

ONE HUNDRED IMPORTANT AND SIGNIFICANT FACTS FOR BIBLE STUDY

We are submitting for your careful and prayerful consideration 100 important and significant facts which we trust will prove of some help to you in your study of the Bible. First, we call your attention to the fact that the Bible messages from the first chapter of Matthew to the last chapter of Revelation are addressed to five different groups or classes of people.

1. To unsaved Israelites who were under the Law.
2. To saved Israelites who were under the Law before they became members of the Body of Christ.
3. To unsaved Gentiles who were aliens from the Commonwealth of Israel, and not under the Law.
4. To carnal saints and babes who were members of the Body of Christ.
5. To those who were of full age, called "the faithful in Christ Jesus."

The words of the Lord Jesus, in Matthew 15:24 and Matthew 10:5 to 8, should be self explanatory. Christ definitely declared that He Himself was sent only to the lost sheep of the house of Israel, and instructed the twelve apostles, just as definitely, to go not in the way of the Gentiles; but rather to the lost sheep of the house of Israel. Christ was sent to Israel with a two-fold message; that is, to present "the kingdom of heaven" to the Nation with its rulers, and to offer salvation to individual Israelites. In Matthew 8:12 Christ called the Israelites, both saved and unsaved, "the children of the kingdom." In John 8:37 He said to the unsaved Israelites, "ye are the seed of Abraham." In Acts 3:25 Peter addressed the unsaved Israelites as "the children of the covenant." In Luke 1:16 and Luke 1:80 we read that John the Baptist appeared to Israel. In John 1:31 we read that John the Baptist baptized with water that Christ might be made manifest to Israel. In Acts 11:1 to 8 we learn that some of the twelve apostles contended with Peter because he preached to an uncircumcised Gentile, about seven years after Christ died. From all of this and many other Scriptures we should know the significance of the statement, in Romans 15:8, that Jesus Christ was a minister of the circumcision, and should know that, from Matthew 1:1 to Acts 11:18, God's order was "to the Jew only." In Acts 11:18 we read that God did something for the Gentiles.

Some of the messages in Matthew, Mark, Luke, John and Acts, were addressed to unsaved Israelites, or Jews, and some of them were addressed to saved Israelites or Jews. Surely we must consider this if we would intelligently interpret and apply these Scriptures.

In Galatians 1:11 to 18 we learn that Paul was chosen by Christ, by a special revelation from heaven, to preach the grace of Christ to heathen. Paul tells us of his call to go to the Gentiles, in Acts 22:17 to 21 and Romans 15:16. In many respects the message that Paul proclaimed to Gentiles, not under the Law, differed from the messages that Christ and the Twelve proclaimed to saved and unsaved Israelites. To preach many of the messages of Matthew, Mark, Luke and the first nine chapters of Acts to the Gentiles not under the law, is to pervert God's gospel to Gentiles. In applying the truth of Matthew, Mark and Luke, and the truth in the first nine chapters of Acts to Gentiles, whether saved or unsaved, we must keep in mind the particular group of people that is addressed in the Scriptures we are studying. Many

messages which the Lord's servants proclaimed to backslidden Israel are not intended by God to be included in the salvation message of Christ for Gentiles, not under the Law. We should keep in mind the statements, concerning these Gentiles, in many different verses, for instance read the second chapter of Ephesians, as well as Ephesians 4:18. In these verses we learn that the Gentiles, to whom Paul preached the Gospel of the grace of God, were strangers from the covenants, aliens from the commonwealth of Israel, alienated from the life of God, and dead in trespasses and sins.

Surely any preacher who preaches to such people, "bring forth meat for repentance," the message which the Lord gave to John the Baptist for Israel, is out of the will of God. A dead man alienated from the life of God, could not bring forth fruit. But he could be made alive without doing anything. Ephesians 2:4 to 8. Romans 6:23.

Thus we see we have dealt with three classes of people.

Now, the fourth and the fifth classes.

Group 4

I Corinthians 3:2 and 3

"I have fed you with milk, and not with meat; for hitherto ye were not able to hear it, neither yet now are ye able. For ye are yet carnal; for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Group 5

Ephesians 1:1 and 4:13 and 14

"Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus."

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ, That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

These Scriptures should convince any student of the Bible that Paul would never have written to the carnal Corinthians what he wrote to the faithful saints in Ephesus. Let us note the last three verses in the fifth chapter of Hebrews, which we quote:

Hebrews 5:12 to 14

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the Word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their sense exercised to discern both good and evil."

Here we are told of the two classes: members of the Body of Christ who could take only the milk of the Word, God's truth for babes; and those who were of full age who could understand the deep things or the meat of God's Word.

In I Peter 2:2 we learn that the new born babes should have the milk of the Word. Note this verse: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby."

Remember the saints in Corinth were just as much saints as were the saints in Ephesus. The difference was; the saints at Corinth were carnal and unable to take the strong meat which we find in Paul's messages to the Ephesians and Colossians. Of course the "full-age" saints will

feed on the milk as well as on the meat. But strong meat belongeth to saints of full age and carnal saints must limit themselves to a milk diet. A love for religion, ritualism or sectarianism will keep a saint carnal just as much as a love of the world. The Corinthians were sectarians. The Ephesians and Colossians accepted the Divine Truth of Ephesians 4:3 to 6 concerning the One Body, the One Lord, and the ONE BAPTISM.

Now we believe if you will keep these five different groups in mind, you will derive both blessing and benefit by carefully studying the 100 statements.

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1—There is not one line concerning the Old Testament in the Book of Genesis. The Testament (Covenant), made OLD by the death of Christ, was established about 2500 years after Adam left the garden of Eden. Hebrews 8:9 and 13. Exodus, Chapter 20. Romans 5:20. Galatians 3:19. There is no reference to that Covenant in Genesis.

2—Abram (Abraham) was not a Jew. God called “Abram” in uncircumcision when 75 years old. Genesis 12:1 to 15. He was circumcised and became “Abraham” 24 years later. Romans 4:8 to 12. Genesis 17:6 to 16. The gospel was preached to uncircumcised Abram 430 years before the law was given at Sinai. Galatians 3:8 and 17. Therefore, Abraham did not live under the reign of law.

3—The word “Jew” is found for the first time in Esther 2:5, about 470 B.C., or centuries after Abraham was circumcised. “Jews” is found the first time in II Kings 16:6, about 624 B.C. The word “Jew” is found about 300 times in the Bible; the word “Christian”, 3 times. The Jews are called “Judah” or “Juda” about 812 times in the Bible.

4—When the word “Jew” or “Jews” is used in the New Testament Scriptures, it generally refers to Jews by religion rather than to the descendants of Judah. Note John 2:13; John 7:11; John 11:55; John 19:42, and Galatians 2:14.

5—In Esther 8:17 is recorded the fact that Persian Gentiles became “Jews.” This, of course, refers to religion and not to race. The Gentiles thus were known as “proselytes.” The males were circumcised. Some of the devout Jews from every nation under heaven on the day of Pentecost were proselytes. Acts 2:5 and 10.

6—Abram was declared righteous 430 years before Jehovah made the Covenant (now old) with Israel. Galatians 3:16 to 19. Abram, in uncircumcision, believed God and it was counted unto him for righteousness. Genesis 15:6. Galatians 3:6. Romans 4:3. James declared that Abraham was justified by works when he offered Isaac. James 2:21. That was years after he was justified by faith.

7—Abraham was not an Old Testament saint. Neither was his son Isaac, nor his grandson Jacob (Israel), nor any of the twelve sons of Israel, including Levi, Judah and Joseph. None of these were Jews by religion, although circumcised.

8—The period from the sin of Adam to the time God made the Sinai Covenant with Israel, is called, “from Adam to Moses,” “when there is no law.” Romans 5:12 to 14. Remember, that there were no Israelites before the flood. Abel, Seth, Enoch, Noah, Shem, and Eber were not Israelites. But the Israelites were “Eberites,” and “Shemites.” The Jews are still called the Semetic people.

9—Nothing is said about the SABBATH during the 2500 years between Genesis 2:2 and Exodus 16:23. God gave no SABBATH to Noah, Abraham Jacob and Joseph. Not one of these

fathers was under the law. Abram found rest in a Person, not in a day Abram had faith in God but no God given religion. He was circumcised 24 years after he was justified.

10—The LAW was added 430 years after God preached the gospel to Abram, till Christ abolished the law. Galatians 3:17 and 19. II Corinthians 3:11 and 13. The LAW entered 2500 years after sin entered the world by Adam. Romans 5:20 and Romans 5:12.

11—Therefore the “law” dispensation was both parenthetical and temporary. Galatians 3:19. Hebrews 8:7 to 13. The law, which was contrary to man, was nailed to the cross. Colossians 2:14.

12—In the first eleven chapters of Genesis we have the record from creation to the call of Abram, about 2100 years. Israel was Abraham's grandson. About 70 souls out of the loins of Jacob. (Israel) went to Egypt about 1700 B.C. More than one million Israelites came out of Egypt about 1500 B.C. Exodus 1:5 and Exodus 12:37.

13—The Book of Romans (chapter one) tells how God cast away the Gentiles, about the time Abram was called out. Romans, chapter eleven, relates how Israel was cast away about the time that Paul was sent to the Gentiles. The casting away of Israel brought reconciliation for Gentiles and the reign of grace for the human race. This was after Acts, chapter 13.

14—From Genesis 12:1 to Malachi 4:6, there are 926 chapters. With the probable exception of Job, and some of Proverbs, they all deal with the one Nation Israel and with nations that have dealings with Israel. All of the 39 Books, from Genesis to Malachi, were written by Jews. Read Romans 3:1 and Romans 9:4 to 6. If Luke was a Jew, the 27 Books of the New Testament were written by Jews.

15—“The times of the Gentiles,” politically, or governmentally, began about 600 B.C. (Jeremiah 50 to 52.) “The times of the Gentiles,” spiritually, began when God sent blindness upon Israel and Christ sent Paul to the Gentiles with the ministry of reconciliation.

16—The Spirit of Christ was in the Old Testament prophets and testified beforehand the sufferings of Christ and the glory that should follow. I Peter 1:11. In Genesis 3:14 to 16, before the Old Testament existed, Christ was to be the Seed of the woman; in Malachi 3, “the Lord Whom ye seek.” In Isaiah 7:14 Christ was to be the Lord and the Seed of the woman.

17—All of the prophets “since the world began” spoke of the restitution of all things (the millennium or the coming kingdom age). Acts 3:21 and 24. When that time arrives the twelve apostles will be sitting on twelve thrones judging the twelve tribes of Israel. Matthew 19:28. Note the words of Christ in Mark 1:14 and 15 and Matthew 4:17, why the kingdom of God or the kingdom of heaven was at hand.

18—The prophets foretold that Christ would be the Stone rejected by the builders. Matthew 21:42. Luke 20:17. Psalm 118:22. David wrote that Christ would be raised from the dead to sit on David's throne. Acts 2:27 to 32. Carefully note the prophecy of Amos in 9:11 to 15. Christ here is to build again the tabernacle of David, save Israelites and Gentiles. This is the program of Acts 15:13 to 18.

19—Prophets foretold the resurrection of Christ. I Corinthians 15:4. Psalms 16:8 to 10. They foretold the time of Jacob's trouble, Israel's “tribulation.” Jeremiah 30:7. Luke 21:11. They prophesied “the tree” (Calvary) “the tribulation,” “the throne” and “Gentile salvation.” In Abraham's seed all nations would be blessed. Note what these Scriptures foresaw when Abram was justified. Galatians 3:8.

20—Prophets prophesied that Christ would be a King on David's throne. Isaiah 9:6 and 7. Psalm 24. Ezekiel 34:23 and 24; Ezekiel 34:28 to 31 and Ezekiel 37:24. They never once prophesied that Christ would be Head of the Church (Body). Ephesians 1:19 to 23. Believing

Jews and believing Gentiles in the one Body of Ephesians 4:4 and 5 of which Christ is the Head was truth not known and not prophesied by Israel's prophets.

21—When prophets foretold the salvation of Gentiles, many times it was concerning their salvation in the kingdom, in subjection to Israel, but never concerning God's eternal purpose in Christ, as revealed in II Timothy 1:9 to 11 and Ephesians 3:8 to 11. Paul preached to Gentiles many Divine truths about which Israel's prophets wrote and spoke, but he also preached among them the unsearchable (unprophesied) riches of Christ. Ephesians 3:8. Read carefully II Timothy 1:9 to 11 and compare with Peter's message to Cornelius in Acts 10:34 to 38.

22—Not one of Israel's prophets knew, spoke, or wrote concerning the “One New Man” of Ephesians 2:15, or the present reign of grace, that is, God's eternal purpose in Christ (Ephesians 3:11), or concerning the joint-Body (Sussoma) of Ephesians 3:6. Colossians 1:24 to 27. This was the “mystery” revealed to Paul by Christ. Ephesians 6:19 and 20; Ephesians 3:9 and Ephesians 5:32. In Ephesians 3:6 the word “Body” is in the Greek “Sussoma,” “joint-Body.” Mark in Paul's Epistles “the mystery,” or “the secret.” This truth was withheld from all servants of the Lord until it was revealed to Paul.

23—Jesus Christ was born a Jew, dedicated as a Jew, lived in a Jewish home, was a Jewish worshipper in a Jewish synagogue, lived under the Jewish law, kept the Jewish passover, died by the Jewish law, and was buried in the manner of the Jews. Matthew 2:4 and 5. Luke 2:23. Luke 2:39. Luke 2:41 and 42. Luke 4:16 and Luke 22:7 and John 19:40. Christ was made under the law and recognized the authority of Moses seat. Galatians 4:4. Matthew 23:1 to 3. It is important to recognize that Jesus Christ, on earth, took His place among Israel as a worshipping Jew.

24—In John 4:22 is recorded the statement of Christ, “Ye worship ye know not what: we know what we worship, FOR SALVATION IS OF THE JEWS.” Read Romans 9:4 to 6 in answer to the question “Who are Israelites?” Note in Luke 4:16 that it was the custom of Jesus to attend the Jewish synagogue on the sabbath.

25—Note this very important fact in Matthew 15:24, “I am not sent but unto the lost sheep of the house of Israel.” Christ said this. And Matthew 10:5, “These twelve Jesus sent forth and commanded them, saying, GO NOT INTO THE WAY OF THE GENTILES, and into any city of the Samaritans enter ye not.” Jesus Christ was a minister of the circumcision, made under the law. Romans 15:8. Galatians 4:4. Christ specifically commanded his disciples, “go not into the way of the Gentiles.” Some years later he permitted Peter to preach to the household of Cornelius, and then He sent Paul to the Gentiles some years after HE WENT BACK to heaven. Read Romans 11:13. I Timothy 2:3 to 7.

26—Note Luke 19:9: “And Jesus said unto him, This day is salvation come to this house, FORSOMUCH AS HE ALSO IS A SON OF ABRAHAM.” Although a publican, Zaccheus was eligible for salvation, because he was a son of Abraham. The woman was healed because she was the daughter of Abraham. Luke 13:16. Christ and His apostles preached to the sons of Abraham while on earth and during the first 9 chapters of Acts. Acts 3:25.

27—Note what a certain Gentile man said and did: “And when he heard of Jesus, he sent unto Him THE ELDERS OF THE JEWS, beseeching Him that He would come and heal his servant. And when they came to Jesus they besought Him instantly, saying, That he was worthy for whom He should do this: FOR HE LOVETH OUR NATION AND HE HATH BUILT US A SYNAGOGUE.” Luke 7:3 to 5. The Gentile knew that Christ was a Jew sent only to Jews. He was of great faith. Read Matthew 8:5 to 13. The Jews were the children of the kingdom. Matthew 8:12.

28—This Roman centurion is the only Gentile man who received a blessing from Christ while on earth, so far as there is any definite statement in Matthew, Mark, Luke or John. The woman at the well was not a Gentile. Note the difference between Samaritans and Gentiles. Matthew 10:5. The word “Jew” is used in John about 70 times and in Acts about 80 times. To the one Gentile woman (a Greek), whom the Lord on earth blessed, He spoke of the Jews as “children,” and of the Gentiles as “dogs.” Matthew 15:21 to 27. Mark 7:24 to 30. There is a great difference between “children” and “dogs.” But when we reach Romans 10:12, there is no difference between Jews and Greeks. Something happened in God's program between Matthew 15:24 and Romans 10:12. Read it in Acts 13:46 and Acts 18:5 and 6.

29—We must reconcile John 3:16 and Matthew 15:24 by studying the ministry of Jesus of Nazareth, as recorded in the Four Gospels, and the ministry of the Twelve up to the time Cornelius, the God-fearing, Jew-loving Gentile, (Acts 10:1 and 2 and 18) was saved, about seven years after Christ died. It was by His vision to Peter that the Lord made it lawful for His messenger to preach to Gentiles. Read Acts 10:28 and 29. Then Peter preached “whosoever.” Acts 10:43. In Matthew 15:24, it is “Jews only.” In John 3:16, it is “whosoever.” But remember Christ's words in Matthew 10:5 and 6, “go not to Gentiles.” Compare with Acts 11:18 and Acts 14:27 and Acts 22:21.

30—The Gentile of Luke 7 and Matthew 8 was a man of GREAT FAITH. Matthew 8:10. The only other Gentile to whom Christ gave a blessing while on earth, so far as the Record is concerned, was a woman of GREAT FAITH. Matthew 15:21 to 28. Mark 7:27. Christ was not seeking this woman. She sought Him. Mark 7:24 and 25. To this Gentile woman Christ said, “let the children (Jews) first be filled.” Mark 7:27. To the Gentile man Christ said, “the children of the kingdom (Jews) shall be cast into outer darkness.” Matthew 8:12. These two Gentiles speak of God's program from Matthew 1 to Acts 18:6 and Acts 28:25 to 28. Remember that Christ and His apostles on earth were preaching the gospel of the Kingdom. Matthew 9:35. Peter preached in Acts, the gospel of the circumcision. Galatians 2:7.

31—Up to the latter part of the Book of Acts, the Jews were being filled first. Acts 3:26. Acts 13:46. Acts 18:5 and 6. In Acts 28:25 to 28 the Jews were cast into darkness. This program is suggested by Christ's experience with the only two Gentiles to whom He ministered before His death, so far as we have any record. Read and study carefully Romans 11:11 and 15 to 21.

32—While Christ was on earth, God's order was “TO THE JEW ONLY.” Matthew 15:24. Up to Acts 10:28, for about seven years after Christ died on the cross, God's order was “TO THE JEW ONLY.” Note 10:28; “It is an unlawful thing for a man that is a Jew to keep company, or come to one of another nation; but God hath shewed me that I should not call any man common or unclean.” Acts 10:28. Note carefully Acts 5:31, “Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance TO ISRAEL, and forgiveness of sins.” Acts 5:31. Again; Acts 11:19, “Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the Word to none but UNTO THE JEWS ONLY.” Acts 11:19. Note that the first Gentile to whom Peter preached was a God-fearing man who loved the Jews. Acts 10:1 and 2. Acts 10:18. Many have called Cornelius an uncircumcised proselyte. So far as there is any record in Acts the Twelve preached to no Gentiles except to the household of Cornelius, and not one of the Twelve preached outside of the land of the Jews. They remained in Jerusalem. Acts 8:1.

33—After the Holy Spirit separated Saul (Acts 13:2) he became the apostle to the Gentiles (Romans 11:13 and Romans 15:16), Paul, and then God's order was “to the Jew first”

and “also to the Gentiles.” Romans 1:16. Acts 13:46. Acts 18:5 and 6. Even in Rome, about 27 years after the death of Christ, Paul addressed the Jews first. Acts 28:15 to 28.

34—After the casting away of Israel into darkness (Acts 28:25 to 28. Romans 11:8. Romans 11:11 and 25) God's order was “to the Gentiles and also to the Jews.” Note Ephesians 2:17, “to you afar off” and “to them nigh.” There is no scriptural record of signs nor suggestion of any order “to the Jews first” after the close of Acts.

35—Compare Matthew 15:26 with Romans 10:12. “But He answered and said, It is not meet to take the children's bread, and cast it to dogs.” The woman was a Greek. Mark 7:26 Matthew 15:26. “For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.” Romans 10:12. Note also that the Lord called the Israelites “serpents” in Matthew 23:33 and after His prayer on the cross for their pardon they were addressed as “children.” Acts 3:25.

36—Do not fail to see the great significance and the radical change suggested in Romans 11:15, that the falling away of Israel meant the reconciling of the Gentiles. This is one of the most significant statements in the Bible. Linked with the doctrine of reconciliation are the doctrines of the new creation and identification. When Israel was cast away, the ministry of reconciliation was sent to Gentiles. The “reconciliation” ministry is linked with the believer's identification with Christ and the new creation in II Corinthians 5:13 to 21. About the same time this Epistle was written, Romans was written. In Romans 5:11 the word “atonement” should be “reconciliation.” This is followed by a statement concerning “Adam.” The Jews came from Abraham. The whole human race came from Adam. Hence Colossians 1:20 and 21. Reconciliation for all (believers). In Romans, chapter six, follows the “new creation” and “identification,” after “reconciliation,” in chapter five. This ministry was never mentioned by Israel's prophets.

37—More than 85 per cent of the facts recorded in the Gospel of John: are not found in Matthew, Mark and Luke, generally called the “Synoptic Gospels.” There are sixteen solid chapters of facts in John, not one of which is mentioned in Matthew, Mark and Luke. Seven miracles of Christ are recorded in John before the death of Christ. Five of them are found in “John” only. In John the message of grace is presented and there we find man blind from birth, impotent, unregenerated and dead, suggested by the four miracles found only in John.

38—According to most authorities. Matthew was written before 40 A.D. before Cornelius was converted; whereas John was written about 95 A.D., nearly 20 years after Paul died: therefore, after the saints were thoroughly indoctrinated with the Pauline “grace” message. In the very first chapter of John we see Christ rejected and grace and truth coming by Him (John 1:10 to 18), although the reign of grace unmixed did not begin until Saul became Paul, certainly not with Peter and the Eleven on the day of Pentecost.

39—Unlike Matthew, Mark and Luke, many of the statements of John were not what Jesus Christ or His disciples said while He was on earth, but what the Holy Spirit led John to write many years after Christ had gone back to heaven. The grace messages of salvation in John are on the grounds of John 1:29, the blood of the Lamb of God. Was John 3:16 said while Christ was on earth or years later?

40—Note carefully Matthew 16:20: “Then charged He (Christ) His disciples that they should tell no man that He was Jesus the Christ.” Here we should observe a turning-point in the ministry of the Lord Jesus Who had tried in every way to convince Israel that He was Christ, or Messiah. Now the Twelve were no longer to give out this to testimony to Israel. But another turning-point came after Christ's prayer on the cross for Israel's forgiveness. Then the command

of Matthew 16:20 was rescinded, and the Twelve and Paul testified to Israel that Jesus was the Christ. Acts 2:36. Acts 9:22. Acts 17:3. Acts 18:5 and 6.

41—In Luke 21:24 to 33 we have the record of the coming of the Son of man to save Israel. In these verses we find Israel in the great tribulation. In saying, “lift up your heads; for your redemption draweth nigh,” the Lord Jesus was speaking to Israel. If this is a message to the Body of Christ, then the Body of Christ is headed for the great tribulation. The great tribulation was included in prophecy. But no prophet spoke of the mystery of I Corinthians 15:51, the change “in a moment in the twinkling of an eye.”

42—Compare Luke 2:14 with Luke 12:48 to 52, “peace on earth”—“no peace on earth.” In Luke 1:28 to 33 we learn that Christ was born to reign on David's throne over the house of Israel; to deliver Israel from Gentile domination (Luke 1:67 to 77). The “peace on earth” of Luke 2:14 would prevail, if and when Christ should go to David's throne in fulfillment of Isaiah 9:6 and 7. But Luke 12:50 spoke of His death on the cross as His baptism. Because of that “death” baptism there is peace with God for individual believers. Romans 5:1. Colossians 1:20. The “peace on earth” of Luke 2:14 has been postponed until Christ as King returns to occupy David's throne.

43—Note the commission which Christ gave to the Twelve in Matthew 10:6 to 8: “But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” Note what He said in verse 23: “Ye shall (may) not have gone over the cities of Israel, till the Son of man be come.” Then note Christ's command in Luke 12:33: “Sell that ye have and give alms.” An intelligent student of the Scriptures must see that this spiritual program does not fit into the dispensation of grace committed to Paul. Ephesians 3:1 to 3. Peter had the keys of the kingdom of heaven. Paul did not work under the authority of Peter with his keys. “But contrariwise.” Read Galatians 2:7.

44—By studying the first nine chapters of Acts we shall learn that the twelve apostles were still working under the orders of Matthew 10:6 to 8, in that they were still preaching the kingdom message to the lost sheep of the house of Israel: “repentance unto baptism for the remission of sins (Acts 2:38)” and “repent and God will send Christ back to establish the kingdom of heaven on earth.” Acts 3:19 to 21. They were healing the sick, casting out demons, etc. The disciples were still selling their earthly possessions and giving away the money. Compare Luke 12:33 and Acts 4:34. Remember 12 men stood up on the day of Pentecost to address 12 tribes of Israel. Acts 2:14 and 36.

45—For an intelligent understanding of the Scriptures we must know the two-fold program of Christ while He was preaching on earth to Israel. This was true also after His crucifixion and in the first chapters of Acts. Namely, God was offering salvation to individual Jews while presenting the kingdom to the Nation Israel. We must learn in the Book of Acts when this two-fold program ceased and when God's order was no longer “to the Jew first.” But note the offer of the kingdom to Israel in Acts 3:19 to 21.

46—When we teach Hebrews 13:8, that Jesus Christ is the same yesterday, today, and for ever, we must emphasize that this refers particularly to His eternal Deity, but that He changes as to His form and ministry. He was in the form of God and then became flesh, the God-man. On earth He was a Minister of the circumcision, but now He is Head of His Body. Compare Romans 15:8 and Ephesians 1:19 to 22. In Romans 15:8 Jesus Christ WAS a minister of the circumcision—not IS.

47—Note the so-called “great commission” in Matthew 28:19 and 20: “Go therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.” This was given to the Eleven (Matthew 28:16 and 18). They were to disciple all nations. They preached to representatives from every nation under heaven on the day of Pentecost. But they were Jews. Acts 2:5. The Eleven remained at Jerusalem. Acts 8:1. They were still there in Acts 15:4. Therefore, during the “Acts” period they did not disciple all nations. Note what they agreed to do in Galatians 2:9.

48—Peter and his fellow-apostles were to disciple all nations and yet about seven years later Peter declared it was unlawful for a Jew to come to a Gentile. Acts 10:28. Then how strange that Peter and his fellow-apostles agreed that they would go to the Jews and let Paul take the responsibility for the evangelization of the Gentiles. Galatians 2:9. Can you reconcile this agreement with the so-called “great commission?”

49—In Mark 16:11 to 18 is recorded Christ's commission to the Eleven, “Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved.” Observe that Christ did not say, “He that believeth and is saved shall receive water baptism as a witness to the world.” If we are to obey Mark 16:14 to 18 let us require water baptism for salvation and require signs as the evidence of salvation. On the day of Pentecost the penitent Jews had to receive water baptism before Holy Spirit baptism.

50—Compare Acts 8:1 and Acts 22:15 to 21. The Twelve remained at Jerusalem and the Lord worked mightily in Peter unto the apostleship of the circumcision. Galatians 2:8. The Lord said to Paul, “Get out of Jerusalem,” “I will send you far hence to the Gentiles.” Note Paul's words in Romans 11:13 that he magnified his office as the apostle to Gentiles.

51—According to Acts 13:46 and Romans 11:11, Paul preached salvation to the Gentiles because the Jews put it from them, because they fell, and not because of the commission of Matthew 28:19 and 20. Very carefully compare these Scriptures and also compare Paul's dispensation of grace (Ephesians 3:1 to 3) with Matthew 28:19 and 20. Also note Matthew 24:14 concerning the gospel of the Kingdom and the end of the age and compare with Paul's statements in Colossians 1:6 and 23 the gospel “in all the world” . . . “to every creature which is under heaven.” Did the end come? If not, why not?

52—Christ in heaven gave Paul his gospel for the Gentiles and apostolic authority, by special revelation, and not through those who were apostles before him. Galatians 1:11 and 12. Galatians 1:17 to 24. Galatians 2:7 to 9. In Acts 28:25 to 28 is recorded God's judgment (blindness) upon the Jews, followed by the statement “salvation of God is sent unto the Gentiles.” Certainly after Acts 28:28 salvation of God was sent to the Gentiles as never before. No longer were the Jews given any priority rights or special privileges.

53—We learn in Matthew 23:33 to 40 that Christ denounced the rulers of Israel, calling them “serpents” and “vipers”, and some months later he instructed Peter to tenderly address them as “the children of the covenant.” Acts 3:25. There is a great difference between “snakes” and “children.” God's changed attitude toward Israel was because of Christ's prayer on the cross, “Father, forgive them, for they know not what they do.” Luke 23:34. Israel's sin against the Son of man was pardonable; but not their sin against the Holy Spirit. Matthew 12:32.

54—Because of Christ's prayer on the cross, note the Lord's message to Israel in Acts 3:17 to 19: “And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But those things, which God before hath shewed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled. 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.” If they

would repent the Lord was willing to forgive Israel on the grounds of ignorance and send their Messiah and King back to bring about the restitution of all things. Then the Twelve would be on twelve thrones as judges. Matthew 19:28. This was also because the sacrifice of Christ for the salvation of lost humanity was inevitable, having been foretold in the Scriptures and foreordained before the foundation of the world. Acts 4:28 and Acts 2:22. And so far as redemption, justification or salvation is concerned let us ever remember that without the shed blood of the Lord Jesus Christ NO one from Abel down to the present time was ever saved.

55—All that the Lord offered to Israel, in the first nine chapters of Acts, was in fulfillment of God's promises to Israel, by the mouth and pen of Moses, Samuel, David, Joel, Amos and all the prophets. Acts 2:26 to 32. Acts 2:11 to 16. Acts 3:21 and 24. Acts 15:14 and 15. There is nothing in the first nine chapters of Acts of the grace message for Gentiles. When Saul was converted he was told to “arise and be baptized and wash away thy sins.” Acts 22:16. This is not part of Paul's message to Gentiles. In the first chapters of Acts we have a repetition of John 1:11 and 12. “Christ came unto His own and His own (Israel as a Nation) received Him not, but as many (Israelites) as received Him etc.”

56—Moses, Samuel, David, Joel, Amos, and the rest of Israel's prophets knew nothing, said nothing, and wrote nothing, concerning the dispensation of grace and the dispensation of the mystery which Christ revealed to Paul. Ephesians 3:6 to 11, Colossians 1:24 to 27. Christ's ministry on earth was a “confirmation” ministry. Paul had a two-fold ministry, one of which was the “confirmation” ministry, and the other “the mystery”, by revelation. This he called “the unsearchable riches of Christ.” Ephesians 3:8. The Lord worked in Peter to the apostleship of the Jews. Galatians 2:8.

57—In Acts 15:13 to 18 is recorded God's kingdom program, which was foretold by Amos, in Amos 9:11 to 15: that Christ would come as King, build the tabernacle of David, save an Israelitish remnant and then the Gentiles. This is exactly the kingdom program of Acts, chapters two to eleven. The program of the first eleven chapters of Acts does not fit into Paul's dispensation of the grace of God. The Twelve were preaching before Acts 13:2, repentance, the new birth and restitution, but not reconciliation and the new creation.

58—If we teach that God's purpose, concerning the Body of Christ, in this age, is stated by Peter and James, in Acts 15:14, “to take out from among the Gentiles a people for His name,” which was foretold by Amos, then Paul was mistaken when he declared that Amos knew nothing of God's “Body” program in this age (Colossians 1:24 to 26), and Peter and James were out of the will of God when they agreed to go to the Jews (Galatians 2:9), when God's purpose was to take out Gentiles. Baptizing Jews and Gentiles in one Body (I Corinthians 12:13), or making of the twain One New Man (Ephesians 2:15), is not taking out from the Gentiles a people for His name in fulfillment of Amos 9:11 to 15. God is visiting Jews as well as Gentiles during this age of grace, although it is a period of special Divine favor for the Gentiles.

59—After God has accomplished, during this age, “the eternal purpose of Christ”, concerning the joint-Body of Ephesians 3:6, He will fulfill His kingdom program, of which Acts 2:2 to 11 is the pattern. Peter had the keys of the kingdom of heaven. Matthew 16:16 to 18. In the first chapters of the Book of Acts, Peter, by Divine authority, was presenting anew the kingdom of heaven to Israel. Christ was raised from the dead to take David's throne. Acts 2:27 to 33. On that throne Christ is to reign over the house of Jacob for ever. Luke 1:33. When Christ returns to Israel as King He will accomplish what He would have done, if Israel had repented. Acts 3:19 to 21. Then the remnant of Jews and the Gentiles will come to the Lord in accordance

with Acts 15:13 to 18. This will be accomplished by preaching the gospel of the Kingdom. Matthew 24:12 to 14.

60—On the day of Pentecost the Lord's message by Peter and the Eleven was for “all the house of Israel.” Acts 2:36. In the first part of that message Peter declared “this is that which is spoken by the prophet Joel.” Acts 2:16. Note the “last days” of Acts 2:17. Joel prophesied concerning Israel's “last days”, Israel's tribulation and Israel in their own land under kingdom blessings on earth. Joel did not prophesy as to the last days, or the first days, of the Church which is His Body. What folly then to teach that the dispensation of grace began on the day of Pentecost!

61—The word “church” is from the word “Kurios”, which is interpreted several hundred times “Lord.” The Greek word from which “church” is translated is “ekklesia”, meaning, literally, “called out.” It is used in Acts 19:32, 39, and 41, and is there translated “assembly,” referring to a mob of disorderly sinners. “Ekklesia,” referring to Israel, is used a number of times in the Old (Greek translation) Testament. Israel's Ekklesia in the wilderness is mentioned in Acts 7:38. Therefore the expression “the Church of God” may or may not refer to the Body of Christ. Note Nehemiah 13:1, in the Greek, “the ekklesia (congregation) of God.” God had a Church before Pentecost, but not the Body of Christ. The Samaritans persecuted the ekklesia of God when the Jews were rebuilding the temple in the days of Nehemiah. Nehemiah 13:1, Nehemiah 4:1 to 7, Nehemiah 6:1 to 12.

62—In Ephesians 1:19 to 23, we read of Christ far above in the heavenlies made Head over all things unto the Church which is His Body, the fulness of Him that filleth all in all. But note Acts 5:30 and 31: “The God of our fathers raised up Jesus, Whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance TO ISRAEL, and forgiveness of sins. “To Israel?” Where did the Gentiles come in? They did not come in. Ephesians was written principally concerning Gentile salvation and their oneness with Christ, and with redeemed Israelites in the joint-Body (Sussoma) of Ephesians 3:6. But in Acts 5:31 Christ is not mentioned as Head of a joint-Body of Jews and Gentiles, but as Prince and Saviour to give repentance and forgiveness to Israel. In Philippians 1:10, the Holy Spirit writes (Greek) “test things that differ.” Christ certainly was not the Head of the joint-Body in Acts 5:29 to 32. Therefore Acts 5:29 to 32 was not in any way connected with “the mystery” for which Paul was in jail. Colossians 4:3 and 4.

63—In this connection note carefully, in Acts 2:26 to 32, that Peter declared to devout Jews from every nation under heaven, to all the house of Israel, that Christ was raised from the dead to sit on David's throne. On David's throne Christ will be Israel's King. On the Father's throne He is now Head of the Body. The prophets foretold the reign of Christ on David's throne, but said nothing concerning the Headship unto the Church which is His Body, during this present reign of grace.

64—The slogan of some Christians is, “back to Pentecost”, for the pattern Church and the ideal Christian program. If we are to follow that program twelve men would stand up before the congregation. Read Acts 2:14: “But Peter standing up WITH THE ELEVEN, lifted up his voice and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words.” Why was it necessary for twelve men to stand up that day and only one is sufficient for today? Because in all the house of Israel there were 12 tribes. And why not insist that believers sell their houses and lots and bring their money to the treasurer? Acts 2:45 and Acts 4:34.

65—Should we preach to Gentiles, “Ye are the children of the covenant” of Acts 3:25? Should we say concerning this period of grace and the Body of Christ, “yea' and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days?” Acts 3:24. Certainly not; for God tells us: “That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world.” Ephesians 2:12. And God's purpose in this age was not made known to Israel's prophets. Colossians 1:24 to 26. Should we preach to Gentiles “repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Spirit?” “This is God's promise to you and all who are far off?” Acts 2:38 and 39. This was not the gospel of grace which Paul preached to Gentiles who were declared righteous without a cause by God's grace. Romans 3:24. Compare Acts 2:39 with Daniel 9:7, and note that the “far off” of Acts 2:39 were “far-off” Israelites. The “far off” of Ephesians 2:13 were not the “far off” of Acts 2:39. The first were Gentiles and the second Israelites.

66—In this connection compare Peter's message to Cornelius, the Gentile, in Acts 10:34 and 35, with Paul's message in Romans 4:4 and 5. “Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and **WORKETH RIGHTEOUSNESS IS ACCEPTED WITH HIM.**” Acts 10:34 and 35. “Now to him that **WORKETH IS THE REWARD NOT RECKONED OF GRACE,** but of debt. But to him **THAT WORKETH NOT,** but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.” Romans 4:4 and 5. Test things that differ. Read Titus 3:4 to 7 for Paul's clear message of grace, “not by works of righteousness.” There is a difference between grace in a dispensation and the “dispensation of grace.” Ephesians 3:1 to 3. Surely we should know the difference between a sinner praying for mercy and seeking salvation and the ministry of reconciliation in II Corinthians 5:18 to 21, in which the Lord and His ambassadors are seeking the sinner and beseeching him to be reconciled to God.

67—Test the difference in the gospels in Galatians 2:7: “But contrariwise, when they saw that **THE GOSPEL OF THE UNCIRCUMCISION** was committed unto me, as **THE GOSPEL OF THE CIRCUMCISION** was unto Peter.” Some say this should read “**TO**” the uncircumcision and “**TO**” the circumcision, but the Greek is “**OF**”.

68—Let us learn a very important lesson: that the word “**GOSPEL**” is a very indefinite term unless it is qualified. There is a difference between the gospel of the kingdom (Matthew 9:35), the gospel of the grace of God (Acts 20:24), and “the mystery of the gospel” of Ephesians 6:19 to 21. Moreover, the gospel includes every spiritual benefit and blessing which the believer enjoys. Paul was not in jail for preaching salvation by the blood of Christ but for “the **MYSTERY** of the gospel.” Ephesians 6:19 and 20.

69—The gospel, by which sinners are saved, as declared in I Corinthians 15:1 to 4, is the fact that Christ died for our sins, was buried and rose the third day. Note the reaction when Christ preached this the first time to the twelve apostles: “And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.” Luke 18:31 to 34. But note, that although they were wholly ignorant of this particular gospel, they had been preaching the gospel for months. Luke 9:6. Meditate prayerfully on this statement. The twelve apostles were preaching the gospel before they knew anything about the gospel as declared by Paul in I Corinthians 15:1 to 4. So do not be guilty of the folly of stating that there is only **ONE GOSPEL IN THE BIBLE.**

70—Concerning the reign of grace, six things had to take place before God could inaugurate His reign of grace without religion or preference for the Jews.

1. Christ had to put away sin.
2. Christ had to abolish death.
3. Satan's power had to be destroyed by Christ's death and resurrection.
4. The law had to be taken out of the way.
5. Christ had to go back to heaven to send the Holy Spirit.
6. The Nation Israel had to be set aside.

As Israel was not set aside until after Saul became Paul and proclaimed the truth of Romans 11:15, it is a serious blunder to begin the dispensation of the grace of God on the day of Pentecost. But most assuredly the dispensation of grace began with the ministry of reconciliation before the proclamation of Acts 28:25 to 28. Ever keep in mind Romans 11:15. Note the words of Ephesians 3:2, "if ye have heard." It seems that right down to the present date most Christians have not heard.

71—Let us compare John 7:39 with Acts 1:5 "(But this spake He of the Spirit which they that believe on Him should receive: for the Holy Ghost was not yet given: because that Jesus was not yet glorified.)" John 7:39. And "For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:5. From these Scriptures we learn why the disciples of Christ, who were saved during the days of the Son of man on earth, had to tarry for the advent of the Holy Spirit, and for Holy Spirit baptism. But after Paul went out with the gospel of the grace of God, no one was ever told to tarry for Holy Spirit baptism. "After that ye believed", in Ephesians 1:13 is translated from the Greek participle "Pisteusantes" and should be translated "on believing", that is, on believing the gospel of their salvation, they received the Holy Spirit and became members of the Body of Christ by the one Divine baptism of Ephesians 4:5. No Gentiles in Asia and Europe were told by Paul to tarry for Holy Spirit baptism. There is a difference between "back to Pentecost" and "on to perfection." Hebrews 6:1 to 3.

72—If members of the Body of Christ today receive the Holy Spirit in fulfillment of Joel's prophecy (Joel 2:28 to 32), then the Body of Christ and Israel's Messianic kingdom are one and the same, and "the first days" of the Body of Christ and "the last days" of the Body of Christ began on the day of Pentecost when Peter said, "this is that which was spoken by the Prophet Joel." "And it shall come to pass "in the last days", saith God, I will pour out My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Was Peter mistaken when he preached "this is that"? Was Paul mistaken when he declared Joel knew nothing of the mystery revealed to him? If Peter on the day of Pentecost and Paul under the reign of grace both presented the program prophesied by Joel and Amos, we err when we teach the postponement of the kingdom, and Paul was deluded when he wrote concerning the dispensation of the mystery hid in God. Ephesians 3:9. We do greatly err when we make "the last days" of Acts 2 "the first days" of the mystery of Ephesians 3:6.

73—In Acts 1:16 to 26, we learn it was in fulfillment of prophecy, that Judas lost his place among the twelve apostles and that Matthias took that place. But in I Corinthians 15:8, we learn that Paul was a witness born out of due time. The important thing to note is, that there were eleven apostles present when the risen Christ gave to them the commission of Matthew 28:19 and 20 and Mark 16:14 to 18; but there had to be TWELVE apostles ready for Pentecost. "PETER STOOD UP WITH THE ELEVEN." Acts 2:14. When Judas died a successor was chosen. This is the only case of apostolic succession. Twelve men standing on the day of Pentecost addressed all the house of Israel, twelve tribes. Acts 2:36. They were devout Jews

from every nation under heaven. "Unto all Israel, near and far off, through all the countries." Daniel 9:7.

74—In Acts 12:1 and 2, we learn that the second of the twelve apostles died. But no successor was chosen to keep the number "TWELVE." Why was a successor chosen when Judas died and none was chosen to succeed James, the brother of John? Let us remember, on the day of Pentecost TWELVE men stood up (Acts 2:11) to preach to all the house of Israel-twelve tribes. Acts 2:36. This is the refutation of the "apostolic succession" heresy of Roman Catholicism. And also the answer to the Pentecostals' errors.

75—After James died, the Holy Spirit separated Barnabas and Saul for a new work. Acts 13:2. Saul had been testifying for several years before the commission of Acts 13:2. With the record of the commission of Acts 13:2, the record of the ministry of the twelve apostles during the "Acts" period ends. Note we say the record. They are never mentioned again in Acts except as they have dealings with Paul. In the last sixteen chapters of Acts, we have principally the record of the acts of one human actor, Saul of Tarsus, the Apostle Paul, who is mentioned more than 100 times.

76—In Matthew 12:27 to 33, we have the Lord's Word concerning Israel's sin against the Son of man, and their sin against the Holy Spirit, the "PARDONABLE" sin and the "UNPARDONABLE" sin. About eighty times in the Four Gospels Christ is called "the Son of man." It was His title for Himself, not used by others until the words of Stephen in Acts 7:56: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God". Israel sinned against the Son of man and had Him crucified. This sin was pardonable for He prayed: "Father, forgive them, for they know not what they do." Luke 23:34. Paul does not speak of Christ either as "the Son of man" or "Jesus of Nazareth" in connection with the Body.

77—Note in Acts 3:16 to 18 and 26, the fact that God was not only ready to pardon Israel's sin against the Son of man, but to send Him back to Israel, if their rulers would repent. When they killed Stephen he was filled with the Holy Spirit when he saw the Son of man whom Israel had crucified. Israel sinned against the Holy Spirit. Acts 7:51. That was the unpardonable sin. Note in Acts 5:32 that the Holy Spirit was God's witness concerning Israel's sin against the Son of man, His death and resurrection. Note also Acts 18:5 and 6 and Acts 13:40 and 41. Ephesians 2:1 to 9 teaches that no Gentile did or could commit the unpardonable sin.

78—Then note the dispensational miracle in Acts 13:6 to 16. The three characters: "Bar-Jesus," a Jew, "Sergius (Paul) Paulus," the Gentile, and Saul, the preacher. "Paulus" (Paul) wanted to hear the gospel from Saul. "Bar-Jesus," (meaning the son of Jehovah-Saviour) sought to turn the Gentile away from the faith. God sent blindness upon the Jew and the Gentile believed and Saul became Paul: "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord" Acts 13:12. "Saul" became "Paul". Therefore the truth of Acts 13:46. And God sent blindness on Israel. Israel fell, and salvation was sent to Gentiles by Paul. Read Romans 11:8 to 11. Never forget the tremendous significance of this dispensational miracle.

79—What followed this dispensational miracle? "Then Paul and Barnabas waxed bold and said, It was necessary that the Word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." Acts 13:46. Here was a very definite turning-point in God's program. This was in Asia. The same definite change in Europe is indicated in Acts 18:5 and 6: "And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves and blasphemed, he shook his raiment

and said unto them, Your blood be upon your own heads: I am clean: from henceforth I will go unto the Gentiles.” Thus we learn that Bar-jesus (the child of Jehovah-Saviour) speaks of Israel. The unbelief and blindness of “Bar-jesus” speaks of the blindness of Israel that brought salvation to the Gentiles. Romans 11:30 and 11:11 to 17.

80—In the verses just quoted we have the truth of Romans 11:8, 11 and 30: “According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day.” “I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.” “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief.” Remember Acts 13:12, when the Gentiles saw the blindness of the Jew, he believed. “Astonished at the doctrine of the Lord.” Do you see the doctrine?

81—Note carefully, in Acts 14:1, that many Greeks believed. This is the first mention of the salvation of Greeks. Grecians were different from Greeks. Grecians were Greek Jews. After the record of the “salvation” of these Gentiles, we have the words of Acts 14:27: “And when they were come, and had gathered the Church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles.” We must not have this door open before God opened it. Acts 14:27 marked a change in God's program. We must study all Scripture as to whether the preaching and events were before or after the truth of Acts 14:27.

82—Note again Matthew 10:5 to 8: “These twelve Jesus sent forth and commanded them, saying, GO NOT INTO THE WAY OF THE GENTILES, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.” And Acts 10:28: “It is an unlawful thing for a man that is a Jew to come unto one of another nation.” Compare with Acts 14:27: “And when they were come and had gathered the Church together they rehearsed all that God had done with them, and how HE HAD OPENED THE DOOR OF FAITH UNTO THE GENTILES.” This was about 13 years after Pentecost.

Note the progressive revelation and God's development in the matter of Gentile salvation.

1. Go not to the Gentiles.
2. Unlawful for Jews to go to Gentiles.
3. God opened a door of faith unto Gentiles.

83—Then note Acts 28:28: “Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.” And Ephesians 3:8: “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.” The word “unsearchable” is literally “untraceable” or “not to be traced.” It means not prophesied in the Scriptures. After Paul's statement in Acts 28:25 to 28, salvation was sent to the Gentiles with a program and order never before mentioned. Paul preached to Gentiles a two-fold message; namely, Divine Truth prophesied in the Old Testament Scriptures and Divine Truth which had never been revealed to one single person until the risen Christ revealed it to Paul; hence, the “mystery” (secret). Paul preached the “searchable” riches and the “unsearchable” riches of Christ.

84—Now note Ephesians 3:1, 2, and 9: “For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, If ye heard of the dispensation of the grace of God, which is given me to you-ward.” “And to make all men see what is the fellowship (dispensation) of the mystery, which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ.” Surely these messages were not proclaimed before Paul told of the door opened by God

for the Gentiles. Acts 14:27. For preaching these messages the jail door was opened for Paul and closed on him. Colossians 4:3 and 4. Ephesians 6:19 and 29. II Timothy 2:6 to 9. If you proclaim them few denominational doors will be opened for you. Galatians 1:10.

85—In connection with these glorious truths, we have God's message against sectarianism, against any and all divisions of the Body of Christ. Ephesians 4:3 to 6. "There is one Body." And remember that by the one Divine baptism of Ephesians 4:5, the member of that one Body, of which Christ is the Head, has been raised to sit in the heavenlies in Christ. He is complete in Christ, identified with Him in crucifixion, death, burial and resurrection, with heavenly citizenship, waiting to appear with Christ in glory.

86—We can never understand the Bible until we learn from God's Word and by God's Spirit that the "dispensation of the grace of God" and the "dispensation of the mystery" did not begin with Peter and Pentecost, but with Saul after his name was changed to Paul. The realization and application of this most important truth will keep God's children out of fanaticism and deliver them from religious delusions and dispensational blunders; and cause them to begin to understand the truth of Ephesians 4:13 and 14.

87—Now note I Corinthians 3:1 to 3: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal, and walk as men?" Compare Ephesians 1:1 and 17: "Paul, an apostle of Jesus Christ by the will of God, to the saints which are at Ephesus, and to the faithful in Christ Jesus. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lay in wait to deceive." Ephesians 4:13 and 14.

From Matthew 1 to Revelation 22 five groups are addressed:

1. Israel under the law.
2. Individual saved Israelites from Matthew 1 to Acts 9, under the law.
3. Gentiles, not under the law.
4. Carnal members of the Body of Christ, babes in Christ.
5. To the faithful in Christ Jesus in Christ's Body; those of full age. Hebrews 5:12 to 14.

Only those in group 5 intelligently apply the Scriptures to the particular group for whom God intended them, and thus obey II Timothy 2:15 "rightly dividing the Word of truth."

88—Note in I Corinthians 12:1 to 11, the sign-gifts found among the Corinthian saints: "wisdom," knowledge," "faith," "healing," "miracles," "prophecy," "discerning of spirits," "tongues," "interpretation of tongues." Note in I Corinthians 3:1 to 3 and I Corinthians 6:8, that the Corinthian saints were carnal, able to take only the milk which belonged to babes in Christ, and that they were defrauding one another. But they exercised all the sign gifts. This is proof that the exercise of sign gifts by a saint does not prove that that saint is either unusually spiritual or peculiarly faithful. In fact, these sign-gifts cannot be found among even the most spiritual members of Christ's Body today. Remember Christian teaching and practice may be Scriptural but undispensational.

89—Again note that the Corinthians were addressed as "saints" and "sanctified" ones. I Corinthians 1:1. They had been washed, sanctified, justified (I Corinthians 6:11). Here "sanctified" preceded "justified." This is true also in II Thessalonians 2:13, "sanctified unto salvation." Many of the sanctified Corinthians did wrong (I Corinthians 6:8): they "walked as

men” (I Corinthians 3:3), they were carnal and defrauded one another. Some of them were chastened unto sickness and physical death for their disobedience; but they could not be condemned with the world. I Corinthians 11:27 to 32. This is proof that sanctification, (holiness) neither means sinless perfection, nor a Divine work subsequent to salvation, although a saint may be many times filled with the Holy Spirit and should ever grow in grace and the knowledge of the Lord Jesus Christ.

90—Note, in I Corinthians 12:13: “For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bound or free; and have been all made to drink into one Spirit.” By (in) one Spirit believing Jews and Gentiles have been baptized into one Body. By that baptism they had put on Christ. Galatians 3:27. By that baptism they had been baptized into the death of Christ; their old man had been crucified, and they had been raised to walk in newness of life. Romans 6:3 to 7. Compare this “death” baptism with the death baptism of Christ in Luke 12:50 and the one baptism of Ephesians 4:5 and Colossians 2:12. Compare this one Divine baptism with the one baptism in the first chapters of Matthew, Mark and Luke “baptism unto repentance for the remission of sins.” There was one baptism while Christ was on earth. There was one baptism after Israel was set aside, as recorded in Romans 11:13 and Acts 28:25 to 28. These baptisms were different. Ephesians 4:5. John 1:31.

91—Note three reasons why believing Jews and Gentiles were not baptized in one Spirit in one Body while Christ was on earth.

1. Holy Spirit not yet given. John 7:39.
2. No mention of the Body of Christ until Saul became Paul.
3. Go not into the way of the Gentiles. Matthew 10:5.

In Romans 10:12 (about 60 A.D.) no difference between Jews and Gentiles as to God's salvation and blessing; but in Matthew 15:21 to 27, a great difference.

92—Note that not one of the twelve apostles referred to the “Church” as the “Body.” The Greek word (“Soma”) is used exclusively in the writings of Paul and is found in his Epistles many times, referring to the Church. The “Body” thus used is always the “Church,” but the “Church” is not always the “Body.” Some Christians endeavor to prove that the Body of Christ began (historically) on the day of Pentecost, because Paul declared that he persecuted the Church of God. I Corinthians 15:9. Philippians 3:6. Galatians 1:13. If the Body of Ephesians 1:19 to 22 began with the “dispensation of the grace of God (Ephesians 3:1 to 3),” and the “dispensation of the mystery (Ephesians 3:9),” the Body of Christ did not begin with Peter at Pentecost, but with Christ's revelation to Saul after he became Paul. Once the Church is called the “Sussoma” or “joint-Body.” Ephesians 3:6.

93—Note, in Romans 2:16, Romans 16:25 and II Timothy 2:8, Paul referred to the gospel which he preached as “MY gospel.” In the Greek, in II Timothy 1:12, he referred to “MY deposit.” In his oral and written ministry Paul used the first person pronoun about 1100 times. Note his statement in I Timothy 1:11: “According to the glorious gospel of the blessed God, which was committed to MY trust.” Note in I Timothy 5:23 Paul instructed Timothy to take medicine for his sickness. Compare this with an entirely different program in Luke 9:6: “And they departed and went through the towns, preaching the gospel and healing every where.” In Luke the kingdom gospel, with healing, was preached before any of the Twelve told sinners that Christ would die for their sins. Read Luke 18:31 to 34. Note one of Paul's last statements in II Timothy 4:20. He left Trophimus sick at Miletum. Test things that differ.

94—In the study of the Book of Acts we note that the Lord permitted Paul to perform miracles similar to those done by the hands of Peter, and just as many of them. They both spoke

with tongues, they both healed all manner of diseases, with or without the imposition of hands. They both had miraculous experiences in jail. They both raised the dead. They each cured one lame from his birth. They both had special visions from the Lord and angels. Paul, in II Corinthians 12:12, declared that his miracles were the signs of an apostle. It is significant that there is no record of signs and miracles done in Jerusalem among the Jews after Stephen's message and martyrdom (Acts 7), and no record of signs, miracles, tongues, etc., in any place after the Divine judgment pronounced upon Israel in Rome. Acts 28:25 to 28.

95—In the study of the Epistle of James, four statements should be considered.

1. The Epistle is addressed to the scattered twelve tribes.
2. James' words of Acts 15:19, "my sentence is," trouble not Gentile believers with Jewish religious practices.
3. James, with Peter, was a minister to the circumcision, with the circumcision gospel. Galatians 2:7 to 9.
4. It was James, according to Acts 21:18 to 28, who, about 60 A.D., persuaded Paul to act Jewish in the Jerusalem temple.

Also note that the word, "assembly", in James 2:2, is "synagogue." Referring to James 5:14, anointing the sick with oil, there is no record in any Scripture that oil was put on any Gentile for any purpose unless it was on a proselyte, before Paul became the Apostle to the Gentiles.

96—During the "Acts" period, Paul became a Jew under the law, to the Jews under the law. I Corinthians 9:20 to 22. In taking a Jewish vow he shaved his head. Acts 18:18. He circumcised Timothy. Acts 16:3. He wanted to get to Jerusalem for Pentecost. Acts 20:16. He apologized to Israel's high priest more than 25 years after the death of Christ. Acts 23:5. He sat for seven days in the temple at Jerusalem as a Jew. Acts 21:24 to 29. Paul never did any of these things after his declaration of Acts 28:25 to 28. Up to the close of the "Acts" period God preserved and protected Israel in their own land, permitting their temple to stand; and they continued with their temple worship. During those years there was one order for the believing Jews and a somewhat different order for the Gentiles that believed. Acts 21:24 and 25 and Acts 15:11 to 24.

97—Note, in Ephesians 6:19 and 20 and in Colossians 4:3 and 4, that Paul was in jail for proclaiming Divine Truth which he called "the mystery." He wanted saints to pray that his mouth might be opened and doors of opportunity might be opened for the proclamation of "the mystery." In II Timothy 1:12, he called it "my deposit" (see Greek). In II Timothy 2:8, Paul writes of "my gospel," and then adds, "wherein I suffer trouble as an evil doer, even unto bonds; but the Word of God is not bound." Thus we see that Paul was a prisoner in Rome for proclaiming "the mystery." It is still necessary to pray for open doors for the proclamation of this glorious truth. And it is the duty of every servant of the Lord to make others see the dispensation of the mystery. Ephesians 3:9. They can see by having God give unto them the spirit of wisdom and revelation. Ephesians 1:16 to 23.

98—Note II Timothy 1:9: "Who hath saved us and called us with an holy calling, not according to our works but according to His own purpose and grace, which was given us in Christ Jesus before the world began." Then read Ephesians 3:11: "According to the eternal purpose which He purposed in Christ Jesus our Lord." Ephesians 3:9: "And to make all men see what is the dispensation (fellowship) of the mystery which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ." Here we learn something, more of "the mystery." which had to do with God's eternal purpose in Christ Jesus, God's grace and purpose

for members of Christ's Body before God called Israel and gave to Israel their program. In connection with "THE MYSTERY" in Ephesians, God speaks of predestination and the believer's position in the heavenlies.

99—Now note Ephesians 3:8: "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 Acts 17:11: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and SEARCHED the Scriptures daily, whether those things were so." The word "UNSEARCHABLE," in Ephesians 3:8, means "untraceable," that is, not found in the messages the Holy Spirit gave to Israel's prophets. In Acts 17:11, the Bereans could read Israel's prophets and check up on Paul, but no one could search the Scriptures and find "the mystery" of Ephesians. That truth was not made known to Israel. Colossians 1:24 to 27. That mystery revealed to Paul the Lord declared was to complete His Word. Colossians 1:25 and 26. God wants his saints to know the truth of Ephesians and Colossians, "That we henceforth be no more children, tossed to and fro, and carried away with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." Ephesians 4:14.

100—Every true Christian believes in the verbal inspiration of the Bible and that all Scripture is profitable for instruction in righteousness, but every intelligent student knows that many of the Divine instructions given to Israel, about to enter Canaan, in Leviticus, and Numbers, and Deuteronomy, are not to be obeyed by members of the Body of Christ who are seated in the heavenlies in Christ. Ephesians 2:6. They should also know that many of the instructions in Matthew, Mark and Luke are not for the obedience of these Body-members and that the program for the first ten chapters of Acts is not God's spiritual program for members of Christ's Body, under the present reign of grace. Therefore, God's principle for Bible study, for the appropriation and application of all other Scriptures, is to study all other Scriptures in the light of Romans, Galatians, Ephesians, Colossians, and other Epistles of Paul in which are found the unmixed messages of grace and the Divine Truth designated "the mystery."

We quote, in closing, several statements from the pen of Paul:

I Corinthians 3:10: "According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."

I Timothy 1:16: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting."

I Corinthians 11:1: "Be ye followers of me even as I also am of Christ."

II Timothy 2:2: "And the things that thou hast heard of me among my witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Colossians 1:25 and 26: "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the Word of God: Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints."

Then note Peter's words in II Peter 3:15 and 16: "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; As also in all his Epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction."