 5:31 and 32. God is making of the twain one new man. Ephesians 2:15. The filling-up of Christ will be the perfect man, the stature of the fulness of Christ. Ephesians 4:13. So the Church of the mystery is “Christ,” Body and Head, the perfect man. To obey Ephesians 4:1 to 7 is to recognize that during this present economy of grace God has on this earth one and only one Church, which is not an organization, but an organism. God’s saints should gather with others of like precious faith in some regular meeting-place, but “joining the Church” is not a Scriptural expression. The very moment the believing sinner is saved by the grace of God, by faith in the perfect, finished work of the perfect Christ, he then and there becomes a member of the Body of Christ. The baptism in this operation of faith is a Divine baptism. As Christ’s riches are the believer’s riches, so the baptism of Christ on Calvary (Luke 12:50) is the believer’s baptism and no other baptism is required, as God’s Word plainly tells us “there is one baptism.” Ephesians 4:5. That is Christ’s death baptism.

Surely it would not be true to say that there is only one true Bible Church mentioned in the Scriptures; but it is true that there is only one true Bible Church in connection with “the dispensation of the grace of God.” Even so it would not be Scripturally correct to say that there is only one baptism in the Bible, for there are five or six in the Four Gospels and, the Book of Acts; but since the close of the Acts period, when signs and religion ceased there has been one baptism. Members of Christ’s one Body cannot practice twelve different forms of water baptism and contend for the faith or keep the unity of the Spirit. We repeat that there is not one single Bible teacher who sees, or is making others to see, “the dispensation of the mystery” (Ephesians 3:9), if he teaches and practices water baptism.

We would never have had the book, “Wrongly Dividing the Word of Truth,” from the pen of Dr. H. A. Ironside, if some of us had agreed with his water baptism theory or some one of the many different water theories taught by Fundamentalists. Because men of God disagreed with him as to the meaning of the one baptism in Ephesians 4:5, in which he says there is water (and also in Colossians 2:12 and Galatians 3:26 to 28 and Romans 6:3 and 4), he calls them “ecclesiastical hobby-riders,” “unspiritual theorists,” “Bullinger and his ilk,” “Bullingerites,” instead of doing what he could not, and cannot do, and that is, show by the Scriptures that he was right and his brethren wrong. Calling names is a poor substitute for sound exegesis of the Scripture. So also is reference to church history. What heresy cannot be taught by church history?

We have just received from the printer our new book, “Under the Law and Under the Water.” In that book we suggest that the Fundamentalists come together for to consider these matters, as did those early church leaders in the fifteenth chapter of Acts. In those days it was turning from Christ and Calvary back to Moses and Sinai that caused the offense of the cross to cease. Today it is adding a tank of water to the finished work of Christ, with a number of explanations as to the why of the water ceremony.

It is Dr. Ironside’s utter confusion as to the Scriptural teaching concerning water baptism that has caused him to contradict, in his “Wrongly Dividing the Word of Truth,” so many statements in his other writings concerning “the lost precious gem.” Think of his confusion in these statements: Water baptism is not a church ordinance, but a kingdom ordinance. Christian

baptism began with resurrection and Pentecost. But the baptism message of Peter in Acts 2:38 was not preached by Paul to Gentiles. Neither was the baptism message preached to Saul in Acts 22:16. The three thousand on the day of Pentecost were born again before they were baptized with water, but they were not saved until after. Then he teaches that you can get into the true Bible Church without water baptism; but not into the church where he is pastor. Surely he thereby acknowledges that the two churches are different.

Note again what he has said in "Wrongly Dividing," "a new dispensation begins with a revelation," "the dispensation of the mystery began with Peter and Pentecost"; "Peter received the revelation of the mystery before Paul did," "Peter received it in the tenth of Acts on the housetop when the sheet was let down." "Paul received it in the ninth chapter of Acts." (This was at least five years or more before Peter's housetop vision). It was revealed to John before Christ died (the tenth chapter of John), "other sheep I have." "The Bullingerites tell us that the mystery was revealed to Paul Alone."

Pray tell, if the new dispensation began with a revelation and Peter got the revelation in the tenth chapter of Acts, seven years after Pentecost, then how could the new dispensation have begun in the second chapter of Acts? Why does Dr. Ironside say, in his other books and in messages written even since he printed "Wrongly Dividing," "the mystery concerning the Body of Christ was revealed to Paul alone and so far as there is any record Peter never preached it?" In his book on Romans he explains Romans 16:25, "the mystery, made known to Paul after Israel had rejected Christ in incarnation and in resurrection." He says "to the Epistles of Paul alone do we turn for the revelation of the mystery." But in "Wrongly Dividing" he says that in the Book of Acts Luke has clearly revealed the mystery. He says, "whether the term Body is used or some other term, the mystery is the fact that distinctions between Jews and Gentiles has been done away." He says that Peter and John had received the same mystery Paul received. (Ephesians 3:6.) And now in his foreword to his later editions of this book, "Wrongly Dividing," he writes that he was talking about a different mystery; that Peter did not receive the mystery concerning the Body until after Paul did. But he still insists that the new dispensation began with a revelation, but with the ministry of Peter on the day of Pentecost. But he says that Paul is the apostle of the new dispensation.

Now you see why we have commented so freely on Dr. Ironside's writings. In my humble judgment, he is keeping more young preachers and other Christians from obeying Ephesians 3:9 than any man I know, for he has held up in ridicule, with his sarcasm, earnest, faithful men of God, who have tried faithfully and sincerely to recover the message which our brother has called wonderful, grand, glorious, precious, "the chief gem in the diadem of the truth of Christianity." "That blessed truth was never more lost in the ecclesiastical rubbish for centuries than it is lost in "Wrongly Dividing." Let us pray that Dr. Ironside will confess this and gather with some men of God and clear up this awful confusion.

Think of all that Paul, the apostle of the Gentiles, suffered for us, that we might have this glorious truth. How very few appreciate it! If you obey Ephesians 3:9, you too will learn what religious persecution really is and you will experience such satanic pressure and opposition as you have not known. Are you willing? Read Ephesians 3:9, and obey it.