

## THE PETRIFIED SAINT AND TWO SAINT PAUL'S

One of the best known men in what is called 'Christendom' is Saint Peter, also called Cephas. When Andrew brought his brother Simon to Christ the Saviour said to Simon: "Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation a STONE." (John 1:42). Then in Matthew 16:17 the Lord Jesus said unto Simon Barjona, "Thou art PETER (PETROS), and upon this ROCK (PETRA). I will build My CHURCH." The word 'LITHOS', translated 'STONE', is used many times in the New Testament Greek. But Simon was called 'KEPHAS' and 'PETROS', both meaning 'ROCK'. So the Lord Jesus turned Simon, the fisherman, into ROCK, and he became 'SAINT ROCK', or 'SAINT PETER': 'SAINT SIMON PETER'. When something is turned into rock it is said to be 'PETRIFIED'. So Simon became the PETRIFIED SAINT. 'SAINT ROCK'.

However, the Lord never intended that Simon should become the petrified saint that religious men and women have made him. There have been made thousands upon thousands of rock or stone images of Peter, small images and statues and large rock buildings. When Cornelius thought to worship the real flesh and blood Saint Peter that apostle of the Lord said to Cornelius, "stand up; I myself also am a man." (Acts 10:26). So religious people who worship Peter or his image are idolaters.

Saint Peter said concerning David, after Christ was raised from the dead; "David is not ascended into the heavens." (Acts 2:34). Both David and Saint Peter saw corruption. (Acts 13:36 and II Peter 1:14). Up to the present moment Peter is without his flesh and blood body, and also without his 'house which is from heaven' (II Corinthians 5:1 to 4), his body incorruptible, fashioned like unto the glorified body of the Son of God, which he will receive at the same time millions of other saints will receive their bodies of glory. (Philippians 3:20 and 21). Like millions of other saints, who have departed to be with Christ, Peter put off his earthly tabernacle, and being absent from that earthly house he is at home with the Lord (II Corinthians 5:1 to 10). But Peter now is not a priest in a body in heaven interceding for the multitude of religious people who claim him as the first pope of the church which was built on him. Before Saint Peter died he wrote in I Peter 5:1 to 6, that he was an elder and he exhorted all saints to be subject one to another, and not to act as lords over God's heritage.

Presently we shall consider what the Lord Jesus meant when He said, before His death and resurrection, "I will give unto thee the keys of the kingdom of heaven"; and also what He meant when He committed unto the apostle Paul 'the dispensation of the grace of God for Gentiles' (Ephesians 3:1 to 3), and the ministry and word of reconciliation to Paul and others, after Peter had used the kingdom keys, and because and when God had cast Israel, His kingdom nation, away. (Romans 11:15 and II Corinthians 5:18 to 21). Whatever we learn in the Bible as to what message and program for Gentiles the Lord Jesus gave to Saint Peter, He did not commit to Peter that which He committed to Paul, called, in Ephesians 3:8, 'THE UNSEARCHABLE (PAST-TRACING-OUT) RICHES OF CHRIST'. Several years after Peter and the Eleven stood up to address 'ALL THE HOUSE OF ISRAEL' on the day of Pentecost (Acts 2:14—2:36—2:5—2:22) Peter declared that it was not lawful for him and other Jews to go to Gentiles. (Acts 10:28). Then, by a very striking and significant vision described in the tenth chapter of Acts, Peter was authorized to preach to a company of Gentiles. For this he was rather severely rebuked by his fellow disciples. (Acts 11:1 to 5). Then several years later he had a clear, definite

understanding with Paul that he, Peter, would preach to Jews and turn over to Paul the responsibility and task of evangelizing the Gentiles. (Galatians 2:9).

## WHAT PETER AND PAUL SAID CONCERNING EACH OTHER

It is interesting to read in II Peter 3:15 and 16 what Saint Peter said concerning Saint Paul: "And account that the long-suffering of our Lord is salvation: even as our beloved brother Paul also according to the wisdom given unto him hath written unto you: As also in all his Epistles, speaking in them of these: in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they also do the other Scriptures, unto their own destruction."

Now let us note Paul's words in Galatians 2:9 to 16: "When James, Cephas (Peter), and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship: that we should go unto the heathen (Gentiles), and they unto the circumcision (The Jews)—But when Peter was come to Antioch, I withstood him to the face; because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision—When I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before all—Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ;—for by the works of the law shall no flesh be justified."

It seems that Saint Paul did not deal with Saint Peter as graciously as Saint Peter did with 'our beloved Paul'. Saint Paul said that Saint Peter, in not walking uprightly, deserved to be rebuked publicly; for he had done what he knew to be wrong, because he feared the Jews. If Peter was the head of the church, called, in Ephesians 3:6, THE JOINT-BODY, the first pope, there was a man who had even higher power. He had Divine authority to reprimand Saint Peter. Moreover if, after Peter's mind was refreshed with the truth of justification by faith without law or religious doings, Peter preached any gospel other than the gospel of the grace of God, he should have been disqualified and dismissed as a pillar and an apostle.

I have used the names 'SAINT PETER' and 'SAINT PAUL'; but the truth is that neither of these apostles is mentioned in the Bible, the inspired Word of God, with the title 'SAINT'. The word 'SAINT' (in the singular) is found just one single time in the New Testament Scriptures; and this is in Philippians 4:21, "salute every SAINT in Christ Jesus." Paul was a saint. Peter was a saint. Every believer, who was in Christ Jesus, in the days of Paul and Peter, was a saint. Every person today, who is in Christ Jesus, is a saint. As only GOD, the Father, the Son and the Holy Spirit can take a believing sinner out of Adam and put him into Christ Jesus, only the Triune God can make a living saint out of a dead sinner. (Ephesians 2:10—2:4 to 6). Peter in I Peter 1:2, tells us how God makes saints—"Elected by the Father, sanctified by the Spirit and obedience unto the sprinkling of the blood of God's Son." Now the same Divine operation stated by Paul in I Corinthians 6:11 and Hebrews 10:10 And 14:" "ye are washed, but ye are sanctified (made saints); but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God."—"By the which will we are sanctified (made saints) through the offering of the body of Jesus Christ once for all—For by one offering He hath perfected forever them that are sanctified." With I Corinthians 6:11 which we have quoted read I Corinthians 1:2: "Unto them that are sanctified in Christ Jesus, CALLED 'SAINTS'." Some of those saints did not behave as becometh saints—I Corinthians 3:3—Ephesians 5:1 to 4.

Every saint should behave as becometh a saint; should walk worthy of the calling wherewith he is called (Ephesians 5:1). But a dead sinner does not become a living saint by behaving as becometh a saint or by walking worthy of salvation. We are saved 'UNTO GOOD WORKS' and should walk in them. (Ephesians 2:10—Titus 2:14—3:8). But to add good works to the perfect work of the Father, the Son and the Holy Spirit, for salvation from the penalty of sin, contrary to sound doctrine in this age and dispensation of grace; frustrates the grace of God and perverts the gospel of grace and subverts the religious soul. (Ephesians 2:8 and 9—Romans 4:4 and 5—Galatians 2:21—1:7 to 12—Acts 15:24).

As the word 'SAINT' (in the singular) is found just one time in the New Testament Scriptures, the words 'CHRISTIAN' and 'CHRISTIANS' are found just three times. (Acts 11:26—26:28 and I Peter 4:16). The GREEK word translated 'CHRIST' is 'CHRISTOS', having the same meaning as "MESSIAH". The verb 'CHRIO'—'ANOINT', 'CHRISMA'—'ANOINTING', 'CHRISTIANOS'—'CHRISTIAN'. The absolute proof that the person who is trusting and resting in the perfect redemptive work of Christ, His eternal Deity, vicarious death and bodily resurrection and ascension, without any of man's added religious requirements, is a Christian or a saint, is the indwelling Holy Spirit, by Whom the believer is sealed unto the day of redemption (Romans 8:14 to 16—Ephesians 1:13 and 14—4:30—Galatians 4:6—3:14). During the years that God's people (Israel) were under the law there were divers baptismos (Hebrews 9:10) and many anointings. But in this present age and dispensation of grace there is ONE BAPTISM (Ephesians 4:4 and 5), and ONE ANOINTING (II Corinthians 1:21 and 22). Both the BAPTISM AND THE ANOINTING are once for all; never to be repeated. (I John 2:27). Just one time is the believer BAPTIZED into Christ, and into the Body of Christ. (Romans 6:3 and I Corinthians 12:13). So to pray for a fresh ANOINTING is to pray to make the believer a Christian another time. SEALED UNTO THE DAY OF REDEMPTION means just what it says. (Ephesians 4:30).

## THE MINISTRY OF PETER

We have learned that 'SAINT PETER' means 'SAINT ROCK'. We learned that Andrew brought his brother Simon to Christ and Christ said, "Thou art Simon, the son of Jona (Barjona—Matthew 16:17): thou shalt be called 'CEPHAS' (KEPHAS), which is by interpretation 'A STONE'." In Jeremiah 4:39 and Job 30:6 the word 'KEPH' is translated 'ROCK'.

In the New Testament Scriptures Saint Peter is called 'SIMON' many times, 'SIMEON' in Acts 15:13, 'CEPHAS', six times. When wood turns to rock it is called 'PETRIFIED' wood. Let us note the conversation between SIMON and the Lord Jesus, recorded in Matthew 16:16 to 19: "And Simon Peter answered and said, Thou art the Christ, the Son of the Living God—And Jesus answered and said unto him, Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. And I say unto thee, thou art 'PETER' ('PETROS'), and upon this ROCK (PETRA) I will build My Church: and the gates of hades shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." Then after Christ's death and resurrection Christ breathed on His apostles, saying "Receive ye the Holy Spirit. Whosoever sins ye remit they are remitted unto them: and whosoever sins ye retain, they are retained." (John 20:21 and 22).

First let us see how Peter remitted the sins of penitent, believing Jews: "Then Peter said unto them, Repent and be baptized every one of you in the Name of Jesus Christ for the

remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). Now note how Saint Peter remitted the sins of Gentiles, who received the Holy Spirit without being baptized for the remission of sins: "To Him (Christ) give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins." (Acts 10:43). Now note how Saint Paul forgave both Jews and Gentiles, "Be it known unto you therefore, brethren, that through this man (Jesus Christ) is preached unto you the forgiveness of sins: And by Him all that believe are justified from all things, from which you could not be justified by the law of Moses." (Acts 13:38 and 39).

Note again what Peter did when the seeking Gentile thought that Peter was even more than an extraordinary man and fell down at his feet, and worshipped him: "Peter took him up, saying, Stand up: I myself also am a man." (Acts 10:25 and 26). There is not one Christian who can not remit the sins and forgive the sins of penitent Gentiles like Saint Peter and Saint Paul did, or as did Saint John who said, "the blood of Jesus Christ, God's Son, cleanseth us from all sins." Hear this glorious message in Ephesians 1:6 and 7: "To the praise of the glory of His grace, wherein He hath made us accepted (GRACED US) in the BELOVED (CHRIST), in Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Then in Colossians 2:13 and Ephesians 4:32, we learn that all of the sins of the believer are forgiven, for Christ's sake. Thus when any penitent sinner receives Christ as Saviour and meets God at Calvary, where Christ put away sin by the sacrifice of Himself, that believing sinner is freely and fully pardoned and not only are all of his sins forever put away, but he stands in the presence of the holy God, as though he had never committed one single sin in word, thought or deed. There is in no one verse a more wonderful, complete gospel message for sinners than in I Peter 3:18.

Let us carefully note Acts 14:27 and learn that it was by the ministry of Saint Paul that God opened the door of faith unto the Gentiles. After Saint Peter preached to Cornelius, the Gentile, Peter agreed that he would go to Jews. (Galatians 2:9). Peter did not even want to eat with saved Gentiles. (Galatians 2:10 to 14).

## WHAT GOD DID BY PETER'S MOUTH AND THE KINGDOM KEYS

Peter, with ten other apostles, received the so-called great commission from the risen Saviour (Matthew 28:19 and 20). Saint Paul declared later on that when and because Israel was cast away, he was sent by Christ (Acts 22:17 to 21—I Timothy 1:12), with a new commission, the ministry and word of reconciliation. (Romans 11:15 and II Corinthians 5:17 to 21). By this message believing Jews and believing Gentiles were reconciled in One Body by the cross. (Ephesians 2:16). But Peter and the ten were not enough to stand up on the day of Pentecost and address all the house of Israel (twelve tribes) (Acts 2:36), devout Jews from every nation under heaven (Acts 2:5), so Matthias was chosen (Acts 1:21 to 26), and we read in Acts 2:14, "But Peter, standing up with the 'ELEVEN', lifted up his voice, and said unto them." Then note Acts 10:34 "Then Peter opened his mouth, and said (to one company of Gentiles)." Then several years later Peter referred to this ministry, saying, "Men and brethren, ye know how that a good while ago (about ten years ago) God made choice among us, that the Gentiles by my (Peter's) mouth should hear the word of the gospel and believe." (Acts 15:7). But Paul was the Lord's special ambassador and apostle to Gentiles. (I Timothy 2:7—II Timothy 1:11—Romans 11:13).

Note that Saint Peter preached to Jews and Gentiles what God, by His holy prophets; (David—Acts 2:27 to 33; Joel—Acts 2:16; Moses—Acts 3:22; Samuel and many others—Acts

3:21 and 24; Amos—Acts 15:13 to 18; the prophets—Acts 10:43), had foretold concerning the prophesied ‘KINGDOM OF HEAVEN’ and Israel's LAST DAYS. But none of these prophets knew one thing, or said one thing, concerning the CHURCH, Which is the BODY of Christ. Note Colossians 1:24 to 26, "for His BODY'S sake, Which is the CHURCH: The MYSTERY which hath been hid from ages and from generations, but now is made manifest to His saints." This ministry was given first to Saint Paul, not to Saint Peter. (Colossians 1:23 and 25—Ephesians 3:1 to 6—Romans 16:25—II Timothy 1:9 and 11—Titus 1:2 and 3). Note that Paul laid the foundation—(I Corinthians 3:10). Men of God, who have God's ‘grace’ program begin with Peter and Pentecost, do greatly err.

We learn from Acts 2:14, 2:22 and 2:38 that the Lord spoke unto the nation Israel by the mouth of Saint Peter. Then we learn in Acts 10:34 and 15:7 that the Lord spoke unto Cornelius the Gentile, and to his household, by the mouth of Saint Peter. Peter's message of Acts Two to Israel was delivered about seven years before his message of Acts 10:34 to 44 to the Gentiles. In Acts 3:21 to 26 Saint Peter told Israel that national repentance would bring to that ‘kingdom’ nation ‘THE RESTITUTION’ spoken by God's Old Testament prophets since the world began; days foretold by Samuel and others. In Acts 2:27 to 33 Saint Peter declared that Christ had been raised from the dead, in fulfillment of David's prophecy, to take David's throne. In Acts 5:30 to 32 Saint Peter declared that Christ was RAISED UP twice to be Israel's Saviour and Prince, and that the first mission of the Holy Spirit was to witness to Israel that Christ had been raised from the dead to be Israel's Prince and Saviour. According to Acts 13:34, this meant to give to Israel ‘THE SURE MERCIES OF DAVID’. The sure mercies of David are prophesied in II Samuel 7:5 and 12 to 17 and in Ezekiel 34:20 to 31. Even the disciples of the Lord Jesus were confused and disappointed because Christ did not give to Israel the sure mercies of David. They said, "we trusted that it had been He which should have redeemed Israel." (Luke 21:24). This redemption is recorded in Luke 1:67 to 77. The disciples who said this were Israelites and they had been redeemed; but Israel had not received the sure mercies of David. Israel was far more concerned about being delivered from Caesar's reign than from the reign of the law of Moses. In Luke 1:67 to 77 we learn the meaning of the sure mercies of David: ‘Israel redeemed’—‘salvation in the house of David’—‘Israel saved from her enemies’—"That God would grant unto us, that we, being delivered out of the hand of our enemies, might serve Him without fear all the days of our life." So Christ was born for David's throne; to reign over Israel. (Luke 1:27 to 33). Therefore, ‘PEACE ON EARTH’ (Luke 2:14), in fulfillment of Isaiah 9:6 and 7.

About 32 years later Christ said, "NO PEACE ON EARTH"; He was going to Calvary for HIS DEATH BAPTISM (Luke 12:47 to 52) and not to David's throne. Why? He came unto His own, and His own received Him not. (John 1:11). Hear the words of the rejected Saviour, King and Messiah, to Israel, as He wept: "If thou hadst known, in this thy day, the things of thy peace but now they are hid from thee." "Because thou knewest not the time of thy visitation." (Luke 19:41 to 46). Divine wrath and judgment would come and not peace. So PEACE ON EARTH was then postponed until the day that Israel will cry, “Blessed is He that cometh in the Name of the Lord." (Luke 13:35 and Matthew 23:38 and 39). Because in these verses, Luke 13:35 and Matthew 23:38, the Lord Jesus said to Israel; "your house is left unto you desolate", it has been erroneously assumed or presumed by many Christians, that the FALL of Israel mentioned in Romans 11:11 occurred when Christ uttered these words. But in John 12:37 to 42 and Acts 17:3—4:25 to 29—2:23—John 3:14—Luke 24:46 and 25 and 26 we learn that Christ's suffering had to precede His glory. (I Peter 1:11 and 12). Hence the message of the Lord by the mouth of Saint Peter, after Israel had killed the Prince of Life (Acts 3:14 and 15)—after Christ

on the cross had prayed, "Father, forgive them; for they know not what they do"—"Now, brethren, I know that through ignorance ye did it, as did also your rulers; But these things which God before had shown by the mouth of all His holy prophets, that Christ should suffer, He hath so fulfilled." (Acts 3:17 and 18). Note then the significance of the 'THEREFORE' in Acts 3:19 and the KINGDOM offer that follows. The day that Christ died on the cross was the day the Lord hath made: we will rejoice and be glad in it. (Psalm 118:24). The STONE rejected by the builders (Israel)—"This is the Lord's doing: it is marvelous in our eyes." (Psalm 118:22 and 23 and Matthew 21:42). Christ had to be lifted up. (John 3:14). Christ had to be in the heart of the earth for three days and three nights. (Matthew 12:40). After that Stephen saw Christ, as the Son of man, STANDING in heaven. (Acts 7:51 to 60).

### TO JEWS ONLY UNTIL CORNELIUS

When the Jerusalem saints were persecuted and driven from the holy city and traveled as far as Phenice and Cyprus and Antioch, they preached the Word unto none but unto THE JEWS ONLY. (Acts 8:1 to 4 and 11:19). Saint Peter and the Eleven remained in Jerusalem. (Acts 8:1). All but James, the brother of John (Acts 12:1 and 2), were still in Jerusalem about 15 years later. There is no Bible record that Saint Peter went to Rome, as we read, in Acts 18:1, that Claudius had commanded all Jews to depart from Rome. After the death of Claudius Jews went back to Rome. In Paul's Epistle to the Romans, chapter sixteen, we read that he sent greetings to many saints in Rome. He would not have omitted Saint Peter, if Peter had been there. Then Paul reached Rome (Acts 28:16). Paul remained there several years and sent greetings from many saints, but not a word about Saint Peter being in Rome. Saint Peter did cross over the border and went outside the land of the Jews, and got into trouble. (Galatians 2:9 to 17). When Peter preached to Cornelius they were both in the land of the Jews. When Peter had preached to Cornelius he went back to Jerusalem. (Acts 11:2). Then in Acts 12:1-18 we read of Saint Peter in the Jerusalem jail and of his miraculous deliverance by the angel of the Lord. James was killed—Peter was delivered from death. Then note this significant statement concerning Peter, "he went down from Judea to Caesarea, and abode." (Acts 12:19).

Now it will prove interesting and instructive to search diligently the record from Acts 12:19 to Acts 28:31, and learn all you can concerning Saint Peter. Saint Peter is mentioned in one chapter only, after Acts 12:19; and that is when he complied with Paul's demand that the apostles at Jerusalem should not sanction the perverted gospel that some of the Jerusalem Jews were preaching to Gentiles who had been saved by Paul's gospel. (Acts 15:10 to 24). When we say 'PAUL'S' gospel we mean just that . . . (Romans 2:16 and 16:2—II Timothy 2:—Galatians 1:11 and 12—Galatians 2:7—Ephesians 6:19 and 20—Acts 20:24). There is not one word in the Book of Acts concerning any of Peter's missionary journeys after Acts 12:19. He was in trouble in Antioch in Galatians 2:10 to 16.

### TO THE JEW FIRST

Nearly thirty years after Christ expressed in very clear and emphatic language the difference between the Jew and the Greek (Mark 7:27), the risen Christ having put the apostle Paul in the ministry (I Timothy 1:12), and having given to Paul the gospel of the uncircumcision, the gospel of grace for Gentiles (Galatians 1:11 and 12 and 2:7), the risen Christ directed Paul to write: "there is no difference between the Jew and the Greek." (Romans 10:12). Paul was also

directed to write that during this age and dispensation of grace God is doing a work which He was not doing while Christ was on earth: making of Jew and Gentile, 'ONE NEW MAN', reconciling both unto Himself in ONE BODY by the cross (Ephesians 2:15 and 16); baptizing by the Spirit into ONE BODY Jews and Gentiles. (I Corinthians 12:13). In I Corinthians 12:12 the BODY OF CHRIST is called 'THE CHRIST'. 'THE CHRIST' is to be 'SPOTLESS'. (Ephesians 5:23 to 27).

In Mark 7:24 to 29 and Matthew 15:21 to 28 we learn that ONE GREEK sought Jesus (Mark 7:24 and 25) and because of GREAT FAITH (Matthew 15:28) and because she took her place as an alien of the commonwealth of Israel (Mark 7:28 and Ephesians 2:11 and 12), she received Christ's blessing. Then in John 12:20 to 24 we learn that several Greeks sought Jesus, but apparently went away without the blessing they sought. Then no more is recorded concerning the Lord's dealings with Greeks until about twelve years later. We learn of this in Acts 14:1: "a great multitude both of Jews and also of the Greeks believed." This was under the ministry of Paul and Barnabas, after Paul had said to the Jews: "it was necessary that the Word of God should FIRST have been spoken unto; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, LO, WE TURN TO THE GENTILES." (Acts 13:46). Shortly thereafter Paul and Barnabas returned to Antioch and told about these Greeks having been saved and how God had opened the door of faith unto the Gentiles. (Acts 14:27). This was about twelve years after Peter had opened his mouth to speak to Israel on the day of Pentecost. (Acts 2:14 and 2:38), several years after Peter had opened his mouth to preach to Cornelius (Acts 10:34), several years after the apostles and Jewish disciples glorified God, saying, "then hath God also to the Gentiles granted repentance unto life." (Acts 11:18). Let us not confuse the Greek speaking Jews, the Grecians, with the Greeks. Then note the proselytes of Acts 2:10 and 8:27.

Before Peter preached to the Gentiles the Lord led him to say to Israel, "UNTO YOU FIRST" (Acts 3:26). Before Paul turned to Gentiles the Lord led him to say unto the Jews, "UNTO YOU FIRST." (Acts 13:46). The Lord Jesus said to the Greek woman of Mark 7:24 to 29: "let the children FIRST be filled." Both Peter and Paul recognized this was God's order and they obeyed it until Israel was cast away, blinded by God. (Romans 1:16—11:15 and 11:7 to 11). Then the Lord revealed to and through the apostle Paul the mystery of Romans 11:25, 'the beginning of the times of the Gentiles spiritually'. Then Christ directed Paul to set forth this mystery truth in this language: "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 youward; How that by revelation He made known unto me the mystery." (Ephesians 3:1 to 3). In the recorded ministry of the apostle Paul he used the first person pronoun about 1,000 times.

Let us note carefully I Thessalonians 2:14 to 16 and Romans 11:8 to 11: "the Jews, Who both killed the Lord Jesus, and their own prophets, and have persecuted us: and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins always: for the wrath is come upon them to the uttermost—God hath given them the spirit of slumber, eyes that they should not see—Let their eyes be darkened that they may not see, and bow down their back always—but through their FALL salvation is come unto the Gentiles." Israel stumbled at the gospel message of justification and righteousness by faith in Christ, without Moses and the deeds of the law (Romans 9:29 to 33 and Acts 13:39). The Jews whom God blinded did not want this 'good news', and they forbade the apostles to proclaim it to Gentiles. The Lord did what He said in Matthew 8:12 would be done: "the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth." The

Gentiles had been for centuries in darkness (Romans 1:21—Ephesians 5:17 and 18), alienated from the life of God, blinded by Satan, the god of this age. (II Corinthians 4:3 and 4).

In Matthew, Mark, Luke and John it is more than noteworthy and significant that we find the record of only two Gentiles who received a blessing from Jesus of Nazareth, the minister of the circumcision (Romans 15:8), in the midst of Israel (Acts 2:22), sent only to Israel (Matthew 15:24 and 10:5 and 6), born of the Seed of David to be Israel's Saviour (Acts 13:23 and 5:30—Luke 1:67 to 77—1:29 to 33). Both of these Gentiles were of GREAT FAITH, very humble. They both knew that while Christ was on earth, under the law, to redeem them that were under the law, it was not right to take the children's bread and give it to dogs. To the Greek woman Christ said, "Let the children FIRST be filled"—Concerning the Roman man of GREAT FAITH the Lord said, "He had not found such GREAT FAITH in Israel"—Then Christ said, "The children shall be cast into outer darkness." That Roman took his place in subjection to Israel, reaching Christ through Jewish elders, having obtained their interest and genuine favor because he loved the Jews and built them a synagogue. (Luke 7:1 to 11).

To the outer darkness of Romans 11:7 to 10 God added terrible judgments to His 'kingdom' nation (Matthew 22:7) warning Gentiles in this language; "if God spared not the natural branches, take heed lest He spare not thee."—"Behold the goodness and severity of God." (Romans 11:21 and 22). Then in Romans 2:3 to 16 we read of the awful, fearful, after-death Divine judgment that is to fall upon Jews and Gentiles, who despise the goodness of God and who reject the glorious gospel of the risen, glorified Christ revealed to and through the apostle Paul.

Christ came unto His own, His own kingdom, covenant, nation, Israel; and His own received Him not. Some day they will receive Him. Then there will be 'PEACE ON EARTH'.

#### BARJESUS—SERGIUS PAULUS AND ISRAEL

Every Christian should study diligently, prayerfully, definitely guided by the Holy Spirit, the thirteenth chapter of The Book of Acts. Such a study will prepare us for the understanding of the eleventh chapter of Romans, and the dispensational crisis recorded therein. The man of God who fails to understand the significant and all-important dispensational change explained in the eleventh chapter of Romans will not be a faithful steward of the mysteries of God (I Corinthians 4:1 to 4), but rather a workman who needeth to be ashamed (II Timothy 2:15).

#### SOME STATEMENTS IN ISAIAH CONCERNING ISRAEL

"But now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, fear not: for I have redeemed thee; I have called thee by thy name: thou art mine—Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my SONS from far—For I have created him for My glory; I have made him—"Ye are My witnesses—I am the Lord, your Holy One, the Creator of Israel, your King—This people have I formed for Myself: they shall show forth My praise." (We have quoted from Isaiah 43, verses 1 and 5 and 6 and 7 and 10 and 15 and 21).

In Romans 11:26 to 29 we are told that God's chosen nation, Israel, will yet be saved, because of His oath-supported covenant, the two immutable things of Hebrews 6:13 to 18; because God's gifts and calling are without repentance. This will be also for the sake of

Abraham, Isaac and Jacob, and because, "this is My covenant when I shall take away their sins" (Romans 11:27—Jeremiah 31:33 and 34). Until we understand the seeming contradiction in Romans 11:2, "God hath not cast away His people," and Romans 11:15, "if the casting-away of Israel be the reconciling of the world," we will not understand the mystery of Romans 11:25, that a blindness in part is happened to Israel until the fulness of the Gentiles be come in. When and because of the blindness and casting away of Israel, God turned to the Gentiles with a new deal, with the no difference between Israel and the other nations (Romans 10:12), with a new program and message for the Gentiles who had been aliens from the commonwealth of Israel, strangers of the covenants of promise—(Ephesians 2:11 to 19—2:8 to 10). 'RECONCILIATION'—'MERCY BECAUSE OF ISRAEL'S UNBELIEF'. (Romans 11:15—11:30).

After God has completed the ONE NEW MAN of Ephesians 2:15, believing Jews and Gentiles reconciled in ONE BODY by the cross (Ephesians 2:16), there will be a NEW ISRAEL (Isaiah 62:1 to 4). Yes, Isaiah 43:5 to 7 will be fulfilled and God's sons (Israel) will be redeemed. Then their blindness will cease: for THE SUN OF RIGHTEOUSNESS shall arise with healing in His wings: and ye shall go forth, and grow up as calves of the stall. (Malachi 4:2).

Note what the Lord Jesus told Nathanael, in John 1:51: "Hereafter ye shall see heaven open, and the angels of God ascending and descending on the Son of Man." Christ had seen Nathanael under the fig tree, an Israelite in whom there was no GUILE. (John 1:47 to 49). Nathanael said, "Thou art the Son of God Thou art the King of Israel." All of this is most significant. Nathanael did not say, "Thou art the Head of the Church (Body)." In Genesis 28:12 we read concerning Jacob and the ladder that reached to heaven: "And he (Jacob) dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." "And the Lord stood above it." And there the Lord renewed His oath-supported covenant which He had given to Jacob's grandfather, Abraham. Then note Genesis 32:28: God's message to Jacob: "Thy name shall no more be called Jacob, but ISRAEL: for as a prince hast thou power with God and with men, and hast prevailed." As we behold Israel today, we ask 'what's in a name'? No man or group of men have less power with God today than has blind, cast-away Israel. Surely their name 'LOAMMI', not My people, is appropriate today (Hosea 1:9). Israel is not the HEAD of Deuteronomy 28:44, either religiously or politically; but indeed the TAIL. We are living in 'THE TIMES OF THE GENTILES' (Luke 21:24—Daniel 2:36 to 45) politically and spiritually (Romans 11:25).

But note Zechariah 8:7 and 8: "Behold, I will save MY PEOPLE from the east country and from the west country: and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be MY PEOPLE, and I will be their God." "In that day, saith the Lord shall ye call every man his neighbor under the vine and under the FIG TREE." (Zechariah 3:10. "Under his FIG TREE none shall make them afraid." (Micah 4:4). Then shall Israel be cleaned from all their filthiness. (Ezekiel 36:25). Under the FIG TREE they shall be Israelites in whom there is no guile; and they shall say to Jesus Christ, their Messiah, "Rabbi, Thou art the Son of God; Thou art the King of Israel." This is to be, because the gift of God is without repentance. (Romans 11:29). NATHANAEL means 'THE GIFT OF GOD'. NATHANAEL then is a figure or type. He speaks of Israel after Ezekiel 36 and 37 and Romans 11:26 to 29 shall have been fulfilled and Israel shall have been planted in their own land never to be uprooted again, according to Amos 9:11 and 15 and Genesis 17:7 to 10.

TWO SAINT PAUL'S

But now as we study Saul of Tarsus, Sergius PAUL, the Roman official, and BARJESUS, the false-prophet Jew, we shall see that BARJESUS, full of guile, blind for a season, not seeing the SUN, is the figure or type of Israel in Romans 11:25.

Barnabas and Saul found in Paphos a certain sorcerer, a false prophet, a Jew, whose name was 'BARJESUS', "which was with the deputy of the country, Sergius PAUL, a prudent man, who called for Barnabas and Saul, and desired to hear the Word of God. But the sorcerer (BARJESUS) withstood them, seeking to turn away the deputy (PAUL) from the faith. Then Saul, who also is called PAUL, filled with the Holy Spirit, set his eyes on him (BARJESUS), and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the SUN for a season. And immediately there fell on him a mist and a darkness: and he went about seeking some to lead him by the hand. Then the deputy (Sergius PAUL) when he saw what was done, believed, being astonished at the doctrine of the Lord." The mischief of BARJESUS was rather serious. Therefore, the Divine judgment of God upon him was rather severe. As we think of the terrible judgment upon BARJESUS and the great blessing upon Sergius PAUL, we think of Romans 11:22: Behold, "therefore the goodness and severity of God." This was said when God sent blindness upon Israel and sent salvation to the Gentiles to provoke Israel to jealousy (Romans 11:11). BARJESUS, called Elymas, thus had two names: 'BAR-JESUS'. 'THE SON OF JEHOVAH THE SAVIOUR'—'ELYMAS' meaning a 'wizard'. The SON OF JEHOVAH THE SAVIOUR was a child of the devil, the enemy of righteousness. He was an ISRAELITE, but he certainly was not a prince with God, had no power with God, and did not prevail.

Now we have called Sergius PAULUS, 'PAUL', because in our Bible, in the English translation, SAUL, the apostle, is called 'PAUL', for the first time, in Acts 13:9. Both Sergius and Saul are called 'PAULUS' in the Greek text. So we should call them both 'PAULUS' or call them both 'PAUL'. Sergius PAUL became a new born babe when he believed the Word of God (I Peter 1:23 to 2:2), or in the language used by the apostle Paul, or Saint Paul, in II Corinthians 5:17, he became a new creature in Christ Jesus. Paul, the dead sinner, became a living saint, by grace through faith in the Son of God and His perfect work of redemption. (Hebrews 10:10—II Thessalonians 2:13).

Thus we have the first mention of Saint Saul as Saint Paul at the time unsaved Sergius Paulus became Saint Paul. This is what we mean by two SAINT PAUL'S.

When Saul and Paulus each became SAINT PAUL, we have the pattern for God's program in this age and dispensation of special favor for Gentiles beginning with the dispensational crisis recorded in the eleventh chapter of Romans, and the revelation of Romans 11:25, "a blindness in part to Israel UNTIL." UNTIL THE SUN OF RIGHTEOUSNESS shall arise with healing in His wings (Malachi 4:4). In the meantime Israel, represented and patterned by BARJESUS, THE SON OF JEHOVAH THE SAVIOUR, (full of guile and blind) will not see the SUN for a season. They need that saved Gentiles take them by the hand to lead them; for they are to obtain Divine mercy through the mercy of Christians, even as Gentiles have now obtained Divine mercy through the UNBELIEF of Israel (Romans 11:30). Israel became castaway 'LOAMMI', not the people of God. With the FALL of Israel special Divine grace and mercy was extended to the Gentiles called 'NO PEOPLE', 'A FOOLISH NATION'. (Romans 10:19). Some day Israel will look on the SUN (SON), Whom they pierced, 'and they will be born suddenly,' to again be the NATION of God, to carry on, with their Messiah, the 'KINGDOM' program of God. (Revelation 1:7 . . . Zechariah 12:10) (Zechariah 8:23). They will

be 'NATHANAEL' without GUILE, under the FIG TREE, worshipping their God and Messiah, with the words of NATHANAEL, "Rabbi, Thou art the Son of God; Thou art THE KING OF ISRAEL." This will be because 'THE GIFT OF GOD IS WITHOUT REPENTANCE' (Romans 11:29). It will be for the reason set forth in Ezekiel 36:22 and 32; not because Israel will deserve it; not, for Israel's sake; but for JEHOVAH'S sake. It will be also for the 'fathers' sake. (Romans 11:28). The fathers were Abraham, Isaac and Jacob. Read Exodus 2:24 and 25 and 32:13. Let us keep in mind the names of the two Israelites 'BARJESUS', 'THE CHILD OF JEHOVAH THE SAVIOUR FULL OF GUILE', and 'NATHANAEL', 'THE GIFT OF GOD', an Israelite, in whom there was no GUILE. The word 'SUBTILTY' in Acts 13:10 is the same Greek word translated 'GUILE' in John 1:47. Is it difficult for you to see that BARJESUS is Israel of Romans 11:25, during this period of special grace for the nations, whereas NATHANAEL is Israel on Romans 11:26 to 29, and in Luke 21:27 to 33—"Behold the FIG TREE?" (Luke 21:29).

Now let us consider together Matthew 8:12, Acts 13:11 and Romans 11:8 and 25. In Matthew 8:12 the Lord Jesus declared that 'THE CHILDREN OF THE KINGDOM' (Israel) would be cast into outer darkness. BARJESUS of Acts 13:6 to 12 represented the children of the kingdom. Note what happened to him; "the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." Now Romans 11:8 and 11:25: "God hath given them (Israel) the spirit of slumber, eyes that they should not see—let their eyes be darkened, that they may not see." (verse 10). "This mystery; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in."

The truth of Romans 11:26 to 29 was no mystery, for there are hundreds of prophecies in the 39 Books from Genesis to Malachi and in Matthew, Mark and Luke that God's 'KINGDOM' nation (Israel) will be saved. God has not abandoned his 'KINGDOM' program. God has interrupted His 'KINGDOM' covenants and promises, concerning His KINGDOM prepared from the overthrow of the world (Matthew 25:31 to 34). This interruption or suspension took place after Peter used the 'KINGDOM' KEYS and not with Matthew 23:38. Since the dispensational crisis of Romans 11:25 God has been reconciling sinners in one Body by the cross (Ephesians 2:16), making 'THE ONE NEW MAN' of Ephesians 2:15, baptizing believing Jews and believing Gentiles into the ONE BODY of I Corinthians 12:13 and Ephesians 4:4 And 5. All of this is called God's 'ETERNAL PURPOSE', purposed in Christ from before the overthrow of the world. (Ephesians 1:11—3:11—1:4 and 5—Romans 8:28 to 30—II Timothy 1:9 and 10).

All the members of the Body called 'CHRIST' in I Corinthians 12:12 should be, as in the Greek, 'THE CHRIST' of Ephesians 1:21 to 23.

It will be when God's KINGDOM shall be established on this earth, with Jerusalem as the capital of the world, that 'PEACE ON EARTH' will be a reality. Any intelligent, spiritual, Spirit

led student of the Scriptures should know that God's KING must be ruler of this world before there will be universal peace and righteousness. God's KING must be the seed of KING DAVID.

## THE PROPHESED KINGDOM THE UNPROPHESED BODY

Let us read carefully Luke 1:27 to 33; then Luke 1:67 to 80 and Acts 13:23 and Acts 13:34, and learn that God's KING, the Seed of David, was raised up from Mary's womb to be Israel's Saviour, Messiah and King, and that the same Christ was raised up from Joseph's tomb to be Israel's Saviour, Messiah and King, and to give to Israel 'THE SURE MERCIES OF

DAVID'. (Acts 5:31 and 13:34). This means that Israel's DELIVERER (Romans 11:26 and Luke 21:27 to 33) will deliver Israel from sin and also from political subjugation of Gentile rulers. In Acts 1:11 we learn that the same Jesus who left the Mount of Olives will come back to the same place. (Zechariah 14:4).

The twelve apostles, 'PETER WITH THE ELEVEN' (Acts 2:14) were sent out by Christ to preach to Israel (not to Gentiles), "the KINGDOM OF HEAVEN is at hand." (Matthew 10:5 to 8). Then later Christ, on the cross, prayed that God, His Father, would charge their great crime, 'killing the Prince of Life' (Acts 3:14 and 15), 'crucifying the Lord of Glory' (I Corinthians 2:8), to ignorance. Note Peter's message in Acts in 3:12 to 18. Peter preached to Israel, including their rulers, 'the gospel of the circumcision' (Galatians 2:7), 'the gospel of the kingdom', using the keys of the kingdom. Peter's message was concerning the 'THESE DAYS' foretold by Israel's prophets from Samuel and those that follow after (Acts 3:24), 'THE RESTITUTION', which God had spoken by the mouth of all His holy prophets SINCE THE WORLD BEGAN (Acts 3:21). Therefore, the ministry of the TWELVE in the first chapters of the Book of Acts, like the ministry of Jesus of Nazareth in the midst of Israel (Acts 2:22), was a ministry of CONFIRMATION (Romans 15:8 and Hebrews 2:2 to 4): and not 'THE UNSEARCHABLE RICHES OF CHRIST' FOR GENTILES which Christ commanded Paul to preach. (Ephesians 3:8). Concerning this distinctive ministry revealed to and through the apostle Paul, he (Paul) called it 'MY GOSPEL', the preaching of Jesus Christ according to the revelation of the MYSTERY, "KEPT SECRET SINCE THE WORLD BEGAN." There is the same difference between 'THE RESTITUTION', spoken by prophets SINCE THE WORLD BEGAN, and the preaching of Jesus Christ KEPT SECRET SINCE THE WORLD BEGAN, as there is between THE PROPHESED KINGDOM OF GOD, PREPARED FROM THE OVERTHROW OF THE WORLD, (Matthew 25:31 to 34). and 'THE ETERNAL PURPOSE OF GOD', purposed in Christ Jesus FROM BEFORE THE OVERTHROW OF THE WORLD. (Ephesians 1:4 and 5, 1:11 and 3:11).

The foundation truth to know before the saints of God know what is 'THE DISPENSATION OF THE MYSTERY', which God wants every saint to know (Ephesians 3:9), is the MYSTERY of Romans 11:25, "that a blindness in part is happened to Israel until the fulness of Gentiles come in; that is, until this present age and dispensation of grace, with special favor to the Gentiles, saved by grace, without religious deeds, accepted (graced) in Christ (Ephesians 1:6 and 7), complete in Christ (Colossians 2:10), seated in the heavenlies in Christ (Ephesians 2:4 to 7), made members of the "JOINT-BODY" (not 'same' Body) of Ephesians 3:6, has run its course; yes to the moment of I Corinthians 15:51 and 52 and Titus 2:13 and Philippians 3:20 and 21. Then WHAT? All Israel, in the midst of their prophesied TRIBULATION, will be saved by the coming of Daniel's Smiting STONE, the Son of Man, coming in the clouds with power and glory, for 'THE RESTITUTION' which Israel rejected both before and after the resurrection of their Prince and Saviour. (Romans 11:26 to 29—Luke 19:41 to 45—Luke 21:27 to 33—Acts 5:30 to 32 and 3:31).

Remember that Christ was raised from the dead, not to FIRST be the HEAD of the BODY, but to give to Israel 'THE SURE MERCIES OF DAVID' (Acts 13:34), to be Israel's PRINCE AND SAVIOUR (Acts 5:31). So the first ministry of the Holy Spirit was not to baptize believing Jews and Gentiles into the Body of Christ (I Corinthians. 12:13), or to witness that believers were the children of God and joint-heirs of Christ (Romans 8:14 to 16); but to witness that God raised up Christ, in resurrection, to be Israel's Saviour (Acts 5:32), as He had raised up Christ, in incarnation, to be Israel's Saviour. (Luke 1:67 to 77). God during this age of grace,

with special favor to the nations, is not giving to Israel 'THE SURE MERCIES OF DAVID' (Acts 13:34), as He will do after the rapture of the Church. He is rather offering individual Jews something even better. (Ephesians 2:16—5:26 to 32).

All Premillenarians, who are 'grace' preachers, believe that 'the dispensation of the grace of God for Gentiles,' 'the ministry of reconciliation' for Gentiles, and the 'JOINT-BODY' of Ephesians began after the FALL of Israel (Romans 11:11). They should believe that all of this began after Peter had used the keys of the kingdom of heaven. The words of Peter in Acts 2:16 to 20 concerning the descent and advent of the Holy Spirit, in fulfillment of Joel's prophecy, and the falling of the Holy Spirit upon Cornelius, in fulfillment of Acts 1:5 (Acts 11:14 and 15) were identified with Israel's prophesied 'KINGDOM of HEAVENS', Israel's 'LAST DAYS'.

Joel and other prophets knew nothing about the unprophesied BODY OF CHRIST, 'THE CHURCH OF THE MYSTERY', (Ephesians 1:21 to 23 and Colossians 1:24 to 26), 'THE JOINT BODY' of Ephesians 3:6.

From Acts 2:5 to Acts 11:1 we have a pattern of God's prophesied 'KINGDOM' program, when the tabernacle of David will be rebuilt in fulfillment of Amos 9:11 to 15.

Some messengers of the Lord, who have not carefully compared the difference of the first mission and ministry of the Holy Spirit, in Acts 5:32, with the work of the Holy Spirit in I Corinthians 12:13, have erroneously taught that the 'JOINT-BODY' of Ephesians 3:6 began when the Holy Spirit fell on the day of Pentecost, because Paul said three times he persecuted the CHURCH OF GOD. (I Corinthians 15:9, Philippians 3:6, Galatians 1:13). They know that the Church of God of Hebrews 2:12 and Psalm 22:22 and Acts 7:38 is not the BODY of Christ. Therefore they should know that while the BODY OF CHRIST is the CHURCH OF GOD, the CHURCH OF GOD is not necessarily the unprophesied BODY OF CHRIST. Paul, as Saul, did not persecute the 'JOINT-BODY' of Ephesians 3:6, for Peter tells us, that for several years after Saul was converted it was unlawful to preach to Gentiles. (Acts 10:28).

Let us not be angry or grieved when the Word of God, rightly divided, spoils our much, cherished religious program; but let us go on to perfection (Hebrews 5:11 to 6:3), and know that 'the dispensation of the mystery' which God wants every saint to see (Ephesians 3:9) did not begin with Peter and Pentecost; but with Paul before he wrote his first Epistle. (I Thessalonians 2:14 to 16). Let us permit the Holy Spirit to teach us the significance of the dispensational miracle of Acts 13:5 to 14, and the great change which began when Saul became SAINT PAUL and SERGIUS became SAINT PAUL. Compare the last words of Acts 3:21 and Romans 16:25—a great contrast—for the application of II Timothy 2:15.