

# Some Very important Facts

## For the Study of the Book of Acts and Its Relation to the Other Books of the Bible.

If you are a child of God, it is of course because you have been saved by faith in the Lord Jesus Christ Who suffered for sins once, the just for the unjust, that He might bring us to God.

The Christian is God's workmanship created in Christ Jesus unto good works. Ephesians 2:10. Christians are expected to be workmen, not ashamed, because they study the Word of God and rightly divide it. II Timothy 2:15, All true Bible Christians believe in the Divine inspiration of the Scriptures. And of course every intelligent student of the Bible knows that God gave spiritual instructions and religious programs to Israel, under the law, that were done away in Christ; and therefore they are not for the obedience and practice of members of Christ's Body under "the dispensation of the grace of God". Every intelligent student of the Scriptures knows that during this present reign of grace there is but one true Bible Church, and that Gentiles may enjoy God's favor in a way never before known.

No intelligent student of the Bible will be foolish enough to say that all of the inspired instructions in the Bible are written to members of the Body of Christ for their obedience and practice. The risen Christ revealed to the apostle Paul His Divine Program for the Body; and therefore the sane and satisfactory principle for Bible study is for members of the Body of Christ to study all of the Divine instructions, given by God to His people in former dispensations, in the light of the specific revealed truth for this present dispensation, and bring nothing into God's message and dispensation of grace that is not compatible with His "grace" truth given for this age.

Note carefully Acts 14:27:

"AND WHEN THEY WERE COME, AND HAD GATHERED THE CHURCH TOGETHER, THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM, AND HOW HE HAD OPENED THE DOOR OF FAITH UNTO THE GENTILES."

Who opened the door of faith unto the Gentiles? God. By whom, and when? By Paul, at the time of his first missionary journey, some ten or twelve years, after the death of Jesus Christ. Let us not have the Gentile door opened before God opened it.

In this connection let us note carefully:

"THESE TWELVE JESUS SENT FORTH, AND COMMANDED THEM, SAYING, GO NOT INTO THE WAY OF THE GENTILES, AND INTO ANY CITY OF, THE SAMARITANS ENTER YE NOT; BUT GO RATHER TO THE LOST SHEEP OF THE HOUSE OF ISRAEL. AND AS YE GO, PREACH, SAYING, THE KINGDOM OF HEAVEN IS AT HAND." Matthew, 10:5 to 7.

"HE ANSWERED AND SAID, I AM NOT SENT BUT UNTO THE LOST SHEEP OF THE HOUSE OF ISRAEL." Matthew 15:24

"OF THIS MAN'S SEED HATH GOD ACCORDING TO HIS PROMISE RAISED UNTO ISRAEL A SAVIOUR, JESUS." Acts 13:23.

"AND SAUL WAS CONSENTING UNTO HIS DEATH. AND AT THAT TIME THERE WAS A GREAT PERSECUTION AGAINST THE CHURCH WHICH WAS AT

JERUSALEM; AND THEY WERE ALL SCATTERED ABROAD THROUGHOUT THE REGIONS OF JUDAEA AND SAMARIA, EXCEPT THE APOSTLES.” Acts 8:1.

“NOW THEY WHICH WERE SCATTERED ABROAD UPON THE PERSECUTION THAT AROSE ABOUT STEPHEN TRAVELLED AS FAR AS PHENICE, AND CYPRUS, AND ANTIOCH, PREACHING THE WORD TO NONE BUT UNTO THE JEWS ONLY.” Acts 11:19.

“AND HE SAID UNTO THEM, YE KNOW HOW THAT IT IS AN UNLAWFUL THING FOR A MAN THAT IS A JEW TO KEEP COMPANY, OR COME UNTO ONE OF ANOTHER NATION; BUT GOD HATH SHEWED ME THAT I SHOULD NOT CALL ANY MAN COMMON OR UNCLEAN. Acts 10:28.

NOW with these verses let us compare the testimonies of Paul in Acts 22:17 and 21—Romans 15:16—Ephesians 3:8—Ephesians 3:1 to 3.

“AND IT CAME TO PASS, THAT, WHEN I WAS COME AGAIN TO JERUSALEM, EVEN WHILE I PRAYED IN THE TEMPLE, I WAS IN A TRANCE.”

“AND HE SAID UNTO ME, DEPART: FOR I WILL SEND THEE FAR HENCE UNTO THE GENTILES.”

“THAT I SHOULD BE THE MINISTER OF JESUS CHRIST TO THE GENTILES, MINISTERING THE GOSPEL OF GOD, THAT THE OFFERING UP OF THE GENTILES MIGHT BE ACCEPTABLE, BEING SANCTIFIED BY THE HOLY GHOST.”

“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.”

“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.”

The twelve apostles remained in Jerusalem. Christ sent them to Jews not only while He was on earth, but years later. Note carefully Galatians 2:7 to 9

“BUT CONTRARIWISE, WHEN THEY SAW THAT THE GOSPEL OF THE UNCIRCUMCISION WAS COMMITTED UNTO ME, AS THE GOSPEL OF THE CIRCUMCISION WAS UNTO PETER; (FOR HE THAT WROUGHT EFFECTUALLY IN PETER TO THE APOSTLESHIP OF THE CIRCUMCISION, THE SAME WAS MIGHTY IN ME TOWARD THE GENTILES;) AND WHEN JAMES, 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, AND THEY UNTO THE CIRCUMCISION.”

The Jews converted to Christ in Jerusalem preached to Jews only. They did as Christ on earth did. Matthew 15:24. Paul was sent into Gentile countries to preach to Gentiles.

We present several references and would suggest that you carefully read these verses in your Bible as your key to the understanding of Matthew, Mark and Luke. Romans 15:8—Acts 2:22—Acts 13:23—John 1:11—Matthew 15:24—Galatians 4:4 and 5—Matthew 5:17—Matthew 23:1 to 3—John 4:22—Luke 4:16—John 1:31—Acts 5:29 to 32.

We also present several references for the study of God’s truth for members of Christ’s Body. Ephesians 3:1 to 11—Colossians 1:23 to 28—II Corinthians 5:16 to 21—Romans 11:11 to 15—II Timothy 1:9 to 11—I Timothy 1:4 to 8.

## NOW FOR SOME IMPORTANT FACTS

### NUMBER ONE

In Romans 11:13 we read the words of the apostle Paul: “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.” We emphasize “THE apostle of the Gentiles,” Note the same testimony of Paul in I Timothy 2:7, II Timothy 1:11, Ephesians 3:1 to 3, II Timothy 4:17. Note what the Lord Jesus Christ commanded Paul in Acts 22:21: “And He said unto me, Depart: for I will send thee far hence unto the Gentiles.” Note what Paul and Peter agreed about fifteen years after Christ died: “And when James, 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 to the heathen, and they unto the circumcision.” Compare Romans 11:1 with Matthew 10:5 to 7.

### NUMBER TWO

Note carefully when and why God sent salvation to the Gentiles by THE APOSTLE to the Gentiles: “I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.” Romans 11:11. “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.” Romans 11:30. “For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead?” Romans 11:15. Here we learn the all important truth that when and because of the fall, the blindness, the unbelief, and the casting-away of the nation Israel, God sent salvation, the message of reconciliation, to the Gentiles by the apostle to the Gentiles. One of the most important truths to know if we desire to understand the Bible, is when the nation Israel was set aside.

### NUMBER THREE

It behooves all Christians who desire to rightly divide the Word of Truth to learn from diligently and prayerfully studying the Bible, when God cast Israel away and sent reconciliation to, the Gentiles. Romans 11:15 is one of the most important statements in the Bible to enable the student of the Scriptures to mark God’s dispensational change. Note carefully this statement, written about 25 years after Christ died on the cross: “For if the casting away of them (Israel) be the reconciling of the world, (the Gentiles), what shall the receiving of them, be but life from the dead?” Romans 11:15. If you will carefully read Acts 3:26—Acts 5:29 to 32—Acts 10:28—Acts 11:19—Acts 13:46 and Acts 18:5 and 6, you will learn that the nation Israel had not been cast away when these messages were proclaimed. Read Acts 23:1 to 6 and tell why Paul called the Jerusalem high priest God’s servant.

### NUMBER FOUR

Read carefully Romans 1:18 to 32 with Genesis, chapters 11 to 25. We learn that more than nineteen centuries before Christ came, God cast away the Gentiles, When God, at that time, cast away the Gentiles He created Israel for His own glory: “This people have I formed for Myself; they shall shew forth My praise.” “Ye are My witnesses, saith the Lord, and my servant

whom I have chosen.” “I am the Lord, your Holy One, the creator of Israel, your King.” “Verily Thou art a God that hidest Thyself, O God of Israel, the Saviour.” “Even every one that is called by My name for I have created him for My glory, I have formed him; yea, I have made him,” Isaiah 43:21, 10 and 15, and Isaiah 45:15 and Isaiah 43:7, When God cast away the Gentiles He created Israel. When God cast away Israel, some years after the death and resurrection of their Messiah, that glorified Messiah sent Paul to the Gentiles: “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).” When God cast away Israel the dispensation of the mystery was made known. Ephesians 3:9.

#### NUMBER FIVE

Compare Luke 21:24, Romans 11:25 and 26 and Ephesians 4:13. We quote: “And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES” BE FULFILLED.” Luke 21:24. “For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, UNTIL THE FULNESS OF THE GENTILES BE COME IN. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” Romans 11:25 and 26. “Till we all come in the unity of the faith, and in the knowledge of the Son of God, UNTO A PERFECT MAN, UNTO THE MEASURE OF THE STATURE OF THE FULNESS OF CHRIST.” Ephesians 4:13. God in times past dealt with the nation Israel very definitely. God in the future will deal very definitely with the nation Israel. But not until “the times of the Gentiles be fulfilled, till the fulness of the Gentiles be come in, till members of the Body of Christ come in the unity of the faith, and in the knowledge of the Son of God, unto a Perfect Man, unto the measure of the stature of the fulness of Christ.” Ephesians 4:13. God’s purpose and present program is Ephesians 4:12 and 13.

#### NUMBER SIX

Let us note the seeming contradiction in Romans 11:2 and Romans 11:15 and 25: “God HATH NOT CAST AWAY His people which He foreknew.” “For if THE CASTING AWAY of them (God’s people) be the reconciling of the world, what shall the receiving of them be but life from the dead?” “For I would not brethren that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in,” This is explained by the two-fold ELECTION in Romans 11:5 to 7 and Romans 11:26 and 28: “Even so then, at this present time also there is a remnant according to the ELECTION of grace. And if by grace then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for, but the ELECTION hath obtained it, and the rest were” blinded.” “And so all Israel shall be saved as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.” “As concerning the gospel they are enemies for your sakes: but as touching THE ELECTION, they are beloved for the fathers’ sakes.” When Paul was sent with reconciliation to Gentiles there was a remnant of

Israel according to the ELECTION of grace. The rest were blinded and cast away, But all Israel will be saved. That ELECTION will be for Abraham's, Isaac's and Jacob's sake (the fathers),

Note in Acts 5:29 to 32 that Israel had not been cast away when Peter preached to them.

#### NUMBER SEVEN

We read in John 1:11: "He came unto His own and His own received Him not." Here we learn that Christ came unto Israel, the Jews, and they received Him not. And yet we learn in John 2:23, John 7:31, John 8:30, John 11:45, John 12:11, Acts 2:4, Acts 4:4, Acts 4:32, Acts 5:14, Acts 6:1 and Acts 11:21 that very many Jews did receive Christ. How should we explain this seeming contradiction? God was carrying on a two-fold program while Christ was in the midst of Israel and when the Twelve confirmed that ministry after Christ's death (Hebrews 2:2 to 5), salvation was offered to individual Jews and the Messianic kingdom was presented to the rulers of Israel.

#### NUMBER EIGHT

Note carefully Luke 19:42 and 44, Matthew 11:14 and Matthew 21:43:

"Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes," "And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because THOU KNEWEST NOT THE TIME OF THY VISITATION." "And if ye will receive it, this is Elijah which was for to come." "Therefore I say unto you The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Carefully note what Christ said to Israel in Luke 19:42.—Read it again—thy day"—"thy peace." Christ's presence in the midst of Israel was their day, their kingdom, if they had received the King.

#### NUMBER NINE

Just what did the Holy Spirit mean in His message by the mouth of Peter in Acts 3:19 to 21? "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." Note also Acts 3:24: "Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days." "These days" refers to Israel's kingdom days, or millennium. If Israel had repented, the Lord Jesus was ready to return as their Messiah and King. So the kingdom was just as definitely presented to Israel in incarnation and in resurrection before the Body of Christ had its historic beginning.

#### NUMBER TEN

All intelligent Christians are agreed that the Bible clearly and definitely teaches that the Old Testament, or the Old Covenant, was done away in Christ. II Corinthians 3:14—Hebrews 8:13—Colossians 2:14—Galatians 3:19—Ephesians 2:14 and 15.

## NUMBER ELEVEN

All intelligent Christians are agreed that when the law was given by Moses, Moses was 80 years old (Exodus 7:7) and with Moses, as mediator, at that same time God entered with Israel into, that Covenant, or Testament, which became “Old” after Christ died on the cross. Moses was on Mount Sinai receiving the law about 2500 years after Adam was exiled from the Garden of Eden. Therefore, from Adam to Moses, no Israelite, Jew or Gentile was an Old Testament character. Romans 5:12 to 14; Galatians 3:19.

## NUMBER TWELVE

Inasmuch as the giving of the law is recorded in the twentieth chapter of Exodus and in Jeremiah 31:32 we learn that God entered into the (Old) Covenant with Israel when Israel left Egypt, there is not one line of the Old Testament Scriptures in the Book of Genesis. It is therefore unscriptural to call Adam, Abel, Seth, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Judah, Levi, or any of their contemporaries, “Old Testament characters.”

## NUMBER THIRTEEN

“Abram” became “Abraham” when he was 99 years old. Genesis 17:5. At that same time God established the covenant of circumcision. Acts 7:8—Genesis 17:24 and Genesis 17:14. Abram was called when he was 75 years old. Genesis 12:4. Abram was declared righteous in uncircumcision years before he was circumcised. Romans 4:8 to 11; Genesis 15:6. Abram’s father (Terah) was an idol worshipper. Joshua 24:2. Abram was not an Israelite. Abram was not a Jew. Abram was not an Old Testament character. Abram had no sabbath to keep. Abram was not under the law. Galatians 3:16 to 19. Abram was declared righteous 430 years before the law was added. Galatians 3:17.

## NUMBER FOURTEEN

About 1980 years after Abram was declared righteous in uncircumcision, Paul declared that Christ, by revelation, committed to him “the gospel of uncircumcision.” Galatians 2:7—Galatians 1:11 and 12. Note carefully what Paul said in this connection: “And the Scripture, foreseeing that God would justify the heathen through faith, preached, BEFORE the gospel unto Abraham, saying, In thee shall all nations be blessed.” Galatians 3:8. Let us get clearly fixed in our minds that the Scripture foresaw Paul’s “uncircumcision” gospel for uncircumcised heathen when God, declared uncircumcised Abram righteous some years before God instituted circumcision and established the covenant of circumcision.

## NUMBER FIFTEEN

Melchisedek met Abram when Abram was an uncircumcised Gentile. Genesis 14:18 and 19. But Isaac was not born until uncircumcised Abram became circumcised Abraham. Isaac, Abraham’s son, was circumcised when he was eight days old. Genesis 21:4. Note now Matthew 1:1—Luke 2:21—Romans 15:8: “The Book of the generation of Jesus Christ, the Son of David, the son of Abraham.” “And when eight days were accomplished for the circumcision of the

Child, His name was called JESUS, which was so named of the angel before He was conceived in the womb.” “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” Jesus Christ and Peter were ministers of the circumcision. Romans 15:8—Galatians 2:7 to 9.

#### NUMBER SIXTEEN

Every member of Christ’s Body has been circumcised: “In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ,” Colossians 2:11. “For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” Philippians 3:3.

#### NUMBER SEVENTEEN

Note Galatians 5:2 and Galatians 6:15: “Behold, I Paul say unto you, that if ye be circumcised Christ shall profit you nothing.” “For in Christ Jesus neither circumcision availeth anything, nor, uncircumcision, but a new creature.” Compare these statements with Genesis 17:1 to 15 and note that in one dispensation circumcision was demanded for fellowship while in another it was condemned and forbidden. Thus we see the importance of “dispensational” Bible Study.

#### NUMBER EIGHTEEN

Note carefully Galatians 3:19 and Hebrews 9:10: “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.” Galatians 3:19. “Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.” Hebrews 9:10. Here we note that the law (the Old Testament) was added to the Abrahamic promise (to the gospel of Galatians 3:8) till Christ, Abraham’s Seed, came. And we learn that the Jews’ religion was added until the time of reformation. It is so very important that we find in the Bible when the time of reformation came. With the fall of Israel, years after Christ’s death God ended His religious program.

#### NUMBER NINETEEN

We have quoted Romans 15:8: “Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.” With this statement let us prayerfully and carefully compare Acts 13:23: “Of this man’s (David’s) seed hath God according to His promise raised unto ISRAEL a Saviour, Jesus.” Acts 2:22: “Ye men of ISRAEL, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know.” Matthew 15:24: “But He answered and said, I am not sent but unto the lost sheep of the house of ISRAEL.” Acts 5:30 and 31: “The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.”

Unless and until we accept these statements at full face value and understand them we can never expect to understand Matthew, Mark, Luke and John and the first half of the Book of Acts. Read this significant statement of Christ in Matthew 23:1 and 2: “Then spake Jesus to the multitude and to His disciples, Saying, The scribes and the Pharisees sit in Moses’ seat.” He told his apostles to recognize Moses’ seat.

#### NUMBER TWENTY

Gentiles obtained mercy when and because of Israel’s unbelief. Romans 11:30. Salvation was sent to Gentiles when and because of Israel’s fall. Romans 11:11. The message of reconciliation was sent to Gentiles when and because Israel was cast away. Romans 11:15. Therefore we must know when Israel was cast away, if we are to know when this present age and the joint Body of Ephesians 3:6 began.

#### NUMBER TWENTY-ONE

Let us carefully note these statements in the Book of Acts and messages to and concerning Israel:

“Unto you FIRST God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities,” Acts 3:26.

“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.” Acts 5:29 to 31.

“And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean.” Acts 10:28.

“Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the JEWS ONLY.” Acts 11:19.

“Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should FIRST have been spoken to you; but seeing ye put it from you., and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.” Acts 13:46.

Here we learn, concerning the ministry of Peter, that in the first nine chapters of Acts God’s message and program were for Jews and not for Gentiles. Here we learn why and when Paul turned to the Gentiles with the Word of God, when and because Israel put it from them.

#### NUMBER TWENTY-TWO

Note in Acts 8:1 that the twelve apostles remained in Jerusalem. Note that they were still there some years later. Acts 15:2—Galatians 2:1 to 9. Note what the Lord Jesus told Paul—“And I saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning Me.” “And He said unto me, Depart; for I will send thee far hence unto the Gentiles.” Acts 22:18 and 21. So we see that Peter and his associates remained in Jerusalem, and Paul left Jerusalem. Note carefully Galatians 2:7 to 9.



### NUMBER TWENTY-THREE

Carefully note the result of Paul's visit to Jerusalem where he was directed by revelation. "But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me; God accepteth no man's person:) for they who seemed to be somewhat in conference added nothing to me: But contrariwise, when they saw, that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in, me toward the Gentiles;). And when James, 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, and they unto the circumcision." Galatians 2:6 to 9. Here we learn two most important facts, that Peter and his associates agreed to go to the Jews, and that different gospel programs were committed to Peter and Paul.

### NUMBER TWENTY-FOUR

Now let us compare Mark 16:14 and 15 with Colossians 1:5, 6 and 23. "Afterward He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them, Go ye into all the world, and preach the gospel to every creature."

"For the hope which is laid up, for you in heaven, whereof ye heard before in the Word of the truth of the gospel; Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew, the grace of God in truth." "If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." If the Lord Jesus instructed the Twelve to preach the gospel to every creature under heaven, why did they remain at Jerusalem and why did they agree with Paul to go to, the Jews and delegate to him the responsibility of preaching to the Gentiles? Concerning preaching to every creature Paul said, "whereof I Paul am made a minister." Note also II Timothy 4:17: "Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion."

### NUMBER TWENTY-FIVE

Note carefully Luke 21:20, Matthew 23:38 and Matthew 22:7: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." "Behold your house is left unto you desolate." "But when the king heard thereof, he was wroth; and he sent forth his armies; and destroyed those murderers, and burned up, their city." Israel's desolation was to take place when the Lord's army surrounded Jerusalem. Did this happen during the years covered by the Book of Acts? Did not Jerusalem and Israel's temple stand all during the "Acts" period? By reading the Book of Acts (especially chapters 22 and 28) do we not learn that Israel's religious officers were well protected by Rome during the "Acts" period?

### NUMBER TWENTY-SIX

Note “Acts 20:16 and Acts 23:4 and 5: “For Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.” “And they that stood by said, Revilest thou God’s high priest? Then said Paul, I wist not, brethren, that he was the high priest; for it is written, Thou shalt not speak evil of the ruler of thy people.” Here we learn that more than twenty years after Christ died on the cross Israel was still keeping Pentecost at Jerusalem. Here we learn that even later Paul apologized to Israel’s high priest who still ruled over Israel and their temple. Could there be a Pentecost without Jerusalem and the Jerusalem temple?

#### NUMBER TWENTY-SEVEN

Now see if we can reconcile Christ’s message of Matthew 23:31 to 33 and 38 with Peter’s message of Acts 3:17 and Acts 3:25 and 26.

“Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?” “Behold your house is left unto you desolate.”

“And now brethren, I wot that through ignorance ye did it, as did also your rulers.” “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you FIRST God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities.” Does it not seem strange that the murderers were denounced as “serpents” before they killed the Prince of Life (Acts 3:15) and were tenderly addressed as “children” after they committed that awful crime? Think carefully before answering this question, “why did the Lord send Peter to say to Israel, “UNTO YOU FIRST” after he had said “you generation of vipers, your, house is left unto you desolate”? Never lose the significance and efficacy of Christ’s prayer on the cross—“Father, forgive them; for they know not what they do.” That prayer of Christ gave Israel another chance to receive Jesus of Nazareth as Messiah and King; the opportunity to commit the unpardonable sin against the Holy Spirit after they had committed the pardonable sin against the Son of man. Matthew 12:31 and 32.

#### NUMBER TWENTY-EIGHT

When the resurrected Christ gave the so-called great commission of Matthew 28:19 and 20 and Mark 16:14 to 18 there were eleven apostles (Judas was dead). How many apostles stood up on the day of Pentecost? Twelve. Peter with the eleven. Acts 2:14. There were twelve Jews. Note what Jesus of Nazareth had promised them: “Jesus said unto them, Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones and judge the twelve tribes of Israel.” Matthew 19:28. Note Acts 2:36—Acts 2:5 and Acts 2:22. Thus we see the twelve apostles, who are yet to sit on twelve thrones and judge the twelve tribes of Israel, addressing the twelve tribes of Israel on an Israelitish religious feast day. There was nothing of the dispensation of the grace of God for Gentiles on that day. Note Ephesians 3:1 to 3—“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; (as I wrote afore in few words.)”

## NUMBER TWENTY-NINE

Note carefully Peter's statement of Acts 10:28 and the attitude of the other eleven apostles toward Peter when he preached to Cornelius some seven or eight years after his message to Israel on the day of Pentecost. We quote Acts 10:28 and Acts 11:1 to 3. "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean." Acts 10:28.

"And the apostles and brethren that were in Judea heard that the Gentiles had also received the Word of God. And when Peter was come up to Jerusalem, they that were of the circumcision, contended with him, Saying, Thou wentest in to men uncircumcised, and didst eat with them." Acts 11:1 to 3. Note what kind of a Gentile Cornelius was. "A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." "And they said, Cornelius the centurion, a just man, and one that feareth God, and of a good report among all the nations of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee." Acts 10:2 and 22. Now see if you can find any record in the Book of Acts that any of the twelve apostles preached the gospel outside of the land of the Jews. In this connection note carefully Christ's words to the Twelve, in Matthew 10:23; "Ye shall not have gone over the cities of Israel, till the Son of man be come."

## NUMBER THIRTY

In the Book of Acts we find headings by the publishers:

"Paul's First Missionary Journey."

"Paul's Second Missionary Journey."

"Paul's Third Missionary Journey."

Why do we not find any headings of Peter's first, second or third missionary journeys? The apostles remained in Jerusalem. Acts 8:1. Aside from Peter's message to the household of Cornelius, the Gentile; who loved the Jews, is there a single record in Acts that any of the Twelve preached to any Gentile? Not according to man's church history, but according to the Holy Spirit's Acts?

## NUMBER THIRTY-ONE

In the light of Acts 11:19 and Acts 10:28 and Acts 11:1 to 3, we should know that the eunuch to whom Philip preached in the eighth chapter of Acts was not an uncircumcised heathen. He had been worshipping in Jerusalem. Several years after Philip preached to the eunuch it was unlawful for a Jew to preach to an uncircumcised Gentile, Acts 10:28. Several years later Peter said to the other apostles "God made choice among us that the Gentiles (the household of Cornelius—Acts 10:34) by my mouth should hear the word of the gospel and believe." Acts 15:7.

## NUMBER THIRTY-TWO

Note carefully Luke 19:9 and Luke 13:16. "And Jesus said unto him: This day is salvation come to this house, forso much as he also is a son of Abraham." "And ought not this

woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" Then note Hebrews 2:16 and 17—"For verily He took not on Him the nature of angels but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Then Luke 7:2 to 5—"And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. And when they came to Jesus, they besought Him instantly, saying, That he was worthy for whom He should do this; For he loveth our nation, and he hath built us a synagogue." Jesus of Nazareth, the minister of the circumcision, became the seed of Abraham to save Israel. He ministered to the sons and daughters of Abraham. In Matthew, Mark, Luke and John, we find no record of any Gentile man to whom Christ, on earth, ministered except the Roman centurion of Luke 7 and Matthew 8. This Gentile approached Israel's Messiah through the sons of Abraham who went to Jesus for him because he loved them and had built them a synagogue.

#### NUMBER THIRTY-THREE

Note carefully the record concerning John the Baptist. "And I knew Him (Christ) not; but that He should be made manifest to Israel, therefore am, I come baptizing with water." John 1:31. "And many of the children of Israel shall he turn to the Lord their God." Luke 1:16. "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing unto Israel." Luke 1:80: "When John had first preached before His coming, the baptism of repentance to all the people of Israel." Acts 13:24: "Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." Acts 19:4. Thus we learn the important truth that John's message and baptism were for Israel.

#### NUMBER THIRTY-FOUR

Compare the message of John the Baptist for Israel, in Luke 3:3 and 16 with the message of Peter and the Eleven for Israel in Acts 2:36 to 38. "And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins." "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; He shall baptize you with the Holy Ghost and with fire." "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. 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." The same kingdom message for the same kingdom nation. Compare both messages with Paul's statement in I Corinthians 1:17 and Ephesians 4:4 and 5. "Christ sent me not to baptize, but to preach the gospel." "There is one Body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism."

#### NUMBER THIRTY-FIVE

Jesus Christ on earth ministered to a Gentile woman of great faith and to a Gentile man of great faith: “Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.” Matthew 15:28. “When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.” Matthew 8:10. Note Christ’s words to the woman and to the man: “But Jesus said unto her, LET THE CHILDREN FIRST BE FILLED: for it is not meet to take the children’s bread and to cast it unto the dogs.” Mark 7:27. “BUT THE CHILDREN OF THE KINGDOM SHALL BE CAST OUT INTO OUTER DARKNESS: there shall be weeping and gnashing of teeth.” Matthew 8:12. The Jews were the children. In the Book of Acts the Jews were first being filled and then they were cast out. Read Acts 3:26—Acts 11:19—Acts 13:45 and 46—Acts 18:5 and 6—I Thessalonians 2:14 to 16—and Acts 28:25 to 28.

#### NUMBER THIRTY-SIX

Note carefully these verses from Stephen’s messages to the rulers of Israel: “But he, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” Acts 7:55 and 56. “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit: as your fathers did, so do ye.” Acts 7:51. “And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.” Acts 7:59. Now carefully compare these statements with Christ’s words in Matthew 12:31 and 32, concerning Israel’s pardonable and unpardonable sin. Israel sinned against the Son of man, in fulfillment of prophecy and according to the determinate counsel and foreknowledge of God. Matthew 26:24—Acts 2:22 and 23—Acts 3:18—Acts 4:27—Acts 13:29 and 30. Christ on the cross prayed that Israel should be forgiven for their sin against the Son of man. Stephen saw the Son of man standing ready to come back to Israel. But Israel committed the unpardonable sin against the Holy Spirit. Read Acts 5:30 to 33—Acts 7:51—Acts 13:45 and 46—Acts 18:5 and 6.

#### NUMBER THIRTY-SEVEN

It is most significant to note that the apostle Paul wrote about one-half of the books of the New Testament Scriptures, and in his messages he did not refer in detail to any of the kingdom teaching or kingdom parables of Jesus Christ on earth. He made no reference to the Sermon on the Mount or the “Our Father” prayer. To the contrary, Paul wrote in II Corinthians 5:16—“Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we Him no more.” This statement marks an important and radical change in God’s spiritual program. With this verse we quote Galatians 1:11 and 12: “But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” Compare Romans 15:16 with Romans 15:8 and learn the difference between Christ’s gospel program on earth and His later program through Paul.

#### NUMBER THIRTY-EIGHT

Note what was committed to Paul: “A dispensation is committed unto me.” I Corinthians 9:17. “But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter. Galatians 2:7. “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.” Acts 20:24. “And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, To wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. “II Corinthians 5:18 and 19. “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.” Ephesians 3:8. “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, It ye have heard of the dispensation of the grace of God which is given me to youward: How that by revelation He made known to me the mystery; (as I wrote afore in few words).” Ephesians 3:1 to 3. “If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister; Who now rejoice in my 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 fulfill the Word of God.” Colossians 1:23 to 25.

#### NUMBER THIRTY-NINE

Carefully compare Acts 15:13 and 14 with Galatians 2:8 and 9: “And after they had held their peace, James answered, saying, Men and brethren, hearken unto me Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.”

“For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles; And when James, 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, and they unto the circumcision.”

If Peter and James declared, in Acts 15:13, that God’s purpose, during this present dispensation of grace, is to visit the Gentiles to take out of them a people for His name, why did these men agree to go to the Jews? How could Jews be saved and thus form with Gentiles a Joint Body if only Gentiles were to be visited? Ephesians 3:6.

If the Gentile outgathering of Acts 15:13 and 14 was in fulfillment of the Old Testament prophecies and the Joint Body of Ephesians 3:6 was not, surely they must refer to two different Divine programs. Any prophesied church in the Bible is different from the Church of the mystery.

#### NUMBER FORTY

One of the most important Scriptures is Ephesians 3:1 to 3: “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.” The dispensation and message of grace for Gentiles was revealed to Paul by the Lord Jesus Christ. It is so important that the student of the Scriptures knows that “the

dispensation of grace” began with Paul, and not with Peter; that it began after the risen Christ revealed the mystery to Paul. We can never rightly divide the Word of Truth if we begin “the dispensation of grace” with Peter and Pentecost.

#### NUMBER FORTY-ONE

It is interesting to note that “reconciliation” is first mentioned with Adam in the Book of Romans. The word “atonement”, in Romans 5:11, should be translated “reconciliation”. Then note the “wherefore” in the next verse: “Wherefore, as by one man (Adam).” “Adam” is mentioned with the setting aside of Israel. “Reconciliation” came with the setting aside of Israel. Romans 11:15. Now check up on this. With the setting aside of God’s religious nation, religion and signs waned and passed away. So after “Adam” and “reconciliation” appear together in the New Testament Scriptures, there is no record that any Jew or Gentile received water baptism.

#### NUMBER FORTY-TWO

Carefully consider Colossians 1:24 to 26: “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 fulfill the Word of God; Even the mystery which hath been hid from ages’ and from generations, but now is made manifest to His saints.” Meditate upon these statements of Paul. He filled up two things, “that which was behind of the afflictions of Christ” and “the Word of God with the mystery.” The mystery was revealed to Paul to complete the Word of God.

#### NUMBER FORTY-THREE

Read carefully Ephesians 6:19 and 20—Colossians 4:3 and 4 and Ephesians 3:9. “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, For which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak.” “Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds. That I may make it manifest, as I ought to speak.” “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.” Why was Paul in the Roman jail? What does God want Christians to do concerning “the dispensation of the mystery”? What are you doing about it?