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Introduction.

Augustine is reported to have said, "Distinguish the dispensations and the Bible explains itself." How true this is; for when the Lord Jesus Christ "Makes known unto us the mystery of His will" (Eph. 1:9), He gloriously reveals the key to rightly dividing the word of truth, particularly as it obtains to this dispensation of The Mystery.

Just as the radiant beams of early morning sunshine dispels the darkness, so the seeming inconsistencies of the infallible word of God vanish away when the "God of our Lord Jesus Christ the Father of Glory gives unto us the spirit of wisdom and revelation in the knowledge of Him." (Eph. 1:17). No longer are we confounded by undispensational teachings after the tradition of men; "Henceforth we are no longer children tossed to and fro and carried about with every wind of doctrine by the sleight of men." (Eph. 4:4).

God's Word becomes charming in its simplicity and through it all the Lord Jesus Christ occupies that high and exalted position which is rightfully His. We find ourselves wholly dependent on the grace of God which is accessible to us through the finished work of His beloved Son who was obedient unto death—even the death of the cross—and "In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." (Eph. 1:7).

The confusion which we find in Christendom today, is the result of failing to distinguish the things that differ in the Word of God. (Phil. 1:10).

Lost and Forgotten Truths have been rediscovered and reaffirmed beginning with Dr. Martin Luther, at the time of the Reformation. Of course, Luther did not recover all the forgotten truths, but the God-given light which he received paved the way for further recovery of those peculiar truths made known by the Apostle Paul. These truths, so long buried and forgotten, are in these days being reaffirmed by men of God who have written many things that pertain to the dispensation of the Mystery. As the reader meditates upon these precious truths, we trust that they will lead him to a deep appreciation of the "Mystery of His Will" that we together might be "to the praise of the glory of His grace, wherein He hath made us accepted in the beloved." (Eph. 1:6-9).

WAS THE CHURCH OF THE ACTS PERIOD, THE CHURCH WHICH IS CHRIST'S BODY? OR WHEN WAS THE MYSTERY MADE KNOWN?

In studying the Word of God, we find that there are a number of churches spoken of. The word church means a called out company. There was a church in the wilderness (Acts 7:38). A church was prophesied in Psalm 22 (Ps. 22: 22; Heb. 2: 12). A church was spoken of by Christ in Matthew (16: 18; 18:17). Churches of God were spoken of in the book of Acts and in the epistles written during the Acts period. Churches are spoken of in the book of Revelation (Acts 9: 31; 12:5; I Cor. 11: 16; Rev. 1: 20). The Bible makes known in Ephesians and Colossians a church of which Christ Himself is the seated Head (Eph. 1: 22, 23; Col. 1:18). This church is not made known in the Old Testament. Neither was it revealed while the Lord was on earth. It was "hid in God" and revealed to Paul, the apostle to the Gentiles after the testimony to Israel as a nation ceased (Eph. 3: 1-11; Col. 1: 24-28).

The church in the Acts period was foretold by the prophets. What God was doing during the Acts period was told by Amos (Acts 15: 14-15; Amos 9: 11). But no prophet ever told the great truth made known to Paul in Ephesians and Colossians regarding the church which is Christ's Body (Eph. 3:9; Col. 1:26). This was made known after Israel's judgment was pronounced by Paul at the close of the Acts period (Acts 28:25-27). Just before the close of the Acts the Apostle Paul says, "For the Hope of Israel, I am bound with this chain" (Acts 28:20). His Hope, however, in Ephesians is the Hope of God's calling (Eph. 1:18). The church in the Acts period expected the Hope of Israel to be fulfilled. The church which is Christ's Body has the one hope of its calling (Eph. 4:4).

After the church which is Christ's Body is completed, there will be another church or called out company. These tribulation saints will not be members of the church revealed in Ephesians and Colossians. They will be the Lord's people as also the saints in the Acts period were the Lord's people. The Lord always had a people on earth. But the people of God today are not in the same company as were the People of God in the Old Testament and up to the setting aside of Israel in Acts 28; nor are they in the same company as the people of God will be during the tribulation period. The saints of God today are members of the Church which was hid in God and made known to the Apostle Paul after the final judicial sentence was pronounced on Israel at the close of the Acts period. The position of the saints in the church revealed to Paul is altogether different from the position of the saints in the other churches or callings. In Matthew 5:5, the meek shall inherit the earth. In Matthew 8:11, many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the Kingdom of Heaven. In the future the saved nations shall walk in the light of the city, the New Jerusalem, which is the bride, the Lamb's wife. Abraham looked for this city (Rev. 21:2, 9, 10, 23, 24; Heb. 11:10). But those in the church which is Christ's Body, are now blessed with all spiritual blessings in the heavenlies in Christ and are

Accept verbal inspiration, and all controversy ceases.

Tradition will not enlighten us. It serves only to confuse us.

now seated together in the heavenlies in Christ (Eph. 1:3; 2:6). The Lord said to Abraham, "And in thy seed shall all the kindreds of the earth be blessed" (Acts 3:25). We, as members of Christ's Body, are not blessed with Abraham, but we are blessed with every spiritual blessing far above all Heavens. The church or the out-calling which was hid in God was the Mystery or secret which took Satan unaware. Satan and his rulers did not know what was in the mind of God. Satan did know that God made the promise to Abraham in Gen. 12:3.

He also knew that a new Heaven and a new earth was promised through Isaiah and reaffirmed by the Apostle John (Isa. 65:17; Rev. 21:1). But the manifold wisdom of God, which was unknown by Satan, is now made known by the church, unto the principalities and powers in the heavenlies (Eph. 3:10).

The following writings of well known Bible teachers will also make clear the difference between the Acts Church and the Church which is Christ's Body.

Sir Robert Anderson, K.C.B., LL.D.

(Dr. James M. Gray said of him, "He was one of the greatest of all Bible teachers.")

Sir Robert Anderson in his book, "The Silence of God," published by Pickering and Inglis, London, says on pages 75, 77, 78:

"The Pentecostal Church which was based upon the testimony, was intensely and altogether Jewish."

"The Jerusalem Church, then, was Jewish. Their Bible was the Jewish Scriptures. The Jewish temple was their house of prayer and common meeting place. (Acts 2:46, 3:1; 5:42.) Their beliefs and hopes and words and acts all marked them out as Jews. Hence the amazing number of converts. On the day of Pentecost alone, three thousand were baptized.

"It is recorded that the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." (Acts 6:7.) "But what bearing has all this upon the question here? The Jews had crucified the Messiah. But now, when vengeance swift and terrible might have been expected to fall upon that guilty people, Divine mercy held back the judgment and called them once again to repentance. The testimony was full and clear, and it was confirmed by a signal display of miraculous power."

On pages 49 and 50 of "The Silence of God", Sir Robert Anderson says:

"The Saviour's prayer upon the Cross (Luke 23:34) has secured for the favoured nation a respite from judgment. And the forgiveness asked for carried with it a right to priority in the proclamation of the great amnesty. When "the apostle of the circumcision" by express revelation, brought the gospel to the Gentiles they were relegated to a position akin to that formerly held by the 'proselytes of the gate,' and even 'the apostle of the Gentiles' addressed himself first, in every place he visited to the children of his own people. And this is not from prejudice, but by Divine appointment. 'It was necessary' he declared at Pisidian Antioch, 'that the Word of God should first be spoken to you.' (Acts 13:46; (R. V.); Cf. 17:2, 10; 18:1-4.) "Even at Rome,

The Bible is divided against itself unless rightly divided.
Distinguish the things that differ.

deeply though he longed to visit the Christians there, his first care was to summon the chief of the Jews,' and to them 'he testified the Kingdom of God.' And not until the testimony had been rejected by the favoured people did the word go forth, 'The salvation of God is sent unto the Gentiles, and they will hear it.'" (Acts 28:17, 23, 28.)

On page 56 he says:

"The apostle to the circumcision gives place to the apostle to the Gentiles as the central figure in the narrative, but yet in every place the Jew is still accorded a priority in the offer of blessing, and it is not until, in every place from Jerusalem round to Rome, that Blessing has been despised, that the Pentecostal dispensation is brought to a close by the promulgation of the solemn decree, 'The salvation of God is sent unto the Gentiles'."

On page 175, referring to the Apostle Paul, he says:

"Having been carried a prisoner to Rome, his first care was to call together—not the Christians, much though he longed to see them" (Rom. 1:10, 11), "but—'The Chief of the Jews,' and to them to give the testimony which he had brought to his nation in every place to which his ministry had led him. In his introductory address to them he claimed the place of a Jew among Jews, 'I have done nothing' (he declared), 'against the people, or the customs of our fathers'" (Acts 28:17); "but when these, the Jews of Rome, refused the proffered mercy, his mission to his nation was at an end; and for the first time separating himself from them, he exclaimed, 'Well spake the Holy Ghost through Isaiah the prophet unto your fathers'—and he went on to repeat the words which our Lord Himself had used at that kindred crisis of His ministry when the nation had openly rejected Him" (Acts 28:25 R. V.); (Matt. 13:13).

"My contention is that the Acts, as a whole, is a record of a temporary and transitional dispensation in which blessing was again offered to the Jew and again rejected."

On page 177 he says:

"As indicated in these pages, it gives the clew to the right understanding of the Acts of the Apostles—a book which is primarily the record, not, as commonly supposed, of the founding of the Christian Church, but of the apostasy of the favoured nation. But it also explains much that perplexes Christians in the teaching of the Gospels."

On page 49 he says:

"So long as the Kingdom was being preached to Jews, miracles abounded."

On page 177 he says:

"The miracles of Acts 28:8 and 9 are chronologically the last on record, and the later epistles are wholly silent respecting them."

On page 171 he says:

"The Word of God is our guide, and not the experience of fellow-Christians; and when this is ignored the practical consequences are disastrous. The annals of 'Faith healing,' as it is called, are rich in cases of mimetic or hysterical disease, but about the spiritual wreckage due to failures innumerable they are silent."

Sir Robert Anderson, on page 162, also says:

"An appeal to 'the Christian miracles,' it has been urged, so far

One of the greatest foes of real Bible Teaching is traditionalism.

There is no Profit in Confusion — Rightly Divide.

from solving the mystery, serves only to intensify it. The purpose of the miracles, moreover, was to accredit the Messiah to Israel, and not, as generally supposed, to accredit Christianity to the heathen. And therefore, as Scripture plainly indicates, they continued so long as the testimony was addressed to the Jew, but ceased when, the Jew being set aside, the gospel went out to the Gentile world."

On page 205 he says, regarding the Epistle of James:

"It may suffice to notice that this Epistle, being expressly addressed to Israel (chap. 1:1), belongs dispensationally to the Pentecostal era, which will be renewed when Israel is restored."

On page 63 he says:

"Can this mystery be solved? Mere speculations respecting it are profitless. The solution must be found in Holy Scripture, if at all. The Old Testament, of course, will throw no light on it. Neither will the Gospels afford a clew; for these are the record of 'days of heaven upon earth.' Nor yet need it be sought in the Acts of the Apostles, for, as already seen, the Book is the record of a transitory dispensation marked by abundant displays of the power of God among men. Is it not clear that if the key to the great secret of the Gentile dispensation can be found at all, it is in the writings of the apostle to the Gentiles that we must make search for it?"

On pages 84, 85 he says:

"We have turned to the Acts of the Apostles to find how fallacious is the popular belief that the Jerusalem Church was **Christian**. In fact, it was thoroughly and altogether Jewish. The only difference, indeed, between the position of the disciples during the 'Hebraic period' of the Acts, and during the period of the Lord's earthly ministry, was that the great fact of the Resurrection became the burden of their testimony. And finally we have seen how the rejection of that testimony by the favoured nation led to the unfolding of the Divine purpose to deprive the Jew of his vantage-ground of privilege and to usher in the Christian dispensation.

"Twenty years after the Pentecostal Church was formed, the disciples were still regarded by their own nation as a Jewish sect."

Sir Robert Anderson in his preface to the ninth edition of "The Silence of God," pages 5 and 6, says:

"The most distinctive truth of the Christian revelation is Grace enthroned. And that truth was lost in the interval that elapsed between the close of the New Testament Canon and the era of the Patristic Theologians. . . . 'My gospel,' the Apostle Paul calls it, for it was through him that this truth was revealed, not the gospel 'promised afore,' but 'the preaching of Christ according to the revelation of the mystery which was kept secret since the world began.'" (Rom. 16:25.) "The word 'mystery' in the Epistles means 'not a thing unintelligible, but what lies hidden and secret till made known by the revelation of God.' This gospel must therefore be distinguished from that of Rom. 1:1-3."

On page 106 he says:

"POSTSCRIPTS are proverbially important, and apostolic postscripts are no exception to the rule. But the final postscript to St. Paul's Epistle to the Romans has been treated with strange neglect by theologians. Witness the extraordinary carelessness with which it has been translated even by the revisers of 1881!"

Superstition and Supposition are actually related.

All that is not realized in Christ is False.

Dr. R. A. Hadden, president of the "Christian Fundamentals League," Los Angeles, California, says in the Christian Fundamentals Magazine, December, 1928:

1. "The First Great Truth lost to the Church is known as 'Body Truth.' Body Truth is that truth revealed by God concerning His plan, purpose and program in the formation of a male, mystical, spiritual body of believers known as 'The Body of Christ.'"
2. "The Second Great Truth lost to the Church is known as 'the Blessed Hope.' The loss of the truth concerning the 'Head' leads to a life and walk in conformity with what one believes and to lose sight of Ephesian and Colossian truth is to lose interest in the Heavenly walk" (Col. 3:1, 4), "and likewise lose interest in that event that will actually join the believer to his glorious Head."
3. "The Third Truth lost to the Church is the Truth known as 'Justification by Faith.' Into Christianity in the early centuries came a system that still exists in many quarters today; the system of attainment by means of merit, deeds, character or works on the part of the person who desires favor with God. The merits of Christ, His finished, perfect work and His demand for faith apart from every work and all works are set aside by this system."
4. "Truth Resurrected: Recovered and Reclaimed:
 - (1) **Justification by Faith.** Last to be Lost, the first truth recovered. Dr. Martin Luther was the chosen instrument in its recovery; the great man of God found the truth one day in the blessed Word of God and opened a new era for myriads who were thus emancipated from the thralldom of a debt to God that none could ever discharge; suppose Martin Luther had failed to enter the realm of this recovered truth or pay the price for its proclamation?
 - (2) **The Personal, Visible Appearing of our Lord: Second Truth Lost, the second truth recovered.** The Wesleys and Whitefield were pioneers in recovery and proclamation of this blessed truth, the truth that has thrilled millions with anticipation that soon He will call the believers 'on high.'
 - (3) **The Formation of 'the Body'**—The Union of Believers with the Head in the Glory; The First Truth Lost is the last to be found. But what a find; the gem of all truth, the dazzling diamond of all brilliant diamonds in the Book. Explorers in the mine of truth have only within late years found this priceless revelation. Hundreds of pastors and teachers and thousands of believers in the past few years have come into a new conception and apprehension of this vital, eternal, energizing relation to the Glorified, Seated Head of the Body. As usual with the proclamation of truth, Obloquy, loss of friends, closed doors, misunderstood by some, misreported and misrepresented by others who oftentimes constitute themselves the primates of the truth . . . The purpose

The Word of God is our one and only authority.
Ephesians 1 will produce Ephesians 4.

of God is all too wonderful for description and almost too great for belief, but it is in the inerrant, irrefragable, infallible Book and we count it our joyous privilege to enter into its blessed contemplation, apprehension, appropriation, realization, ministration and consummation."

Dr. Stewart P. MacLennan

Dr. Stewart P. MacLennan, Pastor of the First Presbyterian Church, Hollywood, California, in "The King's Business," of October, 1933, under the subject of the "Coming of the Lord Draweth Nigh," says in reference to the Church which is His Body:

"Although signs are for Israel, nevertheless there are some indications that would make it clear to us, as members of the body of Christ, that we are approaching the end of the age.

"Three dominant truths, strongly emphasized by the early church were lost. How few Christians know that for some fifty years after the destruction of Jerusalem, there is a perfect blank in church history, supposing and assuming that 'organized Christianity' as we see it today, is simply a continuation of what we read in the Acts of the Apostles! This is far from being the case. The years that followed the destruction of Jerusalem are in truth the most obscure in the history of the church," so writes Dr. Samuel Green in his handbook of church history. He goes on to say:

"When we emerge into the second century we are, to a great extent, in a changed world. Apostolic authority lives no longer in the Christian community; apostolic miracles have passed. As Dr. Arnold has finely said, 'We stop at the last Epistle to St. Timothy with something of the same interest with which one pauses at the last hamlet of a cultivated valley, where there is nothing more beyond.' It is the end, or all but the end, of our real knowledge of primitive Christianity; there we take our last look around, further, the mist hangs thick, and few and distorted are the objects we can discern in the midst of it."

"It was during this gap in church history that three vital and important truths were practically lost to the church, and especially during the 'dark ages.' The first great truth to be lost was what is called 'body truth,' or the truth concerning the mystery of the one body as revealed to the Apostle Paul. Paul himself, in writing to Timothy, said 'All that be in Asia are turned away from me.' The next truth to be lost was that concerning the second coming of the Lord, and the last one justification by faith.

"Strange to say, the recovery of these three great doctrines has been in inverse order to their loss. The first to be recovered was the doctrine of justification by faith, through Martin Luther; the second was the doctrine of the Lord's return, and the last, only of late years being recovered, is body truth."

Dr. A. C. Gaebelein

Dr. Gaebelein in his book on the "Gospel of Matthew," Volume 1, says on page 272—in referring to the sixth chapter of Isaiah:

Ephesians 6:12 is the result of Ephesians 1:3.

Col. 2:2 will produce Col. 2:6.

"Once more do we read the same words brought to remembrance by the Holy Spirit. In the last chapter of Acts, when Israel's apostasy and unbelief is fully established, Paul speaks them to the assembled Jews and adds, 'Be it known, therefore, unto you that the salvation of God is sent unto the Gentiles and they will hear'."

On pages 209 and 210 of the same volume, Dr. Gaebelein says:

"The testimony which was begun by the Apostles up to the time when Israel rejected once more the offers of mercy from the risen Lord, when He was still waiting for their repentance as a nation, is an unfinished testimony. After that offer was again rejected the great parenthesis, the church age, began, and during this age (which is not reckoned in the Old Testament) there is no more Jewish testimony of the kingdom of the heavens. Israel nationally is set aside. When the church is complete and the rapture of the saints has taken place, then the Lord begins to deal with His people Israel again."

In volume 2, on pages 48 and 49, Dr. Gaebelein says:

"The miserable method of applying promises made to God's earthly people Israel to the Church, and forcing the fulfillment of them into this present age, has its starting point from the same misconception."

"When at last all is to be brought out and that mystery hidden in former ages is to be made known, the Lord does not commit these truths at all to Peter, but He chooses another instrument to whom He entrusts His secrets, Paul the Apostle of the Gentiles. Through Paul the full revelation of the assembly, the one body, is given."

On page 142 of Volume 2, Dr. Gaebelein says:

"The opening chapters of the Book of Acts gives us the history of this invitation. There we find the record of the second call to Israel."

Dr. Gaebelein, in his magazine "Our Hope" of January, 1936, page 458, says:

"Do not regard the church as a subject of Old Testament Prophecy. Her unique origin, heavenly character, and eternal destiny—all in closest association with Christ—is a New Testament mystery, alone revealed by Paul in two of his prison epistles—Ephesians and Colossians."

"The magna charta of the church is in the Epistles of Paul, to whom the full revelation of the church was given." (Page 109, Vol. 1.)

Dr. Clarence Larkin

Dr. Clarence Larkin, in his book "Dispensational Truth," on page 151, says concerning the New Covenant:

"It is unconditional, and will cover the Millennium and the New Heavens and the New Earth. It is based on the finished work of Christ." (Matt. 26:28.) "It has nothing to do with the church and does not belong to this dispensation."

On page 18 he says:

"When we take the Old Testament promises and apply them to the Church, we rob the Jew of that which is exclusively his. For illustration, the prophecy of Isaiah is largely applied to the church, whereas the very first verse declares that it is 'concerning Judah and Jerusalem.'" (Isa. 1:1.) "In the New Testament the **Epistles of Hebrews and James are Jewish**. The Epistle of James is addressed, not to the church, but to the 'Twelve Tribes scattered abroad.'" (James 1:1.)

The Parousia is not the Hope of the Body.

Matt. 8:11 is not the same as Eph. 2:6.

On page 75 Dr. Larkin says:

"That Israel and the Church are distinct and separate and cannot be blended, is clear from the fact that 'Election' was made at different dates, and that the 'election' of the church ante-dates the 'election' of Israel, for Israel was chosen in Abraham from the foundation of the world" (Matt. 25:34), "while the church was chosen in Him (Jesus) before the foundation of the world." (Eph. 1:4, 6.)

Dr. F. E. Marsh

Dr. Marsh, in his book "Will the Church or any part of it go through the Great Tribulation," says on pages 3, 4, 5, and 6, in answer to his questions 1, 2, 3, 4, 7, 8:

1. "What are we rightly to understand when the word 'Church' occurs in oral or written ministry?"

"Answer—The word 'Church' in its bare meaning, is an assembly of called out ones. The word is used of any assembly. Israel was a called-out assembly from Egypt; hence it is said to be 'the church in the wilderness'" (Acts 7:38.) "The Town Clerk of Ephesus reprimanded the citizens for not meeting in a 'lawful assembly'" (church) (Acts 19:39.) "In a popular sense the word is often used to designate a church building or a denomination, but in the true sense the church is a word to denote those who are called out of darkness into light. The Greek word for church is Ecclesia—Ek, out of, and Kaleo, to call. Christ speaks of those who were given Him out of the world.

2. "What is the Church?"

"Answer—The Church is said to be 'The Church which is His body'" (Eph. 1:22); "that is a peculiar and distinct selection from Jews and Gentiles who are united to Christ in a living oneness by the Holy Spirit." (1 Cor. 12:13.)

3. "Please differentiate between "the Church" founded at Pentecost, and that Church which is His body, and the ministry of which the Apostle Paul says was particularly committed to him.

"Answer—The Church founded at Pentecost was what Christ referred to when He said, 'I will build my Church,' and was constituted thru the Apostle Peter, which had Israel for its centre. The Church mentioned in Paul's Epistles is constituted of believers, irrespective of race or people, for 'Christ is All and in all.' That is, He is in all believers, because all believers are in Him.

4. "What is the 'Mystery' hidden throughout the ages?"

"Answer—'The Mystery' or secret, was not made known till the time of the Apostle Paul. He distinctly declares that it was by 'revelation' God made known unto me the mystery . . . which was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body" (Eph. 3:6.) Mark the direct simplicity of the expression.

(1) "A secret hidden in the past."

(2) "A secret made known to Paul."

Abraham looked for a city.

We look for the Saviour.

(3) "A secret which includes all believers as members of Christ's body."

(4) "A secret which is peculiar to this dispensation."

7. "Would it not be well if writers and speakers made some distinction between the various companies or assemblies or churches of believers, and if so, how would you distinguish them?"

"Answer—We are enjoined to rightly divide the Word of God; therefore we are responsible to distinguish the things that differ. The Church in the wilderness is the redeemed host brought out of Egypt.

The Church at Pentecost is distinctly Jewish.

The Church in the Epistles is made up of those who are united to Christ.

The Church in the Revelation is the house of professing Christendom.

8. "Is there not a special revelation or Gospel suited to each company and its final sphere of blessedness in association with Christ? For instance, Paul mentions 'My Gospel and the preaching of Jesus Christ according to the revelation of the Mystery which was kept secret since the world began.' Therefore, Paul alone, I judge, had this revelation of the Mystery of which he asserts he was minister.—Would Peter, James and John, the ministers of the Pentecostal Gospel, share this special ministry with Paul?"

"Answer—There is a sense in which the Gospel of Christ's death and resurrection is suited to all parties. The foundation of blessing is in Christ's death and resurrection; but while the foundation is the same, the fabric may be different. Taking Paul's writings, he certainly had a fuller message or something which went beyond the rest of the apostles. A number of mountain peaks may be united by a mountain range, and yet there may be a peak of peaks which is higher than the others.

"When we use the word Church we mean the mystical Body of Christ; and not Christendom. The Church in this inner meaning does not include Christendom, who is the professing body. The Church is in Christendom, like the nut is in the shell; but Christendom is not the Church, any more than the shell of the nut is the nut."

Dr. Harry A. Ironside

Dr. Harry A. Ironside, Pastor of Moody Memorial Church, in his book "Lectures on Colossians," page 57 says:

"This dispensation, or stewardship (for the two words are exactly the same in the Greek), he unfolds more fully elsewhere; noticeably in the epistle to the Ephesians which, as previously intimated, is the correlative to that of Colossians. It was a special revelation given not to the twelve, but to him as the apostle of the new dispensation."

In his book, "Sailing With Paul," Dr. Ironside says on page 44: "But this doctrine of the one body is never referred to by any other apostle than Paul. He calls it 'the dispensation of the Mystery,'

Salvation is by God's Grace alone.
Made nigh by the blood of Christ.

which he had especially been entrusted with. Indeed it was the characteristic truth of his large and varied ministry."

Dr. Ironside says in his book, "Mysteries of God," page 74:

"To the epistles of Paul alone do we turn for the revelation of this mystery. He was the special vessel chosen to make known the heavenly calling. The twelve were, as we have seen, connected primarily with the testimony to Israel. Paul, as one born out of due time, was selected to be the messenger to the nations, announcing the distinctive truths of the present dispensation."

In his "Lecture on Colossians," Page 58, Dr. Ironside says:

"The mystery of the church as the Body of Christ was never made known in Old Testament times, nor yet in the days when our Lord was on earth. We are told distinctly it had been 'hid from ages and from generations but now is made manifest to His saints.' The divine method of making it known was by a special revelation to the apostle Paul as he tells us in Ephesians 3."

W. Graham Scroggie

Mr. W. Graham Scroggie, in his book, "The Acts of the Apostles," on page 187, comments on Acts 28; says that verses 25-29:

"Mark a momentous crisis. Judaism has now fallen! A long dispensation here ends."

I. M. Haldeman, D.D.

Dr. I. M. Haldeman, in his book, "Satan as an Angel of Light," page 31, says:

"There are those who deny the Son of God came into the world to become King of the Jews and sit on the throne of His Father David, teach the kingdom of Heaven and the Church are identical, put the Church under the Sermon on the Mount, put Christians under the law and are drawing dangerously near to the Seventh Dayism which seeks to turn Christians into Jews and camp them in the wilderness between the Red Sea and Jordan."

S. Ridout

Mr. Ridout, in his book, "The Bible the True University," says on page 79:

"The study of Paul's epistles will have shown us that next to the person and work of our Lord Jesus Christ, the central truth which occupied him was a special revelation, which he calls the 'mystery' which had not been made known in other ages. Of the revelation of this mystery, he had the honor of being the special channel."

John R. Caldwell

Mr. John R. Caldwell, editor of "The Witness," published by Pickering & Inglis, says in his book, "The Great Mystery Concerning Christ and the Church," pages 19, 51 and 52:

What God joins let no man separate.
What God separates let no man join.

THE BODY

"This oneness with Christ is peculiarly and appropriately expressed in the figure of the human body, head and members. The relationship of Old Testament believers is not so set forth; neither is this figure used by any other of the New Testament writers than Paul. It is inseparably connected with the mystery as specially revealed to Paul, and the truths that are associated with it."

"The Revelation of the Mystery has been given through Paul; it is complete and final. The inception of it, the character of it, the administration of it, and the glorious consummation of it are found in Paul's epistles and nowhere else."

"But he prays concerning the saints at Ephesus that the eyes of their understandings might be enlightened, that God would give unto them the spirit of wisdom and revelation in the knowledge of Christ. There is a spiritual condition that is a pre-requisite to the profitable understanding of these things. No superficial glance will penetrate the depths. It is the spiritual mind that searches the Word like a little child, that inquired in the presence of God, that in faith and humility meditates therein, that will get the blessing. Knowledge so acquired instead of puffing up will abase and be transformed into adoring worship."

A. E. Bishop

Dr. C. I. Schofield in the year 1920, gave his unqualified endorsement of a booklet by A. E. Bishop entitled, "Tongues, Signs, and Visions—Not God's Order for Today." Mr. Bishop, on page 5, says: "After repeated study of the epistles written after Paul's arrival at Rome, I am convinced that in them is found a curative teaching for all of the present-day delusions and fanaticisms found among many of the most sincere saints in the church."

On page 15 he says:

"The sign gifts of 1 Corinthians 12, were operative only during the Book of Acts Period."

On page 19, Mr. Bishop says:

"A careful study of the epistles, especially of the latest epistles of Paul, which give the normal course of the church during the present dispensation, would dismount all from their hobbies, eliminate the last vestige of Judaism from their lives."

Mr. A. E. Bishop in "Armour of Light," November, 1918, edited by Robert McMurdo, published in Chicago, Illinois, says on pages 211-212, under "Pentecost Not a Present Model of Standard":

"The Pentecostal sermon was preached in tongues.

"The sign gifts were prominent in the Pentecostal Church.

"For years the Pentecostal Church was exclusively Jewish.

"The Pentecostal Church clung to Jewish rites and ceremonies.

"The Pentecostal Church countenanced the offering of Jewish sacrifices.

"The Pentecostal Church, while practicing circumcision, was gra-

The Hope of Israel prevailed in the Acts Church.

The Mystery is not related to Israel's Hope.

cious enough not to make it obligatory upon Gentile converts.

"The Pentecostal Church was in full sympathy with the unbelieving Jews in excluding saved Gentiles from the temple."

"Then came the revelation of the Church of the Mystery, one of the sublimest of God's masterpieces, hid from prophet, sage, apostle and saint until that time, and a further unfolding of that precious form of the Gospel of God's grace which Paul terms, 'My Gospel.'—The distinctive truth of Eph., Phil., and Col., but prominent in all Paul's Epistles, which, if heeded, eliminates from Christian life and ministry the last vestige of Judaism so fatal to God's present plan and purpose.

"When Israel as a nation will be saved in a day, as Paul was by the revelation of the glorified Christ, then Joel's prophesy will have its grand completion, and the Jewish Pentecostal mission will outstrip in signs and wonders the Jewish Pentecostal Church, which was but an adumbration of future kingdom times."

"For the present God has not placed Pentecost as a model before us. 'To know Him and the power of His resurrection.' 'Christ in you the hope of glory.' 'Filled with all of the fullness of God.' 'Growing up into Him in all things.' 'Till we all come . . . unto a perfect man, unto the measure of the stature of the fullness of Christ.'"

"These are the high standards placed before us in the Pauline Epistles, which reveal God's thoughts and plans for His Church—the Church of the Mystery—the Body of Christ.

"In all of the 'Prison Epistles' there is not one hint of Pentecost, not an indication of a sign gift. A beloved physician is commended and remedies come into use by apostolic prescribing. 'Epaphroditus, companion in labour (of Paul) is sick nigh unto death, for the work of Christ.' Timothy, the cream of all Paul's helpers, has 'frequent ailments.' Trophimus is 'left at Miletum, sick,' no doubt after God's withdrawal of the sign gifts, pointing strongly to a release of Paul from his imprisonment at Rome, and to an extended missionary journey before his second imprisonment and execution. No miraculous healing handkerchief is given or sent to any of these precious, beloved, useful sick ones; no instructions, no indications of calling the elders of the church to anoint them with oil.

"From all this it is not unreasonable to believe that James 5:7 is for the present superseded by Philipians 4:6."

"These high and glorious standards of Christian life and living are as high above anything that the primitive Pentecostal Church ever dreamed of as **grace is above law**, as the 'Church of the Mystery' is above the 'Jew's religion' as the bright shining stars are above the sands of the seashore."

J. H. Evans

Mr. J. H. Evans, Bible teacher of Bournemouth, England, in his book, "The Mystery and its Hope," on pages 58, 59, 60, 61 and 62, says:
"No truth is so little known as the truth of the Mystery. It is the only thing that will lead the heart away from all the systems of

The Acts Church was known in the O. T.
The Mystery was Hid in God.

religion around us, because we can see how inconsistent they are with such a line of things as is revealed in connection with the Mystery. The truth of His Body is a very practical thing; and will admit of nothing that does not agree with the glory of its exalted Head. We cannot bear testimony to this truth if we are in any way linked with that which denies our unity with Him where He is. We have been chosen in Him before the overthrow of the world; we have been marked-out beforehand for Sonship; we have been quickened, raised and exalted together with Him; we are accepted in the Beloved One; we are God's workmanship created in Christ Jesus unto good works; we grow up in Him and are looking forward to be like Him and be with Him throughout all eternity, after the ages of time have come to their end.

"All these things we get in the epistle to the Ephesians, which also gives truths descriptive of the age in which we live. There we find a description of the New Man, the Work of God, through Whom saved sinners are united to His Son in glory, and are made joyful partakers of His abounding grace. A blessed God, blessing His own called ones with every spiritual blessing in the heavenlies in Christ. As to time, before the overthrow of the world; as to place, in the celestial realms; as to position, Sonship; as to condition and state, holy and without blame before Him in love; as to acceptance, in the Beloved One; as to standing, in the Christ in Whom we have redemption the forgiveness of sins; as to instrument, His precious blood; as to the future, to the praise of His glorious grace through the coming ages. Here we are lifted up from the earth into a heavenly scene; we are outside the sphere and scene of the Davidic Kingdom. Here man and all his religious forms and ceremonies are unknown. Here God is concerned alone with His own purpose, His own will, His own Son, and it is in these only we are truly blessed.

"It is in the prison epistles that the believer today, who has been enlightened as to the Mystery, will find everything that will fortify him against all the various winds of teaching, which are through the sleight of men in unprincipled cunningness, with a view to systematize error" (Eph. 4:14), "as opposed to the purpose and counsel of God set forth in His Word. God's highest purpose in this present interval is plainly expressed in Ephesians, Philippians and Colossians, and relates to a plan which is beyond and above the question of a millennial rule of heaven over the earth. The purpose has to do with Christ as the future Head of the Universe, and the Assembly His body as his fullness (pleroma). All that we have in Phil. 3:14, 20, 21, will have to be fulfilled before the more public scene of the parousia, which, owing to the unbelief of Israel, had to be postponed, not abrogated, for the meeting in the air of the parousia will, after some years, follow upon Phil. 3:21, which will have its culmination in the completion of the Mystery.

"To be translated into the kingdom of the Son of His Love; to be of the New Man, members of His Body; to be of the spiritual unity; to be taken outside the sphere of signs and wonders, and where symbols and shadows, carnal ordinances and ceremonies, have no place; to be complete in the Christ; to be expecting at any moment our calling

Let the Word of Christ dwell in you richly.
That Christ may dwell in your hearts by faith.

above; to be looking forward to the time when we shall be manifested with Him in glory; to be of the spiritual circle where spiritual worship can be offered from the hidden man of the heart; and where faith, hope and love reign and rule supreme. It is there that things unseen and eternal, especially the Living God Himself, fill the mind with peace, and the heart with wonder and delight, so that we rest entirely satisfied. Can the heart of man conceive or formulate anything more glorious than the love, the riches of grace, and the transcendent glory which are still being offered the sons of men, as set forth in the epistle to the Ephesians? Every saint will enjoy God in the relationship in which he has made Himself known, if he will but understand the dispensation in which he is placed.

"Let it be ours to heed the teachings of the Holy Spirit by Paul! He did not reckon that he had practically learned everything that had been revealed unto him, 'but this one thing I do, forgetting the things which are behind, and reaching forth to those things which are before, I press toward the mark for the prize of the calling on high of God in Christ Jesus. As many, therefore, as are perfect (initiated) should be of this mind, and if in anything ye think differently, this God will reveal unto you.'" (Phil. 3:13, 15.)

"It is more evident than ever that Satan's attack will always be directed against the purpose of God as revealed in this present dispensation of the Mystery, and with this in mind we desire to fix our attention on the prison epistles of Paul, and learn for our warning and safety what is revealed therein. Everything points to our being in the last days, when pleasure rather than God is the chief object in life, even among professing Christians. There is a form of godliness without the power; from such we have to turn away. Our only safety lies in the Word of God, which will fit us for all good works. It is in the exercise of good works that we are enabled to lay hold upon what is the real life of God" (2 Tim. 3:15; 1 Tim. 6:18, 19). "If we do these things we shall find that Satan has over-reached himself, and by his system of persecution we shall see more clearly than ever what are the precious and vital elements of this dispensation in which we are placed. We can see where he is directing his attacks, and can thank God for the grace that has called us into the enjoyment of these grand truths connected with our place in Christ in the heavenlies, although they entail suffering even from those who profess to be His children." (2 Tim. 3:12.)

Richard Holden

In 1871, Mr. Richard Holden, who was well known among the Brethren, in his book, "The Mystery," says on pages 3 to 8 of a reprint by Loizeaux Brothers:

THE MYSTERY - EPHESIANS 3.

There were two objects embraced in Paul's ministry. He has expressed them in verses 8 and 9 of this chapter, where he states in brief and plain terms the character of his commission as an apostle or evangelizer:

Paul was not one of the Twelve.

The Twelve will be associated with the Bride.

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the Mystery, which from the beginning of the world hath been hid in God. Who created all things by Jesus Christ."

First, the grace of being sent to preach the unsearchable riches of Christ among the nations, was bestowed upon him.

The Second branch of the Apostle's commission was that expressed in the words, "To make all see what is the fellowship of the Mystery." To many it may seem a bold or even a rash assertion, that to the vast majority of Christians, learned and unlearned, this side of the Apostle's commission has remained to this hour without effect. The Reformation (great and blessed work of God as it was, for which we cannot be too grateful), while it brought once more into light much of "the unsearchable riches of Christ" that had become encrusted with the corrosions of Popish error, left this side of truth wholly in darkness; and it has been reserved in God's inscrutable wisdom, to a later day, and to "a feeble folk," to exhume from the Word the long-buried treasure. As a sovereign, in the dispensing of His grace, God is pleased to revive or restore, at the moment, and in the ways and measure that please Him. When men, because they did not like to retain God or His truth in their knowledge, have been given over of Him to a reprobate mind, and suffered for a season to reap the fruit of their doings, He is under no obligation to restore to them the knowledge and appreciation of truths they have forfeited. When, in the loving compassion and grace of His tender heart, He is pleased in any measure to do so, he chooses His own time and His own instruments; the latter, generally, "the weak things of the world"—"earthen vessels, that the excellency of the power may be of God, and not of us."

It is no disparagement of the Reformation, to say that it brought back only a part of the long lost truths of the Word. It was pure sovereign grace that led men so far into truth as they did then go; as it is pure sovereign grace that has in these latter times, through other instrumentality directed the minds of numbers of God's children to other truths in the Word, not then discerned. The investigation of the subject before us, will make it sufficiently clear that we have to do with a matter concerning which, in the writings of the Reformers, as in those of all subsequent theologians, entire obscurity prevails.

"To make all see what is the dispensation (or administration) of the Mystery, is then the language of the apostle and of the Holy Ghost, which it becomes our task to weigh and search into the meaning of.

To import into one dispensation the directions or conduct prescribed for another, must entail confusion and disorder. Whether in the interpretation of the Scriptures relating to it, or in the regulation of action, individual or corporate, under it. Hence the necessity of what the apostle calls "rightly dividing the word of truth" (2 Tim. 2:15), the neglect of which has ever been and ever must be the source of unutterable confusion; in short, of most of the confusion we see around.

On pages 10-12, Mr. Holden continues:

"Let the reader then observe, first of all, that Paul claims to have had the truth in question given to him 'by revelation'" (ver. 3). "Now the word 'revelation' means unveiling or uncovering, and is used in

Paul was made a minister of the Body.

Paul was the apostle to the Gentiles.

Scripture to signify the communication, by God, of truth not previously known, or, up to that time shrouded under the veil of secrecy. The fact of 'a revelation,' that the apostle claims for the truth he speaks of in this chapter, ought in itself to prepare us for the discovery in his teaching, of somewhat not to be met with in any previous portions of the Word of God.

"Next, be it observed, he calls it a 'Mystery,' or secret, which, he insists on with repetition and emphasis, was entirely hidden till given to him to tell out. Thus in verses 3 and 5, by revelation God made known to him the mystery which in other ages was not made known unto the sons of men, as it is now revealed; and so in verse 9, 'the mystery which from the beginning of the world had been hid in God.' Language could hardly be more explicit than this. A secret 'which had not in other ages been made known to men,' 'but from the beginning of the world' 'had been hid in God,' is now made known to the apostle by revelation. Granted for the moment that the 'as it is now revealed' of verse 5, might, had it stood alone, have borne the interpretation that it was not before revealed with equal clearness or fullness, verse 9 thoroughly excludes the ambiguity, for language could not be more absolute than there employed. Nor is it here only that the apostle has put this on record. As though the Holy Ghost, foreseeing how this truth would be let slip, and the consequent need of special clearness in His teaching, in order to its ultimate recovery in the latter day, had been heedful to furnish the requisite light with superabundant power, one finds it again brought out in Rom. XVI, 25, where the apostle speaks of 'the revelation of the mystery, which was kept secret since the world began, but is now made manifest;' and in Col. 1:26, 'the mystery which hath been hid from ages and from generations, but is now made manifest.'

At the risk of seemingly unnecessary repetition, I insist strongly on attention to this, and would have the reader to weigh well the Spirit's language, and mark by what varied forms of expression He has labored to shut out all cavil, and to fix attention on this truth. To other ages (or generations) it was not made known; from (the) ages and (the) generations it has been hid—'hid from the beginning of the world,' 'hid in God,' 'kept secret since the world began.' I know of no truth in the whole range of the Word to which the testimony is more explicit and unmistakable, and I trust the reader will be prepared, in view of it, to set it down as a point of certainty, that whatever 'the mystery' may be, it is something quite unknown until the day of Paul.

"If the reader has now fully bowed to the Word on this point, he will at once perceive that to look for an unfolding of this mystery in the pages of the Old Testament must be a hopeless and deceptive proceeding. For any man to imagine he finds there that which the Holy Ghost so expressly declares was hidden—an unrevealed secret, when that book was written—must be to follow a will-o'-the-wisp that will lure him into the quagmire of misinterpretation and confusion. Let the reader keep this point in memory."

On pages 26 and 27, Mr. Holden continues:

"The prophecies spoke only of earth; there was in these no intimation of a people to fill the place of the Satanic powers, no word of their being dispossessed in favor of a people redeemed from the earth. This

The Lamb is associated with Israel.

Paul never calls Christ the Lamb.

was a secret, a mystery hid in God, which Satan's seeming triumph gave occasion both to its unfolding and accomplishment, to his own utter and eternal confusion, and to the display of God's multiform wisdom, His grace and His glory. And the kingdom—the kingdom which Satan thought to frustrate—will yet be set up on earth (the millennium of New Testament prophecy) to the literal accomplishment of every detail of God's word, and the full vindication of the faithfulness of God and the truthfulness of His prophets.

"The present dispensation is, then, an interregnum or parenthetical period, contemplated indeed in the counsels of God, but not revealed till 'given' to Paul.

"Once this truth is seen, it becomes the key to the interpretation of Scripture and to the 'rightly dividing the word of truth,' in the sundering of things Jewish from things Christian. Until it is seen, neither Testament can be understood aright; and Christianity, instead of having its proper and distinctive character, is degraded into a sort of bastard Judaism. Of the manner in which this acts, King James' translators of the Bible furnish a ready example.

"Far be it from me to detract from the merits of these beloved men of God, to whose labors we, together with all the intervening generations, owe a debt of deepest gratitude. Their work is a monument of faithful and painstaking industry, and a marvel of success for their times. But they did not "see what is the dispensation of the mystery;" and because they did not, they have also left us, in their chapter-headings, a monument of the inevitable consequences of ignorance of this cardinal truth. In common with all the divines of their day, they took up the erroneous notion that Christianity, instead of being, as taught by Paul, a distinct thing, and a previously unrevealed secret, was but the foretold outcome—the regular and anticipated development of what had preceded—the full-blown flower from the bud of Judaism. Of the parenthetical or interregnum character of the dispensation, they had not a conception."

Mr. Holden continues, on pages 29 and 30:

"If all the treasures of wisdom and knowledge are hid in 'the mystery,' so that the dispensation of it as given to Paul is the filling up, or completing of the word of God, as stated in verse 25 of the previous chapter" (Col. 1), "then it is self-evident that where 'the mystery' is not understood, the key to the understanding of the Word is not in the hand; 'and the treasures of wisdom and knowledge,' though fully revealed of God, must remain locked. 'God would make known to His saints,' through this ministry of Paul" (Col. 1:27), "'what is the riches of glory of this mystery,' and, alas! the vast proportion of them are indifferent to the acquisition of the knowledge."

The Lamb is mentioned in Revelation 27 times.
Revelation consummates what Genesis began.

CHAPTER 2.

DO THE FOUR GOSPEL NARRATIVES RELATE TO THE CHURCH WHICH IS CHRIST'S BODY?

Matthew, Mark, Luke and John have a distinct message concerning Israel's Messiah. These four narratives present the Lord Jesus Christ in four distinct aspects, all of which are in fulfillment of Old Testament Prophecy relating to Israel.

In Zechariah 9:9, we read: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Matthew 21:4 and 5 records the fulfillment of this prophecy. John 12:12-15 also records that Jesus is here presenting Himself in fulfillment of prophecy as the King of Israel.

Mark 11:10 states: "Blessed be the kingdom of our father David, that cometh in the name of the Lord."

Luke 19:38 also states: "Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."

Israel's Messiah came unto His own but His own people received Him not, but as many of His own people as did receive Him, to them He gave the privilege of becoming the children of God, even to them that believed on His name, which were born of God. (See John 1:12, 13). The purpose for which John's Gospel was written is expressed by the Holy Spirit in John 20:30 and 31—"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: But these (signs) are written, that ye (Jews) might believe that Jesus is the Christ (Messiah), the Son of God; and that believing ye might have life through His name." In I John 5:1, we read: "Who-soever believeth that Jesus is the Christ (Messiah) is born of God." The Jews require a sign (1 Cor. 1:22).

John the Baptist inquired: "Art thou He that should come, or do we look for another?" Jesus answered and said unto them, "Go and shew John again those things which ye do hear and see: 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." (Matt. 11:3-5). These were the credentials of Israel's Messiah.

The Jewish people rejected the testimony of God the Father; they rejected the testimony of God the Son, and when Jesus prayed on the cross, "Father forgive them, for they know not what they do," God again extended His mercy and grace to them. When Stephen prayed in Acts 7:60: "Lord, lay not this sin to their charge," God continued His favour to His people. But Israel would not repent! They at last also rejected the testimony of the Holy Spirit who came to testify of the Messiah. God made known to Isaiah the blindness which would come upon this people (Isa. 6:8-10). God the Son repeats the judgment in Matt. 13:14, 15 and John 12:38-40. At last, when Israel set aside God's offer of the kingdom at the close of the Acts period, Paul says in Acts 28:25: "Well spake the Holy Ghost by Isaiah the prophet unto your fathers" (R. V.). Here we have Israel set aside because they rejected the testimony of God the Holy Spirit.

Jesus Christ was a minister of the circumcision.
He is now the Head of the Body, the Church.

The four gospels do not set forth the Lord Jesus Christ as the Head of the body, the church. This truth alone is made known by the Apostle to the Gentiles in his epistles to the Ephesians and the Colossians.

Matthew sets the Messiah forth as the "Messiah-King."

Mark sets the Messiah forth as the "Servant of Jehovah."

Luke sets the Messiah forth as the "Son of Man."

John sets the Messiah forth as the "Son of God."

The following quotations will, we trust, be helpful to the reader.

Dr. I. M. Haldeman

Dr. I. M. Haldeman is to be commended for his interest in the right division of the Word of God as is indicated by the following quotation from his book "Satan as an Angel of Light," page 31:

"There are those who deny the Son of God came into the world to become King of the Jews and sit on the throne of His Father David, teach the Kingdom of Heaven and the Church are identical, put the Church under the sermon on the Mount, put Christians under the law and are drawing dangerously near to the Seventh Dayism which seeks to turn Christians into Jews and camp them in the Wilderness between the Red Sea and Jordan."

The solemn warning sounded by Dr. Haldeman is worthy of careful consideration even though he has but touched the surface of this vitally important subject. Not only is the Sermon on the Mount for the children of the Circumcision, but we find upon a careful and unbiased study of the four Gospels that they refer specifically to the Kingdom dispensation and cannot be applied to the Church which is His Body of which we are members and which is alone revealed in Ephesians and Colossians.

The untiring efforts of Dr. James M. Gray at Moody Bible Institute will long be remembered. God blessed his labors in a special way. He has taken a firm stand regarding the so-called Great Commission in his book "Christian Workers' Commentary":

"This is the Kingdom Commission, as another expresses it and not the Christian Commission. The latter is in Luke, distinctly the Gentile Gospel. But not here, which is distinctly the Jewish Gospel. 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 the 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."

We are in accord with Dr. Gray's statement as it obtains to the so-called great commission, but the position he has taken regarding the Gospel according to Luke would not be found consistent in the light of Luke 1.31 to 33, which reads: "And shall call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of his Father David: And He shall reign over the House of Jacob forever: And of His kingdom there shall be no end."

These verses and many others in the book of Luke would clearly indicate it is not the Gentile Gospel.

Paul never preaches the new Birth.

Paul preached the New Creation.

Clifton L. Fowler

Mr. Clifton L. Fowler, president of the Denver Bible Institute, in his "Open Letter on Pentecostalism," page 9, says:

"The writings of Matthew, Mark, Luke and John belong in a Jewish age."

"The literal message of the Old Testament and the Gospels is Jewish and strongly dispensational."

In "Grace and Truth," the official organ of the Denver Bible Institute, Mr. Fowler says, in the April, 1935, edition, page 107:

"But there are those who instantly say if they hear that some passage has been called Jewish, 'They have taken another passage away from us.'

"This impetuous and unthinking accusation is utterly false.

"No matter how the teachers may protest, there is no other logical protection from the errors of Pentecostalism except to recognize the fact that the Holy Spirit has made the Gospels Jewish. But the fundamental teachers have embarrassed themselves by saying that only Hyper-dispensationalists take the Gospels out of the church age. This is a false statement. To recognize the Jewish character of the Gospels is not hyper-dispensationalism. It is good Bible study. And Pentecostalism, with its fanatical insistence that the Gospels are church books will yet drive every reliable and spirit-led Bible teacher in America to the admission that the Gospels are Jewish."

We agree with Mr. Fowler's statements. Unquestionably the four Gospels are Kingdom truths for the Jews. They are indispensable because we must turn to the Gospels for the narrative of the earthly walk, the crucifixion and resurrection of our Lord Jesus Christ. The Gospels, including Matthew, Mark, Luke and John, the Old Testament and other books in the New Testament are written for our admonition and learning, but a wrong division of the Word of God is inevitable if we have not come to the realization, by studying "To shew thyself approved unto God" (2 Tim. 2:15), that the hope of our calling is not the Kingdom offered to Israel.

Dr. Robert A. Hadden

Dr. Robert A. Hadden, president of The Christian Fundamentals League, says in The Christian Fundamentals Magazine, April, 1931, page 8:

1. "The Gospel by Matthew is the 'Kingdom Gospel.'

"The King and the Kingdom' is the great theme. Christ is presented and proclaimed as King to the Kingdom People, Israel. The message in Matthew is termed 'The Gospel of the Kingdom' Cp. Matt. 3:1-2; 4:17, 23; 10:5-7; 24:14.

2. "The Gospel by Matthew is a Jewish Book.

"The Book and the Proclamation are Jewish from start to finish. Recognition of this fact will dispel every problem in connection with the Book.

3. "The Gospel of the Grace of God and 'the Church, which is the Body' of Christ are not found in Matthew.

"The Holy Spirit assures us of that fact in Eph. 3:9, and Col. 1:25-27. From the beginning of time to the prison days of Paul, the

The Mystery is not the Flower of Judaism.
The Acts Church was not the Mystery.

Church which is 'His Body' was an undiscoverable secret 'hid in God.'

4. "Scripturally, therefore, we conclude: The Marriage Feast described in Matthew 22:1-14, is absolutely unrelated to 'the Body of Christ.' The Marriage Feast should not be read into the Prison Epistles, and the Prison Epistles should not be made to fit Kingdom Truth and Processes.

5. "All parables in the New Testament are a Means or Method of Teaching Kingdom Truth.

"By parables, our Lord revealed Kingdom truth to enlightened eyes, and by the same means, hid Kingdom truth from those who were spiritually blind (Cp. Matt. 13:10-17).

"Parables, as such, are always connected with Israel and the Kingdom. For this reason, they appear in Kingdom Books only. They are never seen in the Epistles designated for the Church. **The Omission is Divinely Significant.**"

Dr. William L. Pettingill

Dr. W. L. Pettingill, in his book "Bible Questions Answered," published 1935 (second edition), says on page 100:

"Mark's Gospel, like Matthew's and Luke's, is primarily a Kingdom book, and I am satisfied that none of them contains the church's marching orders—not even the so-called 'Great Commission' of Matt. 28:18-20."

Charles H. Welch

Mr. Charles H. Welch, an English Bible Teacher, says in his book, "Dispensational Truth," page 117:

"We are apt, by reason of custom, to forget that the Gospel of Matthew is a direct continuation of Old Testament history. Undoubtedly, there are many new and wonderful truths brought to light, but the dispensation, people, land, and city are the same that we had in Malachi. Look at the opening words of Matthew's Gospel:

"The book of the generation of Jesus Christ, Son of David, Son of Abraham'.

"Nothing can be clearer than that we are to have in this Gospel something bearing very strictly upon the special covenants that form the foci of the Hebrew Scriptures. Nor is this all. We see standing out as beacons four great promises, alike in that they are unconditional, and consequently can never fail, and alike in that they speak of the promised Seed. These four covenants or promises the reader will recognize as those made to **Eve** (Gen. 3:15), to **Abraham** (Gen. 12), to **David** (2 Sam. 7:8-17), and to the **regenerated nation**, 'the new covenant' (Jer. 31:31-34)."

On page 134, Mr. Welch says:

"It must be evident to the reader that the Gospel of Matthew has nothing in it in any way like what we know as 'Church' teaching. When we come later to compare the epistles of Paul, we believe that this will be seen even more clearly. We cannot spare time to consider each of the four Gospels, but we give a suggestion regarding them which links them on to the witness of the Cherubim, focusing the hope of creation as well as of Israel on the Lord Jesus Christ.

We have redemption through His Blood.

Ysaiah 6 is finally pronounced in Acts 28.

Matthew	The King	The Branch (Jer. 23:5)	Genealogy: Abraham and David	Lion
Mark	The Servant	The Branch (Zech. 3:8)	A servant needs no genealogy).	Ox
Luke	The Man	The Branch (Zech. 6:12)	Genealogy to Adam	Man
John	Jehovah	The Branch (Isa: 4:2) cp. XL:9	God can have no genealogy	Eagle

On page 125, Mr. Welch says:

"It will be observed that each set of miracles is followed by a reference to healing or bearing sickness. It is important to notice this close connection between the miracles of healing, and the gospel of the kingdom. Where we find the one, we find the other; where one ends, there ends the other."

Referring to Matthew 10:1-8, Mr. Welch continues:

"Here the evidence is overwhelming in support of the vital connection between the gospel of the kingdom and the miraculous gifts. These miracles we find in the **Acts of the Apostles**: they continue right on to the **last chapter** (Acts 28:1-9), and then **suddenly cease!** We must keep this in mind when we examine the 'Acts' and the Epistles written during, and after, the period covered by that book."

Sir Robert Anderson

On page 54 of "The Silence of God," Sir Robert Anderson in a foot-note quotes:

"The Gospels were not written 'to teach Christianity,' but to reveal Christ in the different aspects of His person and work as Israel's Messiah, Jehovah's servant, Son of Mān and Son of God."

Dr. A. C. Gaebelein

Dr. Gaebelein, in his book, the "Gospel of Matthew," says on page 4 of Vol. 1:

"This, however, is certain, that the Gospel of Matthew is pre-eminently the **Jewish Gospel**. Because it is the Jewish Gospel, it is **dispensational** throughout. Confusion, error, false doctrine is the final outcome, when the right key to any part of God's Word is lacking."

Dr. A. C. Gaebelein, in his book on Matthew, Vol. 2, pages 188, 189 and 190, says:

"Let us then have this fixed first of all, the preaching of which the Lord speaks is a future witness to all the nations, and that witness must be given before His visible manifestation will take place.

"In the next place we have to ascertain what witness will be given. It will be the proclamation of the glad tidings, or Gospel, of the Kingdom. What does this mean? Superficial readers of the Word of God make no difference between the Gospel of the Kingdom and

There are various Churches in the Scriptures.
One is — "The Church which is His Body."

the Gospel of Grace. Many speak of the preaching of John the Baptist and the Lord and His disciples in the first part of Matthew, when they announced 'Repent, for the Kingdom of Heaven is at hand,' as if it were the same thing as the Gospel of Grace, which is so freely offered after the death, resurrection and ascension of the Lord Jesus Christ. There is a difference between the Gospel of the Kingdom and the Gospel of Grace.

"What then is the Gospel of the Kingdom? As we learn in the beginning of the Gospel of Matthew, the Gospel of the Kingdom is the good news that the promised Kingdom of the Old Testament was about to be established with the manifestation of the King. But the nation rejected Him and rejected the offered Kingdom. Some time after the day of Pentecost, this Gospel of the Kingdom was preached to the nation. It was to Jews that Peter preached on the day of Pentecost. It is the Gospel of the Kingdom when Peter declared unto them after the healing of the lame man, he being a type of the nation. (Acts 3:11): 'Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached to you; whom the heavens must receive, until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began' (Acts 3:19-20). This was the good news of the Kingdom. If the nation had then repented and accepted the renewed offer, the Lord would have come again and with His coming the restitution of all things as foretold by all the prophets."

In the same book of Matthew, Vol 1, pages 209 and 210, Dr. Gaebelein says:

"The testimony which was begun by the apostles up to the time when Israel rejected once more the offers of mercy from the risen Lord, when He was still waiting for their repentance as a nation, is an **unfinished** testimony. After that offer was again rejected the great parenthesis, the church age, began, and during this age (which is not reckoned in the Old Testament) there is no more Jewish testimony of the kingdom of the heavens. Israel nationally is set aside, blindness in part is theirs till the fullness of the Gentiles is come in. When the church is complete and the rapture of the saints has taken place, then the Lord begins to deal with His people Israel again."

On page 272, of Vol. 1, Dr. Gaebelein says:

"In the last chapter of Acts, when Israel's apostasy and unbelief is fully established, Paul speaks them to the assembled Jews and adds, 'Be it known therefore unto you that the salvation of God is sent unto the Gentiles and they will hear'."

In Vol. 2, of the same book, pages 142 and 143, Dr. Gaebelein says: "The opening chapters of the Book of Acts give us the history of this invitation. There we find the record of the second call to Israel.

"If this new invitation had been accepted by the Jews, then the Lord would have returned and the restoration of all things, spoken by the prophets and promised to His earthly people, would have come to pass. But the call was not heeded; the restoration of all things, promised to Israel, has been postponed."

This Church was alone revealed by Paul.
Its members are seated in the Heavens.

CHAPTER 3.

ARE THE EPISTLES OF PETER, JAMES, JOHN, JUDE AND THE EPISTLE TO THE HEBREWS RELATED TO THE CHURCH, WHICH IS CHRIST'S BODY?

A close observer will notice that the above-mentioned epistles are not only Jewish in character, but are addressed to Israelites and Jews. (See Heb. 8:10-11; James 1:1; 1 Peter 1:1 (margin); 1 Peter 2:9-12; 2 Peter 3:1.) 1st John and 2nd John speak much of Anti-Christ or Anti-Messiah and is therefore Jewish. It is the last time (or hour). The New Covenant is in view (Heb. 8:13). The Coming of the Lord is imminent (1 John 1:18, 28; 2 John 7,) and 3 John verse 7 indicates that epistle also is Jewish. We need only to refer to Galatians 2:7-9, where it is strongly pointed out that James, Cephas (Peter) and John were apostles to the Circumcision and so we would expect that they would address their letters to the Jews. Jude, the brother of James, reminds those to whom he wrote that they once knew how the Lord saved the people (Gr. "laos" meaning the people of Israel) out of the land of Egypt (verse 5). We believe therefore that this short epistle is also primarily Jewish.

We are confident these letters meant much to Jewish believers in the years from Pentecost in Acts 2, to the fall of Jerusalem, about 70 A. D., when something entirely new was revealed by God to the Apostle Paul, the apostle to the Gentiles, even the mystery of the church or out-calling which is Christ's body of which He and He alone is the Head (Eph. 1:22-23). He now has a desire to make known the fellowship (administration) of this mystery among the Gentiles (Eph. 3:8, 9), and we believe that when God is through administering His secret of the One Body—then the aforementioned epistles will become precious again to Jewish saints.

The following quotations from able Bible teachers will also be helpful in clearing up some misunderstandings as to the relation of some of these Jewish Epistles.

Sir Robert Anderson

Sir Robert Anderson in his book, "The Silence of God," says on page 205, footnote 1, in reference to the Epistle of James:

"But without raising the question where the Elders of the church are to be found in our day, it may suffice to notice that this Epistle, being expressly addressed to Israel (Chap. 1:1), belongs dispensationally to the Pentecostal era, which will be renewed when Israel is restored."

Dr. Clarence Larkin

Dr. Larkin in his book "Dispensational Truth," page 18, says:

"When we take the Old Testament promises and apply them to the Church, we rob the Jew of that which is exclusively his. For illustration, the prophesy of Isaiah is largely applied to the church, whereas the very first verse declares that it is 'concerning Judah and Jerusalem' (Isa. 1:1). In the New Testament the Epistles of Hebrews and James are Jewish. The Epistle of James is addressed, not to the church, but to the 'Twelve Tribes scattered abroad' (James 1:1)."

On page 75, Dr. Larkin says:

Christ is our Peace.
He made peace by the Blood of His Cross

"That Israel and the Church are distinct and separate and cannot be blended, is clear from the fact that 'election' was made at different dates and that the 'Election' of the church antedates the 'election' of Israel, for Israel was chosen in Abraham from the foundation of the world (Matt. 25:34), while the church was chosen in Him (Jesus) before the foundation of the World (Eph. 1:4, 6)."

Dr. Arno C. Gaebelein

Dr. A. C. Gaebelein, in his magazine "Our Hope," August, 1923, pages 113, 114, 115, says:

"The Epistle of James, First and Second Peter, the three Epistles of John and the Epistle of Jude constitute the so-called Catholic, or general Epistles. They were thus named in earliest days, and in the ancient manuscripts these seven Epistles are grouped together as we have them in our English version; however, they always follow the Book of Acts. The first Epistle in this group following the Book of Acts in the manuscripts is the Epistle of James.

"That there is a great difference between the Pauline Epistles and the Epistle of James is seen at a glance. If one reads even the Epistle to the Hebrews, addressed to the same class of people, believing Hebrews, to whom the Epistle of James is also addressed, and reads James immediately after, a great and notable change is seen at once.

"The character of the Epistle of James is essentially Jewish. In the second chapter the word synagogue is used for the place of their assembly, 'If there come unto your **synagogue** a man, etc.' They were still in the synagogue. Nothing about the church, the body of Christ is mentioned in this Epistle, nor do we find here the great doctrines of Christianity and the corresponding relationship. The law is also prominently mentioned, and there are other Jewish features which will be pointed out in the annotations. The character of the entire Epistle corresponds with those to whom the Epistle was originally addressed, 'the twelve tribes which were scattered abroad.' It is evidently a document written at an early date during the transition period and before the great doctrinal Epistles of the Apostle of the Gentiles had been produced, in which the fullness of redemption, the body of Christ, the church, and its unity, and other cardinal doctrines of our faith are revealed.

"As we learn from the book of Acts there were many thousands of Jews who believed, but who were also zealous for the law; they still made use of the temple worship, and went there at the accustomed hours of prayer. There were also many priests who at one time were obedient to the faith, believed that the Crucified One was the Messiah; they also continued undoubtedly in their priestly ministrations in the temple. They still had their great national hope of a restoration of the Kingdom. That hope, indeed, was preached by Peter in Acts 3:19, 20.

"That the Epistle of James is put in all the ancient manuscripts next to the Book of Acts is therefore of significance. We breathe in this Epistle the same Jewish-Christian atmosphere which we find in the beginning of the Book of Acts."

On page 119, Dr. Gaebelein continues:

"We must also remember that a similar Jewish Christian remnant will be in existence once more in Palestine during the coming great

Seek those things which are above.

Be kind one to another.

tribulation; it is the godly remnant, which we have pointed out many times in the prophetic Books and in the Psalms. Then the Gospel of the Kingdom will again be preached, and as it was in the Jewish beginning of the age, signs, and miracles will follow, in healing (James 5:14), and otherwise. The Epistle of James will then have a special meaning for this remnant."

Charles H. Welch

Mr. Welch, a Bible teacher of England, says in his book, "Dispensational Truth," page 24:

"If we will but rightly divide the Word of Truth, all this 'vain jangling' will cease. **We** are saved Gentiles. **We** never have had any connection with the people, land, or promises of Israel. God has sent to **us** an apostle—Paul, the apostle for **you** Gentiles. We are responsible for the way in which **we** receive his message. James did not write his epistle to saved Gentiles, nor to the 'church' which is the 'body of Christ.' James, as the first verse tells us, wrote thus: 'James, to the twelve tribes which are scattered abroad'. If any reader should be a member of one of these twelve tribes, he may feel that this epistle has a word for him, although even in that case we hope to show that the dispensation in which we (whether Jewish or Gentile believers) find ourselves has no need for the epistle of James; but if he be a believer of the Gentiles, then although he may learn much and profit much by reading this epistle, he will only make confusion unless he rightly divides the Word of Truth.

"If we consider the 'address on the envelope' a little more closely than we have done, we shall not be found appropriating the promises and blessings of others, and confusing our own hopes."

On page 76, Mr. Welch says:

"The one epistle of James contains more allusions to nature than the whole of the epistles of Paul, particularly his later ones."

On page 154, Mr. Welch says:

"Over twenty years after Pentecost it could be said, 'Thou seest, brother, how many **myriads** of Jews there are which believe, and they are all **zealous of the law!**' (Acts 21:20, 21.) It was to these that **Hebrews** was written, seeking to show the transitional and temporary character of the law of Moses, and to emphasize the unalterable covenant made with Abraham 430 years before the law, and the blessed consummation under the 'new covenant'. Hebrews might have led some out to embrace the truth of the mystery, but the mystery itself does not form a part of its teaching."

Did you ever stop to think that Modernism is really Ancientism?
Christ is not ONE of the ways to God. He is THE way.

CHAPTER 4.

WHAT WAS THE MINISTRY OF THE TWELVE APOSTLES?

The confusion we find in Christendom is the result of not reading and studying the Word of God in the light of 2 Tim. 2:15. The Twelve Apostles were chosen for a distinctive ministry. That ministry was associated with Israel. They had committed unto them the gospel of the circumcision. They are called "The Twelve Apostles of the Lamb." The number itself is significant. **Exact, Fixed, Limited to Twelve.** **Conforming to Israel's number:** Twelve Patriarchs, Twelve Tribes, Twelve Apostles. The twelve apostles were chosen by the Descended Christ. One of them possessed "The Keys of the Kingdom of Heaven." Peter, therefore, could only open the Kingdom of Heaven, first to the People, Israel, at Pentecost and also to Gentiles, the house of Cornelius. James and Peter wrote to the Jews.

(Matt. 10:2; 22:14; 1 Cor. 15:5; Gal. 2:7-9; Cp. James 1:1; Rev. 21:14; Pet. 1:1; Matt. 16:16-19; Acts 2; Acts 10.)

It must be remembered that the twelve apostles mentioned in 1 Cor. 15:5 and Rev. 21:14, include Matthias, who took part of this ministry and apostleship. Judas Iscariot was numbered with the twelve and had obtained part of this ministry but from which he by transgression fell (Acts 1:17-26). The twelve apostles will sit on twelve thrones, judging the twelve tribes of Israel (Matt. 19:28).

This ministry and apostleship was confined to Israel's land. The apostles remained in Jerusalem at the time of the great persecution recorded in Acts 8:1. Jerusalem is mentioned sixty times in Acts and the Jerusalem temple is mentioned 24 times in Acts. As far as the "Acts" record is concerned, not one of the twelve preached outside of Israel's land. The ministry of reconciliation was not the ministry of the twelve apostles. Paul was the Apostle of the reconciliation (2 Cor. 5:18).

The ministry of the Twelve Apostles, in the Book of Acts, was a ministry of confirmation witnessed by signs and miracles (Heb. 2:2, 4). The messages which they proclaimed were concerning events foretold by Israel's prophets (Acts 1:16, 20; 2:16; 2:25, 30, 31; 3:22, 24; 4:11, 25; 7:1, 50; 8:32, 33; 10:43; 15:13, 18).

Peter and his associates were sent to Israel only, with a kingdom message and kingdom signs according to Matthew 10:5-7. The gospel of the circumcision was given to them (Gal. 2:7-9). Peter preached to Cornelius the Word which God sent unto the children of Israel (Acts 10:36, 37). Paul preached to Gentiles the gospel of the uncircumcision (Gal. 2:7). None of the Twelve could say "Christ sent me not to Baptize." However, Paul said "Christ sent me not to Baptize" (1 Cor. 1:17). His commission was not given him by the Lord while on earth but from the Lord in glory (Acts 26:16).

The following quotations may encourage some to a study of the Word of God regarding the ministry of the Twelve.

Dr. A. C. Gaebelein

Dr. A. C. Gaebelein, publisher of "Our Hope" magazine, and a noted Bible teacher, says in his book on the Gospel of Matthew, Vol. 1, pages 204 and 205:

The ONE great subject of the whole Word of God is Christ.

The Holy Spirit Himself is THE Guide and Teacher of His Own Word.

"The twelve apostles thus stand in prominent and definite relation to Israel. It is astonishing to hear able teachers of the Word talk and write of the mistake which the eleven made in the first chapter in the book of Acts in casting the lot and choosing Matthias. It is also said by these brethren who see in the choosing of Matthias an error, that the Lord wanted Paul to be the one who belongs to the Twelve. This is the worst blunder of all."

On pages 209 and 210, of the same Volume, Dr. Gaebelein says:

"The testimony which was begun by the Apostles up to the time when Israel rejected once more the offers of mercy from the risen Lord, when he was still waiting for their repentance as a nation, is an unfinished testimony. After that offer was again rejected the great parenthesis, the church age, began and during this age (which is not reckoned in the Old Testament) there is no more Jewish testimony of the kingdom of the heavens. Israel is nationally set aside."

In Volume 2, on pages 48 and 49, Dr. Gaebelein says:

"The miserable method of applying promises made to God's earthly people Israel to the Church, and forcing the fulfillment of them into this present age, has its starting point from the same misconception. When at last all is to be brought out and that mystery hidden in former ages is to be known, **the Lord does not commit these truths at all to Peter**, but He chooses another instrument to whom He entrusts His secrets, Paul the Apostle of the Gentiles. Through Paul the full revelation of the assembly, the one body, is given."

Dr. Gaebelein, in Vol. 2, page 142, says:

"The opening chapters of the Book of Acts give us the history of this invitation. There we find the record of the second call to Israel."

Dr. Robert A. Hadden

Dr. R. A. Hadden, president of the Christian Fundamentals League, Los Angeles, California, says in "The Christian Fundamentals Magazine," May, 1930, pages 8 and 9, regarding the Twelve Apostles:

3. DISTINCTION.

The Future Position, Place and Destiny of the Kingdom Apostles.

(1) **Their Position.** They will possess a distinctive place and position in the Future Kingdom. Luke 22:22, 30.

(2) **Their Administration.** They will judge the Twelve Tribes of Israel. Matt. 19:28. Luke 22:30. Cp. Rev. 2:26; 20:4, 6; 22:5.

(3) **Their Exaltation.** Their names will be placed in the Twelve Foundations of the New Jerusalem. Rev. 21:14.

(4) **Their Exultation.** They will Rejoice in the Day of the Lord, Luke 6:20, 23; 21:28. Rev. 18:20.

Dr. Harry A. Ironside

Dr. H. A. Ironside, pastor of the Moody Memorial Church, Chicago, Illinois, says in his book "Sailing With Paul," on page 44: "But this doctrine of the one body is never referred to by any other apostle than Paul."

In his book "Lectures on Colossians," page 57, he says:

"This dispensation . . . was a special revelation given not to the

To preach the Written Word without preaching the Living Word
is NOT preaching. These two are inseparable.

Twelve, but to him (Paul) as the apostle of the new dispensation."

On page 74 of the "Mysteries of God," Dr. Ironside says:

"The Twelve were, as we have seen, connected primarily with the testimony to Israel."

In his "Lectures on Colossians," page 58, Dr. Ironside says:

"The mystery of the church as the Body of Christ was never made known in Old Testament times, nor yet in the days when our Lord was on earth."

The Apostle Paul must be distinguished from the Twelve.

Note: "Of the Twelve," "of Me also" (1 Cor. 15:5, 8).

CHAPTER 5.

IS THE GREAT COMMISSION THE MARCHING ORDER FOR THE CHURCH WHICH IS CHRIST'S BODY?

The so-called "Great Commission" of Matthew 28:18-20 was given to the eleven apostles. Judas, who fell by transgression, was later replaced by Matthias to complete the number twelve (Acts 1:25). This number is very significant in the Word of God. The number **Twelve** denotes Governmental Perfection. It occurs twenty-two times in the book of the Revelation. The twelve apostles will sit on twelve thrones judging the twelve tribes of Israel. The names of the twelve apostles of the Lamb will be inscribed in the twelve foundations of that great city, the holy Jerusalem, the bride, the Lamb's wife (Matt. 19:28; Luke 22:30; Rev. 21:9-14).

The twelve apostles had the gospel of the circumcision committed to them. Their ministry had to do with the Hope of Israel and not to the Hope of the Church which is Christ's Body (Gal. 2:7-9). Dr. James M. Gray says of the great commission: "This is the Kingdom commission." Dr. A. C. Gaebelein says: "This is the Kingdom commission." Dr. Wm. L. Pettingill says: "This we would call 'The Kingdom Commission'. It would be a strange thing to find the church's commission in the Kingdom Gospel."

Let us distinguish the Apostle Paul from the "twelve" (1 Cor. 15:5, 8). Avoid confusion: Don't try to make synonymous **the church of which Christ is Head and the Kingdom of which Christ is King.**

The following from the pens of Christian Leaders will show the dispensational place of the so-called Great Commission.

Dr. James M. Gray

Dr. James M. Gray, in his book, "Christian Workers' Commentary," page 313, says regarding the so-called Great Commission:

"This is the Kingdom commission, as another expresses it and not the Christian commission. The latter is in Luke, distinctively the Gentile Gospel. But not here, which is distinctively the Jewish Gospel. 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 the 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."

John Nelson Darby

J. N. Darby, in his "Collected Writings," page 327, says:

"It is well to notice what has been alluded to: the ministry in the Acts is not the accomplishment of this commission in Matthew, but of the mission in Luke, the book itself being, as is known, the continuation of his Gospel; nor was the ministry of Paul, who took up a separate divine mission of evangelization of the nations, the carrying out of this (the commission here in Matthew). A new mission is sent forth in the person of Paul and that connected with the establishment of the Church on earth. The accomplishment of the commission here in

Grace is God's Salvation for the Sinner, Supply for the Saint.

Grace is God's Loving-Kindness for the Loveless, the Loathesome and the Lost.

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 accomplishment 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."

Dr. A. C. Gaebelein

Dr. A. C. Gaebelein in his book, the "Gospel of Matthew," Vol. 2, page 323, says:

"This is the **Kingdom** Commission. In Luke 24, we have the proper Christian Commission. A time is coming when this great commission here will be carried out by a remnant of Jewish disciples, who are expressed by the eleven. It is the same remnant as in Matthew 24."

Dr. William L. Pettingill

Dr. W. L. Pettingill, in his book, "Bible Questions Answered," published 1935 (second edition), says on page 100:

"Mark's Gospel, like Matthew's and Luke's, is primarily a **Kingdom** book, and I am satisfied that none of them contains the church's marching orders—not even the so-called "Great Commission" of Matt. 28:18-20."

On pages 106 and 107, Dr. Pettingill says:

"This we would call 'The **Kingdom** Commission.' Of course, we are well aware that it is often spoken of as the Great Commission of the Church, but we are convinced that this is an error. It would be a strange thing to find the church's commission in the **Kingdom** Gospel."

On page 112, Dr. Pettingill says:

"I have long been convinced, and have taught that the Great Commission of Matt. 28: 19-20 is primarily applicable to the **Kingdom** rather than to the church."

OUR NOTE: The commission for the body of Christ is not found in the Gospel narratives but rather in those epistles written by Paul where the dispensation of the mystery is made known. We are to preach among the Gentiles the unsearchable riches of Christ and make all see what is the dispensation of the mystery and to make known the mystery of the gospel (Ephesians 3:8, 9; 6:19).

In Titus, we find three times: "God our Saviour"
And three times: "Christ Our Saviour." God. is Christ

CHAPTER 6.

HAVE BAPTISM AND THE LORD'S SUPPER ANY PLACE IN THE CHURCH WHICH IS CHRIST'S BODY?

Baptism

As we study the Word of God in the light of 2 Tim. 2:15, and Philippians 1:10, we realize that the blessings promised to Israel and the nations differ from the spiritual blessings in the heavenlies in Christ which are specifically for those chosen in Christ from before the foundation of the world and who compose the members of the Church which is Christ's Body. While the Hope of Israel was in view and the gospel of the kingdom was announced, we find that **water baptism** was for the remission of sins (Matt. 3:6; Mark 1:4, 5).

John's baptism was for the purpose of manifesting Christ to Israel (John 1:31). Christ identified Himself with the believing remnant by being baptized of John. He was identified with the Nation by birth and also identified with Israel's covenant hopes by circumcision. He also was baptized, not for His own sins for He was the sinless, spotless One. But He became obedient for His own people (Luke 2:11, 21). Not only was the believing remnant baptized in water, but they were also to be baptized in the Holy Spirit. John was sent to baptize the believing remnant in water (John 1:33). The Messiah was to baptize them in the Holy Spirit (Mark 1:8; Luke 3:16; John 1:33). Before the Lord Jesus Christ ascended He told His own to "wait for the promise of the Father, which, ye have heard of Me. For John truly Baptized with (in) water; but ye shall be baptized with (in) the Holy Ghost not many days hence" (Acts 1:4, 5). The same order prevailed during the Book of Acts. In answer to the question of Acts 2:37, "What shall we do?", the apostle Peter said unto them in Acts 2:38: "**Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.**" John "preached the baptism of repentance for the remission of sins" (Mark 1:4). The Lord said to His disciples in Mark 16:16: "He that believeth and is baptized shall be saved."

Paul in rehearsing his conversion in Acts 22, says that he asked the Lord what he should do. The Lord told him to go into Damascus and there it would be told him what to do. The Lord in a vision, said to Ananias, who was a disciple at Damascus, "Go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus." So Saul and Ananias met. Ananias was a devout man according to the law, having a good report of all the Jews which dwelt there. Ananias said to Saul, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:1-16; 9:1-18).

Saul believed and was baptized and received the Holy Spirit. In Acts 8, we read of those who believed and were baptized and also received the Holy Spirit. We find the Ethiopian believing and being baptized. Peter had a sign given to him so that he might baptize the believing household of Cornelius. Cornelius was a devout man and upon hearing the word which God sent unto the children of Israel, that word which began from Galilee after the baptism which John preached, the gift of the Holy Spirit was poured out and they spake with tongues.

Live in pure Church Truth:

And you will have nothing to quarrel about.

When Peter heard them speak in tongues, he commanded them to be baptized (Acts 9:17-18; Acts 8:12-15; Acts 10:1, 4, 22, 35, 36, 44, 48).

In Acts 16:14-15, we find Lydia believing and being baptized. The keeper of the prison believed and was baptized as was all his house (Acts 16:27-33). Crispus, the chief ruler of the synagogue, believed with all his house, as also did many of the Corinthians who also were baptized (Acts 18:8). In Acts 19:1-7, we have twelve men who believed, and were baptized, who also received the Holy Spirit, spake with tongues and prophesied.

It is well to note here that when the Lord Jesus Christ gave the commission in Mark 16:15, 18, He later endued them with power from on high, the power of the Holy Spirit coming upon them so that they may be enabled to witness unto Him as the crucified and resurrected Messiah (Luke 24:49; Acts 1:8). The commission of Mark was in effect all during the period covered by the Book of Acts. A healing ministry accompanied the preaching of the gospel during that period. Peter and John begin in Acts 3, with the healing of the man who was born lame. Paul concludes in Acts 28 with shaking off a viper and healing Publius and others which had diseases in the island of Melita (Acts 28:1-9). The sick were healed, and speaking in tongues was not to be forbidden during the Acts period while the hope of Israel prevailed (Acts 5:15, 16; 6:8; 8:7; 19:11, 12; I Cor. 12:1-31; I Cor. 14:39).

When Israel was set aside nationally in Acts 28:25, 27, all that pertained to Israel's hope ceased. Paul does not heal Trophimus or Timothy or Epaphroditus (2 Tim. 4:20; 1 Tim. 5:23; Phil. 3:25-30). The baptism in water and the baptism in Holy Spirit gives way to the One baptism of Ephesians 4:5. This baptism is the one baptism peculiar to the church which is Christ's body and is the death baptism of our Lord Jesus Christ. Members of this church are "buried with Him in baptism, wherein also they are risen with Him through the faith of the operation of God, Who hath raised Him from the dead" (Col. 2:12). This one baptism has to do with the one hope of our calling (Eph. 4:4).

Water baptism with its 21 or more varieties, has done more perhaps to separate the Lord's people from each other than any other one thing. It is one of the constant causes of division among professing Christians. Not until we heed the exhortation of the prisoner of the Lord to endeavor to keep the unity of the Spirit in the bond of peace, can we enjoy the seven-fold unity made for us: 1. One Body; 2. One Spirit; 3. One Hope; 4. One Lord; 5. One Faith; 6. One Baptism; 7. One God and Father.

If Ephesians 1 were experimentally known by the believer, then Ephesians 4 would be the logical walk. Until we know the truths of Ephesians 1, we shall never have a Spirit-filled desire to practice Ephesians 4. May the Lord grant unto every one of His own the spirit of wisdom and revelation for the acknowledgement of Him as Head of the Church which is His Body (Eph. 1:17-23; Eph. 4:1-6).

The Lord's Supper

Next to water baptism, perhaps the Lord's Supper has divided the Lord's people one from the other more than anything else. There are

If you will study the words of Scripture, and observe the dispensations,
You will not be troubled by contradictions.

some who say that if you do not observe the Lord's Supper as they do, then you are eating at the table of demons. However, it is not our purpose to set forth the unscriptural and undispensational practices of the various sects and isms. We shall set forth the truth relating to the Lord's Supper and trust that the Holy Spirit will open our understanding that we might understand the Scriptures. Surely we cannot understand the traditions of men with their varied views and theories.

The record of the eating of the passover before our Lord Jesus Christ went to the cross, is given to us by Matthew, Mark and Luke. Dr. Wm. L. Pettingill says elsewhere in this booklet: "Mark's Gospel, like Matthew's and Luke's, is primarily a Kingdom Book." Clifton L. Fowler, who also is quoted elsewhere, says: "The writings of Matthew, Mark, Luke and John belong in a Jewish age." "The literal message of the Old Testament and the Gospels is Jewish and strongly dispensational." This being true, we expect to find in these books, truth pertaining to their respective ministry.

In Luke 22, we have a record of the Lord eating the passover with His Twelve Apostles. In verses 15, 16 and 18, He said unto them: "With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof, until it be fulfilled in the Kingdom of God—For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

The 26th chapter of Matthew records the same event. In verses 18, 20 and 29, we read: "I will keep the passover at thy house with my disciples—Now when the even was come, He sat down with the Twelve. . . . But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

Mark's Gospel records the eating of the passover in chapter 14. In verses 17 and 25 we read: "And in the evening He cometh with the twelve . . . Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the Kingdom of God."

The Lord's Supper was instituted during the observance of the Jewish feast of the Passover. The wine typified the "blood of the new covenant" (Matt. 26:28; 1 Cor. 11:25). The new covenant was not the mystery or secret which was revealed to Paul after Israel as a nation was set aside at the close of the Acts period. The new covenant was a matter of Old Testament prophesy. In Jeremiah 31:31, the Lord said: "I will make a **New Covenant** with the house of **Israel** and with the house of **Judah**." While the kingdom was being re-offered to Israel during the Acts period, the Apostles were able ministers of the New Covenant (2 Cor. 3:6).

In Matt. 26, the Lord Jesus looks forward to "that day" to His "Father's Kingdom"; "Thy kingdom come, Thy will be done **on earth**;" "I appoint unto you a kingdom, as my Father hath appointed Me, that ye may eat and drink at My table in My kingdom, and sit on thrones judging the **twelve tribes of Israel**!" (Luke 22:29, 30).

The New Covenant has to do with Israel and the Kingdom. We, as members of the church which is Christ's Body, have been "blessed with all spiritual blessings in the heavenlies in Christ" (Eph. 1:3). We are not partakers of Israel's spiritual things as were the Gentiles during the Acts period (Rom. 15:27), neither have we been grafted in among Israel and made partakers of the root and fatness of the olive tree

A good preacher watches the watch to keep within the time;
And watches the Word to keep within the Truth.

(Rom. 11:17). The position of believers in the dispensation of the mystery is "seated together in the heavenlies in Christ" (Eph. 2:6).

Charles H. Welch

The following is taken from a book written by Charles H. Welch, an eminent English Bible teacher and editor of "The Berean Expositor." In his book, "The Dispensational Place of the Lord's Supper," Mr. Welch says:

"In the first instance we note that we find mention of the Lord's supper in those Scriptures written before the beginning of this dispensation, but not even a hint of it afterwards. We will not, however, limit ourselves to this argument, although, rightly understood, it is final and conclusive" (page 2).

"No one who believes that God means what He says can help seeing that the new covenant is related to a greater, though parallel, exodus than that from Egypt, that it is specifically connected with the future gathering of Israel back to their land, and that the church of the mystery of Eph. 3 finds no place therein whatsoever. The opening words of Exodus 20 teach much the same lesson. "I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Then follows the first covenant "Which they brake" (Deut. 29:25), and "They have forsaken the covenant of the LORD God of their fathers which He made with them when He brought them forth out of the land of Egypt" (see also Jer. 11:7, 8; Heb. 8; Isa. 11:11, 16) (pages 3 and 4)."

The Usage of "Covenant"

"The Word rendered 'covenant' is never used in those epistles that were written after Acts 28, without reference to Israel. 2 Corinthians was written before Acts 28. Hebrews, as its title shows, has a message for those of Israel. The one reference in Eph. 2:12 refers back to 'the time past' when these Ephesian believers were aliens and strangers or at most but guests, with regard to the 'covenants of the promise.' No covenant is ever mentioned in relation to the 'church which is His body.' There is a promise and a purpose given before the age-time (Titus 1:1-3), but not a covenant, old or new. That is exclusively connected with Israel. **The new covenant is God's gracious provision for the very people who failed under the old covenant.**

"After the supper we read, 'They sang an hymn (the Psalms known as the Hallel), and then went out into the Mount of Olives.' The Mount of Olives! The last portion of earth which the Saviour's feet trod before He ascended, and destined to be the first place touched by His feet when He returns to take the kingdom. (Acts 1:12, Zech. 14:4) (page 4).

Linked With the Kingdom

"It seems as though everything has been written and arranged to link the Lord's Supper with the kingdom, and to sever it from the mystery. Who then has blinded the eyes of believers, and made them more zealous concerning a kingdom ordinance, than eager to 'know what is the hope of His calling?'" (page 4).

Be careful to place nothing
Between a guilty sinner and the gracious Saviour.

Till He Come

"This passage at first sight seems to nullify all that has been said before. For twelve months the words "till He come" prevented us from uttering a word as to our growing conviction of the dispensational character of the Lord's Supper. We shrunk from touching a subject which appears to deal with the Person of the Saviour and the loyal affectionate remembrance of His people. We have not arrived at our present conclusions hastily, nor heartlessly, but have sought to know the truth according as it is written. First of all let us consider the statement "I have received of the Lord." If we turn to 1 Cor. 15:3, we shall read: "For I delivered unto you first of all that which I also received;" or Gal. 1:11, 12: "For I certify you, brethren, that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul continually declared his entire independence of man, both as to his apostleship and his doctrine.

No New Revelation

"Many at Corinth were being led away by Judaizing teachers to doubt or deny his office. "Am I not an apostle?" he cries. "Are not ye my work in the Lord?" (1 Cor. 9:1). "In nothing was I behind the very chiefest apostles" (2 Cor. 12:11). The apostle immediately follows his word of censure: "I praise you not" (1 Cor. 11:22) with the reminder of his authority: "For I have received of the Lord." There is no warrant to make this statement mean more than the immediately preceding context indicates. The institution of the Lord's Supper was no secret. The apostle Paul received no further teaching regarding it than could be gathered from the records in the Gospels; he emphasizes his words in this way to help the Corinthian believers to be more ready to listen to his rebukes in relation to their **abuse** of the ordinance.

Supernatural Gifts

"Let us consider this, that every one of these Corinthian believers who assembled to partake of the Lord's Supper had some spiritual gift. It was not that a few had gifts, but "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation" (1 Cor. 14:26). These supernatural gifts were in perfect harmony with the dispensation in which they were given; they were, more-over, equally in harmony with all that we have seen relative to the Lord's Supper (page 5).

Their Cessation

"Will those who believe that the Lord's Supper is for them satisfactorily (i.e., scripturally, not traditionally) explain their lack of these qualifications, which were possessed by those to whom the instructions concerning the Lord's Supper were sent? The "Gifts" and the Lord's Supper ceased at the close of Acts 28; we search in vain for the faintest allusion to the ordinance in the epistles written after Acts 28. Why should we pick out one item from 1 Cor. 11 and seek to perpetuate **that**, when we are compelled to confess that the very next verses in chapter 12 are written concerning that to which we can lay no claim? (page 6.)

Their Omission

"If we read 1 Timothy, we find the apostle giving Timothy detailed instructions "that he may know how to behave in the house of God."

As Messiah, Christ is related to Israel.

As Head, He is related to the Church.

The apostle repeats some of his instructions regarding the ministry of women (cf. 1 Tim. 2, and 1 Cor. 11:1, 17), and yet, although the Lord's Supper is the very next item in 1 Cor. 11, he finds no place for it in his instruction to Timothy. The simple reason is that when the kingdom became in abeyance, everything connected therewith necessarily went with it. Spiritual gifts, the Lord's Supper, the covenants, all went with the kingdom teaching. The apostle was then commissioned to set out the new economy. To him was the grace given "to make all see what is the dispensation of the mystery which from all ages hath been hid in God" (Eph. 3:9 R.V.) (page 6).

Repetition and Modification

"This was a revelation of something entirely new, unforeseen, unprecedented, something not found in the Scriptures, but hidden by God away from all ages. No one could tell us what was to be observed or omitted except the apostle divinely appointed and commissioned. He has told us. The epistles of Paul, written after Acts 28, contain a complete system of doctrine and instruction for the church of the present dispensation. Where anything that obtained under the previous dispensation was to be repeated, we are **told so**. The repetition of the ministry of women (1 Cor. 11 and 1 Tim. 2) is a case in point. Where a modification or alteration was to be made we are **told so**" (page 6).

"We do not find a catalogue of things which we are **not** to do for the list would be too great, and the record unnecessary. In the epistles after Acts 28, we have all that is necessary for our guidance, comfort and teaching. We **add** to the Word of God sent to us by the apostle to the Gentiles at our peril. Those who desire to enter into the blessed realization of the dispensation of the secret will abide by the revelation of God, pertaining thereto. Those who cannot rest satisfied unless they **see** or **do** something, will perpetuate the observance of ordinances, but not without the inevitable consequences that follow "zeal for God, but not according to knowledge" (page 7).

Accompaniments of the Lord's Supper

"If we are right to introduce, upon our own initiative, the Lord's Supper into this present dispensation, why not spiritual gifts, tongues, miracles? Why not be thorough? Apart from the silence of the later epistles, the whole weight of their positive testimony is against the introduction or perpetuation of that which was definitely linked with Israel, the new covenant, and the kingdom (page 7).

Till He Come

"In the previous pages we considered the relation of the Lord's Supper with the present dispensation, but held over the inquiry into the passage partly quoted in the sub-heading above. 1 Cor. 11:26 says: "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death **till He Come**." The natural conclusion upon reading these words is, the Lord has not come, therefore we must continue to observe the Lord's Supper.

"Logic operates within certain fixed boundaries. There is a circumstance, not reckoned in this argument, which alters the case completely, viz., the complete cessation of the dispensation in which 1 Cor. 11 found its place. We must remember that we are not at liberty to take a truth

The "Hope of Israel" was an Old Testament Hope;
And included both comings of Christ (Acts 26:6-7; Acts 28:20).

revealed at some later period back into an earlier period in matters of interpretation. To understand the meaning of the words "Till He come," we must acquaint ourselves with the teaching concerning that coming, which falls within the boundary line of that particular dispensation. If we read into 1 Cor. 11 teaching that was not revealed and which was kept an absolute secret until some years afterwards, we must expect to reap a harvest of confusion for our pains.

"There is a word which runs throughout the Scriptures pertaining to kingdom and pentecostal times, which will help us in our studies; that word is in the original tongue the word **parousia**, and is translated sometimes "coming," and sometimes "presence." It occurs 24 times in the New Testament. Seventeen of these occurrences refer to Christ, and the remaining seven refer to others: Paul, Titus, Timothy, Stephanas and Antichrist (1 Cor. 16:17; 2 Cor. 7:6, 7; 10:10; Phil. 1:26; 2:12; 2 Thess. 2:9). The first canonical and historical use of the word occurs in Matt. 24, and if we allow the canon of interpretation to be true that the first occurrence of any word supplies the key to its meaning, then most certainly **parousia** belongs to the kingdom, and not to the mystery. Let us consider the context of this first occurrence:

"And as He sat upon the Mount of Olives (inseparably connected with the kingdom, see Zech. 14:4; Matt. 26:30; Acts 1:6, 12, etc.), the disciples came to Him privately, saying: "Tell us when shall these things be and what shall be the sign of Thy **Parousia** (coming) and the **sunteleia** (the ending together of events that culminate in the end) of the age?" (pages 8 and 9).

Note:—We shall pass on to page 13. Mr. Welch continues:

"If we want to learn in what respect the **parousia** is connected with the church of the mystery, we shall have to consider the references to it in the Prison Epistles. Our space is exceedingly limited for this most important investigation, but we need not be alarmed, for if we patiently read through Ephesians, Philippians, Colossians, Timothy, and Titus, we shall not find a single reference to the **parousia** of Christ.

The Parousia Not the Blessed Hope

"We have found the **parousia** connected with Israel, antichrist, the great tribulation, the day of the Lord, everything to link it with the kingdom. Surely we need no further argument to prove that the second coming, as taught, believed, and hoped for before Acts 28, in 1 Cor., and during the "time of the end" is clearly to be distinguished from "that blessed hope" which lies before the believer during this present peculiar dispensation of the mystery. "Till He come" must refer to this **parousia** coming; this was the only coming revealed. That coming, like all else connected with the kingdom, has become in abeyance. It has absolutely nothing to do with the members of the one body."

Dr. Clarence Larkin

Dr. Clarence Larkin, in his book "Dispensational Truth," on page 151 says concerning the New Covenant:

"It is unconditional, and will cover the Millennium and the New Heavens and the New Earth. It is based on the finished work of Christ, Matt. 26:28. It has nothing to do with the church and does not belong to this dispensation."

Let the Peace of God rule in your hearts (Col. 3:15).

Keep the Unity of the Spirit in the bond of peace (Eph. 4:3).

CHAPTER 7.

IS THE CHURCH, WHICH IS CHRIST'S BODY, THE BRIDE OF CHRIST?

The Church, which is Christ's Body, is never referred to in the Bible as the Bride of Christ. The reference to the Body as the Bride of Christ is without Scriptural support. The following quotations will be valuable, we trust, in clearing up this much confused subject:

Dr. Robert A. Hadden

Dr. Hadden, in "The Christian Fundamentals Magazine," of July, 1931, pages 8 and 9 says:

"The Bride of Christ' is absolutely unknown to Scripture. Not appearing in Scripture, the term should find no place in the believer's thought or vocabulary.

"The Bride' is absolutely unknown to the Terminology of the 'Prison Epistles'.

"The Bride of the Lamb' appears only in the Book of Revelation. Revelation is a Book of Prophecy, forecasting events intimately related to and connected with two great coming 'Days' of Scripture: (a) 'The Day of the Lord' (Rev. 1:9; Cp. Isa. 2:11-12), and (b) 'The Day of God' (Rev. 21 and 22; Cp. 2 Peter 3:10-13).

"The Bride was prefigured, predicted, and typified in the Old Testament Scripture; a secret hidden, but ready for discovery and discernment by spiritual minds. Note: Rebecca, Gen. 24. The Psalms. The Song of Solomon. The Body of Christ never prefigured, predicted or typified in the Old Testament Scripture. A secret 'hid in God' (Eph. 3:9), concealed from and unperceived by all until Divinely revealed to Paul (Eph. 3:1-11; Col. 1:24-26; Cp. Rom. 16:25-26)."

Sir Robert Anderson

Sir Robert Anderson, in his book "Forgotten Truths," pages 141-153, says:

"Is the Church the Bride of Christ? Let us begin by correcting our terminology. In the Patmos visions we read of 'The Bride, the Lamb's wife;' but 'the Bride of Christ' is unknown to Scripture.

"The first mention of the Bride is in John 3:29. In a Jewish marriage the 'friend of the bridegroom' answered to our 'groomsman'. His most important duty was to present the bride to the bridegroom. And this was the place which the Baptist claimed. His mission was to prepare Israel to meet the Messiah, 'to make ready a people prepared for the Lord' (Luke 1:17).

"With the close of the Baptist's ministry, both the Bride and the Lamb disappear from the New Testament until we reach the Patmos visions. In Rev. 21, the Angel summons the Seer to behold 'the Bride, the Lamb's wife'; and he shewed him 'the Holy Jerusalem descending out of heaven from God'. The twelve gates of the city bear the names of the twelve tribes of the children of Israel, and its twelve foundations are 'the Names of the twelve Apostles of the Lamb'. And the foundations are 'garnished with all manner of precious stones'. For 'it is the city that hath the foundations, whose builder and maker is God',

There will be a secret going out of the Church
As there was a secret in coming.

the city for which Abraham looked, when he turned his back upon the then metropolis of the world.

"These Apostles of the Bride are not the Apostles who were given after the Ascension for the building up of the Body of Christ—the Apostles of this Christian dispensation, chief among whom was Paul. They are the twelve Apostles of the Lord's earthly ministry to Israel, who shall sit on twelve thrones, judging the twelve tribes of Israel (Matt. 19:28). They are the Apostles of the Lamb. And 'the Lord God Almighty and the Lamb' are the temple of this city; and the Lamb is the light thereof. Every part of the description and of the symbolism tends to make it clear that this city represents a relationship and a glory pertaining to the people of the covenant. And now we can understand why it is that it is called the Bride of the Lamb, and never the Bride of Christ. For, the mystery of the Body having now been revealed, Christ is identified with the Church which is His Body, whereas His relation to Israel is entirely personal.

"What relation, then, does 'Jerusalem which is above' bear to us? No need here for guessing, and no room for controversy, for on this point Scripture is explicit; 'the Jerusalem that is above is free, which is our Mother' (Gal. 4:26, R. V.). We know that most of the Fathers were obsessed by the false belief that the Jew had been cast away forever; but even this seems inadequate to account for their claiming the bridal relationship and glory for the Church of this dispensation. There are two reasons for refusing to believe that the Church is the Bride. First, because Scripture nowhere states that it is the Bride, and secondly, because Scripture implicitly teaches that it is not the Bride. The question, 'Is A the wife of B?' may be answered in the negative, either by pointing to 'C' as his wife, or by indicating a relationship between 'A' and 'B' which is incompatible with that of marriage. And in both these ways Scripture vetoes the Church-Bride theory. For it teaches that the Bride is 'Our Mother,' and that the Church is the Body of Christ.

"The 5th chapter of Ephesians, moreover, ought to be accepted as making an end of controversy on this subject. The marriage relationship is there readjusted by a heavenly standard. If, therefore, the Church were the Bride, we should find it asserted here with emphatic prominence. But it is the Body relationship that is emphasized. Christ loved the Church, and the Church is His Body; therefore a Christian is to love his wife as his own body. In the 31st verse the ordinance of Gen. 2:24 is re-enacted for the Christian with a new sanction and a new meaning. The 'great mystery' of verse 32 is not that a man and his wife are one body, for such a use of the word 'mystery' is foreign to Scripture. And moreover, the Apostle says expressly, 'I am speaking about Christ and the Church.' And the last verse of the chapter disposes of the whole question: 'Nevertheless (. . . though man and wife are not one body, yet because Christ and the Church are one body) let every one of you love his wife even as himself.'

"By a strange vagary of exegesis the Apostle's words in 2 Cor. 11:2, are sometimes appealed to in support of the Church-Bride theory. Dr. Eldersheim cites this passage to illustrate the position of Grooms-men (or 'friends of the bridegroom') at a Jewish marriage. Besides their other functions, they were, he says, 'the guarantors of the bride's virgin

A strictly religious man sees no need of Christ;

A saved sinner has no need of religion.

chastity.' And the Apostle uses this figure to express his 'jealousy'—his solicitude, for the Corinthian Christians.

"1. To interpret Eph. 5:31 in a carnal sense is an outrage upon Scripture.

"2. Jewish Social Life, p. 153. It is noteworthy that in 2 Cor. 11:2, the Apostle does not use the word 'bride,' but the ordinary word for an unmarried girl."

On page 200 of his book, "The Coming Prince," Sir Robert Anderson says:

"In Scripture the church of this dispensation is symbolized as the Body of Christ, never as the Bride. From the close of John Baptist's ministry the Bride is never mentioned until she appears in the Apocalypse (John 3:29; Rev. 21:2, 9). The force of the 'nevertheless' in Eph. 5:33 depends on the fact that the Church is the Body, not the Bride.

"The earthly relationship is readjusted by a heavenly standard. Man and wife are not one body, but Christ and His Church are one body, therefore a man is to love his wife 'even as himself.'"

C. F. Hogg

Mr. C. F. Hogg in his subject "Will the Church go through the Great Tribulation" on page 105 of "the Witness," May 1933, says:

"He (John) speaks of the Lord under the figure of a lamb (Annos in the Gospel, arnion in the Revelation). Paul never does, neither does he use the symbol of a bride. Hence the phrase, 'The Bride of Christ,' is not found in Scripture, and inasmuch as it combines the figures of different writers, its use is to be deprecated."

Dr. F. E. Marsh

Dr. Marsh in his book, "Will the Church, or Any part of It Go Through the Great Tribulation," on page 5 (published by Pickering and Inglis, London, England), says in answer to his questions 5 and 6:

"5. Does Paul ever mention the Church of which he was "minister" as 'the Bride?'"

"Answer: Paul never mentioned the Church as 'the Bride.' He uses as an illustration the betrothal of a virgin, as a chaste virgin unto Christ, as indicating purity of heart and life; and he further uses the marriage relationship as a metaphor of the oneness which exists between the Church and Himself (2 Cor. 11:2; Eph. 5:23, 33). But we must not found truth on similes and metaphors, although we may use them to illustrate truth.

"6. Is 'the Bride the Lamb's wife' of Revelation 21 the same company as 'the Church which is His Body?' (Eph. 1)?"

"Answer: No. Being in the body of Christ is founded on the grace of God, through faith in Christ; but being in the Bride rests on faithfulness to the Lamb. The Bride is made up of Old and New Testament saints; hence, the twelve tribes are mentioned, and the twelve apostles, as representing Old and New believers (Rev. 21:12, 14). It is said, 'She hath made herself ready' (Rev. 19:7-8)."

Don't mang'e a text by taking it out of its context
Or garble it by forcing it into another context.

The following was written in "The Christian Fundamentals Magazine," June, 1932, by one with the signature "J. S.":

"Is the Church of the Fifth Chapter of Ephesians the Bride of Christ?"

"An affirmative answer has passed as axiomatic truth among most believers. But this position to be established must have, **First**: Confirmation from other parts of the Epistle; **Second**: proof that the Church of the Prison Epistles shares in 'the hope of Israel,' is an integral part of Israel, for the Bride of Scripture is everywhere in Scripture, the star seed of Abraham, and **Third**, the language in Ephesians 5 must really say that the Church is the Bride. Apart from these three things an affirmative answer falls to the ground.

"**In the First Place**: we inquire as to what is written in this Ephesian Epistle. How has the Church been described and defined in the other Chapters?"

"Chapter 1:22, 23—**The Church which is His Body, the Fulness of Him.**

"Chapter 2:15—**To make Himself of twain one New Man.**

"Chapter 4:12—**The Body of The Christ.** (Note the definite article is here.)

"Chapter 4:13—**Till we call come unto a Perfect Man unto the Measure of the Stature of the Fulness of Christ.**

"Chapter 4:15—**Grow up into Him in All Things which is the Head, Christ.**

"Chapter 4:16—**From Whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love.**

"The sixteenth verse declares for the Headship of Christ not a separate entity, but over the members of Himself. Here is then a six fold testimony to the Church as the Body of Christ—the body in an exclusive sense, and not in the sense of marriage.

"**In the Second Place**: Is it so that the church of the Prison Epistles is a part of the star seed of Abraham? The star seed in Israel is certainly a Bride, and it is the Lamb's wife, the saints of the Old Testament who looked for a city (Heb. 11:10). That city is revealed in Rev. 21—the new Jerusalem, and is exactly so described. If it could be proven that the Church of this dispensation is spiritual Israel, too much would be proven for the continued stability of our faith, because Paul claims for the Church of this age, that it is the Church of the mystery, that is to say it is the Church of the Secret—of the Secret because the calling of such a Church was kept a secret—hidden in God—from the ages and not made known, until revealed through His lips and pen, (Eph. 3:5-9; Col. 1:25, 26) a revelation that was made subsequent to the laying aside of Israel as a nation. The claim is therefore made for the Church of the mystery, that it is a spiritual organism absolutely new without any racial distinction in the members thereof (Col. 3:11), blessed not because of Abraham, nor in Abraham, but blessed in Christ and for Christ's sake. Being a non-Israelitish Body it cannot be identified with the star seed of Abraham. To prove that it has any connection with Israel is to deal a blow at the verbal

An honest search of the Word of God will bring great reward;
But God never did have any use for dishonesty.

inspiration of the Scriptures, to make Paul's claim to a new revelation and a new ministry for himself (Eph. 3:2; Col. 1:25) entirely false, which because of the facts to the contrary, cannot be allowed for one moment. The Bride being an Old Testament revelation, exclusively so, it must follow that the two are not one and the same in constitution, that there is a Body distinct from a Bride.

"In this investigation then, proof has accumulated on the outside of the chapter against the conclusion that the church of the 5th of Ephesians is a Bride. Let us now examine the passage itself. Does it say, the church is the Bride? Nowhere is this expression within these verses, even as we have failed to find it elsewhere in the Epistle. It is surely relevant to the subject to ask, why such an important omission? If in any place we should look for a parallel it would naturally be the place where the marriage relation is discussed. But as there is no parallel intended there is no definition here of the Church as the Bride, but on the contrary the Church as the Body occurs twice.

"He is the Saviour of The Body (Eph. 5:23).

"We are members of His Body (Eph. 5:30).

"Consider in this, how the Holy Spirit avoids the use of the word Bride, and purposely selects the word Body. If the Holy Spirit does not call the Church of the Mystery, the Bride, let it be a warning to us, not to do so. In verse 29 by inference, the Church is His Own flesh for it says: 'No man ever yet hated his own flesh but nourisheth and cherisheth it, even as the Lord The Church.' The subject in this 29th verse is not the flesh of a man's wife, for the 28th verse says, 'He that loveth his wife loveth himself,' but his wife is not himself, therefore the flesh of the 29th verse is the flesh of the man, and as a man loves himself—his own flesh—so Christ nourisheth and cherisheth His own flesh the Church.

"The confounding of the Church as the Bride in Eph. 5, has resulted from not seeing the Figure of Speech used throughout the passage is that of **Simile**, and not **Metaphor**: 'Metaphor' places one thing for another. It is representation. 'Simile' is but resemblance. We must therefore not say when comparing one thing with another that that one thing is another. Observe the continued comparison between Christ and the Church of His Body, and the conduct of wives and husbands. Note the presence of simile in every instance, and the absence of metaphor.

"Verse 22—As unto the Lord.

"Verse 23—As Christ is the head of the Church.

"Verse 34—As the Church is subject unto Christ.

"Verse 25—Even as Christ also loved the Church.

"Verse 28—So ought men to love their wives As their own bodies.

"Verse 29—Even as the Lord the Church.

"Verse 33—Love His Wife, Even As Himself.

"We submit that the use of the simile instead of the metaphor is very significant. It indicates that we are to distinguish between the practical and hortatory part of the Epistle and that of its doctrinal portion. The Holy Spirit is not teaching Theology in this passage. As Christianity applies to every relationship of life, that of the domestic is given its place in the teaching, and to enforce the argument of a right spirit and a becoming conduct on the part of husbands and wives to each other, the highest illustration is used, that of the spirit of Christ

In Romans the Believer is dead and risen with Christ.

In Ephesians he is stated to be heavenly in Christ.

Theological Seminary

and the Acts of Christ towards His own body, the Church. They are told that as the members of His Body are subject to Christ, "so let the wives be to their own husbands in everything". Of course the view here is that of Christian wives and husbands exclusively and as Christ loves His Own Body the Church, so husbands should love their wives. The Church then, not being spoken of as the Bride, but in fact stated in two places as the Body (Vs. 23, 30) no more is to be understood of this passage than that the home of every professing Christian must be a Christian home and the pattern of such a home life is given in spirit and conduct as seen between Christ the Head of the Body the Church, and the Church, the members of His Body, the one towards the other—The Head towards the members, and the members towards the Head.

"It is unthinkable that the Holy Spirit will establish a doctrine in the first part of the Epistle and contradict that doctrine in the second part of the same Epistle. If He has declared the Body to be a man and repeated and repeated the declaration (2:15; 4:13, 15, 16) He is not telling us in the 5th chapter that this Body, after all, is a woman. It cannot be both. Let us not then make Scripture say what it does not say. A contradiction cannot be established.

"Let us hear the conclusion of the whole matter. The Church of the Prison Epistles is a secret kept from the ages 'hid in God,' unrevealed, until after the laying aside by God of national Israel. The Church of the mystery is the Body of Christ, exclusively so, because to make it a bride would be to declare it revealed in the Old Testament and therefore not a secret kept from the ages. The Church of the Mystery is made up of a redeemed company of believers knowing no racial distinction. Of whatever nationality they were when called, their nationality is not taken with them into the Body, and they share alike in everything. They are joint-heirs and a joint-body, and joint-partakers of that promise in Titus 1:2, a promise given before age times began. The Church of the Mystery is a repository of the fullness of God (Eph. 3:19). The Church of the Mystery is the subject of a special resurrection—an exanastasis and out-resurrection and a secret rapture, a calling on high, being the saints of the holiest in the highest and therefore for an administrative destiny over the universe (Eph. 1:22; Phil. 3:20).

"O the wonder of such an eternal purpose! It so transcends all natural conception, that unaided, our own faculties can never rise to grasp its magnificence, and hence the prayers of the 1st and 3rd chapters of the Epistle to the Ephesians—that the eyes of your heart being enlightened, that ye may know, what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe . . . that strengthened with all might by His Spirit in the inner man . . . Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth and length, and depth and height and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.

"May these prayers be graciously and richly fulfilled in us, and they will be if we give this truth of the Church of the Mystery a faith-obedience (Rom. 16:26)."

In Acts 19:10, we read: "All they which dwelt in Asia heard the Word of the Lord Jesus, both Jews and Greeks." But in 2 Tim. 1:15, we read: "All they which are in Asia be turned away from me." Why was that?

CHAPTER 8.

WHEN WAS ISRAEL AS A NATION SET ASIDE? OR WHERE IS THE DISPENSATIONAL BOUNDARY?

The last record in the Bible of the judgment of Isaiah 6 being pronounced is at the close of the Acts period, Acts 28:25-27. During the first part of the Acts, we find that the Word was preached to the Jews **only** (Acts 11:19). When the Lord Jesus Christ called the Apostle Paul, the Word was preached to the Jews first and then to the Gentiles. Acts 9:20; 13:14, 42, 46; 14:1; 17:1, 10, 17; 18:4, 19, 26; 19:8. After Paul pronounced Isaiah's judgment, the Salvation of God was sent to the Gentiles (Acts 28:28). The message preached to Cornelius was "that word which God sent unto the children of Israel" (Acts 10:36). Gentiles who believed the word which God sent unto the children of Israel were grafted into a good olive tree (Rom. 11:24). These Gentiles became partakers of Israel's spiritual things (Rom. 15:27). They became the Israel of God (Gal. 6:16), and Abraham's seed (Gal. 3:29). Abraham was their father (Rom. 4:16), and Jerusalem, which is above, became their mother (Gal. 4:26). Their future sphere of blessing was Abrahamic and they would sit down with him in the kingdom of heaven (Gal. 3:9, 14; Matt. 8:11).

However, this was all changed after the close of the Acts period. The Apostle Paul no longer was the prisoner for the Hope of Israel (Acts 28:20), but he was the prisoner of Christ Jesus for the Gentiles (Eph. 3:1). Paul has a message which brings us into a relationship which was not made known during the Acts period. We are blessed with all spiritual blessings in the heavenlies in Christ (Eph. 1:3). We as members of the Church which is Christ's Body, are now seated together in the heavenlies in Christ (Eph. 2:6). This was not made known until the testimony to Israel as a nation ceased after the close of the Acts period. The Lord makes known this precious truth through the Apostle Paul who was made a minister of Christ's Body, the Church (Col. 1:24, 25).

We shall add further testimony from well known Bible teachers.

Charles H. Welch

Mr. Charles H. Welch, an eminent English Bible Teacher, in his book, "Things Most Surely Believed," says on pages 32, 33, 34:

"We believe that Pentecost, with its accompanying miracles and the church of the Acts period, are to be differentiated from the church of the dispensation of the mystery. 'The signs following' belonged to that period when the people of Israel still remained before God as a 'people'. In Acts 28, they were set aside for the time being, and with them went all that pertained to Pentecost. Tongues, healings, and such gifts have no place in the sphere of the church of the One body (Acts 2:16; 2:30, 33; Heb. 2:3, 4; 1 Cor. 14:21, 22; 1 Cor. 12:28; 2 Tim. 4:20; 1 Tim. 5:23).

In Acts 2 we find Jews, gathered out of every nation, at Jerusalem for this feast. No Gentile would or could attend it unless he was already a proselyte. Peter declared that the day of Pentecost fulfills the prophecy of Joel 2:28, 29, and links up the sevenfold outpouring of

The Apostles of the **DESCENDED** Christ

Must be distinguished from the Apostles of the **ASCENDED** Christ.

spiritual gifts with the now postponed sevenfold wonders in heaven and earth that belong to the day of the Lord and the Book of the Revelation. Addressing 'men of Judea,' 'Dwellers at Jerusalem' 'men of Israel' and 'all the house of Israel,' he declares that in the capacity of the Seed of David and the Occupant of his throne, the risen Christ has shed forth 'this' which they see and hear. One has only to consider Peter's attitude upon being told to go to Cornelius (Acts 10), or the amazement of the church in Acts 11, to be sure that no church began at Pentecost in which Jew and Gentile were included on equal terms.

"Without following the theme of the Acts step by step, we take it up again in the last chapter. There the conditions of Mark 16:15-20 are in full force; the hope of Israel still holds good (Acts 28:20), the Jew is still first (verse 17), and not until Israel in Rome reject the Messiah, as Israel in the land had done, do we read the words, 'The Salvation of God is sent unto the Gentiles and they will hear it.' (Acts 28:28).

"The prison ministry of Paul follows, and in this ministry miraculous healings cease. Paul, who previously cured disease by a handkerchief (Acts 19:12), now sends a prescription (1 Tim. 5:23). Yet he retains his faith to the end (2 Tim. 4:7). Miracles had a message for Israel, and all who, as instructed by the Hebrew Scriptures, looked for the Messiah (Matt. 11:2-6). They were given to the Gentile churches during the Acts to provoke Israel to jealousy, if possible (Rom. 10:19; 11:11). When the olive tree was cut down in Acts 28, the Gentile branches could no longer stand. A new movement from God was absolutely necessary to meet the new circumstances, and that new movement was the revelation of the present dispensation of the mystery, in which the hope of Israel and Pentecostal conditions have no place."

On page 35 Mr. Welch continues:

"The company of believers called during this dispensation is called the church which is His Body, of which Christ is the Head.

"Its sphere of blessing, its constitution, and its hope are unique, and neither the promise to Abraham, nor the characteristics of the Pentecostal church belong in any way to this new calling."

Mr. Welch, on page 36, says:

"Israel's hope (Acts 28:20) and Israel's signs (28:1-9) did not cease with Matthew 28 or Acts 2, but remained to the end of the Acts. Till then, the Gentile believer had been but a wild olive graft into the stock of Israel. In Acts 28, the Israelite stock is cut down; the axe, so long laid to the root of tree, does its work. A new dispensation with new terms is ushered in—the dispensation of the grace of God for the Gentiles committed to Paul the prisoner of the Lord (Eph. 3:1)."

Dr. W. Graham Scroggie

Dr. W. Graham Scroggie, in his book "The Acts of the Apostles," on page 187 comments on Acts 28, says that verses 25-29 "Mark a momentous crisis. Judaism has now fallen! A long dispensation here ends."

J. Eustace Mills

Mr. J. Eustace Mills, Bible teacher of Eastbourne, England, in his booklet, "Before Acts 28:28 and After," says:

"Before Acts 28:28, Israel were urged to 'turn again' in order that God might 'send the Christ' unto them 'even Jesus' (Acts 3:12, 21, R.V.)

"But at Acts 28:28 Israel's hope of the Lord's return was deferred, for Paul declared in the words of Isaiah, that they were too blind to fulfill the required condition 'turn again' (Acts 28:25, 27, R.V.).

"Before Acts 28:28, Paul was bound for the Hope of Israel (Acts 28:20).

"But after Acts 28:28 he became a prisoner for the Gentiles, in connection with the revelation of the Mystery given to him for them (Eph. 3: 1-3).

"Before Acts 28:28, a calling was in view whose blessings are associated with a time 'from' the foundation of the world (Matt. 25:34).

"But after Acts 28:28, a calling came in view whose blessings are associated with a time 'before' the foundation of the world (Eph. 1:3, 4)."

Dr. A. C. Gaebelein

Dr. Gaebelein in his book on Matthew, Volume 1, page 272, says:

"In the last chapter of Acts, when Israel's apostasy and unbelief is fully established, Paul speaks them to the assembled Jews and adds, 'Be it known therefore unto you that the salvation of God is sent unto the Gentiles and they will hear'."

On pages 209 and 210 of the same Volume, he says:

"The testimony which was begun by the Apostles up to the time when Israel rejected once more the offers of mercy from the risen Lord, when He was still waiting for their repentance as a nation, is an unfinished testimony. After that offer was again rejected the great parenthesis, the church age, began, and during this age (which is not reckoned in the Old Testament) there is no more Jewish testimony of the kingdom of the heavens. Israel nationally is set aside."

Sir Robert Anderson

Sir Robert Anderson, in his book, "The Silence of God," page 75 says:

"The Pentecostal Church which was based upon the testimony, was intensely and altogether Jewish."

On page 56 he says:

"The Pentecostal dispensation is brought to a close by the promulgation of the solemn decree "The salvation of God is sent unto the Gentiles."

On page 175 he says:

"But when these, the Jews of Rome, refused the proffered mercy, his mission to his nation was at an end, and for the first time separating himself from them, he exclaimed, 'Well spake the Holy Ghost through Isaiah the prophet unto your fathers'—and he went on to repeat the words which our Lord Himself had used at that kindred crisis of His ministry when the nation had openly rejected Him (Acts 28:25 R.V.; Matt. 13:13).

"My contention is that the Acts, as a whole, is the record of a temporary and transitional dispensation in which blessing was again offered to the Jew and again rejected."

"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." Eph. 4:31.

On page 50 he says:

"And not until the testimony had been rejected by the favoured people did the word go forth "The salvation of God is sent unto the Gentiles, and they will hear it." (Acts 28:17, 23, 28.)

Dr. W. H. Griffith Thomas

In connection with the booklet "United, Yet Divided," a remarkable booklet by Chas. H. Welch, eminent English Bible teacher, the following appeared in the February, 1920, number of "The Evangelical Christian" of Toronto, Canada:

"This booklet deals with the important subject of Dispensational Teaching and shows the vital necessity and spiritual importance of 'rightly dividing the Word of Truth.' This fundamental principle is clearly and convincingly set forth and deserves the thorough and constant attention of all Bible students. The author's application of the principle is that the dispensational boundary is not Pentecost but Acts 28:17-28. While he believes 'a' church began at Pentecost, 'the' church which is Christ's Body did not begin until the Jewish rejection of the Gospel recorded in Acts 28 took place. On this account that chapter is the boundary line. The author has a good deal to say for his position and while it may not be possible for all Bible students to accept it, the arguments by which it is supported are more weighty than many have been accustomed to think. Thus Mr. Welch calls special attention to the miraculous element promised in Mark 16:15, 16, and pertinently asks whether these signs followed our faith and, if they have not, whether some change of dispensation has not come in.

"Without necessarily accepting every portion laid down, the booklet is of real value and deserves the thorough consideration of all who love the Truth."—Dr. W. H. Griffith Thomas.

Dr. Thomas also has written the following in his review of Mr. Welch's booklet—"Far Above All."

"A very suggestive booklet calling especial attention to the distinctive ministry of Paul after Israel as a nation had been set aside. The writer compels thought when he does not command agreement, and all serious Bible students will do well to give this small and valuable booklet their most earnest and thorough attention. They will probably be surprised to find a number of things which they have never seen before and will then be compelled to ask whether or not they are true."—Dr. W. H. Griffith Thomas.

(The Sunday School Times, Philadelphia, Pa., U. S. A., for August, 1922).

P. B. F. Writes Concerning "United Yet Divided"

"This little pamphlet of thirty-six pages purports to be a key to the Holy Scriptures. Its primary objective is to strengthen faith in God's Word and lead the student thereof into the apprehension of its dispensational divisions. It is a valuable booklet to place into the hands of the student who is seeking to rightly divide the Word of Truth."—P. B. F., in Moody Bible Institute Monthly, U. S. A., for August, 1922.)

"As ye have therefore received Christ
Jesus the Lord, so walk ye in Him." Col. 2:6.

Dr. George Douglas

Dr. George Douglas, Bible teacher of Cardiff, Wales, in an article published in "Moody Bible Institute Monthly," July, 1936, pages 541 and 542, says:

"Only as we recognize and understand the place which Israel holds in the divine scheme of revelation, can we read and understand aright the book of Acts.

"All enlightened students of Holy Scripture recognize that though Israel has been set aside, it is not forever, and the present dispensation in its earthly aspect is to continue only until the time comes when the covenant people shall again be restored to divine favor (Rom. 9:10, 11).

"It is a common error to assume that the rejection and crucifixion of Christ was the historical crisis at which Israel was set aside. Under the influence of this erroneous conception, people are apt to read the rest of the New Testament as though it had no more to say concerning the earthly people. But when we come into the Acts we at once discover that a place of repentance was granted to Israel, and a 'blotting out of sins' was preached to them through the Messiah whom they had rejected and crucified (Acts 2:14, 22, 36). Doubtless repentance would have brought them 'times of refreshing' and 'the times of restitution of all things' spoken of by all the 'prophets since the world began' (Acts 3:19--21). That was the **Pentecostal proclamation** of the divine amnesty for the guilty people of Jerusalem, and their answer to it was the stoning of Stephen (Acts 7).

"But that crowning sin of Jerusalem was not laid upon the Jews of the dispersion, and so the disciples who were scattered abroad by the persecution which followed, carried the **Pentecostal gospel** to them, for in the first period of the **Pentecostal dispensation** the preaching was 'to the Jews only.' And though the Jews did not have a monopoly on the gospel in the second part of the **Pentecostal period or dispensation**, they still enjoy a distinctive priority, for now it was 'to the Jew first.' But in this **Christian dispensation**, 'there is no difference between the Jew and the Gentiles.' Both stand on the same level as regards sin and condemnation, on the one hand, and the proclamation of divine forgiveness on the other. But in the **Pentecostal dispensation** even Paul, the apostle of the Gentiles, preached 'to the Jew first' in every place, and this through the whole course of his great ministry as recorded in the Acts.

Why the Book of Acts Ends Abruptly

"We learn from Acts 15 that the position of the Gentiles in the Church was only authoritatively settled some twenty years after Pentecost, and it is interesting to observe that even that settlement was on the lines and in harmony with **Old Testament prophecy** (Acts 15: 13-17). We notice, too, that years after the date of that Church council at Jerusalem, the followers of Jesus Christ were still regarded as an heretical Jewish sect (Acts 24:5, 14). And when the Apostle Paul arrived in Rome, although as we learn from the first chapter of his Epistle to the Romans, the church there occupied such a prominent place in his affections, his first care was to summon together 'the chief of the Jews,' and it was as a Jew he addressed them, for his words are 'our fathers,' 'my nation,' 'the hope of Israel' (Acts 28:17-20). But when

In the Old Testament Prophecies, Christ was predicted FOR the Nation.

In the Gospels, Christ was presented TO the Nation.

In the Acts, Christ was finally Rejected BY the Nation.

they rejected his testimony, he said 'your fathers' (v. 25, R.V.). He now severed himself from Israel, and pronounced the solemn words which sealed their doom (vv. 25-31).

"It has often been asked why the evangelist Luke, who was with the apostle Paul in both his Roman imprisonments, closes the book of Acts with such apparent abruptness without giving any information regarding the ministry of those periods, and the time of liberty between them, which would have been of great interest and value to us. The simple answer is that in this book we have the divine record of the **Pentecostal dispensation**, and that transition period was now ended. And here we notice a very significant fact, which surely cannot be said to be accidental, that in the **New Testament books written after the date of Acs 28, there is not a word to be found about Spirit manifestations** except as a warning, such as I Timothy 4:1, 2. Therefore, we heartily agree with the late Sir Robert Anderson when he says:

"As there were no miracles in Jerusalem after the stoning of Stephen, there were none in Rome after that solemn 'Ichabod' had been pronounced by the apostle. **For the age of miracles was past, with the dispensation to which they belonged;** and the apostle himself entered upon the life of faith beneath a silent heaven. Such is the character of this **Christian dispensation;** for ours is the blessedness of those who have not seen but yet have believed."

Miracles and Tongues of Short Duration

"It is necessary to emphasize the importance of grasping clearly and firmly the dispensational teaching of the Bible, and especially the dispensational character of the Acts, and to bear in mind the truth that manifestations of Spirit were for a definite purpose, and for a limited period.

"The evidential value of miracles depended largely upon a preceding revelation. They were a sign for those who possessed the countersign, namely the Jews, for 'unto them were committed the oracles of God,' and when they were definitely set aside by the apostolic pronouncement of Acts 28:25-27, the signs definitely ceased.

Why Paul Did Not Heal His Sick Friends

"That explains why the apostle Paul performed no miracle in Rome, did not even speak in tongues. During his first imprisonment in Rome his 'brother, and companion in labor,' Epaphroditus, lay ill, but he exercised no special gift of healing upon him, but simply depended upon the mercy of God to restore him to health again (Phil. 2:25-30). When on the journey to his second imprisonment, another of his beloved friends became very ill, and his brief statement concerning him is, 'Trophimus have I left at Miletum sick' (II Tim. 4:20). When Timothy, his 'own son in the faith,' was feeling far from well, all the great apostle could do was to send him a simple medical prescription, very likely suggested by Luke who was with him at the time (I Tim. 5:23). There was a time when a handkerchief carried from his person brought healing and health to the sick (Acts 19:12). **But that dispensation was now ended.**

"It is only as we understand the dispensational character of the inspired book which marks the transition period between the Gospels and the setting aside of Israel, that we can understand the mystery of the silence of God in this dispensation of grace. . . ."

"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." Col. 4:3.

Dr. Leon Tucker, Bible teacher and editor of the "Wonderful Word" magazine, in his book "His Son, or Studies in the Epistle to the Hebrews," says on page 15:

"We must look beyond the Gospels and the Acts to writings beyond, to discover the purpose of God in the church of the dispensation now present."

CONCLUSION

We conclude this book with a desire that God Himself may give unto His people the spirit of wisdom and revelation for the acknowledgment of Him; the eyes of your understanding being enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead and set Him at His own right hand in the heavens, far above all principality, and power, and might, and dominion and every name that is named not only in this world, but also in that which is to come, and hath put all things under his feet, and gave Him to be the Head over all things to the church which is His Body, the fullness of Him that filleth all in all (Eph. 1:17-23).

"Finally, my brethren, be strong in the Lord, and in the Power of His Might." Eph. 6:10.

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