

IMPORTANT FACTS TO UNDERSTAND ACTS

The Book of Acts The Dispensational Battle-Ground

AS MOSES and AS JONAH

“And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up.” (John 3:14).

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

“But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

“For as Jonas was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.

“The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.” (Matthew 12:38 to 41).

We have in these verses the plain statements of the Son of God; that He must be lifted up on the cross of Calvary; that He must remain in Joseph’s tomb for three days and three nights. These were ‘musts.’ The gospel by which we are saved is stated in I Corinthians 15:1 to 5: “Christ died for our sins, ACCORDING TO THE SCRIPTURES, He was buried, and He was raised the third day according to the Scriptures.” If our Lord was not raised from the dead, all our preaching and faith and good works are in vain, and we have no hope. So it was in fulfillment of Old Testament Prophecy that Christ was lifted up, and was three days and three nights in the heart of the earth, as Jonah was three days and three nights in the belly of the big fish. (Acts 13:29 and 30). Strange language do we read in John 12:37 to 41: “though He (Christ) had done so many miracles before them, yet they believed not on Him . . . Therefore, they could not believe.”

The great signs God Performed by Jesus of Nazareth in the midst of Israel before He was lifted up and before He went to Joseph’s tomb (Acts 2:22 . . . John 20:30 and 31) should have caused Israel to repent at the preaching of Christ as the men of Nineveh repented at the preaching of Jonah, for Christ was greater than Jonah, and the Israelites were God’s chosen people. Refusing to repent before Calvary was a serious matter. But Christ had to die as He died and when He died. (Hebrews 2:9 . . . Acts 4:25 to 28 . . . Acts 2:23 . . . Acts 3:18 . . . Acts 13:29 and 30 . . . Matthew 26:24 . . . Luke 24:25; 26 and 46 . . . Matthew 21:42). Therefore, Israel’s sin

against the Son of man, lifted up as Moses lifted up the serpent, could be forgiven (Matthew 12:30 to 32 . . . Luke 23:34 and Acts 3:18).

But for Israel it was far more serious when they rejected the witness of the apostles and that of the Holy Spirit after Christ came from the heart of the earth as Jonah came from the belly of the fish. (Acts 5:29 to 32). Undoubtedly that great miracle of Jonah in the fish for three days and three nights caused the men of Nineveh to repent. The great miracle, or sign of Matthew 12:40, referred to by Peter in Acts 3:15 and Acts 5:31 and 32, should have caused Israel to grasp the meaning of the 'THEREFORE' in Acts 3:19, when Peter said, "Repent 'THEREFORE'." But they put Peter in jail, stoned Stephen to death, and continued in their rejection and rebellion until God's wrath unto the uttermost came upon them. (I Thessalonians 2:14 to 16).

SOME IMPORTANT FACTS TO UNDERSTAND ACTS

Every true messenger of the Lord is a faithful steward of the mysteries of God. (I Corinthians 4:1 to 4). Many zealous, sincere men and women, although they love the Lord, are unskilful in the Word of righteousness, being babes, giving out the milk of the Word, but not the strong meat that belongeth to those who are perfect. (Hebrews 5:12 to 6:2 and Ephesians 4:13 and 14). Every faithful steward of the mysteries of God knows that 'ISRAEL' and 'CIRCUMCISION' are two of the keys to the Scriptures. Now inasmuch as we find the word 'ISRAEL' in the Book of Acts about twenty times and the word 'JEW' or 'JEWS' about eighty times, and the word 'CHRISTIAN' once and 'CHRISTIANS' once, and inasmuch as Peter said, 'TO THE JEWS FIRST' in Acts 3:26, and Paul, about twelve years later said, 'TO THE JEWS FIRST' (Acts 13:46), perhaps we should approach the study of Acts with the words of Christ to the Greek in mind, "let the children (Israel) FIRST be filled." (Mark 7:27). But of course, if we do not understand the dispensational place of the Book of Acts, we surely wonder why, some twelve or thirteen years after Christ said to Israel, "your house is left unto you desolate" (Matthew 23:38), Paul should warn Israel to 'BEWARE' (Acts 13:40), and then say 'TO THE JEWS FIRST.' (Acts 13:46). Why some eight years after Christ's unmerciful denunciation of Israel in Matthew 23:31 to 40, was it not lawful for Peter to go to Gentiles (Acts 10:28)? Why did the Jewish messengers preach to none but Jews only (Acts 11:19)? Why were the apostles and elders in Judea displeased when Peter had preached to the household of Cornelius? (Acts 11:1 to 5). When Paul, some years later, wrote 'TO THE JEW FIRST,' (Romans 1:16), he was not talking of the 'then' present, but of the 'then' past; for in that same Epistle to the Romans he wrote that there was no difference between the Jews and the Gentiles (Romans 3:22 and 10:12), and that God had set Israel aside, until the fulness of the Gentiles comes in. (Romans 11:25). Think of the blunder of those who preach today 'to the Jew first' after reading Romans 11:7 to 11 and Acts 28:25 to 28.

In Jeremiah 31:35 and 36 we read that when there shall no more be a sun, and stars and the moon, there shall no more be a nation Israel. So when you behold the planets, keep your eyes on Israel. Israel is now the TAIL of Deuteronomy 28:44; but Israel will yet be the HEAD of Deuteronomy 28:13. Spiritually speaking, the Christian Gentiles are rich because Israel, during this parenthetical period of grace, is poor. (Romans 11:12 and 30).

In Acts 3:12 to 18 Peter plainly told Israel of their 'PARDONABLE' sin, their sin against the Son of man, the Prophet like unto Moses. (Acts 3:22). In Acts 7:51 to 60 Stephen plainly told Israel of their 'PARDONABLE' sin, against the Son of man and their 'UNPARDONABLE' sin against the Holy Spirit (Matthew 12:30 to 32 . . . Acts 5:30 to 21), and concerning Christ the Prophet like unto Moses. (Acts 7:37). Israel said, in a sense, to Stephen, concerning the certain Nobleman of Luke 19:14, "we will not have THIS MAN to reign over us."

In Isaiah 5:7 we read that 'the VINEYARD OF THE LORD IS THE HOUSE OF ISRAEL.' Read the other PARABLE OF THE VINEYARD in Matthew 21:33 to 46. Then read with these two Parables in Isaiah and Matthew Stephen's great message to Israel in Acts 7, Paul's great message to Israel in Acts 13:16 to 46. And if with these four messages you will read the Seventy-Eighth Psalm and the One Hundred and Sixth Psalm, you will have a real knowledge of the general history of Israel, and you will understand better the question of the Lord put to Israel, in Isaiah 5:4, "what could have been done more to MY VINEYARD (ISRAEL), that I have not done in it?" Then read Romans 9:29 to 33 and 11:1 to 11, and answer this most thought-provoking, and most important question, "how long was Israel's 'ALL-DAY-LONG,' referred to in Romans 10:21?" God stretched forth His hands to Israel 'ALL-DAY-LONG.'

Again as we begin to study Acts we should remember the words of the disciples of Christ after His resurrection, "we trusted it had been Christ Which should have redeemed Israel" (Luke 24:21), and the question of his apostles, in Acts 1:6, "wilt thou at this time restore again the kingdom to Israel?" And with these quotations remember Matthew 10:23, that Christ's apostles may not go over the cities of Israel before the Son of man come: and Matthew 19:27 and 28, that Christ promised the twelve apostles that they would sit on twelve thrones and judge Israel. With these thoughts keep in mind that the Gospel of Matthew, we are told by best authorities, was written within six years after the death of Christ, before Cornelius, the first Gentile was saved, at the time it was not lawful for Matthew or any of his fellowapostles to go to Gentiles. (Acts 10:28). Matthew wrote after Saul (Paul) was converted, after Saul went in and out among the apostles in Jerusalem. (Acts 9:27 and 28). At that time Saul knew no more about Ephesians 3:9 than did Matthew. The mystery had not yet been revealed.

From these facts even the babe in Christ should know that the Lord Jesus revealed nothing of the dispensation of the mystery (Ephesians 3:9), nothing of the dispensation of the grace of God for Gentiles (Ephesians 3:1 to 8), nothing of the program of Romans 11:30 and 31, to His apostles, when right before His ascension He spoke of the things pertaining to the Kingdom of God. (Acts 1:3). Acts 11:18 should convince even the most skeptical of this fact.

So as we begin to study Acts we should try to imagine ourselves to be among the one hundred and twenty in the upper room (Acts 1:13 to 15), remembering John 16:12 and 13, not anticipating unrevealed truth; and then we would be just as surprised as were Peter and other Christians when the Holy Spirit fell upon Gentiles some seven or eight years after Pentecost before Peter had finished his sermon. (Acts 10:44 and Acts 11:15). And we would be as ignorant of God's 'PURPOSE and GRACE' program for this dispensation (II Timothy 1:9) as were all of the Lord's apostles and disciples until Christ revealed this glorious truth first to the apostle Paul, the apostle born out of due season (I Corinthians 15:8) to be the Lord's 'PATTERN' (I Timothy 1:16), the Lord's 'WISE MASTERBUILDER.' (I Corinthians 3:10), 'THE PRISONER OF

JESUS CHRIST FOR GENTILES.’ (Ephesians 3:1 to 3). But for the Lord’s sake and for the Church’s sake, let’s be not ignorant now.

Here is a most important hint in the understanding of the Book of Acts and the Epistles of the apostles: a reference to some Old Testament Prophecy or Scripture does not necessarily mean its fulfillment. But believing II Peter 1:19, we are sure that all of the Prophecies from Genesis to Malachi, not fulfilled during the ‘ACTS’ period and the life-time of Peter, Paul and John will be fulfilled.

It is not without significance that: as the number ‘TWELVE’ speaks of the nation Israel, and ‘ONE’ is the number of the Church of the Mystery, the Joint-Body of Ephesians 3:6, that the number one hundred and twenty (10 x 12), is used in Acts 1:13 to 15: that six Jews and one proselyte were chosen in Acts 6:1 to 6; that twelve apostles stood up on the day of Pentecost and addressed devout Jews from every nation under heaven, saying, “let all of the house of Israel (twelve tribes) know.” (Acts 2:36). There were eleven apostles present when the resurrected Christ met them at the appointed mountain and gave them the so-called great commission of Matthew 28:19 and 20; but note the number had to be increased to ‘TWELVE’ by the selection of Matthias (Acts 1:15 to 26) before Peter could begin to use the keys of the kingdom on the Jewish feast day, Pentecost. It is likewise not without significance that when the second of the ‘twelve’ died (James) (Read Acts 12:1 and 2) Peter was through with his assigned task, using the ‘kingdom’ keys; and therefore, no successor was chosen to take the place of James.

In this connection, according to our dated Bibles, the new apostle, Paul (Saul), was not sent forth until five or six years after the twelve said God had granted repentance unto life unto the Gentiles (Acts 11:18), until after Peter had used the keys, until after James had died and the apostles were reduced to ‘eleven.’ Then we would like to know what all of the apostles were doing about five years from the time the Christian Jews at Antioch in Syria heard how God had opened the door of faith unto the Gentiles (Acts 14:27) until the opening of the conference in Jerusalem recorded in the fifteenth chapter. All we know is that the ‘ELEVEN’ continued to make their headquarters at Jerusalem, with two chief men with them who later went with Paul and Barnabas to take the written decision of all the apostles. Those two chief men were Judas, surnamed Barsabas, and Silas, also called Silvanus. (Acts 15:22). We refer to these because we shall consider their ministries with Peter and with Paul later on in this message. Concerning Paul, during the five years, just a few short words, he abode a long time at Antioch with the disciples. (Acts 14:28).

Then there must be a lesson for us in Acts 19:1 to 10, where we read of the synagogue and the twelve Jews who had not heard of the Holy Spirit, and an order so different from the order with Cornelius some years before, an order which is not God’s order today, in the gospel and program of grace, water baptism, imposition of hands, Holy Spirit baptism, speaking in tongues. There must be a reason here why we have the number ‘TWELVE’ right before Paul leaves the synagogue to take up his great work in the school of a Gentile.

It is not without significance that the last we hear of Peter’s ministry, as recorded in the Book of Acts, is his deliverance from the jail in Jerusalem and his appearance immediately thereafter in the home of Mary, the mother of John Mark and the sister of Barnabas. (Acts 12:8 to 16). And Peter says ‘good-bye’ to us, in these words concerning him in Acts 12:17, “and he (Peter) departed, and went into another place.” (Acts 12:17). From the thirteenth chapter of Acts

to the twenty-eighth chapter the Holy Spirit tells of many, many places where Paul was, mentioning them by name, as he obeyed Christ's words in Acts 22:21. But never is Peter heard of again during the 'Acts' period except in Galatians 2:1 to 16, (and there he must have regretted that he went across the border outside the land of the Jews), and at the Council in Jerusalem recorded in the fifteenth chapter of Acts. About that time Peter was sent to Jews. (Galatians 2:9). With Acts 12:17 Peter could truly have said, "Paul must increase but I must decrease."

SOME OTHER FACTS TO UNDERSTAND ACTS

Later on in this message we shall refer to the beloved physician Luke, who wrote the Message generally called 'THE THIRD GOSPEL' and THE BOOK OF ACTS. The biography (mostly the autobiography) of this courageous, faithful, uncompromising servant of the Lord, true friend of Paul, begins with Acts 16:10, about 53 A.D. and ends with II Timothy 4:11, about 68 A.D.; "only Luke is with me:" Note when Luke, the writer of Acts, joined Paul, "we endeavoured to go into Macedonia." (Acts 16:10). Several years later after that perilous, terrible sea voyage on the stormy sea when the ship went all to pieces. Luke wrote, "when we came to Rome." (Acts 28:16). It will prove most interesting and instructive to trace the ministry of Luke by studying the 'WE' of Acts 16:11, 12, 13, 15 . . . Acts 20:6, 13, 15 . . . Acts 21:1 to 7. Now note Acts 21:8 to 10, that Paul and Luke visited in the home of Philip, the evangelist, who was one of the seven men of God chosen to receive and disburse the money in Israel's 'COMMUNISM' of Acts 2:44 and 45 . . . Acts 4:34 and 35 . . . Acts 6:3 and 5. Stephen and Philip were among those chosen. Stephen was killed after a very short ministry. Philip was still serving the Lord twenty-five years after Pentecost. Then note the 'WE' of Acts 27:1, 2, 3, 4, 5, 27, 29, 37 and 28:10, 11, 12, 13 and 14. Several years after Paul and Luke reached Rome Paul wrote to the Colossians; "Luke the beloved physician greets you." (Colossians 4:14). Paul wrote to Philemon, whose home was in Colosse; "There salute you Mark and Luke." (Philemon 1:24). Note carefully that here we have with Paul, who was in prison for the MYSTERY (Ephesians 6:19 and 20 . . . II Timothy 2:7 to 9 . . . Colossians 4:3 and 4), Mark, the writer of the so-called 'SECOND GOSPEL' and Luke, the writer of the so-called 'THIRD GOSPEL.' Of course Paul, Mark and Luke were all members of the ONE BODY of I Corinthians 12:13, Romans 12:3 to 5 and Ephesians 4:4 and 5; and Mark and Luke were among the saints to whom God had made known the glorious truth; His ETERNAL PURPOSE. THE MYSTERY, which had been hid in God, hid from generations and ages. (Colossians 1:24 to 26 . . . Ephesians 3:9). About the time Mark and Luke were with Paul, Peter wrote concerning "our beloved brother Paul, in all his Epistles, in which are some things hard to be understood." (II Peter 3:14 to 16). Some Bible teachers have deduced from statements in Peter's two Epistles, and other Scriptures, that Peter was not one of the saints of Colossians 1:25 and 26, to whom the Holy Spirit had manifested the truth concerning THE MYSTERY. But this is more than a wild guess. In I Peter 5:13 Peter wrote of Mark as his son. From this it seems that Mark was saved by Peter's preaching. We might believe that Luke was saved by Paul's preaching, but positive proof is lacking.

Luke is the one writer of the earthly ministry of Christ who tells us that Christ when He was dedicated as a little Child was in the arms of the devout, religious Jew who was waiting for the consolation of Israel; and that Christ after His death was likewise in the arms of such a Jew,

waiting for the Kingdom of God. Compare Luke 2:25 to 35 and Luke 23:50 to 53, concerning Simeon and Joseph of Arimathea. Note these words of Simeon concerning Christ: “set for the FALL and RISING AGAIN of many in Israel.” (Luke 2:34). Luke is the one writer who wrote: “the Son of man is come to seek and to save that which was lost.” (Luke 19:10). Note the statement of Christ immediately preceding this statement; “forasmuch as he also is a son of Abraham.” Zacchaeus was a despised publican, but he was a Jew, and belonged to the lost sheep of the house of Israel. Read Ezekiel 34:11 to 13; 16 and 22 to 24; the prophecies that Jehovah will seek His sheep, Israel, and restore the kingdom to His sheep. Lost, alienated Gentiles (Ephesians 4:18. . . Ephesians 2:11 and 12) were not called ‘sheep’ by the Lord. Christ called them, ‘dogs.’ (Matthew 15:26 and Mark 7:27). Note what the twelve apostles did when they had the opportunity to preach the gospel to a Gentile while Christ was on earth. They said, “send her away.” (Matthew 15:23). We certainly ought to understand this when Christ told the twelve not to go in the way of Gentiles (Matthew 10:5 and 6); that He Himself was sent only to Jews (Matthew 15:24); but it is not so easy to understand why, seven years after the commission of Matthew 28:19 and 20 it was not lawful for the apostles to go to Gentiles (Acts 10:28); or why the other apostles and disciples at Jerusalem contended with Peter for preaching to the household of Cornelius (Acts 11:1 to 5), or why the Christian Jews who left Jerusalem for some years preached to none but Jews. (Acts 11:19).

In Luke 13:16 the Lord Jesus said that the afflicted woman should have been healed by Him on Israel’s Sabbath, because the woman was a daughter of Abraham. The Son of man came to seek and to save the sons and daughters of Abraham. But Christ warned the sons of Abraham that, although they were the children, they would be cast out and Gentiles would sit down with Abraham and Isaac and Jacob. (Matthew 8:11 and 12). There is no record in Matthew, Mark, Luke and John that the Son of man went out to seek the Gentiles. He must needs go through Samaria; but the Samaritans were not Gentiles. (Matthew 10:5 to 8). We would be more than foolish to say how many or how few Gentiles were saved while Christ was in the midst of Israel as Jesus of Nazareth (Acts 2:22), the Minister of the circumcision (Romans 15:8). But we can say positively that two Gentiles are mentioned as having received the blessing of Christ on earth, one Greek woman of GREAT FAITH (Mark 7:24 to 29 . . . Matthew 15:21 to 27) and one Roman man of GREAT FAITH. (Matthew 8:10 to 12 and Luke 7:1 to 12). To the Greek, Christ said, “let the children (the sons and daughters of Abraham) FIRST be filled.” To the Roman, Christ said, “the children shall be cast into darkness.” We must keep these two statements in mind when we begin the study of the Book of Acts. Note the ‘FIRST’ of Acts 3:26 . . . Acts 13:46 . . . Romans 1:16. Then note that God’s ‘grace’ message of reconciliation was sent to Gentiles after the sons of Abraham were put in darkness by God. (Romans 11:1 to 15 . . . Romans 11:25 . . . Acts 13:7 to 15; 46).

Note, in addition to the GREAT FAITH of the Roman Gentile man, that that centurion loved the Jews and built then a synagogue and asked the sons of Abraham to go to the Lord Jesus to present his urgent appeal, because he thought himself unworthy. (Luke 7:4 to 9). These two Gentiles sought the Son of man: the Son of man did not seek them. He seemed to hide from the woman. (Mark 7:24).

It is more than difficult for us to find the record in the Book of Acts where the twelve apostles went out to seek and to save lost Gentiles. Peter preached to a company of seeking

Gentiles, headed by a Godfearing, Jew-loving centurion (Acts 10:1 to 4 and 10:22), so much like the centurion of Luke 7:1 to 10 that some believe (without positive Scriptural proof) that Luke 7 and Acts 10 speak of the same Roman official. Note carefully, 'my mouth' in Acts 15:7. (Peter's mouth preaching to Cornelius.) Note that the Gentile to whom Paul preached before he said that Israel had put God's Word from them and he was turning to the Gentiles (Acts 13:46) was seeking the Lord. (Acts 13:7 to 15). He too was a Roman official, a prudent man who desired to hear the Word of God. (Acts 13:7). His name was 'PAULUS' or 'PAUL.' So SAUL also became 'PAULUS' or 'PAUL.' (Acts 13:9). When God sent blindness for a season on the Jew, whose name 'Barjesus' means, 'the child of Jehovah Saviour,' the Gentile (Paulus) was astonished and believed. (Acts 13:10 to 12). This was God's pattern for Israel's blindness and the salvation of Gentiles as recorded in Romans 11:25. Thus we see how 'THE TIMES OF THE GENTILES, SPIRITUALLY,' began. After the blindness of Barjesus and the blindness of Israel (Romans 11:5 to 11) God began to deal with Gentiles in grace as He had never dealt with them before. The FALL and diminishing of the Jews (Israel) meant riches for the Gentiles. (Romans 11:12). God will again deal with Israel in a manner He is not now dealing with Israel when the fulness of the Gentiles comes in (Romans 11:25). Then God will take Israel's blindness away and save them according to His covenant of promise. (Romans 11:26 to 29).

THE TIMES OF THE GENTILES

When Christ was here on earth in the midst of Israel He told the Jews that the seat of religious authority was Moses' seat. (Matthew 23:1 to 3). Christ told His people that the seat of political authority was Rome and Caesar. (Matthew 22:21 and 22). Christ told HIS people that Jerusalem would be under Gentile authority and the Jews would be a scattered people until 'THE TIMES OF THE GENTILES' be fulfilled (Luke 21:24). Note in II Kings 17:18 that God was very angry with Israel and sent them into captivity. Judah was left. Then later, because of the sin of Manasseh the king, God said, "I will remove Judah also out of My sight, as I have removed Israel, and will cast off this city of Jerusalem which I have chosen, and the house, of which I said, My name shall be there." (II Kings 23:27). So the Gentile king of Babylon came to remove Judah; and we find in II Kings 25:7 another blind Jew, Zedekiah. So 'THE TIMES OF THE GENTILES, POLITICALLY,' began with a blind Jew (suggesting the blindness of Israel) about 600 B.C. Christ was born in the times of the Gentiles, politically. (Luke 2:1). After Paul explained in Romans 11:11 to 15 and 11:25 to 31, how God had ushered in 'THE TIMES OF THE GENTILES, SPIRITUALLY,' he reminded the Lord's disciples that they were still living in 'THE TIMES OF THE GENTILES, POLITICALLY' . . . (Romans 13:1 to 7). A little later Paul appealed to Caesar to save him from an unlawful death. (Acts 25:11). Caesar's officers had already used hundreds of soldiers to protect Paul (Acts 23:23). But it is significant that after Paul reached Rome as Caesar's prisoner Paul called himself 'the prisoner of Jesus Christ' . . . 'for you Gentiles' . . . with the dispensation of the grace of God. (Ephesians 3:1 and 4:1). The 'TIMES OF THE GENTILES' politically, will end by the coming of the Son of man to earth; but 'spiritually' by His 'MYSTERY' appearing as Head of the Church. (Titus 2:13).

After reading Luke's Gospel we can see why the disciples were so confused as to God's program that they said, after Christ's death and resurrection, "we trusted it had been He that

should have redeemed Israel.” (Luke 24:21). Are we not confused when we read God’s message, at the time Christ was born, “peace on earth” (Luke 2:14), and then read Christ’s own words when He spake of His death on the cross as His ‘baptism,’ and said “no peace on earth?” (Luke 12:47 to 50). Are we not confused when we read Luke 1:67 to 80, that God RAISED UP Christ to deliver Israel from Gentile domination and to fulfill His promises to permit them, thus delivered from the hands of their enemies, to serve God without fear, and then read Luke 21:22 to 33, concerning the days of vengeance for Israel (the terrible judgment of Matthew 22:7) when Israel would suffer awful, cruel, murderous treatment from the hands of the Gentiles? Perhaps we get light upon these contrary Scriptures by the ‘FALL and RISING of Israel’ in Luke 2:34.

Christ, in Luke 1:27 to 33, was born to fulfill Isaiah 9:6 and 7, to occupy the throne of David and reign over the house of Jacob. But in John 12:37 to 41 we learn that Isaiah 53 had to be fulfilled concerning Christ on the cross before Isaiah 9:6 and 7 could be fulfilled concerning Christ on David’s throne. Now we know that the suffering of Christ had to precede His glory (I Peter 1:11 and 12), and it would seem from Christ’s rebuke of Luke 24:24, “O fools and slow of heart to believe all that the prophets have spoken,” that Christ expected His disciples at that time to know I Peter 1:11. But the question of Acts 1:6, “wilt Thou AT THIS TIME restore again the kingdom to Israel,” proves that even the twelve apostles were still foolish and slow of heart, and that Acts 1:3 does not mean that Christ taught the Twelve anything concerning the truth of Romans 11:25 and 26.

THE SIGN OF JONAH

The people of Nineveh repented at the preaching of Jonah, but Israel repented not at the preaching of One greater than Jonah (Matthew 12:41). Christ left them one great sign “As Jonah was three days and three nights in the whale’s belly: so shall the Son of man be three days and three nights in the heart of the earth.” (Matthew 12:40). The Son of man had to go as He went. (Matthew 26:24 . . . John 3:14 . . . Acts 2:23 . . . Acts 4:24 to 29 . . . Acts 13:29 and 30 . . . Acts 3:18). Therefore Israel’s sin against the Son of man, when they killed the Prince of Life (Acts 3:14 and 15), was pardonable (Matthew 12:32); and it is significant that Luke was the one chosen by the Holy Spirit to record the prayer of Christ on the cross, Luke 23:34: “Father, forgive them; for they know not what they do,” for Luke wrote the Gospel and Acts. Note God’s message, by Peter not many days thereafter, “I know that through ignorance you did it, as did your rulers . . . But those things which God before hath showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled.” (Acts 3:17 and 18). Now grasp the significance of the ‘THEREFORE’ in the next (nineteenth) verse, and learn the significance and efficacy of Christ’s prayer for Israel on the cross, which brought Divine amnesty for Israel because Christ’s suffering had to precede His glory. Christ could not go to the THRONE of David, in fulfillment of Prophecy, until He went to the tree, in fulfillment of Prophecy. (Acts 3:18 . . . Acts 13:29 and 30).

THE KINGDOM OF HEAVEN AND THE CHURCH

In Psalm 22:22 we read, “I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee.” In quoting this verse, the writer of the Hebrews wrote: “In the midst of the CHURCH will I sing praise unto Thee.” (Hebrews 2:12). In the light of Colossians 1:24 to 26 and Ephesians 3:1 to 3 and 3:6 to 11, we know that the ‘congregation’ of Psalm 22:22, the ‘church’ of Hebrews 2:16, is not the CHURCH, Which is Christ’s Body. (Ephesians 1:22 and 23).

We have the right to wonder how and when the theologians and Bible translators decided to use the word ‘CHURCH,’ translated from the Greek, ‘Ekklesia,’ meaning literally, ‘called out.’ Using the word ‘CHURCH’ has added much to the confusion, especially when it is a known fact that more than ninety percent of Christians call a meeting-place, a stone, brick or wood building, ‘a church.’ God never called out stone, brick or wood. Every time the word ‘CHURCH,’ either in the singular or plural, is used in the Scriptures the reference is to people. The Greek word translated ‘churches’ in Acts 19:37, ‘robbers of churches,’ is the one exception; for the word should be translated ‘temples.’ However, it is quite interesting to note that in Acts 19:32, 39 and 41, the word ‘ASSEMBLY,’ referring to a mob of heathen, is translated from the Greek ‘ekklesia: You may ask why is the word here translated ‘assembly’ and more than one hundred times, ‘CHURCH.’ It is thought that the word ‘CHURCH’ is a form of the word ‘KURIOS,’ meaning ‘The Lord.’

In Acts 7:38 we read of ‘THE CHURCH IN THE WILDERNESS’ referring to God’s people whom God called out of Egypt, under the leadership of Moses, the mediator of the Old Covenant. Surely those Israelites were not baptized by the Holy Spirit into the Body, mentioned in I Corinthians 12:13. The body of Moses for which Satan contended was not ‘THE CHURCH IN THE WILDERNESS,’ but the body of Moses referred to in Deuteronomy 34:5 and 6. Read Jude 9 and Hebrews 2:14 and 15.

In Matthew 18:17 the word ‘CHURCH’ appears twice. The Lord Jesus said, “tell it unto the Church!” The expression, ‘the kingdom of heaven’ is found about thirty times in the Book of Matthew. That Message is certainly a message concerning the King and the Kingdom. What ‘CHURCH’ the Lord referred to in Matthew 18:17 we may not know, but we do know that while the Lord Jesus was here on earth, the Minister of the circumcision with messages and a program fulfilling Old Testament prophecies (Romans 15:8), sent only to Israel (Matthew 15:24 . . . Matthew 10:5 to 8), Jews and Gentiles were not being baptized by the Holy Spirit into the unprophesied Body of I Corinthians 12:13 and Ephesians 4:4 and 5.

Another interesting and all important fact is that the Lord is coming to redeem Israel after the times of the Gentiles be fulfilled . . . ‘Israel shall be saved’ . . . (Romans 11:25 to 29). Why? Because the gifts and calling of God are without repentance and because God said, “This is My covenant when I shall take away their sins.” Read Romans 11:26 to 29 with Jeremiah 31:31 to 37. As God, at the time He gave Israel the Old Covenant, called Israel out of Egypt, so God, under the guarantee of the New Covenant, will surely fulfill Jeremiah 32:37 to 40, and call Israel out of all the countries where they now dwell. And according to the Scriptures, all Israel shall know the Lord. (Jeremiah 31:34). (Hebrews 8:9 to 12). Then surely Israel will be The New Testament ‘CALLED-OUT.’ But they will not be the ONE BODY of Romans 12:4 and 5 and I Corinthians 12:13 and Ephesians 4:4 and 5.

Surely every intelligent, spiritual, steward of the mysteries of God must see that the Body of Christ is 'THE CHURCH OF GOD,' but, in the Bible, 'THE CHURCH OF GOD' is not necessarily 'THE BODY OF CHRIST'.

When we carefully study Paul's Epistles to the Ephesians and to the Colossians we learn that we have Scriptural right to speak of the 'ONE BODY,' the JOINT-BODY (Ephesians 3:6), as 'THE CHURCH OF THE MYSTERY.' (I Timothy 3:15 and 16 . . . Ephesians 1:9 . . . Ephesians 3:9). Therefore, inasmuch as the NEW TESTAMENT was prophesied, and its fulfillment will not be the MYSTERY, we should not speak of the BODY OF CHRIST, as 'the New Testament Church,' without explaining II Corinthians 3:6 and 7 and I Corinthians 11:25 and Hebrews 12:22 to 24. Members of the Body of Christ are brought nigh to God by the blood of Christ (Ephesians 2:13), and Christ declared that the blood He shed on the cross was the blood of the New Covenant (Matthew 26:28). Bible teachers who claim that all of the prophesied New Covenant of Jeremiah 31:31 to 37, mentioned in Hebrews 8:9 to 12, is being literally fulfilled in the age and dispensation of grace, while the nation Israel is set aside and in God's disfavor, do greatly err, not knowing the Scriptures according to II Timothy 2:15.

On the other hand some extreme dispensationalists explain the three Scriptures we mentioned and Romans 15:27, Acts 26:22 and Acts 28:20, to support their theories that the Church of God of Acts 20:28, or any Church mentioned in the Book of Acts or in Paul's Epistles written before he reached Rome at the close of Acts, was not 'The Church Of The Mystery'; 'THE ONE BODY' of Ephesians and Colossians. They teach that the Church to the close of Acts was 'The Prophesied New Testament Church,' with a different hope and calling, and inasmuch as the Lord's Supper is mentioned in connection with the New Covenant, or Testament, that memorial has no place in the Body of Christ, having passed away with water baptism, tongues and other signs after Paul reached Rome and began a new ministry as recorded in his 'prison' Epistles. especially Ephesians, Colossians and II Timothy. When you hear of 'Bullingerism'—and perhaps you will hear of it more and more from now on—the reference is generally to this extreme dispensationalism. According to this dispensationalism, the kingdom messages and programs proclaimed by the twelve apostles, and by the apostle Paul, up to the time of God's pronouncement in Acts 28:25 to 28 concerning Israel's blindness and the salvation of Gentiles, were in fulfillment of Old Testament prophecies and have no place in the 'MYSTERY' BODY, in the dispensation of the grace of God for Gentiles, or in 'the dispensation of the mystery,' mentioned in Ephesians 3:1 to 9. In this printed message our remarks concerning 'THE HOPE OF ISRAEL' will follow shortly. But the answer to this extreme dispensationalism is Romans 16:25 . . . Romans 11:30, 31 and Romans 11:15 compared with II Corinthians 5:16 to 21, and the 'THE CHRIST' of I Corinthians 12:12. Surely it should require no profound Bible study to see that the Body of Romans 12:4 and 5 is the 'JOINT-BODY' of Ephesians 3:6. The Epistle to the Romans was written before the pronouncement of Acts 28:25 to 28. The 'SAME BODY' of Ephesians 3:6 should read 'THE JOINT-BODY.'

ALL PREMILLENARIANS ARE DISPENSATIONALISTS

Bible study that is not dispensational is not in obedience to II Timothy 2:15. We use the word 'dispensational,' not only for the want of a better word, but because the apostle, who wrote

II Timothy 2:15, wrote that a dispensation was committed unto him. (I Corinthians 9:15 to 17 . . . Colossians 1:24 to 26 . . . Colossians 3:1 to 3). In II Timothy 1:12 he called it 'a deposit.' That apostle (Paul) wrote that God wants all to see 'the dispensation of the mystery.' (Ephesians 3:9). The Greek word translated 'fellowship' in this verse is the word translated. 'dispensation' in the other verses. Paul called himself the architect, or wise masterbuilder, who laid the foundation. (I Corinthians 3:10). None of the twelve apostles mentioned the Mystery or the Body, so far as we have any Bible record. They were not in jail for the Mystery, as was Paul. (Ephesians 6:19 and 20 . . . Colossians 4:3 and 4 . . . II Timothy 2:7 to 9). They were not the prisoner of Jesus Christ for Gentiles, with the dispensation of the grace of God, as was Paul. (Ephesians 3:1 to 3). It was after Paul's missionary journey that the Jewish saints learned that God had opened the door of faith unto the Gentiles. (Acts 14:27). Paul was the apostle of the Gentiles. (Romans 11:13 . . . Acts 22:17 to 21 . . . II Timothy 4:17 . . . II Timothy 2:11 . . . I Timothy 2:4 to 7 . . . Romans 16:15 . . . Galatians 1:15 and 16 and Galatians 2:7 to 9). It was Paul who said, "Lo, we turn to the Gentiles." (Acts 13:46 . . . Acts 18:6). Not one of the twelve apostles preached Romans 11:30 and 31 or Romans 11:15, so far as we have any Bible record.

Premillenarians, who are 'grace' preachers, teach that the kingdom of heaven that was at hand in Matthew 10:5 to 8, teach that that kingdom is now in abeyance and will not be at hand until after God has accomplished His eternal purpose in this unprophesied parenthetical age of grace and dispensation, during which God will complete the Body, or Church of the Mystery. Most of these Premillenarians teach that this present dispensation of grace, the dispensation of the mystery, began with the twelve apostles on the day of Pentecost. They do greatly err, and they add also to the utter confusion of Christians, identified with the fanatical healing and tongues movements all over the land. You may ask with that person who asked, if this is true, why Paul? . . . If this is true, Paul was presumptuous, deluded or egotistical, if not all three, in the claims he made. No Bible teacher is obeying, or can obey Ephesians 3:9, or can prove that the Church will not be in the tribulation, who teaches that this present age and dispensation of grace began with Peter and his kingdom keys, and that Paul went right on with the 'kingdom' message and program which Christ gave to the twelve apostles. If Mark 16:17 and 18 are the credentials of a Christian, there are no Christians.

To teach that the saints who were with Christ before He died were 'kingdom' saints and that they did not become members of the Body of Christ until after the resurrection of Christ, when they were transferred, is sound doctrine. But the difficult task is to define the kingdom of heaven; for there are different aspects and phases of this kingdom. To say that the kingdom of heaven is the prophesied kingdom which will be established on this earth when the King returns to earth and then the laws of heaven will govern the people on earth is only a part of the whole truth: for the Lord told His apostles and disciples that their names were written in heaven, and that suffering on earth would mean great reward in heaven. (Matthew 5:12 . . . Luke 10:20). They would be rewarded at the resurrection of the just. (Luke 14:14). There are no tares in the Body of Christ, but the kingdom of heaven is like unto a mixture of wheat and tares. (Matthew 13:24 to 30).

Thus we should see that 'the kingdom of God,' 'the kingdom of heaven,' and 'the Church' are all indefinite and cannot be dogmatically taught to mean one particular group of people or program of God, with the Holy Spirit's approval.

The anti-dispensationalists, who use Romans 2:28 and 29 and Romans 9:6 and 7 to support their teaching that the BODY OF CHRIST IS ISRAEL, wholly ignore Romans 11:25 to 33 and hundreds of other verses that refute their foolish theory.

When the Lord directed Paul to write that Christians, in this age of grace, should be of power and love and a sound mind (II Timothy 1:7), he certainly stated a wonderful combination, which every Christian should desire and strive to maintain. The sound mind refers to sound doctrine and to rightly dividing the Word of truth. (II Timothy 1:13 . . . Titus 2:1 . . . II Timothy 2:15). Those who claim to be members of the Body of Christ and that that Body is Israel might well apply to themselves Romans 11:25, even if they are not Jews. In this verse Israel is blind and Christians are entreated not to be ignorant. Have you asked some of these confused 'Israelites,' to what redeemed company the antediluvian saints, from Abel to Noah, belonged? Surely they were not baptized into the Body of Christ, and will not be in that glorious presentation mentioned in Ephesians 5:26 to 32. Surely they were not promised all the land of Canaan, as were the descendants of Abraham.

How important it is that we get the over-all picture of 'THE KINGDOM OF GOD' in the Bible, and see that the BODY OF CHRIST is a part, as is also 'the kingdom of the heavens.' How equally important it is to know that the keys of the kingdom which Christ gave to the apostle Peter were not to open the door to let Jews and Gentiles into the BODY of Christ, and because Paul said he persecuted the Church of God (I Corinthians 15:9 . . . Philipians 3:6 . . . Galatians 1:13), we are not to prove, contrary to sound doctrine, that Paul was persecuting the ONE BODY of Ephesians 4:4 and 5 and Romans 12:4 and 5. Saul persecuted Christian Jews saved before the risen Lord revealed God's hidden secret purpose, before the FALL of Israel, at the time it was not lawful for the apostles to go to Gentiles (except proselytes). (Acts 10:28 and Acts 2:10).

The Lord's good pleasure was to give the kingdom to the little flock. (Luke 12:32). The Lord would go into the far country to get the kingdom and return; and Israel would send word, "we will not have This Man to reign over us." (Luke 19:14). On the day of Pentecost God added to the Galileans, the one hundred and twenty of Acts 1:13 to 15, three thousand Jews and proselytes; devout Jews from every nation under heaven. (Acts 2:10 and Acts 2:5). Then they established a 'kingdom' COMMUNISM. (Acts 2:44 and 45 and Acts 4:34 and 35). Even when the disciples left Jerusalem they preached to Jews only. (Acts 11:19). When Peter used the 'kingdom' key with the household of Cornelius, he was more than criticized by the Christian Jews in Judea. (Acts 11:1 to 5). Then seven or eight years after Pentecost they acknowledged that God sent repentance unto life to a God-fearing, Jew-loving, aimsgiving, praying, worshipping Gentile, whose prayers went up to heaven as a memorial before God. But surely we should know that Paul never preached Acts 2:38, Mark 16:14 to 18, Acts 3:19 to 21 and Acts 10:34 and 35 to Gentiles in his 'grace' message.

THE HOPE OF ISRAEL

Some months after the apostle Paul wrote his Epistle to the Romans he and the beloved physician Luke, after a very stormy and dangerous sea voyage, reached Rome. "And when we came to Rome." (Acts 28:16). Paul was a prisoner. Paul called the chief of the Jews together, and

said to them: “for THE HOPE OF ISRAEL I am bound with this chain.” (Acts 28:20). A few years later Paul wrote, in Ephesians 6:19 and 20 and Colossians 4:3 and 4, that he was the prisoner of Jesus Christ for Gentiles (Ephesians 3:1 and 2) for the MYSTERY OF CHRIST.

There are some dispensationalists who endeavor to prove by quoting Acts 28:20 and Colossians 4:3 and 4 that during the years of Paul’s ministry recorded in the Book of Acts Paul was preaching ‘THE HOPE OF ISRAEL’; and that the truth called ‘THE DISPENSATION OF THE MYSTERY’ in Ephesians 3:9 was revealed to Paul after the close of the period covered by the Book of Acts. In support of their claim they quote Acts 26:22, Paul’s words to Agrippa: “saying none other things than those which the prophets and Moses did say should come.”

Peter was a Jew and he wrote to other Jews, to Israelites who believed, that they had been begotten into a living hope by the resurrection of Christ from the dead. (I Peter 1:1 to 6). Their inheritance was reserved in heaven for them. Some were promised a crown when Christ appears. (I Peter 5:4). John, who had been associated with Peter, wrote that those saved under his ministry should not be ashamed before Christ at His coming: that at Christ’s appearing they would be like Him; and this was their HOPE. (I John 2:28 to 3:4). Paul wrote, in I Corinthians 12:13, that believing Jews and believing Gentiles had been baptized into the Body of Christ, and told them of the ‘MYSTERY’ coming of Christ to change the bodies of the members of that BODY OF CHRIST to bear the image of the heavenly. (I Corinthians 15:51 to 54). To the Corinthians, Paul wrote that the resurrection of both Christ and Christians was their hope. (I Corinthians 15:19 to 26). The resurrection of Christ was a part of the gospel by which they were saved. (I Corinthians 15:1 to 4). In I Corinthians 12:12 Paul wrote that Christ and the members of His Body were, ‘THE CHRIST.’

The Jews at Jerusalem would not believe I Corinthians 15:4, that Christ rose again the third day according to the Scriptures; that is, in fulfillment of the prophecies of Moses and others. They rejected the sign of Jonah and Christ. (Matthew 12:40). Hear this plain, simple testimony of Paul when he was arrested in Jerusalem: “of the HOPE and resurrection of the dead am I called in question.” (Acts 23:6). Again, in Acts 24:16: “And have HOPE toward God, that there shall be a resurrection of the dead, both of the just and unjust.” And again in Acts 24:21: “Touching the resurrection I am called in question.” Note again Acts 26:6 to 8.

When Paul uttered the words of Acts 26:22, “none other things,” he was not referring to the unpropheesied truth of Romans 11:30 and 31, Romans 11:25, II Corinthians 5:16 to 21, and certainly Paul did not intend that Agrippa or any other person should believe that Moses and the prophets foretold that Jews and Gentiles would be baptized by the Holy Spirit into the Body of Christ, which was God’s program during Paul’s ‘ACTS’ ministry.

Paul did not preach, after Acts 13:16, that believing Jews were begotten into the HOPE of being planted in the land of Canaan under the reign of Christ as King and Messiah on the throne of David. This HOPE OF ISRAEL is going to be realized in fulfillment of many, many prophecies; but not during the period that God is baptizing Jews and Gentiles into the ONE BODY of I Corinthians 12:12 and 13, to make the ONE NEW MAN of Ephesians 2:15. God will yet have a NEW ISRAEL (Isaiah 62:1 to 4), but not until He has completed the ONE NEW MAN, the filling-up of Him that filleth all in all; ‘THE CHRIST’ of I Corinthians 12:12 . . . Ephesians 1:21 to 23 . . . Ephesians 4:13. God postponed the program concerning the Propheesied

kingdom HOPE OF ISRAEL before Barnabas and Paul were sent forth in Acts 13:2. Israel will remain the outcast, nation until God has accomplished His eternal, unpropheied purpose, the JOINT-BODY of Ephesians 3:6, and the presentation of Ephesians 5:26 to 28: Christ and the Church ONE FLESH. (Ephesians 5:31 and 32). Then God will do all promised in Romans 11:26 to 29 and Luke 21:27 to 33 and Acts 3:19 and Amos 9:11 to 15 and Ezekiel 36:24 to 38. The fulfillment of these Scriptures will indeed be the HOPE OF ISRAEL. But the BLESSED HOPE of Titus 2:13 is even a greater hope, and any Jew or Gentile who will receive Christ and meet God at Calvary's cross may experience this HOPE. The Body of Christ is included in the overall 'Kingdom of God' (Colossians 1:13 . . . Ephesians 5:5), but Israel's hope is a different Phase of the Kingdom of God. (Luke 21:27 to 33).

Surely we have in Acts 2:5 to Acts 7:60 something of the meaning of Christ's words in Luke 19:12 to 14: "A certain Nobleman went into a far country to receive a kingdom for Himself and to return . . . The citizens hated Him and sent a message after Him, saying, we will not have THIS MAN to reign over us." The messages of Peter and the Eleven and Stephen were concerning the Nobleman. Peter said, in Acts 5:29 to 32, that God RAISED UP Christ twice to be Israel's Saviour. In Acts 3:19 to 21 Peter told Israel that the heavens would receive Christ until the prophesied RESTITUTION. He called on Israel to repent. Peter told Israel why the Holy Spirit was sent: to witness that God has RAISED UP Christ in resurrection, to be Israel's Prince and Saviour to give them repentance and forgiveness of sins. This verse must be understood (Acts 5:32) to know God's programs. Stephen preached to Israel that he saw the Son of man standing in heaven; but that they were resisting the Holy Spirit at the time he was filled with the Holy Spirit. (Acts 7:51 to 60). They stoned Stephen, Israel would not receive the testimony of the twelve apostles or of Stephen or of the Holy Spirit. (Acts 5:31 and 32). They would not have THIS MAN to reign over them. They had already said, "we have no king but Caesar." (John 19:15). After Israel stoned Stephen to death Israel was headed for the judgment of Matthew 22:7, in which awful destruction by Caesar's army would be God's army to kill the murderers of His Son.

Christ on the cross prayed for His murderers (Luke 23:34) and God was willing to charge their crime to ignorance, if they would repent. (Acts 3:12 to 21). Read Acts 3:17. But Israel added to their other sins, the sin of resisting and blaspheming the Holy Spirit and forbidding the apostles to preach to Gentiles. The wrath of God came upon them unto the uttermost. (I Thessalonians 2:14 to 16 . . . Acts 13:45 . . . Acts 18:5).

It is interesting to compare Peter's message of Acts 3:19 to 21 to Israel, with Paul's message to Israel in Acts 13:39, complete justification by faith without the law, and then note why and when Israel stumbled and fell (Romans 9:29 to 33); and what Israel's FALL meant for the rest of the world. (Romans 11:11 to 15). If we extend the hope of Israel (Acts 3:19 to 21) beyond the death of James, we must go to the fulfillment of Luke 21:22 and 23.

RAISED UP TWICE TO BE ISRAEL'S SAVIOUR CHRIST THE PROPHET LIKE UNTO MOSES

About 1500 B.C. the Lord said unto Moses, "for this cause have I RAISED UP thee, for to show in thee My power; and that My Name may be declared throughout all the earth."

(Exodus 9:10). Not very long after God RAISED UP Moses to deliver His people (Israel) from Pharaoh and Egyptian bondage we are told that the children of Israel were under the cloud and all passed through the sea, and were all baptized in, or unto, “Moses in the cloud and in the sea.” (I Corinthians 10:1 to 3 . . . Exodus 14:19 to 22). At the end of 430 years all the host of the Lord went from the land of Egypt. (Exodus 12:41). Now compare God’s promise in Genesis 15:13 with Exodus 12:41 and then Genesis 15:6 with Galatians 3:8 and Galatians 3:16 to 18, and note that God delivered Israel when the fulness of time came, and also note that Abram, in uncircumcision, was declared righteous by believing God 430 years before God RAISED UP Moses and gave Israel the ten commandments and their carnal ordinances, meats and drinks and divers ‘baptismos.’ (Hebrews 9:10). No water baptism from Adam to Moses (about 2500 years). Water baptism began with the LAW.

Now we turn to Luke 1:33 and 67 to 78, quoting just a few statements here; “Blessed be the Lord God of Israel; for He hath visited and redeemed His people: and hath RAISED UP a horn of salvation for us (ISRAEL) in the house of His servant David that we, being DELIVERED OUT OF THE HAND OF OUR ENEMIES (Luke 1:74).” Later on Christ on the cross delivered Israel from another enemy, a real enemy, ‘the curse of the law.’ (Romans 7:6 and Galatians 3:13). In John 12:37 we read; “But though He (Christ) had done so many miracles before them (Israel), yet they believed not on Him.” Again after His death and resurrection Christ showed Himself alive by many infallible proofs. (Acts 1:3). “Jesus of Nazareth, a Man approved of God (put on display by God) among you (Israel) by miracles and wonders and signs, which God did by Him in the midst of you, as ye yourselves also know.” (Acts 2:22). If Israel would not receive all other testimonies and credentials that Christ was the Prophet like unto Moses, their Messiah, King and Deliverer, God’s own eternal Son, Christ said, “believe Me for the very works’ sake:” (John 14:11). The Jews require a sign. (I Corinthians 1:22). Read carefully Matthew 12:38 to 41.

Moses and Christ were chosen to be Israel’s Deliverers. By the hands of each of these Deliverers God performed many miracles, wonders and signs. The one great outstanding sign mentioned by Christ, in His case, is recorded in Matthew 12:40: “as Jonah was three days and three nights in the whale’s belly; so shall the Son of man be three days and three nights in the heart of the earth.” According to Exodus 12:37, six-hundred thousand Israelites, beside children, left Egypt, under the leadership of Moses. And the Lord took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.” (Exodus 13:22). Let us keep in mind that at that time the other members of the human race were called by God, ‘a foolish nation’ . . . ‘no people.’ (Romans 10:19 and Deuteronomy 32:21). Israel was very slow to accept the leadership of Moses, but when God performed, by the hand of Moses, the two great miracles, the cloud and the Red Sea, they followed Moses, although later on they became the disobedient and gainsaying people referred to in Romans 10:21. By the two great miracles Israel was baptized unto Moses, their deliverer. The Egyptians were immersed and buried by baptism in the bottom of the Red Sea, but they did not rise to walk in newness of life. The children of Israel did not get wet; they crossed on dry land. (Exodus 15:19). Among the Brethren there are those who teach and practice household water baptism, saying that the little children crossed the Red Sea with their parents, so they put the little children in bath-tubs filled with water. They should use dry bathtubs, if they must have tubs or baptisteries for the children. There are a few that teach that

the body of Moses, mentioned in Jude 9, was the Old Testament Church of which Moses was the head, and as believers are today baptized by the Holy Spirit into the Body of Christ (I Corinthians 12:13), so the Israelites were baptized into Moses' Church by the cloud and the Red Sea. This is more than fantastic teaching.

The Apostle Paul explains, in II Corinthians 12:12, that miracles and wonders and signs were the signs of an apostle. We read the same in Hebrews 2:2 and 3 concerning the twelve apostles. Christ was the Father's Apostle. Signs were the credentials God gave to His leaders, so they would be accepted as especially accredited leaders appointed by God and the Lord Jesus Christ and the Holy Spirit. But in this age of grace we walk not by sight, but by faith (II Corinthians 5:7); and blessed is the man that hath not seen, and yet hath believed. (John 20:29). A wicked and adulterous generation seeketh after a sign. (Matthew 16:4 . . . Matthew 12:39). Tongues are for a sign for unbelievers. (I Corinthians 14:22). "Whether there be tongues, they shall cease." "And now abideth faith, hope, love: these three; but the greatest of these is love." (I Corinthians 13:8 and 13).

GOD'S PROMISE OF THE PROPHET LIKE MOSES

Hear the words of Moses, in Deuteronomy 18:15, 18 and 19: "The Lord thy God will RAISE UP unto thee a Prophet from the midst of thee, of thy brethren, like unto me: unto Him shall ye hearken" . . . "I will RAISE them UP a Prophet from their brethren like unto thee, and put My words into His mouth. . . Whosoever will not hearken unto My words, which He will speak in My name, I will require it of him."

"When the fulness of time was come God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." (Galatians 4:4 and 5). That Son said to Israel: "had ye believed Moses (in whom ye trust), ye would have believed Me: for he wrote of Me . . . If ye believe not his writings, how shall ye believe My words?" (John 5:46 and 47). Then after Israel had rejected Paul with his message he said that he had spoken none other things to Israel than Moses and other prophets had foretold. (Acts 26:22 to 24). When Stephen delivered to Israel in their land something of an ultimatum, he said; "This is that Moses, which said unto the children of Israel, a Prophet shall the Lord your God RAISE UP, like unto me; Him shall ye hear:" He was in the Church in the wilderness. (Acts 7:37 and 38). Then Stephen added: "Which of the prophets have not your fathers persecuted: And they have slain them which showed before the coming of the JUST ONE, of Whom ye have been now the betrayers and murderers, who have received the law and have not kept it." (Acts 7:51 to 53). Then Stephen reminded Israel of the sign of Jonah spoken by Christ in Matthew 12:40, for Stephen said, "I see the heavens opened and the Son of man standing on the right hand of God." (Acts 7:56). Note that Christ was the Son of man standing; the very same Son of man, who said, in Matthew 12:31 to 33, that sin against the Son of man would be pardonable, but not the sin against the Holy Spirit. Whom they were now resisting. But Stephen was filled with the Holy Spirit and saw the resurrected Son of man Who had been three days and three nights in the heart of the earth.

The people of Nineveh repented at the preaching of Jonah when he came from the belly of the fish. (Matthew 12:39 to 42). Christ was greater than Jonah and also greater than Moses. (Hebrews 3:1 to 6). Then compare the heathen of Nineveh with the chosen people of God to

whom Christ and Stephen and Peter preached. Would they repent? Why will the people of Nineveh rise up in judgment and condemnation against, Israel? Because they neither repented at the preaching of Christ before His resurrection, nor at the preaching of Peter and Stephen after the resurrection of Christ. They beat and imprisoned Peter and stoned Stephen to death. This was their way of saying, “we will not have this Man to reign over us.” (Luke 19:14).

After the Son of man had prayed on the cross that His Father would forgive those who had murdered Him (Luke 23:34), and after the Lord spoke by the mouth of Peter telling those murderers that God was willing to forgive their terrible crime, because of ignorance (Acts 3:14 and 15 and 17 and 18), Peter said, “Therefore, repent.” (Acts 3:19). Note the significance of the ‘THEREFORE.’ Then Peter again reminded them of Moses’ prophecy: “Moses truly said unto the fathers, a Prophet shall the Lord your God RAISE UP unto you of your brethren, like unto me: and it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people.” (Acts 3:22 and 23). Here we are reminded of the words of Christ in Matthew 22:7: “But when the King heard thereof He was angry: and He sent forth His armies and destroyed those murderers, and burned up their city.”

Now note three of the most important verses in the Bible for the understanding of God’s program under the twelve apostles before He sent forth the new apostle with a new program: “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 (RAISED UP AGAIN with His right hand A PRINCE and A SAVIOUR, for to give REPENTANCE TO ISRAEL, and forgiveness of sins: and we are His witnesses of these things: as SO IS ALSO THE HOLY SPIRIT.” (Acts 5:29 to 32). Now with these verses note the words of Paul in Acts 13:23. Christ RAISED UP to be Israel’s Saviour and Acts 13:33 to 36, Christ RAISED UP AGAIN to give to Israel the sure mercies of David. Now again, “Whom God RAISED UP, having loosed the pains of death.” (Acts 2:24). Now Acts 2:29 to 31; David, as a prophet, foretold that God would RAISE UP Christ from the dead to sit on David’s throne.

There are many Christians who have been taught by their leaders that the Body of Christ is ‘ISRAEL.’ These leaders teach that Christ never expected to occupy a throne on earth and will not return to earth for such a kingdom. They are called ‘amillenarians,’ because they believe there will be no millennium on earth with Christ on the throne of David as King. After Christ was raised from the dead He said to His disciples; “O fools and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things?” (Luke 24:25). Christ thus spoke after those disciples said, “we trusted it had been Christ Which should have redeemed Israel”; that is, Which should have fulfilled Isaiah 9:6 and 7 and Ezekiel 36 and 37 and Isaiah 62:1 to 4 and scores of other Prophecies; that Christ should have redeemed Israel in the manner stated in Luke 1:67 to 77. Perhaps the Lord Jesus, after His plain statements in Luke 18:31 and 35 and Luke 12:47 to 52, expected His disciples to know that His suffering was to precede His glory. (I Peter 1:11 and 12). He certainly expects every steward of the mysteries of God to know this truth now. Christ would say now to the amillenarians, with their unscriptural ‘spiritualizing.’ “O fools and slow of heart to believe the unfulfilled prophecies concerning My future earthly glory.” When Israel fulfilled all that was written concerning Christ nailing Him to the cross, after which God raised Him from the dead, (Acts 13:29 and 30), they fulfilled ‘ALL’ concerning His suffering. (Acts 3:18). But in the verses following (Acts 13:33 to 37) we learn that Christ was

RAISED UP AGAIN, from the dead, so that Israel might receive the sure mercies of David. Then after the FALL of Israel Paul, because of the revelation of the dispensation of grace from the risen Christ, wrote that Christ was RAISED UP, far above all, to be Head of the Church (Body); and that believers, as members of His Body, were also RAISED UP with Him and made to sit together in the heavenlies. Ephesians 1:19 to 23 . . . Ephesians 4:9 to 13 . . . Ephesians 2:1 to 7).

There are other Christians who quote Matthew 11:14; Matthew 17:10 to 12, Luke 19:41 to 44 and Matthew 21:43 to support their teaching that Christ did come and offer the kingdom to Israel, with Himself as King, but His own received Him not; and that God will never deal again with Israel as a nation. Israel did not receive John the Baptist as the Elijah of Malachi 4:5. Israel did not know the time of their visitation and the things that pertained to their peace. So God took the kingdom away from them. But these Christians know nothing of the mystery of Romans 11:25 and the future redemption of Israel in Romans 11:26 to 29 and Luke 21:24 and 27 to 32.

THE SUSPENSION OR INTERRUPTION OF GOD'S KINGDOM PROMISES

All Premillenarians, who are 'grace' preachers, know that the Scriptures studied intelligently must be studied dispensationally. They know that all Scriptures must be interpreted, appropriated and applied as to whether the doctrine is recorded, or the event mentioned, before or after the FALL of Israel. They are all agreed that the 'grace' gospel was sent to Gentiles when and because of the FALL of Israel (Romans 11:11), when and because Israel was cast away (Romans 11:15), when and because of Israel's unbelief (Romans 11:30). They know that 'the dispensation of the grace of God for Gentiles' was committed to the apostle Paul, having been revealed to him by the risen Christ in heaven. (Ephesians 3:1 to 3). They know that Paul called himself the wise masterbuilder, who laid the foundation, and that all Christians should take heed how they 'build the house together' (sunoikodomeo). (I Corinthians 3:10). They know that Paul plainly teaches that Christians are to be established by his gospel, the preaching of Jesus Christ according to the revelation of the mystery kept secret since the world began (Romans 16:25), preaching, called in Ephesians 3:8, 'the riches of Christ past-tracing-out.' They know that not one of the twelve apostles was in jail for the dispensation of the mystery, as was the apostle Paul. (Colossians 4:3 and 4 . . . Ephesians 6:19 and 20 . . . II Timothy 2:7 to 9).

It is most unfortunate and deplorable that the Premillenariara, who are 'grace' preachers, do not agree as to the time of the FALL of Israel, as to when this parenthetical 'grace' dispensation and age began. After comparing Romans 11:11 with Romans 9:29 to 32 and I Thessalonians 2:14 to 16 and II Corinthians 5:16 to 21, they should all agree that the FALL of Israel that sent grace to the heathen began before Paul wrote I Thessalonians his first Epistle. But by far the great majority of the outstanding Premillenarians, who are 'grace' preachers, quote Matthew 23:33 and 37 to 39 to prove that then and there (at the cross) was the FALL of Israel referred to in Romans 11:11. They are uncompromisingly against the teaching that Christ was RAISED UP from the dead to be the Saviour of Israel in any sense different from membership in the Body of Christ (I Corinthians 12:13), which they dogmatically affirm had its historic beginning on the day of Pentecost when Peter and the Eleven stoop up and addressed devout Jews from every nation under heaven, when, in response to their question, they said; "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). They teach that the three thousand of Acts 2:41 were baptized by the Holy Spirit into the One Body of Ephesians 4:4 and 5, ‘THE CHURCH OF THE MYSTERY.’ (Colossians 1:24 to 26). Of course, they are agreed that Paul, in his message of grace to Gentiles, did not preach Acts 2:38; and they must bring some very ungracious judgments upon the twelve apostles for their attitude toward the Gentiles seven or eight years after Pentecost, it being unlawful for them to go to Gentiles until Peter received his housetop ‘sheet’ vision. Then Peter received criticism from his fellow-disciples after he had preached to one company of God-fearing, Jew-loving, devout, praying Gentiles headed by Cornelius, whose prayers and money-gifts to the Jews and other righteous deeds had gone up before God as a memorial. (Acts 10:1 to 7; 22; 28; 34 to 41 . . . Acts 11:1 to 5). When the twelve apostles, some seven or eight years after Pentecost, glorified God because He had granted also to the Gentiles repentance unto life (Acts 11:18), they knew full well that they had not gone to the Gentiles with the ministry of reconciliation, because Israel had been cast away, beseeching Cornelius to be reconciled to God, and obtain Divine mercy because of Israel’s unbelief. (Romans 11:30). Even the babe in Christ should know the difference between “this is that which was spoken by Joel (Acts 2:16), by David (Acts 2:29 to 33), by all the prophets, Moses, Samuel and others ‘SINCE THE WORLD BEGAN’ (Acts 3:21 and 24), and ‘the preaching of Jesus Christ according to the revelation of the mystery’, KEPT SECRET SINCE THE WORLD BEGAN: (Romans 16:25).

Of course, we now know that the suffering of Christ had to precede His glory; that this present parenthetical age, during which God is accomplishing His eternal purpose concerning the Body Which Christ will present to Himself (Ephesians 5:26 to 32 . . . Ephesians 1:4 ,and 5 . . . Ephesians 1:11 . . . Colossians 1:24 to 26 . . . Ephesians 3:6 to 9) , must run its course before the Lord Jesus will return as the Son of man to establish that kingdom of God prepared from the foundation of the world and foretold by all of God’s prophets since the world began. Read carefully Luke 21:27 to 33 and Romans 11:25 to 33. Because those prophets did not understand, foresee or foreknow or foretell God’s present program, God’s message concerning this program is called ‘THE MYSTERY.’ (Ephesians 1:9 . . . Ephesians 3:9 . . . Ephesians 6:19 and 20 . . . Colossians 1:24 to 26 and 4:3 and 4). Every thinking student of the Scriptures, who has earnestly sought the guidance and teaching of the Holy Spirit, has asked, “if Isaiah 53 concerning the suffering of Christ (John 12:27 to 41 . . . Matthew 26:24 . . . Acts 4:24 to 30 . . . Acts 3:18. . . Acts 2:23. . . I Peter 1:18 to 22) had to be fulfilled before Isaiah 9:6 and 7 and Isaiah 62:1 to 4, concerning the earthly glory of Christ, could he fulfilled, then how was it possible for Christ, in good faith, to offer to Israel the prophesied kingdom before He accomplished Acts 3:18? But after reading Mark 1:15, Matthew 4:17, with Luke 1:27 to 33 and Luke 1:67 to 77. and these verses with Luke 19:41 to 44 and Matthew 11:13 and 14 and Matthew 17:10 to 13, we say with the Stone rejected by the builders; “This is the Lord’s doing, and it is marvelous in our eyes.” (Matthew 21:42).

Again when we read God’s ‘kingdom’ proposition to Israel in Acts 3:19 to 21 and Acts 5:29 to 32, and read Luke 21:21 to 24 concerning the days of God’s vengeance upon Israel, that ‘the times of the Gentiles’ must run its course, politically, and also spiritually (Romans 11:25), and know that wars and rumors of wars were to come, that Peter was to be an old man at the time of his death (John 21:18 and 19), that the millennium would not be at hand until after the time of

Jacob's trouble, we ask, how the kingdom could have been offered to Israel, in good faith, either before or after the resurrection of Christ? Bewildered we answer: "O the depths of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past tracing out: For who hath known the mind of the Lord? Or who hath been His counsellor? (Romans 11:33 and 34). We say with Peter and James, "Known unto God are all His works from the beginning of the world" (Acts 15:18), and with Paul, concerning God's eternal purpose, "chosen in Christ before the foundation of the world" (Ephesians 1:4); "in Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will (Ephesians 1:11), "in hope of eternal life, which God, that cannot lie, promised before the world began (Thus 1:2); "God Who hath saved us, and called us, with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus, before the world began. Whereunto I (Paul) am appointed a preacher, and an apostle, and a teacher of the Gentiles." (II Timothy 1:9 to 11). As one preacher stated, I am overwhelmed when I read of the foreknowledge of God in Romans 8:28 to 30, the believers predestinated, called and justified; and then when I try to reconcile this glorious truth with I Timothy 2:4 to 7, that God will have all men to be saved, I am more than confused. So I ask the question of Paul, in Romans 8:31; "What shall we then say to these things?" If we cannot understand God's sovereign grace in His eternal 'grace' purpose, we can thank God for two great truths in Romans Eight that we can understand: 'no condemnation' . . . 'no separation' . . . but eternal glory for those who are in Christ, redeemed by the infinite, marvelous, matchless, abounding grace of the God of all grace, by God-given faith in the precious shed blood of the eternal, Divine Son of God.

Surely the Lord Jesus knew, when He gave the keys of the kingdom to Peter, and the commissions of Matthew 28:19 and 20 and Mark 16:14 to 18 to Peter and his fellow-apostles, that His suffering had to precede His glory; He knew the truth of Acts 3:18, "but those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Yes, Christ well knew that He came for the hour of death on the cross (John 12:27 to 33 . . . Hebrews 2:9 . . . Hebrews 9:26). Therefore, Christ knew that he was going to pray on the cross for His murderers, pray that God would forgive them for doing that which God's hand and counsel determined before to be done. (Acts 4:27 and 28). Hence the Lord's message to Israel, by Peter, concerning killing the Prince of Life, when Pilate was determined to let Him go (Acts 3:12 to 15); "I know that through ignorance ye did it, as did also your rulers." (Acts 3:17). "Therefore, repent," and WHAT? Read Acts 3:19 to 26 concerning the prophesied 'kingdom' days of redeemed Israel. Peter did not preach, "repent and God will raise you up into the heavenlies where Christ sits," as Paul preached. (Ephesians 2:1 to 8). But repent, and God will send Christ back where Israel is, or was, on earth; not for the blessed hope of Titus 2:13, but for the prophesied restitution. Should not a babe in Christ know the difference between the return to earth of the Son of man for the restitution, and the 'mystery' coming of Christ for the rapture of the Church (I Corinthians 15:51 to 55 . . . I Thessalonians 4:13 to 18 . . . Philippians 3:20 and 21)?

THE WITNESS OF THE HOLY SPIRIT

Members of the Body of Christ in this age and dispensation of grace are sealed (until the day of the rapture) by the Holy Spirit. (Ephesians 4:30). They receive the Holy Spirit (all of the Holy Spirit) at the time they meet God at Calvary and believe the gospel of salvation and receive Divine sonship (Ephesians 1:13 and 14 and Galatians 3:14). Then and there they are baptized by that One Spirit into the One Body. Then the Holy Spirit bears witness to them that they are sons and heirs of God. (Romans 8:15 to 17 . . . I Corinthians 12:13).

Before we consider Acts 5:31 and 32 let us read I Corinthians 12:12 and 13: “For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is ‘THE CHRIST’ . . . For by ONE SPIRIT were we all baptized into ONE BODY, whether we be Jews or Gentiles.” With these two verses we quote Romans 12:5: “So we, being many, are ONE BODY in Christ, and every one members one of another.”

As faith cometh by hearing, and the Holy Spirit comes with salvation by faith, and as Christ on earth told His messengers not to go to Gentiles (Matthew 10:5 and 6), and as the Holy Spirit had not been given while Christ was a Man approved of God in the midst of Israel (John 7:38 to 44), and as the Body did not exist during those years before the death and resurrection of Christ, then we know that believing Jews and Gentiles were not baptized by ONE SPIRIT into ONE BODY until after the resurrection of Christ. But the question is ‘how long after Pentecost?’ In Ephesians 3:6 the Body of Christ is called ‘THE JOINTBODY’ (not the same Body). Certainly believing Jews and Gentiles joined together (Romans 12:5) and joined to Christ, to form ‘THE CHRIST’ of I Corinthians 12:12 and 13, were members of the JOINTBODY. That ‘JOINT-BODY,’ in Ephesians 2:15, is called, ‘THE ONE NEW MAN.’ Then in Ephesians 4:13 we read of ‘THE PERFECT MAN,’ ‘THE MEASURE OF THE STATURE OF THE FILLING-UP OF CHRIST.’ In Ephesians 1:22 and 23 we read of the ‘CHURCH, Which is HIS BODY, the FILLING-UP of HIM.’

As we compare ‘THE CHRIST’ of I Corinthians 12:12 with ‘THE ONE NEW MAN,’ ‘THE PERFECT MAN,’ ‘THE FILLING-UP OF CHRIST,’ of Ephesians, all referring to the MYSTICAL CHRIST, or ‘THE CHURCH OF THE MYSTERY,’ and knowing that no prophet of Israel had the slightest intimation of this unprophesied BODY. we should know the limited sense in which we are to interpret and apply Paul’s statement in Acts 26:22, wherein he said, that he was witnessing, “saying none other things than those which the prophets and Moses did say should come.” Paul spoke these words to Agrippa after he had written First Corinthians. But Paul was in no way referring to I Corinthians 12:12 and 13; for Moses and the prophets were both silent and ignorant concerning I Corinthians 12:12 and 13, I Corinthians 15:51 to 54; II Corinthians 5:16 to 21 and Romans 11:30 and 31, and many other truths written in Paul’s Epistles before the close of the Book of Acts period; First Thessalonians, Second Thessalonians. First Corinthians, Galatians, Romans and Second Corinthians. ‘THE CHRIST’ of I Corinthians 12:12 was hid in God, and hid from ages and generation until revealed to and through the apostle Paul. (Colossians 1:25 and 26 and Ephesians 3:9). Surely this is the Scriptural answer to the extreme dispensationalists who teach that the BODY of I Corinthians 12:12, 13 and 27 and Romans 12:4 and 5 was not, and is not, the ONE BODY of Ephesians and Colossians, that is, ‘THE CHURCH OF THE MYSTERY.’ Then, of course, I Corinthians 3:22 and I Corinthians 1:12 refute the claim that Peter was not a member of the ONE BODY.

Surely it seems that any intelligent spiritual, Holy Spirit-taught steward of the mysteries of God after reading Acts 10:28, I Corinthians 3:10, Acts 14:27, Ephesians 3:1 to 9, Colossians 1:24 to 26, II Timothy 2:7 to 9 and I Thessalonians 2:14 to 16, should teach that the BODY OF CHRIST, the ONE BODY of Ephesians 4:4 and 5, had its historic beginning with the ministry of the apostle Paul before he wrote his first Epistle, First Thessalonians; not after the close of the period covered by the Book of Acts; and not with Peter and the Eleven on the day of Pentecost or during the years when Peter was using the keys of the kingdom of heaven.

NOW BACK TO ACTS 5:29 TO 32

When we said that God RAISED UP Christ TWICE, to be Israel's Saviour, we meant something more than Israel's opportunity, as individual Jews, to believe on the Lord Jesus Christ and become saved members of the Body of Christ, either before or after the death and resurrection of their Messiah. The disciples meant something more than that when they said, "we trusted it had been Christ Which should have redeemed Israel" (Luke 24:21). The Holy Spirit meant more that that when He spoke the words recorded in Luke 1:67 to 80. In John 1:11, we read that Christ came unto His own and His own received Him not. Luke 19:41 to 44 speaks of the nation. Romans 11:26 and Isaiah 62:1 to 4 and Amos 9:11 to 15 and Ezekiel 36:27 to 38 mean more than the salvation of individual Jews. All of these Scriptures refer to Israel's national redemption, as well as to the salvation of individual Jews.

As we have said, all Premillenarians, who are 'grace' preachers, teach that the 'kingdom' message and program of God while Christ was on earth, as Jesus of Nazareth, was national in scope, as well as the offer of salvation to the individual Israelites. But the majority of these Premillenarians even refuse to listen to those who believe that Acts 5:31 and 32 is Scriptural proof that Christ was RAISED UP, in resurrection, from Joseph's tomb, for Israel's national redemption, as He was RAISED UP, in incarnation, from Mary's womb, for Israel's national redemption. Note carefully the language of Acts 5:31 and 32, and note that the Holy Spirit had not come to bear witness that the saved Jews had been baptized into the Body of Christ and that Gentiles were joint-heirs with Christ in the Joint-Body of Ephesians 3:6; but that God had RAISED UP Christ from death to be Israel's Prince and Saviour, to give the people and rulers (Acts 3:17) the opportunity to repent. At that time the Gentiles were alienated from Israel and alienated from the life of God, afar off from God, no people. (Ephesians 2:11 to 13 . . . Ephesians 2:19 . . . Ephesians 4:18 . . . Romans 10:19); and it was an unlawful thing for the apostles to go to Gentiles. (Acts 10:28).

Until Christians see that God would have sent to the Gentiles His kingdom message and program, if Israel had accepted Christ in resurrection, or His 'grace' message, by a new and different apostle, if they rejected Christ in resurrection, they will continue to be workmen ashamed, because they do not rightly divide the Word of truth. More than twelve years after Christ called the leaders of Israel 'vipers' and 'serpents' (Matthew 23:33) and said 'your house is left unto you desolate,' yes after Peter, in the land of the Jews, said, 'To the Jews FIRST' (Acts 3:26). Paul, outside of that land, said 'To the Jews FIRST.' (Acts 13:46). Why? . . . Luke 23:34 and Acts 3:18 and Acts 5:31 and 32.

CHRIST CAME UNTO HIS OWN AND HIS OWN RECEIVED HIM NOT

What meaneth the statement, “Christ came unto His own, and His own received Him not?” (John 1:11). We certainly should grasp the meaning of this before we take up the study of the Book of Acts. What was Christ to do for Israel, according to Luke 1:67 to 80? God visited His people Israel to deliver Israel from Gentile subjugation or political domination, to deliver Israel out of the hands of their enemies that Israel might serve Him without fear, to fulfill God’s promises concerning Israel’s redemption and Israel’s possession of Canaan, called in Luke 2:25, ‘THE CONSOLATION OF ISRAEL,’ and in Luke 23:51 and Luke 21:30 to 33, ‘THE KINGDOM OF GOD.’ In no other way could we interpret John 1:11, without real contradiction, as well as contradiction to John 12:37, “though He (Christ) had done so many miracles before them, yet they believed not on Him?” Who believed not on Him? In John 2:23, John 7:31 and 40, John 8:30, John 10:42, John 11:45, John 12:42, Acts 2:41, Acts 4:4, Acts 9:42, Acts 6:1 and 7, Acts 9:31 and Acts 14:1 we learn that many Jews believed on Christ. If many, many Jews believed on Christ, what then meaneth, “His own received Him not?” Perhaps, we may find it less difficult to answer what is the difference between Jews (with Gentiles), in this age and dispensation of grace, being reconciled into one Body on the cross (Ephesians 2:13 to 16), and Israel’s salvation in Romans 11:26 to 29, after the work of reconciling Jews and Gentiles in one Body has ended, “so all Israel shall be saved.”

Until and unless we see that in the gospel of the kingdom, the nation Israel and the tabernacle of David were a part, we will never understand the difference between ‘the gospel of the kingdom’ (Matthew 24:14, Mark 1:14 and 15 and Matthew 4:23 and Matthew 10:5 to 8 . . . compared with Luke 18:31 to 35) and ‘the gospel of the grace of God.’ (Acts 20:24 and II Timothy 1:9 and 10). Until and unless we understand that ‘the gospel of the circumcision’ committed unto Peter (Galatians 2:7), included the guarantee of Canaan to Israel (Genesis 17:3 to 8 . . . Acts 3:19 to 21), whereas ‘the gospel of the uncircumcision’ committed unto Paul meant righteousness and the Holy Spirit and membership in the Body of Christ for Gentiles (Galatians 3:14 . . . Galatians 3:8 . . . Romans 4:7 to 11; 21 to 25), without the deeds of the law or religious doings, we will never understand the ‘why’ of Galatians 1:15 and 16, or the difference between Acts 10:34 and 35 and Romans 4:4 and 5, the difference between “spoken by the mouth of all the holy prophets since the world began” of Acts 3:21 and the “kept secret since the world began” of Romans 16:25.

The Premillenarians, who teach that the Lord did deal with Israel nationally, until the pronouncement of Matthew 23:38, but not thereafter, do not go far enough with their dispensationalism. The Premillenarians, who teach that the Lord dealt with Israel nationally until after the pronouncement of Acts 28:25 to 28, go too far with their dispensationalism. After Paul said, “lo we turn to the Gentiles” (Acts 13:46), there is no record that he, or any other apostle, offered the prophesied kingdom to Israel, if Israel, with their leaders, would repent. The cause for Israel’s FALL, according to Paul, is stated in Romans 9:29 to Romans 10:4 and then Romans 11:11 . . . Israel stumbled at the stumblingstone of justification from all things and the righteousness of God, by faith, without Moses and the law. This was Paul’s message to Israel in Acts 13:38 and 39.

The unmixed gospel of the grace of God, and the message of reconciliation, were sent to the Gentiles when and because Israel was cast away, because of Israel's FALL, and in that message Paul glorified his office as 'the apostle of the Gentiles.' (Romans 11:11 to 15 and Romans 11:30).

SOME STATEMENTS BY BIBLE STUDENTS OF THIS GENERATION

Dr. C. I. Scofield, the editor and author of the Scofield Reference Bible, was an outstanding, spiritual and capable Bible teacher. It is to be regretted that some truths that he understood and endorsed in 1920 were not printed in the notes of his Reference Bible printed some years before 1920. These truths later understood by Dr. Scofield are contained in a pamphlet printed for many years (several editions) by the Moody Colportage Association, some very vital truths by Mr. A. E. Bishop. In order that the pamphlet with these most important and interesting facts might be more widely distributed and read by more Christians, the Moody Colportage Association had Dr. Scofield's unreserved endorsement printed on the first page. Neither Mr. Bishop nor Dr. Scofield were 'Bullingerites.' But Dr. E. W. Bullinger taught most of the interesting and important facts that we are to quote from the Moody-Bishop-Scofield pamphlet. Many so-called 'grace' preachers today use the word 'Bullingerism' as a scarecrow to keep their followers from endeavouring to keep the unity of Ephesians 4:1 to 7 and from obeying Ephesians 3:9, "make all see what is the dispensation of the mystery." The majority of these preachers are as ignorant of the dispensational teaching of Dr. Bullinger as they are of 'the dispensation of the mystery.'

Whether it is called 'Bullingerism,' 'Scofieldism,' 'Bishopism' or 'Moodyism,' every faithful steward of the mysteries of God should believe and teach the following truths taught in the pamphlet to which we have referred:

1. "Also by careful restudies of the book of Acts and of the Epistles written before its close, I am convinced that those who contend for a purely kingdom dispensation covering the book of Acts period are as much deceived by Satan as are those who contend that the sign gifts are still in the church and would be in manifestation everywhere if God's people were in a healthy spiritual state and exercising faith to that end."
2. "For some years after Pentecost the church was exclusively Jewish, clinging to their rites and ceremonies, the converts sometimes receiving the Holy Spirit subsequent to their conversion, by the Imposition of the apostolic hands." (Acts 8:14 to 17).
3. "There is no foundation in the Word of God for the prevailing popular doctrine of 'divine healing'." "It is not true that healing is as much the will of God for every Christian as salvation is for the unsaved. Some of the choicest of saints by the elective will of God, have been patient sufferers for years upon sick beds."
4. "A careful study of the epistles, especially of the latest epistles of Paul, which are the normal course of the church in the present dispensation, would dismount all from their hobbies, eliminate the last vestige of Judaism from their lives and teachings, and would adjust things in general, placing secondary things in their place and first things where they belong."

5. "Is it the Spirit of God or Satan who attempts to revive the sign-gifts that were divinely retired after having fulfilled their purpose? Every widespread attempt to revive them has, without exception, resulted in confusion, divisions, injury and disgrace."
6. "Is it the Spirit of God or Satan who turns the eyes of sincere Christians back to Pentecost and away from the goal placed before them in Ephesians, Philippians and Colossians?"
7. "In the latest epistles of Paul not only is it noticeable that the sign gifts are nowhere in manifestation, but a different order is brought forth by the Holy Spirit for the correction of prevailing hobbies and fanaticisms."
8. "This was an overlapping of the former and present dispensations, AS SOME YEARS ELAPSED BEFORE THE DISPENSATION OF GRACE TOOK ITS NORMAL COURSE."
9. "There is a corrective passage in God's Word for every error, every heresy, every delusion, every hobby, every fanaticism, and every unbalanced position."
10. "In contrast with sign-gifts of I Corinthians 12, limited to a portion of the believers and operative only during the book of Acts period, let us note the nonsign-gifts of Ephesians 4:10."
11. "The fact that the Bible does not give a hint of the manifestation of the sign-gifts after the close of the book of Acts, must carry convincing evidence to the careful student who compares scripture with scripture that they have been retired."
12. "If we give heed to this fact, it will be easy for us to see later on why God, who is sovereign in the giving of signs, afterwards retired completely the sign-gifts."

The first paragraph above quoted is the author's refutation of Bullingerism concerning the 'kingdom' dispensation throughout all of the Book of Acts and Pentecostalism concerning the sign-gifts from Pentecost to this present time. In this sense we cannot say that Dr. Bullinger would endorse all that is said in these paragraphs. Dr. Bullinger, in his later writings, disagreed with both Mr. Bishop and Dr. Scofield as to the time of the historic beginning of the BODY of Christ. But generally speaking the quotations from the Bishop pamphlet agree with Dr. Bullinger's dispensationalism.

For me, and perhaps for most of the Premillenarians, who are messengers of the unmixed message of the grace of God, Sir Robert Anderson was a bit too extreme in the statements quoted from his 'THE SILENCE OF GOD,' a splendid book which every Christian should read. Note the statements: "My contention is that the Acts, as a whole, is the record of a temporary and transitional dispensation in which blessing was again offered to the Jew and again rejected . . . To the right understanding of the Acts of the Apostles, a Book which is primarily the record, not, as commonly supposed, of the founding of the Christian Church, but of the apostasy of the favoured nation." Then the writer states that the rejection of Christ (after His resurrection) by the favoured people, and their fall in consequence from the position of privilege formerly held by them, marked another change no less definite and important than the change of dispensation when Christ became incarnate and ministered on earth to Israel.

Hundreds of outstanding preachers and Bible teachers, who would not agree with some of his statements in 'The Silence of God,' are unanimously agreed that Sir Robert Anderson was

one of the most gifted Bible students, expositors and exegetes of all times. Whether or not they consider his dispensational teaching on the Book of Acts sound and to their liking, if they do not go far enough with his teaching to believe that God, by the ministry of Peter and the Eleven during the years Peter was using the keys of the kingdom, was not ushering in the dispensation of grace for Gentiles but presenting another 'kingdom' proposition to Israel; that Israel, or the Jewish nation, had to reject Christ as Messiah, King and Deliverer in resurrection, as well as in incarnation, before God would make known his message and program for the heathen, they will never understand Romans 11:30 and 31, Acts 13:46 or obey Ephesians 3:9.

Another outstanding Bible teacher of this present generation, and still very active in his Bible teaching ministry among evangelical Christians who consider him one of the very best Bible teachers, has written several books concerning Paul's special ministry. I quote from his writings: "Throughout the writings of the Apostle Paul he again and again refers to a wonderful secret, which he designates in a special way as 'the mystery'." "To the epistles of Paul alone do we turn for the revelation of the mystery." "The mystery of the Church as the Body of Christ was never made known in Old Testament times, nor yet in the days when our Lord was on earth . . . The Divine method of making it known was by a special revelation to the Apostle Paul." "But the doctrine of the One Body is never referred to by any other apostle than Paul." "It was a special revelation given not to the twelve, but to Paul as the apostle of the new dispensation." "This was not until Israel had been given every opportunity to receive Christ both in incarnation and resurrection. When they definitely refused Him, God made known what had been in His heart from eternity."

This dispensationalism, quoted from the pen of a man of God who has been used for many years as a spiritual leader and gifted teacher of the Bible, is sound doctrine. In another book he writes that a new dispensation begins with a new revelation.

If the dispensation of the mystery, the dispensation of the grace of God, began with a new revelation given to Paul alone after Israel had rejected Christ in resurrection, then surely it did not begin on the day of Pentecost with Peter and the Eleven before Paul was saved; for at that time Paul hadn't become the apostle of the new dispensation, and Israel had not rejected Christ in resurrection. Therefore, our brother should send printed word to his readers that he did greatly err when he printed in another of his books that the dispensation of grace, 'the dispensation of the mystery' and 'the Mystery Body' began with Peter and the Eleven on the day of Pentecost. Such inexcusable contradictions, coming from the mind and pen of a recognized leader among Fundamentalists, causes such utter confusion that those who follow this brother's teaching will find the mystery, 'the mystifying mystery.'

If you could and would interview every outstanding Bible teacher among the Fundamentalists or evangelical Christians in this land, you would not find one Postmillenarian who even knows the meaning of Ephesians 3:9, and you would not find one single Premillenarian, who is doing anything but hindering obedience to Ephesians 3:9, if he believes and teaches that there is water in Ephesians 4:4 and 5, Colossians 2:12 or in the sixth chapter of Romans, or that the ONE BODY of Ephesians 4:4 and 5, I Corinthians 12:13 or Romans 12:4 and 5 began with Peter on Pentecost, Israel's feast.

No one truth is perhaps more important for the understanding of the Book of Acts, which has been well named 'the dispensational battleground,' than the truth that in Matthew, Mark,

Luke and John the Lord Jesus Christ was RAISED UP from Mary's womb, in incarnation, to save Israel in a way neither Jews nor Gentiles are being saved, according to I Corinthians 12:13; and that in the Book of Acts the Lord Jesus Christ was RAISED UP from Joseph's tomb, in resurrection (during the years Peter used the 'kingdom' keys) to be Israel's Saviour in the same special way; the prophesied kingdom being included in that salvation program and message. Read again Luke 23:34, with Acts 3:17 and 18, and see the significance of the 'THEREFORE' in Acts 3:19.

This does not mean that we should carry 'dispensationalism' too far; but certainly far enough to know the difference between Acts 3:19 to 21 and Romans 16:25, between Acts 10:28 and Romans 11:30 and 31. After Paul was sent forth (Acts 13:2) and returned to Antioch and reported Acts 13:45 and 46 and Acts 14:1 to 3, and the Antioch assembly of saints heard of the ministry of the apostles among the Gentiles and how many of them were saved and how God had opened the door of faith unto the Gentiles (Acts 14:27), there is no record that Paul or Peter, or any other messenger of the Lord, had Divine authority to offer the prophesied kingdom to Israel, if that nation would repent. After that believing Jews and Gentiles were being baptized into the Body of Christ. According to Paul's message in Romans 9:29 to 33 and 11:11, Israel's FALL was not because they did not repent when Peter preached Acts 3:19 to 21, but because they refused the message of righteousness by faith, without religion or the law; and if Peter did not preach this after Galatians 2:11 to 16, he certainly should have been disqualified and dismissed from service.

In the last part of the nineteenth century and in the early part of the twentieth century a few scattered men of God, who were 'grace' preachers, were bold enough, in the face of real religious opposition, to take up the dispensationalism of John Darby and some of his fellow-labourers and teach that Israel was not the Body of Christ, that the Body of Christ was not Israel; that during this parenthetical 'grace' period, while the King is absent as Head of the Church, on His Father's throne in heaven and not on the throne of His glory on earth (Matthew 25:31), the Lord's kingdom program had been temporarily interrupted until God completes the unprophesied Body of Christ. Most of them, like all Premillenarians today who are 'grace' preachers, were 'Pretribulation Premillenarians,' teaching that Christ will come to earth before the tribulation, as well as before the millennium, before God's prophesied kingdom is established on earth. They knew what all of the stewards of the mysteries of God should know; that prophecy was concerning, 'THE TREE' . . . 'THE TRIBULATION' and 'THE THRONE'; but not concerning the BODY OF CHRIST, Which was the MYSTERY, God's Secret, not made known to other ages and generations. (Colossians 1:24 to 26). All Christians should see that this very MYSTERY is the only real Scriptural answer to the 'Posttribulation Premillenarians.' Those not obeying Ephesians 3:9 have supported their Pretribulation dispensationalism by I Thessalonians 5:9 and Revelation 3:10.

The pioneers to whom we referred were most unpopular, persecuted and disqualified and condemned by the religious, denominational leaders. But now after some fifty to seventy years almost every evangelical Bible School of Fundamentalists in this country is teaching their dispensationalism and premillennialism.

All of these outstanding schools teach that the salvation of Israel, yet to be, as recorded in Romans 11:26 to 29, Luke 21:27 to 33 and many other Scriptures, is different from the salvation

of individual Jews who become members of the Body of Christ in this present grace dispensation and age. (I Corinthians 12:13 . . . Ephesians 2:13 to 22 . . . Galatians 3:26 to 29 . . . Romans 10:12). But most of them, practically all of them, are sending forth their graduates with the faulty dispensationalism that this present age began with Peter on the day of Pentecost instead of with the ministry of Paul before Paul wrote his first Epistle. Hence, they have no dispensational answer to the fanatical Pentecostalists, with their slogan, 'back to Pentecost' instead of 'on to perfection;' 'on to the prison Epistles of Paul.' The Bible teacher, who does not see what is taught in the Bishop-Scofield-Moody pamphlet (from which we have quoted in this message), that God brought in a revised, signless order after the Book of Acts suddenly closed with God's pronouncement in Acts 28:25 to 28. some years before the acts of the apostle Paul ceased, is not a faithful steward of the mysteries of God. (I Corinthians 4:1 to 4). How many 'grace' Fundamentalists, who are zealous immersionists, say with Paul, "I thank God I speak with tongues more than ye all" (I Corinthians 14:18), or "I thank God I baptized none of you (but a few)," "forbid not to speak with tongues?" (I Corinthians 14:39)? Unless and until we see the dispensational truth in the Bishop-Scofield-Moody pamphlet, how can we answer the 'healing'-'tongues'-'sign' Christians when they tell us that God put these things in the Church (I Corinthians 12:28). Who put them out?

If it is true that the Pentecostalists, whose slogan is 'back to Pentecost' instead of on to 'perfection' (Hebrews 6:1 to 3), instead of 'on to Ephesians 4:8 to 13,' tossed to and fro (Ephesians 4:14), are deceived by Satan, according to the first statement we copied from the pamphlet we mentioned, is it not also true that they are encouraged to teach error by our leading Bible Schools and outstanding Bible teachers among Fundamentalists who also teach, "back to Peter and Pentecost for the beginning of the dispensation of the mystery, the birth-day of the Joint-Body of Ephesians 3:6," and because they bitterly and uncompromisingly oppose those who teach that there has been a change in the dispensation and program that began with Pentecost? When religious leaders twist and revise and abridge any part of the Holy Scriptures to support their unsound Bible interpretations, the Fundamentalists cry 'higher-criticism; 'modernism.' But behold what most of these same Fundamentalists do with Mark 16:14 to 18. They revise and abridge these verses to mean exactly what they do not say; "he that believeth and is saved shall be baptized with water as a witness to the world, and no signs to follow." What saith the Scriptures? "He that believeth and is baptized shall be saved and four great signs shall follow them that believe." They likewise juggle and twist Acts 2:38 and Acts 22:16 and Acts 19:1 to 4 and Acts 10:34 and 35 to support their faulty dispensationalism, which in turn supports the fanatical religious movements which are ever increasing. They unintentionally fall right in with the Roman Catholics who begin the Church with Peter and his keys, wholly ignoring the difference between 'the gospel of the circumcision,' which includes the possession of Canaan, committed to Peter, and 'the gospel of the uncircumcision' (Galatians 3:14 . . . Galatians 3:8 and Galatians 2:7) committed to Paul. They pay no heed to I Corinthians 3:10, and by ignoring the instructions in this verse they repudiate the claim of the apostle Paul contained therein, most of them acknowledging that they do not know the meaning of Colossians 1:24. Thus they join with Peter in his statement, that Brother Paul wrote, in all of his Epistles, some things hard to be understood. (II Peter 3:15 and 16).

It seems that the Premillenarians among the Fundamentalists, who preach more ‘grace’ than other Christian preachers, are the greatest hindrance to the recovery of the lost precious gem, God’s eternal purpose, because they insist that Paul continued with the same message, under the same dispensation, which Christ committed unto Peter and his fellowapostles. Of course the extreme dispensationalists, who teach that the Body of Romans 12:4 and 5 and I Corinthians 12:12 and 13 was a different Body than the One Body of Ephesians 4:4 and 5, are doing much more to hinder the recovery of the lost ‘MYSTERY’ than they are to help in this all-important task. But they are comparatively few in number. All of us should agree that the truth concerning the believer’s identification with Christ in His, death, burial, resurrection and ascension, seated with Him in the heavenlies, ‘graced’ in Him (Ephesians 1:6 and 7), joined to Him in an inseparable and eternal union, in His Body, to be presented to Him as a glorious, spotless, holy Church, without blame (Ephesians 5:26 to 8 . . . Ephesians 1:4 to 7 and 11), is the most wonderful, glorious, blessed truth in all of the Bible for saints, and God’s way of making it known to the believer is the prayer of Ephesians 1:15 to 23. Inasmuch as this glorious truth has to do with the principalities and powers in the heavenlies, under Satan’s control, (Ephesians 3:10 and 11; Ephesians 6:12 to 15), we can understand why Satan so opposed the MYSTERY in Paul’s day that Paul had to pray for open doors to proclaim it (Colossians 4:3 and 4), and for boldness to open his mouth to make it known. (Ephesians 6:19 and 20). Satan is no less subtle and vicious today in his opposition; and he uses religious, evangelical leaders in the front line of battle. In their opposition to the wonderful truth that they should be preaching we are reminded of those words of Christ, in Matthew 23:13: “ye shut up the kingdom of heaven against men; for ye neither go in yourselves; neither suffer ye them that are entering to go in.”

While every messenger of the grace of God should be instructed how to answer and refute the extreme dispensationalism of men now being called, ‘THE ACTS 28 DISPENSATIONALISTS,’ Christians should not be bluffed into ‘THE ACTS TWO’ faulty dispensationalism by the ‘scarecrow’ cry of ‘Bullingerism.’

Those of us who refuse to go back to Pentecost, or this side of Acts 28, are in the thick of the battle, assaulted by two groups (and by some others). We know what Paul meant when he wrote to Timothy, concerning the deposit he (Paul) received from Christ (II Timothy 1:12), and the deposit he placed in the hands of Timothy. (II Timothy 1:14). The word ‘deposit,’ in the Greek, is ‘paratheke.’ Timothy was in for real trouble when he received the deposit (II Timothy 3:12); so then little wonder Paul instructed him to endure hardness, as a good soldier of Jesus Christ, when he said to Timothy, ‘the things thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also.’ (II Timothy 2:2 and 3). And then added the ‘rightly dividing’ instructions. (II Timothy 2:15). Inasmuch as Satan, the father of lies, hates the message concerning the heavenly position of saints in the eternal purpose of God, and the message and program of II Timothy 1:9, those who are determined to obey Ephesians 3:9 know they will be falsely accused, maligned, disfellowshipped and boycotted, especially by the Fundamentalists who cherish their water ceremonies more than any desire to do their duty with respect to ‘the dispensation of the mystery.’ Do you remember Paul’s statement in Galatians 5:11, “why do I yet suffer persecution? Then is the offense of the cross ceased?” In that day, the religious Fundamentalists wanted Paul to take away the offense of the cross with circumcision. Today religious Fundamentalists want to take away the offense of the cross with one of their

twenty different water ceremonies. Some of them are almost water worshippers, even reading water in Ephesians 4:4 and 5, and making water baptism one of the requirements for Christian fellowship and membership in their churches, acknowledging at the same time that God does not require water for membership in the Body of Christ. So the religious Fundamentalists will continue to see that ‘the lost precious gem’ remains lost.

THE FULLNESS OF THE GENTILES

In Luke 21:24 the Lord Jesus said that ‘THE TIMES OF THE GENTILES’ would be fulfilled; that until then Jerusalem and Israel would be in the hands and under the feet of the Gentiles. In Romans 11:25 the Lord led the apostle Paul to write that ‘THE FULLNESS OF THE GENTILES’ will come in; that until that period runs its course Israel will be blind. This truth is called a ‘MYSTERY.’ From Romans 11:26 to 29 we learn truth that was no mystery; that Israel will be saved by the coming of their Divine Deliverer, in fulfillment of God’s promises and covenants, because God’s gifts and calling are without repentance. In the last two chapters of Jeremiah and the last two of II Kings we learn how ‘THE TIMES OF THE GENTILES,’ politically, began. In the eleventh chapter of Romans we learn how ‘THE TIMES OF THE GENTILES,’ spiritually, began.

There was a blind Jew, Zedekiah, when the ‘political’ times began. There was a blind Jew, a pattern of blind Israel, Barjesus, when the ‘spiritual’ times began. (Acts 13:5 to 15). Barjesus means, ‘the child of Jehovah-Saviour.’ Israel was the child of Jehovah-Saviour. When the Gentile, Paulus (Paul), saw God’s judgment upon ‘the child of Jehovah-Saviour,’ blindness, he believed and was saved. (Acts 13:12). Saul also became ‘PAUL.’ Barjesus with a good name, was full of subtilty (guile), really serving Satan. (Acts 13:10). Israel, with a good name, ‘a prince with God,’ is full of guile during this period when they are the outcast nation, really serving Satan. So blind Barjesus, full of guile, speaks of Israel in Romans 11:25. But Israel is going to be saved, and then they will be Israelites in whom there is no guile, and will be under their fig tree, and will say to their Messiah (Christ), ‘Thou art the Son of God; Thou art the King of Israel.’ (Read Ezekiel 36:25 to 28). This will be because God’s gifts are without repentance. NATHANAEL means ‘gift of God.’ Nathanael was an Israelite in whom there was no guile. He came from the fig tree and addressed Christ as Son of God and as King of Israel. (John 1:45 to 50). Nathanael was to see the angels of God ascending and descending upon Christ. They ascended upon Jacob’s (Israel’s) ladder. (John 1:51).

Barjesus, full of guile and blind, speaks of Israel in Romans 11:25. Nathanael, without guile and with his true appraisal of his Messiah, speaks of Israel in Romans 11:26. ‘THE TIMES OF THE GENTILES,’ spiritually, will end with the ‘MYSTERY’ appearing of Christ for His Body-members. (I Corinthians 15:51 to 54 . . . Titus 2:13 Philippians 3:20 and 21). ‘THE TIMES OF THE GENTILES,’ politically, will end with the coming of Christ, as the Son of man, in the cloud with power and great glory, and then to earth. (Luke 21:27 to 33).

Thus it should be obvious to even the babe in Christ that ‘THE TIMES OF THE GENTILES,’ spiritually, did not begin during the years that Peter was using the keys of the kingdom; that is, until after Peter preached to Cornelius, “in every nation he that feareth God and worketh righteousness is accepted of Him.” (Acts 10:34 and 35).

PAUL PREACHED THE FAITH WHICH HE ONCE DESTROYED

Unsaved Saul (Paul) verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. (Acts 26:9). Hear his own confession; “who was before a blasphemer, and a persecutor, and injurious . . . ignorantly in unbelief.” (I Timothy 1:13).

Unsaved Saul (Paul) persecuted the Church of God, and wasted it. (Galatians 1:13). Peter and the Eleven were an important part of that Church. After Saul was converted the disciples, as well as the unsaved Jews, heard that he which persecuted the disciples of Christ in times past now preached the faith which once he destroyed. (Galatians 1:23). Then Saul became one of the Church of God, with the other apostles and disciples, preaching at first their faith, but nothing concerning the Body of Christ.

At the time Saul was saved the resurrected Christ said unto him, “for I have appeared unto thee for this purpose, to make thee a minister and a witness, both of ‘THESE THINGS WHICH THOU HAST SEEN,’ and of ‘THOSE THINGS IN WHICH I WILL APPEAR UNTO THEE’.” (Acts 26:16 . . . I Timothy 1:12 . . . Acts 22:17 to 21 . . . Acts 9:15). Saul (Paul) received his messages on the installment plan. Saul was to witness to kings. (Acts 9:15). How did Joseph, and Moses, and Daniel, and Mordecai and Esther get into the presence of kings and rulers with their witness? By becoming slaves or prisoners. How did Paul reach the centurions of Acts 22 to 24, Claudius Lysias, Felix, Festus, Agrippa and Caesar and other rulers? By going to Jerusalem and becoming the prisoner of Caesar’s government, and getting free, but unpleasant, transportation to Rome.

Every intelligent and faithful steward of the mysteries of God recognizes the principle of progressive revelation. More than ten years after Christ first appeared to Saul (the one born out of due season) (I Corinthians 15:8), the Lord caught Paul away to the third heavens, and in paradise, Paul received more than an abundance of revelations. (II Corinthians 12:1 to 12). A ‘dispensation’ was committed unto him. (I Corinthians 9:15 to 17 . . . Colossians 1:24 to 26 . . . Ephesians 3:1 to 3 . . . II Timothy 1:12 . . . a deposit . . .). Thus we see that a ‘dispensation’ is not a period of time, and differs from an ‘age,’ although the ‘dispensation’ may be confined to an ‘age.’ The ‘dispensation’ committed to Paul got him into real trouble. For it, he suffered as an evildoer (II Timothy 2:7 to 9), as an ambassador in bonds, in jail for ‘THE MYSTERY OF CHRIST’ (Colossians 4:3 and 4 . . . Ephesians 6:19 and 20). He called himself ‘THE PRISONER OF JESUS CHRIST’ . . . for Gentiles. (Ephesians 3:1 to 3). Compare the ‘searchable’ truth of Acts 17:11 with the ‘unsearchable’ of Ephesians 3:8.

Paul wrote, in I Corinthians 2:6 to 8, of the hidden wisdom, which was ordained to the glory of the members of the Body of Christ before the world was. Compare with Ephesians 3:10. He wrote in Romans 8:28 to 30, that God foreknew, predestinated, called, justified and glorified members of the Body of Christ. Then in I Corinthians 12:12 Paul called the glorious Church of Ephesians 5:26 to 28, “THE CHRIST.” This ‘CHRIST,’ sometimes called ‘THE MYSTICAL CHRIST; is called ‘THE SPOTLESS CHURCH,’ without blame, glorious and holy, in Ephesians 5:26 to 28. This is God’s ‘ETERNAL PURPOSE,’ ‘THE SPOTLESS CHRIST’ of I Corinthians 12:12 and Ephesians 4:13 and 2:15 and Ephesians 5:26 to 28, chosen in Christ before the foundation of the world to be holy and without blame (Ephesians 1:4 and 5).

predestinated according to the purpose of God, who worketh all things after the counsel of His own will. (Ephesians 1:11). Note 'PURPOSE' in Romans 8:28, II Timothy 1:9 . . . Ephesians 1:11 and twice in Ephesians 3:11, and state whether or not you think that Peter's program, with the keys of the kingdom, his message concerning 'THESE DAYS' of Acts 3:24, had anything to do with 'GOD'S UNPROPHESIED ETERNAL PURPOSE,' the predestinated 'SPOTLESS CHRIST,' 'THE CHURCH OF THE MYSTERY,' not made known to other ages and generations, 'HID IN GOD' (Ephesians 3:9), 'HID FROM AGES AND GENERATIONS.' (Colossians 1:24 to 26). The 'AS' of Ephesians 3:5 is not to suggest comparative revelation, as the 'ACTS TWO' dispensationalists teach. Compare Ephesians 3:5 and Colossians 1:26.

Peter and all of the apostles, and their fellow-labourers, some years after Pentecost, knew that the gospel of the uncircumcision, and the gospel of the grace of God (Acts 20:24 and Galatians 1:11 and 12) and the ministry of reconciliation had been committed to Paul by special revelations from the risen Christ. They knew then that the human race was divided into 'dead sinners' and 'living saints,' and after the Jerusalem Council, if not before, they all knew that a 'dead sinner' did not become a 'living saint' by what man can do for God, but by what God does for the man through and by and in the Lord Jesus Christ, by the Holy Spirit and the Word of God; all by grace. Jude knew that the living saints would be presented 'faultless' before the presence of the Lord's glory. (Jude 24.)

Peter wrote also of 'THE SPOTLESS CHRIST,' foreordained to be the Lamb of God to bear away the sins of the world. (I Peter 1:18 to 20). Peter called Him, "The Prince Of Life." (Acts 3:14 and 15). Paul called Him, 'The Lord Of Glory.' (I Corinthians 2:6 to 8).

When Peter was preaching to Jews on the day of Pentecost and for some years thereafter, and when he preached to the household of Cornelius, he knew 'the gospel of the circumcision,' which went back to circumcised Abraham; but he knew nothing of 'the gospel of the uncircumcision' that went back to uncircumcised Abram, justified by faith, without law or religious ceremonies, in uncircumcision. (Romans 4:3 to 11 . . . Galatians 3:8 . . . Galatians 3:14 and Galatians 3:8). Peter then knew nothing of the ministry and commission of reconciliation which was committed to Paul when God later on cast away Israel in blindness and unbelief. (Romans 11:30 . . . Romans 11:7 to 9 . . . Romans 11:15). In this 'reconciliation' message Paul went back to Adam, the story of the first man and the Second Man in I Corinthians 15:45 and Romans 5:12 to 21. With the revelation concerning Adam, Christ and reconciliation, the truth of the new creation of II Corinthians 5:17, Ephesians 2:10 and Galatians 6:15 was revealed, and also the truth of the believer's identification with Christ, in His third baptism (Luke 12:50), that is, His death, and in His burial, His resurrection and His ascension, the believer's heavenly position in and with Christ. (Ephesians 2:1 to 10). What a spiritual crime to cover up these glorious truths by reading 'water' into the sixth chapter of Romans, into Colossians 2:12 and Ephesians 4:4 and 5.

We asked you to read the Seventy-eighth Psalm and the One Hundred and Sixth Psalm, and then answer God's question to and concerning Israel, in Isaiah 5:4, "what could I have done more that I have not done?" After answering this question, then read of the 'all grace' of II Corinthians 9:8 and II Timothy 1:9, the 'all spiritual blessings' of Ephesians 1:3 and the 'mighty power' of Ephesians 1:19, 'the all things' of Philippians 4:13 and the 'supply of all needs' of Philippians 4:19, and the great truth that members of the Body of Christ are 'graced' in the

Beloved, in Whom they have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Ephesians 1:6 and 7); which He will show in the ages to come when and after the great presentation. (Ephesians 2:7 and Ephesians 5:26 and 28). After a careful inventory, answer the question, “what more could the Lord have done for the members of the Body of Christ that He has not done?” Very few Christians pray the prayer of Ephesians 1:15 to 18. All should. Don’t you pity the ignorance of the Christian, who is ‘graced’ in Christ, and ‘complete’ in Christ, who is seeking the second blessing or attends a Pentecostal tarrying meeting for more power than the mighty power that God wrought in Christ when He raised Him up through the heavenly principalities and powers of Satan? (Ephesians 1:19 to 23 and Colossians 2:10). When the believer is saved by grace through faith he immediately receives all of the Holy Spirit without praying or seeking or tarrying. ‘After that’ in Ephesians 1:13 should be ‘when.’

With the mention of Adam and reconciliation and the new creation, and the fall of God’s religious nation, we find no more recorded baptisms with water. Then Israel had to come as did the Gentiles, not as the children of Abraham, but as the children of Adam. The NEW RECONCILIATION COMMISSION, given this side of the FALL of Israel, superseded the so-called great commission of Matthew 28:19 and 20, given the other side of the FALL of Israel. The most evangelistic ‘grace’ clergymen today, who think they are working under Matthew 28:19 and 20, will not permit their laymen to obey more than a part of Matthew 28:19 and 20. They permit the laymen to ‘disciple,’ but then they say, ‘bring them to me for the water ceremony.’ Ask them for chapter and verse. Any man, woman or child, in the Body of Christ, can obey the reconciliation commission of II Corinthians 5:18 to 21, without the permission or interference or objections of clergymen.

When we connect the third baptism of Christ, His death on the cross, with the death baptism of Romans 6:3 and 4 and Colossians 2:12, knowing that the crucifixion of Christ was His baptism (Luke 12:50), we know that the believer receives circumcision at Calvary (Colossians 2:12); and that there he receives the only baptism required by God during this present dispensation of grace. Identification with the SPOTLESS CHRIST of I Peter 1:18 to 20 means identification with the SPOTLESS CHRIST of Ephesians 5:26 to 28.

PAUL WITHSTOOD PETER IN ANTIOCH

Note carefully Galatians 2:11 to 16: “But when Peter was come to Antioch, I (PAUL) ‘WITHSTOOD HIM TO THE FACE,’ because he was to be blamed, for before he 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. And other Jews dissembled likewise with them, insomuch that Barnabas also was carried away with their dissimulation.” Paul asked Peter, “why compellest thou the Gentiles to live as do the Jews?” But now note that Paul said, Peter lived after the manner of Gentiles. Then the all-important truth in Galatians 2:16: “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ: for by the works of the law shall no flesh be justified.”

After this clash between Peter and Paul we may rest assured that Peter henceforth preached Galatians 2:16, and not the ‘circumcision’ message of Acts 3:19 to 21, even though he agreed to go with the others, who seemed to be pillars (Galatians 2:9), with their message to the circumcision. Some have been confused as to the time indicated in Galatians 2:7. ‘The Gospel of the Circumcision WAS committed unto Peter.’ This did not mean the ‘then’ present, but the ‘then’ past, that is during the first years after the death of Christ when Peter was using the keys of the kingdom in preaching to the nation Israel, the promise of God in Genesis 17:3 to 14.

It is so important to know the truth of Romans 15:8 and Hebrews 2:2 and 3 that Christ on earth and His twelve apostles in the first chapters in Acts had a ‘CONFIRMATION’ ministry accompanied by signs.

Faithful stewards of the mysteries of God (I Corinthians 4:1 to 4) know that Abram or Abraham died 330 years before God entered into the ‘LAW’ covenant with Israel at Sinai when Moses was eighty years old. (Exodus 7:7 . . . Genesis 25:7 . . . Galatians 3:16 and 17 . . . Genesis 12:3 and 4 . . . Genesis 15:6 to 8). The COVENANT that God made with Abram, 430 years before He made the ‘LAW’ covenant through Moses, did not become ‘THE OLD TESTAMENT’ after Christ died on the cross. (Colossians 2:13 to 16). The COVENANT, or TESTAMENT, made ‘OLD; and now called ‘THE OLD TESTAMENT,’ was the ‘LAW’ given by Moses, at the time God took Israel by the hand to lead them out of Egypt. (Jeremiah 31:31 to 37 . . . Hebrews 8:7 to 13). Therefore, Moses, who died at the age of 120, was an Old Testament character only during the last forty years of his life. So we see how foolish Christians are to speak of Genesis as ‘THE OLD TESTAMENT SCRIPTURES,’ when Abel, Enoch, Noah, Abraham, Isaac, Jacob, Judah, Levi, Joseph and others died before Moses received the ‘LAW’ COVENANT at Sinai. They are equally foolish to call Abram a Jew.

In order that we may understand Galatians 3:17 and Galatians 3:8 and 14, we must understand the two phases of the inheritance in God’s promise to Abraham, first in uncircumcision, and then in circumcision; and later confirmed with an oath. In Paul’s gospel of the uncircumcision there was no promise of Canaan to the Gentiles to whom he preached; but righteousness, in uncircumcision, and the Holy Spirit. (Romans 4:7 to 11 . . . Romans 4:21 to 25 and Galatians 3:14 and 3:8). But with circumcision instituted in Genesis 17:9 to 14, God promised all of Canaan to Israel. (Genesis 17:8). Therefore we should know the ‘why’ of Acts 3:19 to 21 with Acts 3:25.

Thus we see, if the Covenant Christians must have water baptism take the place of circumcision, they should not baptize Gentiles, after reading Romans 4:7 to 11 and Galatians 3:8, and certainly they should not baptize girls, for they were not circumcised. Moreover, is it not true that while Christ was on earth and during the years that Peter, with the ‘kingdom’ keys was preaching to Israel, no man was baptized who had not first been circumcised? Both circumcision and baptism with water passed away with Colossians 2:11 and 12. Abram, the uncircumcised heathen of Genesis 15:6 to 8 was a pattern of the uncircumcised heathen of Galatians.

PETER AND PAUL AND MARK AND BARNABAS AND SILAS AND BARSABAS

John Mark was the nephew of Barnabas. Barnabas was named by the apostles, this name meaning, ‘the son of consolation,’ his name having been Joses. He was a Levite from Cyprus.

(Acts 4:36 and 37). In Colossians 4:10, not very long before Paul's death, he spoke of Mark as the nephew of Barnabas, and in II Timothy 4:11 Paul said that Mark was profitable to him in his ministry. According to Acts 13:13 and 15:36 to 40, Mark had been unprofitable to Paul in his ministry. There was a definite break, not only between Paul and Mark, but on account of Mark, a break between Barnabas and Paul. Mark went with Barnabas. Silas teamed up with Paul, and within a very short time, Luke and Timothy were added to the team. (Acts 15:39 to 41 . . . Acts 16:3 to 13). Some time after the break between Barnabas and Paul, their traveling companions, Mark and Silas, went to work with Peter. (I Peter 5:12 to 14). Peter sent greetings from Mark, by Silas. No doubt Mark was saved by Peter's preaching. (I Peter 5:13). Mark was with Peter before he went with Paul. Then Mark went back with Paul. Barnabas was with Peter before he went with Paul. Silas was with Peter before he went with Paul. He was with Paul in the jail at Philippi. (Acts 16:25). Silas was a real co-labourer with Paul in Corinth. (II Corinthians 1:19 and Acts 18:5). Reading Acts 18:5 without the other verse we would not know what Silas did at Corinth. Silas preached and suffered with Paul at Thessalonica. (Acts 17:10). We never hear of Silas with Paul after Acts 18:5. He went to Peter. Barnabas was a real friend of Paul at the time he needed a friend. (Acts 9:27; Acts 11:25 and 26).

Silas and Barsabas were 'chief men' among the apostles and elders at Jerusalem at the time of the Council, recorded in the fifteenth chapter of Acts (Acts 15:22), like Adronicus and Junia were of note among the apostles. (Acts 16:7). Some have interpreted this statement to mean that these two men were apostles of note, which is not the meaning. This is the only reference to them.

Acts 14:26 records the return of Paul and Barnabas to Antioch in Syria after their first missionary journey. They had much to report to the Antioch Christians, about Barjesus and Sergius Paulus, how Mark had foresaken them, how a great multitude of Jews and Greeks believed (Acts 14:1), how the unbelieving Jews were stirred to wrath and stones (Acts 14:5 and 6), how they fled to Lystra and Derbe, where Paul healed the man lame from birth, and how the Jews from Antioch in Pisidia followed and stoned Paul, believing they had killed him. (Acts 14:19). After hearing the report of Paul and Barnabas the Antioch Christians learned that God had opened the door of faith unto the Gentiles (Acts 14:27), which was quite different from what happened when Peter preached to Cornelius. (Acts 10:34 and 35 . . . Acts 11:18 . . . Acts 15:7). In our dispensationalism we should not have that door of faith for Gentiles opened before God opened it. Then note Acts 14:28; "And there (at Antioch in Syria) they (Paul and Barnabas) abode long time with the disciples." Then followed several (perhaps five) silent years; and then Paul and Barnabas were sent from Antioch to Jerusalem to register their protest against the work of zealous, religious Jews, perhaps all of them believers, who were determined to 'JUDAIZE' the Gentiles who had been turned to God from idols, without going by the way of Moses and Sinai. but by simple faith in the Lord Jesus Christ and His perfect redemptive work. (Acts 15:1 to 5). The Judaizers did not believe that THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS, without the LAW OF MOSES (the ministration of death and condemnation II Corinthians 3:7 to 9), was adequate to deliver the believing Gentiles from the LAW OF SIN AND DEATH. (Romans 8:2). If these Gentiles were not to reach Christ by the way of Moses and Judaism, the Jews thought it their duty to give them Moses and circumcision after they received Christ. Paul referred to this as 'the leaven leaveth the whole lump.' (Galatians 5:9). Surely

before Paul died Satan was using the leaven to perfection, and when we study church history we see what happened from Paul to Martin Luther: and behold what is happening now because of that 'leaven'; 'RITUALISM,' 'FANATICISM.' 'MODERNISM' and 'THE METAPHYSICAL CULTS,' with a perverted gospel which is subverting souls. God's antidote for this is the 'MY GOSPEL' of Paul. We spoke of this as 'the lost precious gem.'

One of the well known Bible teachers of this day, considered the best, or among the best, by many Fundamentalists, stated in one of his books that the MYSTERY, which was so precious to the heart of the apostle Paul, was lost for centuries until brought forth by Mr. John Darby. He referred to this blessed Divine Truth as a 'gem,' and said it was lost because the Church was Judaized. Every intelligent, spiritual steward of the mysteries of God knows how true this statement is, and they should be unanimous in their thanks to God for Mr. Darby and his teaching. Mr. Darby saw and taught that the so-called great commission of Matthew 28:19 and 20 was not carried out; that the message the Lord gave to Peter and proclaimed in Acts 3:19 to 21 was a renewed 'kingdom' proposition to Israel; that the Lord raised up a new apostle, not associated with Peter and the Eleven in their Pentecostal message and program, and gave that new apostle, Paul, a new and different commission, message and program to be proclaimed to the far-off (from God), far-away (far away from Jerusalem) Gentiles; that Paul did not preach Acts 2:38 in his message of grace.

The apostle Paul, in his oral ministry, and in Romans, Galatians, Ephesians and Colossians and II Timothy, and in other Epistles, did his utmost to 'DeJudaize' the Church. But the religious Christians of his day did not want the Church rid of what is called, in the 'Bishop-Scofield-Moody' pamphlet, 'the last vestige of Judaism.' Neither do the religious Fundamentalists of this day want the message and program of grace completely 'dejudaized.' Very few of them agree with Dr. Scofield and Mr. Bishop, that the normal course of the Church in this age is found in the last Epistles of Paul; and therefore, ignorant of Ephesians 3:9, they are not adequately equipped to combat the 'RITUALISM' and 'FANATICISM' of religious Christians, whose cry is 'back to Pentecost,' instead of 'on to perfection' (Hebrews 5:11 to 6:3). (Ephesians 4:8 to 13). (I Corinthians 13:8 to 13).

There are some 'grace' messengers, opposed to the dispensationalism of the 'ACTS TWO' and the 'ACTS TWENTY-EIGHT' Christians, who date the beginning of the dispensation of grace and the historic beginning of the Body of Christ at Acts 13:45 and 46, but who believe that, in order to completely 'DeJudaize' the Church, it must be taught that Peter and his fellow-apostles and many Jews saved by their preaching never became members of the ONE BODY of Ephesians 4:4 and 5, I Corinthians 12:12 and 13 and Romans 12:4 and 5. They use Matthew 19:27 and 28 and Galatians 2:7 to 9, and the fact that James wrote to the twelve tribes, that Peter wrote to the dispersion, and that they did not refer to 'MYSTERY' appearing of Christ, the blessed hope of the Church, to prove that these apostles remained in some kind of a 'circumcision kingdom' Church different from the Body of Christ. They teach that, inasmuch as the twelve apostles are to sit on twelve thrones for a ministry to Israel, and one of the twelve having died before the historic beginning of the Body (Matthew 19:27 and 28 . . . Acts 12:1 and 2) the twelve apostles were not members of the Body.

Now back to the fifteenth chapter of Acts. Barsabas and Silas (Silvanus), chief men with Peter and the other apostles and elders at Jerusalem, certainly were members of the same Church

with Peter and the other apostles at the time they sent these two chief men with Paul and Barnabas to confirm the Antioch Christians in their faith, assuring them that they needed neither the circumcision of the Jews nor the law of Moses to supplement the grace and faith by which they were saved. (Acts 15:32). How inconsistent and absurd to teach that these two men belonged to a 'circumcision kingdom' Church at the time that Paul and Barnabas were members of the Body of I Corinthians 12:13, especially when we read that Silas went on with Paul to preach the gospel of the uncircumcision and the gospel of the grace of God to Gentiles. (Acts 15:40 and 41). If Barsabas was not a member of the ONE BODY when he reached Antioch, Paul certainly preached him into that Body, and then note that Barsabas went back to Jerusalem and Peter. Perhaps Apollos thought he was in some kind of a 'circumcision kingdom' Church until Aquila and Priscilla led him more perfectly into the way of the Lord. (Acts 18:24 to 28). If Peter needed what Apollos needed, he received it from Silas and Mark when they were with him after they had been indoctrinated by Paul. (I Peter 5:12 to 14). At that time Peter and Silas and Mark knew 'THE TRUE GRACE OF GOD.' (I Peter 5:12).

Note that John, one of the Twelve, referred to the coming of the Lord in I John 2:28, as the 'parousia' but in I John 3:2 and 3, John's hope, he used the Greek, 'phaneroo.' This was Peter's hope, the same word. in I Peter 5:4, although he used the Greek 'apokalupsis' in I Peter 1:7, and the word 'parousia' in II Peter 1:16 and 3:4. In Titus 2:13, in I Timothy 6:14 and in II Timothy 4:8, the Greek word translated 'appearing' is 'epiphaneia' (the same root as 'phaino' used in Colossians 3:4). Then note that Paul, in II Timothy 1:1, used the word 'epiphaneia,' when he wrote that the Lord Jesus Christ shall judge the living and the dead at His 'appearing' and his kingdom. Those, who say that Peter's First Epistle is not about members of the Body of Christ, because the word 'apokalupsis' is used in connection with the 'kingdom' coming of Christ, should check I Peter 1:7 with II Timothy 4:1 and Acts 10:42. And they should check the Epistles of Peter and John and Paul's latest Epistles with the 'parousia' of I Thessalonians 2:19, I Thessalonians 3:13, I Thessalonians 4:15 and I Thessalonians 5:23 and James 5:7, and compare these with the 'parousia' in Matthew 24:3, 27 and 37 to 39. It is because this same Greek 'parousia' is used in Matthew 24 and I Thessalonians 4, that the extreme dispensationalists teach that 'the rapture' of I Thessalonians 4:13 to 18 does not refer to 'THE CHURCH OF THE MYSTERY,' the Body of Paul's 'Prison' Epistles. Let us not follow their 'ACTS TWENTY - EIGHT' dispensationalism which is doing more to hinder the recovery of the lost precious gem, than to help. And let our brethren, who support their 'kingdom' place of I Peter by 'apokalupsis' of I Peter 1:7 see that the Corinthians, members of the Body, were told to wait for the same 'apokalupsis.' (I Corinthians 1:7). Thus we see that all of these Greek words, translated 'appearing' and 'coming,' are used interchangeably.

As we said, if after Galatians 2:11 to 16, Peter preached any other message than justification by faith, without religion, that brought believing Jews into the Body of I Corinthians 12:13, with saved Gentiles, he should have been disqualified and dismissed from service. If Peter and his fellow-labourers and converts were not in the remnant according to the election of grace (Romans 11:5 to 7), they were blinded and cast away. We leave with you I Corinthians 12:12 (God's eternal purpose), I Corinthians 12:13 and I Corinthians 1:12 and I Corinthians 3:22. Surely all Jews saved after Peter finished his assigned task, using the keys of the kingdom, were baptized by one Spirit into one Body.

Paul did not withstand Peter in Antioch because Peter was then preaching the gospel 'OF' the circumcision, especially if Paul himself sanctioned that. But because Peter did not walk uprightly according to the gospel, fearing the Jews.