

THE TWENTY-EIGHTH CHAPTER OF ACTS . . . THE GREAT COMMISSION . . . AND THE MYSTERY AND SOME CONFUSED THEOLOGIANS

WE MIGHT WELL GIVE TO THIS MESSAGE THE INTERESTING TITLE
“SOME SAY THIS . . . AND . . . SOME THAT . . . WHO IS RIGHT?”

If you have not read the pamphlet of A. E. Bishop, entitled, “Tongues-Visions-Signs, Not God’s Order For Today”, by all means write to the Moody Bible Institute and procure a copy; for in that printed message you will find some valuable and helpful truth. Perhaps, like many sincere Christians, you have been puzzled and perplexed as you have read I Corinthians 12:28 and I Corinthians 12:8 to 11, that God put into the Church miracle-workers, healings, diversities of tongues, discerning of spirits and other gifts of the Holy Spirit, and you have asked the question, “where are they?” Those Corinthians were carnal, divided, puffed up, gluttons at the Lord’s Table, some of them said there was no resurrection of the dead, they defrauded one another. But they exercised all of those sign-gifts mentioned in the twelfth chapter of I Corinthians. How many Christians have wondered why the most carnal saints of Paul’s day exercised these miraculous gifts, whereas not even the most faithful, spiritual saint to-day exercises any one of these gifts? There must be an explanation.

Have you not asked yourself the question, why Christians to-day are not to follow the order in Acts 19:3 to 8, where we learn that believers were baptized with water then hands were laid on them, then they received the Holy Spirit, then they spoke with tongues; then Paul healed with handkerchiefs and aprons, sick people? There we have the last Scripture Record of water baptism. Why is it that Christians are holding on to water baptism to-day and have given up the imposition of hands for Holy Spirit baptism, speaking with tongues, healing, visions and jail deliverances, angelic visitations and raising the dead, as we find recorded all through the Book of Acts? Do you know of any sound Bible exegesis that will explain the absence of tongues, visions, signs and healings from God’s spiritual program to-day that will not relegate the water ceremony to the same former period? Can you answer this question, “which one of the six or more baptisms of the Four Gospels and Acts is the one baptism of Ephesians 4:5?”

When the outstanding Fundamentalist of Minneapolis gave over his auditorium for a fellow-preacher to bless handkerchiefs to apply to the sick for their physical healing, was he not consistent? Was he not just as Scriptural as when he baptized believers? Have I not just as much right to lay hands on the sick and raise the dead as any other preacher has to bury people in a tank of water? Do not answer by tradition, but by the Word of God rightly divided.

Now referring to Mr. Bishop’s printed message, it has been published and distributed by the Moody Colportage Association for years. They have printed six or seven editions, and they never did a better work to help set Christians straight. In order that they might increase the sales of this pamphlet they have printed on the front page the unreserved endorsement of Dr. C. I. Scofield. You “Scofield Bible men” take note of this teaching of Dr. Scofield concerning a most radical change that took place in God’s spiritual program after Acts 28:28, and when you hear other preachers speak against Dr. Scofield’s teaching, go to Dr. Scofield’s defense, inasmuch as he is not here to defend himself. Note his teaching, to which we refer:

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

“A careful study of the Epistles, especially of the latest Epistles of Paul, WHICH GIVE THE NORMAL COURSE OF THE CHURCH DURING THE PRESENT DISPENSATION, would dismount all from their hobbies, eliminate the last vestige of Judaism from their lives.”

“After repeated study of the EPISTLES WRITTEN AFTER PAUL’S ARRIVAL AT ROME, I am convinced that in them is found a curative teaching for all of the present day delusions and fanaticisms found among many of the most sincere saints in the Church.”

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

Some one has said, it is as difficult to take the last vestige of Judaism, hobbies, fanaticisms and delusions away from religious Christians as it is to take an all-day sucker from a baby. But Dr. Scofield offers to Christians the only sane, sensible principle of Bible study that will give us the normal course of the Church in this present dispensation, the only answer to the wild fanaticism of the Pentecostalists. But many Christians find the remedy worse than the disease, because they know that with the last vestige of Judaism must go the religious water baptism of the same period during which signs, visions, tongues and healings were in order.

MR. WILLIAM R. NEWELL VERSUS DR. C. I. SCOFIELD

One of Chicago’s pastors is inviting to his pulpit for a series of Bible messages Mr. William R. Newell, beginning June 7, 1942. He is bringing Mr. Newell here to oppose the teaching of Dr. Scofield, as outlined above. In the pastor’s invitation letter he has written:

“During the opening days of his visit, Mr. Newell will discuss the fallacy and danger of the No-Baptism and Ultra-Dispensational teaching as well as the teaching that Paul’s real ministry to the Gentiles did not fully materialize until after the event of Acts 28:28. Mr. Newell has had a burden on his heart to set believer’s straight, and to warn against this dangerous doctrine.”

I do not know of any man who needs to be set straight on these very things any more than does William R. Newell, and I would like to have an opportunity in company with a number of Christians to go into the Scriptures with Mr. Newell. In the Town-Hall meetings and other similar gatherings where interesting and important subjects are discussed, the presiding officer permits the audience to hear both sides of the question. How profitable it would prove, for the edification of saints, if the pastor, who has invited Mr. Newell, would permit the people to hear the answer to Mr. Newell’s faulty dispensationalism, and faulty it is.

We have recently printed two books, one entitled, “Bullingerism, The Preacher’s Scarecrow”, and the other “Why Did Not The Twelve Apostles Do What The Lord Jesus Told Them To Do . . . Or Did They?” Many of our outstanding Fundamentalists will surely give an account to the Lord for keeping the younger preachers in darkness concerning the most blessed truth for saints in all the Bible. They bluff, and intimidate, and silence them, and even drive them away from the study of the blessed Pauline truth with the cry of “Bullingerism.” Then to think of the unjust and ungracious accusations they bring against the twelve apostles, who they declare did not do what they were told to do because of their prejudice, indifference, ignorance or disobedience. What an indictment against those Spirit-filled men of God, and the indictment is true, if these confused theologians are Scripturally correct concerning their teaching that the dispensation of the mystery began with the twelve apostles and Pentecost.

THE RECOVERY OF TRUTH

Some time ago a speaker at the Moody Founder's Week Bible Conference declared that three great Bible truths were lost before the apostle John died.

First, the truth concerning the mystery and the Divine unity of Ephesians, chapters three and four, was lost.

Second the blessed hope, the glorious appearing of the Lord Jesus Christ, was lost.

Third, the great, foundation truth, "Justification by faith", was lost.

Then, said the speaker, "two of these great truths have been recovered, Justification by faith', by Martin Luther and others: 'the blessed hope', by John Darby and others." "But", said the speaker, "the wonderful truth of Ephesians concerning 'the mystery and the Divine unity' has not yet been recovered."

Sad to say, this dear man of God, since that time has done little or nothing to help in the important task of recovering, or uncovering, this most wonderful truth for saints in all of the Bible. Paul suffered untold agony, even as an evil doer in jail for making known this glorious and blessed truth. He was hated and persecuted even unto death by his religious enemies, because the truth that was revealed to him and by him to others was the deathblow to their dispensational religion and Judaism in the program of grace. The same devil, who caused Paul's imprisonment by the hands of religious men, is still viciously and unceasingly opposed to the truth for which Paul was Christ's prisoner for the Gentiles. It was in connection with Satan's hatred for this Divine truth that Paul declared that Christians wrestle not against flesh and blood. Ephesians 6:12 to 20.

Note Ephesians 6:19 and 20:

"And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the MYSTERY OF THE GOSPEL, for which I am an ambassador IN BONDS; that therein I may speak boldly, as I ought to speak."

Paul was in jail for telling a SECRET; God's SECRET, "which from the beginning of the world hath been hid in God." Ephesians 3:9. "The MYSTERY, which hath been hid from ages and from generations." Colossians 1:26.

Note again Paul's sincere desire that this wonderful MYSTERY OF THE GOSPEL be made known to others.

We quote Colossians 4:3 and 4:

"Withal praying also for us, that God would open unto us a door of utterance to speak the MYSTERY OF CHRIST, for which I am also IN BONDS: That I may make it manifest as I ought to speak."

In Ephesians 3:1 and Ephesians 3:9 we read:

"For this cause I Paul, the prisoner of Jesus Christ for you Gentiles."

"And to make all see what is the dispensation of THE MYSTERY, which from the beginning of the world hath been hid in God."

The Lord's servants, who are messengers of grace, are supposed to be stewards of the mysteries of God. I Corinthians 4:1 to 4. They may disagree among themselves in their dispensational divisions of the Scriptures, but there is absolutely not a single excuse for one single dissenting voice, that the apostle Paul was in the jail at Rome for disclosing to others a distinctive message and spiritual program, which the Lord in heaven revealed to Paul, a message and program which had never been revealed to any servant of the Lord before it was revealed to Paul. This leads to the positive and dogmatic statement, that Paul was not in jail for preaching the gospel, recorded in I Corinthians 15:1 to 4. We learn that that gospel was "according to the

Scriptures.” All of that was in fulfillment of prophecy. Acts 13:29 and 30. But Paul was in prison for a ministry concerning which all of Israel’s prophets were silent.

Note the words of Dr. H. A. Ironside:

“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 the earth. The Divine method of making it known was by a special revelation to the apostle Paul. It was a ministry committed unto Paul to pass on to the saints.”

Many harsh and ungracious accusations and much unpleasant controversy would have been avoided, had the servants of the Lord prayed the prayer of Ephesians 1:16 to 23 and learned a very important fact, the fact that there is a great difference between the saving GOSPEL for sinners, ‘according to the Scriptures’ and the “Mystery of the Gospel” for saints, which is not ‘according to the Scriptures’, but was hid from the holy men who were moved by the Holy Spirit to give us the more sure Word of Prophecy. Let us not follow the erring brethren who do not know the difference between the gospel for the sinners and the gospel for the saints. When the believer is saved by the gospel, “Christ died for our sins, according to the Scriptures, was buried, and was raised again according to the Scriptures”, he immediately becomes a saint and a member of the only true Bible Church which God recognizes for this present age of grace, the Joint-Body of Ephesians 3:6. When the believer is saved God has on deposit for him unlimited spiritual blessings in the heavenlies. As we inventory or itemize the blessings of Ephesians 1:3, for the saints, we know that the gospel means every spiritual benefit and blessing which the believer has in Christ. Therefore, no sane, spiritual, intelligent student of the Scriptures will be so foolish as to say, there is only one gospel. The gospel of I Corinthians 15:1 to 4 differs from the Mystery of the gospel in Ephesians 6:19 and 20.

Perhaps, you have read the monthly magazine, “The Revelation”, published by an outstanding Fundamentalist in Philadelphia. Some time ago he confessed that after years of Bible study he had just been taught by the Holy Spirit, from the study of Romans 15:8, Romans 15:16 and Romans 16:25 and 26, that the risen Christ gave to the apostle Paul a message different from the message which Christ on earth had preached.

SOME FUNDAMENTALISTS AND THE MYSTERY

Some time ago a preacher asked one of the outstanding Fundamentalists in Chicago why he did not obey Ephesians 3:9 and preach the mystery. His answer was, that he did not know what “The MYSTERY” is. In a sense he is the workman who needs to be ashamed, but if he had made the confession of his ignorance and disobedience in humility and would cease his condemnation of men of God who are doing what he, as a steward of the mysteries of God, should be doing, the Holy Spirit might reveal to him the most blessed truth for saints in all the Scriptures. His confession should make him very humble and cause him to ask his people and other Christian workers to pray that the eyes of his understanding might be enlightened that he might understand the hope of His calling, the one hope of Ephesians 4:4 and 5. And right here I throw out this challenge, show me one Christian worker or Bible teacher, who understands the One Hope and the One Body until he understands the One Baptism of the same verses. No man contends for the One Faith of Ephesians 4:4 and 5, who does not contend for the One Body and the One Baptism. No one, who substitutes human baptism for the Divine baptism of Ephesians 4:5, is doing one thing, or can do one thing, to obey Ephesians 3:9.

What a glorious blessing might result, if a company of God's servants would assemble in the Spirit, and see what might be done in the matter of recovering the truth concerning 'The Mystery'. This is not some individual's hobby, but a real conviction on the part of many men and women who love the Lord Jesus Christ and His Divine Truth far more than they care for religious ceremonies and sectarian programs.

Note how this conviction is expressed by Dr. H. A. Ironside:

"That a doctrine so clearly revealed in the Scriptures could have become so utterly lost is only to be accounted for by the Judaizing of the Church." "Now if the Mystery be for those who have faith to obey, it is certainly of vast importance that every child of God be instructed as to its true character."

These are splendid and helpful suggestions, yet those of you who have read Dr. Ironside's "Wrongly Dividing The Word of Truth" will agree with me that no written message can possibly do more to becloud the Mystery and turn God's people away from that blessed truth, if it does not cause them to hate it viciously. If you have read this book and compared it with his other books you have learned that Dr. Ironside in "Wrongly Dividing" has printed more than twenty plain contradictions of statements in his other books concerning the Mystery.

For instance, note carefully Dr. Ironside's statement concerning the Mystery in his Notes on Romans, Romans 16:25 and 26. Then we will quote what Dr. William L. Pettingil and Mr. William R. Newell have written concerning the same verses, and you will begin to understand what we mean by "Confused Theologians."

Note Dr. Ironside's comment (Romans and one of his other books):

"A sacred secret never known to mankind until in due time opened up by the Holy Spirit through the apostle Paul." "It was not hid in the Scriptures to be brought to light eventually; but we are distinctly told that it was hid in God until such time as He chose to manifest it." "This was not UNTIL ISRAEL HAD BEEN GIVEN EVERY OPPORTUNITY TO RECEIVE CHRIST, BOTH IN INCARNATION AND IN RESURRECTION."

Dr. Ironside has written me, that he still believes these statements, although in his "Wrongly Dividing The Word of Truth" he sarcastically ridicules any man who teaches that Israel had an opportunity to receive Christ in RESURRECTION before the dispensation of the mystery began.

The Bible speaks of double-minded men. How may we ever expect to accomplish anything definite in the recovery of the glorious Mystery, when our outstanding leaders are in such a state of utter confusion?

Dr. Ironside wrote a vital truth when he said that the present dispensation did not begin until after Israel had been given every opportunity to receive Christ in RESURRECTION. If we could begin with one hundred Fundamentalists, (Bible teachers) in full agreement with this truth, which is the truth of Acts 5:29 to 32, Acts 13:23 and Acts 13:31 to 34, we could accomplish much in the matter of obeying Ephesians 3:9. Surely we must learn from Romans 11:15 and Romans 11:30 that II Corinthians 5:16 to 21 is a greater commission than Matthew 28:19 and 20.

DR. WILLIAM PETTINGILL, ROMANS SIXTEEN AND THE COMMISSION

We quote from his Notes on Romans, 16:25 and 26:

"There is much preaching of Jesus Christ which does not stablish God's people, because it is not according to PAUL'S GOSPEL, nor according to THE REVELATION OF THE

MYSTERY, which was kept secret since the world began, but was made manifest by revelation to the apostle Paul.

Dr. Pettingill knows full well that he cannot teach what he teaches concerning Romans 16:25 and 26, and at the same time teach that the so-called great commission of Matthew 28:19 and 20 is for this present dispensation, and therefore, he states positively that it is not.

Dr. Pettingill is a splendid messenger of grace. One of his slogan is, "I preach grace, plus nothing." In his very next message he will insult some brother who does not believe that religious water baptism has any place in the dispensation of the mystery. Because Dr. Pettingill is a zealous immersionist, with his fantastical and somewhat modern theory of a watery grave as a witness to the world, he is doing nothing for the recovery of the Mystery except to cause utter confusion. He teaches that God's purpose in this age is expressed in Acts 15:14, to visit the Gentiles and take out of them a people for His Name. This statement is wholly at variance with Dr. Pettingill's comments on Romans 16:25 and 26. God's purpose is called His eternal purpose, His predestinated purpose, that which He purposed in Christ Jesus before the world began. Ephesians 3:11, II Timothy 1:9 to 11, Ephesians 1:9 and 11, Ephesians 1:4, Romans 8:28 to 32.

We have Scriptural right to speak of the Joint-Body of Ephesians 3:6 as "The Church of the Mystery." In Ephesians 2:15 we read of God's purpose to make of twain, "One New Man." In the verses that follow in that second chapter we read how the believing Jews and the believing Gentiles are reconciled and made members of the Body of Christ. Most assuredly then, if there are to be Jews in the Body of Christ, as well as Gentiles, God must visit the Jews as well as the Gentiles. To add to this confusion there are many dispensational Fundamentalists, who in one message declare that God's program in this age is to visit the Gentiles to take out from them a people for His Name, and in the very next message they preach that the gospel is still "to the Jew first and then to the Gentile." And when these confused theologians are asked to reconcile the statement of Peter and James, in Acts 15:14, with their agreement with Paul, in Galatians 2:9, that they, Peter and John and James, would go to the Jews, they become offended and generally rebuke the person who asks the question. But the confusion is not cleared up by their rebuke.

Thus we see that Dr. Pettingill declares that the Church is not working under the so-called great commission. In this he agrees with the written statement of the late Dr. James M. Gray. In this he agrees with one of the best Bible-teachers of them all, Mr. John Darby. But Dr. Ironside disagrees with Dr. Pettingill concerning the great commission in the age of grace.

MR. WILLIAM R. NEWELL AND THE MYSTERY

I have known Mr. Newell, personally, for many years. God has used him in proclaiming the gospel of grace, although he has never been wholly delivered from religion. During the last thirty years or more Mr. Newell has almost preached the mystery, but invariably he gets very near the truth and then draws back and gets all mixed up. We had him minister to our people several times. Once he was splendid and brought out the truth of the one Divine baptism in Ephesians 4:5. He hooted at any idea of water in that verse. He showed very clearly the difference between Peter's ministry and Paul's ministry. The next time he came to us, he had water in Ephesians 4:5. And lo and behold before he left us, he publicly declared that the signs of Mark 16:17 and 18 should be found in this day of grace, among believers. He even told some that he himself had spoken with tongues. He told about some heathen in China, among whom miracles had been performed, to prove that the sign-gifts of I Corinthians 12:8 to 11 should be found among believers. First he wrote his Notes on Romans and saw the truth of no water

baptism in Romans 6:3 and 4. Then he changed his mind and put the water in there. Then needless to say his ministry became more popular in religious circles. Then his knowledge concerning the Church of the Mystery seemed to vanish and he put that Church into the first three chapters of Revelation. Just to think of saying that the Son of man standing in the midst of seven candle-sticks represents Christ and the Body of Ephesians. What a travesty on sound exegesis, coming from the pen and lips of a man who has been considered a “grace” preacher.

When Mr. Newell almost knew the truth concerning the mystery, he wrote:

“You can judge any man’s teaching by this rule is he Pauline? Does his doctrine start and end according to those statements of Christian doctrine uttered by the apostle Paul? No matter how wonderful a man may seem to be in his gifts and apparent consecration, if his gospel is not Pauline, it is not the gospel, and we might as well get our minds settled at once on that point.”

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

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

To this we give a hearty “Amen.” And we would ask this question of Mr. Newell, “who are the circumcision that caused him to tone down?” I think I could name them. But would that Mr. Newell, and Dr. Pettingill, and Dr. Ironside and some other theologians had the grace and the courage to defend the Pauline truth in this day of religious confusion. That truth is God’s answer to every ill and ism with which the Church of Christ is afflicted.

These brethren, like Moses who was permitted to look over into the promised land but never reached it until after he died, have seen something of the mystery like the blind men of Mark 8:24 who saw men as trees, walking, but they have seen through a glass, darkly, and they are now destroying the faith which once they preached. We may well pity the man of God, who, for personal advantages, turns his back to the truth that he was once taught by the Spirit. These confused theologians are like the lawyers of Luke 11:46. Read about them, and about some others in John 12:43. Then read Galatians 1:10 and II Corinthians 4:1.

THE CONFUSED THEOLOGIAN AT MOODY BIBLE INSTITUTE

Some time ago in the Moody Monthly a very interesting message was printed Among other statements were these:

“It is a common error to assume that the rejection and crucifixion of Christ was the historical crisis at which Israel was set aside.”

Concerning Acts 3:19 to 21: “That was the Pentecostal proclamation of the Divine amnesty for the guilty people of Jerusalem.” “In the first part of the period OF THE PENTECOSTAL DISPENSATION, the preaching was, to the Jews only. And in the second part of the PENTECOSTAL PERIOD or dispensation they still enjoyed a distinctive priority, for now it was, ‘to the Jew first’.

BUT IN THIS CHRISTIAN DISPENSATION, there is no difference between Jews and Gentiles.” “The simple answer is, that in this Book (Acts), we have the DIVINE RECORD OF THE PENTECOSTAL DISPENSATION, and the transition period has now ended.”

This is the dispensational teaching of Dr. E. W. Bullinger, sometimes called, "Bullingerism." This is far more "ultra" than anything I teach.

Recently one of the members of the institute faculty wrote a letter in which he said that water baptism was a Jewish religious ceremony brought over from the Four Gospels into the overlapping period of Acts.

Dr. Kenneth Wuest wrote an excellent exegesis of the sixth chapter of Romans, which was printed also in the Moody Monthly. Dr. Wuest, the best of the Institute's Greek teachers, declared that the very Greek construction of Romans Six rules out any thought of water baptism in verses three or four or any other verses in the chapter.

I am sure that Dr. Wuest, as well as fully ninety percent of the leading Bible teachers of this country, would agree with another Institute teacher who recently taught publicly that there is no water in the one baptism of Ephesians 4:5. I was told in plain language by one of the Institute's best teachers that the teachers could not publicly proclaim some views concerning water baptism on account of the Baptist support which the Institute receives. Let us pray that it may not become the Moody Baptist Institute.

If men of God would only study the death baptism of Romans 6:3 and 4, with the death baptism of Jesus Christ of which He spoke in Luke 12:50, and then compare these two Scriptures with Paul's statement in Colossians 2:12, uttered after Paul declared that the mystery was revealed to him in Colossians 1:24 to 26, to complete the Word of God, they would never again be guilty of reading a watery grave into Romans 6:3 and 4, and cover up one of the most blessed doctrines in the Bible, the believer's identification with Christ. Christ was crucified. Christ died. Christ was buried. Christ was raised from the dead. Christ ascended up far above. Christ sat down in the heavenlies. The believer is crucified with Christ. He is dead with Christ, baptized by God's baptism into the death of Christ. He is buried with Christ, the very moment he receives Christ. He is raised with Christ, to walk in newness of life. He is risen with Christ, a dead man, dead to sin, to seek those things which are at God's right hand. The believer is seated in the heavenlies in Christ. Ephesians 2:6. How is the believer to prove or witness to the world that he is dead with Christ and risen with Christ? By putting to death his members on earth. Colossians 3:1 to 6. A believer can never prove to the world that he is dead, buried and resurrected by going into a tank of water. This is human, fantastical, modern, tradition, without the support of one Scripture.

I have the same Scriptural right to teach that a believer should go as high up as he can in a flying machine, to prove that he is risen with Christ, as our confused theologians have to say we should experience a burial in water to prove that we have died, and been buried and raised to walk in newness of life.

The twelve apostles and Paul set no such example for believers. The Twelve were baptized several years before Christ was raised from the dead. It was John's Israelitish, kingdom baptism, unto repentance for the remission of sins, that Christ might be made manifest to Israel. Luke 3:3 and John 1:31. Long after the Twelve were baptized Jesus Christ told them of His approaching death, burial and resurrection. Luke 18:31 to 35. Note "they understood none of those things." Then read Acts 22:16 and see the meaning of Paul's baptism, "wash away thy sins." It is so strange how these leaders can impose their unscriptural theories on so many Christians. Would that we had more Christians like the noble Bereans.

One of the brethren we have mentioned has written a book on baptism, and there is such a perversion of Divine truth in that book that it is a pity that an outstanding man of God should send forth such a printed message to lead his followers into darkness concerning the place and

meaning of water in the Scriptures. He says among other things that water baptism was a kingdom ordinance but that Christian baptism began with resurrection and Pentecost. Then he states that the meaning of water baptism is a witness that the believer has been buried and risen with Christ. What a perversion of Acts 2:38. Then think of such unsound teaching when applied to Acts 8:5 to 15, where we learn that the believers, who were baptized with water by Philip, did not receive the Holy Spirit until some days after they received the water. This same brother has recently put in writing that the 3000 who were baptized on the day of Pentecost were born again before they obeyed Acts 2:38, but that they were not saved until they had obeyed Acts 2:38.

Do you understand what we mean by confused theologians? Is it any wonder that these brethren advise their hearers not to read Pastor O'Hair's books? The same tactics as pursued by Rome. And surely the Catholics are no more devoted to their candle-sticks than are many of these men to their tank of water.

Think of telling a believer after he has trusted in the finished, redemptive work of the Lord Jesus Christ, to put on some old clothes and let another believer put him under the water. For what? Think of the presumptuous, egotism of any man who thinks he can make the redemptive work of Christ more efficacious by his carnal ordinance. It is not always true, but generally it is, that carnal ordinances make carnal Christians.

Dr. Ironside, Dr. Barnhouse, Dr. Gaebelein and Dr. Pettingill are four of the leaders among Fundamentalists in this country. Dr. Gaebelein disagrees with the other three, for he teaches (very secretly) immersion of infants and quotes I Corinthians 10:1 to 5, and after he is persuaded to express his view, he also (secretly) confesses that he, himself, has not been immersed. Dr. Barnhouse declares that there is no immersion in the Bible, that sprinkling takes the place of circumcision. Then, of course, the question, why sprinkle girls? For they were not circumcised. Dr. Pettingill declares the great commission is not for this age: Dr. Ironside says, "yes." And thus the blind followers of the blind remain blind and the mystery remains a mystery while the zealous water preachers contend for much or little water to take away the offense of the cross.