

THE DISPENSATIONALISM OF BULLINGER, SCOFIELD AND RICE

“ULTRA-DISPENSATIONALISM” PASTOR J. C. O’HAIR’S ANSWER TO DR. JOHN R. RICE’S ANSWER

Doctor John R. Rice of Wheaton, Illinois, in quite a recent issue of his religious publication, “The Sword of the Lord,” printed a message under the heading:

AN ANSWER TO THE “ULTRA-DISPENSATIONAL HERESY” “BY EVANGELIST JOHN R. RICE”

The first paragraph in the printed message reads as follows:

“A YOUNG PASTOR WRITES SAYING: SOMETIME WHEN YOU HAVE TIME TO WRITE TO ME, WOULD YOU PLEASE STATE THE PLAINEST SCRIPTURE AND ANY OTHER REASON YOU KNOW AGAINST ‘O’HAIR’S’ AND ‘STAM’S’ ‘HYPERDISPENSATIONAL TEACHING.’

Dr. Rice used the ‘SWORD’ very carelessly in his false charges against Mr. Cornelius Stam and Pastor J. C. O’Hair. Hence it is our duty to answer his so-called ‘ANSWER’ and his ungracious, untruthful and carnal attack upon us.

Both Brother Stam and I are one hundred percent, uncompromisingly against the ‘ULTRADISPENSATIONALISM’ of Dr. E. W. Bullinger. We are likewise uncompromisingly opposed to the faulty unscriptural ‘DISPENSATIONALISM’ of Dr. John R. Rice.

Herein after we have printed in nineteen paragraphs the many charges and the faulty ‘dispensational’ teaching of Dr. Rice. It might be well to read then first very carefully; and learn that Dr. Rice is sure that he has presented the Scriptures to prove that the ‘kingdom’ gospel proclaimed to Israel by Jesus of Nazareth (Matthew 4:23 and 24), by John the Baptist in Mark 1:4, Matthew 3:2, and by the Twelve in 10:5 to 10, is the very same message mentioned by the Apostle Paul in Romans 16:25, as ‘MY GOSPEL’, “the preaching of Jesus Christ according to the revelation of the mystery, kept secret since the world began”; and that the ‘one Baptism’ of Ephesians 4:5 is John’s Water Baptism. Dr. Rice is supposed to be a faithful ‘steward’ (‘oikonomos’) of the mysteries of God. (I Corinthians 4:1 to 4).

Mr. Stam and I believe that there is a difference between the ‘kingdom’ prepared from the ‘Overthrow’ of the ‘world’ (Matthew 25:34 to 41), prophesied from the beginning of the world (Acts 3:19 to 21), and the “MYSTERY” CHURCH, “Christ and the Church One Flesh” (Ephesians 5:31 and 32), chosen in Christ from ‘BEFORE’ the ‘Overthrow of the ‘world’.

Every intelligent Spirit taught ‘steward of the mysteries of God’ (I Corinthians 4:1 to 4) believes that John the Baptist died in the ‘kingdom’ age before the historic beginning of the dispensation of the grace of God for Gentiles,” which began when and because of the ‘FALL’ of Israel. (Romans 11).

We agree with all of the outstanding 'GRACE' Bible-teachers of the past two generations that 'the kingdom of heaven' is not the 'JOINT-BODY' of Christ. (Ephesians 3:6). We agree with these able men of God that 'the kingdom of heaven which was at hand' before the historic beginning of "the dispensation of the grace of God for Gentiles," is not now at hand, but will be at hand after God completes the Body of Christ, and raptures every BODY-member. Christ is now far above, HEAD OF HIS BODY, but as The Son of Man He is to return to this earth in person to redeem and restore Israel and the land of the Jews.

If Dr. Rice had been led by the Holy Spirit, he would have used "The Sword of the Spirit." instead of 'the sword of the flesh'. Instead of falsely accusing Mr. Stam and me of teaching 'a modern heresy,' and the 'hyper-dispensationalism' of Dr. Bullinger, "a modernism or heresy developed 'somewhat' by Bullinger in England, by O'HAIR in Chicago and others . . . generally promoted by men without adequate theological training," "by men 'IGNORANT' of the Bible," he would have prayerfully considered Romans 14:10 and Matthew 18:15; "why dost thou set at nought thy brother?" "Go and tell him his fault between thee and him alone." Then Ephesians 4:25, "wherefore putting away lying, speak every man 'truth' with his neighbor: for 'WE ARE MEMBERS ONE OF ANOTHER.'

Let me say here that Dr. Rice and I came from the same state (Texas) to the Chicago area. He was an ordained Baptist minister. I was an ordained Presbyterian minister. He calls himself a 'Doctor of Divinity,' and as you read the high-points of his printed message, copied below, you will see that he considers himself a 'trained theologian,' not ignorant of the Bible, not teaching heresy but sound doctrine. Doubtless he is willing to confer upon Mr. Stam and me the D. D. degree, "DOGMATIC DISPENSATIONALIST," because we earnestly endeavour to be faithful 'STEWARDS OF THE MYSTERIES OF GOD,' in obedience to I Corinthians 4:1 to 4.

STEWARDS OF THE STEWARDSHIP

Every minister of Christ, who claims to be a Bible-teacher, should be 'a faithful steward ('oikonomos') of the mysteries of God,' in obedience to I Corinthians 4:1 to 4. For surely at the judgment-seat of Christ, we shall give "an account of thy STEWARDSHIP ('OIKONOMIAS') (Luke 16:2). The Greek word translated 'stewardship' in Luke 16:2 is also translated 'DISPENSATION' in Ephesians 3:1 to 3 and 3:9.

In I Corinthians 9:17 Paul testified, "a 'DISPENSATION' is committed unto me." The Lord did not commit 'a PERIOD OF TIME' or an 'AGE' to Paul. A 'DISPENSATION' is not an 'AGE,' but a 'STEWARDSHIP' or 'ECONOMY' or an 'ADMINISTRATION.' Paul called it in II Timothy 1:12, 'MY PARATHEKE' ('DEPOSIT').

Paul passed it on to Timothy, using the same Greek word in II Timothy 2:2. The 'DEPOSIT' from Christ to Paul to Timothy has been passed on to us, if we are members of the Body of Christ, and 'STEWARDS OF THE MYSTERIES OF GOD.' We have no option in the matter of our obedient responsibility to Ephesians 3:9, "make all see what is the 'DISPENSATION' of the 'MYSTERY'." 'HID IN GOD' from the beginning of the world.

DR. RICE AND DR. H. A. IRONSIDE

Here we quote several statements in the printed, messages of the gifted Bible expositor, rated one of the best. Dr. H. A. Ironside, who has departed to be with Christ. We quote from his "Sailing With Paul," page 44:

"This doctrine of the ONE BODY is never referred to by any other apostle than Paul. He calls it the dispensation of the 'mystery.' which he had especially been entrusted with."

Now from his "Colossians", page 57:

"It was a special revelation, given not to the twelve, but to him (PAUL), as THE APOSTLE OF THE NEW DISPENSATION."

Then his 'Romans', the paragraph explaining the 'revelation of the mystery' of Romans 16:25, as to when this 'MYSTERY' was revealed to Paul by the risen Christ:

"this was not until Israel had been given every opportunity to receive Christ both in 'incarnation' (that is, before Calvary) and in 'resurrection.' When Israel definitely refused Christ, God made known what had been in His heart from eternity."

"Peter never preached the 'MYSTERY OF THE BODY,' so far as the record goes: that was a 'SPECIAL REVELATION' to Paul."

We might or might not agree with some other written comments by him:

"Not a saint in a hundred knows the difference between the two terms" . . . "the bulk of professing believers know little or nothing" . . . "unquestionably the onus of blame rests upon the guides, who, professing to be Christ's ministers, are anything but stewards of the mysteries of God" . . . "preachers would not find it so easy to go on confusing the people of God, if there was real exercise of conscience among those who are content to be styled the laity, and who seldom read the Bible for themselves and endeavor to rightly divide the Word of Truth."

PAUL 'THE APOSTLE OF THE NEW DISPENSATION'

As you read Dr. Rice's 'ANSWER,' keep in mind Dr. Ironside's 'ANSWER' to Dr. Rice's 'DISPENSATIONALISM,' and also several statements by Dr. Ironside, who heartily, radically and uncompromisingly disagreed with Dr. Rice's 'water-baptism' 'dispensationalism.'

We quote again from the pen of Dr. H. A. Ironside, his 'Colossians' and 'Romans':

"That the nations would be brought to His own sway through Israel, is clearly taught; but that He would be doing a special work among them, while the Jew is set aside, was a secret hid in God. To understand it is to enter into the truth for the present dispensation."

"This was not until Israel had been given every opportunity to receive Christ both in incarnation and resurrection. When they definitely refused Him God made known what had been in His heart from eternity."

"It was not hid in the Scriptures to be brought to light eventually; but we are distinctly told it was hid in God until such time as He chose to manifest it."

"THAT A DOCTRINE SO CLEARLY REVEALED IN THE SCRIPTURES COULD HAVE BECOME SO UTTERLY LOST IS ONLY TO BE ACCOUNTED FOR BY THE JUDAIZING OF THE CHURCH, AND THE CONSEQUENT MINDING OF EARTHLY THINGS THAT BECLOUDED THE HEAVENLY ONES."

All of these statements from the mind and pen of Dr. Ironside, whom some called "the archbishop of the fundamentalists."

"CHRIST'S MINISTERS ARE TO BE STEWARDS OF THE MYSTERIES OF GOD, NOT MERELY PREACHERS OF WHAT PEOPLE SO OFTEN CALL THE SIMPLE GOSPEL."

“Preachers of Old Testament truths, which they offer in place of New Testament mysteries, would not find it so easy to go on confusing the people of God, if there was real exercise of conscience among those who are content to be styled ‘the laity’ and who seldom read the Bible for themselves, and endeavor to rightly divide the Word of Truth.”

“The Old Testament Scriptures clearly predicted the calling of the Gentiles, but always in subjection to Israel.”

“Let the reader not fall into a mistake very commonly made today. The kingdom is not the Church (Body).”

“The mystery, on the other hand, is spiritual and belongs to heaven. A break in God’s ways having come in, He now makes known His hidden purpose “

“The mystery formed no part of the revelation of the previous dispensation. Had it been otherwise, Paul could not rightly have written that it was “kept secret since the world began.” “He (Paul) learned it not from the former Scriptures, but by direct revelation from the Lord Jesus Christ in glory.”

“A truth never before made known. This Old Testament will be searched in vain for it. It is not there, because it was hid in God.”

Concerning Ephesians 5:31 and 32 note these words of Dr. Ironside, “The Mysteries of God,” page 57:

“THIS IS THE MYSTERY: GLORIOUS; INCONCEIVABLY AND TRANSCENDENTLY GRAND.”

Take in these adverbs and adjectives. And there is here no exaggeration. Note these other remarks of Dr. Ironside, in the same book, pages 52, 59 and 60:

“Paul learned it by direct revelation from Christ in glory.”

“To understand it is to enter into the truth for the present dispensation.”

“That those already saved might be taught what was of such great importance to all who would be, not dwarfs, but fully developed or perfect men in Christ Jesus.”

“May we more fully enter into what is so precious to His great heart of love.”

“In the Epistle to the Romans the mystery is not developed. We must turn to Ephesians especially for that.”

“It is to the Epistles to the Ephesians and Colossians we must turn for the further unfolding of this mystery.”

WATER BAPTISM NOT A CHURCH ORDINANCE

“That it (baptism) is not, properly speaking, a Church ordinance, I also admit and teach, because, unlike the Lord’s supper, baptism had a place before the Church began, and will have one after it has been taken to heaven.”

CONCERNING ACTS 2:38

“This power (remission) Peter was exercising when he offered remission of sins to all who submitted, upon repentance, to baptism.”

DR. RICE—DR. BULLINGER—DR. IRONSIDE

Let us here comment that Dr. E. W. Bullinger agreed heartily with all of the foregoing statements in Dr. Ironside's writings. All of these statements of truth are one hundred percent contrary to the teachings of Dr. John R. Rice. Dr. Rice knows better than to call Dr. Ironside an 'ultradispensationalist.' He is too smart for that. Moreover he winks at Dr. Ironside's 'dispensationalism,' because Dr. Ironside was strong for water baptism by immersion. According to Dr. Rice's nonsensical "dispensationalism," Dr. Scofield was also an ignorant heretic.

Mr. Stam and I agree with the 'dispensationalism' of Dr. Ironside copied above from his writings. But we believe that the very sane, intelligent exegesis that eliminates from God's spiritual program in the dispensation of grace, angelic visitations, miraculous jail-deliverances, supernatural direction by visions, casting out demons, miraculous and instantaneous healing of all manner of physical diseases, speaking in tongues, raising the dead, and discerning of spirits, eliminates water baptism. Baptism is mentioned more than one hundred times in the New Testament Scriptures. Without one single exception in every instance, some Jewish ceremony, feast-day, 'kingdom communism,' miraculous jail-deliverance, angelic visitation, miraculous healing of disease, speaking in tongues, raising the dead or some other 'SIGN-GIFT,' or miracle, is mentioned with water baptism.

God is using the rod of 'fanaticism' among the religious 'sign' preachers trying to bring such men as Dr. Rice and many other to their senses. But tradition and sectarian prejudice make the Lord's task extremely difficult, even impossible with many zealous immersionists who cherish burial in water more than any desire to obey Ephesians 3:9, the most wonderful truth in all of the Bible for God's saints.

DR. RICE HEARTILY DISAGREES WITH DR. IRONSIDE AND DR. DEHAAN AS TO THEIR WATER BAPTISM TEACHING. ALL THREE RADICALLY DISAGREE.

Now we quote several statements printed in Dr. M. R. DeHaan's Water Baptism book.

"In Christ every member of His Body was present in the mind of God at Calvary." "When God saw Christ on Calvary He saw more than Christ's physical body. He also saw the 'mystical' body of Christ, which He had chosen from eternity. God saw there the whole Body of Christ." "God reckons that what happened to Christ happened to every member of the Body of Christ. When Christ was crucified every member was crucified. When Christ was buried we were buried: When He arose we arose; When He ascended we ascended; so that we are today already seated in the heavenlies in Christ." "So when you believed on the Lord Jesus Christ, you were baptized in the Spirit and into the Body of Christ, so that we become partakers of His death, burial and resurrection." "We are saved by grace through faith and the moment we believe we are baptized in the Holy Spirit. That makes our justification complete."

"It seems that a great deal of emphasis was placed on water baptism in the Corinthian Church. And then, as now, it was a bone of contention."

"The views on baptism are legion, and all the various schools of thought have able and sincere men to champion their cause. Yet there can be 'only one correct' interpretation of baptism, and it goes without saying that most of the views must be wrong, since 'only one can be right'."

Carefully note this last statement concerning the mode and meaning of 'water baptism': there are many and varied interpretations but only one is right; the correct Bible interpretation.

NOW THE GRAND RAPIDS PREACHER'S LETTER

THE RADIO BIBLE CLASS

P. O. Box 22 GRAND RAPIDS MICH.
M. R. DE HAAN, M. D. Teacher
February 10, 1953

My dear Friend in Christ:

I have your letter of January 30th, and the booklet you requested has already been sent to you.

In regard to your question concerning Acts 2:38 you must remember that in the second chapter of Acts, there were no Gentiles, but there were only Jews and proselytes. The baptism Peter offers here is the baptism of regeneration which belongs to the kingdom age, and not to this age of grace. After Israel rejected the offer of the kingdom in Acts 7 the gospel goes to the Gentiles, and Christian baptism comes in as we find in the household of Cornelius, Lydia and the Philippian jailor.

The baptism in Acts 2 was essential to have sins forgiven Christian baptism is a testimony that our sins have been forgiven.

Thank you for your interest, and I trust this helps to answer your question.

Yours in Christ,
M. R. DeHann

THE KINGDOM AGE ... KINGDOM NATION... KINGDOM GOSPEL

We have learned that Dr. DeHaan believes that the age of grace did not begin until after Stephen was stoned to death (Acts 7:59). The 'kingdom' gospel and program of Acts 2:38 to Acts 7:59 was for God's 'kingdom' nation.

OTHERS CONCERNING THE KINGDOM OFFER

Note the comments of several men of God concerning Acts 3:19 to 21.

Concerning Peter's message to Israel in Acts 3:14 to 26, Mr. John Darby taught that God sent that message to the Nation, He wrote in his "Synopsis," "Acts to Philipians" (page 11):

"In a word, they are invited to return by repentance, and all enjoy all the promises made to Israel. The Messiah Himself should return from heaven to establish their blessing. The whole Nation is here addressed as natural heirs of the promise made to Abraham.

In his "Christian Workers' Commentary" (page 347), Dr. James M. Gray wrote, concerning Acts 3:19 to 21:

"Let them now repent that the Lord may send the Messiah who hath been appointed for you. The inference from all this to the end of the chapter is that, had they as a nation repented the Messiah would have returned at that time to set up His Kingdom in Israel."

Then read the foot-notes in the Reference Bible of Dr. C. I. Scofield He believed and taught the same truth.

Dr. I. R. Dean in his book “The Coming Kingdom” published by The Philadelphia School of the Bible, on pages 185, 188, 192, 201, 202, 203, 204, 208, 210, 211 says some wonderful things, viz:

“Messiah was first offered to Israel and rejected. This offer was to be made both before and after His resurrection.”

“HE MUST BE OFFERED TO ISRAEL, AFTER HIS RESURRECTION AS THEIR MESSIAH, BEFORE THE NATION IS SET ASIDE.”

“CHRIST WHILE ON EARTH DID NOT PREACH THE SAME GOSPEL THAT HE REVEALED AFTER HIS ASCENSION. THAT IS VERY CLEAR.”

CHRIST RAISED FROM THE DEAD—ISRAEL’S SAVIOUR

Undoubtedly Dr. DeHaan knows that when the 3000 baptized, penitent Israelites and the other new converts of Acts 4:4 sold their houses and lots and brought the money to the apostles (Acts 2:45 and 4:34 to 37), they were obeying the instructions of Christ in connection with the ‘kingdom’ of Luke 12:32 and 33, “sell that ye have, and give alms;” and that not one of the several thousands including Peter and the Eleven had the slightest idea or knowledge of “the dispensation of the mystery” or membership in the ‘JOINT-BODY’ of Ephesians 3:6.

They believed the truth of Acts 5:31 and 32, that Christ had been raised from the dead to be Israel’s Saviour, and that Israel’s national repentance would have brought the ‘standing’ Son of Man (Acts 7:56) back to Israel and the land of the Jews, for “the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” (Acts 3:21) This was taught by Dr. Scofield, Dr. Gray, Dr. Pettingill, by two of the greatest of all teachers, Mr. John Darby and Sir Robert Anderson, and by hundreds of other gifted Bible-teachers. Dr. DeHaan’s teaching that the ‘Kingdom Age’ is in the first chapters of Acts is sound doctrine.

Whether we call it a ‘dispensational’ change or progressive principle of Bible-study, if God’s spiritual program did include, for several years a ‘kingdom’ ‘communism,’ that is not included in His spiritual program for the ‘JOINT-BODY’ of Ephesians 3:6, God has changed His spiritual program since the first years covered by the Book of Acts. The ‘kingdom’ ‘communism,’ like the ‘kingdom’ gospel and message of Acts 2:38 and 3:19 to 21, belonged to the ‘kingdom’ ‘age’ and ‘dispensation.’

There is almost as much difference between the kingdom message of Acts 2:38 to Israel, ‘BEFORE THE FALL OF ISRAEL’ (Romans 11:11), and the ‘GRACE’ message and program revealed to and through Paul ‘AFTER THE FALL OF ISRAEL,’ as there is between LAW and GRACE.

VARIOUS AND SUNDRY COMMENTS BY SOME GIFTED BIBLE-TEACHERS

Dr. James M. Gray was not only a gifted Bible-teacher, but an outstanding spiritual leader, who, as the president of Moody Bible Institute, had a full and rich ministry, for which he undoubtedly will be fully rewarded at the judgment-seat of Christ.

When last I visited Dr. Gray in his office he had hanging on his wall the portraits of four spiritual men of God, who were faithful and fruitful Bible-teachers. One of the men was Sir Robert Anderson. Dr. Gray pointed to that particular portrait, and remarked, “there is one of my all-time favorites.”

Dr. Gray's remark did not mean that he agreed in every detail with what Sir Robert Anderson taught.

Now the quotation first from the writing of Sir Robert Anderson. Sir Robert Anderson, in his book "The Silence Of God," wrote that no one dare limit what God will do for a saint. In the same book he wrote:

"As there were no miracles in Jerusalem after the stoning of Stephen, there were none in Rome after that solemn Ichabod (Acts 28:25 to 28) had been pronounced by the apostle (Paul). For the age of miracles was passed, with the 'dispensation' to which they belonged. The apostle (Paul) 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." (John 20:29 . . . II Corinthians 5:7 . . . Hebrews 11:1 and I Peter 1:8).

DR. GRAY'S TEACHING CONCERNING THE GREAT COMMISSION

"THIS IS THE KINGDOM COMMISSION, AS ANOTHER EXPRESSES IT, NOT THE CHRISTIAN COMMISSION. THE LATTER IS IN LUKE, DISTINCTIVELY THE GENTILE GOSPEL, BUT NOT HERE, WHICH IS DISTINCTIVELY THE JEWISH GOSPEL. AND THIS IS ALL THE MORE REMARKABLE BECAUSE IN LUKE, THE DISCIPLES ARE COMMANDED TO GO TO THE JEWS (24:47), RIGHT HERE THEY ARE COMMANDED TO GO TO 'ALL NATIONS'. IT POINTS TO THE CLOSE OF THE AGE WHEN THE COMMISSION WILL BE CARRIED OUT BY THE FAITHFUL REMNANT OF THE JEWS SO OFTEN SPOKEN ABOUT. IT HAS NOT YET BEEN CARRIED OUT. THE STORY OF ACTS IS NOT ITS FULFILLMENT. ITS ACCOMPLISHMENT HAS BEEN INTERRUPTED, BUT WILL BE TAKEN UP BEFORE THE LORD COMES TO DELIVER ISRAEL AT THE LAST."

It was from Mr. Darby's writings (Collected Writings . . . Page 327), that Dr. Gray was made wise concerning the Great Commission, and as a true Berean, accepted Mr. Darby's teaching, as follows:

Mr. Darby was neither a Bullingerite nor a heretic when he wrote the following concerning the so-called great commission of Matthew 25:19 and 20:

"THIS AS FAR AS SCRIPTURE TEACHES US HAS NEVER BEEN FULFILLED. IN THE COURSE OF EVENTS UNDER THE HAND OF GOD, THE DISCIPLES REMAIN IN JERUSALEM. 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 MATTHEW HAS BEEN INTERRUPTED,

With two slight changes Dr. W. L. Pettingill, one of God's outstanding, gifted Bible-teachers of the past generation, a man of God, who was decidedly a 'dispensationalist,' believed and printed the same explanation of the so-called 'great commission' of Matthew 28.

Dr. Pettingill likewise wrote an intelligent and true explanation of Romans 16:25, in the following language:

"This preaching of Jesus Christ by which God stablishes His people must be a preaching of Jesus Christ according to the revelation of the mystery! There is much preaching of Jesus Christ which does not stablish God's people, because it is not according to Paul's gospel, nor according to the revelation of the mystery, which was kept secret since the world began, but was made manifest by revelation to the apostle Paul. (compare Ephesians 3:1 to 7)."

I recently published a message entitled "TEN CONFUSED OUTSTANDING BIBLE-TEACHERS CONCERNING WATER BAPTISM." These ten men of God, in 'Fundamentalists' circles, have been recognized as among the best. No two of them agree as to water baptism dispensationalism. With them (all of them) the Lutheran trained theologians and 'The Church of Christ' Bible-teachers most radically disagree. I shall be glad to send free this book to any Christian worker who writes in.

May I add that every one of the ten Fundamentalists, as well as the Lutheran and Church of Christ Bible-teachers, disagree with the editor and publisher of "The Sword of the Lord"? But why should he care, if he has the one and only one true interpretation as to the teaching concerning water baptism? He is sure that he is right and all the others are wrong.

Dr. Ironside was sure that there is water in the sixth chapter of Romans; but note this clear, dogmatic, positive statement in his 'WATER-BAPTISM' pamphlet:

"IT IS NOT OF COURSE THAT THE UNIMMERSED ARE NOT BURIED WITH CHRIST, IF BELIEVERS. ALL SUCH HAVE DIED WITH HIM, BEEN BURIED WITH HIM AND RAISED WITH HIM."

OFFICE OF THE PASTOR
THE MOODY MEMORIAL CHURCH
1609 N. LA SALLE STREET CHICAGO. ILLINOIS
June 16, 1941

My dear Brother:

Your letter of the 15th just received. Evidently, you did not at all understand what I said yesterday morning. I did not say that those on Pentecost were saved before their obedience to Peter's words "Repent and be baptized." I said they were born again, which is an altogether different thing.

All Old Testament believers were born again, but to be born again and to be saved means something very different. Cornelius was born again before he was saved. The word "saved" implies a great deal more than being safe. It implies coming into the full blessing of Christianity.

Your letter shows such a lack of real insight into the Word of God that I am afraid you will never know what happened at Pentecost until you learn to distinguish things that differ.

Sincerely in Christ,
H. A. Ironside

THE DISGRACEFUL FEUD OVER WATER BAPTISM AND SIGNS

With the exception of bloodshed, the 'Hatfield-McCoy' feud was not much worse than the feud which has been going on for several generations in the South between the Baptist Bible-teachers and 'The Church of Christ' Bible-teachers, arguing and quarreling, debating and judging one another, because of their radical disagreement as to the meaning of Mark 1:4, John 3:5, Mark 16:16, Acts 2:38, Acts 22:16. The Baptists know full well that they do not preach or teach Mark 16:16 and Acts 2:38 and 22:16, as they are recorded in the Bible,

WHEN JOHN WAS BAPTIZING WITH WATER
HE PROMISED HOLY SPIRIT BAPTISM

We read in Mark 1:4, “John did baptize in the wilderness, and preach the ‘BAPTISM’ of repentance ‘FOR THE REMISSION OF SINS’.” In Mark 1:8 John said, “I indeed ‘BAPTIZE’ with water: but He (Christ) shall baptize you with the Holy Spirit.”

Several years after these words of John, yes after John had been put to death, Christ’s received His ‘CALVARY’ ‘BAPTISM’. (Luke 12:50). Then in His resurrection body Christ showed Himself alive by many infallible proofs (Acts 1:3). In Acts 1:5, the resurrected Christ said, “John truly baptized with water: but ye shall be ‘BAPTIZED’ with (or in) the Holy Spirit not many days hence.” ‘NOT MANY DAYS HENCE’ the 120 disciples of Christ in Jerusalem “were all filled with the Holy Spirit.” The disciples had been ordered by the risen Christ to tarry at Jerusalem until they experienced ‘Holy Spirit’ ‘BAPTISM’. (Luke 23:49 . . . Acts 1:4 . . . John 14:15 and 16).

In this dispensation and age of grace no person is told to tarry for, pray for, or agonize for, Holy Spirit ‘BAPTISM.’ “AFTER THAT YE BELIEVED” in Ephesians 1:13 and 14, in the Greek is ‘PISTEUSANTES,’ the same Greek word in Acts 19:2, “SINCE YE BELIEVED” “WHEN OR AT THE TIME YE BELIEVED” is the true meaning. At the time you believed the gospel.

Members of the BODY OF CHRIST do not today live before CALVARY and PENTECOST when the Lord’s messengers were preaching “the kingdom of heaven is at hand” (Matthew 3:2 . . . 4:17 . . . 10:5 to 8) to Israel, with specific instructions, “go not into the way of the Gentiles.” This was months before they were baptized with or in the Holy Spirit. (Acts 1:5). At the time they were preaching ‘the gospel of the kingdom’ (Luke 9:1 to 6 . . . Matthew 10:5 to 8), they were not preaching the ‘saving’ gospel of I Corinthians 15:1 to 5, that Christ died for our sins, was buried and raised the third day. We are told emphatically in plain language in Luke 18:31 to 35, that they understood none of these things; that is things concerning the ‘saving’ gospel of I Corinthians 15:1 to 4. Certainly John 3:36 does not prove that John the Baptist was living and ministering and preaching the gospel of grace in the age and dispensation of grace. His ministry was for Israel. (Luke 1:16 . . . 1:80 . . . Acts 13:24). He was most definitely preaching “the gospel of the kingdom.”

There is a radical difference between Christ’s statement in Matthew 15:24, His command in Matthew 10:5, His words to a Gentile in Mark 7:27 and the ministry and message He committed to Paul after His ascension.

Christ said, “I am not sent but unto the lost sheep of the house of Israel” . . . “go not into the way of the Gentiles” . . . “it is not right to take the children’s bread (Israel’s bread), and cast it unto the dogs” (Gentiles).

Note carefully the resurrected Lord’s command to Paul in Acts 22:17 to 21, and Paul’s statements in Romans 10:12 and 11:13. The Lord, in the Jerusalem temple, commanded Paul to get out of Jerusalem, saying, “I will send thee far hence unto the Gentiles.” Paul magnified (glorified) his office as “the apostle of the Gentiles.” Paul declared “there is no difference between the Jews (the children) and the Gentiles (dogs).”

Think of the statement, “no dispensational change since the time and ‘grace’ message of John the Baptist and the days of Christ in the Holy Land “As you read Acts 18:24 to 19:6 you can see the utter lack of common sense in such a statement.

OFFICE OF THE PASTOR

THE MOODY MEMORIAL CHURCH
1609 N. LA SALLE STREET CHICAGO, ILLINOIS
July 16, 1941

My dear Brother:

Your letter of the 15th to hand. I can only take time for a brief reply, as I have a heavy mail to attend to. Under separate cover I am sending you a book, however, which may help to answer some of your questions if you have not already seen it.

I do not think you quite get my point as to the reason why either Jews or Gentiles were baptized. Baptism is God's appointed way, as indicated by our Lord Himself, of drawing the line of demarcation between professing Christians and those who are not. Therefore there is no confusion in what I have taught regarding the baptism of Jews as separating themselves from the unbelieving nation of Israel, and Gentiles as separating themselves from Paganism.

Christian baptism certainly did begin with the Resurrection, as set forth in our Lord's Great Commission, which has never been repealed. The twelve apostles, so far as I know, were not baptized over again, as they were the appointed representatives of the Lord to begin the new dispensation, and to them was committed the responsibility to baptize others, but they were not told to baptize one another.

Sincerely in Christ,
H. A. Ironside

Perhaps, the most capable Bible-teacher now teaching at Moody Bible Institute is Professor Kenneth Wuest, who put in print absolute truth, stating there is no water in any part of the sixth chapter of Romans. Mr. Stam and I are agreed 100% with Dr. Wuest, that there is no water in Romans 6:3 and 4. Water in the sixth chapter of Romans would mean salvation, spiritual resurrection, regeneration by water baptism. Never once does the Bible teach that water baptism in this present dispensation and age of grace is a witness that the believer has been baptized by One Spirit into the One Body of I Corinthians 12:13, and the Bible teacher who misinterprets the 'ONE BAPTISM' of Ephesians 4:5 as John's Water Baptism is described in Hebrews 5:12 and 13. "A babe, unskilful in the Word of Righteousness."

APOLLOS AND JOHN'S BAPTISM

Read carefully and prayerfully Acts 18:24 to 28. This man of God (Apollos) seemed to believe there was no change in the 'grace' message and the meaning of water baptism since the days of John the Baptist. (Acts 18:25). His message was not up-to-date, notwithstanding he was an 'eloquent preacher,' 'mighty in the Scriptures,' 'fervent in the Spirit', a 'bold' messenger. He had to be brought up to date by a 'grace' preacher and learn the difference between John's 'Kingdom' message and 'the gospel of grace'.

Unlike the very large majority of the present-day prejudiced 'sectarian' preachers, Apollos was like the noble Bereans of Acts 17:11. Apollos received the Word of God from Aquila and Priscilla, and then did some comparing, and acknowledged that God wanted him to change his message, which he did.

If what Dr. Rice states in paragraph 19 in his so-called Bible Answers were sound Bible doctrine, if it were sense instead of nonsense, then most certainly both Aquila and Apollos should be condemned (Acts 18:24 to 28) for teaching and receiving error.

We should be 100% agreed that the Lord Jesus Christ Himself called that perfect work of redemption on the cross, "His 'BAPTISM'." (Luke 12:50).

ALL OF US AGREED CONCERNING EVANGELICAL TRUTH

Dr. DeHaan is truly a faithful servant of the Lord, and is doing a marvelous work in his radio ministry. Evangelist John R. Rice has been a successful Baptist Evangelist. Through his "mixed" gospel preaching many people have been saved.

As to the plenary inspiration of all of the Scriptures, the eternal Deity and Virgin Birth, the vicarious suffering of Christ on the cross, His bodily resurrection and ascension, His 'pretribulation' 'premillennial' coming to rapture every member of His Body and then His coming to earth, as the Son of man, to redeem Israel and establish His millennium, the three of us agree.

Also are we agreed as to the Personality and Deity of the Holy Spirit, the eternal conscious perdition of the unsaved and the eternal glory of the saved. The three of us are uncompromisingly opposed to the false teaching of the unconscious or 'non-existent' state of the soul of the believer or unbeliever between death and resurrection and to any and every 'universal salvation' or 'annihilation' doctrine. We believe, in full agreement, that salvation from the awful penalty of sin is, without any 'law-works' (Romans 3:19, 20 and 28), by grace through God-given faith in the perfect 'redemptive' work of the perfect Christ, redemption and forgiveness of sins by God's grace, mercy and power through faith in the once-for-all sacrifice of the eternal, omnipotent, sinless Christ on Calvary's cross.

THE DIFFERENCE BETWEEN THE DISPENSATIONALISM OF DR. SCOFIELD AND DR. BULLINGER

I believe that all ten of the confused Fundamentalists to whom I referred would agree with the following 'dispensationalism' of Dr. E. W. Bullinger, if it can be called 'dispensationalism'. He wrote as follows:

We do not say that only the Church Epistles are for the Church of God. We believe that the whole Word of God is for us; and that there is not one of its words which we do not need. 'Every word that proceedeth out of the mouth of God is necessary for our spiritual life. That is one thing. But surely every word is not ABOUT the Church of God. Every word is not addressed TO the Church of God.'

"Every word is written for our learning, and there is much to be learned from every portion of the Scriptures."

"Yet it is sometimes said that we rob Christians of all the Bible except the Epistles addressed to them."

"All this misunderstanding arises because our friends do not see the difference between INTERPRETATION and APPLICATION."

"Every Scripture has its own proper interpretation, which must be determined by its scope."

“Many of our differences arise from being misunderstood; and we trust that what we have now said will remove one difference which may be easily fostered and used by the enemy to cause bitterness and division.”

“We prefer to believe that the Epistles addressed to the Church of God are the Church’s special Text Books and the guide to all Church Doctrine; but we believe also that every part of God’s Word belongs TO and is FOR the Church; and is for its application. We must, however, also hold that this application must be governed by our Church Epistles; it must be applied in harmony with their teaching. Otherwise we shall be committing that fatal mistake of using one truth to upset another truth; and robbing others of what is specially addressed to and should be interpreted of them.”

Compare these statements of Dr. Bullinger with the truth which Dr. Scofield believed concerning the curative found in Paul’s prison Epistles.

DR. C. I. SCOFIELD . . . HIS REFERENCE BIBLE

Dr. Rice in his religious publication gave his strong endorsement of the Scofield Reference Bible. Dr. Scofield, in his explanations of the Scriptures in his Bible, taught contrary to much of what Dr. Rice published in his article condemning Mr. Stam and me. Dr. Scofield not only taught dogmatically a difference between the prophesied ‘kingdom of heaven’ and the unprophesied ‘BODY OF CHRIST’ (of which John the Baptist was not a member), a difference between ‘the gospel of the kingdom’ and ‘the gospel of the grace of God,’ but in a pamphlet which we call

THE BISHOP—MOODY—SCOFIELD PAMPHLET

Dr. C. I. Scofield endorsed, unreservedly, the following ‘DISPENSATIONALISM’. And let us say that the Moody Colportage Association, printed and distributed several editions of this pamphlet over a period of about thirty years, with the very strong endorsement of Dr. Scofield. Every Christian in this country should send to BIOLA Book Store, 536 South Hope St., Los Angeles, Cal., for this pamphlet and read it most carefully. Note several important statements which we quote from that interesting printed message:

“Is it the Spirit of God or Satan who turns the eyes of sincere Christians back to Pentecost and away from the goal placed before them in Ephesians, Philipians and Colossians?”

“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 and teachings, and would adjust things in general, placing secondary things in their place and first things where they belong.”

“In contrast with the sign-gifts of I Corinthians 12, limited to a portion of the believers and operative only during the book of Acts period, let us note the non-sign gifts of Ephesians 4:10.”

“In the latest epistles of Paul not only is it noticeable that the sign gifts are nowhere in manifestation, but a different order is brought forth by the Holy Spirit for the correction of prevailing hobbies and fanaticisms.”

Dr. Scofield offered the Prison Epistles of the apostle Paul as proof that God brought forth a new and different order, with the absence of the ‘SIGN’ gifts, after the close of the ‘ACTS’ period. Dr. Bullinger endeavored to prove by the same Prison Epistles that the ‘JOINT-

BODY' of Ephesians 3:6 and 2:15 and 16, was a new and different BODY OF CHRIST; not the BODY of the 'ACTS' period described in I Corinthians 12 and Romans 12:4 and 5.

Mr. Stam and I agree that the teaching of a new and different BODY after the close of the ACTS period is an 'ULTRA-DISPENSATIONALISM' which we have whole-heartily rejected, repudiated, opposed and from which we have tried our utmost to deliver some spiritual men of God who have accepted it; but not by false and foul methods.

CONCERNING DR. E. W. BULLINGER

I remember hearing a great man of God, Paul Rader, make this statement, "there is a pronounced weakness in every great man; and it seems the greater the man, the more pronounced the weakness." I replied that, "man does not have to be great to have a pronounced weakness or two or a dozen pronounced weaknesses." I think if Dr. Bullinger were alive, he would acknowledge that he had more than one pronounced weakness, and that he claimed not to be infallible in his Bible interpretations. He wrote a truth which every real Holy-Spirit student of the Scriptures should know to be Truth: all of the Bible is God's inspired Word and every line in the Bible is 'FOR' the members of the Church of the Mystery, the joint-Body of Christ, but all of the Scriptures are not 'CONCERNING' those Body-members.

No sincere, intelligent, Bible-student, who has studied Dr. Bullinger's 'Companion Bible,' would join with Dr. Rice in calling him an 'ignorant,' 'quarrelsome,' 'untrained,' 'theologian.'

Mr. Stam and I disagree one hundred percent with his "ultra-dispensationalism" and with Dr. Rice's nonsensical 'dispensationalism.'

In my criticism of Dr. Bullinger's 'Extreme dispensationalism,' his 'hyper-dispensationalism' or 'ultra-dispensationalism,' and in rejecting the 'faulty' 'unsound' 'dispensationalism' of Dr. John R. Rice, I find consolation and encouragement in I Corinthians 1:27: "But God hath chosen the foolish things in the world to confound the wise: and God hath chosen the weak things of the world to confound things which are mighty," and "no flesh should glory in God's presence."

DR. E. W BULLINGER

Perhaps you would like to know something of the life and ministry of Dr. Bullinger. The following I have copied from his obituary and biography, written at the time of his death on June 6, 1913.

"Dr. Ethelbert W. Bullinger was a very remarkable man; a descendant of the Swiss reformer, Harry Bullinger, of Zurich, who succeeded Swingli as Chief Pastor in that city and had no small influence with the English reformers. Dr. Bullinger inherited a real love for the reformed faith. He was as sound a Protestant as any man in England, and he viewed, with utmost dismay, the growth of a pseudo-Romanism in the English Church.

Born in Canterbury, in December, 1837, he was educated at the Choir School. He felt led to the ministry of the Church of England and studied for Holy Orders at King's College. He was ordained deacon in 1861 and priest in 1862, his first curacy being at Bermondsey Parish Church. In 1863 he moved to Tittleshall in Norfolk, where he remained until 1866, when he returned to London as Curate of St. James', Notting Hill. Curacies at Leytonstone and Walthamstow followed and in 1875 he became first Vicar of St. Stephen's, Walthamstow, continuing to hold

with the living the Secretaryship of the Trinitarian Bible Society, which he accepted in 1867. At Walthamstow he did a great work.

He built St. Stephen's and initiated many useful organizations. He had established a reputation as an expository preacher of no mean order, and his sermons were greatly valued for the clear, deep and searching analysis of Bible truth. He was a most spiritually minded man, and he ever sought to lead his people to a fuller realization of their inestimable privileges in Christ Jesus our Lord. He remained at St. Stephen's for thirteen years, resigning in 1888. He did not seek another living, but in 1891 he accepted the incumbency of Brunswick Chapel, where he ministered with much acceptance for three years. He retired in 1894 and never afterwards held a ministerial charge, finding his time fully occupied with his secretarial duties and his Bible studies.

Dr. Bullinger was a devoted student of the Bible. The sacred pages were his chief delight. To him the Bible was THE Word of God; he accepted fully and unreservedly the truth of its historical statements; it was his first and last authority. He was wholly unaffected by the course of Higher Criticism and he would often express himself warmly and incisively in regard to what he regarded as attacks upon the Bible. He was a strong Greek scholar, and he was a master of Hebrew of which few could boast. He was the author of the Companion Bible.

He knew the Scriptures, however, as a servant of Christ; and while unwilling to add thereto or take therefrom he acted on a definite vocation to impart to others that which he had himself received. His entire being was attuned to the words of the text which a friend painted for him and which hung over his bed—"I delight in Thy Word as one that findeth great spoil." This verse was carved into his tombstone, together with II Timothy 2:15.

He has become endeared to many, not only in the British Isles but also in the Colonies, the United States, and on the Continent, who rejoice in the light on Divine Truth, which his teaching has brought them.

And Dr. Bullinger was worthy of such love and regard, for he was a man who desired to love all who loved the Lord. He loved and was beloved, and those who knew him best loved him most.

He was singularly unselfish, and cared nothing for his own reputation, save as it might affect the Trinitarian Bible Society, of which he was the devoted and honored secretary for over forty-six years.

A certain type of Christians, more jealous for their denominational standards than careful to compare them with the Word of God, frequently attacked him, but he did not trouble to defend himself. He was only concerned lest this hostility should injure the Society. It is a curious phenomenon of the human mind that persons should be found to withdraw their support from a Society, with the avowed and well established principles of which they are in perfect agreement, because one of its officials, absolutely loyal to those principles, holds independent views on matters which are, or should be, open questions among Christians. Strange logic! But perhaps, one ought not be surprised. It is of the very essence of priestcraft which reigns, not only in the Vatican, but even in the "upper room," to be intolerant of any opinion which runs counter to accepted traditions.

Dr. Bullinger was a man of commanding intellect, and possessed that genius which has been defined as "an infinite capacity for taking pains."

His untiring industry was shown in his lifelong habit of rising between four and five in the morning, and thus he had often done a good day's work when others had scarcely begun theirs.

He was an accomplished musician and besides composing a large number of hymn tunes, he collected, while in Brittany, several old Breton tunes, which he transcribed from the lips of the peasantry and harmonized. These are used in the churches of the Breton Evangelical mission, a work in which he took the deepest interest.

Dr. Bullinger was a man of one Book - THE BOOK. He lived to interpret it and to promote its circulation throughout the world.

His faithfulness to its absolute authority and its verbal inspiration, constituted him a doughty champion of that cause, on which depends all our confidence in God for the present, and with which are bound up all our hopes for the time to come. His end came June 6, 1913.

Amid a large gathering of his friends, he was laid to rest in Hampstead Cemetery on the 11th of June there to await the "Upward Call" of which he so often spoke and wrote.

"A prince and a great man has fallen" and we, who amid the gathering darkness, remain behind, can only say, with bowed heads, the righteous is taken away from evil."

OUR EIGHT PAGE PAMPHLET ON DISPENSATIONALISM

Here we are copying a printed message we have for distribution concerning 'THE DISPENSATION ('OIKO-NOMIA') OF THE GRACE OF GOD FOR GENTILES' (Ephesians 3:1 to 4), which the risen, glorified Christ in heaven revealed to and through the Apostle Paul some years after Peter and the Eleven stood up and preached to Israel on the day of Pentecost. (Acts 2:14). If you will carefully read the second and third chapters of Ephesians and Colossians 1:24 to 26, you will know that the 'AS' of Ephesians 3:5 does not suggest 'COMPARATIVE' revelation. Israel's Old Testament prophets did not know, and did not make known, truth concerning God's unprophesied 'dispensation of grace' and this unprophesied age of grace. Therefore, the Lord says to members of the Body of Christ, "I would not have you ignorant of 'THIS MYSTERY'." (Romans 11:25).

WHAT IS THE DISPENSATION OF THE GRACE OF GOD FOR GENTILES?

Are you a Gentile? Have you read that the apostle Paul was a prisoner in the Roman jail for you? In Ephesians 6:19 and 20 Paul testified that he was an 'ambassador in bonds' for proclaiming "the mystery of the gospel." Do you know the difference between the saving 'gospel' of I Corinthians 15:1 to 4, which was in fulfillment of Old Testament Prophecy, and the 'mystery of the gospel', described as the 'UNSEARCHABLE' (unprophesied) riches of Christ (Ephesians 3:8), Divine Truth, a Divine program and message not made known to or by God's Old Testament prophets?

Again in Colossians 4:1 to 4 the apostle Paul testified that for 'THE MYSTERY OF CHRIST' he was in bonds. What did he mean? What meaneth Paul's words in Colossians 1:26, "THE MYSTERY WHICH HATH BEEN 'HID' FROM AGES AND FROM GENERATIONS?" Note in Colossians 1:25: "THE 'DISPENSATION' (ADMINISTRATION OR STEWARDSHIP) of God, which is given me for you? What did Paul mean, in I Corinthians 3:10, that he was the wise masterbuilder (head-carpenter), who laid the foundation?

In Romans 11:13, 15:16, I Timothy 2:7 and II Timothy 1:11, we have Paul's testimony that he was the apostle of the Gentiles (Acts 22:17 to 21); "that I should be the minister of Jesus Christ unto the Gentiles" (Romans 15:16); "the teacher of the Gentiles in faith and truth" . . . "the apostle and preacher and teacher of the Gentiles", "God, who separated me from my

mother's womb, and called me by His grace . . . to reveal His Son in me; that I might preach Him among the heathen" (Galatians 1:15 and 16). "The gospel of the "uncircumcision" was committed unto me (Paul)." (Galatians 2:7).

What did Paul mean when he wrote that the Gentiles obtained Divine mercy because of the unbelief of the Jews? (Roman 11:30). What did Paul mean when he wrote that reconciliation was sent to Gentiles because of the casting-away of Israel? (11:15) What did Paul mean when he said that when and because of Israel's 'FALL', salvation was sent to Gentiles? (Romans 11:11). Was not salvation sent to the Gentiles when Jonah went to Nineveh? Was not salvation sent to the Gentiles when many of the Persian Gentiles became Jews (religiously) (Esther 8:17)? Was not salvation sent to Gentiles during the more than 2000 years from Adam to Judah when there were no Jews? How about the Proselytes of Acts 2:10?

Why does God refer to this period, during which the Jews are blind and He is doing a special work among the Gentiles, as 'THIS MYSTERY'? (Romans 11:25).

What does Paul mean in Romans 16:25, that members of the Body of Christ are to be established by 'MY GOSPEL', the preaching of Jesus Christ according to the revelation of the 'MYSTERY', kept secret since the world began? The Saving 'GOSPEL' of I Corinthians 15:1 to 4 was no secret.

Why is it that in the last sixteen chapters of Acts no person is mentioned except the apostle Paul and such others has had dealings with Paul?

Why did not one or more of the twelve apostles go down to the headquarters of Paul and Barnabas (Antioch) to deliver the decree that Gentiles were not to be put under the law, rather than send Barsabas and Silas? (Acts 15:22).

If Peter and his fellow apostles agreed to minister and preach to the Jews (Galatians 2:9), how was it possible for them to disciple all nations, as commanded in Matthew 28:19 and 20? Does it seem probable that the Lord sent the Jerusalem apostles to preach to Gentiles outside of Jerusalem, apostles that would not eat with Christian Gentiles? (Galatians 2:11 to 15). What meaneth Hebrews 2:3 and 4 The "Confirmation" Ministry of the Twelve Apostles?

Did the apostle Paul, ministering in the dispensation of grace, preach to Gentiles Mark 16:16, Acts 2:38, Acts 22:16, "he that believeth and is baptized shall be saved" . . . "repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" . . . "arise and be baptized, and wash away thy sins?" Certainly not. Why not?

Did not the apostle Paul glory in the 'DEATH BAPTISM' of Christ on Calvary (Galatians 6:14 . . . Luke 12:50), rather than in water baptism? (I Corinthians 1:14 to 17).

THE MINISTRIES OF JOHN THE BAPTIST AND JESUS OF NAZARETH

Did or did not John the Baptist baptize with water that Christ might be made manifest to Israel? (John 1:31). Do we not learn in Luke 1:16, 1:80 and Acts 13:24 that John the Baptist's ministry was for Jews? Did not John preach to the Jews "baptism of repentance for the remission of sins?" (Mark 1:4). Did the Lord Jesus commit to John the Baptist 'the unsearchable (past-tracing-out) riches of Christ for Gentiles' (Ephesians 3:8), or 'the DISPENSATION of the grace of God for Gentiles' (Ephesians 3:1 to 4)?

Did the Lord Jesus mean what He said to the Gentile who sought Divine healing for her daughter, "it is not right to take the children's (Israel's) bread and to give it to dogs" (Mark 7:27); "I am not sent but to the lost sheep of the house of Israel." (Matthew 15:24).

In this age and dispensation of grace members of the Body of Christ are sitting down in the heavenlies in and with Christ, Who is now far above all heavens (Ephesians 2:5 and 6 and 4:8 to 12). During the years that Jesus of Nazareth was in the midst of Israel, proving by signs and miracles that He was their Messiah, a Minister of the circumcision, confirming promises which God made to the fathers by the prophets (Acts 2:22 . . . Romans 15:8), before the Holy Spirit was given (John 7:37 to 40 and 16:7 to 9), were Gentiles being baptized by the Holy Spirit into the 'JOINT-BODY' of Ephesians 3:6, Romans 12:4 and 5 and I Corinthians 12:12 and 13, and being raised up, made to sit down in the heavenlies in Christ?

CONFIRMATION AND REVELATION

Inasmuch as we find in Matthew, Mark, Luke and John such expressions as "that the Scriptures might be fulfilled", "as it is written", "that the word of the prophet might be fulfilled" "as was spoken by the prophet" about 95 times, did the Lord Jesus tell His disciples during the several years of His ministry to Israel in the land of the Jews to obey Ephesians 3:9, "make all see what is the 'DISPENSATION' of the Mystery, which from the beginning of the world hath been 'HID IN GOD'?" What was 'HID IN GOD' was not what Israel's prophets foretold.

Was God reconciling Jews and Gentiles in ONE BODY by the cross, making 'ONE NEW MAN', (Ephesians 2:14 to 16) at the time John the Baptist (Matthew 3:2), Jesus of Nazareth (Matthew 4:17), and the Twelve Apostles (Matthew 10:5 to 8) were preaching, "the kingdom of heaven is at hand?"

WHAT JESUS OF NAZARETH TAUGHT

Are stewards of the mysteries of God (I Corinthians 4:1 to 4) to teach Christians in this age and dispensation of grace to "heal the sick . . . cleanse the lepers, raise the dead, cast out demons" (Matthew 10:8) . . . "sell that ye have, and give alms" (Luke 12:33) . . . If ye forgive not men their sins, neither will your heavenly Father forgive your sins" (Matthew 6:15 and Matthew 18:34 and 35) . . . "leave thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift" . . . "agree with thine adversary quickly" (Matthew 5:24 and 25) . . . "if thy right eye offend thee, pluck it out" (Matthew 5:29) . . . "whosoever shall say, thou fool, shall be in danger of hell fire . . . if any man will sue thee at the law, and take away thy coat, let him have thy cloak also" . . . (Matthew 5:40) . . . "give to him that asketh thee, and from him that would borrow of thee, turn not thou away" (Matthew 5:42), "blessed are the peacemakers: for they shall be called the children of God" (Matthew 5:9) . . . "if ye lend to them of whom ye hope to receive, what thank have you? For sinners also lend to sinners, to receive as much again; lend, hoping for nothing again." (Luke 6:34 and 35)?

Are we to tell Christians today that if they do not visit those in jail, and minister to the sick, and give food and clothing to those in need, that the Lord Jesus, to them will say; "depart from Me, ye cursed into everlasting fire, prepared for the devil and his angels?" (Matthew 25:41 to 45) . . . "these shall go away into everlasting punishment." (Matthew 25:46). Also those who do not from their hearts forgive every one his brother. (Matthew 18:35).

If, in this age of grace, a sinner would ask the Lord's messenger the all-important question of Matthew 19:16, "what good thing shall I do that I may have eternal life?", would that messenger say, "keep the commandments", "sell that ye have, and give to the poor?" (Matthew 19:17 and 21).

Why did the twelve apostles, when they had the opportunity to preach to a Gentile, say to Christ, “send her away?” (Matthew 15:23).

HOW ABOUT COLOSSIANS 2:16 AND ROMANS 6:14?

After considering what we have quoted, would the Lord Jesus have instructed His messengers to say, while He was ministering to Israel in the land of the Jews (Acts 2:22 and 10:39), what He directed Paul to write in Colossians 2:16 and Romans 6:14, “let no man therefore judge you in meat, or in drink, or in respect of an holyday, or the new moon, or of the sabbath” . . . “sin shall not have dominion over you: for ye are not under the law, but under grace?”

During the years that Jesus of Nazareth was presenting some of the principles and teachings of the New Testament or New Covenant, was He not under the law? (Galatians 4:4 . . . Matthew 23:1 to 3).

Jesus of Nazareth was circumcised when He was eight days old, and a little later His public presentation and dedication with pigeons or doves, according to the law of Moses. (Luke 2:21 to 24 . . . 2:39). Then it was the custom of Jesus to attend the Jewish services in the Jewish synagogue on the Jewish sabbath. (Luke 4:16). In what other religious ceremonies should the people of God follow Jesus of Nazareth in addition to following Him in water baptism, if they are to thus follow Him?

No faithful steward of the mysteries of God (I Corinthians 4:1 to 4) believes that the Lord’s evangelist in this age and dispensation of grace should follow the order of Acts 8:5 to 15, the laying-on of hands for Holy Spirit baptism several days after receiving water baptism. Then as we read Acts 19:1 to 12 and Acts 20:10 to 12 and learn that after the last record of any water-baptizing in the Bible all manner of sickness was healed by blessed handkerchiefs and aprons, and the dead were raised to life, and the water-baptized converts received the Holy Spirit by the laying-on of hands and then spake in tongues, we should ask what group of present-day Christians contend for all of the program and order mentioned in Acts 19:1 to 12 and 20:10 to 12? The so-called ‘FULL GOSPEL’ messenger should teach dogmatically that the Lord’s ‘preaching’ and ‘teaching’ servant today has as much Scriptural authority for laying hands a man and raising him from death as he does to lay hands on a man and bury him in water, either to witness that by the grace and power of God he has been raised from the dead spiritually, or to make him alive from the dead (Ephesians 2:5) by water regeneration. (Mark 16:16 . . . Acts 2:38).

THE FALL OF ISRAEL BROUGHT A GREAT CHANGE IN GOD’S DEALINGS WITH THE HUMAN RACE.

To understand the ‘MYSTERY’ of Ephesians 3:4 and 3:9, in connection with ‘THE DISPENSATION OF THE GRACE OF GOD FOR GENTILES’, we must first understand the ‘MYSTERY’ of Romans 11:25, and know why after stating the truth of Romans 11:27 to 32, the apostle concluded with “O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out (past-tracing-out). For who hath known the mind of the Lord? Or who hath been His counselor?” (Romans 11:33 and 34).

UNTO PAUL THE LORD COMMITTED A DISPENSATION

Paul testified in I Corinthians 9:16 and 17 that a ‘DISPENSATION (“of the gospel” should be omitted) was committed unto me. In I Corinthians 2:6 and 7 Paul mentioned the ‘wisdom of God in a MYSTERY’, ‘HIDDEN’, which God ordained before the world to our glory.” (Ordained to the glory of the members of the Body of Christ). Note in Ephesians 3:10, why God Wants every member of the Body of Christ to know what is the ‘DISPENSATION OF THE MYSTERY’, which from the beginning of the world was ‘HID IN GOD’; “To the intent that now unto the principalities and powers in the heavenlies might be known by the Church the manifold wisdom of God.”

Ephesians 3:9 and 10 compared with I Corinthians 2:6 and 7 proves that ‘the dispensation of the grace of God for Gentiles’ began historically before the close of the Book of Acts period. But the confused steward of the mysteries of God, who erroneously teaches that this present ‘DISPENSATION OF THE GRACE OF GOD FOR GENTILES’ began with Peter and Pentecost, will remain confused, and will confuse others. To be delivered from this faulty ‘DISPENSATIONALISM’ the Lord’s servant should pray for the Spirit of wisdom and revelation, as instructed in Ephesians 1:15 to 23, and have the eyes of his understanding enlightened.

A NEW DEAL FOR THE HUMAN RACE

We heard much of the Roosevelt ‘ADMINISTRATION’ and the ‘NEW DEAL’. The word ‘DISPENSATION’, in the Greek is ‘OIKONOMIA’, literally ‘HOUSE LAW’. It is translated in Luke 16:2, ‘STEWARDSHIP’. From the Greek we have the word ‘ECONOMY’. In II Timothy 1:12 and 2:2, the apostle Paul called that which was committed unto him for Gentiles by the risen Lord ‘MY DEPOSIT.’ ‘OIKO-NOMIA’ means the rules or laws by which a HOUSE or a BUSINESS is governed.

The Lord in heaven committed unto the apostle Paul, the apostle of the new dispensation, a New Deal for the human race, when and because of the blindness and ‘FALL’ of His religious, ‘kingdom’ nation Israel. Read carefully Romans 11:25 and 11:27 to 33, and then read Ephesians 3:1 to 4: “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the ‘DISPENSATION’ (‘STEWARDSHIP’ . . . ‘ADMINISTRATION’) of the grace of God, which is given ‘ME’ to you-ward. How that by revelation He (CHRIST) made known unto ‘ME’ the ‘MYSTERY’ . . . Ye may understand ‘MY’ knowledge in the ‘MYSTERY’ of Christ.”

When the risen, glorified Christ committed unto Paul a ‘DISPENSATION’ (I Corinthians 9:16 and 17 and Colossians 1:24 to 26), He committed unto Paul, not a period of time, but something extra-special in the way of ‘GRACE’ for Gentiles, when and because of the ‘FALL’ of God’s religious, (kingdom) nation. A ‘DISPENSATION’ or ‘STEWARDSHIP’ is not a period of time.

Unto Moses, the Mediator of the Old Covenant, God committed the ‘DISPENSATION’ of the LAW; the ‘Administration’ of the law. We are told in Galatians 3:19 and Romans 5:20, that that ‘Administration’ was added, that it entered, that it was imposed ‘UNTIL’. (Hebrews 9:10). ‘ADDED TILL CHRIST CAME’ (Galatians 3:19). Then we are told that it was blotted out (Colossians 2:14), that it was ‘done away’ (II Corinthians 3:11 to 14 . . . Hebrews 8:9 to 13). God governs His people during a specified ‘ECONOMY’ for a certain number of years. ‘ECONOMY’ ‘OIKO-NOMIA’ (‘HOUSE-LAW’). Paul called the ‘DISPENSATION’ which was committed unto him, ‘MY DEPOSIT’, in II Timothy 1:12.

As we must first understand 'THIS MYSTERY' of Romans 11:25, before we can obey Ephesians 3:9, it behooves every member of the Body of Christ, to know the truth of Acts 13:45 and 46, and when the 'FALL' of Israel took place. This was not when Christ spoke Matthew 23:38.

GRACE IN FORMER DISPENSATIONS AND THE DISPENSATION OF GRACE

It is most interesting to know that the word 'GRACE' is found 129 times in the 27 Books from Matthew to Revelation, although the word is not found in Matthew and Mark. Of the 129 times, the word is found in Paul's 'ACTS' ministry and in his Epistles 106 times.

The Greek word translated 'GRACE' is translated 'FAVOUR' several times in Luke and Acts. Most interesting is it to know that the verb form of the noun 'GRACE' is used twice, once in Luke 1:28 and again in Ephesians 1:6, first translated 'highly favoured', the second time incorrectly translated 'ACCEPTED'.

In Luke 1:28 Gabriel said to Mary, "Hail, 'GRACED'. The Lord is with thee." Now note the same Greek verb in Ephesians 1:6 and 7:" to the praise of the glory of His 'GRACE', wherein He hath 'GRACED' us in the Beloved, in Whom we have redemption through his blood, the forgiveness of sins, according to the riches of His 'GRACE'."

Little wonder that we read in John 1:16, "Of His (CHRIST'S) fulness have all we received, and 'GRACE' upon 'GRACE'." With this statement we think of Romans 5:20 and 21 and Romans 3:24: "The LAW entered that the offence (the sin that entered by Adam) might abound, but where sin abounded, 'GRACE' did 'much more' (over) abound." "That as sin hath reigned unto death, even so might 'GRACE' reign through righteousness unto eternal life by Jesus Christ our Lord." "Being justified 'freely' ('without a cause') by God's 'GRACE' through the redemption that is in Christ Jesus."

THE ADMINISTRATION OF, OR BY, LAW . . . THE ADMINISTRATION OF GRACE

As we read of the 'DISPENSATION' ('OIKONOMIA') of the GRACE OF GOD in Ephesians 3:1 to 11, and the 'UNSEARCHABLE' riches of Christ, we know that there is something very, extra, special for Gentiles in this 'OIKONOMIA' which is translated, in Luke 16:2, 'STEWARDSHIP'. Perhaps it would have been better if the Greek 'OIKONOMIA', in I Corinthians 9:16 and 17, Colossians 1:24 to 26, Ephesians 3:9 and 3:2, had been translated 'ADMINISTRATION', or 'STEWARDSHIP'

As we read in John 1:17, "The 'LAW' was given by Moses: 'GRACE' and truth came by Jesus Christ", and Galatians 3:6 to 19, that the 'LAW' was added 430 years after God preached the 'GOSPEL' ('JUSTIFICATION' or 'RIGHTEOUSNESS' by faith) to uncircumcised 'ABRAM' (Genesis 15:6 to 8 ... Exodus 12:40 and 41), we certainly should have no difficulty in fixing the time of the beginning of the 'ADMINISTRATION' by the 'LAW', or of the 'LAW'; the beginning of the 'DISPENSATION OF LAW'. And hence no faithful 'STEWARDS' ('OIKONOMOS') of the mysteries of God (I Corinthians 4:1 to 4), places Abraham, Isaac, Jacob (Israel) and Jacob's twelve sons under the 'STEWARDSHIP' of 'LAW'. Such Bible teachers should not claim to be 'STEWARDS' of the mysteries of God.

The 'ADMINISTRATION' of the 'LAW' began when Moses was 80 years old. (Exodus 7:7 . . . Jeremiah 31:32 . . . Exodus 20:2 to 17). At the time the 'DISPENSATION' of the law

began, Abraham had been dead more than 300 years. According to Genesis 25:7 and 8, Abraham, at the age of 175, died more than 300 years before God first mentioned the 'SABBATH' to Moses (Exodus 16:4 and 5 and 16:23) and then called Moses to Mount Sinai to be the mediator of an entirely 'new' covenant, the 'LAW' covenant. According to Hebrews 8:9 to 13, the 'LAW' covenant became the 'OLD' covenant, or the 'OLD' testament, after the death of the Mediator of the New Covenant, the Lord Jesus Christ.

Even a babe in Christ should know the difference between the 'ADMINISTRATION' or 'DISPENSATION' of the 'LAW' which the Lord committed to Moses for His people and the 'ADMINISTRATION' or 'DISPENSATION' of 'GRACE' which the risen, glorified Christ in heaven committed unto Paul for members of the BODY OF CHRIST. He should know "that which is done away", and "that which remaineth". (II Corinthians 3:11 to 16). Moreover that 'babe' should know that that 'GRACE' 'DISPENSATION' was not committed unto any of the twelve apostles, either before Christ died on the cross, or before the risen Christ, according to Paul's "Acts 22:17 to 21" testimony, sent Paul to the 'far-off' Gentiles with the Gospel of the Uncircumcision'. (Galatians 2:7 to 9).

The Lord's minister who has the 'OLD TESTAMENT' ('LAW COVENANT') begin with Adam 2500 years before Moses received the ten commandments, or at the time God made His covenant with Abraham, Isaac and Jacob, or who has the 'DISPENSATION OF THE GRACE OF GOD FOR GENTILES' (Ephesians 3:1 to 4) begin before Christ gave His orders to Paul for Gentiles as recorded in Acts 22:17 to 21, is anything but a faithful steward of the mysteries of God. He is rather a workman who needs to be ashamed, because he does not rightly divide the Word of Truth. (II Timothy 2:15).

The Lord's messenger, who teaches that Paul, rather than Matthias, took the place of Judas, one of the 'Twelve', or who does not see that there is almost as much difference between the gospel of the 'kingdom' which Peter and the Eleven preached in Acts 2:38, before the 'FALL' of Israel (Romans 11:11), and the 'gospel of the grace of God' (Acts 20:24 . . . Ephesians 2:8 to 10 . . . Titus 3:5 to 8), which the risen Christ revealed to Paul (Galatians 1:11 and 12), after the 'FALL' of Israel, as there is between 'LAW' and 'GRACE', should not claim to be a faithful steward of the mysteries of God.

GALATIANS 3:19 AND ROMANS 11:25 TWO 'KEY' VERSES

Every Christian on this earth, who has the determined will to obey II Timothy 2:15 and Ephesians 3:9, as well as Ephesians 4:3 to 7, should read at least one hundred times the third chapter of Galatians and the eleventh chapter of Romans. Then like the noble Bereans of Acts 17:11, they should search the Scriptures and be taught by the one and only infallible Teacher, the Holy Spirit, the great changes marked by Galatians 3:19 and Romans 11:25. In Galatians 3:19 we learn that THE LAW WAS ADDED 'UNTIL'.

UNTIL WHAT? When was it added? To what was it added? The verses immediately preceding the statement in Galatians 3:19 answer these questions. At Sinai the 'LAW' was added to God's promise to Abram (Galatians 3:15 to 18). The 'LAW' covenant was added to the Abrahamic covenant. The 'LAW' was added 430 years after God preached the 'GOSPEL' to Abram even some years before he became 'circumcised Abraham'. (Galatians 3:6 to 8 and 3:17). The 'GOSPEL' which God preached to uncircumcised ABRAM 430 years before 'THE LAW WAS GIVEN BY MOSES', is recorded in Genesis 15:6 to 7, and clarified in the fourth chapter

of Romans; “Abraham believed God, and it was counted (reckoned . . . imputed) unto Abram for righteousness.” (Genesis 15:6 to 8 . . . Galatians 3:6 . . . Romans 4:3 and 22).

Today in this present ‘ADMINISTRATION’ of grace the perfect righteousness of God is imputed to any and every sinner who meets God at Calvary and by faith receives Christ as Saviour and God’s righteousness. (II Corinthians 5:21 . . . Romans 4:4 and 5 . . . 4:23 to 25 . . . Galatians 3:14).

If we compare Galatians 3:19 with Hebrews 8:13, and read Galatians 3:19, “THE OLD TESTAMENT WAS ADDED UNTIL ABRAHAM’S PROMISED SEED (CHRIST) CAME”, we will get away from the most serious blunder that ninety-eight percent of Christians have made, in having the Old Testament begin with Adam 2500 years before Moses was on Sinai, or begin with Abram 430 years before Moses received the ten commandments with the rest of God’s law and His very complicated religious program for Israel.

Now Romans 11:25:

THE BLINDNESS OF ISRAEL TILL THE FULNESS OF THE GENTILES COME IN.

The Law was added until Christ, Abraham’s SEED, came the first time to be Israel’s Saviour. (Matthew 15:24 . . . Acts 13:23 . . . John 1:11 . . . Matthew 2:6) (Acts 5:31 and 32)

With the blindness and ‘FALL’ of Israel God revealed the message, program and ‘DISPENSATION’ of ‘GRACE’, special ‘GRACE’, for Gentiles. This present ‘DISPENSATION’, message, program and period of special ‘GRACE’ for Gentiles, during the years that God’s ‘KINGDOM’ nation is set aside in spiritual blindness, will suddenly end by the appearing of the same SEED of Abraham, who more than 1900 years ago ended the ‘LAW’ ‘administration’. (I Corinthians 15:51 to 54).

WE ARE LIVING IN THE ‘TIMES OF THE GENTILES’

If we carefully compare II Kings 17:18 to 24 and II Kings 23:26 and 27 and 25:1 to 6 and Daniel, the second chapter, with Christ’s words in Luke 21:24 to 33, we will learn the truth concerning the beginning, the course and the culmination of ‘THE TIMES OF THE GENTILES’ (politically). (Luke 21:24). Then we should just as carefully compare Acts 13:45 and 46, 18:5 and 6 and I Thessalonians 2:14 to 16 with Romans 11:11 to 15 and 11:25, and learn that we are also living in ‘THE TIMES OF THE GENTILES’ spiritually.

Israel was more than humiliated and disgraced when the ‘TIMES OF THE GENTILES’ (politically) began about 600 B.C. God’s dealings with Israel must be studied, as to whether before ‘BABYLON’, or after, before the ‘FALL’ of Israel announced by Paul, or after God’s dealings with Israel, must be studied as to whether before or after the ‘OLD TESTAMENT’ was added at Sinai.

Israel is mentioned 2575 times in the Bible; 154 times before Israel passed from ‘NOT UNDER THE LAW’ to ‘UNDER THE LAW’. Then note in Romans 9:30 to 10:4 that stumbling, self-righteous Israel did not consider passing from ‘UNDER THE LAW’ to ‘NOT UNDER THE LAW’ (Romans 6:14), ‘GOOD NEWS’.

The foolish, bewitched, religious Gentiles mentioned in Galatians 3 to 6 did not seem to rejoice in the wonderful truth of Romans 6:14.

Read prayerfully II Corinthians 3:9 to 16.

GRACE FOR ISRAEL UNDER THE LAW

After Israel passed from 'NOT UNDER THE LAW' to 'UNDER THE LAW' at Sinai, when Moses was 80 years old (Exodus 7:7), God told Moses to say unto Israel, "it shall be our righteousness, if we observe to do all these commandments, and the statutes and the judgments, which I command thee this day, to do them. (Deuteronomy 6:25). Compare this with Romans 4:4 and 5 and Genesis 15:6 to 8.

These instructions were not given to Israel before they became God's 'OLD TESTAMENT' people at Sinai (Jeremiah 31:32). The status of Israel before God gave them the ten commandments together with several hundred ordinances, sacraments, offerings, sacrifices, and various and sundry religious ceremonies (Hebrews 9:10), which were a shadow of better things to come (Hebrews 10:1 to 3), was quite different than their status after God added the law to His covenant and oath given to Abraham, and confirmed to Isaac and Jacob.

Beginning with the twenty-first chapter of Exodus and continuing through the last verse of Deuteronomy we find listed the many, many meats and drinks, carnal ordinances and divers baptisms which were imposed on Israel (Hebrews 9:10) after the Lord wrote the ten commandments on the two tables of stone with His finger. (Exodus 31:18 and 20:2 to 17).

We read in Romans 4:15, "the law worketh wrath", and in Romans 3:19, by the law, "every mouth may be stopped, and all the world may become guilty before God." We read in Colossians 1:20 that Christ made 'peace' by the blood of His cross. We read about the altar and the peace-offering in Exodus 20:24 to 26. And we read about the bloodsprinkled 'Mercy Seat' in Exodus 25:21 and 22 and in Leviticus 16:14 and 15. We read in Hebrews 7:19 that the law made nothing perfect. The law made nothing imperfect. Because the imperfect Israelites could not perfectly keep God's perfect law, God provided for them 'grace', 'mercy' and 'peace' while they were under the law.

A BIBLE ANSWER TO THE ULTRA-DISPENSATIONAL HERESY

By evangelist John R. Rice

NUMBER ONE

A YOUNG PASTOR WRITES SAYING: "SOMETIME WHEN YOU HAVE TIME TO WRITE TO WOULD YOU PLEASE STATE THE PLAINEST SCRIPTURE AND ANY OTHER REASON YOU KNOW AGAINST O'HAIR'S AND STAM'S HYPER-DISPENSATIONAL TEACHING?"

NUMBER TWO

THE HYPER-DISPENSATIONALISTS, OR ULTRA-DISPENSATIONALISTS SAY THAT A NEW DISPENSATION BEGAN AT ACTS 28:28. BEFORE THAT TIME, THEY SAY, THE SCRIPTURES WERE GIVEN TO THE JEWS, AND THE CHURCH AS THE BODY OF CHRIST WAS NOT REVEALED. THEY SAY THAT THE TEACHING OF THE GOSPELS, PARTICULARLY THE SERMON ON THE MOUNT, WAS FOR JEWS AND NOT FOR GENTILES. THEY SAY THAT THE GOSPEL OF GRACE TAUGHT BY PAUL IN HIS EPISTLES, WRITTEN AFTER HIS ROMAN IMPRISONMENT, IS DIFFERENT FROM THE GOSPEL PREACHED BY THE APOSTLES IN THE BOOK OF ACTS AND

THE GOSPEL PREACHED BY JOHN THE BAPTIST AND JESUS. THEY MAKE A DISTINCTION BETWEEN THE “KINGDOM GOSPEL,” SO CALLED, AND “PAUL’S GOSPEL”

NUMBER THREE

ULTRA-DISPENSATIONALISM, WHICH TEACHES THAT A LARGE PART OF THE NEW TESTAMENT IS FOR JEWS ONLY AND IS NOT APPLICABLE: TO GENTILE CHRISTIANS IN THE PRESENT DAY, IS A MODERNISM OR HERESY DEVELOPED SOMEWHAT BY BULLINGER IN ENGLAND, BY O’HAIR IN CHICAGO AND OTHERS. GENERALLY IT IS PROMOTED BY MEN WITHOUT ADEQUATE THEOLOGICAL TRAINING

NUMBER FOUR

I WROTE THE YOUNG PASTOR THE FOLLOWING ANSWER, GIVING SCRIPTURES THAT DISPROVE THE TEACHINGS OF THIS MODERN HERESY.

NUMBER FIVE

THE GREAT COMMISSION ITSELF CLEARLY CONTRADICTS THE HYPER-DISPENSATIONALISM TEACHINGS OF MR. O’HAIR.

NUMBER SIX

THIS SAME GREAT COMMISSION IS GIVEN IN MARK 16:15 AND 16, AN LUKE 24:46 TO 49 AND IN ACTS 1:8. EXACTLY THE SAME GOSPEL WAS TO BE PREACHED TO ALL NATIONS, AND EXACTLY THE SAME GOSPEL WAS TO BE PREACHED FROM THE TIME OF CHRIST’S ASCENSION TO THE END OF THE WORLD. THEREFORE BAPTISM AND ALL THE GREAT COMMISSION IS STILL COMMANDED OF CHRISTIANS.

NUMBER SEVEN

II. PLAN OF SALVATION THE SAME IN ALL AGES

ACTS 10:43 CLEARLY SHOWS THERE HAS NEVER BEEN ANY DISPENSATIONAL CHANGE IN THE MATTER OF SALVATION IT SAYS, “TO HIM GIVE ALL THE PROPHETS WITNESS, THAT THROUGH HIS NAME WHOSOEVER BELIEVETH IN HIM SHALL RECEIVE REMISSION OF SINS.” EVERY OLD TESTAMENT (PROPHET TAUGHT EXACTLY WHAT JESUS TAUGHT, WHAT JOHN THE BAPTIST TAUGHT, WHAT PAUL TAUGHT, AND NOW WHAT PETER TAUGHT THAT THOSE WHO TRUSTED IN CHRIST SHOULD BE SAVED. THAT PLAN NEVER VARIED IN ANY DISPENSATION SO IT IS FOOLISH TO SAY THAT THE “KINGDOM GOSPEL” IS ONE GOSPEL AND THE “GOSPEL OF GRACE” IS ANOTHER GOSPEL.

THAT IS A DISTINCTION MANUFACTURED BY MEN IGNORANT OF THE BIBLE. THERE IS NO DISTINCTION THE BIBLE BETWEEN ONE GOSPEL AND ANOTHER GOSPEL, EXCEPT BETWEEN TRUE GOSPEL AND THE FALSE GOSPEL.

NUMBER EIGHT

III. JOHN THE BAPTIST TAUGHT THE SAME PLAN OF SALVATION

JOHN 3:36 CLEARLY SHOWS THAT JOHN THE BAPTIST TAUGHT EXACTLY THE SAME PLAN OF SALVATION THAT JESUS TAUGHT AND THAT PAUL TAUGHT. JOHN THE BAPTIST SAID, "HE THAT BELIEVETH ON THE SON HATH EVERLASTING LIFE: AND HE THAT BELIEVETH NOT THE SON SHALL NOT SEE LIFE; BUT THE WRATH OF GOD ABIDETH ON HIM" (JOHN 3:36). YOU SEE AT ONCE THAT THIS IS EXACTLY THE SAME PLAN OF SALVATION THAT JESUS TAUGHT IN JOHN 3:16, THAT PETER PREACHED IN ACTS 10:43, AND THAT PAUL AND BARNABAS PREACHED IN ACTS 13:38 AND 39. SO TO SAY THAT THE PREACHING AND BAPTIZING OF JOHN THE BAPTIST WAS OF ANOTHER DISPENSATION AND IS NOT PART OF THE GOSPEL IS FOOLISH AND UNSCRIPTURAL.

NUMBER NINE

IV. THE NEW TESTAMENT BEGAN WITH JOHN THE BAPTIST.

MARK 1:1 CLEARLY SHOWS THAT THE GOSPEL, IN THE NEW TESTAMENT, BEGAN TO BE PREACHED BY JOHN THE BAPTIST, AND THAT JOHN THE BAPTIST PROPERLY BELONGS IN THE NEW TESTAMENT AND NOT IN THE OLD, AND THAT HE PREACHED THE GOSPEL OF GRACE AND DID NOT PREACH THE LAW.

NUMBER TEN

SPEAKING OF JOHN THE BAPTIST, MARK 1:1 SAYS, "THE BEGINNING OF THE GOSPEL OF JESUS CHRIST, THE SON OF GOD." COMPARE THIS WITH JOHN 3:36, AND YOU WILL SEE THAT IT IS ONLY IGNORANCE WHICH WOULD HAVE JOHN THE BAPTIST BAPTIZING PEOPLE IN ORDER TO SAVE THEM. ANYBODY WHO INTERPRETS MATTHEW 3:11 AS TEACHING THAT BAPTISM WENT BEFORE REPENTANCE, OR THAT BAPTISM WAS ESSENTIAL TO SALVATION, SIMPLY MISUNDERSTANDS THE SCRIPTURE. OTHERS PERVERT ACTS 2:38 IN TRYING TO PROVE BAPTISM ESSENTIAL TO SALVATION, BUT IT NEVER WAS. NEITHER PETER NOR JOHN THE BAPTIST NOR ANY OTHER BIBLE PREACHER OF EITHER THE OLD OR NEW TESTAMENT EVER PREACHED THAT BAPTISM IS ESSENTIAL TO SALVATION

NUMBER ELEVEN

V. NO NEW DISPENSATION IN ACTS 28:28

THE ULTRA DISPENSATIONALISTS SAY THAT A NEW DISPENSATION WITH ACTS 28:28 WHEN PAUL SAID, "BE IT KNOWN THEREFORE UNTO YOU, THAT THE

SALVATION OF GOD IS SENT UNTO THE GENTILES, AND THAT THEY WILL HEAR IT.” THAT IS FARTHEST FROM PAUL’S MIND.

NUMBER TWELVE

PAUL DID NOT START A NEW DISPENSATION IN EVERY TOWN HE CAME TO! AND IT IS SILLY TO START A NEW DISPENSATION IN ACTS 28:28 UNLESS YOU START A NEW DISPENSATION IN ACTS 13:46 AND IN ACTS 18:6. QUARRELSOME AND CRITICAL PREACHERS, WITHOUT ANY SOLID SEMINARY TRAINING, SIMPLY JUMPED TO CONCLUSIONS AND STARTED THIS HERESY ABOUT A NEW DISPENSATION AT ACTS 28:28.

NUMBER THIRTEEN

VI. THE CHURCH NOT THE MYSTERY BUT THAT GENTILES WOULD BE IN THE SAME BODY AS JEWS

THE ULTRA-DISPENSATIONALISTS UTTERLY MISUNDERSTAND THE MYSTERY REVEALED TO PAUL, AS TAUGHT IN EPHESIANS 3:3 TO 6. THERE WE ARE TOLD, “HOW THAT BY REVELATION HE MADE KNOWN UNTO ME THE MYSTERY;”

NUMBER FOURTEEN

THE MYSTERY WAS NOT THAT THERE WOULD BE A CHURCH. NO, THE MYSTERY IS “THAT THE GENTILES SHOULD BE FELLOWHEIRS, AND OF THE SAME BODY, AND PARTAKERS OF HIS PROMISE IN CHRIST BY THE GOSPEL.” THE MYSTERY WAS THAT GENTILES SHOULD BE SAVED AND IN SAME BODY WITH JEWS. JEWS FOUND IT HARD TO UNDERSTAND HOW GENTILES COULD BE SAVED. THAT WAS A MYSTERY TO THEM. BUT GOD CALLED PAUL TO BE A SPECIAL APOSTLE TO THE GENTILES, AND SO HE WENT EVERYWHERE EXPLAINING THIS MYSTERY, THAT GOD WANTED GENTILES SAVED, TOO, AND THAT THE GOSPEL WAS GOOD FOR THEM, AS WELL AS JEWS, AND THAT BOTH JEWS AND GENTILES, THE SAVED, WOULD BE IN ONE BODY.

NUMBER FIFTEEN

THE BODY WAS NOT NEW. THERE IS GOOD EVIDENCE IN HEBREWS 12:23 THAT EVERY SAVED PERSON FROM ADAM ON TO CHRIST’S SECOND COMING WILL BE IN THAT “GENERAL ASSEMBLY AND CHURCH OF THE FIRSTBORN, WHICH ARE WRITTEN IN HEAVEN.” IT WAS THE SAME BODY. THE MYSTERY WAS THAT GENTILES WOULD BE IN IT AS WELL AS JEWS. MISUNDERSTANDING THIS TRUTH, SO CLEARLY STATED IN THE SCRIPTURES THEMSELVES, THE ULTRA-DISPENSATIONALISTS HAVE DONE GREAT HARM.

NUMBER SIXTEEN

THE “ONE BAPTISM” OF EPHESIANS 4:5 IS LITERAL IMMERSION IN WATER THE ULTRA-DISPENSATIONALIST HAVE GROSSLY MISUNDERSTOOD AND MISINTERPRETED EPHESIANS 4:5.

NUMBER SEVENTEEN

INSTEAD OF SAYING THAT GOD HAS CHANGED DISPENSATIONS AND FORMERLY THERE TWO BAPTISMS AND NOW ONLY ONE, THIS VERSE REALLY SAYS THAT THERE NEVER HAVE BEEN BUT ONE, THAT ALL CHRISTIANS HAVE THE SAME BAPTISM. OF COURSE THE ONE LITERAL, PHYSICAL BAPTISM TAUGHT IN THE BIBLE IS BAPTISM BY WATER.

NUMBER EIGHTEEN

THE ONLY LITERAL AND PHYSICAL BAPTISM IS BAPTISM IN WATER, OF COURSE. AND THAT WAS NEVER CHANGED.

NUMBER NINETEEN

MY BOOK BIBLE BAPTISM, WHICH SHOWS BAPTISM HAS NEVER CHANGED IN THE NEW TESTAMENT TIMES, AND THAT AT THERE IS NO DISPENSATIONAL DIFFERENCE SINCE THE TIME OF CHRIST OR SINCE THE TEACHING OF JOHN THE BAPTIST.

DR. RICE’S DISPENSATIONALISM . . . JOHN’S BAPTISM . . . THE BODY OF CHRIST

In Dr. Rice’s article, his last statement is, “there is No difference since the time of Christ or since the teaching of John the Baptist.” Again he has printed this statement, in submitting his evidence or proof that every saved person since Adam has been a member of the ‘JOIN BODY’ of Ephesians 3:6, which he calls the ‘SAME’ Body

He says: “There is good evidence in Hebrews 12:23 that every saved person from Adam on to Christ’s second coming will be in that Church of the First Born. It was the ‘SAME’ Body. The ‘MYSTERY’ was that Gentiles would be in as well as the Jews. Misunderstanding this truth, so clearly stated in the Scriptures themselves, the ‘ultra-dispensationalists’ have done ‘great harm.’”

Think, if you will, of the utter nonsense of these statements. If Abel and Seth and Noah and Shem and Abram were in the ‘JOINTBODY’, the ‘SAME’ BODY described in Romans 12:4 and 5 and I Corinthians 12:12 and 13, in Ephesians and Colossians, were they baptized by ‘ONE SPIRIT’ into ‘ONE BODY’? (I Corinthians 12:13). They were not Jews. They were Gentiles; for there were no Jews until after Judah was born. If the Gentiles were being made members of the ‘BODY OF CHRIST’ for more than 2000 years before there were any Jews, then Gentiles were members of the ‘SAME’ Body first.

Dr. Rice thinks they were all in the ‘SAME’ ‘BODY’ mentioned in Ephesians 3:6, and also that John the Baptist was also in this ‘SAME’ ‘BODY’. Dr. Rice thinks the ‘ONE

BAPTISM' of Ephesians 4:5 was the same as the water baptism taught and practiced by John the Baptist. If he believes the plain teaching of the Bible, he must know that Paul and his contemporary fellow-Body-members must have been baptized 'BY ONE SPIRIT INTO ONE BODY' (I Corinthians 12:13 . . . Ephesians 2:6). God's saints from Adam to Moses (at the age of 80 . . . Exodus 7:7) did not receive John's water baptism or any other water baptism.

According to Dr. Rice's nonsense, the Gentiles were members of the 'SAME' BODY long before the Jews were. Therefore he greatly errs in saying that the 'MYSTERY' was that the Jews were in the Body first and later on the Gentiles became members. This man of God is supposed to be "a steward of the mysteries of Christ.

If, as we read in John 7:38 to 40 and 16:7 to 10, while Jesus of Nazareth was in the midst of Israel the Holy Spirit was not yet given, and it was not right to give Israel's bread to Gentile dogs (Mark 7:27 to 32), no intelligent, Spirit-taught messenger of the Lord would teach that saved Gentiles were being baptized by the Holy Spirit while the Son of God was living with Israel in Canaan under the law.

We are to endure hardness as good soldiers of Jesus Christ, and stand with Paul's stand in Galatians 1:10: if I yet pleased men, I could not be the servant of Christ."

Believing Ephesians 6:11 to 20, (special reference to "the mystery of the gospel") concerning truth for which the apostle Paul was an ambassador in bonds (Ephesians 6:19 and 20), we wrestle not against flesh, and blood; but against the wiles of the devil and spiritual wickedness in the heavenlies.