

THE THIRD BAPTISM OF THE LORD JESUS CHRIST

THE THREE BAPTISMS OF CHRIST SHOULD CHRISTIANS FOLLOW CHRIST IN BAPTISM?

Very seldom do Christians refer to the third baptism of the Lord Jesus Christ. We do hear many, many Christians speak of following Christ in baptism; but of course they are not referring to His third baptism. Let us carefully and spiritually consider the Scriptures that tell us of Christ's three baptisms

“And he (John the Baptist) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.” (Luke 3:3).

“Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, ‘Thou art My beloved Son; in Thee I am well pleased.’” (Luke 3:21 and 22).

“But I (Jesus) have a baptism to be baptized with; and how am I straitened till it be accomplished!” (Luke 12:50).

“And He saith unto them, ‘Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with.’” (Matthew 20:23).

This last statement was Christ's words concerning the apostle John and his brother James at the time their mother asked Christ for special seats of honour for these two sons. Of course, they are to have a special seat of honour with ten other apostles in the age to come; for note Christ's words concerning His twelve apostles in Matthew 19:28:

“And Jesus said unto them Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.”

James has not yet been placed on that throne. But he did receive his DEATH baptism about twelve years after Christ received His DEATH baptism. Note Acts 12:1 and 2: “Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James the brother of John with the sword.”

Thus we see that Christ's crucifixion unto death is called Christ's BAPTISM. And we see that James received his third baptism when Herod killed James with a sword. Christ received His third BAPTISM by the will of God from Pilate. James received his third baptism from Herod.

Did James follow Christ in baptism? Christ received the Holy Spirit, in a special manner, when He was thirty years old (Luke 3:22 and 23). This was at the time He was baptized with water. If the twelve apostles received water baptism before John baptized Christ, then Christ followed James in that baptism which was that Christ might be made manifest to Israel (John 1:31).

James did follow Christ in Holy Spirit baptism; for about four years after the Dove descended upon Christ at Jordan, some days after Christ's baptism (death) at Calvary, the Saviour said to James and others, “ye shall be baptized with the Holy Spirit not many days

hence” (Acts 1:5). James did follow Christ in DEATH baptism; for James died at the hands of Herod about twelve years after Christ was crucified at Calvary.

But James received another DEATH baptism, if he received the DEATH baptism of Romans 6:3: “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” These were baptized into the BAPTISM of Christ mentioned in Luke 12:50. When James received his DEATH baptism from Herod, he was a martyr for Christ’s sake, and in that sense, he drank of Christ’s cup and was baptized with Christ’s baptism, in fulfillment of Matthew 20:23. When Christ received His DEATH baptism, He was God’s foreordained Sin-bearer, God’s spotless Lamb dying to bear away the sin of the world. (I Peter 1:18 to 21; Hebrews 2:9). The DEATH baptism of Matthew 20:23 was physical death. The DEATH baptism of Romans 6:3, spiritual.

Perhaps we would be stirred to serious thought and intelligent understanding of the Divine truth, if we would substitute “BAPTIZED” for “crucified” in Galatians 2:20 and read it thus: “I have been BAPTIZED with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.” And let us read Romans 6:3, baptized into Christ’s BAPTISM (Luke 12:50).

When is the believer crucified with Christ? Of course, the moment he receives Christ and Christ’s BAPTISM on the cross. According to Ephesians 2:5 and 6, what takes place at the very same moment? “Even when we were dead in sins, hath made us alive together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Believers pass out of death into life when they believe unto the saving of the soul. (John 5:24, Hebrews 10:39).

Yes, all by grace, the believer is crucified with Christ, baptized into the death (BAPTISM) of Christ, made alive with Christ, raised up with Christ. All of this takes place at the very same moment. When should that believer be buried? Should that believer be buried, between his death and resurrection, or after his resurrection? It is too late to bury a man after he has been raised from the dead; when he is “alive from the dead.” (Romans 6:13). On the other hand, how can you get a burial in water between death and resurrection, when death and resurrection take place at the same instant? Therefore, death, burial, and resurrection are linked together in an instantaneous Divine work. This explains the “therefore” in Romans 6:4: “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” A believer baptized into death and raised is of course buried by baptism the moment he believes and dies unto sin.

It is impossible to squeeze a watery burial in between being baptized into Christ’s death (BAPTISM) and being raised to walk in newness of life.

The twelve apostles were not baptized into the death of Christ when they received John’s water baptism unto repentance for the remission of sins. (Luke 3:3; Luke 18:31 to 34; John 20:9.) The verses prove that they were not buried in water as a witness that they had received the Holy Spirit and had been baptized into the Body of Christ. (I Corinthians 12:13) They received their water baptism several years before they received Holy Spirit baptism, some years before anyone was baptized into the Body of Christ.

There is not the slightest suggestion in Mark 16:16, Acts 2:38; or Acts 22:16, that the 3000 baptized on the day of Pentecost, or that any other Jews converted under the so-called great

commission, received water baptism as a burial—a witness that they had been baptized into Christ’s death and raised to walk in newness of life. Read these Scriptures:

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” (Mark 16:16).

“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” (Acts 2:38).

“And now why tarriest thou (Saul) ? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16).

If the Divine work of the Father, Son and Holy Spirit does not cause a believer to walk in newness of life, certainly man’s water baptism does not. If God’s Divine baptism and man’s water baptism are both needed to produce either the resurrection life or the new walk, then Paul was surely deluded and his messages of Romans 4:5; Titus 3:5 to 8; Ephesians 2:5 to 10; II Timothy 1:9 are not true. Read carefully again Acts 22:16—the meaning of Paul’s water baptism.

What is the meaning of the “THEREFORE” in Romans 6:4? “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.” The meaning should be clear to any spiritual, thinking, unprejudiced, intellectual student of the Scriptures: namely, the believer is baptized into the death of Christ. THEREFORE, he is buried with Christ by or in the same Divine baptism. According to the Greek text, Romans 6:4 could be translated, “Therefore we have been buried.” The “therefore” proves that the burial took place at the time of the death and spiritual resurrection.

BAPTISM IN ROMANS SIX

The Sixth Chapter of Romans tells the wonderful story of the believer’s identification with the crucified, dead, buried, risen and ascended Christ. If there is any water baptism in that chapter, that water, which is man’s work, is not only meritorious but so efficacious that it produces the radical transformation of changing the person from a dead sinner to a living saint

The believer is seated in the heavenlies in Christ. He is risen with Christ. Now comes the “witness” THEREFORE. The witness to the world that the believer is no longer a dead sinner but a living saint, raised to walk in newness of life, that the believer is “alive from the dead,” is Colossians 3:5:

“Mortify THEREFORE your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: In the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.” (Colossians 3:5, 7 and 8). If you are dead to sin, prove it to the world by putting to death your sinning members.

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God:”

The emphasis of the “water witness” Christians on the “THEREFORE” of Romans 6:4 should be changed to the “THEREFORE” of Colossians 3:5.

The believer is so identified with Christ that he is in Christ and Christ is in him, that he is joined to Christ in the heavenlies in an inseparable and eternal union. Christ’s life is the

believer's life. Christ's riches are the believer's riches. All of this is by a BAPTISM not made with hands. Christ's BAPTISM is the believer's BAPTISM. When Christ was baptized with water He was an Israelite under the law observing with the Jews of His day the divers baptisms of Hebrews 9:10 and recognizing Moses' seat. (Matthew 23:1 to 3). The meaning of water baptism in the days of John the Baptist is declared in John 1:31: "And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water:"

Members of Christ's Body are not to follow Christ in water baptism. They receive Christ and all spiritual blessings in the heavenlies when they receive Christ's THIRD BAPTISM, HIS BURIAL and HIS RESURRECTION, at which time they become Body-members.

When believers receive this Divine baptism they can hope for the unity of Ephesians 4:1 to 7. God wants no schism (division) in the Body. (I Corinthians 12:25). God wants "unity:" God has spoken in grace to members of His Body in this dispensation: "ONE BAPTISM" (Ephesians 4:5). With two or more baptisms there cannot be unity, as there cannot be unity with two Christ's and two Churches (Bodies).

Any Christian, especially a Christian leader, pastor or Bible teacher, should absolutely refuse to add anything to the finished work of the Lord Jesus Christ, to either take away the offense of the cross (Galatians 5:11 and Galatians 6:12) or to cause a "schism" in the Body of Christ. The one Divine baptism of Romans 6:3, Colossians 2:12 and Ephesians 4:5 is presented to believers by the Holy Spirit for the unity of the Spirit. Any additional baptism means "schism" (division); and not unity.

One man of God, who is an outstanding leader among Fundamentalists and who claims to be a "grace" preacher, is a very zealous immersionist. He printed several editions of a pamphlet, "BAPTISM:" In that printed message he said:

"In baptism I own that in myself I have no hope. Death is my just portion. Christ's death is my death. It is right that I should be buried."

"The old condition is at an end, and of this the watery grave is witness." (page 24).

In other printed messages he wrote:

"So we who are saved are now baptized unto, or into, the death of Christ. We have accepted His death as ours, knowing that He died in our place. We are baptized unto Him as the new Leader. Is this the Spirit's baptism? I think not. The Spirit does not baptize unto death . . . Our baptism with water is a baptism unto Christ's death." (page 76 "Lectures on Romans").

"Christianity knows only one baptism, and that, of course, is baptism unto the death of Jesus Christ. To speak of the Holy Spirit's baptism as a burial with Christ unto death is nonsense." (page 86—"Lectures on Colossians").

This outstanding leader, when questioned, will admit, readily or reluctantly, that the believer is saved without water baptism, becomes a member of the one true Bible Church of this age without water baptism, and that, by grace through faith, that believer will enjoy eternal glory in heaven without water baptism.

Several years ago some one talked with this man of God concerning his statements that I have just quoted from his books in the light of the truth I have presented in this message. He was asked if saved, sprinkled Lutherans and Presbyterians have not been buried with Christ in baptism. After a little hesitation, he said, "yes." Then a little later on he added this one short paragraph to his next edition of his "Baptism book":

"IT IS NOT, OF COURSE, THAT THE UNIMMERSED ARE NOT BURIED WITH CHRIST, IF BELIEVERS. ALL SUCH HAVE DIED WITH HIM, BEEN BURIED WITH HIM AND RAISED WITH HIM."

He neglected to make other changes in his other statements. So he left the plain contradictions. The “NONSENSE” in one statement is “DIVINE TRUTH” in another.

If unimmersed believers have been buried with Christ in baptism, and if this one Divine baptism places them in the One Body of Ephesians 4:4, and inasmuch as there is one Body and one BAPTISM, is not our brother guilty of producing a “schism” in the one Body by adding a watery grave ceremony and thus making Christian unity on the basis of TWO BAPTISMS? I ask this because this so-called “grace” preacher refuses to have fellowship with fellow-Body-Members who insist that the one baptism of Ephesians 4:5 is the one Divine baptism required for Christian unity and who reject his watery grave theory as “nonsense” rather than his statement that Holy Spirit baptism as a burial with Christ unto death is nonsense. Think of a man, who claims to be a grace preacher, who will not accept the blood of Christ and the one Divine baptism the basis of Christian fellowship without adding some water!

Pastors and Bible teachers, who believe in water regeneration, do not say that Christians should follow the Lord in baptism, for they teach that no person is a Christian until and unless baptized with, or in, water. They preach with great zeal, enthusiasm, and emphasis: “he that believeth and is baptized shall be saved.” Mark 16:16. They do not believe in changing this command to read “he that believeth and is saved shall be baptized,” as does the author of the “BAPTISM” book. But most of them wholly ignore the signs that follow believers in Mark 16:17 and 18.

Those who do twist Mark 16:16 and teach “he that believeth and is saved shall be baptized,” “as a witness,” also ignore the signs. They revise and also abridge Mark 16:16 to 18. Many of them speak of following Christ in baptism in, or with, water. But they forget that the same Christ who was baptized was also circumcised and regularly attended the Jewish services in the Jewish synagogue on the seventh day Jewish sabbath. (Luke 2:21 to 39; Luke 4:16). They do not say “follow Christ in physical circumcision,” for in the light of Colossians 2:11 they know that believers do have in Christ, spiritual circumcision. And Colossians 2:12 teaches that members of Christ’s Body have His baptism, death, burial and life from the dead.

They know that they are not to recognize Moses’ seat (Matthew 23:1 and 2), because that seat was abolished at Calvary, and believers are seated where Christ is, in the heavenlies, (Ephesians 1:20 to 23; Ephesians 2:5 and 6). Members of Christ’s Body are not to follow Christ to the Jewish synagogue for any of the divers baptisms of Hebrews 9:10, any more than they are to receive water baptism (John 1:31).

By faith in Christ and Calvary, faith in His THIRD BAPTISM, the believer receives Christ and His BAPTISM and there the believer’s old man is crucified by a baptism not made with hands. (Romans 6:3 to 8).

There is ONE BAPTISM. Christ sent Paul to preach that one baptism; but so far as water baptism is concerned, Paul’s testimony is, “Christ sent me not to baptize.” (I Corinthians 1:17).

Water baptism is no simple Bible study. In the study of this subject certainly we must apply the principle stated in II Timothy 2:15. In Acts 8:5 to 15 and Acts 19:1 to 6 we learn that water baptism preceded Holy Spirit baptism, and that Holy Spirit baptism was by the imposition of apostolic hands. But let us keep in mind that miracles were performed by God’s servants in both of these chapters. In the case of Cornelius, the miracle of tongues by Cornelius came with Holy Spirit baptism, and both preceded water baptism. (Acts 10:44 to 48).

Those who teach water regeneration would be so happy, if Cornelius’ experience were not recorded, as would those, who teach salvation by grace and water as a witness, be equally

happy, if they did not have to juggle and twist Mark 16:16 to 18, Acts 2:38, Acts 22:16 and Acts 8:5 to 15 and Acts 19:1 to 6.

These “water witness” Christians ask why Paul said, “Christ sent me not to baptize” (I Corinthians 1:17), and then baptized several Corinthians, and perhaps the Philippian jailer, Lydia, and those twelve Jews in Acts 19:1 to 6. But they do not seem to be troubled when they have no explanation for the fact that there was an earthquake in connection with the Philippian jailer, a Jewish sabbath in connection with Lydia, Holy Spirit baptism by the imposition of hands with handkerchiefs and aprons in the nineteenth chapter of Acts after the water baptism.

In every single case of water baptism in the Four Gospels and Acts there is connected with that ceremony some other Jewish ceremony, feast day, or some sign or miracle or tongues or sign-gift. Signs, tongues, miracles, visions and sign-gifts are inseparably connected with water baptism; and any sound, Scriptural exegesis that will eliminate one will likewise eliminate the other. But never once does the Holy Spirit speak of Water Baptism and the Lord’s Supper as the two Church Ordinances. They are never linked together in the Scriptures.

After Paul reached Rome, according to Dr. C. I. Scofield and other intelligent expositors of the Scriptures, who rightly divide the Word of Truth, God brought forth a new order, a signless and religionless order, but not a new and different Body as taught by the disciples of Dr. E. W. Bullinger, not one of whom has ever given any intelligent exegesis to prove that the Lord’s Supper was done away when water baptism and the sign-gifts ceased. It was then that Paul declared for ONE BAPTISM for the ONE BODY of Ephesians 4:4 and 5.

There was ONE BAPTISM during the years that Christ and His apostles were on earth under the law (not considering the divers baptisms of Hebrews 9:10); namely, “water baptism unto the remission of sins.”

When James received that water baptism, the first of the THREE BAPTISMS we mentioned, the kingdom of heaven was at hand (Matthew 3:2; Matthew 4:17; Matthew 10:7). When James received his second baptism God’s new kingdom proposition to Israel was at hand (Acts 1:5 and Acts 3:19 to 21). Then during the Book of Acts there were several BAPTISMS. When James received his THIRD BAPTISM (Acts 12:1 and 2), the number of apostles was reduced from twelve to eleven and then Peter and the ten with their kingdom keys decreased and Paul with the dispensation of grace for Gentiles increased.

Believer, be satisfied know that Christ’s BAPTISM is your baptism. And God’s Word is plain for this age and dispensation, there is ONE BAPTISM.

Thus we learn that Christians are not to follow Christ in His first baptism (water), but sinners are to follow Christ to His third baptism (on the cross) to become Christians.

WHAT WE LEARN FROM THE MOUNTAINS OF THE BIBLE.

(Christ’s Commission From Above the Mountains)

CHRIST'S COMMISSION FROM ABOVE THE MOUNTAINS

We find the word "mountain" nearly six hundred times in the Bible. The Hebrew word is "har" or "harar," sometimes translated "hill." Many times we read of "the holy mountain," or "the mountain of God," "My holy mountain." Peter declared, concerning his experience on the mount of transfiguration, that the three apostles beheld the power and the coming of Christ, "when we were with Him in the holy mount." (II Peter 1:18). In Hebrews 8:5 we read that Moses was instructed by Jehovah regarding Israel's "worldly" tabernacle and sanctuary, (Hebrews 9:1), "see that thou make all things according to the pattern showed to thee in the mount." (Hebrews 8:5).

Hear these wonderful and significant words in Psalm 87:1 to 3:

"His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all of the dwellings of Jacob. Glorious things are spoken of thee, O City of God."

Therefore, we read in Psalm 3:4: "I cried unto the Lord with my voice, and He heard me out of His holy hill." And again in Psalm 15:1: "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill (mountain)?" And again in Psalm 2:6: "Yet have I set My King upon My holy hill of Zion." Where is that King now, as the Head of the Church? (Ephesians 1:20 to 23).

It is interesting to compare the question of Psalm 24:3 with the truth of members of the Body of Christ, in this present "grace" economy, recorded in Ephesians 2:5 and 6: "Who shall ascend into the hill (mountain) of the Lord? or who shall stand in His holy place?" . . . "hath made us alive together with Christ; and hath raised us up together, and made us sit together IN THE HEAVENLIES in Christ Jesus." The HEAVENLIES and the Mountain of God are not identical; and surely God's HOLY HILL ZION is not where Christ now is, "far above all heavens." (Ephesians 4:8 to 11).

Members of Christ's Body know that their citizenship is in heaven; that they are blessed with all spiritual blessings in the heavenlies (Philippians 3:20 and Ephesians 1:3); that they are not waiting for the Son of man to come back to earth to sit as a Judge and a King on the throne of His glory (Matthew 25:31 to 34); but they are looking for the glorious appearing of Christ, to ascend in resurrection bodies, to appear with Christ in glory. (Titus 2:13; Colossians 3:3 and 4).

But these Body-members believe II Peter 1:19; that we also have a more sure Word of Prophecy whereunto we do dwell that we take heed as a light that shineth in a dark place until the day dawn and the day star arise in our hearts. (II Peter 1:19). Therefore they believe that all of the Scriptures are given by inspiration of God and not one jot or tittle will pass away until all be fulfilled. Therefore they believe the truth of Micah 4:7: "THE LORD SHALL REIGN OVER THEM IN MOUNT ZION, FROM HENCEFORTH, EVEN FOREVER." Yes, glorious things are spoken of that Holy Mountain, which at present is a disgrace to both God and Israel. For there God's House shall be again established and people shall flow to it and many nations shall say, let us go up to the MOUNTAIN OF THE LORD . . . The Law shall go forth of Zion, and the Word of the Lord from Jerusalem. (Micah 4:1 to 3). It will be Israel's Messiah and King on Mount Zion, not the Body of Christ now seated in the heavenlies, that will bring the MILLENNIUM to this troubled, sinful, confused world. The King of Glory shall enter in. Yes, glorious things are spoken in Zechariah 14:1 to 9. 'The Lord shall be King over all the earth.' (Zechariah 14:9). When? In that day. What day? When Christ's feet shall stand right where they stood when He bade farewell to his apostles and they heard the Lord's Messenger say, 'this same Jesus, Which is taken up from you into heaven, shall so come in like manner, as ye have seen

Him go into heaven.’ (Acts 1:11). That was the Mount of Olives. After Christ had given His apostles the so-called great commission FROM A MOUNTAIN (Matthew 28:19 and 20) He bade farewell to them from a MOUNTAIN. A great scene is mentioned by John in Revelation 14:1: ‘I looked, and lo, a LAMB stood on MOUNT ZION.’ And who will be the 144,000 with Him? Not members of the Body of Christ.

Members of the Body of Christ will be far above the mountains with the Head of the Church in glory when the poor distressed Christ-rejecting sinners, rich and poor, religious and otherwise, will be praying for the mountains to fall upon them, so that they might be hidden from the wrath of the Lamb. The mercy of the King is like the dew upon the grass, but His wrath is like the roaring of the lion. (Proverbs 19:12 and Proverbs 20:2). Our Lord Jesus Christ is not only the Lamb of God, Who suffered for sins, the just for the unjust, to bear away our sins and to bring us to God (John 1:29 and I Peter 3:18); but He is the LION OF THE TRIBE OF JUDAH, Who will unloose the seals that will pour out the awful, terrible, unbearable, wrath of God upon this earth (Revelation 5:5). Christ died to deliver sinners from the wrath to come. (I Thessalonians 1:9 and 10). Those who do not receive Christ as Saviour, in grace, must meet Him, in wrath, as a Judge. (Acts 17:31 . . . John 5:22 . . . II Thessalonians 1:7 to 11).

In Revelation 6:14 and Revelation 16:20 we read: “and every mountain and island were moved out of their places.” . . . “and every island fled away, and the mountains were not found.”

SOME LESSONS FROM THE BIBLE MOUNTAINS

In this message later on we are to compare, and contrast, Christ’s COMMISSION FROM THE MOUNTAIN, in Matthew 28:19 and 20, with Christ’s COMMISSION FROM ABOVE THE MOUNTAIN.

In Psalm 72:3 we read that the mountains shall bring peace to the people. In Psalm 87:1 we read that God’s foundation is in the holy mountains. We have referred to Zechariah 14:9. We read there of the time that the Lord is to be King over all the earth after His feet stand upon the Mountain (Olives) (Zechariah 14:4). Then God’s kingdom nation will be planted in their own land and will never be plucked up again. (Amos 9:11 to 15).

Abraham was with Isaac in the mountain of the Lord when God, by oath, gave the land of Canaan to Israel. Genesis 22:14. God said to Abraham, ‘get thee into the land of Moriah,’ and there Abraham was instructed to offer in sacrifice the son that he loved, ‘upon one of the MOUNTAINS which I will tell thee of.’ (Genesis 22:1 and 2). ‘The seed shall possess the gate of his enemies,’ (Genesis 22:17). Israel was to enter Canaan some 400 years after God made His covenant with Abram concerning the land. (Genesis 15:13 and 14; Genesis 13:15; Genesis 17:8). When the time was fulfilled (the 400 years) and the Lord was ready to deliver Israel from Egypt and start them on the way to Canaan He met Moses the deliverer, and Aaron, in ‘THE MOUNTAIN OF GOD: (Exodus 3:1 and Exodus 4:27). Then in Exodus and Leviticus and Deuteronomy we read many times that God and Moses met on the MOUNTAIN (Sinai) When Aaron was 123 years old he died in MOUNT HOR. Number 23:38 and 39. Then Moses was commanded to go up on Mount Nebo (Pisgah) and die, ‘as thy brother died in Mount Hor: (Deuteronomy 32:50). Jacob, who became Israel, offered sacrifice on the mountain Genesis 31:54.

In Joshua and Judges we read of Israel’s interesting and significant experiences in Mount Ebal, Mount Gerizim, Mount Hermon, Mount Bethel, Mount Seir, Mount Tabor, Mount

Lebanon and Mount Ephraim. Mount Ephraim is mentioned in these two books 16 times. The first thing we read is, that Joshua built an altar unto the Lord God in Mount Ebal. (Joshua 8:30).

In II Samuel 15:32 we find that David is on the top of the mountain to worship God. In II Kings 4:25 we find Elisha, the man of God, in Mount Carmel.

Many great and terrible events have taken place from Mount Zion but more wonderful events are yet to take place from Mount Zion . . . Read Psalms 48:2, Psalms 48:11, Psalms 74:2, Psalms 78:68, Psalms 125:1; Lamentations 5:18; Joel 3:17 Revelation 14:1. 'The Lord God shall reign over them in MOUNT ZION from henceforth, even forever.' (Micah 4:7). Read of 'MY HOLY MOUNTAIN' in Isaiah 11:9, Isaiah 56:7, Isaiah 57:13, Isaiah 65:11, Isaiah 66:20. "MY HOLY MOUNTAIN JERUSALEM." (Isaiah 66:20). Then read Isaiah 24:23; Isaiah 27:13; Isaiah 31:4.

In Psalm 50:2, we read: 'Out of Zion, the perfection of beauty, God hath shined': Then again read Psalm 87:1 to 3: 'The Lord is in the holy mountains. The Lord loveth the gates of Zion more than all of the dwellings of Jacob. Glorious things are spoken of thee, O City of God'.

As we behold the discord, hatred, treachery and violence now in Zion, we remember the wonderful promise Zechariah 1:17: 'The Lord shall yet comfort Zion and shall yet choose Jerusalem.' From the mountains of Zion God commanded the blessing, even life forevermore (Psalm 133:3).

In I Kings 19:8 to 11 we read of Elijah in Horeb, the mountain of God and God sent the strong wind and rent that mountain to teach Elijah the secret of power. In Nehemiah 8:14 to 18 we read how the children of Israel went to the mountains for the boughs for their booths.

In the coming kingdom age many nations shall come and say, 'come let us go up to the mountain of the Lord, to the house of the God of Jacob'. (Micah 4:2). We have observed that when the three apostles were on the holy mount with the transfigured Messiah and Prophet (Elijah) and Lawgiver (Moses) they beheld the coming of Christ (II Peter 1:16 to 18).

'Thus we learn that from the time God instructed Noah concerning the ark which rested on the mountains of Ararat (Genesis 8:4) when He made a covenant concerning man and the earth, from the time that Abraham had Isaac on the altar on Mount Moriah, from the time that Moses met God in the mountains to receive instructions for the deliverance of Israel, from the many instructions given Israel from Mount Sinai, and the death of Moses on Mount Nebo, the MOUNTAINS of the Bible generally speak of

EARTHLY COVENANTS . . . EARTHLY BLESSINGS AND EARTHLY JUDGMENTS

Christ was up on the mountain when Satan showed Him earthly kingdoms. In Revelation 14:1 we read, 'lo, a LAMB stood on Mount Zion:' Little wonder we read in Psalm 48:2 'Beautiful for situation, the joy of the whole earth, is Mount Zion, THE CITY OF THE GREAT KING:'

When Israel's redemption will be at hand the Kingdom of God will be established on earth. (Luke 21:27 to 33). God will send Christ back to earth from heaven for the restitution of all things spoken by the prophets since the world began. (Acts 3:19 to 21). His feet will stand on the Mount of Olives (Zechariah 14:1 to 9). He shall be king over all the earth. (Zechariah 14:9). The Gospel of the Kingdom will be preached as a witness in all the world and THEN SHALL THE END COME. (Matthew 24:14). Israel shall be saved by the coming of Christ out of Zion (Romans 11:26). When? When the fulness of the Gentiles be come in. (Romans 11:25). Israel will not see their King and Messiah until they say, 'Blessed is He that cometh in the Name of the

Lord: (Matthew 23:39). Then Israel shall look on Him Whom they pierced. (Zechariah 12:10). This will be when the Son of Man cometh in the clouds. (Revelation 1:7 and Luke 21:27). Then Israel shall be planted in their land. (Amos 9:11 to 15; Ezekiel 36:24). On the mountains of Israel. (Ezekiel 37:22).

In II Peter 1:18 we have the testimony of Peter that ‘we were with Him (Christ) in the holy mount:’ There were five Jews on that mountain, besides the Lord Jesus Christ. (Matthew 17:1 to 13). There, said Peter, we beheld Christ’s power and His coming. (II Peter 1:16). Moses was one of the men on that mountain. There he was transfigured. That was not the only mountain experience of Moses. He had been on other holy mountains. Moses went up into the mountain of God. (Exodus 34:13). The Lord came down upon Mount Sinai. (Exodus 19:20). The Lord spake unto Moses in Mount Sinai. (Leviticus 25:1). On that mountain God wrote with His finger on the tables of stone, giving to Moses, for Israel, the ten commandments. (Exodus 20). In Deuteronomy 32:49 and 50 we learn that Moses was directed to Mount Nebo for his death. There Satan contended with Michael for the body of Moses. (Jude 9). From the mountain where Moses died he could see over into the land of promise, later known as ‘the land of the Jews:’ (Acts 10:39). Moses died outside the land on a mountain. He was transfigured inside the land on a mountain.

Hagar, the bond-woman, and Ishmael her son, by Abram, spoke of the yoke of bondage given at Sinai. (Acts 15:10 . . . Galatians 5:1 and Galatians 4:24 and 25). The law given at Sinai was Israel’s schoolmaster to bring them to Christ. (Galatians 3:24 and 25).

Concerning the Lord Jesus Christ, Who was made under the law (Galatians 4:4), Who was a Minister of the circumcision for a confirmation (fulfillment) ministry for Israel (Romans 15:8 and Matthew 15:24), we read in Luke 22:39, ‘as He was wont, He went to the MOUNT OF OLIVES:’ (Read Matthew 21:1, Matthew 24:3, Matthew 26:30; Luke 19:29, Luke 21:37; John 8:1).

When the devil tempted the Lord Jesus he took Him up into an exceeding HIGH MOUNTAIN and showed Him His worldly kingdoms. (Luke 4:5 to 7). We have all heard of The Sermon on the Mount . . . Christ went up into a mountain. (Matthew 5:1). Then we read in Matthew 15:29, in Mark 3:13, John 6:3 and 15, of Christ’s going into mountains. In Mark 6:46, Luke 6:12, Luke 9:28 and Matthew 14:23 we read that Christ went to the mountains to pray. After Christ fed the 5000 and the people wanted to make Him King He retired to the mountain. (John 6:15).

THE COMMISSION FROM THE MOUNTAIN

When Christ gave to the ELEVEN the so-called great commission of Matthew 28:19 and 20 He met His apostles in the appointed MOUNTAIN. (Matthew 28:16). Christ had already told these apostles that when He does establish His Kingdom on earth, with Himself as Judge and King, these apostles would sit on twelve thrones and judge the twelve tribes of Israel. (Matthew 19:27 and 28 . . . Matthew 25:31 to 34). He had also told them that before they had gone over the cities of Israel the Son of man would come. (Matthew 10:23). Any command or order or commission that Christ gave was a ‘great commission,’ because He was, and is, a GREAT CHRIST. So the commission of Matthew 10:5 to 9 was a great commission. It was given to the TWELVE for Israel; but not for Gentiles.

We have mentioned that Christ’s farewell visit on earth with His twelve apostles was on the Mount of Olives and at that place the servants of the Lord assured the Twelve that the same

Jesus would come back to earth in like manner. (Acts 1:11 and Zechariah 14:1 to 9). At that time Christ had given the Eleven the commission of Matthew 28:19 and 20. A short time thereafter the number Eleven had to be increased to TWELVE. (Acts 1:26). If God was not going to again, immediately and very definitely deal with Israel, He would not have been interested in having TWELVE apostles. There were TWELVE from Acts 1:26 to Acts 12:1 and 2. And as TWELVE is the number of Israel, surely God was dealing with Israel, from Acts 1:26 to Acts 12:2, as He has not dealt with them since. In this connection we should remember Matthew 19:27 and 28 and Matthew 10:23; that the TWELVE are to sit on twelve thrones and judge the TWELVE TRIBES OF ISRAEL when Christ returns to be a King and a judge on His earthly throne (Matthew 25:31); and the Son of man was to return before the TWELVE had gone over the cities of Israel. Perhaps this will help us to understand why the TWELVE remained in Jerusalem at the time of the great persecution, when the Jewish disciples were scattered and went forth to preach to none but Jews only. (Acts 8:1 and Acts 11:19). (Galatians 1:17 and Galatians 2:1 and 9 to 11).

THE SO-CALLED GREAT COMMISSION

‘Then the ELEVEN disciples went away into Galilee, INTO A MOUNTAIN, where Jesus had appointed them!’ . . . ‘Go ye therefore, and teach (disciple) all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world (age):’ Did the apostles do this? (Acts 8:1 to 15; Acts 15:1 to 19; Galatians 2:11).

After the resurrection of Christ and before His ascension He was seen of His apostles, ‘speaking of the things pertaining to the kingdom of God:’ (Acts 1:3). He had told them that the ‘END’ would come when the GOSPEL OF THE KINGDOM had been preached as a witness in all the world. (Matthew 24:14). This was a part of Christ’s answer to the apostles’ question, ‘what shall be the sign of thy coming and of the END of the world (age)?’ (Matthew 24:3). Israel was not to see Christ again until He would come as the Son of man in the cloud with power and great glory and they would say ‘blessed is He that cometh in the Name of the Lord:’ (Luke 21:27 and Matthew 23:39). What ‘END’ came when Paul had preached the gospel all over the world? (Colossians 1:6 and Colossians 1:23).

As we carefully study the Book of Acts we learn that the apostle Paul made his headquarters in Antioch of Syria, in Corinth, in Ephesus and in Rome; and in the Book of Acts we have the record of several of Paul’s missionary journeys. In the Book of Acts we learn that the TWELVE made their headquarters in Jerusalem: (Acts 8:1 . . . Acts 15). And in that Book we have no record of even one missionary journey of the TWELVE outside the land of the Jews. Where is the ‘ACTS’ record that they preached to Gentiles other than the household of Cornelius?

PETER AND PAUL

When Peter was first saved and commissioned he was sent by Christ to Israel. ‘Go not into the way of the Gentiles:’ (Matthew 10:5 to 7). When Paul was first saved and commissioned by Christ he was to bear His Name to Gentiles, kings and the Children of Israel. (Acts 9:15). About 10 years after Peter, and the Eleven, received their commission of Matthew 10:5 to 7, Peter, in a ‘sheet’ vision, was ordered to preach to a very religious, devout, praying Gentile, who gave money to the Jews and was of good report among them. (Acts 10:1 and 2, Acts 10:22 and

Acts 10:28). Some time after Paul (Saul) received his orders in Acts 9:15 he saw Christ in a vision in the Jerusalem temple and to Paul Christ said, 'I will send you far hence to the Gentiles.' (Acts 22:21). Later on the apostle Paul magnified (glorified) his office as the apostle to, or of, the Gentiles. (Romans 11:13). Read I Timothy 2:7; II Timothy 1:11; Ephesians 3:8; Romans 15:16; Ephesians 3:1 to 3.

In the meantime Paul and Peter, with other apostles, had reached the agreement that Peter, James and John should go to Jews and Paul should go to Gentiles. (Galatians 2:9). However, Paul thereafter continued to go to the Jews first and also the Gentiles, even becoming a Jew to the Jews. (I Corinthians 9:20 to 25). In Acts 19:10 we read that, because of Paul's ministry, 'all they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Gentiles.' Then for a very definite reason it is recorded that several years later, 'all they that which are in Asia be turned away from me (Paul):' (II Timothy 1:15).

Concerning the ministry of the TWELVE to the Gentiles, we find little in the Book of Acts or in Paul's Epistles; but we do know that the Eleven were not pleased when Peter preached to a Jew-loving, God-fearing Gentile some seven years after the commission of Matthew 28:19 and 20 until after Peter had done much explaining: and then they rejoiced: (Acts 11:1 to 18). Several years later Peter reminded his fellow-apostles that God had chosen that by Peter's mouth the gospel should be preached to Gentiles. (Acts 15:7). It was at about the very same time that Peter and his fellow-apostles agreed to go to the Jews. (Galatians 2:9).

So to any thinking, spiritual student of the Scriptures this question must present itself, how could the TWELVE preach the gospel to every creature (Mark 16:15) and disciple all nations (Matthew 28:19 and 20), as Christ commanded them to do, when they remained in Jerusalem and agreed to preach to Jewish creatures? In the light of the commission to the ELEVEN, in Matthew 28:19 and 20, it seems that Acts 8:1 should inform us that the TWELVE left Jerusalem to carry out the great commission and the other disciples remained there. But the very opposite is stated. And to whom did the scattered disciples preach? To Jews only. (Acts 11:19). In the light of Acts 11:19, to whom did Philip preach in Samaria? (Acts 8:5).

CHRIST'S COMMISSION TO PAUL

The conversion of Saul of Tarsus is recorded in Acts 9:1 to 15. Saul (Paul) was saved outside the land of the Jews. Christ Jesus, the Lord, counted Paul faithful and put him into the ministry, as one born out of due season, and as a pattern. (I Timothy 1:12 . . . I Corinthians 15:8 and I Timothy 1:16). Paul was not saved by the preaching of any of the TWELVE, but by Christ's own preaching. Paul was the only unsaved unbeliever who, on earth, saw Christ after His resurrection. After Paul (Saul) was saved he conferred not with flesh and blood: neither did he go up to Jerusalem to confer with the TWELVE. (Galatians 1:15 to 17). When he did visit them some years later, in conference they added nothing to him. But contrariwise they learned that Paul had, by revelation, received from Christ a ministry and grace program somewhat different from the commission and program that Christ had given to the TWELVE. (Galatians 2:1 to 13). Paul received his 'grace' gospel by revelation from Jesus Christ. (Galatians 1:11 and 12). Later on, by revelation, he received from Christ in heaven, 'the dispensation of the grace of God' for Gentiles, 'the unsearchable riches of Christ' for Gentiles, 'the dispensation of the mystery,' 'the mystery among the Gentiles.' (Ephesians 3:1 to 9 and Colossians 1:24 to 27). Paul was caught away to the third heavens, paradise, to receive an abundance of revelations. (II

Corinthians 12:1 to 12). His commission came not 'FROM THE MOUNTAIN,' but from above the mountains.

Paul explains his distinctive 'grace' message and ministry to the Gentiles, in Romans 11:30, that the Gentiles obtained God's mercy, because of Israel's unbelief. Paul was directed to turn to Gentiles when and because Israel would not receive the Word of God. (Acts 13:46) Salvation, by Paul, was sent to the 'Gentiles, to provoke Israel to jealousy'. When and because Israel was cast away reconciliation was sent to Gentiles. (Romans 11:15). The diminishing of the Jews brought riches to the Gentiles. (Romans 11:12). None of this was contemplated in the commission of Matthew 28:19 and 20, in the gospel of the kingdom as a witness to all the world to bring the end of the age.

In the gospel of the kingdom the Gentiles obtain God's mercy and salvation when and because Israel believes. This has now been postponed until the fulness of the Gentiles be come in and then Israel's salvation. (Roman 11:25 and 26). Then the Jews will become the missionaries to the Gentiles in and with God's kingdom program.

So Christ's commission from above the mountains is the ministry and message of RECONCILIATION which began when and because Israel, through unbelief, was cast away. Thus we turn to II Corinthians 5:16 to 21 and Romans 5:10 and Romans 11:15 for our commission and learn that for two reasons Gentiles can be reconciled to God and obtain God's mercy, because of the death of Christ and because of Israel's rejection of Christ in resurrection as well as in incarnation. (I John 2:2; Romans 5:10, Romans 11:15 and Romans 11:30). Then the dispensation of the mystery began and God's spiritual programs in connection with the Bible mountains were postponed.

In our new book, "THE MOST WONDERFUL TRUTH IN THE BIBLE," we have explained the difference between 'THE PROPHESED KINGDOM OF GOD PREPARED FROM THE FOUNDATION (OVERTHROW) OF THE WORLD,' and "THE UNPROPHESED KINGDOM OF GOD PURPOSED IN CHRIST FROM BEFORE THE FOUNDATION OF THE WORLD:." The first kingdom is both spiritual and political and of it mountains in the Bible speak. The Son of Man will be on this earthly throne. (Matthew 25:31 and 34). The second kingdom of God is spiritual and was revealed by Christ, to and through Paul, from the heavnlies, above the mountains; concerning the heavenly hope, heavenly calling, heavenly blessings and heavenly conflict of members of the unpropheied Body of Christ