

BULLINGERISM, PENTECOSTALISM

AND THE PLYMOUTH BRETHREN

DISPENSATIONAL DIFFERENCES

Perhaps we may fitly apply the expression “mob psychology” to Bible study, for certainly most thinking along this line is “mob thinking,” if indeed it can be called thinking. But whether we call it “mob thinking,” or “group interpretation,” or “denominational creed,” we should not dispute the fact that most Christians either willfully or unknowingly fall into the habit of looking into the Word of God influenced by some particular school of interpretation and soon become the prejudiced victims of some human leaders or some denominational standards, thus limiting the true Divine Teacher, the Holy Spirit. For the sake of fellowship in a certain group, or for some other personal advantage, which may be selfish or mercenary, some believers cease to be Bereans, reaching the point where they cannot with open minds and hearts search the Scriptures and be taught by the Lord.

Surely every thinking Christian is conscious of the fact that during these recent years there has been a drift in so-called evangelical denominations toward Unitarianism, and even worse, if possible. Because of this apostasy there has come to the front in evangelical circles a movement called “Fundamentalism.” Because most of the aggressive Fundamentalists are Premillennialists, the majority of the Christians who have joined the movement have been converted to Premillennialism; that is, to the teaching that there is to be a millennium on this earth after God has accomplished His purpose during this present age; that the second advent of Jesus Christ must occur before that reign of righteousness and peace, and that Christ may come at any moment to rapture the Church. It is obvious, therefore, that to some extent, every Premillennial Fundamentalist must be a Dispensationalist, for every such Fundamentalist believes that we are now living in the “Church” Dispensation, that the Church of this age, which is the Body of Christ, differs from God’s churches in other ages. All of these Fundamentalists are agreed that the Body of Christ did not exist before Christ came to earth, and that it did not exist while Christ was the man Jesus of Nazareth on earth. They are agreed that the Church, which is the Body of Christ, began either on the day of Pentecost or some years later during the times of the Twelve Apostles and Paul.

As all Premillennial Fundamentalists, who recognize and teach Dispensational truth, are agreed that the Kingdom of the Heavens, which was preached by John the Baptist, Jesus of Nazareth, and His twelve apostles, before Christ’s death, was not the Body of Christ; therefore, they are agreed that there was a Kingdom of the Heavens at hand before the Body of Christ existed, except in the eternal purpose of the omniscient God before the world began. They are also agreed that there is to be a Kingdom at hand after the Lord has descended from heaven and called the Body to glory. According to such a program, therefore, it must be acknowledged that the Body of this Dispensation, the making of the New Man, or the calling out of a people between the two Kingdom Dispensations, is a parenthesis. This age then is both a temporary and parenthetical Dispensation. If the Kingdom that will be established when Christ comes the second time is to be the same Kingdom that He offered to Israel the first time, as is believed by the majority of Premillennial Fundamentalists, then it must be admitted that the expression “the

postponement of the Kingdom” is not a human theory, but a Divine fact; that the Kingdom and the salvation of the nations are in abeyance until God by the Holy Spirit shall call “in Christ” the last member of the Church, which is His Body.

The majority of saved people, because of the influence of Historic Christianity, are identified with Postmillennial denominations, and have been taught that the Church of the antediluvian days, and Israel, and the present Church of Christ are all one and the same Church, passing through different stages; that Christianity, without the return of Christ, will conquer the world and usher in the reign of universal righteousness and peace. However, there are many who teach that the Church is the continuation of Israel, but who do not believe that there will be a millennium on the earth.

The Premillennialists, or Premillenarians, are subdivided into several groups. We are to consider three of these groups, as our subject suggests, “The Bullingerites,” “The Pentecostals,” and “The Plymouth Brethren.”

In spite of the fact that the members of these three groups believe in the same inspired Word of God and preach salvation through the blood of Christ, whom they acknowledge to be the eternal Son of God, and agree upon many other Christian Fundamentals, they can no more have fellowship together than can Fundamentalists and Modernists; at least, they do not, if they can. This is not strange, however, when we know that the Pentecostals are subdivided into several groups that have no dealings with one another, and likewise the Plymouth Brethren, into more than several. The Bullingerites and the Plymouth Brethren have been engaged now for some years trying to straighten out each other dispensationally, and they are still at it. The Pentecostals have been zealously active trying to show these other groups their great blunder in not accepting the Lord’s entire program for this “Body” age; namely, “Holy Spirit Baptism” (a distinct experience or work separate from and subsequent to salvation), “Speaking with Tongues,” “The Miraculous Gifts of the Holy Spirit,” all of which can come only to those who have been obedient to the command to be baptized in water for the remission of sins and have submitted to the imposition of Pentecostal hands.

Now with regard to the limits of this parenthetical Dispensation, these three groups differ. The first group we have called, “The Bullingerites;” not because of any disrespect for Dr. E. W. Bullinger, but for the same reason that we call the third group, “The Plymouth Brethren,” the names generally given to these two groups. The Bullingerites are called “ultra-dispensationalists” by the two other groups, although the Plymouth Brethren are “ultra” from the viewpoint of the Pentecostalists.

“BULLINGERISM”

Dr. E. W. Bullinger taught that Matthew, Mark, Luke, and John contain the Lord’s messages to Israel; that Christ on earth was speaking to Israel; that Jesus Christ was a minister of the circumcision confirming the promises made unto the fathers by the prophets. Romans 15:8. He taught that Jesus of Nazareth offered the Kingdom to Israel. He taught that while Christ was on earth, He did not refer to the Body, which was a mystery hid in God from that Kingdom Dispensation. He taught that the Church which Christ promised that he would build was likewise not the Body of Christ.

Dr. Bullinger also taught that the Great Commission was not given by the resurrected Lord as the program for the Body of Christ during this Dispensation, but that it is to be God’s program during the coming Kingdom Dispensation.

Bullingerism designates the church which began at Pentecost as the Pentecostal church, different from the Church, or Body, which began after the close of the Book of Acts. According to Bullingerism, the nation Israel was also offered the Kingdom during the years of the Pentecostal church, until near 62 A. D. (or later) when the offer was withdrawn and the judgment of God pronounced by Paul upon Israel, in the language of Isaiah 6:9 and 10, and recorded in Acts 28:25 to 28. After that judgment was pronounced, the mystery which had been hid was revealed and that was the beginning of the Body of Christ. With the revelation of the mystery, Bullingerism teaches that the sign age came to an end, and with the cessation of signs and miracles, which were for the Jews, water baptism and the Lord's supper had no place in the Body of Christ. The epistles which Paul wrote after he pronounced God's judgment upon Israel are designated "post-kingdom epistles" or "prison epistles" or "the epistles of the mystery" as the mystery is mentioned thirteen times in these last epistles of Paul.

Bullingerism teaches that the writings of James, John, and Peter, including Revelation, have primary reference to Israel and the Kingdom, rather than to the Body of Christ. Israel, and not the Body of Christ, is to be the Bride of Christ. According to Bullingerism, therefore, the body in I Corinthians 12:13 is not the Body of Christ of the mystery, and the rapture of the present Body is not set forth in I Thessalonians 4:13 to 18, but in Philippians 3:19 to 21.

Bullingerism teaches that the Body of Christ will be called to glory before the Great Tribulation; that after the Tribulation there is to be the restoration of the Kingdom to Israel, with the return of Israel's Messiah to bring about the restitution of all things spoken by the mouth of the holy prophets since the world began. According to this teaching, the Kingdom offered to Israel by the Twelve Apostles, in the land of the Jews, and by the Apostle Paul, outside of the land of the Jews, was prepared from the foundation of the world, whereas the Body of Christ was chosen from before the foundation of the world; and therefore, the Pentecostal church and the Church which is His Body could not be identical. During the Pentecostal Dispensation Gentiles received salvation through the Abrahamic covenant. Galatians 3:8 to 16.

Bullingerism teaches against an intermediate state, but objects to the expression "soul-sleeping," claiming that Dr. Bullinger never taught soul-sleeping. According to Bullingerism, Paradise, or the third heavens, is to be after the present (second heavens) shall pass away with the present earth.

PENTECOSTALISM

Pentecostalism teaches that the Church began on the day of Pentecost and that the program of the second of Acts and the program of the nineteenth of Acts is still the program for the Church today. Their message is, therefore, "repent and be baptized for the remission of sins and ye shall receive the gift of the Holy Spirit." The evidence of Holy Spirit baptism is unchanged, "speaking with tongues." Pentecostalism claims that the nine gifts of the Holy Spirit, mentioned in I Corinthians 12:5 to 9, should be found among the members of the Body of Christ, and would be, if it were not for unbelief. Some Pentecostalists believe that the former rain fell on the early Church of Acts and that the latter rain is now falling upon those identified with modern Pentecostalism. Knowing that apostolic miracles included raising the dead and drinking poison, some Pentecostalists are consistently endeavoring to duplicate or perpetuate these and other apostolic signs. While some Pentecostalists claim that the Church is Israel, others believe that after the rapture of the Church the Lord will again deal with Israel. Pentecostalism applies to the

Church any truth from the Old Testament Scriptures or from the four Gospels that will support their doctrines and most of them magnify their experiences above the Word of God.

But one point that we would emphasize is that they are sincere and undoubtedly consistent in refusing to surrender the signs of the Book of Acts and hold on to water baptism. The last Scriptural record of any believer's baptism is in the nineteenth chapter of Acts. In connection with that water baptism, we find the imposition of hands, Holy Spirit baptism, speaking with tongues, miraculous healing, and casting out demons. That is the Scriptural order of the Pentecostal church of the Bible and the attempted program of present Pentecostalism. Are they consistent or inconsistent? If the present Church (Body) Dispensation began on the Day of Pentecost and more than twenty years later the disciples at Ephesus observed the above order, why not observe it today?

That is the question of Pentecostalism. Bullingerism has a Scriptural answer. The Plymouth Brethren have not.

THE PLYMOUTH BRETHERN

In referring to the Plymouth Brethren we do not speak disrespectfully of those who claim to be Undenominational Brethren for surely they have been used by the Lord as the custodians and preachers of the faith once-for-all delivered to the saints. We should all praise the Lord for their loyalty to His Word. Moreover we are thinking especially of all brethren among the Premillennial Fundamentalists who have accepted the Dispensational teachings of Mr. John Darby and his associates. Many of the undenominational Brethren have very much limited their usefulness by placing great emphasis on the fact that the Church is not a denominational organization, but the One Body of Christ, including all who have been redeemed by the blood of Christ and then refusing to have fellowship at the one table which is for all members of the one Body. This refusal is either because some members of the Body may not agree with their views concerning "pastorless" assemblies or because they cannot accept some other "Brethren" doctrine. This has simply made another sect, or other sects, of them, which undoubtedly was not the purpose of the man of God whom they followed. Surely Mr. Darby recovered some blessed truths for the Church. Any student of the Word of God should praise the Lord for him and other Brethren expositors. Except in one or two points I would agree with Mr. Darby's Dispensationalism rather than with that of Dr. Bullinger.

If there is such a thing as a popular interpretation of Dispensationalism among Premillennial Fundamentalists, it is this interpretation which we have designated "The Plymouth Brethren" interpretation. By the leading Christian Fundamental Bible Schools this interpretation has been rather generally adopted. By the leading Christian Fundamental magazines, as well as by some of the aggressive Fundamentalist pastors and teachers among the evangelical denominations, this interpretation has been accepted and propagated, especially during the past thirty years; and it has apparently become the standard for truth in different associations of Fundamentalists.

According to Plymouth Brethren Dispensationalism, the Church of this present Dispensation began on the Day of Pentecost; therefore we are living today in the same Dispensation. For some unexplained reason much of the program of the "Acts" Church has been dropped by them as unnecessary in the Body of Christ today. They are generally agreed that both the Lord's supper and water baptism have an important place during this Dispensation, although there is some disagreement as to the importance of the former and the mode and significance of

the latter. Some teach and practice household immersion; others, believers' immersion. Some who accept Plymouth Brethren Dispensationalism sprinkle infants and adults. But as we said there are among them those who assemble without a regular pastor, refuse to break bread with those who believe it is Scriptural to have a regular pastor, and also there are a number of different "pastorless" groups of Plymouth Brethren that exclude members of other groups from the Lord's supper, for some doctrinal differences. Not all of the Fundamentalists who have accepted Plymouth Brethren Dispensationalism believe that the so-called Great Commission, recorded in the closing verses of Matthew, is for the Church of this age. Likewise they are disagreed as to whether or not the so-called Lord's prayer is for the members of the Body of Christ. Some of their outstanding teachers say that water baptism is a Kingdom ordinance while the Lord's supper is a Church ordinance; that they are not in any way connected.

There is a difference of opinion among Plymouth Brethren interpreters as to how long after the Day of Pentecost there was an overlapping of the Jewish Kingdom program; or transition period. They are not agreed as to whether God's order is still, "to the Jew first." They are not fully agreed as to whether or not Paul was out of the will of God when he became a Jew to the Jews in the temple at Jerusalem and elsewhere. But they are all agreed that the Church, which is the Body of Christ, began on the Day of Pentecost. They quote to support this view the words of Paul, recorded in Galatians 1:13, "I persecuted the Church of God."

Most Plymouth Brethren interpreters are Pre-tribulation Premillennialists. They divide the Scriptures into Dispensations numbering from seven to nine. But for our particular purpose in this message we again emphasize the fact that they teach that the present Dispensation has remained unchanged since the Day of Pentecost; and yet they offer no Scriptural explanation as to why the gifts of the Spirit in the twelfth chapter of First Corinthians are not found among members of the Body of Christ today, or why the signs mentioned in the closing verses of the sixteenth chapter of Mark do not follow those who believe. In fact there are many Plymouth Brethren Dispensationalists who believe that some of the signs, such as healings and other miracles, should be found among the members of the Body today. However, if they are not found, it does not seem to trouble them much. Neither do they attempt any intelligent exegesis that will convince any earnest soul that the order found in the nineteenth chapter of Acts in the year 54 A. D. is not God's order for the Church today.

Their general Dispensational teaching is set forth in the Bible prepared by Dr. C. I. Scofield. But he found the Scriptural explanation as to why signs are not for this Dispensation.

DR. C. I. SCOFIELD AND APOSTOLIC SIGNS

Dr. C. I. Scofield's teaching has been generally accepted in why we called the popular Dispensational interpretation among Premillennial Fundamentalists, although his Dispensationalism is extremely "ultra" and objectionable to the Pentecostals and not sufficiently "ultra" to satisfy the Bullingerites. Bullingerism was entirely too "ultra" to satisfy Dr. C. I. Scofield except in that most Important teaching that he found as the explanation for the cessation of signs. It is at this point that I differ with Plymouth Brethren Dispensationalism and agree with Dr. Scofield. If one must be called Bullingerite because he believes in a truth revealed to him by the Holy Spirit which the same Spirit also revealed to Dr. E. W. Bullinger, then he had better bear the name than give up the truth. I cannot accept much of the teaching of Dr. Bullinger, but I do accept this most important truth which both Dr. Bullinger and Dr. Scofield accepted as God's truth, which every student of the Word of God must accept or cease to

condemn and criticize Pentecostalism namely, that a Dispensational change took place with the close of the Book of Acts. I do not agree with Dr. Bullinger that another body began there or that there was purely a Kingdom Dispensation from Pentecost to that time, or that there were two different bodies, or that Israel is to be the Bride of Christ. With regard to the to Gospels and all of the Word of God I believe that all Scripture that will stand the test of Body truth, that will not frustrate the Grace of God, or pervert the Gospel of Grace, is for the members of it Body of Christ, and I have learned that multitudes of Christian believed this same truth, although they thought they believed other wise. I believe that there was an overlapping of the Kingdom until Israel was finally set aside by God. And I believe that that truth is clearly stated in a message written by a Christian missionary and endorsed by Dr. C. I. Scofield. That message is printed and distributed by the Bible Institute Colportage Association of Chicago in pamphlet form and is entitled "Tongues, Signs, and Visions, Not God's Order for Today." The introduction was written by Dr. C. I. Scofield. In this introduction he says, "Never has there been greater need, both on the mission field and here at home among the churches of a clear word of testimony concerning this important part of divine revelation. I am glad to commend it unreservedly."

On page 5 of this pamphlet the writer states, "After repeated study of the Epistles written after Paul's arrival at Rome, I am convinced that in them is found a curative teaching for all of to present-day delusions and fanaticisms found among many of the most sincere saints in the Church." Remember Dr. Scofield's words "I am glad to commend it unreservedly."

On that same page the writer states that those who contend the sign gifts are still in the Church are deceived by Satan.

On that same page the writer says, "From Romans 9 to 11, it is evident that Israel was set aside nationally before the close of the Acts. That the Jew is in the forefront right down to the end of the Acts cannot be disproved." Remember the words of Dr. Scofield, "I am glad to commend it unreservedly."

On page 12 the writer states, "Jewish rites, vows and ceremonies were in vogue among the truly regenerated even down to the close of the Book of the Acts period. But the Epistles unfold grace, and reveal light for the elimination from the Church of the last vestige of Judaism."

On page 15 the writer states that the sign gifts of I Corinthians 12 were "operative only during the Book of the Acts period."

On page 17 he states, "There is no foundation in the Word of God for the prevailing popular doctrine of 'divine healing'."

On page 19 he states, "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."

On page 21 the writer states, "After this clear revelation of the mystery hid in God from all ages, removing the Jew from the position of superiority . . . which kept the Jew in the forefront right on to the close of the Book of the Acts." Remember Dr. Scofield's words, "I am glad to commend it unreservedly."

I have often been accused of teaching Bullingerism simply because I believe that which Dr. C. I. Scofield has endorsed without reservation, this message which was copyrighted in the year 1920. And I repeat that I would take my stand with Dr. Scofield in the Plymouth Brethren School of interpretation rather than endorse the Bullingerism dispensationalism as outlined above. In searching the Scriptures, under the guidance of the Holy Spirit, I have endeavored to do some individual thinking apart from any group interpretation, just as Dr. Scofield did in his endorsement of this message. My Dispensational views are not acceptable to the group who

stand for Bullingerism. But I have applied the same principle mentioned in this pamphlet for the elimination of water baptism along with the signs.

No one has called Dr. Scofield a Bullingerite because he believes that apostolic signs and the sign gifts of the Holy Spirit ceased with the close of Acts; notwithstanding the fact this is one of Dr. Bullinger's strongest arguments to support what others call his ultra-dispensational views.

Many who have accepted the Plymouth Brethren interpretation agree with Dr. Bullinger that The Great Commission is not the program of the Body of Christ during this dispensation, but they are not called Bullingerites for this reason. It is only when the student of the Word teaches that water baptism ceased with the close of Acts that he is called a Bullingerite.

The truth quoted from this pamphlet came to me five years before I ever read a line from the pen of Dr. Bullinger. But my contention is, that the writer of this message is not consistent in applying this Dispensational principle for the elimination of signs and failing to apply the same principle for the elimination of water baptism after Israel lost their priority rights and were set aside, as a nation, with the close of the Book of Acts.

ISRAEL - SIGNS - WATER BAPTISM

It is now my purpose to show that miracles and signs were introduced by the Lord for the benefit of Israel, along with water baptism in connection with the proclamation of the Kingdom. Centuries before Jesus of Nazareth was introduced by John the Baptist, God foretold His coming for the purpose of saving Israel and establishing the Messianic Kingdom. I quote from Isaiah and Ezekiel.

Isaiah 35:4 to 6:

“Say to them that are of a fearful heart. Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert.”

Ezekiel 36:24 to 27:

“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

Several hundred years after God promised to Israel this Divine Deliverer, who was to come with healing signs, and this national restoration with cleansing water, John the Baptist “came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.” Luke 3:3.

“And as the people were in expectation (or suspense), all men mused (or debated) in their hearts of John, whether he were the Christ (Messiah) or not.” Luke 3:15. What did John answer? “I indeed baptize you with water.”

“And he confessed, and denied not; but confessed, I am not the Christ.” John 1:20.

“And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias (Elijah) neither that prophet?” John 1:25.

“But that He (Christ) should be made manifest to Israel, therefore am I come baptizing with water.” John 1:31.

Let us give serious and unbiased thought to this most significant statement, and most significant it is in the study of the purpose and meaning of water baptism. Israel had long Practiced the divers baptisms mentioned in Hebrews 9:10, and therefore water baptism at this time was not an innovation except as to its new significance. If all the people were in expectation, and their expectation was based upon Ezekiel’s prophecy, should not Israel have expected the use of water in connection with their national Deliverer and deliverance? And why should they not have asked the question, “why baptizest thou then, if thou be not that Christ, nor Elijah?” They were expecting Messiah or Elijah to baptize with water. For what purpose? “That Messiah might be made manifest to Israel.”

The Holy Spirit filled the heart and mouth of the father of John the Baptist to say of John, “And thou child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins.” Luke 1:76 and 77.

According to the same chapter of Luke, verses thirty-one to thirty-three, the Lord had come to take David’s throne. According to the seventy-first verse, the Lord had come that Israel “should be saved from our enemies, and from the hand of all that hate us.” According to the seventy-fourth verse, “Delivered out of the hand of our enemies, and from the hand of all that hate us.”

Surely this was nothing less than the fulfillment of Isaiah 35:3 to 5, and Ezekiel 36:24 to 26, quoted above. “Your God will come with vengeance and recompense; He will come and save you.” He will come with signs. “He will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.” “And ye shall be clean.” He will come with water.

As John the Baptist went before the face of the Lord to prepare His ways, he went into Judea, the land of the Jews, saying, “Repent ye: for the Kingdom of Heaven is at hand.” Matthew 3:2. Israel’s Kingdom was at hand, because Israel’s King was at hand. God had come to deliver them from the hand of their enemies, for Jesus of Nazareth was God, and as He came to fulfill Isaiah 35:4, He was going to prove it and manifest Himself to Israel by fulfilling Isaiah 35:5 and 6, with miracles and signs.

But let us remember that John the Baptist did no miracle. John 10:41.

John the Baptist came baptizing with water; and as he came fulfilling the Jewish Scriptures, his baptism must have been the fulfillment of those Scriptures. He bore witness to Israel that Jesus of Nazareth was their Messiah. As John came baptizing with water, but did no miracles, so the Messiah came doing miracles but not baptizing with water. John 4:2. The miracles of the Messiah were to manifest Him to Israel and were done in connection with the proclamation of the Kingdom of heaven.

“Ye men of Israel—Jesus of Nazareth, a man approved of God among you by miracles, and wonders and signs, which God did by him in the midst of you, as ye yourselves also know. . .” Acts 2:22.

To Israel, God proved that Jesus was their Messiah, the Divine Deliverer promised in Isaiah 35:4. He proved it by doing through Jesus of Nazareth the miracles foretold in Isaiah 35:5 and 6.

Hear the words of Jesus of Nazareth, recorded in John 5:36.

“But I have greater witness than that of John” (the Baptist) “. . . the same works that I do bear witness of me, that the Father hath sent me.”

Why did many of the people believe on Him? Hear the answer in John 7:31: “When Messiah cometh, will he do more miracles than these which this man hath done?”

Did not the people expect a King, a Divine Messiah? Did they not expect Him to perform miracles to prove His Kingship, his right to David’s throne? “The Jews require a sign . . .” I Corinthians 1:22.

What was the answer that Jesus of Nazareth sent to John the Baptist when John sent his question to Jesus?

John’s question: “Art thou he that should come? . . .” Luke 7:19.

Jesus’ answer: “Tell John . . . how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised . . .” Luke 7:22.

John asked if Jesus of Nazareth were Israel’s God, promised in Isaiah 35:4. Jesus of Nazareth said neither “yes” nor “no” and yet He said, “yes” by declaring that He was fulfilling Isaiah 35:5 and 6.

So let us observe that water baptism and signs were introduced when the Lord through the promised Elijah and promised Messiah announced the Kingdom of heaven at hand. Water baptism and signs continued to be associated with the Kingdom; and the intelligent application of the Dispensational principle that accounts for the absence of the signs among the members of the Body of Christ in this age should prove that the Kingdom water baptism has no place in the program of the Body of Christ in this Dispensation. And even Plymouth Brethren acknowledge that it is a Kingdom ordinance. If signs are not God’s order for today, why should water baptism be God’s order for today? Both were introduced for Israel’s benefit; that Messiah might be manifested and proved.

We have observed that John the Baptist preached, saying: “Repent ye; for the Kingdom of heaven is at hand.” Matthew 3:2.

And he added: “I indeed baptize with water.” Matthew 3:11.

Now we observe that very shortly after John’s proclamation of the Kingdom and the Kingdom gospel, Jesus of Nazareth “began to preach, and to say, repent: for the Kingdom of heaven is at hand.” Matthew 4:17.

And what followed? “They brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with demons, and those which were lunatic, and those that had palsy, and he healed them.” Matthew 4:24.

Water baptism and signs were inseparably connected with the Kingdom message. The apostles of Christ received Kingdom water baptism several years before Pentecost. The disciples of Jesus of Nazareth baptized with water. John 4:2. And the twelve apostles chosen from His disciples were thus commissioned by Him: “As ye go, preach, saying, the Kingdom of heaven is at hand.” Matthew 10:5. And what? “Heal the sick, cleanse the lepers, raise the dead, cast out demons . . .” Matthew 10:6.

The great salvation, “Which first began to be spoken by the Lord, was confirmed unto us” (Hebrews) “by them that heard him, God also bearing witness, both with signs and wonders and with divers miracles and gifts of the Holy Spirit, according to His own will?” Hebrews 2:4.

With the announcement by Jesus of Nazareth of His rejection by Israel and his approaching death and resurrection, He told the apostles to no longer tell Israel that He was their Messiah. Matthew 16:20 and 21. But in that same connection He said to Peter, “I will give unto thee the keys of the Kingdom of heaven: . . .” Matthew 16:19. As to whether or not we are

agreed that Peter used the keys in preaching to Israel on the Day of Pentecost, and to the household of Cornelius several years later, we do know that in both cases he preached Jesus of Nazareth approved by miracles performed in the midst of Israel in the land of the Jews. Acts 2:22 and Acts 10:38 and 39. The Day of Pentecost was a day of a big miracle. The time had come for the fulfillment of John the Baptist's prophecy, "He (Christ) shall baptize you with the Holy Spirit." Matthew 3:11. John said, "He must increase, but I must decrease." John 3:30. Christ baptized Cornelius and his company with the Holy Spirit several years after Pentecost." Acts 11:14 and 15.

In the four records of John the Baptist's words contrasting water baptism with Holy Spirit baptism, there is abundant unmistakable evidence that the important and abiding baptism was to be, and is, the baptism of believers with the Holy Spirit by Christ. This was impossible before Christ's baptism on the cross. John 7:39, Luke 12:50, Matthew 20:22, John 16:7. Nor can any intelligent student of the Word of God deny that every saved individual in this Dispensation of Grace has been baptized by the Holy Spirit into the death of Christ, into the Body of Christ, has put on Christ, has been buried with Christ by baptism, whether or not he has been baptized with water. And no intelligent Dispensational Fundamentalist believes today in water baptism unto repentance for the remission of sins.

The writer of the pamphlet, endorsed without reservation by Dr. C. I. Scofield, was rather bold in stating that any Christian who believes that the miracle of Pentecost can be duplicated today or that the sign gifts mentioned in I Corinthians 12:8 to 10 should be found in the church today, is deceived by Satan. But I am bold enough to agree with him, in spite of the fact that many consecrated and zealous sincere Christians believe otherwise. Surely we can behold a sad spectacle in certain religious circles where men and women are claiming these gifts and trying to persuade other men and women to exercise them.

Any student of the Bible knows that the healings by the hands of Christ and His apostles were instantaneous and generally for those who were not disciples of Christ or Church members. All were healed, regardless of the malady or physical deformity. The healings in modern religious circles are as different from the work of Christ and His apostles as are the wild and weird sounds heard in Pentecostalist assemblies from the tongues spoken by Christians during the Transition period.

No doubt you have observed that all of the religious cults, which claim to give the true interpretation of Christianity but know nothing of the Gospel of Grace, are either strong for water baptism or for healing demonstrations; or for both. The Mormons and Seventh Day Adventists include both in their religious program. The Russellites have dropped the signs. The Christian Scientists, Theosophists and Spiritists have dropped the water but healing is their principal attraction. So also with Unity and New Thought. In fact, all of the twentieth century cults, with the exception of Russellism, lay much stress on miraculous or sign healing.

Satan's imitations abound among many Christians whom he has deceived. Why? Failure to obey II Timothy 2:15, "rightly dividing the word of truth." But Pentecostalism replies that only those deceived by Satan will dare say that their Pentecostal signs are devilish counterfeits. The Pentecostalists and the fanatical healers may be intelligently and Scripturally delivered from their delusions in one way only, and that is by believing and applying the truth stated in our brother's pamphlet, which is the truth taught by Dr. E. W. Bullinger years before it was printed in the pamphlet endorsed by Dr. Scofield. This is the truth the Holy Spirit taught me from the Word of God without any human instructor.

There are many who are identified with the Plymouth Brethren school of interpretation who believe with Dr. Bullinger and others that Pentecostalism is of Satan, and some of them also believe that the “no-water-baptism” of Bullingerism is the deception of Satan. But the Pentecostals will admit, and do admit, that water baptism and the sign gifts are inseparably connected in the Word of Truth, and you cannot rightly divide that Word and divide the water and signs. This does not mean that Dr. Bullinger and Dr. Scofield believed that God does not hear and answer prayer for His children who are sick. Every instructed child of God knows that He does.

If we can select, with Scriptural authority, the one true interpretation of water baptism from the various interpretations found among true and loyal Fundamentalists, would we be justified in saying that those holding different views have been deceived by Satan? If so, we would certainly find many deceived Fundamentalists. Surely, the Holy Spirit is an infallible teacher and can teach no error. If water baptism is for the Body of Christ, there can be only one true Scriptural interpretation of that one true water baptism. Therefore, Satan or someone has deceived the Fundamentalists, who do not teach that one true Scriptural interpretation. And all Fundamentalists should admit that the different interpretations of water baptism among Fundamentalists are not of the Holy Spirit, for these differences only produce discord and division; whereas, God has ordained that members of Christ’s Body should have unity on the basis of one baptism. Ephesians 4:4 to 6. Believers are members of that Body by one Holy Spirit baptism. No intelligent Dispensational student of the Word of God believes that water baptism has anything to do with the believer’s becoming a member of the Body of Christ or remaining a member of that Body; and therefore, water baptism should not be made the basis of Christian fellowship; but the one baptism of Ephesians should.

As we said, it is admitted by the most gifted Bible teachers of the Plymouth Brethren school of interpretation that water baptism is not a Church (Body) ordinance, but a Kingdom ordinance. These same teachers agree with Dr. Bullinger that Pentecostalism is religious insanity. But, unless they apply the remedy in the message endorsed by Dr. Scofield, they have no Scriptural cure to prescribe for the disease. When their teachers support water baptism because of some unusual feeling they experienced personally, or heard related by some other Christian, in the act of baptism, they play into the hands of the Pentecostals who always magnify their feelings above the Word of God and interpret the Scriptures by their “tongues,” “healing,” and “vision” ecstasies. Certainly the comparison of experiences is neither an intelligent, satisfactory, nor convincing proof of the errors of Pentecostalism. Nor has the Bible student, who agrees with the Plymouth Brethren that there has been no Dispensational change since the Day of Pentecost or the close of Acts, any Scriptural proof of the errors of Pentecostalism. Ridicule, without remedy, is the general attitude toward Pentecostalism. Pentecostalism defends its program of signs, not by the last seven Epistles of Paul containing unmixed Body truth, but by the Old Testament Scriptures, and Matthew, Mark, Luke, John, James, The Acts, and the Epistles of Paul written before the close of Acts.

In every Pentecostal assembly the three chapters of the Bible most frequently used to support baptism for the remission of sins, laying-on of hands, baptism with the Holy Spirit after salvation, speaking with tongues, casting out demons, visions, healings, and other miracles, are the second, the eighth, and the nineteenth chapters of Acts. Realizing as we all do, that Church truth has been lost for centuries, is it any wonder that honest, conscientious, Godfearing, zealous Christians, who have been taught that this Body Dispensation has remained unchanged since the years covered by the Book of Acts, have endeavored so earnestly to recover the full program of

that early Apostolic church? What are we to say to these sincere people who love the Lord and want the full program of the early Church?

Again I declare that the Bible students who belong to the Plymouth Brethren school of interpretation can only look on with mingled feelings of pity, ridicule, disgust, and distrust as the Pentecostals and fanatical healers carry on their delusions; but until they find the Scriptural antidote prescribed in the pamphlet endorsed without reservation by Dr. C. I. Scofield, they will remain helpless to offer any genuine relief. But, when they find and apply this intelligent "Dispensationalism," they have found and applied "Bullingerism," for this is one of the principal truths of Dr. Bullinger's "ultra-dispensationalism."

How can the Plymouth Brethren Dispensationalist who agrees with the Pentecostalist that the dispensation of the nineteenth chapter of Acts and the twelfth chapter of I Corinthians has remained unchanged, correct the Pentecostalist? Is it any wonder that the Pentecostalist charges him with unbelief? In the twelfth chapter of I Corinthians are mentioned the gifts of the Spirit, for members of the Body: discerning of spirits, healings, miracles, tongues and interpretation of tongues. Is the Christian consistent who proves his water baptism theory by the tenth chapter of this Epistle, the Lord's Supper by the eleventh chapter, and utterly ignores the twelfth chapter as to sign gifts? When asked what he does with them generally he replies "they are here if you can find them." The Pentecostalist replies "come and see," and they certainly have demonstrations. Now as to the nineteenth chapter of Acts, does not the order correspond with the order, or disorder, in a modern Pentecostal assembly? Read the order: water baptism, laying-on of hands, Holy Spirit baptism, speaking with tongues, casting out demons, miraculous healing, etc. Condemnation without correction is futile and unprofitable, if not unkind. It is true that comparatively few Pentecostals will accept the Scriptural correction. But it is likewise true that very little has been offered to them; for it cannot be except by those who are classified as "ultradispensationalists." So far as the condemnation is concerned, the Pentecostals accept that as a part of the program of the Apostolic church, persecution. One thing can be said to their credit, they are not afraid of Historic Christianity in their appeal to the Book of Acts for their tongues and signs and visions. That is more than can be said concerning many who have dropped the signs, without explanation; or, because of Historic Christianity, and yet refuse to put the subject of water baptism to a purely Berean, Scriptural test. Nearly every oral or written argument in favor of water baptism for the Body of Christ is supported largely by Historic Christianity, and all modes and meanings can be proved by such an appeal.

Whether we call it Old Testament Judaism or New Testament Judaism, we know that Pentecostalism is the mixture of Judaism and the Grace of Christ and while their error differs somewhat from that error that Paul sought to correct in his Epistle to the Galatians, the same principle is involved. Does not any intelligent student of the Word of God admire and endorse the true, heroic stand that Paul took against the Galatians, as well as against the legalistic believing Jews, the false brethren and even against some of those who were apostles before him? Why? "That the truth of the Gospel might continue with you." Galatians 2:6. "They walked not uprightly according to the truth of the Gospel." Galatians 2:14.

Surely it grieved Paul when Barnabas was carried away with their dissimulation, but he did not give place by subjection to any of them, not for an hour. Paul stood uncompromisingly true in his defense of the Grace of Christ unmixed with Judaism, which the risen Lord had given him for the heathen. Should we do any less today? It cost Paul much; but he said, "if I yet pleased men, I should not be the servant of Christ." Galatians 1:10. He could not be true to Christ and please even Peter and Barnabas. If we are true to Christ, we may not be able to please

those who claim to be our friends. But let us remember that far more than friendship is at stake. The continuation of the Gospel of Grace in its purity and simplicity and power is at stake. It should be freed from the last vestige of Judaism.

In Fundamental circles today we frequently hear the protests against controversy or agitation, or the cry “ultra-dispensationalism.” Some well-meaning Christians think we are too near the close of the age to even consider the elimination of water baptism even if it is not altogether compatible with the Gospel of Grace, even if it can be proved by Body truth that it has no place in God’s program for this age. They argue that there is enough division and discord without this radical reformation which the majority of Christians will not even consider. But only too well do we know that the very large majority identified with Denominational Christianity will not consider any Dispensational teaching that will take away from them the legalism or ritualism or Jew’s religion that is a part of their church doctrines and programs.

Must we declare that the Dispensational, Premillennial Fundamentalists who teach that Israel is not the Body of Christ are ultradispensationalists; or that they are earnestly and faithfully contending for the truth of God to deliver Christians from one of the greatest blunders of the Church, yea, a delusion that has existed for many centuries, a heresy that has perverted the Gospel of Christ all of these years and confused the multitudes as to God’s purpose and program for this age?

Now the question is, how far shall we go with our Dispensationalism to emancipate Christians and the Gospel of Christ from the religion brought over into the New Testament Dispensation from God’s program for Israel before and during the earthly ministry of Jesus Christ?

We have learned that we cannot scripturally free the Gospel of Grace from Israel’s Kingdom program, from religion and signs and symbols by closing the overlapping, or Transition, period with Stephen’s message and martyrdom, in the year 35 A. D.; or with Paul’s message and program at Ephesus, in the year 54 A. D.; or with Paul’s Epistle to the Corinthians in the year 58 A. D. The only intelligent conclusion must be, that the sudden closing of the Book of Acts, in the middle of Paul’s epistles, must be the close of the overlapping or Transition period. One proof is that Israel’s Kingdom program, religion and signs are absent in Paul’s messages to and for the Gentiles after the close of Acts. In those messages the unmixed Gospel of Grace is so clearly set forth by the Apostle to the Gentiles.

Do we not see that every attempt today to duplicate or perpetuate the signs of Jesus Christ and His apostles is worse than futile? Is it not the subtlety of Satan to corrupt minds from the simplicity that is in Christ by perverting the Gospel of Christ? Do we not see that every endeavor to prove the signs of Mark sixteen, or I Corinthians twelve, for this age, can only produce skepticism, unbelief or fanaticism? The absence of the signs is not due to unbelief but due to God’s change in His program at a later time. It is our duty to find that time.

Have we any responsibility in the matter of defending the truth of God for this age against Pentecostalism? How many Fundamental testimonies throughout this land have been wrecked by Pentecostalism? As defenders of the faith we must maintain some thing more than a passive attitude toward this delusion. If Pentecostalism goes on with increased momentum for ten or twenty years more who can calculate the injury to the cause of Christ and Fundamentalism that will result?

If we have the curative for this menace, shall we withhold it because of the fear of controversy? Where would we be today, if men like Luther and Calvin and Darby had kept silent for fear of controversy? Fanaticism is just as much a menace to God’s truth for this age as is

Ritualism. Many pastors are reporting more injury to their work from Pentecostalism and sign healing than from modernism. With the increase of this Pentecostal Fanaticism, there will certainly be the increase of controversy, if and when the attempt is made to apply the curative.

Perhaps we are not exaggerating when we say that more than ninety percent of Bible teachers among Fundamentalists offer the inquirer no intelligent Scriptural explanation as to why the Transition period program is or is not God's program, for the Body of Christ during this Dispensation. So-called "ultra-dispensationalism" is the only such explanation. Therefore our choice is between the so-called Ultra-dispensationalism and Fanaticism. If as a Dispensational student of God's Word, you must take your choice between no water baptism or Pentecostalism, what is your choice? Some prefer to keep this a secret. How about you?

I have yet to find the first unprejudiced, honest, intelligent, sincere Dispensational student of the Word of God, who believed in some form of water baptism, who did not change those views after studying the subject thoroughly in the light of the same Dispensational principle used by the writer of the pamphlet to which we have referred several times.

As we observe that the last record of a believer's baptism with water is the nineteenth chapter of Acts, about 54 A. D., and that various signs are recorded in that same chapter, we should be not only willing but eager to diligently search the Scriptures until we find why and when those accompanying signs became separated from water and ceased; and why the Church during the centuries has held on to the water without the signs. Pentecostalism is God's warning sign to Fundamentalism, for God is speaking to His custodians of the truth through this Fanatical Fundamentalism in these closing days of Grace in an endeavor to bring them to the Body truth He intended for this Dispensation. What intelligent student of the Word of God can disprove or will refute the statement in our brother's pamphlet that in the ninth, tenth, and eleventh chapters of Paul's Epistle to the Romans God is setting the nation Israel aside? That Epistle was written not earlier than the year 60 A. D. Who can follow Paul from the time he wrote that Epistle, on to Jerusalem, and there behold him in the temple with a vow, and then on to Caesarea, and Rome, without learning that Israel was not set aside until Paul pronounced that final judgment recorded in Acts 28:25 to 28?

What intelligent student of the Word of God has not discovered a mixture of Israelitish Kingdom truth with the Grace of God in the Book of Acts?

Most significant are these words, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it." These words are found in Acts 28:28.

After this declaration there is the general statement that the Apostle spent two years in his own hired house in Rome. The Book of Acts closes suddenly with this statement, but gives no details. Undoubtedly, many students of God's Word have often wondered why the Book of Acts thus ended. The last fourteen chapters of the Book of Acts deal principally with the ministry of Paul. Paul's ministry did not cease with the close of Acts, but that Book does not give us a record of his ministry after this general statement referred to.

We learn in the eleventh chapter of Romans that blindness was God's judgment sent upon Israel, and that that blindness would remain upon the nation until the fullness of the Gentiles be come in. In the thirteenth verse, the Apostle Paul magnifies his office as the Apostle to the Gentiles. In the eleventh verse he states that salvation is sent to the Gentiles to provoke the Jews to jealousy, having quoted in Romans 10:19 from Deuteronomy 32:31, that the Lord would anger Israel by a foolish nation.

Again we state that any Bible student should learn from reading these three chapters in Romans and the closing verses of the Book of Acts, that the Jews, had retained their priority

rights until after Paul's declaration in Acts 28:25 to 28. In the seven Epistles that Paul wrote after that judgment was declared, surely, his ministry was exclusively to the Gentiles, and so different in many respects. The overlapping Kingdom transition period had ceased and with the cessation of that transition, God's order to the Jew first had ceased. Miracles, signs, wonders, and tongues, mentioned 198 times before Paul reached Rome, cannot be found once in his Epistles written from Rome.

During the transition period, Paul in the Jewish synagogues had reasoned out of Jewish Scriptures that Jesus was the Messiah. And as this declaration in the four Gospels and in the ministry of the twelve apostles in the Book of Acts was accompanied with water and miracles, so was the same ministry of Paul to the Jews.

Healings and other signs were God's proof to Israel that Jesus was their Messiah: they were that Christ might be made manifest to Israel—so was water baptism. Israel was set aside with the close of Acts. Signs and water baptism had served God's purpose and he who would go on to perfection, from babyhood to full age, must pass out of the Transition period into the full revelation and blessing of Body truth.

WHAT IS THE KINGDOM OF GOD?

As we study to show ourselves approved unto God in a satisfactory scriptural answer to this question, we shall be thoroughly convinced that such an answer is possible only when we rightly divide the Word of Truth.

Let us first quote three verses of Scripture:

Jesus saying, "The time is fulfilled, and the Kingdom of God is at hand." Mark 1:15.

"So likewise ye, when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand." Luke 21:31.

"For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit." Romans 14:17.

This third statement concerning the Kingdom of God was made about thirty years after Jesus preached saying, "The time is fulfilled and the Kingdom of God is at hand." At the time Jesus preached, He had not been made sin that believers might be made the righteousness of God in Him. At that time He had not yet made peace by the blood of His cross. At that time the Holy Spirit had not come down from heaven to indwell believers, because Jesus had not yet been glorified. John 7:39.

It was several years after Jesus announced the time fulfilled and the Kingdom of God at hand that He was made a curse on the tree that the Gentiles might receive the blessing of Abraham (righteousness) and the Holy Spirit by faith. Galatians 3:13 and 14. Therefore, at the time Jesus came into Galilee, preaching the gospel of the Kingdom of God, He was not preaching to Gentiles, righteousness, peace and joy in the Holy Spirit. He was offering to Israel a Kingdom. When Luke 21:31 shall be fulfilled by the second advent of Jesus, God's Spirit will be poured out on all flesh and the Kingdom of God will be established on this earth, a Kingdom of righteousness and peace.

In the first verse quoted, Jesus declared that the Kingdom of God was at hand. It was at hand because the time was fulfilled. In the second verse quoted, Jesus declared that the Kingdom of God will be at hand. It will be at hand because the time will be fulfilled again. We know now

what Israel did not know when Jesus was preaching in Galilee; and that is, that the second advent of Jesus is necessary to fulfill Israel's Kingdom hopes. Even the disciples of Jesus trusted that His first advent was for Israel's national redemption. Luke 24:21.

"Wilt thou at this time restore the Kingdom to Israel?" When they asked this question they were wholly ignorant of the fact that God, before the foundation of the world, had chosen Gentiles to be members of the Body of Christ, and that God would not restore the Kingdom to Israel until He has accomplished His purpose in this age. Ephesians 1:3 and Ephesians 3:3. Acts 15:14 to 18.

Surely the Lord did not have in mind the Church of this age when He said to the twelve apostles in Luke 22:29 and 30, "And I appoint unto you a Kingdom, as my Father hath appointed unto me; That ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel." And most certainly the mother of John and James was not thinking of the Body of Christ when she said, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in Thy Kingdom." Matthew 20:21.

As we read these Scriptures and study the closing chapters of Matthew, Mark, Luke and John we can better understand what the Lord meant when he said, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. He had said many things to them concerning the Kingdom of God that they did not understand, and as we search the Scriptures we perhaps wonder why the Lord did not explain in simple language the complete program of God, so that His twelve apostles could have had no misunderstanding as to the difference between God's Kingdom plan for Israel and His purpose in this age concerning the Body of Christ, and so that there might be unanimity of interpretation on the part of spiritual students of God's truth in the Church today. While this apparent lack of simplicity and clarity may account somewhat for the ignorance among Christians today concerning the difference between Israel and the Church and for the present day confusion of the Kingdom of God and the Body of Christ; yet the ignorance and confusion are due largely to the individual Christian's inability or unwillingness to diligently study the Word of God not influenced by denominational creeds. To receive the Word with all readiness of mind and search the Scriptures daily to see whether these things be true is still the intelligent method to pursue. There is no particular virtue in disagreeing with other Christians as to scriptural interpretations; but disagreeing with the statements of some established creed may be more of a virtue than agreeing with them, especially if some truth of God is therein obscured, rather than clarified, which is found to be the case too often.

We, of course, are not unmindful of the fact that strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Hebrews 5:14. And, perhaps, searching the Scriptures for an answer to the question, "What is the Kingdom of God," is too much for babes.

However, we hope that even the babes can and will understand that neither the Kingdom of God that was at hand when Jesus preached in Galilee nor the Kingdom of God that will be at hand when Jesus comes back in the cloud with power and great glory is the Church of Christ which is His Body.

Now for that first message preached by Jesus in Galilee. "The time is fulfilled, and the Kingdom of God is at hand." The Kingdom of God was at hand because the time was fulfilled. Was this the beginning of the Kingdom of God? Had not Jehovah been Israel's King for centuries? The Kingdom of God did not begin with the message of Jesus, but He was the promised Seed of David, the Prince of Peace who was born in the City of David to occupy the throne of David. Isaiah 9:6 and 7. Luke 1:31 and 32. He was born to reign over the house of

Israel forever. He was saluted by Nathaniel as the Son of God and “Thou art the King of Israel.” John 1:49.

Through Daniel God had prophesied that He would send a Stone to set up a Kingdom on earth that would never be moved. Daniel 2:44. That promised Kingdom was to be a heavenly Kingdom on earth under a Divine King, not Christ in heaven, but reigning visibly on earth.

When the fulness of time was come God sent forth His Son made of a woman. Galatians 4:4. At the time Jesus came into Galilee the Israelites “were in expectation.” Luke 3:15. They were, expecting their Messiah and King to deliver them from the hands of the Gentiles and restore their land and Kingdom to them, according to the Scriptures. So now the King stood in their midst; the time was fulfilled; the Kingdom of God was at hand. Within a few years the rejected King was weeping over the land and the people and then He said, “The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.” Matthew 21:43.

The rejected King of Israel was crucified with this superscription above His cross, “Jesus of Nazareth the King of the Jews.” God raised Him from the dead and set Him at His own right hand in the heavenlies and gave Him to be Head over all things to the Church which is His Body. Ephesians 1:19 to 23.

But this Body was a secret at the time the Kingdom of God was in the midst of Israel. When Jesus of Nazareth was in the midst of Israel, the Kingdom of God was in their midst. Acts 2:22 and Luke 17:21. This secret, that heathen saved by grace, without works or Judaism, were to become members of the Body of Christ, was hid in God. Ephesians 3:9. It was hid from other ages; therefore, it was hid from the Kingdom of God age when Jesus of Nazareth was preaching to Israel. So when He said, “The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof,” He was not referring to the Body of Christ, which is not a nation, but is the New Man made of believing Jews and Gentiles who are in Christ and not in Galilee or the land of the Jews. Ephesians 2:14 and 15. The Kingdom of God had come nigh unto Israel because Jesus of Nazareth was in their midst, and the Kingdom of God will be nigh at hand when He returns in the cloud in power and great glory. In this age Christ is in the Gentile believer, the hope of glory. Colossians 1:27. The Lord has not given to the believing Gentiles the Kingdom of God that Jesus offered to Israel. Salvation has been sent to the Gentiles to provoke Israel to jealousy; and believing Gentiles have been translated into the Kingdom of the Son of God’s love. Romans 11:11 and Colossians 1:13 and 14. In the meantime a blindness is happened to Israel until the fulness of the Gentiles be come in, and then what? “Israel shall be saved.” A Deliverer is coming out of Sion. Romans 11:25 and 26. God will then have a nation bringing forth the fruits thereof and the Kingdom of God will be at hand, because Luke 21:31 will be fulfilled by the return of the Son of man and the Lord will do for Israel all that is prophesied in Ezekiel 36:24 to 31. In connection with the prophecy of Jesus, He said in the very next verse, “This generation shall not pass away till all be Fulfilled” Luke 21:32.

“Because He (Jesus) was nigh to Jerusalem they thought that the Kingdom of God should immediately appear.” Luke 19:11. Here we see that the Jews thought that the Kingdom of God should immediately appear. Their thoughts were not concerning the salvation of an individual Jew who by faith could enter into a spiritual Kingdom. They thought Israel’s national redemption was at hand; that the Kingdom was going to be restored to them. Jesus, the King, was nigh unto the city of the Great King. Some day in the future He will be nigh unto that same city and the Kingdom of God will suddenly appear. As the Jews who were with Him had not a word in their Scriptures concerning this Body age, but many promises of the coming of their King to take them from among the heathen and establish them under the glorious reign of

Messiah in the land that God guaranteed to Abraham's seed for an everlasting possession, why should they not have thought that their hopes were about to be realized? Read Luke 1:31 to 33 and Luke 1:68 to 75.

The Postmillennialists tell us that the Jews in the days of Jesus made the same mistake that the Premillennialists make today. They were expecting some other than the spiritual Kingdom of Christ; they were expecting Him to take a literal earthly throne and reign on the earth in human form. If they did not have the right to expect this, certainly many of their Scriptures are meaningless. One Scripture used by the Postmillennialists to support their criticism is Luke 17:21: "The Kingdom of God is within you." Christ had said, "The Kingdom of God is at hand"; "The Kingdom of God is come nigh unto you." But, certainly, He was not saying to unregenerated Jews that a spiritual Kingdom was within them, when the Holy Spirit was not yet within His believing disciples. John 14:17. He said, "The Kingdom of God is among you" or "in your midst."

The Kingdom of God was in the midst of Israel for the same reason that the Kingdom of God was at hand. The King was at hand and the King was in their midst. And the King had specifically instructed His messengers not to proclaim this message to Gentiles, for He was sent with that message only to the lost sheep of Israel. Matthew 10:5 to 8. Matthew 15:24.

Some years later the risen Christ sent the Apostle Paul to the Gentiles with the Grace of God message and the revelation of the mystery among the Gentiles, "Christ in you the hope of glory;" but the Lord has not yet given to a nation bringing forth the fruits thereof the Kingdom of God or the Kingdom of Heaven that Jesus offered to Israel nineteen hundred years ago. Neither will the Kingdom be restored to Israel until the Body has been taken to glory to be with the Head. Then Luke 21:25 to 33 shall be fulfilled. Read those verses describing the days of sorrow that are to be on this earth immediately before the Son of man returns for Israel's national redemption. Then Israel's Kingdom of God will be nigh at hand. Then the Kingdom will be restored to Israel. Then the Kingdom of God shall be given to a nation bringing forth the fruits thereof. Then the twelve apostles shall sit on twelve thrones judging the twelve tribes of Israel. Then shall the prince of this world be bound and the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Then shall the Lord be King over all the earth. Zechariah 14:9. Then shall Israel's prayer be answered, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

Jesus Christ was a minister of the circumcision to confirm the promises made unto the fathers by the prophets. Romans 15:8. Those promises were not concerning this age, or the Body of Christ. They were Kingdom promises. The dispensation of the Son of man was a Kingdom dispensation. It was an Israelitish dispensation, for the Kingdom must be first restored to Israel before the nations of the earth shall receive their Kingdom blessings through Israel.

Salvation is of the Jews, but the salvation that is now being sent to the Gentiles to provoke Israel to jealousy is not the Kingdom blessing that shall reach all nations when Israel's Messiah shall come to occupy David's throne. The Lord is calling out a people for His Name in this day of grace and then He will return and build again the Tabernacle of David.

The twelve apostles confirmed to Hebrews the great salvation which began to be spoken by Messiah. Hebrews 2:3 and 4. They remained in Jerusalem. Acts 8:1. They, like the Messiah, were messengers to the circumcision. Galatians 2:9 to 11. While they were confirming the message of Messiah to Israel, having had committed unto them the Keys of the Kingdom of the Heavens—even if we agree that the Church or Body of Christ began on the Day of Pentecost—we must admit that there was the overlapping of the Kingdom dispensation continuing beyond

the death of the King until Israel was finally set aside. Right on to the close of the Book of Acts there is the mixture of Kingdom truths with the Grace of God. But about the year 60 A. D. God's judgment upon Israel was declared in the eleventh chapter of Romans and the final judgment was pronounced in the closing verses of the last chapter of Acts. After the Apostle to the Gentiles declared the impending judgment of God upon Israel, in the eleventh chapter of Romans, he thus declared the Kingdom of God.

“The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit.” Romans 14:17.

All believers in this dispensation are members of Christ's Body having been baptized by the Holy Spirit into that One Body. They are in the Kingdom of the Son of God's love. They have the righteousness of God in Christ, because Christ was made sin for them. II Corinthians 5:21. They have peace with God because justified by faith. Romans 5:1. They may experience the true joy of the Holy Spirit, if they walk in the Spirit and make no provision for the flesh to fulfill the lusts thereof.

Because righteousness and peace and the Holy Spirit is within the believer, it might be said that the Kingdom of God is within him. The believer is in the Kingdom of Christ. But surely this Kingdom of God and this Kingdom of Christ differ, in many respects, from the Kingdom of Heaven, and the Kingdom of God mentioned by Christ in Matthew. It is the same God and the same Christ and the same Holy Spirit, but there are different aspects of the Kingdom. The children of the Kingdom, mentioned in Matthew 8:12, are to be cast out into outer darkness, but the children of the Kingdom, mentioned in Colossians 1:13, have been delivered from the power of darkness and shall never be cast out of that Kingdom.

The same Christ who was properly saluted by Nathaniel, “King of Israel,” is now in heaven as, “Head of the Church which is His Body.” Israel is not Christ's Body. Israel has been, and will be again, a nation in the land of Israel. And the Kingdom will be restored to them, when, the King comes. That Kingdom shall suddenly appear. It was undoubtedly for that Kingdom that Christ taught His disciples to pray, rather than for the spread of the Kingdom or the extension of the Kingdom during this Body dispensation. There are many professing Christians in Christendom who are not in the Body of Christ. In the thirteenth of Matthew the Kingdom of Heaven is likened to such a mixture.

If we refer to the Body of Christ as the Kingdom of Christ, we know that the Church is not the Messianic Kingdom that is to be established on this earth when Daniel 2:44 shall be fulfilled by the coming of the King of Glory. Psalm 24:7.

JEWES AND GENTILES

Generally speaking, Jews and Gentiles do not mix well religiously. They never have. In recent years some so-called modern religious Jews have been found fellowshiping with some so-called modern Christians, with the understanding that the Bible is not God's Word and that Jesus Christ is not God's Son. And sad to say, for some reason there does not always exist real warm fellowship in genuine Christian circles between saved Jews and saved Gentiles. Surely the Christian's Bible is very largely a Jewish Bible, for ninety percent of the Old Testament Scriptures deal with the Jews and only deal with other nations as those nations deal with the Jews. Matthew, Mark, and Luke are ninety percent Jewish; for in them Jesus Christ is the

minister of the circumcision, made under the law, confirming the promises of the prophets made unto the fathers. Then He was sent to the lost sheep of the House of Israel. Even in John's Message virtually every scene is set on a Jewish stage. The Book of Acts, which is called the history of the early Christian Church, is nearly ninety percent Jewish. The twelve apostles were Jews before they became Christians. Paul, the Apostle to the Gentiles, was a Jew. The first ten thousand of twenty thousand-or more Christians were Jews. The Gospel of Christ was for the Jews first. All of the Scriptures were written by Jews, for although Luke's nationality is uncertain it is reasonably certain that he was a Jew by religion, if not by birth, before he became a Christian. Jesus Christ said, "salvation is of the Jews." John 4:22. Christianity is of The Jew and the Jews. Ephesians 2:20. Jesus Christ was born as King of the Jews and died as King of the Jews. All of His apostles were Jews.

More than thirty years after Jesus Christ died on the cross it was revealed by Him from heaven, through Paul, that He broke down, by His sacrificial death, the middle-wall of partition that stood between the Jews and the Gentiles, that God might make of the twain one New Man. Ephesians 2:11 to 15. Some years before this the apostles knew that believing Jews and believing Gentiles had been baptized by one Spirit into one body. I Corinthians 12:13. However, we have only to read the Book of Acts, the Epistle to the Galatians, and other epistles, to learn that there was lack of understanding and warm fellowship between the saved Jews and the saved Gentiles in the early Christian Church. There was even suspicion, distrust and schism.

Peter was the acknowledged leader of the twelve apostles, and with him with much authority, as a minister to the circumcision, was James. This James was perhaps one of the twelve and the Lord's brother.

In the twenty-first chapter of Acts is recorded, what appears to us, a strange experience at Jerusalem involving James and Paul. In the second chapter of Galatians is recorded, what appears to us, a strange experience at Antioch between Peter and Paul. In the first case Paul was visiting the headquarters of the apostles to Israel, that is the Twelve. In the second case Peter was visiting the headquarters of Paul and Barnabas who were sent to the Gentiles with the Gospel of the uncircumcision. Galatians 2:7 and 9.

The question comes to us, as students of God's Word, if Peter deserved the condemnation that Paul gave him at Antioch, did not Paul, at Jerusalem in the temple under a Jewish vow, deserve the condemnation which so many of his critics heap upon him today, for his folly in going to Jerusalem? If Paul were in that temple, out of the will of God, with a Jewish vow twenty-seven years after Christ had broken down the middle-wall of partition on the cross, he certainly was equally as guilty as was Peter. Peter, through fear of the Jews, refused to have fellowship with Gentile Christians several years after the Lord had revealed unto him in his Joppa house-top vision, that repentance unto life was to be granted also unto the Gentiles. Acts 11:18 and 10:28. But there is not a word in the Divine record, either by Paul's confession or otherwise, that the Lord was displeased when Paul became a Jew for several days in the Jerusalem temple. Yes, Paul got into serious trouble, but when was he out of trouble? With his changed name and his special ministry he was ever proving what the Lord told him at his conversion, "how great things he must suffer for my name's sake." Acts 9:16.

Paul acted as he did at Jerusalem, for the same reason that he circumcised Timothy, because of the Jews. Acts 16:3. Peter acted as he did at Antioch, because of the Jews. Galatians 2:12. But their motives were entirely different. Peter feared the Jews. But certainly there was no fear in Paul, who was ready and willing to die at Jerusalem for the name of the Lord Jesus. Acts 21:13. His critics say that Paul failed to accomplish his purpose by going to Jerusalem, but his

act was one of heroism rather than compromise and was the proof of his statement in Romans 9:2, "that I have great heaviness and continual sorrow in my heart for my kinsmen after the flesh." He was demonstrating, with the sanction of the Lord, the principle stated by him in I Corinthians 9:20; "and unto the Jews I became a Jew, etc."

We must bear in mind that Paul had a peculiar two-fold ministry, different in several respects from the ministry of the Twelve. This two-fold ministry was fulfilled by him until Israel was finally set aside with the close of Acts. After that time Paul gave forth a message which was different from any message God had ever revealed to and through any of his servants. With this new revelation Paul never again became a Jew to the Jews, for his new message had chiefly to do with a mystery among the Gentiles, and the proclamation of the unsearchable riches among the Gentiles, the foolish nation by whom God was to anger Israel.

Let us read the Scriptures, telling of these two strange experiences.

JAMES AND PAUL

Acts 21:18 to 28

And the day following Paul went in with us unto James; and all the elders were present.

And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.

And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law:

And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs.

What is it therefore? the multitude must needs come together; for they will hear that thou art come.

Do therefore this that we say to thee: We have four men which have a vow on them:

Them take, and purify thyself with them, and be at charges with them, that they may shave their heads; and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.

As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

And when the seven days were almost ended, the Jews which were in Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

Crying out, Men of Israel, help: This is the man that teacheth all men everywhere against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

PETER AND PAUL

Galatians 2:10 to 15

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.

For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation.

But when I saw that they walked not upright according to the truth of the Gospel, I said unto Peter before them all, if thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?

We who are Jews by nature, and not sinners of the Gentiles.

The Jews that Peter feared were undoubtedly Christian Jews. They were Jews who condemned him for fellowship with Gentiles before. Acts 11:1 to 3. This first condemnation came to him immediately after his own confession, "it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation." Acts 10:28. Who had made it unlawful for Israel to associate with Gentiles? Israel's Lord. But Israel's Lord changed this law several years after His death and resurrection. But until Peter's vision, the law stood and was generally obeyed. But now Peter perceived that God was "no respecter of persons, but in every nation, etc." Acts 10:34 and 35.

Peter perceived this and he persuaded some of the other Christian Jews to perceive it. But so far as most of the Jews were concerned, they neither perceived it nor wanted to perceive it. They apparently had no desire to outlive the prejudice against the Gentiles that had existed for centuries. They did not want to believe that Gentiles were coming from the east and from the west to sit down in the Kingdom with Abraham, and Isaac, and Jacob. Matthew 8:11 and 12.

The Jews had been very easily provoked to anger time and again, whenever God had bestowed a blessing upon the Gentiles; and apparently in Antioch they so frightened Peter that he either forgot the Lord's revelation or deliberately disobeyed His will. But we must remember that Peter was a minister of the circumcision with headquarters at Jerusalem where he, with James and others, still worshipped in the temple. Even in the year 60 A. D., the Jews considered that their temple was the holy place and they would not permit a Gentile to pollute it by entering into it. Acts 21:28.

No company of Jews were ever more angry than those banded together and who bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. They were provoked to this murderous anger because Paul told them that their Messiah had appeared to him in their Jerusalem temple and told him to preach salvation to Gentiles. Acts 22:17 to 22.

"By a foolish nation I will anger you." Romans 10:19.

Perhaps you remember the story of Jonah, the Prophet, whom God sent to a foolish nation and because those Gentiles repented at Jonah's preaching God had mercy upon them, and instead of cursing them He blessed them; with the result that Jonah was exceedingly displeased; and he was very angry. Jonah 4:1.

But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from His fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my

saying, when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest Thee of the evil. Therefore now, O Lord, take, I beseech Thee my life from me; for it is better for me to die than to live. Jonah 3:8 to 10 and Jonah 4:1 to 3.

When Jesus, the Messiah, preached to the Jews in their synagogue at Nazareth He told of God's mercy and blessings upon a Gentile woman in the days of Elijah and a Gentile man in the days of Elisha. How did the message of Jesus please the Jew? They were exceedingly displeased and they were very, very angry.

Here is the record:

And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears. And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, Is not this Joseph's son? And He said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And He said, Verily I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land: But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things were filled with wrath, and rose up, and thrust Him out of the city, and led Him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But He passing through the midst of them went His way, And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. Luke 4:20 to 31.

When the twelve apostles found Jesus talking to a Gentile woman, were they pleased or displeased?

Then Jesus went thence, and departed into the coasts of Tyre and Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us. But He answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped Him, saying, Lord, help me. But He answered and said, It is not meet to take the children's bread, and cast it to dogs. And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour. And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down. Matthew 15:21 to 29.

Why were the Jews willing that the Gentile Centurion should receive a blessing from Jesus?

Here is the record:

The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall sit

down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven. But the children of the Kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. Matthew 8:8 to 13.

“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 7:4 and 5.

Now let us read why the Jews were displeased with Paul and were so angry than they wanted to murder him.

Here is the record:

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; And saw Him saying unto me, Make haste, and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning Me. And I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee: And when the blood of Thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him. And He said unto me, Depart; for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging; that he might know wherefore they cried so against him. Acts 22:17 to 24.

The Roman officer feared that the Jews would pull Paul in pieces. Acts 23:10. Paul had been forewarned of his peril and he was now finishing his course with joy. Acts 20:24. His testimony to Israel was drawing to a close. He had written to Rome that he was ready to go there with the gospel; and there a new ministry awaited him. There was neither fear nor compromise on his part. Neither was there a single confession from him that he was not in the perfect will of God. He had declared himself free from the blood of Israel and God’s purpose to use him in an exclusive Gentile ministry. Acts 18:6. But God had not yet abandoned His Nation and Paul was not yet ready to pronounce God’s judgment upon them, although he knew it was impending; and he had so written the Romans. Romans 11:8.

Apparently the Jews had no desire to pull James, or any of the Twelve, in pieces. Why not? They too were preaching Jesus. Surely this should convince any thinking person that Paul had a Christ-given ministry different from that given to Peter and the eleven.

The Lord stood by Paul while he testified in Jerusalem and told him to be of good cheer. Acts 23:11. He must yet testify of Christ before Kings. Acts 9:15. He must go to Rome. Acts 23:11. Certainly it required more than human strength in such a predicament. The Lord sustained and enabled this man who was ever obedient to that heavenly vision.

The Lord had much additional truth for this Apostle to the Gentiles to write before the Scriptures for His Church would be complete. This truth was especially about Gentiles and the Body of Christ but was not to be given until God had blinded “the rest” of Israel. Romans 11:7 and 8. This He did after Paul reached Rome. Acts 28:25 to 28.

The last seven epistles of Paul, Ephesians, Philippians, Colossians, Philemon, Titus, First Timothy and Second Timothy, have so angered the Jews that they wholly discredit and condemn them, if they can be persuaded to read them. Why? Because in them an ex-Jew is referring to himself as a prisoner of Israel’s Messiah for the Gentiles, whom the Jews had regarded as “no people” and as dogs. Romans 10:19. In them this ex-Jew is revealing the fact that the Lord’s last

and most blessed truth is concerning heathen saved by grace and exalted in Christ to a place never occupied by Israel and never to be occupied by that chosen nation.

That blessed Grace salvation was being sent to these heathen to provoke Israel to jealousy. Romans 11:11. Perhaps the heathen were the poor, and the maimed, and the halt and the blind who were invited to the Lord's great supper. Luke 14:16 and 21. If they were the little dogs under the table, mentioned in Mark 7:28 and 29, they were getting more than Israel's crumbs.

God's final truth to us Gentiles is so clearly set forth in these final epistles through Paul, and surely we shall not want to exchange this glorious message of pure grace for the Lord's message to Israel. We shall not mix these wonderful Body truths with Israel's Kingdom truth. Neither will we boast against the branches. Romans 11:18. We shall ever be mindful of God's impending judgment upon the nations, "for if God spared not the natural branches, take heed lest He also spare not thee." Romans 11:21. We have obtained mercy through Israel's "unbelief." "And through the mercy of Gentiles, they also may obtain mercy." Romans 11:30 and 31.

God has a controversy with the nations and He will soon settle it and save His nation. And then what?

"In those days ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying we will go with you: for we have heard that God is with you." Zechariah 8:23.

"The Gentiles shall see thy righteousness. Thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt be called Hephzibah—for the Lord delighteth in thee." Isaiah 62:1 to 4

"And many nations shall come, and say let us go up to the mountain of the Lord, etc." Micah 4:2.

When Israel shall again dwell safely under their Messiah and King in their land God will give them a new heart and then the Gentiles will not anger them and the foolish nation will not provoke them. Ezekiel 36:26 and 28.