

BIBLE STUDY FOR BEREANS

SEPTEMBER, 1935

INSIDE FRONT COVER: TWO ARTICLES

BEWARE OF FALSE PROPHETS

There are several kinds of false prophets. There are prophets who make false statements and give false interpretations of the Word of God. There are prophets, really saved men, who make false accusations against their Christian brethren, with whom they disagree as to the application of II Timothy 2:15: "rightly dividing the Word of truth." Being unable to answer their brethren with the Word of God, they resort to exaggerations and false charges as to their teaching. They try to intimidate Christians who are untaught and unestablished and keep them from obeying God's Word as expressed in Ephesians 4:3 and Ephesians 3:9, by maligning and misrepresenting servants of the Lord who would do the will of God and lead Christians into the deeper truths of God. They scare poor ignorant believers with the cry of "Bullingerism." An example of this is the ungracious and unjust statements in the recent booklet of a Fundamental brother, called "Wrongly Dividing the Word of God." He is apparently little concerned about contradicting his own teaching in other written messages in order to prejudice and intimidate Christians to keep them from throwing the searchlight of Divine truth upon his own faulty interpretations.

We beg of you—Do not follow any man, or group of men, in the matter of the interpretation of the Holy Scriptures. Hear spiritual men of God and then search the Scriptures and check up on them. Do not let those of reputation scare you away from the high and holy truths in God's Book.

CHURCH CREEDS

Church creeds may be both a help and a hindrance to Bible study. They may both aid and limit the honest searcher after Divine truth. God's truth cannot be fully set forth in a set of church rules and a written doctrinal statement. We simply state some things we do believe and some things we do not believe:

- 1—We believe in the verbal inspiration of the Bible.
- 2—We believe in the eternal Deity, Virgin birth and sinlessness of the Lord Jesus Christ as both the eternal God and Man.
- 3—We believe in salvation by grace—and grace alone without works—by faith in the shed blood and redemptive work of the Lord Jesus Christ.
- 4—We believe that He is the living glorified Man at God's right hand, seated far above in the highest heavenlies, Head of the Church which is His Body.

5—We believe that that Church will be called on high to be with the risen Lord, like Him, to appear with Him in glory before He returns to earth as the Son of man to redeem and restore Israel.

6—We believe that the redeemed sinner, saved by grace alone, is eternally secure in Christ, accepted in Him, blessed with all spiritual blessings in Him, free from condemnation in Him. If the believer falls asleep before Christ calls the Body on high, he is immediately with the Lord. We are opposed to any and all doctrines of soul sleeping.

7—We believe that the greatest of all gifts is love and that the believer in Christ should manifest that gift and live a consistent, spiritual, separated life, ever seeking those things which are above, ever walking worthy of the vocation wherewith he is called.

8—We are uncompromisingly opposed to any doctrine of universal reconciliation which we consider a Satanic delusion. We are likewise opposed to any and all doctrines of annihilation, accepting God's Word; eternal wrath for the lost and eternal glory for the saved.

9—Concerning "rightly dividing the Word of truth" we believe there is much to be learned.

10—We believe it is altogether essential to distinguish between things that differ. (Philippians 1:10 R.V.) One specific example is to know the difference between the call and ministry of the Twelve and Paul and to know the difference between Paul's ministry before and after the close of the "Acts" period. We believe that members of Christ's Body should obey Ephesians 3:9 and Ephesians 4:3 to 6.

THE FEAR OF MAN—THE PRAISE OF MAN

No child of God can be wholly true to his convictions and altogether honest in his Bible study, if in any way he is numbered with those mentioned in Jude 16, "having men's persons in admiration because of advantage." Spiritual tact is always a virtue, but most religious diplomacy is equivalent to compromise and cowardice. Humanly speaking, nothing is more beneficial than sweet spiritual fellowship with fellow-members of the Body of Christ, but when that fellowship is maintained at the cost of compromise with God's truth, with disobedience, or silence concerning some God-given conviction, it borders on fellowship with darkness. Shame on any servant of the Lord who turns from Divine light received by hearing the Word of God because of advantage, fear or praise of men. In John 12:42 and 43, we have the record of those miserable religious cowards at the time Christ was here on earth: "many believed on Him but they did not confess Him ... For they loved the praise of men more than the praise of God."

For this same reason there are many servants of the Lord today who cling to a program and message of grace and religion mixed. Such a mixture is an abomination in the sight of the Lord; but to religious or semi-religious people it is an inoffensive message. Paul, in writing to the Galatians, declared that religion would remove the offense from the cross. This is exactly what Satan wants the Christian to do; that is, to mix in with the grace of God enough religion to frustrate that grace. In that same Epistle, Paul said, "if I please men, I should not be the servant of Christ." Galatians 1:10.

For a good position, for more recommendations and less condemnation, for more and larger audiences and more and larger offerings, it is a great temptation to preach sermons that will please the committee appointed to select the pastor or evangelist and to be careful not to offend the good givers.

In that same Epistle to the Galatians we find a splendid example of a servant of the Lord, one of the “big” leaders trying a bit of religious diplomacy. Read Galatians 2:9 to 15. Peter walked not uprightly according to God’s truth, “fearing them which were of the circumcision.” Peter received a very severe, but a just, rebuke for this compromise. Perhaps he was saying within himself, “the spirit is willing, but the flesh is weak.” But when the “circumcision”, or the “water baptizers” or “sabbath-keepers”, or any kind of religious leaders, get after the Bible teacher or Christian worker, who is satisfied with Christ and His pure message of grace, without religious fetters, woe unto him. Religious people do know how to persecute. Religion in the believer always counteracts the fruit of the Spirit and changes love into hate.

Surely we must admire Paul for his bold, noble, uncompromising stand against the pillars of the church and the religious “somewhats”. Galatians 2:6 to 9. But it cost him some friends, including Barnabas. And what it cost him to completely deliver the message of grace from every religious entanglement, including legalism, ritualism, signs and ordinances, is told in any II Timothy 1:15: “All they which are in Asia be turned away from me.” At that time Paul was in prison for preaching the unsearchable riches of Christ and proclaiming the mystery, which was a message from the risen Christ that superseded all of the religious program foretold by the prophets of Israel. Colossians 4:3; 1:24 to 29.

The “pillars” and “somewhats” in the World’s Fundamentalist Association, and in the other Fundamentalist Associations, which do not embrace so much territory, are today the great enemies of the blessed truth in the Word of God, known as “the mystery”, the Glorious truth of the believer’s full identification with Christ, by a Divine baptism not made with hands. They not only close their pulpits to that most wonderful truth of the Scriptures set forth in Ephesians and Colossians, but they boycott, persecute, ostracize and disfellowship other servants of the Lord who do. They contradict their own testimony by preaching, that the believer is accepted in Christ, complete in Christ, eternally and securely identified with Christ, as a member of His Body, blessed with all spiritual blessings and seated with Him in the highest heavenlies; all on the grounds of the shed blood of the spotless Son of God; all by the pure unmerited grace, nothing by human endeavor, practice or attainment. Yes, they claim this, but on the other hand, they withhold the right hand of fellowship from those who refuse to agree with their religious water baptism ordinance, admitting that they cannot quote one single verse of Scripture authorizing one member of the Body of Christ to baptize a believer who is already a member of that same Body. They manifest anything but the love of Christ toward the fellow-members of the same Body who are endeavoring to keep the unity of the Spirit on the basis of that one Divine baptism which makes believing sinners members of that Body and joined to Christ the Head.

It is just the repetition of the same old spirit mentioned in John 9:22: “for the Jews had agreed already, that if any man did confess that Jesus was Christ, he should be put out of the synagogue.”

One of the “pillars” among the Fundamentalists of this country, who is one of the “somewhats”, has warned other Fundamentalists to shun Christians who do not accept the water ceremony and to have no fellowship with them. Pharisaism is not dead.

One brother has just written a message in which he declares that “hydrolatry is a menace to Christianity”, “the worship of water”. It is little worse than bowing before candlesticks or worshipping with incense.

Virtually all of the leaders among the Fundamentalists are agreed concerning the important fundamental doctrines, but concerning water baptism they are divided and subdivided into confusion, uncertainty and sectarianism. The Church is truly menaced with a state of Baptism Babylon, destroying the unity of members of the Body of Christ and hindering believers from obeying Ephesians 4:3 and Ephesians 3:9.

With many Christians the question is still the question of John 7:48: “have any of the rulers or of the Pharisees believed?” The question should be, “what saith the Scriptures, rightly divided?” The rulers and the Pharisees were wrong in those days and those who believed what they believed erred concerning the truth.

We trust that we may encourage many believers to be true Bereans and get their eyes off the “pillars” and the “somewhats”. Search the Scriptures. Remember that no man, or group of men, has reached the finality of truth. No Christian has any monopoly on the only infallible teacher, the Holy Spirit. Some of the recognized “big men” among Bible teachers today are the real enemies of the most blessed truths of the Bible.

Our purpose is to stimulate, encourage, or provoke real honest-to-goodness spiritual, prayerful, first-hand Bible study. Do not fear men. Read Hebrews 13:6 and take courage: “So that we may boldly say, The Lord is my helper, and I will not fear what men shall do unto me.” Sacrifice the praise of men for the praise of God, which shall continue into the ages to come. Do not compromise for advantage, for a job with a good income. God can still open doors. Philippians 4:19 is still true: “But my God shall supply all you need according to His riches in Glory by Jesus Christ.” Get your eyes off of men. Look unto the Author and Finisher of our faith. Be a Berean in study. Be as Timothy, a good soldier of Christ, remembering those words of Paul: “Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the gospel according to the power of God.” II Timothy 1:8.

AN ETERNITY OF GRACE

The God of the Bible is the God of all grace. I Peter 5:10. The grace of God is infinite, illimitable and inexhaustible. We find a number of Scriptures for the subject of this message; but first we quote two verses, the one which speaks of God’s grace before the world began, and the other which tells of the grace of God in the ages to come.

“ACCORDING TO THE POWER OF GOD; 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.” II Timothy 1:8 and 9.

“THAT IN THE AGES TO COME HE MIGHT SHEW THE EXCEEDING RICHES OF HIS GRACE IN HIS KINDNESS TOWARD US THROUGH CHRIST JESUS.” Ephesians 2:7.

Before the world began God looked down through the ages to the days of Paul and foreknew and foreordained that after His Son's visit to earth and return to the heavenlies, Paul should be appointed a preacher and an apostle and a teacher of the Gentiles to make known His "before the world" purpose and grace in Christ Jesus.

"WHEREUNTO I AM APPOINTED A PREACHER, AND AN APOSTLE, AND A TEACHER OF THE GENTILES." II Timothy 1:11.

That Apostle Paul, in writing to the Ephesians, declared unto the members of the Body of Christ that they were chosen in the Lord Jesus Christ before the foundation of the world. Ephesians 1:4. In that Epistle the Apostle Paul declared that he was the prisoner of the Lord Jesus Christ for Gentiles, and unto him had been given for the Gentiles the dispensation of the grace of God. Ephesians 3:1 and 2. Among the Gentiles the Apostle Paul was chosen by the risen Christ to preach His unsearchable riches. Ephesians 3:8. Surely the unsearchable riches of Christ included the grace that is revealed in Paul's prison epistles. Who can begin to comprehend the full meaning of the purpose of God mentioned as His eternal purpose in Christ Jesus our Lord? Ephesians 3:11. This eternal purpose is from before the world began, until the ages to come. If you can tell when the ages to come will end, you can tell when God will cease to shew the exceeding riches of His grace in His kindness toward us through Christ Jesus.

WHAT THE PROPHETS FORETOLD

According to I Peter 1:10, the Old Testament prophets wrote for Israel concerning the grace that should come unto them. And surely the message of Peter and the Eleven to Israel contained much grace. That grace was prophesied. It was in connection with the suffering of Christ and the glory that should follow. I Peter 1:11. What a message of grace Peter preached to Israel who had killed the Prince of Life. Hear it: "I wot that ye did it through ignorance." "Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities." Acts 3:17 and Acts 3:26. Surely Israel had been protected and preserved by the grace of God under the Abrahamic Covenant. Under the gracious terms of that same Covenant, and by the guarantee of the New Covenant, Israel will yet be God's people in the land which God promised to Abraham's seed. What grace God will then bestow upon a rebellious, disobedient nation! But grace will be preceded by terrible Divine judgment. All of this the Scriptures foretold and foresaw.

The Scriptures also foresaw that God would declare believing Gentiles righteous without the deeds of the law, when God said to Abram, "in thy seed shall all the nations of the earth be blessed." Galatians 3:8. Therefore Paul was sent to proclaim the glorious good news of Romans 3:24: "Being justified freely by His grace through the redemption that is in Christ Jesus." Literally the verse should read: "Being declared righteous without a cause by His grace through the redemption that is in Christ Jesus."

This Gospel of God was promised afore by His prophets in the holy Scriptures. Romans 1:1 and 2. Because of the believer's redemption and deliverance by the Gospel, God tells him, "ye are not under the law, but under grace." Romans 6:14.

GRACE CAME BY JESUS CHRIST

This reminds us of God's statement in John 1:17 and Galatians 4:4 and 5, which we quote: "For the law was given by Moses, but grace and truth came by Jesus Christ." "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons."

Yes, grace and truth came by Jesus Christ. But He was made under the law. And the sinner who attempts to follow the Lord Jesus under the law will not be under grace; for the law was the ministry of condemnation. The believing sinner, under grace, is in Christ Jesus, free from the condemnation and wrath of the law. He is free also from the law of sin and death, because of the blessed fact stated in Romans 8:2, concerning the law of the Spirit of life in Christ Jesus.

"But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man." Hebrews 2:9.

Surely God is the God of all grace. God's Word declares that grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Romans 5:21.

But let us always remember that this reigning grace is through the death of Jesus Christ. Even after Christ was crucified the door of grace was not opened unto the Gentiles for more than twelve years. Acts 14:27.

"How God had opened the door of faith unto the Gentiles." Gentile salvation in the Bible should be studied as to whether the scriptural reference is before or after Acts 14:27 as to time.

PAUL THE GRACE PREACHER

It would not be unscriptural to speak of Paul as the "grace" apostle, for in his epistles he uses the word "grace" ninety-seven times. He declared that Christ gave to him for Gentiles the dispensation of the grace of God. Ephesians 3:2. After Paul had delivered his own soul by faithfully proclaiming to Israel in Asia and Europe God's message for that Nation, after "all they which dwelt in Asia heard the words of the Lord Jesus, both Jews and Greeks", after Paul was free from the blood of all men, he declared that his Christ-given responsibility was to testify the gospel of the grace of God. Acts 19:10; 20:26; 20:24. Paul declared in thus testifying the grace message, he would finish his course with joy. It was about the same time that he wrote to the Romans: "being declared righteous without a cause by God's grace." It was about that time that he wrote to the Corinthians "that the abundant grace might through the thanksgiving of many redound to the glory of God." II Corinthians 4:15. He wrote to them of "all grace," "exceeding grace" and "sufficient grace". II Corinthians 9:8; II Corinthians 9:14; II Corinthians 12:9.

It is quite as significant that in his grace messages Paul was directed to say nothing that would take the Gentiles back the other side of Calvary, to the earthly ministry of the Son of God for their hope and blessing. Certainly his message was not "back to Jesus". Their door was opened years after that earthly ministry closed with the Saviour's death and resurrection. Acts 14:27. Paul, in Galatians 1:6 and 15, declared that he was called by grace to preach the grace of Christ. He declared that the grace of God was not bestowed upon him in vain. I Corinthians 15:10.

The Saviour on the cross was full of grace toward Israel when He cried, "Father forgive them, for they know not what they do." Luke 23:34. And surely the Father was exceedingly gracious when He heard that prayer and saved thousands of those who with wicked hands slew His well-beloved Son. Acts 2:38 to 43.

But the Gentiles were God's enemies, no people, a foolish nation. God had given them up. Their hope could not be race or religion. By both they were in the world having no hope. Their only hope was pure and unadulterated grace. And that grace was all sufficient. "Where sin abounded, grace did much more (over) abound." Romans 5:20. Because God was rich in mercy and great in love, He saved the then alienated, lifeless, hopeless Gentiles by grace. By grace are ye saved through faith and that not of yourselves." Ephesians 2:8 and 9. Not only was God's grace sufficient for the complete justification, reconciliation, and new creation of those dead Gentiles, but so great was God's grace that they were given the highest and most glorious place that God can, did, or ever will, give to any company of redeemed sinners.

When the Lord Jesus was in the land of Israel He called Israel to repentance under their covenants but years later the Lord sent forth the message of Titus: "For the grace of God that bringeth salvation hath appeared to all men." Titus 2:11.

Grace hath appeared to all men. Any kind of a sinner as to race, place and disgrace. No sinner need hesitate because of any shortage of saving grace. God's grace is abundant. It is over-abounding.

It is interesting to travel with Paul from his oral ministry in the thirteenth chapter of Acts, about 45 A.D. through his written ministry, beginning with his first epistle on to his last, II Timothy, about 67 A.D., and see how the message of grace is developed, until we find the climax in II Timothy 1:9, which we quote again

"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."

ABOUNDING GRACE FOR SAINTS

If this infinite inexhaustible grace of God is sufficient for any kind of a sinner, surely it is sufficient for every child of God.

In the Word of God following the statement in Romans 5:20, "where sin abounded grace did much more overabound", this question is asked: "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?"

"Christ died for all, that they which live: should not henceforth live unto themselves, but unto Him which died for them and rose again." II Corinthians 5:15.

"For in that Christ died, He died unto sin once; but in that He liveth, He liveth unto God." Romans 6:10.

"Christ died for our sins."

If Christ, by the grace of God, tasted death for every man then, by that same grace of God every believer is dead unto sin. Very few of God's people have fully appreciated, or even appropriated, the blessed truth of identification; that is, the glorious fact that the redeemed sinner is identified with Christ in death, burial, and resurrection. He has been

baptized into the death of Christ; and by the same Divine baptism he has been raised to walk in newness of life. He is also seated with (Christ where Christ is, far above principality, power, and dominion. Ephesians 1:20 and 2:6.

It is very interesting to study the “much more’s” in the fifth chapter of Romans, and learn that God’s grace is altogether sufficient for every task, every test, every trial, every temptation, every tribulation, and every thorn of every believer. What a wonderful statement we have in II Corinthians 9:8, “God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.”

Surely this super-abounding, inexhaustible grace, this ample provision for all things, leaves all believers without excuse. When the child of God blunders and fails, stumbles and falls, it is not because of any shortage of Divine grace. This marvelous provision for the believer’s spiritual life of victory is definitely stated in Titus 2:11 to 13, which we quote

“For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

In the next chapter, Titus 3:7, we read these words: “That being justified by His grace, we should be made heirs according to the hope of eternal life.”

So we see that salvation, whether from the penalty or from the power of sin, is grace from first to last.

The grace of God teaches us what to deny, ungodly and how to live; soberly, righteously, and godly; to look for that blessed hope, the glorious appearing great God and Saviour Jesus Christ. And when that hope is realized, believers shall be saved from the very presence of sin. They shall then appear with Christ in glory and come into a new realization of that eternity of grace expressed in Ephesians 2:7; “in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.” Surely the Bible tells of an eternity of grace.

THE SOMA OR BODY

A BIBLE STUDY BY H. BULTEMA

“Soma” is the Greek word for Body. It is used not less than one hundred and forty-four times in the New Testament. In the Gospels it is found forty times. Acts has it only once, in Acts 9:40. Romans uses it thirteen times in reference to the human body, with one exception, Romans 12:5. The Corinthian saints were carnal and therefore the Apostle Paul taught them forty-eight times something about the body, either their own or the Lord’s, and in the second letter to the Corinthians he mentions this word nine times more. Galatians has the word only once, in Galatians 6:17. Ephesians has the word nine times and here we find it eight times used collectively of the Church of Christ, the heavenly Body of the risen and glorified Lord. Only in Ephesians 5:28 it is said that men should love their wives as their own “bodies”. In Philippians it is found only three times and never of the mystical Body of Christ. Colossians gives it eight times and at least five times the Church as the mystical Body is meant. In I Thessalonians 5:23 we find it once.

Hebrews has it five times, but never in the Pauline sense of the mystical Body. James also has it five times and not once as the Church which is His Body. I Peter, Jude, and Revelation each have it once but never does it mean the Church as the Body. With the exception of Romans 12:5 and a few expressions in I Corinthians 12 we find the idea of the mystical Body only in Ephesians and Colossians.

With a Body goes a Head and with the Body truth goes the truth concerning our adorable Head, the Lord Jesus Christ is the new Federal and representative Head.

Christ is Head in a fourfold sense.

He is the federal Head of the whole new race, as Adam was of the old and lost race. The Head of every man is Christ. I Corinthians 11:3. He is the Head of all principalities and powers. Ephesians 1:21. He is the Head of the Body, the Church. Ephesians 1:22; Colossians 1:13.

The idea of Christ as Head of His Body is surpassingly rich. As the physical head is the highest and most lofty part of man, so Christ has become Head by ascending up on high. As the Head is the seat of all the senses, so Christ, the mystical Head, is the seat for all the senses for His Body. The head of the priest in the days of the shadows bore the holy mitre and so is now all the glory in our; glorious Head. The head is always the principal object of fury by the foes in the Bible. Enemies were after the head of Sisera, the head of Elisha, the head of Saul, the head of Shimei, the head of John the Baptist, the head of James, and so all the hatred against the Body is in reality against our glorious Head. Upon the head was laid the blessing in the days of old and so all our blessings are in the heavenly Head. The head received the anointing and so we also have the anointing from our wonderful Head. As the head gives nourishment to the body, so it is by Him that the whole Body, by joints and bands has nourishment administered to it Colossians 2:19. The head plans and the body executes the plans. The head rules and the body submits and obeys and how true this is of Christ and the Church. As the natural head loves the body and supplies it with all good things, so it is also with our celestial Head and His Body. In the East all the burdens are borne upon the head, and so our Head carried our guilt in the past and at present He carries all our burdens. The Head is the seal of all sympathy and of our Saviour it is said that He can be touched with the feelings of our infirmity.

Although many similes and comparisons can be based upon Christ's Headship, since we have here not merely a beautiful symbolism, or figure of speech, but a heavenly reality for us whose feet are still on a thorny world. The union of the believer with Christ rules our whole theological system.

Let us look a bit more into this marvelous unity or sanctified union of Christ and the believers. This union is eternal, as is already seen in Ephesians 1:4. Believers were chosen in Christ before the foundation of the world. This must not be taken as merely an ideal union in the plan and purpose of God, but as a reality, even as the Son of God Himself was a reality before the foundation of the world.

As to the character of this mystical union, we must be on our guard, for it is just here that the devil throughout the ages has led many mystics astray. The very idea of "mystical" assures us that the origin and essence of this union far beyond the grasp of our finite mind. It is an object of faith and not of philosophy, however much the human mind would like to speculate in this mysterious realm. Here, if anywhere, the speculative passion must be curbed.

This union of the Head and Body is not a physical union as Rome teaches relative to the transsubstantiation. Nor is it merely a natural union as held by the old Rationalists. There is a natural union between the general and his army but that is not a mystical union. Neither do we have here a moral union, as between friend and friend, teacher and pupil. Nor is the union between the Head and the body merely a marital union, as between husband and wife. Again, the union is not a covenantal union for it is not made or upheld by a covenant. Far less do we here have a union with the essence of God's being, or a Pantheistic union. This is where many mystics were engulfed in the slimepits of Pantheism.

Forty years ago Fleming H. Revell, who at that time meant to publish only good Scriptural literature, published a book on the indwelling Christ by J. M. Campbell, in which we read this Satanic lie on page 11: "It is not Christ upon the cross, nor Christ within the Bible, nor Christ in heaven that saves; but Christ deeply hidden in the inmost spirit." The famous English mystic, William Law, also exclaims: "The Eternal Word of God lies hid in thee, as a spark of the divine nature, which is to overcome sin and death, and hell within thee." This is a virtual denial of the cross, and is self-redemption. This is false mysticism. Closely related to this is the doctrine of the mediating theologians who taught that Christ in His incarnation became one, not with His chosen people, but with all humanity. The great emphasis which in the last years has been laid upon the virgin birth makes one fear sometimes that many of the Fundamentalists look upon the Incarnation and not upon the cross as the central fact of our redemption. Paul always laid all emphasis upon the cross and the risen and coming Lord and he said at least ten times that we should follow him. J. Caird, the Scottish theologian, said pantheistically: "God sleeps in stone, dreams in animals, wakes in man."

The mystical union rests upon a judicial basis. In the same sense as the Judge of the Universe has linked the whole humanity to Adam, the first federal representative head, so He had also as Judge united the Body of Christ, the new humanity, or better, the New Man, to the last Adam as the federal Head. This union with Christ is further a spiritual reality which sways our whole being. It transcends by far all other unities in heaven and on earth. It is far more than a unity of a Shepherd and His flock, far deeper than the unity of a King and His subjects, far more intimate than a general and his army, far closer than foundation and the building, far higher than a vine and its branches, far sweeter than the unity of a bridegroom and the bride. The union between the heavenly Head and the Body then is judicial, organic, vital, indissoluble, and at the same time, incomprehensible and inscrutable. What is true for the relation of the Head with the Body collectively holds good also for His relation with every member. Whenever a soul is converted he is incorporated into Christ and judicially all his sins are imputed to Christ on the cross, Whose merits are also imputed likewise. Without the doctrine of judicial imputation the doctrine of the mystical union can not stand for a moment.

The benefits of this union are manifold. It is through this union that every saint has a perfect legal standing before God and stands complete in Him, a standing which can never be augmented or altered. It is through this union that the saints have been blessed with all spiritual blessings in Christ Jesus. Ephesians 1:4. In Christ we have been crucified, buried, baptized, raised sealed and seated in supercelestial places. As the first Adam has brought us nothing but death and damnation so the last Adam brought us life and glory

Between the Head and the Body is not only a unity or sanctified union, but a wonderful interrelation, fellowship commonality and common destiny. Positionally speaking, all that is true of the Head, must be true of His member on earth. May all our readers hold fast the Head Who holds us fast. Colossians 2:19. When Christ, our Life, shall appear, then shall we also appear with Him in glory. His destiny is ours; His appearing is our appearing as His life is our life and His strength our strength. Ephesians 3:20.

A Scriptural grasp upon this glorious union has the tendency to stabilize the Christian. When the believers realize this union they cannot groan under the yoke of the law. Nor can they fear losing their salvation for Christ Himself is their life. Eternal security has then become a non-debatable truth, stronger than the eternal hills.

The glorious truth concerning the Head and the Body will deepen our spiritual life and make us true mystics and in that way safeguard us against intellectualism on the one hand, including Rationalism and Dogmatism, and on the other hand, it will keep us in then troublous days from the false mysticism, which is rife and rampant on every hand.

“BE THOU NOT ASHAMED” II Timothy 1:8

A Bible Study by Garret Hazekamp

Is there need for such an exhortation? God who knows the treachery of the human heart knows also the need. Let us ask ourselves: “Am I ashamed? That is, do I fear the consequences for taking God at His Word?”

As the “minister of the circumcision” sent “only to the lost sheep of the house of Israel,” Jesus said, “Whosoever shall be ashamed of ME and MY WORDS of him also will the Son of man be ashamed.” Romans 15:8; Matthew 15:24; Mark 8:38. Were these words of warning necessary? Note: “Among the chief rulers also many believed on Him; but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God.” John 12:42 and 43.

Some years later the Apostle Paul wrote, “I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek.” Romans 1:16. Because he was fearless he suffered much, as can be readily learned from the Book of Acts and the Epistles of that period.

In the last of his writings Paul wrote to his son in the faith, Timothy: Be not thou ashamed of the testimony of our Lord, nor of me His prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God.” II Timothy 1:8.

From the fourth chapter of Ephesians we know that the Lord gave gifts for the edifying of the Body of Christ. These gifts are men. They, like the Apostle Paul, are stewards. A ministry has been committed unto them. “It is required in stewards that a man be found faithful.” I Corinthians 4:2.

In writing to Timothy, with reference to “the testimony of our Lord,” which was the precious deposit committed to his trust, Paul wrote: “The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others.” II Timothy 2:2. At the close of II Timothy, he wrote, “I have fought a good fight, I have finished the course, I have kept the faith.” II Timothy 4:7. This we

believe to be “the faith of God’s elect” “the “one faith” which members of the Church which is His Body should endeavor to keep, or guard. Titus 1:1; Ephesians 4:5.

A fearful man makes a poor guard. The guard, if he knows the value of that which he guards, will die to protect his trust. See Ephesians 1:15 to 23; Colossians 1:9 to 10. He must be courageous, and endure hardness as a good soldier of Jesus Christ,” and seek only to “please Him who hath called him to be a soldier.” Seeking to be “approved unto God” he will not fear, for “the fear of man bringeth a snare.” II Timothy 2:3, 4, and 15; Proverbs 29:25.

It is God’s will that His Word be properly presented. This is only possible as we “study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the Word of Truth.” The “things that differ” must be distinguished! Failure here will result in dulling the edge of the two-edged sword! See II Timothy 2:15; Philippians 1:10 (R.V.); Hebrews 4:12.

We should therefore join the “preacher, apostle, and teacher of the Gentiles” in seeking God’s approval in the desire “to make all men see what is the dispensation of the Mystery, the Mystery among the Gentiles.” II Timothy 1:11; Ephesians 3:9; Colossians 1:27.

Is courage required? Allow the Apostle to speak: “This thou knowest that all they which were in Asia be turned away from me.” “Demas hath forsaken me, having loved this present world” “Only Luke is with me II Timothy 1:15; II Timothy 4:10 and 11.

Remember however, that “God hath not given us the spirit of fear; but of power, and of love, and of a sound mind”. “Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God.” “For unto you it given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake.” II Timothy 1:7 and 8; Philipians 1:29.

Is our heart’s desire expressed in the words of inspiration: “that I may know Him, and the power of His resurrection, and the fellowship of His sufferings?” “If we suffer, we shall also reign with Him.” “Be not thou therefore ashamed.” Philippians 3:10; II Timothy 2:12.

THE BRIDE OF CHRIST—WHO?

Students of the Word of God who are agreed on what are called Christian fundamentals, such as the plenary inspiration of the Bible, the eternal Deity of the Lord Jesus Christ, and salvation by grace through faith in His redemptive work on the cross, are not agreed as to who is, or who is to be, the Bride of Christ.

In Revelation 19:7 to 9 we read these words: “Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God.”

The following footnote appears in the Scofield Reference Bible, explaining these verses in Revelation:

“THE LAMB’S WIFE” HERE IS THE “BRIDE” (Revelation 21:9), THE CHURCH, IDENTIFIED WITH THE “HEAVENLY JERUSALEM” (Hebrews 12:22, 23) AND TO BE DISTINGUISHED FROM ISRAEL, THE ADULTEROUS AND REPUDIATED “WIFE” OF JEHOVAH YET TO BE RESTORED (Isaiah 54:1 to 10; Hosea 2:1 to 17), WHO IS IDENTIFIED WITH THE EARTH (Hosea 2:23). A FORGIVEN AND RESTORED WIFE COULD NOT BE CALLED EITHER A VIRGIN (II Corinthians 11:2, 3), OR A BRIDE.

In connection with the verses in Revelation 19:7 to 9, we should read Revelation 21:9 and 10 and 12: “And there came unto me one of the: seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb’s wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel.”

Dr. Scofield’s explanatory note gives us the “Plymouth Brethren” interpretation of these verses and their teaching; that the Church, which is the Body of Christ is also to be the Bride of Christ. This is what might be called the general teaching among Premillennial Fundamentalists. A few of these brethren teach that the overcomers among the members of the Body will be the Bride. All of these Premillenarians, who are sure that the Body of Christ in Ephesians is also the Bride of Christ, strenuously object to calling the “Body” Church, “Israel”. However, they see no difference between the Church of “Acts 2” Pentecost and the Body of Ephesians.

There are other Premillenarians equally as fundamental, who think that this “Plymouth Brethren” interpretation of Scripture will not stand the Berean test. They think it is inconsistent to object to the Church being Israelitish and at the same time locate the Lamb and His wife in a city that is quite Israelitish in description. That city, according to Revelation 21:9 to 14 is to have the names of the Twelve Tribes of Israel written on the gates, or walls and the names of the Twelve Apostles on the foundations. Abraham was not in the Body of Ephesians, but he looked for such a city. The Twelve Apostles were ministers unto Israel, with the word which God sent to Israel; and they are to sit on twelve thrones and judge the Twelve Tribes of Israel. Galatians 2:9; Matthew 19:28.

Moreover, according to the Greek word in Revelation 19:8, the fine linen of the wife, who hath made herself ready, is “dikaïoma” which means “equitable deeds”. This seems to contradict the grace message of Ephesians, in which Epistle the Body of Christ is likened unto a “wife”. Ephesians 5:31 and 32. But the members there have not made themselves ready by righteous acts to become the Bride of Christ.

Some teach that Israel will be the restored wife of Jehovah and the Body of Christ will be the Bride of Christ, the Bridegroom. This is supported by the fact that Eve was part of Adam’s body and also his wife. They also use the Song of Solomon to support their teaching. Also by certain marriages they seek to prove by type, such as Isaac and Rebekah, Joseph and Asenath, Moses and his wife.

There are some who teach that the Church of the “Acts” period will be the Bride of Christ, because the blessings of that Church were on Israelitish grounds. Romans 11:17 to 24. Those members were the seed of Abraham and the Israel of God. Others teach that the Bride will be another remnant of Israel.

Is the Jehovah of the Old Testament the Christ of the New? Then the question: Can Jehovah have two wives, if Israel and the Church are separate and distinct ?

For your prayerful study and decision we give the Scriptures. Be a Berean

“SING, O BARREN, THOU THAT DIDST NOT BEAR; BREAK FORTH INTO SINGING, AND CRY ALOUD, THOU THAT DIDST NOT TRAVAIL WITH CHILD: FOR MORE ARE THE CHILDREN OF THE DESOLATE THAN THE CHILDREN OF THE MARRIED WIFE, SAITH THE LORD.”

“FOR THY MAKER IS THY HUSBAND; THE LORD OF HOSTS IS HIS NAME; AND THY REDEEMER THE HOLY ONE OF ISRAEL; THE GOD OF THE WHOLE EARTH SHALL HE BE CALLED.”

“FOR THE LORD HATH CALLED THEE AS A WOMAN FORSAKEN AND GRIEVED IN SPIRIT, AND A WIFE OF YOUTH, WHEN THOU WAST REFUSED, SAITH THY GOD.”

“FOR A SMALL MOMENT HAVE I FORSAKEN THEE; BUT WITH GREAT MERCIES WILL I GATHER THEE.” Isaiah 54:1 to 7.

“FOR AS A YOUNG MAN MARRIETH A VIRGIN, SO SHALL THY SONS MARRY THEE; AND AS THE BRIDEGROOM REJOICETH OVER THE BRIDE, SO SHALL THY GOD REJOICE OVER THEE.” Isaiah 62:5.

“THEY SAY, IF A MAN PUT AWAY HIS WIFE AND SHE GO FROM HIM, AND BECOME ANOTHER MAN’S, SHALL HE RETURN UNTO HER AGAIN? SHALL NOT THAT LAND BE GREATLY POLLUTED? BUT THOU HAST PLAYED THE HARLOT WITH MANY LOVERS; YET RETURN AGAIN TO ME, SAITH THE LORD.”

“TURN, O BACKSLIDING CHILDREN, SAITH THE LORD; FOR I AM MARRIED UNTO YOU; AND I WILL TAKE YOU ONE OF A CITY, AND TWO OF A FAMILY AND I WILL BRING YOU TO ZION.”

“SURELY AS A WIFE TREACHEROUSLY DEPARTED FROM HER HUSBAND, SO HATH YE DEALT TREACHEROUSLY WITH ME, O HOUSE OF ISRAEL, SAITH THE LORD.”

“RETURN, YE BACKSLIDING CHILDREN, AND I WILL HEAL YOUR BACKSLIDINGS.” Jeremiah 3:1, 14, 20, 22.

“NOT ACCORDING TO THE COVENANT THAT I MADE WITH THEIR FATHERS IN THE DAY THAT I TOOK THEM BY THE HAND TO BRING THEM OUT OF THE LAND OF EGYPT; WHICH MY COVENANT THEY BRAKE, ALTHOUGH I WAS AN HUSBAND UNTO THEM, SAITH THE LORD.” Jeremiah 31:32.

“ . . . SEEING THOU DOEST . . . THE WORK OF AN IMPERIOUS WHORISH WOMAN.”

“BUT AS A WIFE THOU COMMITTETH ADULTERY, WHICH TAKETH STRANGERS INSTEAD OF HER HUSBAND.” Ezekiel 16:30 and 32.

“PLEAD WITH YOUR MOTHER, PLEAD; FOR SHE IS NOT MY WIFE, NEITHER AM I HER HUSBAND; LET HER THEREFORE PUT AWAY HER WHOREDOMS OUT OF HER SIGHT, AND HER ADULTERIES FROM BETWEEN HER BREASTS.” Hosea 2:2.

“AND SHE SHALL FOLLOW AFTER HER LOVERS, BUT SHE SHALL NOT OVERTAKE THEM; AND SHE SHALL SEEK THEM, BUT SHALL NOT FIND

THEM; THEN SHALL SHE SAY, I WILL GO AND RETURN TO MY FIRST HUSBAND; FOR THEN WAS IT BETTER WITH ME THAN NOW.” Hosea 2:7.

“LAMENT LIKE A VIRGIN GIRDED WITH SACKCLOTH FOR THE HUSBAND OF HER YOUTH.” Joel 1:8.

“GATHER THE PEOPLE, SANCTIFY THE CONGREGATION, ASSEMBLE THE ELDERS, GATHER THE CHILDREN, AND THOSE THAT SUCK THE BREASTS; LET THE BRIDEGROOM GO FORTH OUT OF HIS CHAMBER, AND THE BRIDE OUT OF HER CLOSET.” Joel 2:16.

“AND JESUS SAID UNTO THEM, CAN THE CHILDREN OF THE BRIDECHAMBER MOURN, AS LONG AS THE BRIDEGROOM IS WITH THEM? BUT THE DAYS WILL COME, WHEN THE BRIDEGROOM SHALL BE TAKEN FROM THEM, AND THEN SHALL THEY FAST.” Matthew 9:15.

“AND JESUS ANSWERED AND SPAKE UNTO THEM AGAIN BY PARABLES, AND SAID, THE KINGDOM OF HEAVEN IS LIKE UNTO A CERTAIN KING, WHICH MADE A MARRIAGE FOR HIS SON.” Matthew 22:1 and 2.

“THEN SHALL THE KINGDOM OF HEAVEN BE LIKENED UNTO TEN VIRGINS, WHICH TOOK THEIR LAMPS, AND WENT FORTH TO MEET THE BRIDEGROOM.”

“WHILE THE BRIDEGROOM TARRIED THEY ALL SLUMBERED AND SLEPT, AND AT MIDNIGHT THERE WAS A CRY MADE, BEHOLD, THE BRIDEGROOM COMETH; GO YE OUT TO MEET HIM.”

“AND WHILE THEY WENT TO BUY THE BRIDEGROOM CAME; AND THEY THAT WERE READY WENT IN WITH HIM TO THE MARRIAGE; AND THE DOOR WAS SHUT.” Matthew 25:1, 5, 6 and 10.

“HE THAT HATH THE BRIDE IS THE BRIDEGROOM; BUT THE FRIEND OF THE BRIDEGROOM, WHICH STANDETH AND HEARETH HIM, REJOICETH GREATLY BECAUSE OF THE BRIDEGROOM’S VOICE; THIS MY JOY THEREFORE IS FULFILLED.” John 3:29.

“WHEREFORE, MY BRETHREN, YE ALSO ARE BECOME DEAD TO THE LAW BY THE BODY OF CHRIST; THAT YE SHOULD BE MARRIED TO ANOTHER, EVEN TO HIM WHO IS RAISED FROM THE DEAD, THAT WE SHOULD BRING FORTH FRUIT UNTO GOD.” Romans 7:4.

“FOR I AM JEALOUS OVER YOU WITH GODLY JEALOUSY; FOR I HAVE ESPOUSED YOU TO ONE HUSBAND, THAT I MAY PRESENT YOU AS A CHASTE VIRGIN TO CHRIST.” II Corinthians 11:2.

“BUT JERUSALEM WHICH IS ABOVE FREE, WHICH IS THE MOTHER OF US ALL.” Galatians 4:26.

“ABRAHAM THE FATHER OF US ALL.” Romans 4:16.

“FOR IT IS WRITTEN, REJOICE THOU BARREN, THAT BEAREST NOT; BREAK FORTH AND CRY, THOU THAT TRAVAILEST NOT, FOR THE DESOLATE HATH MANY MORE CHILDREN THAN SHE WHICH HATH AN HUSBAND.” Galatians 4:27.

“FOR THIS CAUSE SHALL A MAN LEAVE HIS FATHER AND MOTHER, AND SHALL BE JOINED UNTO HIS WIFE, AND THEY TWO SHALL BE ONE FLESH. THIS IS A GREAT MYSTERY, BUT I SPEAK CONCERNING CHRIST AND THE CHURCH.” Ephesians 5:31 and 32.

“LET US BE GLAD AND REJOICE, AND GIVE HONOR TO HIM; FOR THE MARRIAGE OF THE LAMB IS COME, AND HIS WIFE HATH MADE HERSELF READY.”

“AND TO HER WAS GRANTED THAT SHE SHOULD BE ARRAYED IN FINE LINEN, CLEAN AND WHITE; FOR THE FINE LINEN IS THE RIGHTEOUSNESS OF SAINTS. AND HE SAITH UNTO ME, WRITE, BLESSED ARE THEY WHICH ARE CALLED UNTO THE MARRIAGE SUPPER OF THE LAMB.

“AND HE SAITH UNTO ME, THESE ARE THE TRUE SAYINGS OF GOD.”
Revelation 19:7 to 9.

“AND I JOHN, SAW THE HOLY CITY, NEW JERUSALEM, COMING DOWN FROM GOD OUT OF HEAVEN, PREPARED AS A BRIDE ADORNED FOR HER HUSBAND.” Revelation 21:2.

“AND THERE CAME UNTO ME ONE OF THE SEVEN ANGELS WHICH HAD THE SEVEN VIALS FULL OF THE SEVEN LAST PLAGUES, AND TALKED WITH ME, SAYING, COME HITHER I WILL SHOW THEE THE BRIDE, THE LAMB’S WIFE.

“AND HE CARRIED ME AWAY IN THE SPIRIT TO A GREAT AND HIGH MOUNTAIN, AND SHEWED ME THE GREAT CITY, THE HOLY JERUSALEM, DESCENDING OUT OF HEAVEN FROM GOD.” Revelation 21:9 and 10

“AND THE SPIRIT AND THE BRIDE SAY COME. AND LET HIM THAT IS ATHIRST COME. AND WHOSOEVER WILL, LET HIM TAKE OF THE WATER OF LIFE FREELY.” Revelation 22:17.

GLEANINGS FROM THE BOOK OF ACTS

The human instrument, the beloved Dr. Luke, used by the Holy Spirit to write the Third Gospel, was the human author of the Acts of the Apostles. It is interesting and instructive, as well as intelligent, to read the two records consecutively. Luke’s Gospel begins with two announcements from God to Israel, through Gabriel; one concerning the birth and ministry of John the Baptist and the other concerning the birth and ministry of Jesus, the Son of God, the Son of Mary.

In these two announcements, and in the message of the Holy Spirit by Zacharias, all three recorded in the first chapter of Luke, John the Baptist was born to turn many of the children of Israel to the Lord God. God visited Israel for national redemption, thereby fulfilling the covenant He made with Abraham and David. And third, Jesus was to save His people from their sins, being born to take David’s throne and reign over the house of Israel forever. “Of His kingdom there shall be no end.” Luke 1:33.

It is a great mistake to confuse this everlasting kingdom, with Jesus as King, with the Church, or Body, of which Christ is the Head.

By comparing Luke 1:16 to 76 with Acts 28:20 to 28, we learn this truth, that the proclamation of God, in the first chapter of Luke, was to the nation Israel, protected and preserved in their own land, by God’s Covenant with them; and we learn in the closing chapter of Acts, about 63 years later, that the same nation had been, during those intervening years, protected and preserved in the same land by the same Covenant. They

were residing in their holy city and worshipping in their temple all during the “Acts” period.

But according to Acts 28:25 to 28, blindness was pronounced upon them and within a few years the judgment of Luke 21:20 and Luke 19:41 to 44 was to be visited upon them.

It is interesting to approach the study of Acts having in mind two statements uttered by Jesus in connection with His ministry of healing granted two Gentiles to whom He ministered during the days of His flesh. “Let the children first be filled.” Mark 7:27. “The children of the kingdom shall be cast into outer darkness.” Matthew 8:12.

During the “Acts” period, through those years of grace extended to Israel, after Christ’s judgments were pronounced upon them, in Matthew 22:7; Luke 21:20 to 24; Matthew 23:33 to 39; Israel, the children, were first being filled. Acts 3:26; Acts 11:19; Acts 13:46; Acts 18:6. Before the close of the “Acts” period the Lord directed Paul to announce the approaching outer-darkness. Romans 11:7 and 8; Romans 11:25. Then came the judgment pronounced in Acts 28:25 to 28, with the statement, “salvation is sent unto the Gentiles.”

We should also bear in mind, as we come to the study of Acts, that the Holy Spirit had been promised. “I will send Him unto you.” John 16:7. John the Baptist said, “I indeed baptize with water, but Christ shall baptize you with (in) the Holy Spirit.” Matthew 3:11; Mark 1:8; Luke 3:16; John 1:33.

Note John 1:33:

“And I knew Him not; but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost.”

Let us remember, as we read the first verse of Acts, that nothing has been revealed to anyone, either in the Old Testament Scriptures, or in the earthly ministry of Jesus the Son of man, concerning the Body of Christ. It was not true while Christ was on earth, sent only to the lost sheep of the house of Israel, as it was stated some years later in Romans 10:12, “for there is no difference between the Jew and the Greek.” The Lord, while on earth, referred to the Jews as “children” and “sheep”, and to the Greeks as “dogs”. Matthew 15:21 to 27.

YE SHALL BE BAPTIZED IN THE HOLY SPIRIT NOT MANY DAYS HENCE.

John 1:33:

“And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is He which baptizeth with the Holy Ghost.”

Acts 1:5:

“For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence.”

The eleven apostles had decidedly a unique experience in that they travelled with the Lord Jesus all the time, beginning with the baptism of John, and were eye witnesses of His resurrection. They ate with Him and talked with Him as He showed Himself alive after His death by many infallible proofs.

While they were companying with Him on earth the Holy Spirit was not yet given, because Christ was not yet glorified. John 7:39. They could not have received the baptism of the Holy Spirit before the death of Christ. They had to wait until Christ sent Him. They had to obey the Lord and tarry with their companions at Jerusalem for the promise.

John the Baptist preached baptism unto repentance to Israel. Acts 13:24 John said, "Christ, shall baptize you with the Holy Spirit." But he did not say when the water baptized Israelites would have that experience. After His resurrection Christ declared to His Apostles that the time of the Holy Spirit baptism would be, not many days hence. This little company of Jews was the only company who were told to tarry for the advent of the Holy Spirit. Tarrying meetings today are unscriptural, unintelligent and unnecessary.

The Holy Spirit has been sent down from heaven. I Peter 1:12. The Holy Spirit is given unto us. Believing the gospel of salvation we are sealed unto the day of redemption by the Holy Spirit, the earnest of our inheritance Ephesians 1:13 and Ephesians 4:30. Believing sinners receive the Holy Spirit by accepting the redemptive work of Christ on the tree. Galatians 3:14.

In this day of grace no one has Divine authority for either tarrying or praying for Holy Spirit sealing, anointing, or baptism. As eternal life is the free gift of God and salvation solely and wholly by grace through faith without works so is the gift of the Holy Spirit.

Surely we shall not be foolish enough to think that a Christian today can have an experience corresponding with the experience of the Twelve. They were disciples of Christ before His death, before He ascended to heaven and sent down the Holy Spirit. They were saved in the days of Christ's earthly ministry, when Israel was sinning against the Son of man. They were saved before the new dispensation was ushered in on the day of Pentecost. We have been saved since the close of the Book of Acts, since the days or years of grace the Lord extended to Israel after they had killed the Prince of Life and committed the unpardonable sin by blaspheming and rejecting the Holy Spirit.

The devout Jews from every nation under heaven, on the day of Pentecost, did not have to wait forty-two minutes for the Holy Spirit after they had received water baptism, although the Twelve Apostles had to wait about forty-two months. The believers in the city of Samaria had to wait several days after Philip baptized them with water before they could receive the Holy Spirit through the imposition of hands. Acts 8:12 to 19. Perhaps all of them were Jews. Acts 11:19.

The twelve Jews whom Paul met some years later in Ephesus did not experience Holy Spirit baptism at the time they received their first water baptism. "Believing, received ye the Holy Spirit?" Acts 19:2. Note their answer in the verses following.

We must not seek for such experiences. The message and order for us is different, though the same Holy Spirit. Water baptism is not a prerequisite to Holy Spirit baptism in the message of pure grace proclaimed in the closing years of Paul's ministry to the Gentiles.

At first, the Holy Spirit, in the "Acts" period, was God's witness to Israel that Christ was the Prince of Life, killed by them and exalted by God to give repentance and remission of sins to Israel. Acts 5:26 to 34.

WILT THOU AT THIS TIME RESTORE AGAIN THE KINGDOM TO ISRAEL?

However much or little the student of the Word of God may today be interested in this question, surely he should be able to appreciate the interest of Christ's disciples at the time the question was asked, immediately before He ascended to heaven.

Let us bear in mind that they had neither the slightest intimation nor yet even a vague knowledge that they were to become members of the Church, which is called, in Ephesians, the "Soma" or "Body of Christ". That glorious truth was not revealed until some years later. Their minds were saturated with kingdom truth and their hearts were filled with the kingdom hope of Israel. Their Messiah on earth had proclaimed His earthly Messianic kingdom, and He had sent them forth with the proclamation of that kingdom long promised to their Nation by the prophets which God had for centuries sent unto their fathers.

We read in Luke 22:25 to 30, that these Twelve, for their faithful discipleship, were promised a place in the kingdom at the table, with the Lord, to eat and drink with Him and to sit on twelve thrones judging the twelve tribes of Israel. Accordingly, their minds and hearts were centered on the fulfillment of this promise. They were concerned as to the time that they would come in to the realization and enjoyment of the promised reward.

There are some theologians today who tell us that those disciples of the Lord were ignorant of the real significance of the kingdom which Christ had been proclaiming. They say that those disciples should have spiritualized the language of the Saviour and interpreted His words figuratively rather than literally. According to their explanation, the only kingdom that Christ offered was a spiritual kingdom, and the throne of that kingdom was the individual's heart. They also teach that the present-day premillennialists are making the same mistake in that they believe that the same Jesus, who was once here on earth, is coming back in power and great glory to occupy a throne on earth, and actually reign as King over a visible kingdom.

However, let us observe that the Lord did not intimate to His disciples that their hope of the restoration of the kingdom of Israel was unscriptural. They were walking in the development of an unrevealed program which was before them. If we have a more sure word of prophecy, surely we know, that during this present dispensation of grace while the Body of Christ is in the making, the Lord has postponed the Messianic kingdom, promised many, many times by the Old Testament prophets. To deny that God will yet restore the kingdom to Israel is to deny the plain teaching of the Word of God. The One who was the King of the Jews is now on a different throne, as the Head of the Church. But He will surely come to take David's throne as the Prince of Peace; then the government will be upon His shoulder. The kingdom will be restored . again to Israel.

THIS SAME JESUS SHALL SO COME IN LIKE MANNER

"YE MEN OF GALILEE, WHY STAND YE GAZING UP INTO HEAVEN? THIS SAME JESUS WHICH IS TAKEN UP FROM YOU INTO HEAVEN SHALL SO COME IN LIKE MANNER AS YE HAVE SEEN HIM GO INTO HEAVEN" Acts 1:11.

Here we have one of the very clear, definite statements that the Lord Jesus Christ is coming back to this earth. In Luke 21:27 to 31 are recorded the words of the Son of

man that He is to return in power and great glory with His angels, for Israel's redemption; and then their Kingdom will be at hand.

In Hebrews 9:28 the statement is made, "so Christ was once offered to bear the sins of many; so unto them that look for Him shall He appear the second time without sin unto salvation." This too was addressed to the Hebrews.

In Zechariah 14:1 to 4 we have the sure word of prophecy that the Messiah and Deliverer of Israel is to return to this earth, and His feet shall yet stand on the mount of Olives.

According to Matthew 24:9 to 29, the Lord Jesus is to come to this earth after Israel has been plunged into the Great Tribulation, the time of Jacob's trouble. But Jacob shall be saved out of it. Jeremiah 30:7 to 11. When the Son of man comes to the earth He will not find faith on the earth. Luke 18:1 to 8.

The coming of the Son of man to earth, the second coming of Jesus, should not be confused with the calling on high of the members of the Body of Christ, according to Philippians 3:11 to 22. At the time the Head of the Body shall call His members to be with Him, to appear with Him in glory, there will be much faith on the earth. The Body was described as the mystery not made known to the sons of men in other ages. Israel's tribulation was made known to the sons of men in other ages. Therefore, the calling on high of the Body of Christ will precede the coming again of Jesus for His people Israel.

Acts 1:16

"THIS SCRIPTURE MUST NEEDS HAVE BEEN FULFILLED."

"MEN AND BRETHREN, THE SCRIPTURE MUST NEEDS HAVE BEEN FULFILLED, WHICH THE HOLY GHOST BY THE MOUTH OF DAVID SPAKE BEFORE CONCERNING JUDAS, WHICH WAS GUIDE TO THEM THAT TOOK JESUS."

"FOR IT IS WRITTEN IN THE BOOK OF PSALMS, LET HIS HABITATION BE DESOLATE, AND LET NO MAN DWELL THEREIN: AND HIS BISHOPRICK LET ANOTHER TAKE." Acts 1:16 and 20.

Note how, in the first chapter of Acts, "the Scripture must needs be fulfilled." The Scriptures were being fulfilled in the second chapter and in the third chapter and in the tenth chapter and in the fifteenth chapter. In the last chapter of Acts Paul, in Rome, was speaking to a company of Jews concerning the fulfillment of Scriptures. "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Acts 28:23.

By the pen of David, God foretold the fall of Judas and the selection of his successor. This is the only case of apostolic succession in the Bible. Let us remember that the ministry of the Twelve was concerning the fulfillment of the Scriptures. This is in contradistinction to the ministry of Paul designated in Ephesians 3:8, "the unsearchable riches of Christ," that ministry concerning which Israel's Old Testament prophets were silent.

In the Book of Acts we read of the prophecy of David, the mouth of David, the throne of David, the Covenant of David, the sepulchre of David, the Seed of David, the sure mercies of David, and the tabernacle of David.

“THAT HE MIGHT GO TO HIS OWN PLACE”

“THAT HE MAY TAKE PART OF THIS MINISTRY AND APOSTLESHIP, FROM WHICH JUDAS BY TRANSGRESSION FELL, THAT HE MIGHT GO TO HIS OWN PLACE.” Acts 1:25.

Now let us read this verse, omitting, “from which Judas by transgression fell.” Hear it: “That he may take part of this ministry and apostleship, that he might go to his own place.”

Another was to take the bishoprick of Judas. Judas was numbered with the Eleven for several years. But he had the place temporarily. The place belonged to another. It was Matthias who went to his own place.

Judas was the son of perdition, that the Scriptures might be fulfilled. He was a devil when he was chosen. There is not a word to support the false teaching that he was a saved man and then lost his salvation. Because the coming “man of sin” is to be the “son of perdition”, some Bible teachers teach that Judas will be brought from his “own place” to be the Antichrist. They claim that Judas is not with other lost men but in his own special place; the place that God prepared for his keeping, until he is revealed as the “man of sin”. This is only speculation, if not a ridiculous vagary. It seems more likely that the meaning of Acts 1:25 is that Matthias went to his own place, which the Scripture’s foretold he would do.

THE SO-CALLED GREAT COMMISSION

From an answer to “Wrongly Dividing the Word of Truth”

by Dr. H. A. Ironside

By Otis Q. Sellers

Your reference to Matthew 28:18 to 20, the so-called great commission, is so amusing that I really wonder if you are serious or joking. You say,

“People who have never investigated Bullingerism and its kindred systems will hardly believe me when I say that even the Great Commission upon which the church has acted for 1900 years, and which is still our authority for world-wide missions, is, according to these teachers, a commission with which we have nothing whatever to do, that has no reference to the Church at all, and that the work there predicted will not begin until taken up by the remnant of Israel in the days of the Great Tribulation. Yet such is actually the teaching.”

Would you have us to understand that you have been so long in the Lord’s service and yet you are not familiar with the teaching of Darby, MacIntosh, Gray, Gaebelein and Pettingill on this subject? Why attempt to lay this at the door of the so-called “ultradispensationalists” then raise your hands in holy horror as if the thing which they have done is worthy of a place in Mr. “Believe it or Not” Ripley’s cartoon?

I was a student at Moody Bible Institute in 1921 and at that time it was taught by Dr. James M. Gray that this was the “Kingdom Commission”; that the accomplishment of this had been interrupted; but would be taken up again before the Lord came. I would to your attention a reference from Dr. Gray’s “Christian Workers Commentary.”

“This is the kingdom commission, as another expresses it, not the Christian commission. The latter is in Luke, distinctively the Gentile Gospel, but not here, which is distinctively the Jewish Gospel. And this is all the more remarkable because in Luke, the disciples are commanded to go to the Jews (24:47), while here they are commanded to go to ‘all nations.’ It points to the close of the age when the commission will be carried out by the faithful remnant of the Jews so often spoken about. It has not yet been carried out. The story of Acts is not its fulfillment. Its accomplishment has been interrupted, but will be taken up before the Lord comes to deliver Israel at the last”

This, at that time, was the position of the Moody Bible Institute, and if you really believe that it is “an offense to Christian missions everywhere to try to set aside the Great Commission for the entire present age” I would suggest that you go to the Institute and look at the glorious roster of missionaries who have received their training and have gone out from that Institution and this should convince you at once that such teaching is not an offense to missions.

Do you not know that this very teaching has again and again appeared in the pages of “Serving and Waiting” the very paper in which your articles attacking this teaching are now being published? That this was for years taught in the classrooms of the Philadelphia School of the Bible, the school that publishes “Serving and Waiting?” Former students of that school have told me how earnestly their beloved teacher, William L. Pettingill, contended for this very teaching. Yes, the very teaching which you say the readers of “Serving and Waiting” will have real difficulty in believing that such an interpretation is being taught. A quotation from Dr. Pettingill will prove my statements.

“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 the 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.’

“The Commission under which the Church is supposed to work is that of Acts 1:8. We are witnesses unto Him. The Church Age is a parenthesis interrupting the Jewish Age which preceded it, but which is not yet finished. The seventieth week of Daniel, lasting through seven years, will follow the completion and translation of the Church. And after that the ‘Great Commission’ of Matthew 28:19 and 20 will be accomplished. It is then that the ‘Gospel of the Kingdom’ will be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:14).

To the above I would add the testimony of J. N. Darby, as I desire to prove also that he believed and taught the very thing which you say, it is unbelievable that anyone teaches or believes it.

“The accomplishment of the Commission here in Matthew has been interrupted but there is the promise to be with those who went forth in it to the end of the age. Nor do

I doubt it will be so. This testimony will go forth to the nations before the Lord comes. The brethren will carry it to warn the nations. The commission was given, but we find no accomplishments of it. It connects the testimony with the Jewish remnant owned by a risen Lord of all, with the earth and his earthly directions, and for the present it has in fact given place to a heavenly commission, and the Church of God.”

Also a quotation from A. C. Gaebelein.

“Here on this significant ground He gives them the great commission to proclaim the kingdom world-wide, to disciple all nations and to baptize them. This is the KINGDOM commission. In Luke 24 we have the proper Christian mission. A time is coming when this great commission here will be carried out by a remnant of Jewish disciples who are represented by the Eleven. It is the same remnant as in Matthew 24.”

In view of the fact that the three men mentioned above, who are still living, are certainly teaching the very thing which you say “is an offense against Christian missions everywhere,” I would suggest that as soon as you are through with those whom you call “ultra-dispensationalists” you should take up the case of these “dispensationalists” for they have done more to propagate this teaching which you so fervently condemn than all the so-called “ultradispensationalists” put together.

TWISTING THE SCRIPTURES

In connection with your remarks on the Great Commission, you say,

“According to the Bullingeristic interpretation of this passage, we should have to paraphrase it somewhat as follows: ‘Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and spake unto them, saying, All power is given unto Me in heaven and earth, and after two entire dispensations have rolled by, I command that the remnant of Israel who shall be living two thousand or more years later, shall go out and teach the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them in that day to observe all things whatsoever I have commanded, you, but from which I absolve all believers between the present hour and that coming age, and lo, I will be with that remnant until the close of Daniel’s seventieth week.’ Can anything be more absurd, more grotesque, and I might add, more wicked, than thus to twist and misuse the words of our Lord Jesus Christ?”

I certainly agree with you. It is absurd, grotesque and wicked to twist and misuse Scripture in such manner. But you are the one who twisted it up into this shape. You are attempting to infer that some one whom you are writing against has done this. This is a false inference. I defy you to show me any such Scripture-garbling in the writings of any so-called “ultra-dispensationalists.” YOU cannot do it. You have built another straw man because you can more easily annihilate him than you can answer the real teachings of those you brand “ultradispensationalists.”

The above is copied from Mr. Sellers’ printed message in answer to Dr. H. A. Ironside’s “Wrongly Dividing the Word of Truth”, Send 20 cents to O. Q. Sellers, Winnetka, Ill. For: “Do We Wrongly Divide the Word of Truth?”

A SCRIPTURAL EXAMINATION OF PRESENT DAY

“DIVINE HEALERS” AND “HEALING”

A Bible Study by Pastor C. E. Elleby

First we would set before the reader some of the much used (or much abused, whichever the case may be) portions of the Word upon which the “divine healers” base their claims of commission and power.

“Jesus went about all Galilee, teaching in their synagogues, and preaching the GOSPEL OF THE KINGDOM, and healing all manner of sickness and all manner of diseases among the people.” Matthew 4:23.

“And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the GOSPEL OF THE KINGDOM and healing EVERY sickness and EVERY disease among the people.” Matthew 9:35.

“And as ye go, preach, saying, THE KINGDOM OF HEAVEN IS AT HAND. Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely ye have received, freely give” Matthew 10:7 and 8.

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in My name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” Mark 16:16 to 18.

That it might be fulfilled which was spoken by Esaias (Isaiah) the prophet, saying, Himself took our infirmities, and bare our sicknesses.” Matthew 8:17.

“Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up.” James 5:14 and 15.

We could perhaps write an interesting paper about the “self-styled-divine-healers” of today: however, such a procedure would be of no lasting profit—for personal frailties or follies in no way either prove or disprove so much as a single statement of the Word of God. Our desire is to be of real help to the many earnest children of God who are greatly disturbed by the claims and demonstrations of these present day “healers.”

Therefore we shall simply attempt to show that when the Word of God is handled honestly and consistently not a vestige of Scriptural support remains upon which these self-appointed “healers” can rest their claims.

Now let us turn to a consideration of the portions of Scripture above—but before we do let us remind the reader that it is a rule of utmost importance in Bible study that the Word of God be considered in its context. If we bear this in mind we shall be able to understand that which is contained in the “words which the Holy Ghost teacheth.”

In Matthew 4:23 we find the Lord going about preaching the Gospel of the Kingdom and healing all manner of sickness and disease among the people. In the eighth chapter of Matthew we find the Lord heals a leper, the centurion’s servant, Peter’s wife’s mother, also many that were possessed with demons (Matthew 8:1 to 16); we see Him stilling the waves (Matthew 8:23 to 27); casting out demons (Matthew 8:28 to 34); healing the palsied man (Matthew 9:6); healing a woman with an issue of blood

(Matthew 9:22); healing two blind men (Matthew 9:30); casting out a demon (Matthew 9:33). Then we find a parallel to the statement in Matthew 4:23, namely, Matthew 9:35 which we quote: "And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing every sickness and every disease among the people."

Now we must not disregard the fact that the Spirit of God has caused these things to be recorded in context bound in by Matthew 4:23 and Matthew 9:36. It is noted that all these miracles performed by the Lord were done in immediate connection with the preaching of "THE GOSPEL OF THE KINGDOM." Therefore, let us not do violence to the Word by separating or taking anything from that unit until authorized to do so by God.

Turning to, the next portion of the Word of God: Matthew 10; do we find a changed order here? Let us see. Here the Lord instructs and sends forth His disciples. Do we not find the same message here continued with signs and healings? Let us look carefully: "When he had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal ALL MANNER of sickness and ALL MANNER of disease ... These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not (here is a positive prohibition that must not be disregarded or passed over lightly): but go rather to the lost sheep of the house of Israel (here is a positive limitation). And as ye go, preach saying, The Kingdom of Heaven is at hand. HEAL the sick, CLEANSE the lepers, RAISE dead, CAST OUT demons: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses. Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat." Matthew 10:1 to 10.

All this is found to be in perfect harmony with what has been revealed before. Therefore let us consider this portion carefully: letting the things which God has put together remain together:

First—if this portion of the Word of God is taken as authority for what is done by present day "healers," the first thing we note is that they are OUT OF THE WILL OF GOD in their preaching to Gentiles—for the positive prohibition is: "GO NOT INTO THE WAY OF THE GENTILES."

Second—their ministry must be limited to the "lost sheep of the house of Israel." No provision is here made for large throngs of Gentiles. The specific limit is: "Go to the Jews."

Third—they must preach, "THE KINGDOM OF HEAVEN IS AT HAND." Now, anyone who preaches this message today is out of the will of God and is "frustrating the grace of God." This we shall consider more at length when we come to the ministry of the apostle to the Gentiles.

Fourth—they must heal the sick. Note that the power was to heal ALL MANNER of sickness (Matthew 10:1). There is no allowance made here for failures in cases of "little faith" or a "total lack of faith." There is no instruction that the candidate for healing must fill out a "healing card"; or attend "anointing services"; or purchase books on "divine healing"; or attend two or three "consecutive meetings"—whatever the fancy of the 'healer' might be. Now of course we readily acknowledge some seemingly successful healings by these Scripture twistings, through possibly well meaning

healers—but the most noticeable thing in all their doings is their evident inability to carry out this specific instruction to heal “ALL MANNER OF SICKNESS.”

Fifth—they must cleanse the lepers—and why not? Surely leprosy is included in “all manner of disease,” over which the disciples were given power. But we find the present-day “healers” let the lepers strictly alone—and wisely so! For were they to be foolish enough to lay hands on these poor unfortunates, they would ere long be numbered with the lepers. Here, certainly, the “divine (?) healers” prove their unscriptural position by their utter failure to obey this part of the instructions given.

Sixth—they must raise the dead. O yes, we are all aware that most “divine (?) healers” have at least one such case in their history—But usually that one’s residence is on the other side of the globe; and is possessed of a name that no one seems to be able to remember; but after all, “WHAT’S IN A NAME?” Certainly there is noticeable failure here.

Seventh—they must do all these things “freely”. They must “provide neither gold, nor silver, nor brass” in their purses; nor baggage for their journey, neither two coats, neither shoes, etc., etc.

This, dear reader, is not simply a flippant handling of the Word of God—but we believe it to be the only honest handling of that Word. For the message the TWELVE were to preach, and the signs and instructions accompanying that message can apply only to the place and people for which they were intended—and the message and the methods must all remain together where the Lord has placed them.

However, all this means little, if anything, to the “divine healers” who twist the Word of God to their own destruction. If these are their marching orders, let them march according to them; let them cease taking gold, silver and brass offerings to fill their purses; and “walk” according to their marching orders.

We now turn to a consideration of the GREAT COMMISSION as given in Matthew 28:18 to 20 and Mark 16:16 to 18.

“Jesus spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them TO OBSERVE ALL THINGS WHATSOEVER I HAVE COMMANDED YOU; and lo, I am with you always, even unto the end of the age” . . . “He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: (1) In my name they shall cast out demons; (2) they shall speak with new tongues; (3) they take up serpents; (4) and if they drink any deadly thing, it shall not hurt them; (5) they shall lay hands on the sick and they shall recover.”

All this is in perfect harmony with that which has gone before and with that which was carried on for many years after Pentecost—But all this will not fit in with God’s program for members of the “Body of Christ.” Certainly the twelve apostles did not understand the Great Commission to authorize them to disciple Gentiles. They certainly took the “all nations” to mean the “all nations of the Jews.” In perfect harmony with the Great Commission they preached on the day of Pentecost to “Jews, devout men out of every nation under heaven.” Acts 2:5. They were addressed as “ye men of Judea” Acts 2:14. “Ye men of Israel” Acts 2:22; “Ye men of Israel” Acts 3:12; “Ye are the children of the prophets” Acts 3:25. Even seven years after Pentecost it was unlawful for a Christian

Jew to come to one of another nation. Acts 10:28. As late as Acts 11:19 the ELEVEN preached the gospel “to none but unto the Jews only.”

Thus far nothing has been said about the grace of God being sent to the Gentile. But when we come to the conversion, call, and commission of the apostle Paul, we meet the one who is the instrument in God’s hands to declare the unsearchable riches of Christ to the Gentiles.

Paul was not working under the great commission, nor was his message the “Gospel of the Kingdom.” Paul received his commission and message direct from the Lord in glory by revelation (Galatians 1:13) and he went up to Jerusalem by “revelation” to communicate unto the other apostles and disciples the message he had received to preach among the Gentiles (Galatians 2:2). That this gospel differed from the gospel preached by the TWELVE APOSTLES is proven by Galatians 2:7 to 9:—“BUT CONTRARIWISE, WHEN THEY SAW THE GOSPEL OF THE UNCIRCUMCISION WAS COMMITTED UNTO ME, AS THE GOSPEL OF THE CIRCUMCISION WAS UNTO PETER; For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles: and when James, Cephas, 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 (Gentiles), and THAT THEY SHOULD GO UNTO THE CIRCUMCISION (Jews).”

Certainly no truth is more clearly set forth: namely, that to the TWELVE APOSTLES was committed the GOSPEL OF THE CIRCUMCISION—the gospel of the KINGDOM for the Jews—the gospel of the “Great Commission” in which we hear, “GO NOT into the way of the Gentiles.”

But to the apostle Paul was committed the GOSPEL OF THE UNCIRCUMCISION—not the gospel of the KINGDOM—not the gospel of the “Great Commission—not the gospel with a command to baptize (I Corinthians 1:17); but the “gospel of glory” with which Paul was sent “before the Gentiles” (Acts 9:15 and Acts 22:21).

In the light of this, how can we assume that the GREAT COMMISSION authorized the TWELVE apostles to disciple Gentiles—when Peter and his associates agreed to confine their ministry to the Jews?

The apostle Paul was given no commission to “heal the sick, cleanse the lepers, raise the dead, etc.” We well recognize that even Paul had power to do these things, and did do them; but only so long as he had a ministry of confirmation in connection with God’s national dealings on behalf of the nation ISRAEL. The moment God set aside that nation, (for which all the signs were intended and to which those signs and physical blessings had been promised by the prophets), all power to perform miracles and healings ceased. This can be readily, proven by such portions of Scripture as Philippians 2:26 to 27; Second Timothy 4:20; First Timothy 5:23. What is the answer? Why was Paul passing through great sorrow because Epaphroditus was so very sick, if all Paul or some other Apostle needed to do was to lay hands on him to bring about his recovery? Why did Paul advise Timothy to take a little wine for his stomach trouble and his often infirmities, if Paul or someone else could anoint him or send him a handkerchief to bring about his cure? Paul had done this on former occasions, why not to Timothy? Why did Paul have to leave “Trophimus at Miletum sick,” if he were yet able to heal him and take him along?

The answer is of course that God was no longer bearing witness to His people with signs and wonders. The Nation Israel has been set aside—and the offer of the Kingdom has been withdrawn. All that belonged to the “GOSPEL OF THE KINGDOM OF HEAVEN,” which is now postponed because of Israel’s unbelief and unwillingness to receive their Messiah and King. (See Acts 28:25 to 28 also Romans 11.)

What God is doing in this day is something entirely new; he is making “ONE NEW MAN” (Ephesians 2:15); this was not the subject of Prophecy (Ephesians 3:5); it was a mystery untraceable in the prophetic Scriptures for it was “hid in God” until revealed to and through the apostle Paul (Ephesians 3:8 and 9). Not one word concerning the Church which is “the Body of Christ,” can be found in the prophets.

On the contrary the prophets unitedly declare the glories of the Kingdom that the Lord will yet establish upon earth—the day will come when in sorrow and repentance those who pierced Him shall look upon Him. Then God shall redeem and establish his people Israel in the earth.

Now we are ready to consider the statement of Matthew 8:17 “That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.” This must be understood in the light of the context of the prophets. God had promised these very things to Israel, and to the world through them, when Israel should come into the full blessing of the KINGDOM in the presence of the King. But it will be evident to all that if the “NEW THING” which God is doing today is not the subject of prophecy, this statement of Isaiah can have nothing to do with us.

Finally, the portion of Scripture recorded in James needs but little explanation. If we will be honest in our Bible study and read the whole context we will have no problem here. The very first verse in the Epistle is the key to its understanding: “JAMES a servant of God and of the Lord Jesus Christ, TO THE TWELVE TRIBES SCATTERED ABROAD . . .” “This was written to the Jews of the dispersion. This is in perfect harmony with the “GOSPEL OF THE KINGDOM.” Nowhere in God’s Word do we ever find “anointing with oil” apart from Israel. No Gentile was ever privileged to anoint anyone or to lay hands on anybody. And certainly we can find no female elders in the Bible.

Therefore, though we do believe that God does answer the prayers of his people and may according to His will heal the sick, we must conclude that no one in this day has Scriptural authority for taking Israel’s Kingdom Program and applying it to the members of the “CHURCH WHICH IS HIS BODY”. And, consequently, though God may and does heal today; HE HAS NO “DIVINE HEALERS.”

LOST AND RECOVERED TRUTH

For nearly fifteen centuries many of the blessed truths of redemption were lost and the so-called Christian Churches carried a program of a Christian religion so corrupt, so paganized, that even the simple message of salvation was lost in the religious mixture. We doubt not that there was a remnant according to the election of grace, but so far as the masses were concerned, they knew nothing of the Pauline truth.

With all Christendom under the control of corrupt religious leaders, with ecclesiastical man-made hierarchies, it was no easy task to deliver the deluded people from the corruption. How to get at them with the message was a real problem. It required

much suffering, much prayer, much labor, and much time, to get to them with the message of justification by faith. But multitudes were reached and thousands delivered, and the reformation was on. It was truly a religious revolution. It was a glorious step toward the recovery of lost truths.

Other “reform” preachers followed Luther. Little by little the grace message was uncovered and glorious church truths were recovered.

About one hundred years ago, a number of servants of the Lord sounded forth the Blessed Hope of the Church. Many messengers of grace proclaimed the truth that there was but one Church of Christ; that that Church was not Israel; that the members of that Church are not under the law; that God’s purpose in this age is not to Christianize the whole world and bring in the kingdom, but to gather out a people for His Name. They are called Premillenarians, or Premillennialists, because they teach that when the last member of the Church has been added, the Lord will return for His Church. Then He will return with His Church to deliver the Nation Israel out of the great tribulation and then establish His kingdom on earth.

Surely these Premillennial Grace preachers recovered for the Church many blessed truths that were buried beneath the decrees, traditions and heresies of ecclesiastical lords over God’s heritage. The messengers of grace, who sought to separate Israel and the Church, to shew that there were dispensational changes in God’s dealings with different people, to deliver Christians completely from the law, and to convince believers that God has a special election purpose in this dispensation of grace, were branded as false teachers, heretics, and trouble makers. They were maligned and persecuted. False charges were brought against their characters in an effort to discredit their testimony. Their opponents would not meet them with an open Bible but hated them, condemned them, because they dared to teach contrary to established Church practices and denominational doctrinal creeds.

But observe what has taken place within the past century. There are multitudes of Premillennialists who are looking for the Blessed Hope and who are not entangled with Israel’s yoke of bondage, or expecting the Kingdom to come before the King comes. But the majority of these Premillennial Grace preachers have followed their forerunners and instructors into the serious blunder of believing that the Nation Israel was set aside with the death of their Messiah. The truth is, that Luke 21:20 and Matthew 22:7 did not have fulfillment until after the close of the “Acts” period, some thirty years after the death of Christ. Israel had the privilege of national life, temple worship, and peaceful habitation in Jerusalem until after Paul reached Rome as the prisoner of the Lord; first for the “hope of Israel” and then for “the mystery.” Acts 28:20; Ephesians 6:19; Colossians 4:3.

Because of this serious blunder these Premillenarians could not, or did not, recover the high and blessed truth concerning the One New Man of Ephesians, Beginning the Dispensation of the Grace of God and the Dispensation of the Mystery with the day of Pentecost, continuing with Israel’s water baptism, they have made little or no attempt to obey Ephesians 4:3 to 7 or Ephesians 3:9.

Until students of the Word of God are willing to advance from 33 A.D. to 63 A.D. with the desolation of Israel, they cannot see the difference between the Pentecost Church of Acts 2 and 3 and Body Church of Ephesians 1:19 to Ephesians 2:21 So long as they insist on the baptisms of the Pentecost Church, instead of the one baptism of the Body, they will not see, or make others to see, the dispensation of the mystery.

Most of the Premillenarians who will not see, are resorting to the same tactics and methods as their opponents employed in the beginning of their movements. But regardless of the sacrifice, persecution, and suffering, we must march on for the recovery of the glorious truths concerning the Body of Christ.

A GENERAL OUTLINE OF THE BIBLE IN TEN LESSONS

LESSON NUMBER ONE

We shall begin our first Bible study with the three following verses of Scripture
Romans 5:12—“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.”

I Corinthians 15:47—“THE FIRST MAN IS OF THE EARTH, EARTHY; THE SECOND MAN IS (THE LORD) FROM HEAVEN.”

Romans 5:21—“THAT AS SIN HATH REIGNED UNTO DEATH, EVEN SO MIGHT GRACE REIGN THROUGH RIGHTEOUSNESS UNTO ETERNAL LIFE BY JESUS CHRIST OUR LORD.”

The Bible is the Word of the Living God. We offer neither defense nor apology for this statement. Holy men were moved by the Holy Spirit to give us the Holy Scriptures. Even the Holy Scriptures given to Israel before the birth of Jesus Christ will make one wise unto salvation, through faith which is in Christ Jesus. II Timothy 3:15:

“Beginning at Moses and all the prophets, He (Christ) expounded unto them in all the Scriptures the things concerning Himself.” Luke 21:27.

Moses was God’s human author chosen to write the first book of the Bible, Genesis, as well as the four books following Genesis. These five books are called the Books of Moses. They are Genesis, Exodus, Leviticus, Numbers and Deuteronomy.

Moses was born about 1570 B.C., or about 2430 A.H. (year of man). Moses was 40 years old when he left Egypt the first time. Moses was 80 years old when he went back to Egypt with Aaron to deliver the Children of Israel from Pharaoh and Egypt. Moses was about 80 years old when Jehovah gave the law to Israel at Mount Sinai. “The law entered that the offense might abound.” Romans 5:20. The offense entered with the disobedience of Adam, the first man, in the Garden of Eden, about 2510 years before the law entered. “Christ appeared once in the end of the ages to put away sin by the sacrifice of Himself.” Hebrews 9:26. “Through this Man is preached unto you the forgiveness of sins.” Acts 13:38. Therefore,

By Adam is the entrance of sin

By Moses is the knowledge of sin

By Jesus Christ is the forgiveness of sins.

Moses lived 80 years before the law was given. He led the Children of Israel for 40 years in the wilderness. He died at the age of 120 years. The record of his death is found in Deuteronomy, chapter 34. For same reason the devil contended for the body of Moses. Jude 9. Moses appeared with Christ on the Mount of transfiguration about 31 A.D. Matthew 17:3.

If Moses lived 80 years before “the law was added,” Moses lived in two dispensations. Galatians 3:19. With the law, Judaism or the religion of the Jews was added. Hebrews 9:10. Moses died about 1450 B. C.

John, one of the Twelve, that apostle whom Jesus loved, wrote the last book of the Bible, The Revelation of Jesus Christ. He died about 95 A.D. So we note that the years between the death of the writer of Genesis and the writer of Revelation were 1545. We are giving herewith the record of the birth and death of eleven men who lived before the flood. We state the year A.H., the year of man. This record is found in the fifth chapter of Genesis. In Genesis 7:6 we learn that Noah was 600 years old when the flood of waters was upon the earth. In Genesis 9:28 we learn that he lived 350 years after the flood. We will observe from the record below that he was born in 1056 A.H. Therefore, Noah died in the year 2006 A.H. 350 years after the flood, which occurred in 1656 A.H.; or about 2344 B.C. According to Genesis 11:10 and 11, Shem died in the year 2158 A.H..

	Born	Died
Adam		930 A. H.
Seth-----	130	1042
Enos	235	1140
Cainan	325	1235
Mahaleel.	395	1290
Jared	460	1422
Enoch	622	987
Methusala	687	1656
Lamech	874	1651
Noah	056	2006
Shem	1558	2158

We will notice from this record that Lamech, the ninth from Adam, was born 56 years before Adam died. Therefore, there were nine generations living at one time. Also, we learn that Shem was born 93 years before Lamech died.

We may also learn by studying the eleventh chapter of Genesis that Shem lived 502 years after the flood, through eight or ten generations. Shem was still alive when God made His covenant with Abraham.

As Noah lived 600 years before the flood and 350 years after the flood surely they could have taught their posterity the history of God’s dealings with the human race from the creation of the first man to the flood.

Therefore, apart from inspiration or revelation, Moses could have had sufficient data and reliable information to write the Bible record covering the 2550 years before his death.

The Book of Genesis is the book of beginnings. The first statement in book that reads—“In the beginning God created the heaven and the earth.” With this statement we should read Hebrews 11:3 which we quote:

“Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear.”

In His original creation of the heavens and the earth God created out of nothing. There are five different Hebrew words translated “God”. The word used in the first verse of the Bible is Elohim. It is the plural of Eloah. We quote John 1:1 and 1:10:

“In the beginning was the Word, and the Word was with God, and the Word was God.”

“He was in the world, and the world was made by Him, and the world knew Him not.”

We also quote Genesis 1:26 and 27:

“And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.”

“So God created man in his own image, in the image of God created He him; male and female created He them.”

In the light of these four verses we may be sure that Christ is included in the Elohim. We would call your attention also to Colossians 1:15 to 17. There we learn that Christ is before all things and that by Him all things consist; that by Him and for Him all things were created.

Under our heading we quoted I Corinthians 15:47—“The first man is of the earth, earthy; the second Man is (the Lord) from heaven.”

ADAM AND CHRIST

The Bible is the story of two men, the first Adam and the last Adam. I Corinthians 15:45. According to the record found in the first chapter of the Gospel of John, the Second Man was the Word with God. He declared that He had glory with the Father before the world was—John 17:5. We have shown from the Scriptures that all things were created by Christ and for Christ. Therefore, before He became the Second Man He created the first man.

After the first man sinned God promised to send the Second Man. This promise is recorded in Genesis 3:14 and 15. The Second Man is to be the Redeemer, the Seed of the woman. When the Redeemer came 4000 years after He was promised, the record is that He was a partaker of flesh and blood that He might, through death, destroy him that had the power of death, that is, the devil—Hebrews 2:14.

So it is interesting to note that 4000 years after the Second Man created the first man, He became the Seed of the woman, Mary the virgin, who descended from the first man Adam. Christ, in addition to His Divine nature took upon Himself a human nature that man, in addition to his human nature, might receive a divine nature—II Peter 1:3. We read in II Corinthians 5:17:

“Therefore if any man be in Christ, there is a new creation.”

According to Galatians 6:15, this is God’s imperative. In Ephesians 2:10 we learn that the redeemed man is created in Christ Jesus. In Ephesians 4:24 and Colossians 3:10 we learn that the new man in the believer is created in righteousness and true holiness, after the image of Him that created him.

In closing this lesson we ask you to read Romans 5:12 to 20 and learn that unrighteousness and death are reigning in the world because of the disobedience of the first man; and that righteousness and life have been made available for unrighteous men who are dead in trespasses and sins by the obedience of the Second Man.

Because Adam partook of the fruit of the tree, Christ had to taste death on the tree.

Because Adam hid from God behind the tree, Christ had to be hidden from God on the tree.

Because Adam was driven from the Garden of Eden, Christ had to go in the Garden of Gethsemane.

Because Adam was disobedient unto death, Christ had to become obedient unto death.

Because Adam brought the curse; Christ bore the curse.

Because Adam brought the thorns, Christ wore the thorns.

Paradise was lost by Adam. It will be restored by Christ.

(Lesson Number Two will appear, the Lord willing, in October edition.)

THE COMMISSION OF CHRIST TO THE ELEVEN

“PREACH THE GOSPEL TO EVERY CREATURE”

A Bible Study by Chas. F. Baker

We may well ask the question: What Gospel did our Lord thus commission His apostles to preach? Perhaps an intelligent answer to this question will do more than any thing else to satisfy the Christian's mind as to whether or not the so-called Great Commission is the great commission for the Church which is Christ's Body.

Every Christian should know that there are several different Gospels in the Bible. Dr. Scofield distinguishes four, on page 1343 of the Scofield Bible. It may be well to quote a part of his note:

“(1) The Gospel of the Kingdom. This is the good news that God purposes to set up on the earth, in fulfillment of the Davidic Covenant (II Samuel 7:16, and refs.), a kingdom, political, spiritual, Israelitish, universal, over which God's Son, David's heir, shall be King, and which shall be, for one thousand years, the manifestation of the righteousness of God in human affairs.”

In order to discover what Gospel Christ commissioned His Apostles to preach, it is necessary to examine the Gospel accounts in which the commissions are found. Since Matthew 28:19, 20 and Mark 16:15 to 18 are usually quoted as the great commissions (although they are really two separate commissions given at different times and places, as the records show), our task will be to examine these two Gospel accounts to discover which Gospel these commissions authorized the Apostles to preach.

The word Gospel, which means an announcement of, good news, is used five times in Matthew as follows: “And Jesus went about all Galilee, teaching in their synagogue, and preaching the Gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.” (Matthew 4:23) ; “And Jesus went about all the cities and villages, teaching in their synagogue, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.” (Matthew 9:35); “The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.”

(Matthew 11:5); But he that shall endure to the end, the same shall be saved. And the gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (Matthew 24:13 and 14); “Wheresoever this gospel shall be preached in the whole world, there shall also this that this woman hath done, be told for a memorial of her. (Matthew 26:13).

The word is used seven times in Mark as follows: “The beginning of the Gospel of Jesus Christ, the Son of God” (Mark 1:1); “Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God (Mark 1:14); “And saying, the time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel” (Mark 1:15) “And the gospel must first be published among all nations (Mark 13:10); (Mark 14:9—same as Matthew 26:13); “Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be judged.” (Mark 16:15 and 16).

Who would be foolish enough to say that the Gospel in the last reference was a different gospel to that in every other reference here quoted, namely the Gospel of the Kingdom? That is the only Gospel known to the Gospel records,

Since the commissions given by the risen Lord to the Twelve Apostles authorized them to preach the Gospel of the Kingdom to every creature, it may be well to examine more closely the content of this Gospel. Dr. Scofield’s note quoted above, gives a very concise statement of the content of this Gospel, It is well to notice the following points also, as brought out by the references quoted. This Gospel is directly connected with earthly blessings, always associated with the healing of the body. It is the message for the earthly millennial Kingdom. It is a gospel which requires water baptism as a necessary prerequisite to salvation. It is a gospel which requires man to endure to the end in order to be saved. It is the gospel which will be universally preached during the Tribulation period, and then will come the end of the age.

We may now ask the question: Is this the Gospel which God wants us to preach today? Are we to proclaim an earthly Kingdom? Are we to look forward to proclaiming this message during the Tribulation? The promise of Christ in Matthew 28:20: “Lo I am with you alway, even unto the end of the age,” means unto the end of the Tribulation; for the Lord Himself defines the end of the age in Matthew 13:39: “The harvest is the end of the age; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be at the end of this age.” The Pentecostal brethren and others of like practice would say, Yes, this is the gospel we are to preach. But to so answer is to absolutely ignore the claims of the Apostle Paul, and to reject the Gospel of the Grace of God which was committed to Paul for us Gentiles.

It is plain that Peter and the Eleven were preaching the Gospel of the Kingdom as they were commissioned to do, which Gospel is in Galatians 2:7, called the Gospel of the Circumcision. But Paul claims to have received a different Gospel, which he calls “My Gospel” and the Gospel of the Uncircumcision, which was given him by the ascended and glorified Christ, several years after the Great Commission had been given. It is just common sense to follow the last command given by the Lord, and it is nothing but a play on the emotions to say Christians are not obeying the last command of Christ by not carrying out the Great Commission, To say that the Great Commission is the last command of Christ is to deny the whole Pauline revelation; for from where did Paul get his Gospel for the Gentiles and the truth of the Dispensation of the Mystery, if not from

Christ, and all of that after Christ spoke the Great Commission? The last words spoken by Christ to mankind were spoken to and through the Apostle Paul, and only in his writings will be found Christ's last words and commands.

But some one objects: Why did Christ commission his disciples to preach the gospel of the kingdom, and then shortly after give a different message to be preached? This is a logical and legitimate question, but it betrays one's ignorance of what God was doing during the Book of Acts. The Twelve Apostles were there preaching the Gospel of the Kingdom, offering the Kingdom to Israel (Acts 3:19 to 26). It was revealed that then Jesus Christ would come back to earth to bring about the restoration of all things spoken by the prophets; that he would rebuild the tabernacle of David which was fallen down (Acts 15:16 and 17), and then when Israel was established in all of the blessings of her covenants and kingdom, all the Gentile nations should also be blessed. But the fulfillment of this was dependent upon Israel's reception of the Messiah, and the Acts is the record of Israel's refusal both in the Land and among the Dispersion, so that instead of blessing coming upon Israel, judgment came,

It was during the course of this "Acts" period that God called another Apostle, Paul, and began to unfold and to lay the foundation for a secret purpose about which He had never before spoken. This secret dispensation was made known first in Paul's letter to the Ephesians, after the Book of Acts was completed, and it stands in direct contradistinction to the Kingdom dispensation which it has temporarily displaced. In this new dispensation the Gentiles get their blessings, not because of Israel being in God's place of favor, but because Israel is out of her place of blessing, which is just the opposite to all that had been revealed in the Old Testament and in the Gospel accounts.

Because of the character of this new dispensation the unworthy Gentiles (dead in trespasses and sins, aliens commonwealth of Israel, strangers from the covenants of promise, having no hope and without God) are receiving salvation and being blessed with all spiritual blessings in the heavenlies in Christ, and that because of Israel's failure; it must of necessity be the Dispensation of the Grace of God. (Ephesians 3:2). Thus in this dispensation salvation has no prerequisites, such as water baptism or other ceremonies, nor is it conditioned upon any kind of works or enduring to the end, nor does it contain a message of physical sign healing or other earthly blessing.

Since Christ called and commissioned Paul with a different Gospel after He had commissioned the Jewish Apostles, and since Paul claims that it was given to him to introduce an entirely new and heretofore secret dispensation, and since Paul claims that it was given to him to fulfill or to complete the Word of God (Colossians 1:25), we should have eyes to see that when God saw fit to make a change of dispensations He must also make a change of commission.

What then is the position of one who claims that the Great Commission stands today unchanged as the marching orders, for the Body of Christ?

Either such an one is so unmindful of the Word that none of the things herein discussed have ever come to mind; or he refuses to make the distinction which God has made between the Gospel of the Kingdom and Paul's Gospel; or he denies, wittingly or unwittingly, the truth of revelation which Paul claims was given to him.

What shall we say concerning those who claim to acknowledge the Pauline revelation and also to labour under the Great Commission, as do a great number of Fundamentalists today? The following gives a little idea of how they twist and change the

Word in order to make the kingdom commission fit into the Grace dispensation, and one may judge for himself whether they are really working under the Great Commission. The Commission says, "Disciple all nations;" they say, save individuals. The Commission says, "baptizing them (the nations)"; they say, baptizing individuals. The Commission says, "teaching them to observe all things whatsoever I have commanded you"; they say, "Don't teach to observe all things that Christ commanded while on earth, for Paul plainly tells us not to observe many of these things." The Commission says, "Lo, I am with you always, even to the end of the age" (that is, to the end of the Tribulation); they say, the church will not go through the Tribulation, The Commission says, "preach the Gospel (of the Kingdom) to every creature"; they say, Preach Paul's Gospel. The Commission says, "He that believeth and is baptized shall saved"; they say, "He that believeth and is saved should be baptized". The Commission says, "And these signs shall follow them that believe"; they say, "these signs are not necessary or are lacking because of so little faith."

How much of the Great Commission have they left intact? They are guilty of having changed the content of practically every statement of the commission, making the original of none effect. The Jews accused Stephen of speaking blasphemous words against the law, but Stephen retorted that they had received the law by the disposition of angels and had not kept it. Those who take the position advocated in this article will be accused of chopping up the Word, but the accusers will be guilty of handling it deceitfully and not keeping it.

But another question must be answered. Has it not been said if the Great Commission is not for us, then we have no missionary commands or motives, and we might as well recall all our foreign missionaries? Yes, such childish statements have been made, but we leave you to answer the question, with this thought in mind. The Twelve Apostles who laboured under the Great Commission never got outside their own land, and, as far as the record goes, only one of them ever preached to a Gentile audience and that only because of a thrice repeated vision from God. The Apostle Paul, who laboured under a different (Commission which the ascended Lord gave him, could say: "I have fully preached the Gospel, of Christ. Yea so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation" (Romans 15:19, 20); and also, "to preach the gospel in the regions beyond" (II Corinthians 10:16); and finally "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). The greatest missionary who ever lived did not work under the Great Commission. Will we lose our missionary zeal or spirit by working under Paul's commission?

GOLDEN OPPORTUNITIES

We are living in "this present evil age", and not in the "golden age". Before the golden age there will be a time of terrible judgment and sorrow on this earth, from which the Body of Christ will be saved. But never in the history of Christianity has there been such a wonderful opportunity to give out the blessed message of redemption to poor, lost, ruined, condemned sinners. Why complain if they are not coming to church? Really should we expect sinners to come to church? The Church should go out after the sinner. There are plenty of unoccupied street corners and open air spots. Then what a day for the

printed message. And never in the history of the Church has there been any opportunity to equal that of the Radio. Thousands hear God's Word over the radio who never otherwise hear it. Let's get busy and keep busy while the door of salvation is open, while we are still in the day of grace. O what a message we have to proclaim, if religious preachers would not spoil it with their religious mixtures. Just to think of the infallible God leaving any part of redemption unfinished for poor miserable humanity to supplement or fix up in any way. Christ, the perfect Saviour, accomplished a perfect salvation. Let's preach the pure gospel of grace, the glorious blessed fact that poor sinners can have eternal life as the free gift of God; they may be saved for eternity by faith in the crucified and resurrected Christ. No one should have more courage, more zeal or more confidence in preaching the Word to sinners than the man who knows the Pauline Gospel.