

**UNDER THE LAW
AND
UNDER THE WATER
THEN IS THE OFFENSE OF THE CROSS CEASED
UNDER THE LAW AND UNDER THE WATER**

One of the most important and significant questions in the Bible is asked and answered in Romans 11:11. Have you given much thought to the answer to this very important question? Do you understand the answer?

“I SAY THEN, HAVE THEY (ISRAEL) STUMBLER THAT THEY (ISRAEL) SHOULD FALL? GOD FORBID: BUT RATHER THROUGH THEIR FALL SALVATION IS COME UNTO THE GENTILES FOR TO PROVOKE THEM (ISRAEL) TO JEALOUSY.”

What happened when Israel stumbled and fell? Salvation was sent to the Gentiles. When and why was salvation sent to the Gentiles? When and because Israel stumbled and fell. Was not salvation sent to the Gentiles before Israel stumbled and fell? Certainly. But not as it was after Israel stumbled and fell. Most assuredly no one said before Israel stumbled and fell what Paul said in Romans 11:13 and in Ephesians 3:1 to 3, “I am the apostle of the Gentiles.” “I magnify (glorify) my office.” As the prisoner of the Lord Jesus Christ, the dispensation of the grace of God was revealed to Paul by Christ for the Gentiles. Before that revelation that message and program was God’s own unrevealed secret, “the mystery” purposed in Christ from before foundation of the world, and not made known to men in other ages . . . II Timothy 1:9 . . . Colossians 1:24 to 26 . . . Ephesians 3:9 to 11.

Note again this important and significant statement in Romans 11:30:

“FOR AS YE (GENTILES) IN TIMES PAST HAVE NOT BELIEVED GOD, YET HAVE NOW OBTAINED MERCY THROUGH THEIR (ISRAEL’S) UNBELIEF.”

Why did Gentiles obtain God’s mercy? Because of Israel’s unbelief. When? “Now.” Just when? When was “now”? Can we find in the Bible when this radical change took place? When was the beginning of that, “have, NOW obtained mercy through Israel’s unbelief?” When did Israel fall? When did God do to Israel what is recorded in Romans 11:8 and 9?

Note Paul’s message to Israel in Acts 13:46, and then compare this message with his message to Israel in Acts 18:5 and 6 and Acts 28:25 to 28. But we quote here Acts 13:46:

“IT WAS NECESSARY THAT THE WORD OF GOD SHOULD FIRST HAVE BEEN SPOKEN TO YOU (ISRAEL); BUT SEEING YOU PUT IT FROM YOU, AND JUDGE YOURSELVES UNWORTHY OF EVERLASTING LIFE, LO WE TURN TO THE GENTILES.”

When and why did Paul turn to the Gentiles? When and because Israel put the message of Acts 13:23 to 44 from them. What was that message? Read it. The message was that God raised Christ up, IN INCARNATION, to be Israel’s Saviour (Acts 13:23); and that God raised Christ up again, IN RESURRECTION, to be Israel’s Saviour. (Acts 13:30 to 35). By faith in this great truth Israel could have been justified from all things from which they could not be justified by the law of Moses. Acts 13:39. They would not believe the truth of Romans 10:4, “Christ is the

end of the law for righteousness to everyone that believeth.” The remnant believed. The rest were blinded. Romans 11:5 to 7. “Being ignorant of God’s righteousness, they went about to establish their own righteousness and have not submitted themselves unto the righteousness of God which is by faith.” They stumbled at that Stumblingstone. Romans 10:3 and Romans 9:31 and 32. They refused to look to Christ and Calvary for the righteousness of God. They insisted upon looking to Moses and Sinai and into their own religious hearts. So they stumbled. God gave them an awful judgment of blindness. Romans 11:5 to 9. They fell. They became the rejected nation. Romans 11:11 and 15. Israel cast away meant reconciliation for Gentiles. Romans 11:15. The fall of Israel mentioned in Romans 11:11 had not taken place when Paul preached to them God’s message in Acts 13:23 to 46.

Was reconciliation sent to Gentiles while Christ was here on earth? The answer is Matthew 15:24 and Matthew 10:5 to 9. Certainly not. Did any one of the twelve apostles preach reconciliation to Gentiles, because Israel was cast away, during the first nine chapters of Acts? The answer is Acts 10:28, Acts 11:19, Acts 5:29 to 32 and Acts 11:1 to 5 and Acts 11:18. Certainly not. Did any one of these twelve messengers in those chapters preach salvation to Gentiles to provoke Israel to jealousy? Most assuredly not. If you will read what the apostle James did in Jerusalem, as recorded in Acts 21:18 to 25, you will learn that the twelve apostles remained in Jerusalem and that they were very careful not to provoke Israel to jealousy. Acts 15:19 to 24. Acts 8:1— Acts 15:1 to 10. One mouth of the twelve mouths was chosen by God to preach to a household of Jew-loving Gentiles, who worshipped Israel’s God (Acts 10:22 and Acts 10:1 to 5). Read Acts 15:7 concerning this one mouth. It was Peter’s mouth; but Peter did not preach to Cornelius to provoke Israel to jealousy. This salvation message for Gentiles, mentioned in Romans 11:11, was not preached until after Paul’s utterance in Acts 13:46.

Would this not suggest to you that members of the Body of Christ, who claim to be stewards of the mysteries of God (I Corinthians 4:1 to 4), and ambassadors of reconciliation (II Corinthians 5:16 to 21), should find their great commission in the Bible after Acts 13:46, after Israel stumbled and fell, after Israel rejected Christ in resurrection? Will you try to read what we are here presenting with as little prejudice as possible?

Note carefully Romans 11:5 to 8. Here we learn concerning Israel, “there is at this present time a remnant according to the election of grace.” “The election hath obtained it.” “The rest were blinded.” God blinded them. Then Israel fell. Then salvation was sent to Gentiles. Note 3,000 Israelites saved on the day of Pentecost. Acts 2:41. Then note the number of Jews increased to 5,000 in Acts 4:4. Then multitudes of Jews were added. Acts 5:14. Even a great company of priests believed. Acts 6:7. All were Jews. Acts 11:19; Acts 10:28—Acts 5:29 to 32. Then in Acts 14:1 a multitude of Jews, as well as Gentiles, believed.

Surely you know that the judgment of Romans 11:8 to 11 had not fallen on Israel before all of these Israelites were saved to make up the remnant according to the election of grace. It was some time after Paul’s message in Acts 13:46 before God sent the judgment of Romans 11:8 and 9 upon Israel.

If you accept the foolish teaching of those who say the fall, mentioned in Romans 11:11, took place when Christ uttered the words of Matthew 23:31 to 39, you will never understand the first thing concerning this present economy of grace.

It was after the fall of Israel, years after Pentecost, that Paul presented the unmixed “grace” salvation message of Romans 4:4 and 5, II Timothy 1:9. Titus 3:5 to 8 and Ephesians 2:8 to 10.

UNDER THE LAW AND UNDER GRACE

Now let us answer several very simple but significant questions: Would the Lord Jesus, while on earth, have made any of the following statements, which the same Lord Jesus Christ later on instructed the apostle Paul to write to Gentile members of the Body of Christ?

1. “Ye are not under the law but under grace.” Romans 6:14.
2. “For by one Spirit were we all baptized into one Body, whether we be Jews or Gentiles.” I Corinthians 12:13.
3. “Let no man therefore judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath.” Colossians 2:16.
4. “As many as desire to make a fair shew in the flesh, they constrain you to be circumcised.” Galatians 6:12.

The words of Jesus Christ in Matthew 5:17 and 18, John 7:23. Matthew 8:2 to 4, Matthew 23:1 to 3, with Luke 2:24 to 29, teach us that Jesus Christ, while on earth, would not have taught His disciples that they were not under the law and that they should not practice circumcision, and that they should not be judged by the meats and drinks, divers baptisms and carnal ordinances of Hebrews 9:10. Surely John 7:38 and 39, Matthew 15:24 and Matthew 10:5 to 8 convince us that no Gentile was baptized by the Holy Spirit into the Body of Christ while the Lord Jesus was here on earth. The Lord Jesus Himself was a Minister of the circumcision. He and all of His apostles were circumcised (Luke 2:22 to 39) and were sent to the circumcision. Matthew 10:5 to 8— Matthew 15:24; Romans 15:8.

Imagine one of Christ’s disciples teaching, while Christ was here on earth, Romans 10:13, “there is no difference between the Jew and the Greek.” The answer to such foolish thinking is found in Mark 7:24 to 30. A great difference between the Jews (children) and the Gentiles (dogs). A middle wall of partition stood between them. Ephesians 2:11 to 19.

Can you imagine Paul writing in his Epistle to the Galatians or Ephesians the command of Matthew 8:4: “Shew thyself unto the priest and offer the gift Moses commanded?”

Even the babe in Christ must see in the fact of progressive revelation, that what God commands, as a part of His spiritual program in one dispensation, He forbids and prohibits, in another dispensation. Do you know of a better name for this than “dispensational Bible study?” Compare Matthew 6:14 and 15, Matthew 18:34 and 35, with Ephesians 4:32 and Colossians 2:13 and 14.

Why would the conference, mentioned in the fifteenth chapter of Acts, have been out of order while Christ was on earth? The answer to this is the “why” and the “wherefore” of that conference. As stated in Acts 15:5, some Christian Jews said, concerning the Christian Gentiles, “it was needful to circumcise them, and to command them to keep the law of Moses.” “Except ye be circumcised after the manner of Moses, ye cannot be saved.” Acts 15:1. While Christ was on earth there were no Christian Gentiles saved by grace without religion. If Gentiles had been brought into fellowship with saved Israelites, they would have been commanded to keep the law

of Moses and the men would have been required to submit to circumcision; for Christ and all His (men) disciples were circumcised. Read Acts 11:1 to 5.

Therefore, the spiritual, intelligent student of the Scriptures, will see that a radical, dispensational change took place between the time Christ, on earth, recognized the seat of Moses (Matthew 23:1 to 3) and the time Paul wrote those all-important words to Gentile Christians in Ephesians 3:1 to 3:

“For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have heard of the dispensation of the grace of God, which is given me to you-ward, How that by revelation He made known unto me, the mystery.”

IT WAS ADDED TILL—IMPOSED UNTIL

Consider Galatians 3:19 and Hebrews 9:10:

“WHEREFORE THEN SERVETH THE LAW? IT WAS ADDED TILL THE SEED SHOULD COME.”

“MEATS AND DRINKS AND DIVERS BAPTISMS AND CARNAL ORDINANCES IMPOSED UNTIL THE TIME OF REFORMATION.”

Thus we learn that God’s “law” program and God’s “religious” program were added “until,” and therefore were to run through a period intended to be both parenthetical and temporary. They were added together when Moses, the mediator of the old covenant, was eighty years old. Exodus 20 to 36. Christ, the Seed came. The time of reformation came before Paul wrote Ephesians 3:1 to 3; before Paul wrote in Romans 6:14. “Ye are not under the law, but under grace.” Note the indication of the great change in II Corinthians 5:16 to 21 and remember the all-important truth in Galatians 5:1 and Ephesians 4:3 to 6. Also read II Corinthians 3:10 to 18—Colossians 2:14.

“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.” “One Body, and one Spirit, one hope of your calling; One Lord, one faith, one baptism, one God and Father.”

While Christ was on earth no Gentile enjoyed this one hope and one faith and not one of them experienced the one baptism. In fact while Christ was on earth five baptisms were mentioned in addition to the divers baptisms of Hebrews 9:10. Read the meaning of baptism in John 1:31, Read Luke 3:16, Luke 12:50. Matthew 20:22 and 23. In this present economy of grace there is “one” baptism. What a difference!

THE GRACE OF GOD—THE CROSS OF CHRIST

If you and I could today ask the apostle Paul which of the statements he spoke or wrote while on earth he considered the most important or his favorite statements, I believe he would mention among others Galatians 6:14 and I Corinthians 15:10. Note these statements:

“But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.” Galatians 6:14.

“But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I but the grace of God which was with me.” I Corinthians 15:10.

Note in Romans 3:24 to 28 how Paul unites them.

Some years ago I heard the good news that Jesus Christ, by the grace of God tasted death for every man; that where sin abounded grace did much more abound. At the time I was not only a religious sinner, but a lost sinner. I was convicted by the Holy Spirit that I was dead in sins; that the Lord Jesus Christ was an all-sufficient Saviour; and that, because He died for my sins, I could be delivered from the wrath to come and receive the righteousness of God by believing the gospel and receiving the Lord Jesus Christ as my own individual, personal Saviour. From that time on my two favorite verses have been Galatians 6:14 and the first statement of I Corinthians 15:10. I cannot say truthfully all that Paul said in I Corinthians 15:10; but I can say, “I am not what I ought to be. I am not what I hope to be. But by the grace of God I am not what I once was.”

At the time when I was saved from sin, I was also saved from my religion. Because of this, and knowing that our heavenly Father wants us to be righteous and spiritual, but not religious, during this present economy of grace, I have had plenty of trouble with religious Christians.

My firm, unshakable conviction is that all other “salvation” messages in the Bible are to be appropriated and applied in the light of Ephesians 2:8 to 10:

“FOR BY GRACE ARE YE SAVED THROUGH FAITH; AND THAT NOT OF YOURSELVES: IT IS THE GIFT OF GOD. NOT OF WORKS LEST ANY MAN SHOULD BOAST. FOR WE ARE HIS WORKMANSHIP, CREATED IN CHRIST JESUS UNTO GOOD WORKS, WHICH GOD HATH BEFORE ORDAINED THAT WE SHOULD WALK IN THEM.”

“Not of yourselves.” “Not of works.” “Lest any man should boast.” But unto good works; after being the workmanship of God.

All of this is quite different from Luke 13:24—Matthew 24:13—Matthew 6:14—Matthew 5:24—Luke 12:33—Luke 18:22—Mark 16:16—Acts 2:38—Acts 10:4 and 35 . . . We quote these scriptures:

“Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.” Luke 13:24.

“And he that shall endure unto the end, the same shall be saved.” Matthew 24:13.

“For if ye forgive men their trespasses, your heavenly Father will also forgive you.” Matthew 6:14.

“Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.” Matthew 5:24.

“Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens which faileth not, where no thief approacheth, neither moth corrupted.” Luke 12:33.

“Now when Jesus heard these things He said unto him, Yet lackest thou one thing; sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow Me.” Luke 18:22.

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

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit.” Acts 2:38.

“And when he looked on Him he was afraid, and said What is it Lord? And He said unto him, Thy prayers and thine alms are come up as a memorial before God.” “But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” Acts 10:4 and 35.

If God had not radically changed His message and program when Paul wrote Romans 4:4 and 5, II Timothy 1:9 and Ephesians 2:8 and 9, then there are plain contradictions in the Bible

Compare these last mentioned verses with these other Scriptures:

“Now to Him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.”

“Who hath saved us, and called us with an 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.”

“For by grace are ye saved through faith; and that not of yourselves, it is the gift of God; Not of works lest any man should boast.”

If the sinner is saved by grace through faith, not of works, not of himself, and if the reward of the unbeliever’s works is debt and not grace, then his salvation is not by striving or enduring or almsgiving, or water baptism, or selling his property, or leaving his gift at the altar, or forgiving his fellowman. Salvation, in this age of grace, is the free gift of God, which no individual can earn, or help to earn, by his religious doings or religious ceremonies. This grace was given the believer in Christ Jesus before the world began; and it is for him that worketh not, but believeth.

If Acts 10:35 is God’s message for today the message of Romans 4:4 and 5 is not. Let us honestly, with meekness, compare these Scriptures, one the message of Peter, using the keys of the kingdom of heaven, and the other the message of Paul, preaching the gospel of the grace of God:

“But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.”

“Now to him that worketh is the reward not reckoned of grace, but of debt, But to him that worketh not, but believeth on Him that justifieth the ungodly his faith is counted for righteousness.”

The prayers and good deeds of Cornelius had gone up to heaven before Peter preached Acts 10:35.

Compare also Matthew 10:5 to 8 and Romans 15:8 with Ephesians 3:1 to 3 and Ephesians 3:8:

“These twelve Jesus sent forth, and commandeth them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” “Now I

say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers.”

“FOR THIS CAUSE I PAUL, THE PRISONER OF JESUS CHRIST FOR YOU GENTILES, IF YE HAVE HEARD OF THE DISPENSATION OF THE GRACE OF GOD WHICH IS GIVEN ME TO YOU-WARD: HOW THAT BY REVELATION HE MADE KNOWN UNTO ME THE MYSTERY; (AS I WROTE AFORE IN FEW WORDS).”

“UNTO ME WHO AM LESS THAN THE LEAST OF ALL SAINTS, IS THIS GRACE GIVEN, THAT I SHOULD PREACH AMONG THE GENTILES THE UNSEARCHABLE RICHES OF CHRIST.”

What a difference!

Jesus Christ on earth was God’s Minister to Jews, with a prophesied, or “confirmation,” ministry. Christ ordered His twelve apostles not to go to Gentiles, but to Israel with the announcement “the kingdom of heaven is at hand,” “Heal and raise the dead,” Then years later the risen Christ committed to Paul “the dispensation of the grace of God” for the Gentiles, with a different message and program, “the unsearchable or unprophesied riches of Christ.” Paul received from Christ the ministry of reconciliation when and because Israel was cast away years after Christ gave the commissions in Matthew 10:5 to 8 and Matthew 28:19 and 20. This truth in II Corinthians 5:17 to 20—Romans 11:15

In considering these differences, let us keep in mind that Jesus Christ on earth was made under the law and that He and His twelve apostles ministered to Israel all together under the law. Galatians 4:4—Matthew 23:1 to 3—Matthew 5:17 and 18—Luke 2:21 to 39—Luke 4:16—Matthew 8:3 to 5.

It is most interesting to observe that so far as there is any record in Matthew, Mark, Luke and John, the only Gentile man, who received a blessing from Christ while He was on earth, was a Roman official who built a synagogue for the Jews and who asked an elder of Israel to make the request of Jesus Christ. Luke 7:1 to 11. There was one Gentile woman who forced her way into the house where Christ was hiding. She was called “a dog.” Mark 7:24 to 30—Matthew 15:21 to 27. Both the man and woman were of “great faith.” Gentile salvation in Ephesians 2:1 to 9 and Ephesians 2:12 to 15 is not because of “great” faith, but great grace.

Now compare Christ’s earthly ministry to Israel with Romans 10:12 and I Corinthians 12:13:

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.” “For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.”

The truth of Romans 10:12 was not true while Christ was on earth. Gentiles were not baptized by the Spirit into the Body of Christ while Christ was a Minister of the circumcision. Note the mystery, which Christ revealed to Paul in Ephesians 3:6: “That the Gentiles should be joint-heirs, of the joint-Body, and joint-sharers of His promise in Christ by that gospel.”

“Not under the law, but under grace” (Romans 6:14) was not true while Jesus Christ was the Son of Man in the midst of Israel.

There was no Joint-Body while Christ was on earth. Hear Christ’s’ own testimony: “But He answered and said, I am not sent but unto the lost sheep of the house of Israel.” Matthew

15:24. Note also Acts 13:23: “Of this man’s seed hath God, according to His promise, raised unto Israel a Saviour, Jesus.”

There was no Joint-Body of Jews and Gentiles for some years after Christ was raised from the dead. For Christ was raised from the dead to be Israel’s Saviour. Acts 5:29 to 32. The dispensation of the grace of God for Gentiles (Ephesians 3:1 to 3) did not begin while Christ was on earth. It had not begun when Peter preached to Cornelius.

UNDER THE LAW AND UNDER THE WATER

Most evangelical Christians know that they should not live under the law, or, at least, not under all of the law. Romans 6:14. But the great majority of evangelical Christians do not know just how much water they should get under, or why they should get under any. Moreover, the great majority of evangelical Christians do not understand the difference between religious Israelites and spiritual members of the Body of Christ. When Ephesians 3:9 is obeyed the Christian receives the spirit of wisdom and revelation prayed for in Ephesians 1:17 and 18 and the eyes of his understanding are enlightened. Note Ephesians 3:9 . . . “Make all see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God.” Ask yourself this question, “do I see what is the dispensation of the mystery?” Permit me to ask you this question, “Does not the Father of Glory want you to see this great truth?” Does not God desire that His preachers should be faithful stewards of the mysteries of God? I Corinthians 4:1 to 4.

Surely God wants His children to know the difference between His program for religious Israel and His program for spiritual members of the Body of Christ. To religious Israel, God Himself gave a religious program, called, “meats and drinks, and divers baptisms, and carnal ordinances, imposed until the time of reformation.” Hebrews 9:10. Israel was to be both righteous and religious. Israel was God’s religious nation (after Moses received the ordinances at Sinai.) God wants members of the Body of Christ to be spiritual; but not religious. They are righteous, in that they have the righteousness of God, by faith; otherwise they are not members of the Body of Christ. Much of Israel’s religious program was carried over into the transitional period after the death and resurrection of the Lord Jesus Christ, until Israel stumbled and fell. With the fall of God’s religious nation, God was through with His religious program; but religious Jews and Gentiles were not. When the religious nation rejected Christ, in incarnation, the Messiah said, “this is the Lord’s doing and it is marvelous in our eyes.” Matthew 21:42. When God’s religious nation rejected Christ, in resurrection, the apostle cried out: “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!” Romans 11:33.

God’s wonderful message of grace and reconciliation was not sent to the Gentiles when the builders rejected the Stone, in incarnation; (Matthew 21:42) ; but when they rejected Him, in resurrection. It was after this second resurrection that “the dispensation of the mystery,” of Ephesians 3:9, “the dispensation of the grace of God,” of Ephesians 3:1 to 3, was ushered in by the Lord, for the Gentiles. It was because the apostle of the Gentiles, Paul, taught that a new dispensation began with the fall of Israel, some years after the resurrection of Israel’s Messiah, and that he had received from Christ in heaven a revelation committing unto him the “grace”

gospel, the message and ministry of reconciliation, the mystery of the gospel, the dispensation of the mystery, that Paul became the prisoner of the Lord Jesus Christ for Gentiles. This he tells us in Colossians 4:3 and 4. II Timothy 2:8 and 9, Ephesians 6:19 and 20; Ephesians 3:1 to 3; Galatians 1:11 and 12, Romans 11:11 to 15. There was a difference between the “searchable” riches of Christ that Paul preached in Acts 17:11 and the “unsearchable” in Ephesians 3:8.

Perhaps you have heard of one outstanding Fundamentalist who recently has won for himself the title, “the archbishop of fundamentalism.” The archbishop wrote a book on Romans. I quote his remarks concerning Romans 16:25 and 26:

“‘The mystery’ was not something of difficult, mysterious character, but 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 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 resurrection. When they definitely refused Him, God made known what had been in His heart from eternity, that from all nations, Jews and Gentiles, He would redeem and take out an elect company who would, by the Spirit’s baptism, be formed into one Body.”

Read this several times. Do you understand what the archbishop has here stated? It is sound doctrine. You cannot understand “grace” unless you believe this.

Note carefully that the dispensation of the mystery, according to Dr. H. A. Ironside (the archbishop), was not revealed to Paul and was not proclaimed by Paul to the Gentiles until Israel had been given every opportunity to receive Christ in RESURRECTION. Hold on to this all-important truth. Truth it is. All important it is for those who desire to know how much law, how much religion and how much water should be included in God’s spiritual program for members of the Body of Christ during this present economy of grace. You will never obey II Timothy 2:15 until you accept this statement at full face value. We pray that the archbishop will hold on to it. But if he does and proclaims the truth of the mystery, his religious brethren will no longer call him their archbishop, but he will find himself with Paul, “the offscouring (the scum), or a sheep led to the slaughter.” I Corinthians 4:13—Romans 8:36.

THE GREAT CHANGE

Let us again think prayerfully of the statement of Romans 11:11, concerning God’s religious nation:

“I SAY THEN, HAVE THEY (ISRAEL) STUMBLER THAT THEY SHOULD FALL? GOD FORBID: BUT RATHER THROUGH THEIR FALL SALVATION IS COME UNTO THE GENTILES, FOR TO PROVOKE THEM (ISRAEL) TO JEALOUSY.”

With this all-important statement, consider an equally important statement in the same chapter, verse 30:

“FOR AS YE (GENTILES) IN TIMES PAST HAVE NOT BELIEVED GOD, YET HAVE NOW OBTAINED MERCY THROUGH THEIR (ISRAEL’S) UNBELIEF.”

Salvation was sent unto Gentiles when and because Israel fell; not because of the so-called great commission of Matthew 28:19 and 20.

With these two verses we should consider two messages of Paul to Israel, Acts 13:46 and Acts 18:6:

“It was necessary that the Word of God should first have been spoken to you (Israel); but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles.”

“Your blood be upon your (Israel’s) own head; I am clean: from henceforth I will go unto the Gentiles.”

Most Christians have been taught that Israel fell when Christ pronounced His awful judgment upon them, in Matthew 23:31 to 33 and 39, and that the twelve apostles should have immediately gone to Gentiles, as well as to Jews, under the commission of Mark 16:14 to 18 and Matthew 28:19 and 20, with the gospel of grace. If they know the Scriptures, they know the twelve apostles did not; but they do not know why not. Acts 8:1—Acts 15:1 to 19—Galatians 2:7 to 9. Their explanation is “prejudice” or “disobedience.” This is because they have not compared Matthew 23:31 to 39 with Luke 23:34 and Acts 3:14 to 26. Because of the great fact of Acts 3:18 and the prayer of Luke 23:34, the “serpents” and “vipers” of Matthew 23, became the “children” of Acts 3:24 to 26, who had ignorantly crucified Christ. Acts 3:17. Hence the “therefore” of Acts 3:19 and the FIRST of Acts 3:26. Why should Israel be “FIRST” after Christ called them “serpents” and “vipers” and said, “your house is left unto you desolate”? The answer is Christ’s prayer on the cross and Acts 2:23, Acts 4:26 to 28, and Acts 3:18.

Because of Luke 23:34 and Acts 3:18, God exalted Christ, in resurrection, to be Israel’s Prince and Saviour (Acts 5:29 to 32); to give to Israel, through the resurrection of Christ, repentance, forgiveness and the sure mercies of David. Acts 13:30 to 35. Twelve apostles, filled with the Holy Spirit, were not disobedient. What a crime to bring such an indictment against men who obeyed God rather than men! Acts 5:29. In Acts 13:23 and Acts 5:30, it is taught in very plain language that Christ was raised in incarnation, to be Israel’s Saviour. In Acts 13:30 to 35 and in Acts 5:31 and 32, it is taught in equally plain language that Christ was raised from the dead to be Israel’s Saviour. He was raised from the dead to take David’s throne. Acts 2:27 to 33. Remember the truth in the archbishop’s notes on Romans 16:25 and 26, that “the dispensation of the mystery” for Gentiles did not begin until Israel rejected Christ in resurrection. Israel had not been given every opportunity until after Paul had preached to Israel the message of Acts 13:30 to 45. Israel had other opportunities after that. If “the dispensation of the mystery” began after Israel rejected Christ in resurrection, it did not begin with Peter and Pentecost.

Let us summarize. Israel stumbled at the stumblingstone. Romans 9:31. They sought righteousness by the works of the law and not by Christ. God sent blindness upon Israel after the remnant, according to the election of grace, was saved. Romans 11:5 to 9. Then Israel’s fall brought salvation to the Gentiles, to provoke Israel to jealousy. Romans 11:11. Romans 11:30. The Gentiles obtained mercy and received the grace gospel, not because of the so-called great commission of Matthew 28:19 and 20, but when and because of the casting away of Israel years after. (Romans 11:15). This was years after Christ spoke Matthew 28:19 and 20. If Israel fell at the cross, or shortly before, why the “FIRST” for Israel in Acts 13:46 and Acts 3:26? Why Acts 10:28? Why Acts 11:19? Why Acts 11:1 to 5?

If the dispensation of the grace of God began at Pentecost, why did Christ wait seven or eight years thereafter before He, by the housetop vision, authorized Peter to preach to Cornelius,

the religious, God-fearing, Jew-loving Gentile? Acts 10:1 to 22. There was grace in Acts 10:35, but that was not the “grace” gospel of Ephesians 2:8 and 9. If Paul was to go to Gentiles with the “grace” gospel, under the commission of Matthew 28:19 and 20, why Galatians 1:11 and 12, Galatians 2:7, and I Corinthians 1:17? In Matthew 28:19 and 20 Christ’s messengers were to disciple and baptize. Paul was sent to evangelize, not to baptize.

Inasmuch as Romans 11:11 marks a most radical change in God’s attitude toward Israel, and in His dealings with the Gentiles, it behooves every Christian, who desires to know God’s spiritual program in this age of grace, to diligently search the Scriptures to learn when Israel stumbled and fell. It was that stumbling and fall that marked the beginning of the new dispensation, as is so truthfully stated by Dr. Ironside, after Israel had been given every opportunity to receive Christ in resurrection. In another of his books he rightfully calls Paul “the apostle of the new dispensation.” He once knew that Peter on the day of Pentecost was not the apostle of the same dispensation.

Here is truth that will aid us in our Bible study:

The gospel of the kingdom is preached when Israel is in favor with God. The gospel of the grace of God is preached when Israel is in disfavor with God. There is a difference between “grace” in the gospel and “the gospel of grace.” In Matthew 23:31 to 39 Israel seemed to be very much in disfavor with the Lord. They were vipers and serpents. But in Acts 3:12 to 26 and Acts 5:29 to 32 Israel was very much in favor with God. They were the children of the covenant. Israel was to be forgiven for sinning against the Son of Man. Matthew 12:32 and 26:24. Israel was not to be forgiven, if they blasphemed against the Holy Spirit. Matthew 12:30 to 33—Acts 7:51 to 57—Acts 5:32—Acts 13:45—Acts 18:5. When Israel committed their “pardonable” sin by sinning against the Son of Man, it was what God had before determined should be done. Acts 4:26 to 29. It was the Lord’s doing. Matthew 21:42. Undoubtedly it was after Paul left the synagogue at Ephesus and established himself in the school of Tyrannus (Acts 19:7 to 12) that he stated the great truth of II Corinthians 5:16 to 19:

“WHEREFORE HENCEFORTH KNOW WE NO MAN AFTER THE FLESH: YEA, THOUGH WE HAVE KNOWN CHRIST AFTER THE FLESH, YET NOW HENCEFORTH KNOW WE HIM NO MORE. THEREFORE IF ANY MAN BE IN CHRIST, HE IS A NEW CREATURE, OLD THINGS ARE PASSED AWAY; BEHOLD, ALL THINGS ARE BECOME NEW. AND ALL THINGS ARE OF GOD. WHO HATH RECONCILED US TO HIMSELF BY JESUS CHRIST, AND HATH GIVEN TO US THE MINISTRY OF RECONCILIATION.”

Here we have “old things” and “new things,” including a “new creation” and a new “reconciliation commission,” in connection with the new creation. After that we read of putting off “the old man” and putting on “the new man.” Note Ephesians 2:5 to 10:

“Even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved): And hath raised us up together, and made us sit together in the heavenlies in Christ Jesus. That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works lest any man should boast. For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

Dead Gentile sinners were recreated by God; made alive; raised up; identified with the risen glorified Christ; all by grace not by religion or by any work of man. The blessed doctrines of “reconciliation,” “new creation,” and “identification,” are linked together. “As many of you as have been baptized into Christ have put on Christ.” Galatians 3:27. Neither a spoon of water nor a tank of water will in any way help the believer to put on Christ. Neither will this water ceremony prove that he has put on Christ.

Note Romans 5:11 and 12 and Romans 6:3 to 6:

“And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the reconciliation. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”

“Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.”

Note “reconciliation” and “wherefore as by Adam.” When and why reconciliation for Gentiles?

“FOR IF THE CASTING AWAY OF THEM BE THE RECONCILING OF THE WORLD, WHAT SHALL THE RECEIVING OF THEM BE BUT LIFE FROM THE DEAD?”

With the first mention of “reconciliation” we have the story of “Adam and Christ,” the old creation and alienation, the new creation and reconciliation. With the first mention of “reconciliation” and “Adam” we have the truth of Romans 10:12:

“For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him.”

And with the first mention together of “reconciliation” and “Adam,” and after Paul left the synagogue at Ephesus, there is no record that any one received water baptism.

As God was temporarily through with His Covenant, religious nation, He was temporarily through with religion.

With the new “reconciliation” commission God ushered in the new dispensation and Paul made known God’s eternal “grace” purpose, God’s own secret never before known to God’s people. Paul was indeed “the apostle of the new dispensation.” He wrote of 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.” II Timothy 1:9.

“Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body’s sake, which is the Church. The Mystery (secret) which had been hid from ages.” Colossians 1:24 to 26.

WITNESS TO THE WORLD

Certain religious Christians today are teaching a very strange and fantastic doctrine. They say that when a man confesses Christ, if he will put on some old clothes and go into a tank of

water, he will prove to the world that he is a new creature, that he has passed out of Adam and into Christ, that his old man has been crucified. They call that “a witness to the world.” But they acknowledge they have not one single verse of Scripture to prove their unscriptural water theory. Think of the blind followers of the blind. Note the real Scriptural witness:

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.” Colossians 3:1 to 5.

“Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of Him that created him. Colossians 3:9 and 10.

“That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore Putting away lying, speak every man truth with his neighbor; for we are members one of another.” Ephesians 4:22 to 25.

Obedience to these instructions will prove a real valid witness to the unbelievers; but going under water proves absolutely nothing. God is far more concerned about believers not lying than He is about their water burial, which has absolutely no Scriptural support. Read why Paul was baptized. Acts 22:16. Read also John 1:31 and Acts 2:38.

How about Romans 6:1 to 6:

“WHAT SHALL WE SAY THEN? SHALL WE CONTINUE IN SIN, THAT GRACE MAY ABOUND? GOD FORBID. HOW SHALL WE, THAT ARE DEAD TO SIN, LIVE ANY LONGER THEREIN? KNOW YE NOT, THAT SO MANY OF US AS WERE BAPTIZED INTO JESUS CHRIST WERE BAPTIZED INTO HIS DEATH? THEREFORE WE ARE BURIED WITH HIM BY BAPTISM INTO DEATH: THAT LIKE AS CHRIST WAS RAISED UP FROM THE DEAD BY THE GLORY OF THE FATHER, EVEN SO WE ALSO SHOULD WALK IN NEWNESS OF LIFE. FOR IF WE HAVE BEEN PLANTED TOGETHER IN THE LIKENESS OF HIS DEATH, WE SHALL BE ALSO IN THE LIKENESS OF HIS RESURRECTION: KNOWING THIS, THAT OUR OLD MAN IS CRUCIFIED WITH HIM, THAT THE BODY OF SIN MIGHT BE DESTROYED, THAT HENCEFORTH WE SHOULD NOT SERVE SIN?”

Think of the folly of covering up this glorious identification by injecting a tank of water into the fourth verse instead of reading verses 3 and 4 in the light of Luke 12:50: “But I (Christ) have a baptism to be baptized with; and how am I straitened till it be accomplished.”

Christ’s death baptism is the believer’s death baptism, the one baptism of Ephesians 4:5. This is the only manner in which the Christians should follow the Lord Jesus in baptism. How should a believer follow Christ in circumcision? Christ was circumcised. Luke 2:22 to 26. The believer’s circumcision is spiritual; so also is his baptism. Colossians 2:11 and 12.

Note the comments of a very able Greek scholar, a member of the teaching faculty of The Moody Bible Institute, Dr. Kenneth Wuest, concerning Romans 6:1 to 6:

“The mechanical meaning of the word, namely, the introduction of something in a new environment or into union with something else, is in view in Romans 6 and I Corinthians 12:13. It is set in a context of supernaturalism. It refers to the act of God placing us in Christ. This precludes any suggestion of water baptism as a means whereby a believing sinner is joined to Christ. It is a question, of course, as to what the inspired writer had in mind when he used the word, and certainly Paul was not thinking of the rite of water baptism, but of the act of God uniting a believing sinner with Christ, thus using the word in its original meaning, rather than its ritualistic connotation.”

God’s will is that believers who have experienced Romans 6:3 to 6 prove it by putting off the “old man” not by putting on some old clothes.

As we think of the awful confusion among Christians concerning water baptism, with their variety of modes and meanings, we think of Paul’s statement in Galatians 5:11:

“AND I, BRETHREN, IF I YET PREACH CIRCUMCISION, WHY DO I YET SUFFER PERSECUTION? THEN IS THE OFFENSE OF THE CROSS CEASED.”

If the Fundamentalist wants to escape persecution, he can do so by using water, much or little. This takes away the offense of the cross and earns for him the right hand of fellowship among his religious Christian brethren who cherish their water ceremony far beyond the desire or intention to obey Ephesians 3:9. There is not one Bible teacher today who practices water baptism and obeys Ephesians 3:9. If I yet preach water baptism, then is the offense of the cross ceased. Some brethren, who know the truth concerning the one baptism, are using a few drops of water or a tank of water, they say, because they can preach to more people and get more money. But it is very largely because they want to escape religious “Baptist” persecution and stand well in the “union”—“Then is the offense of the cross ceased”—Then is the recovery of lost truth ceased.

Just to think of such a spiritual leader, such an able preacher as Dr. Walter Maier preaching that a believer cannot be saved or get into heaven unless he is baptized with water. He is accepted as authority by millions of Lutherans. I was more than shocked when I heard his message on Naaman cleansed of leprosy in the river Jordan. He closed by saying that we do not have to dip seven times in Jordan, but unless we are saved by the water of baptism, we cannot get into heaven. He admits that a person cannot be saved by baptism without faith; but he adds that he cannot be saved by faith without baptism.

Apparently this beloved brother does not know the first thing about the dispensation of the grace of God. Ephesians 3:1. If he only knew the difference between Mark 16:16 and Ephesians 2:8 to 10, he would not preach such a perverted gospel. What right has he to preach Mark 16:16 and not preach Mark 16:17 and 18?

Just think of the greatest soul winner ever in the Church (the apostle Paul) thanking God that he had baptized so very few, and he really did not know whether he had baptized any others, and yet he became all things to all men to win some, even shaving his head in a religious vow and circumcising Timothy! He could wish himself accursed from Christ and travailed in birth, so eager was he to do everything to get sinners saved by grace.

If there had been any saving value in water baptism, Paul would have baptized every one he could have persuaded; for read what he tells us, in Acts 20:31, “by the space of three years I

ceased not to warn every one night and day with tears.” You cannot find in the Bible, where any one was baptized with water after that statement of Paul.

According to Dr. Maier and a host of other “water regeneration” preachers, Paul said in I Corinthians 1:14 the equivalent of “I thank God I helped none of you to be saved.”

According to our “water witness” Fundamentalists, Paul said, “I thank God I helped none of you to witness to the world that you were dead, buried and raised, with Christ.”

So we see the difference between absurd human tradition and sound Bible doctrine.

Here we learn something about what it means to be an ashamed workman, because the Word of God is not rightly divided. II Timothy 2:15.

How would we expect Lutherans and Baptists to keep the unity of the Spirit on the grounds of “one” baptism? Ephesians 4:5. They have two water baptisms and one Holy Spirit baptism. That makes three—and, therefore, no obedience to Ephesians 4:3 to 6; for “three” is not “one.”

A CONFERENCE NOT UNDER THE LAW BUT UNDER THE WATER

It would be interesting, if not profitable, if representatives of the different groups of evangelical Christians would get together in a conference somewhat similar to the conference held in Jerusalem in the first century, and recorded in the fifteenth chapter of Acts. The reason for that conference is stated in Acts 15:5, “There rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them (the Gentile Christians) and to command them to keep the law of Moses.” Peter’s answer to this is stated in a question in Acts 15:10, “Now, therefore, why tempt ye God, to put a yoke upon the neck of the (Gentile) disciples which neither our fathers nor we are able to bear?” Paul’s answer is Galatians 5:3 and 4: “For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.”

Our 1944 conference would not be to consider physical circumcision, but physical baptism. “For certain of our Fundamentalists say Christians must be immersed in water as a witness to the world that they are Christians.” We might well consider the Christian’s relation to the law in this present economy of grace, the difference between Jesus Christ fulfilling the law (Matthew 5:17 and 18) and the believer fulfilling the righteousness of the law by walking in the Spirit. (Romans 8:4). The great majority of Christians do not understand the “grace” law of Romans 8:2 or the one death baptism of Ephesians 4:5. Along with physical baptism, the question as to how many of the sign-gifts of I Corinthians 12:8 to 11 and how much of the program of Mark 16:17 and 18 and of the second chapter of Acts and the nineteenth of Acts should be included in God’s “grace” program in this present economy of the grace of God, should be thoroughly considered. And above all, when did “the dispensation of the grace of God” for Gentiles (Ephesians 3:1 to 3) begin?

All evangelical Christians are agreed that the one requirement for entrance into heaven is “God’s, righteousness.” No evangelical Christian wants to stumble and fall with Israel, who tried to establish righteousness by turning back to Moses and Sinai instead of submitting themselves to the righteousness of God found in Christ; at Calvary. “They (Israel) stumbled at that

stumblingstone.” Romans 9:31. “They being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth.” When Christ was made sin on the cross that believers might be made the righteousness of God in Him (II Corinthians 5:21) Christ was there baptized. Read Christ’s words, in Luke 12:50, concerning His baptism on the cross. Is it not strange that evangelical Christians will accept the finished work of Christ for God’s righteousness, but they will not accept that finished work for their one Divine baptism (Ephesians 4:5)?

Is it not strange that many evangelical Christians, who know that they cannot find the righteousness of God under the law, believe that they can find the righteousness of God under the water, either at the bottom of a tank of water or under a few drops of water? There are several million Christians in this country who believe that there is salvation in religious water; that is, in being baptized by a religious person in water. More than five million of the disciples of Martin Luther (called Lutherans) and the disciples of Alexander Campbell (called Campbellites or Disciples or Christians or Church of Christ members) teach regeneration by water baptism. They teach that there is saving value in either a few drops of water or a tank of water. Their favorite Scriptures are Mark 16:14 to 16. Omitting verses 17 and 18; they teach “he that believeth and is baptized shall be saved” . . . no signs following.” Another favorite is Acts 2:38 and 41 (omitting verses 44 and 45). “Repent and be baptized for the remission of sins” . . . “but no selling of property and dividing the proceeds under the administration of the religious leader.”

Others quote Acts 18:8, “many of the Corinthians hearing believed, and were baptized.” But nothing of the signs and miracles of I Corinthians 12:8 to 11.

Concerning the sign gifts of I Corinthians 12:8 to 11, every Christian should read and believe the message of Bishop and Scofield, published for years by the Moody Bible Institute of Chicago. It is a Scriptural, intelligent, sound, dispensational explanation of the proper place for these sign-gifts in God’s spiritual program. We quote from the Moody book:

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

“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 fanaticism’s found among many of the most sincere saints in the church.”

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

The price of this book is about 18 cents. (Also found on this CD.)

This is one of the most important messages in print today for a Scriptural curative for religious fanatical “healing” and “tongues” Christians.

Let us pray that the Moody Bible Institute may be able to put this book into the hands of millions of Christians and that those Christians will read and understand and believe this all important truth. Concerning the distribution of this book, the Institute is balking right now because they have learned that the same exegesis that will eliminate sign-gifts will eliminate

water baptism; for signs and water baptism are inseparably connected in the Four Gospels and the Book of Acts.

Let us keep in mind that the Corinthians were carnal, that they defrauded one another, could only take the milk of the Word, they walked as men (unsaved) but they exercised all the sign-gifts, when sign-gifts were required in God's program.

Before further consideration of water baptism let us note several quotations from the writings of the apostle Paul:

"And I, brethren, if I yet breach circumcision, why do I yet suffer persecution? then is the offense of the cross ceased." Galatians 5:11.

"As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer Persecution for the cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh." Galatians 6:12 and 13.

"For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect." I Corinthians 1:17.

"For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid." Romans 6:14 and 15.

PAUL CONCERNING ISRAEL

Note what Paul wrote concerning Israel:

"What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith. But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that Stumblingblock." Romans 9:30 to 32.

"For they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth." Romans 10:3 and 4.

Israel stumbled. When they stumbled, what happened? Read Romans 11:7: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it and the rest were blinded." Who blinded Israel? God did. Romans 11:8 to 10. What else happened? "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Romans 11:11. Israel stumbled and fell. Why? How? When? They had not fallen when Paul delivered the Lord's message to them as recorded in Acts 13:23 and in Acts 13:30 to 35:

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

"BUT GOD RAISED HIM FROM THE DEAD: AND HE WAS SEEN MANY DAYS OF THEM WHICH CAME UP WITH HIM FROM GALILEE TO JERUSALEM, WHO ARE HIS WITNESSES UNTO THE PEOPLE. AND WE DECLARE UNTO YOU GLAD TIDINGS, HOW THAT THE PROMISE WHICH WAS MADE UNTO THE FATHERS, GOD HATH FULFILLED THE SAME UNTO US THEIR CHILDREN; IN THAT HE HATH RAISED UP

JESUS AGAIN; AS IT IS ALSO WRITTEN IN THE SECOND PSALM, THOU ART MY SON, THIS DAY HAVE I BEGOTTEN THEE.” AND AS CONCERNING THAT HE RAISED HIM UP FROM THE DEAD, NOW NO MORE TO RETURN TO CORRUPTION, HE SAID ON THIS WISE, I WILL GIVE YOU THE SURE MERCIES OF DAVID. WHEREFORE HE SAITH ALSO IN ANOTHER PSALM, THOU SHALT NOT SUFFER THINE HOLY ONE TO SEE CORRUPTION.” ACTS 13:30 to 35.

Here we learn that Christ was Israel’s Saviour in resurrection, as well as in incarnation.

It was after the fall of Israel that God ushered in the new economy, “the dispensation of the mystery.”

Again we quote from the pen of “the archbishop of fundamentalism.” Concerning Paul’s distinctive message, he wrote:

“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.”

“The mystery formed no part of the previous dispensations. Paul learned it not from the former Scriptures, but by direct revelation from the Lord Jesus Christ in glory.”

This is why he calls Paul, “the apostle of the new dispensation.”

Note from his other writings:

“Peter never preached the mystery of the Body so far as the record goes. That was a special revelation to Paul.”

“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. It was a ministry committed unto Paul to pass on to the saints.”

“Paul was the chosen vessel to whom alone the mystery was given to set it forth.”

“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.”

Let every Christian give careful heed to these statements of the archbishop.

Also let us agree with him most heartily in these statements on his book on baptism:

“Water baptism is not a ‘Church’ ordinance but a ‘Kingdom’ ordinance.”

John the Baptist in John 1:31, tells the meaning of water baptism, “that Christ might be made manifest to Israel.”

Let us also agree with another outstanding “grace” preacher whose slogan is “grace plus nothing,” Dr. Wm. L. Pettingill. Note what he writes concerning Romans 16:25 and 26 and the so-called great commission of Matthew 28:19 and 20 and the one baptism of Ephesians

“Now to Him that is of power to stablish you (Romans 16:23 to 27). This closing paragraph is of great doctrinal importance as touching the person of Christ. (1) God is of power to stablish His people; (2) He stablishes them according to Paul’s gospel and the preaching of Jesus Christ; (3) This preaching of Jesus Christ by which God stablishes His people must be a

preaching of Jesus Christ according to the revelation of the mystery! There is much preaching of Jesus Christ which does not establish 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. (Compare Ephesians 3:1 to 7)."

"At first sight it seems a strange thing that although the Pentecostal scene of Acts 2 followed the giving of the 'Great Commission' of Matthew 28, with only a few days between, yet the terms of the 'Great Commission' seemed to have been ignored; for beginning there and going on down to the end of the New Testament history of the church, all water baptisms, instead of being in the name of Trinity, were 'in' or 'into' the name of the Lord Jesus (see Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5). The explanation of this mystery is not far to seek. The Trinitarian formula is found only in Matthew, which is the Kingdom Gospel. Strictly speaking, it was not under the Great Commission of Matthew 28 that the Apostles began their work at Pentecost, nor was it under that commission that they and their successors continued their work down through the centuries. The purpose of God in the present dispensation is not to 'disciple the nations' but rather 'to take out of them a people for His name.'"

This same "grace" preacher wrote concerning the one baptism of Ephesians 4:5:

"I myself believe and have taught for years by tongue and pen that the one baptism of Ephesians 4:5 is not water."

We quote from still another outstanding "grace" preacher, Mr. William R. Newell, concerning Romans 16:25 and 26:

"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 today."

These men of God have given us some valuable information and instructions. From their statements we surely learn that the message and ministry of Christ and His apostles, on earth, must be interpreted and applied in the light of "Pauline truth," in the light of the revelation of the mystery, that message which Paul called "my gospel." Romans 16:25 and 26. From these different brethren we have learned that there is no water in Romans 6:4 and 5, in Ephesians 4:5; that the commission of Matthew 28:19 and 20 is not the Lord's commission for this age of grace; that Christians are to be established by Paul's "my gospel"; that the dispensation of grace did not begin until Israel had been given every opportunity to receive Christ in resurrection; and that the sign-gifts of I Corinthians 12 were operative only during the period covered by the Book of Acts. Surely Dr. Pettingill, Dr. Scofield, Dr. Wuest, Mr. Newell and Dr. Ironside were never "Bullingerites."

PETER AND THE ELEVEN IN ACTS

Peter and the Eleven had the keys of the kingdom of heaven. They did not have the dispensation of grace for Gentiles. Peter preached to Israel that God raised Christ from the dead to be Israel's Saviour.

Hear Peter's message and what the disciples did:

"Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins." Acts 5:29 to 31.

"Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but unto the Jews only." Acts 11:19.

Hear the testimony of Simon Peter in Acts 10:28: "And he said unto them, ye know that how it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation; but God hath showed me that I should not call any man common or unclean" When did God show this unto Peter? Not on the day of Pentecost.

Then hear Simon Peter's testimony in Acts 15:7: "And when there had been much disputing Peter rose up, and said unto them, Men and brethren, ye know that how a good while ago God made choice among us, that the Gentiles by "MY" mouth should hear the word of the gospel and believe." Acts 15:7. How many of the twelve mouths did God choose to preach to Gentiles? Peter's mouth. Then what happened? Read Galatians 2:9.

When we think of the many, many Christians, who prefer the program of Jesus Christ in Matthew, Mark and Luke, to the message and program of grace which the risen Lord later revealed to Paul, we are not surprised that most church-member act as though they were Old Testament religious Israelites instead of members of the Body of Christ in this age and economy of grace.

Is it not significant that the apostle Paul was the only servant of the Lord to speak of the Church of the Mystery as "the Body of Christ," the Joint-Body? Paul wrote about one-half of the Books from Matthew to Revelation. In all of his writings and recorded oral ministry Paul never referred to the kingdom parables of Jesus of Nazareth, the Sermon on the Mount, the "Our Father" prayer; nothing in detail as to what Christ did and taught while He was a Minister of the circumcision. On the contrary, Paul wrote: "Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we Him no more. Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation," II Corinthians 5:16 to 19.

To Paul, the commission of II Corinthians 5:18 and 19 was far more important for his "grace" ministry and message than was the so-called great commission of Matthew 28:19 and 20.

"AND ALL THINGS ARE OF GOD, WHO HATH RECONCILED US TO HIMSELF BY JESUS CHRIST, AND HATH GIVEN TO US THE MINISTRY OF RECONCILIATION; TO WIT, THAT GOD WAS IN CHRIST, RECONCILING THE WORLD UNTO HIMSELF, NOT IMPUTING THEIR TRESPASSES UNTO THEM; AND HATH COMMITTED UNTO US THE WORD OF RECONCILIATION. II CORINTHIANS 5:18 AND 19.

Now again note Acts 15:7: “And when there had been much disputing, Peter rose up, and said unto them, Men and Brethren, ye know that how a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.” One mouth of the twelve mouths was chosen by God to preach to the household of Cornelius. So far as there is any record in the Book of Acts, the twelve apostles did not go out into the land of the Jews. Acts 8:1—Acts 15:1 to 7.

Now note carefully Galatians 2:9 to 12:

“And when James, Peter and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. Only they would that we should remember the poor; the same which I also was forward to do. But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before the certain came from James, he did eat with the Gentiles: but when they were come he withdrew and separated himself, fearing them which were of the circumcision.”

If James and Peter hesitated to have fellowship with Gentile Christians, do you suppose for one moment that God sent them to the Gentiles with the grace gospel to provoke Israel to jealousy? Romans 11:11. Note how the eleven apostles condemned Peter for preaching to one household of Gentiles seven or eight years after Christ did. Acts 11:1 to 5.

Now note Paul’s testimony in Romans 15:16; Romans 11:13 and Acts 22:21:

“That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.”

“For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.”

“And He said unto me, Depart: for I will send thee far hence to the Gentiles:”

No missionary journeys of the twelve apostles out of the land of the Jews are recorded in Acts; but five or more of Paul’s are recorded “far hence to the Gentiles.” Not one of the Twelve ever said what Paul said in Ephesians 3:1 to 3—Ephesians 6:19 and 20—Colossians 4:3 and 4 and II Timothy 2:8 and 9:

“For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, If ye have beard of the dispensation of the grace of God which is given me you-ward; How that by revelation He made known unto me the mystery (as I wrote afore in few words).” Ephesians 3:1 to 3.

“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. Ephesians 6:19 and 20.

“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. Colossians 4:3 and 4.

“Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel: Wherein I suffer trouble, as an evil-doer even unto bonds; but the Word of God is not bound.” II Timothy 2:8 and 9.

Peter and his fellow-apostles were temporarily the prisoners of Jesus Christ for Israel, but they were not the prisoners of Christ for Gentiles. They were not in jail for “the mystery.” Christ

never revealed unto them “the dispensation of the grace of God” for Gentiles. Peter never wrote to any one to obey Ephesians 3:9: “And to make all men see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God.”

Peter did write something about Paul: “And account that the longsuffering of our Lord is salvation, even as our beloved brother Paul also according to the wisdom given unto him hath written unto you: As also in all his Epistles, speaking in them of these things, in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.” II Peter 3:15 and 6.

Let us not follow Christian leaders who teach that Jesus Christ on earth, in Matthew, Mark and Luke, was ministering under the dispensation of grace and proclaiming the gospel of grace to members of the Body of Christ before the law partition between Jews and Gentiles was broken down. Ephesians 2:13 to 19. Again read Romans 11:11 and 15.

Let us find our reconciliation commission for this present economy of grace in II Corinthians 5:18 to 21 after Acts 13:46 after the fall of Israel. Romans 11:11 and Romans 11:30. Read carefully and study prayerfully Romans 11:30 to 32.