

# BISHOPS, ELDERS, DEACONS, & THE FIVE FOLD MINISTRY

BEN HOWARD





# BISHOPS, ELDERS, DEACONS, & THE FIVE FOLD MINISTRY

1980  
A COMPILATION  
OF TWO SERMONS



BY  
BEN HOWARD

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Published by the Sound Of Liberty  
7286 Hwy 53W, Dawsonville, Georgia 30534 U.S.A.

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# BISHOPS, ELDERS, DEACONS AND THE FIVE FOLD MINISTRY

I want to deal with something that I feel is of great importance to the church in the time that we are living in. So I would like to minister on the subject of, *Bishops, Elders, Deacons and The Five Fold Ministry*. Let's begin reading in 1 Timothy 3:1-14. It says, "*This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not doubletongued, not given too much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. These things write I unto thee, hoping to come unto thee shortly.*" Now let's take a look at Titus 1:5-14, "*For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife (Paul wanted to end the age-old custom in the Middle East of polygamy, which is not permitted under the new covenant), having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own said, The Cretians are always liars, evil beasts, slow bellies. This*

*witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth."*

I believe the same God that inspired Saint Paul to pin these words down that we have read, is an unchangeable God. I believe He is very concerned about His church, especially in this hour. I believe He wants us to be right. The only way we can be right is to hear what God has to say to find out what He wants for us, and fall into that category. What we've just read, I want to get first, because that is the sticky point. We will get the sticky points first, and then let's deal with the other. What we have read so far deals with bishops, elders and deacons. Now I want us to just take the Word for what it says. Let's not make it say something that it doesn't say. Let's just take it for what it says, and move out from there. The Word is still good, isn't it?

God set an order to the church to perfect her, to bring her into the fullness of all that Christ is. There are nine spiritual gifts for the church. They are in Christ and in the body of Christ. There are five ministering offices to minister to the body of Christ, and they are in Christ; namely apostles, prophets, evangelists, pastors, and teachers. These are given for the perfecting of the saints, and they are gifts given unto men. A man, if he has a gift of God, the Lord foresaw it before the foundation of the world. He was born for that purpose. We have men sitting in congregations that God has dealt with in supernatural ways before conversion, leading them into the Kingdom of God, bringing them things that would help them find their place in God.

Now let's deal with these words one at a time that the Apostle Paul was writing about. You may ask, "What is an elder?" Usually, we think of an elder as a minister. Sometimes it's so, sometimes it isn't. The Jewish people had elders in Israel even before Christ was born. The Elders of Israel were rulers, and they had a theocracy type government. They ruled in temporal things, as well as in the spiritual things. Now when we look into the word *elders*, we go all the way back to Egypt, and see that Pharaoh had elders. An elder simply means a senior. In each church congregation, they would appoint elders to help the Christian converts to stay in line and keep them in the faith. Elders were always appointed. There is no calling in the five fold ministry as an elder. There are folks in the five fold ministry that are elders, but there is no calling as an elder. Also there is no calling in the Word of God as a bishop. When we look to the word *bishops*, you will find it means superintendent. It seems to be one of the elders that were a little more recognized among the many elders. Each congregation had several elders in the church. They helped look after the things of the church, and



were always appointed to be an elder, and never has there been such a calling in the ministry.

A man was not born with a gift of being an elder, there is no such gift. That comes when one has proved himself, and has walked uprightly before God and the church. This takes place after he has proved himself worthy, and then the church could say, "That man there is a good man. Let's ask him if he would like to be a bishop or elder or maybe a deacon." This word *elder* is a spillover from the Jewish order. It is a spillover from the Jewish temple, the worship and the running of their government. Their government was run by elders and they were all appointed by the church or their government. It is the same for a *bishop*. There is no calling in the five fold ministry as a bishop. The Word says, "If any man desires the office of a bishop, then let him follow certain rules." Paul is writing about the order that he placed in the church to keep it going in the right direction.

Now we have the gifts of the five fold ministry, and that is the ministry we have today, after the seven church ages are over. So if a church selects someone to be a bishop, elder or deacon, then the church has a right to lay down the rules for them in deciding their duties in each local church, but Paul writes in the Book of Ephesians about the ministry that God would use to perfect the saints. When we look at elders, there are different kinds of elders in history, and it took different qualifications to be an elder for different groups. Now we find the twenty and four elders in the Book of Revelation. They represent the twelve apostles of the Lamb, and the twelve patriarchs of the Old Testament. Some of these patriarchs of the Old Testament were counted as elders, and some of them had more than one wife; they lived in polygamy, which in the Old Testament was allowed; yet they were elders. Remember here, that this was in the Old Testament. Although I can find no grounds whatsoever where anyone can take scripture and prove in the New Testament that polygamy is allowed.

The Apostle Paul, as well as the apostles grew up in this type of environment, where elders controlled almost everything. Now in the temple, they had a high priest, and then they had a lot of priest under that high priest. So when the church started, they followed a pattern similar to the order that existed in that day to keep the church in order. So they got a bishop, which means superintendent of the elders. He was the head of the elders, and the rest of the elders were under him.

As we continue a little more with this, you are going to be surprised as we finish. Some of you are going to see truth, and I don't know what others will see. That's up to God. It's not up to me. He called me to minister the Word of God, to be faithful in the things of God and preach

the Word; then it is out of my hands. As the church started, Paul and the other ministers went forth to preach the Word of God. Whenever they got people to believe, they said, "We have got to set somebody up here and look after this thing while we are over here in another town."

In the early church, when the apostles were brought before the council (elders) for preaching this name (Jesus), the Jewish elders commanded them saying, "Don't you preach in this name anymore." You can find this in Acts, Chapters 3 and 4. Also, the elders and overseers told them, "Don't you preach in this name anymore, because you have spread this doctrine throughout Jerusalem and intend to bring this man's blood upon us. Those elders held a very important place there in that Jewish society, didn't they? All right let's take a look at Acts 14:23, *"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed."* When the gospel came over into the church, it didn't change overnight. God just began to change an order that was set up. He knew that when the gospel came to the Gentiles and Paul understood his calling as the apostle to the Gentiles (Romans 11:13), He (God) would use the ministry of Ephesians 4:11 (apostles, prophets, evangelists, pastors, and teachers) as the only ministry for the perfecting of the Gentile bride. Here we are excluding the ministry of the seven church ages, which was a survival ministry.

There are some ministers that still refer to themselves as a bishop, or elder (especially among the denominational ministries). A close study of the Word of God without question show that after the seven church ages have run their course (as far as the bride being in them), and all seven messengers have come and gone, that it's the ministry of Ephesians 4:11 that finishes the ministry to the bride and is the last and final ministry for the bride before the rapture. Although it started with the Jewish element and some of their customs, but now it is after the church ages and the ministry of perfecting is in effect.

Let's go on to Acts, Chapter 22, and we will read a scripture there. Paul is going before the elders and rulers of Israel. He was very much accustomed to this thing of having many elders, and having a high priest. He was very accustomed to it, because he had received letters from them to persecute the church. Look at Verses 1-5; it says, *"Men, brethren, and fathers, hear ye my defense which I make now unto you. And when they heard that he spake (now this was Paul, after he was taken captive, and he wanted to explain to the elders (Jews) why he had acted and done as he did) in the Hebrew tongue to them, they kept the more silence: and he saith, I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all*

*are this day. And I persecuted this way unto the death, binding and delivering into prisons both man and women. As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished."* I am not going on with Paul's defense, but I want to show you who he came before. He came before the elders. The apostle to the Gentile bride of Ephesians 4:11 came before the Jewish elders, and in the context of Ephesians 4:11, they are not in the same ministry. Well they had them (elders) in the Jewish realm and they had them in the church realm. This was all they knew at that time, but after the church ages are over we have the five ministering gifts in God, that Ephesians 4:11 speak about. Also, there are nine other gifts for the body in Christ. These nine gifts are for any member of the body of Christ (male or female), but are not preaching gifts. These are good, they can serve a purpose, but we haven't even touched God's called ministry yet, so long as we are dealing with deacons, elders, and bishops. God's ministry is in an entirely different realm from this. God's ministry are those that were ordained from the foundation of the world; born to be that. Many times, because of the calling in their lives, the devil has tricked them and tried to get them crossed up. He tries to ruin their lives, but if God has ordained you, and called you, then you will fulfill that calling, if you will walk before God. But when you start setting men up in the church and get into politics, then the devil gets in. Yes, the devil got into the early church, and soon they had them a POPE, and it went into the dark ages. It left the early church setting. These gifts and callings of the five fold ministry had been long lost in obscurity and not seen anymore, but now in this last day, God is setting these callings back into the Church, to bring it into perfection. It was so messed up and we were so far off the foundation that we couldn't even find our way back to the foundation. Then God raised up a prophet named William Branham, with an Old Testament (type) spirit on him, and as the Word of God came to that prophet; everybody else had to shut up and listen to what that one man said. He began to say, "Go back to the Bible; get back to the Word!" He began to restore something that we could build on. He began to restore something where God could actually have a ministry, such as apostles, prophets, evangelists, pastors, and teachers, to perfect the church and to bring the church into the fullness of the stature of the man, Christ Jesus. You can't go any further than perfection. There is victory in Jesus!

Now God has set certain gifts in the church. The original plan of God was always to perfect the church with a five fold ministry, not with deacons, elders, and bishops, which is not a calling into the end time min-

istry of Ephesians 4:11. Only in Christ Jesus are these offices, and He makes them functional, as He raises men, tries them and schools them. They are ordained from the foundation of the world to go forth and preach His Word. We have come into an hour where Jesus has come to the church and says, "What will you do with this?" It is not by enticing words of wisdom of men. The wisdom of men has never figured it out. Every time they have tried to figure it out, they made a bigger mess, but let the Holy Spirit, Jesus Christ come in simplicity, and it is cleared up. Let the lights be flipped on by the one that knows how to turn on the light, and all darkness leaves. There is not a subject in the Bible, that when the light hits it, all darkness will have to go.

When the light of truth hits it, that darkness has to dispel.

Saint Paul told Titus, "I want to send you over to Crete. There are some people over there that needs some elders. I am sending you there, and I want you to appoint some good men to these positions. When I come through there, then we will set the rest in order." The Apostle Paul never did go through there, because he was put in prison and then to death, then the church went into the dark ages. We are as close to it now as the church has ever been, to what the Word says we are to be. God has sent a messenger to put us back on the Word. He said, "You walk with the Word," but the church did exactly as God knew she would. They began to quote the prophet instead of going back to the Word, but those that are in the bride will be drawn to the five fold ministry, hear them, and be perfected by the message they preach, they will be washed by the water of the Word and go in the rapture, while the others are still quoting the prophet. Even in the early church, God would have finally set these offices in place and would have finally perfected it. Paul says in 2 Corinthians 11:3; *"But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."* That is exactly what happened. The church fell away from God's plan, but He's now restoring it back to what He meant it to be. Praise God! Now in Christ, there are nine spiritual gifts for the church, and in Christ there are five ministering offices to perfect the saints, and not one of these offices are appointed. God sets the men in the church, Apostles, Prophets, Evangelist, Pastors and Teachers. He sets them in there, ordains them, and He qualifies them!

Now here is where we are going to get a little narrow. We are going to begin to deal in the realm of Jesus Christ and what is in Him, not what men has appointed. I want to show you what is in the body of Christ for us. Man does not appoint any of these. Please don't miss this. MAN DOES NOT APPOINT ANYBODY TO RECEIVE ANY OF

THESE NINE GIFTS, and they are lessor gifts than the ministering gifts. Man does not qualify you to receive any of them. God sets the church! Man dare not touch the things of God. When they built an altar in the Old Testament, if they even touched the altar with a man-made tool, God rejected the whole altar (Exodus 20:25), and would not accept the sacrifice. It had to be original stones created by Almighty God that had not been touched by the hands of man. As God sets the church in order again for this last day move for the rapture of the church, God rejects everything that man has put his hand to, and shakes off everything that is not His. God comes and talks to the church, and sets in the church those that please Him. He is going to take her out of here in the rapture. Ephesians, Chapter 5 says that, "We are married to Him. One with Him." Truth is prevailing. The Word grows, multiplies and prevails.

Let's go to Ephesians 4:1-7; Paul says, *"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love. Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ."* Let me say this again, "There is no gift as being a bishop. There is no gift as being a deacon. There is no gift as being an elder. Those are strictly appointed of men to look after things, and the qualifications have changed from time to time, from church to church, from denomination to denomination, but these ministering gifts (Apostles, Prophets, Evangelist, Pastors and Teachers) do not change, they are eternal in God. That is the Word. *"Wherefore he saith, "When he ascended up on high, He led captivity captive, and gave gifts unto men. Now he that ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things."* (Watch what He gave, not what man gave. Men can't touch this. They can't get within a million miles of this.) You don't have to be ordained of God to be a deacon, elder or bishop. Those things are for past generations, unless there is a special need in the church. That is up to the pastor, but this is not up to any man. Jesus does this. He does it apart from any men's thinking and apart from the ways of men. It's God!

*"And he gave some, apostles; and some, prophets; and some, evangelist; and some, pastors and teachers: (Here is what he gave them for.) For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Till we come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness*

*of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."*

A lot of folks are tossed to and fro today, but Jesus loves you, and He comes and says, "Don't be shaken, this is the way; walk in it." Do you believe He does? *"But speaking the truth in love, may grow up into him (not in your church or your organization or your little cliques, but you grow up into Him) in all things, which is the head, even Christ."* He's the Head. He's the ONE that does it. He sets in the church whom He will, and it is His business who He sets in the church, and let's leave it that way. *"From whom the whole body is fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."*

## WHAT ABOUT MARITAL STATUS?

You might ask, "Brother Howard, "Are you saying in this message that a man can preach, if somewhere in his past he has had a bad previous marriage that ended in a divorce, and now has remarried to a good Christian woman?" I did not say a man could or a man couldn't. Now what did I say? I said, "Bishops, elders, and deacons were appointed. Don't try to qualify the five fold ministry with the qualifications that Paul "laid down" for the bishop, elders, and deacons. The five fold ministry is God calling men into the ministry by Jesus Christ to preach a message that will perfect His bride. The Bible makes no mention as to what their marital status should be, so why should we? God sets in the church whom He will and He qualifies them. There is one main qualification, and that is to walk worthy of the calling that you have been called to. If it was in you from the foundation of the world and you were born with that gift, then I say unto you, go and obey God. Let me say this again, "God sets in the church whom He will, and man can't do anything about it. Man can't change it, even though he has tried to do it his way. If God has placed you in an office of the five fold ministry, then man can't take you out. There is no more that needs to be said about this, so let God's Word be true and every man that disagrees with the Word, let him be a liar, as the Word of God does say, Amen!





## THE DIFFICULTIES OF THE FIVE FOLD MINISTRY

Now I want to go into another message, and deal with *The Difficulties of the Five Fold Ministry*, both in the first church and also in this last day move of God that we are now living in. We will also look at the difficulties that the early church as a whole encounter as they accept the gospel as preached by the apostles, which was a new gospel that had not been preached before. The gospel preached up to this time was the gospel (Law) of Moses and was to the nation of Israel, but when John the Baptist came on the scene this began a new gospel for Israel. He began preaching, "Repent for the Kingdom of God is at hand." Also, he began to baptize the people upon the confessing of their sins. The world would never be the same any more as John was introducing, not only a new gospel that fore-ran the coming of the Lord but the Lord Himself, saying, "Behold the Lamb of God." (John 1:35) At the time of John the Baptist many of the Jews were looking for the coming of Christ, so when John came baptizing the people many of them mistook him for the Messiah as is recorded in Luke 3:15, "*And as the people were in expectation, and all men mused in their hearts of John whether he were the Christ, or not:*" John knew what God had raised him up to do. So he rebuked those that let the spirit that wants to make a man God to get on them. This spirit has always been in the world, and we have seen it manifested in these last days. (More about this later in this message.) John was only a forerunner. The real thing has to come after John, as is recorded in John 3:28-30. It says, "*Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.*" Here is what God said about John, as is recorded in Malachi 3:1, "*Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of host.*"

After John, Jesus Christ came and preached the gospel of salvation to the nation of Israel, along with the twelve apostles He called for this purpose, but the nation of Israel rejected it and crucified the Lord of Glory, whom God raised from the dead, and made Him both Lord and Christ. Then He was with His apostles forty days after His resurrection teaching them things pertaining to the Kingdom of God. (Acts 1:3) After

instructing His apostles, He told them to return to Jerusalem and wait for the promise of the Father, which is the Holy Ghost. In Acts 1:9; it says, "And when He had spoken these things, while they beheld, He was taken up: and a cloud received Him out of their sight." Now after Christ had finished the portion of the gospel that was appointed unto Him, He ascended up on high (Ephesians 4:8), and led the Old Testament saints that had died since Adam into paradise, having delivered them from death during the time His body was in the grave, He went and preached to the spirits in prison (1 Peter 3:19) delivering the righteous and bringing them back from the dead. In Matthew 27:52-53; it says, "*And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city, and appeared unto many.*" (First part of the first resurrection, there are three parts in all.)

After this, the disciples returned to Jerusalem to wait for the promise of the Father, which promise was fulfilled (at least in part) on the Jewish feast day, called Pentecost, which promise is the filling of the Holy Ghost, or the Spirit of Christ, or the Spirit of God, or the first leg of the coming of Christ into His body in the earth. So the baptism of the Spirit is called the Pentecostal experience, because it was first given on the feast of Pentecost. In Acts 2:1-4; it says, "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Now this is the beginning of the ministry of the early church as Christ came into them fulfilling in part His promise in John 14:16-18; it says, "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him: for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you." Notice Jesus said, "I will come unto you." This same Jesus that lived with His disciples now lives in them. In 2 Corinthians 13:5; it says, "*Examine yourselves, whether ye be in the faith, prove your ownelves. Know ye not your ownelves, how that Christ Jesus is in you, except ye be reprobates?*" This scripture clearly shows that the Spirit that was speaking through Christ was the one that came back on the day of Pentecost, and as the Spirit spoke through Christ, He will also speak through His apostles bringing more of the Word of God to the church as the church has need. This is what Jesus said in

John 16:12-13, *"I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come he will guide you into all truth; for he shall not speak of himself: but whatsoever he shall hear, that shall he speak; and he will shew you things to come."*

The Word of God was wrote to teach us and the happenings are examples for us, but the real thing is to have the living Word of God in us. Jesus said in John 6:63, *"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life."* Now when Peter preached on the day of Pentecost his sermon was not wrote in the Bible, they only had the Old Testament then. So Peter's inspiration had to come from Christ. Peter had the living Word in him, which is the Spirit of Christ. When Peter and John was entering into the temple grounds to pray and the lame man ask alms, it was not wrote in the Bible what to do, but the unwritten word (Living Word) in him told him what to do. Let us read it from the written Word in Acts 3:1-8, *"Now Peter and John went up together in the temple at the hour of prayer, being the ninth hour. And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; Who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have give I thee: in the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand and lifted him up: and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping and praising God."*

This is a beautiful picture of a glorious church, but as you will now see, it did not stay this way very long, for soon after the day of Pentecost they begin to have many difficulties to contend with. It seems this has been a law since the time of Adam's fall in the Garden of Eden that nothing glorious can continue very long without interruption. Man has always fell, this is why it will take Christ Himself coming to earth to perfect His bride, doing all the works Himself through her. This is what the scripture means when it says, *"When that which is perfect is come."* We can read this in 1 Corinthians 13:9-12, *"For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child: but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."* Now with all the great works that the apostles did by the Spirit of Christ, this is only a fore shadow of the good things to come in this last day move of God.



## THE BEGINNING OF THE JEWISH CHURCH

We will look at the church, as it was the first few years after the day of Pentecost, when the Holy Ghost was given. We want to see what type of message the first apostles preached, and to whom they preached it, and what the results were. Now it was not just a coincidence that the Holy Ghost (Spirit of Christ) came back to earth on the Jewish feast day of Pentecost. This was in the plan of God, for on the day of Pentecost the Jews that had been scattered to many nations by wars of the past century, were gathered at Jerusalem for this great feast day. It reads in Acts 2:5, "*And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven.*" What a great setting this was. God's way is always better than man's ways. God doesn't need man's schools, organizations, denominations, nor does God need men of great wisdom or ability. God is God! He does what He wants to, with whom He wants to, when He wants to and the way He wants to do it, because His is God and nobody tells God what to do, nor how to do it or when to do it. Notice here, God's great plan to evangelize the Jewish world in only a matter of days (a similar thing will happen to Israel and the world in this last day). That is when the 144,000 Jews that are sealed by the message of two prophets with spirits likened unto Moses and Elijah begin to preach the 'everlasting gospel' in the middle of 70th Week of Daniel.

Now when the Holy Ghost was given on the day of Pentecost, the disciples of the Lord began to speak in other tongues, as the Spirit gave them utterance. Now these other tongues (Languages) are languages of other nations, other than the official Jewish language at Jerusalem. This was a very unusual manifestation at this time, but God can do what He wants to. Notice how it is recorded in Acts 2:1-8, "*And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marveled, saying one to another, 'Behold, are not all these which speak, Galileans? And how hear we every man in our own tongue, wherein we were born?'*" In Verse 8,

it declares that every man heard them speak in his own tongue (language) wherein they were born. How long would it have taken to learn all those different languages by man's school of learning? I think it would take at least a few years, but God is not bound by man's limitations. In a matter of minutes God had vehicles, men to witness this gospel to all the nations where the Jews were scattered. What would have taken man many years to accomplish, God did in a few minutes. Please understand that all the Jews that were speaking in other tongues, spoke the official Jewish language, so to them, they were speaking in an unknown tongue, but to the hearers (Jews out of every nation) it was the language of the nation from whence they were. O Wonderful Works of God!

Now after they had heard them speak of the wonderful works of God, probably about Jesus death, burial, resurrection, ascension and His coming back into them, and it was Christ in them doing the speaking. They asked what must we do? In the Jewish official language. For remember most Jews, no matter where they go, or what other language they learn, they still hold on to the official Jewish language. It had to be the official Jewish language for Peter to understand, being ignorant and unlearned, he would not have understood foreign language. For had they asked in their own tongue (language of the nation they were from) it would have been other tongues to Peter and the other apostles. Notice the **other tongues** brought salvation to the Jews out of other nations, but the Old Orthodox Jew mocked and accused them of being drunk. Peter rebuked them and told them this was Joel's prophecy being fulfilled. Then he turned to those Jews that was from every nation and preached in the Jewish language and said, *"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."* (Acts 2:38-41) The Jewish Church was born that day with three thousand souls baptized in the name of Jesus Christ and filled with the Holy Ghost believing the Apostles Doctrine. This is the start of a long hard road toward perfection that would last almost two thousand years.

So the Jews took the gospel of the Lord Jesus Christ back to the nation from whence they were, thus evangelizing the known world in a matter of days. This same thing could happen again if God wanted to use the Jews that are gathered in Jerusalem out of every nation. Revelation, Chapter 14, speaks of 144,000 Jews and also of the everlasting gospel

that no doubt will be preached to the world before the tribulation period ends, to warn the inhabitants of the earth not to bow down to the beast, or receive his mark. More on this will be revealed as the time approaches, and those for whom it is written. You can read about it in your Bible in Revelation, Chapter 14.





## THE DIFFICULTIES OF THE UNESTABLISHED JEWISH CHURCH

Now getting to the difficulties of the early (Jewish) church, and how the gospel was preached only to the Jews to begin with, as Paul said in Romans 1:16, *"To the Jew first, and also to the Gentile."* Let us now look at the original commandment given to the twelve apostles by Jesus Christ Himself as recorded in Matthew 10:5-8, *"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."* This is the way the gospel started out from Jerusalem on the day of Pentecost, preached only to the Jews. Not only did the apostles heal the sick, raise the dead, cast out devils, and did many mighty works among the Jews, but they began to live a "Community way of Life" (selling property and living together out of a common fund), which the Lord did not specifically command them to do. This is recorded in Acts 4:32-37, *"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet, and distribution was made unto every man according as he had need. And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, the son of consolation), a Levite and of the country of Cyprus, Having land, sold it, and brought the money, and laid it at the apostles feet."* Now this looks good, but let us look a little farther into the matter to see what the end thereof was, and at the difficulties of trying to lead a "Community Way of Life" as is recorded in Acts 5:1-11, *"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles feet. But Peter said, Ananias, why hath satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou has not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things."* It was

about three hours later, Sapphira came in and Peter asked her about the same matter, and she also lied to the Holy Ghost and Peter spoke in the word of judgment against her, and she also fell dead at Peter's feet. The power of God was with the apostles to speak the word of judgment against those that lied to the Holy Ghost, and they fell dead, not because they kept back part of the price of the land but because they lied to the Spirit of God as Acts 5:4 reveals. This type of life did not last very long. The end came as a persecution arose against the church and they were *all* scattered abroad throughout the regions of Judea and Samaria, except the Apostles, which worked out from Jerusalem. This brought an end to the "Community Way of Life" for the converted Jews (Acts 8:1). At this time the gospel had not gone to the Gentiles, so community living was never practiced by the Gentiles. This is only one of the difficulties the early church had. The very thing they thought would bring perfection fell apart, this were some of the difficulties they faced. Let us look at more of their problems.

As the number of disciples grew, the Grecians began murmuring against the Jews, because they were not caring for the widows properly in their daily ministrations. So rather than leave the Word to serve tables, they said to the people, "Look ye out seven men of good report and full of the Holy Ghost and wisdom, whom we may appoint over this business, so we can keep on preaching, and this pleased the whole multitude." (Acts 6:1-5) It is said that these seven men are the first deacons of the church, now this church was Jewish, not Gentiles. Notice, as the church began to have difficulties concerning the widows, the apostles received inspiration on what to do about the situation confronting them then. The question of caring for the widows seems to have had priority in the early church. Therefore, when the apostles said unto the people, "*Look ye out seven men, whom we may appoint over this business of caring for the widows,*" they as men were looking at the conditions confronting them then, as it was left up to the church to care for the elderly people. But the conditions are different in our day, at least in the U.S.A. So we don't need men to serve tables in our day. The Holy Ghost will tell us what we need to know in this hour. This is just an example of the living Christ that was in the early church to tell them what to do daily in each situation. After the situation changed they didn't need those seven men to feed widows anymore. Neither do we need men in this day to feed widows. So the deacons, if that is what you want to call them (the Bible just said seven men), was a temporary thing. In our day this type of operation has out-lived its usefulness. If God needs a similar operation in this day, He is quite able to give the necessary instructions to His apostles. If there is a need for deacons in this

move of God, the apostle will be the first one to know it, and give necessary instructions, and even then, there will have to be some flexibility, with the pastors having authority to make necessary adjustments, as the need is not the same all over the world. In fact, the need is different in each country and each local assembly. Before we leave this thought, I would like to mention that the word deacons is mentioned in 1 Timothy, Chapter 3, but does not give any particular instructions as to what their job was in that day after the gospel went to the Gentiles. Most all the teachings we have on what a deacon is to do was handed down to us from other ages, not only is it false, but is so outdated, it just wouldn't be applicable under modern conditions. Please don't think I am condemning having deacons, just taking a good hard look at their job. Now let us look at the gospel as it went to the Gentiles, making a church of both Jews and Gentiles.



# THE MESSENGER TO THE JEWISH CHURCH OPENS THE DOOR TO THE GENTILES

With the gospel going to the Gentiles, the church enters a new era, and the emphasis is beginning to shift from Peter to Paul, from Law to Grace. The Jews never did completely leave the Law as you will see later in this message. Saint Paul was the apostle to the Gentiles, as he stated in Romans 11:13, *"For I speak to you Gentiles, in as much as I am the apostle of the Gentiles, I magnify mine office."* Although Paul was the messenger to the Gentiles, Peter was the one who first took the gospel of the Lord Jesus Christ to them, him (Peter) having the keys to the kingdom of heaven as promised to him by Christ, because he had the revelation of who the Lord Jesus Christ is, the Lord of Glory. It says in Matthew 16:15-19, *"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock (on the revelation of who Jesus was) I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."*

This is the way it all started. Peter decided to go on a missionary journey from Jerusalem, preaching only to the Jews. When he came to Lydia, there was a man named Aeneas, which had kept his bed for eight years sick of the palsy, and when Peter saw him he said, "Aeneas, Jesus Christ maketh thee whole," and immediately he arose. When the people saw what was done unto Aeneas, many believed and turned to the Lord. When this great miracle took place, the people at Joppa heard about it and their faith was greatly increased. Also at this time, a disciple named Dorcas suddenly fell sick and died, and as the disciples were strong in faith at that time, after the miracle of Aeneas's healing, they laid Dorcas in a room upstairs, and sent for Peter. It wasn't to preach her funeral as you might think, but to raise her from the dead, which he did. He did it not by the written Word, but by the living Word (Christ) in him. After these mighty miracles, Peter became very famous in all quarters, as he was in Jerusalem, but just at the time Peter must have been feeling good over the great things God had been doing

through him, he would soon be feeling very bad, for God was about to ask Peter to do something no Jew would ever think about doing. God was about to say, "Peter go preach to the Gentiles." But no one can tell it better than it is told in Chapter 10 of the Book of Acts of the apostles. Here is how it happened.

Cornelius, was a Gentile that feared God with all his house, gave much alms to the people, and prayed to God always. He was seeking God with prayer and fasting and he saw a vision of an angel coming to him saying, "Send men to Joppa and call for Simon Peter, he shall tell thee what to do." (Acts 10:1-6) After the angel departed, Cornelius called three of his servants and sent for Peter, who was at this same time on the house top praying, and seeing a vision of a great sheet let down to earth with many beast on it that was unclean for a Jew to eat. In Acts 10:13; it says, *"And there came a voice to him, Rise, Peter; kill, and eat."* Peter being a Jew said, *"Not so Lord, for I have never eaten anything common or unclean."* But the voice of the Lord came unto him again saying, *"What God has cleaned, call thou not common or unclean."* Then the vision left him. While Peter was still wondering what those beast should mean, the three servants of Cornelius stood at the gate asking for Peter. At the same time the Lord spoke to Peter and said, "Three men seek thee, arise go with them doubting nothing, for I have sent them." So Peter went to the gate and asked them what they wanted? They said an angel told Cornelius to send for you, and you would tell him words whereby he and his household could be saved. So when Peter heard this, he went with them, taking some brethren from Joppa to be a witness to whatever God would do. (Acts 10:7-23) And when they arrived at Cornelius's house and was told what had happened, Peter began to preach to them as recorded in Acts 10:34-36, 44-48, *"Then Peter opened his mouth, and said, Of truth I perceive that God is no respecter of persons: But in every nation, he that feareth him and worketh righteousness, is accepted with him. The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all)."* While Peter yet spake these words, the Holy Ghost fell on all them which heard the words. And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, *Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."*

This was the hardest assignment that God ever asked Peter to do. So when it was finished, he went back home. At Jerusalem, the other apostles contended with him saying, "Thou wentest into men uncircum-

cised.” (Another difficulty for Peter). Peter was really in trouble with the other Apostles, he was a castaway as far as they were concerned. He had transgressed one of their petty traditions, but when Peter explained how God had led him to Cornelius’s house and how the Holy Ghost fell on those Gentiles that was in the house, he finished by saying (Acts 11:17), “What was I, that I could withstand God.” When Peter had said this, the other apostles left off arguing with him, and glorified God. Why did God choose Peter to take the gospel to the Gentiles first? Well first of all, Peter had the keys to unlock the kingdom. (Matthew 16:17-19) Secondly, the Jews would never have accepted the fact that God had granted repentance to the Gentiles, had it not been one of the original apostles that took the gospel to them. Peter didn’t like the job, he just didn’t want to do it, as you have just read, but God said, “Do it anyway.” Had it not been this way, Peter and the other Apostles would never have accepted Paul’s revelation that God had ordained him an apostle to the Gentiles. Although the Jews didn’t like it, they had to keep still anyway. Then from this point, the Christian Jews were not the only Christians, and Peter had to accept this. God is doing a new thing. He will begin cutting off the Jews that never did forsake the law, but wanted to be justified by faith while holding unto the law. More on this point later. God is now turning to the Gentiles.





## PAUL, THE FIRST APOSTLE TO THE GENTILE CHURCH AGE IS CONVERTED

Now as we have just read, the gospel was brought to the Gentiles by Peter against "HIS" own better judgment, and his own personal feelings toward the Gentiles was that of a Jew, but God's will was more important to Peter than his own human convictions.

Let us now look at Paul the messenger to the first Gentile church age, to see how his feelings toward the Gentiles was different from that of Peter's. God always prepares his men to fit the job he has ordained them to do. Peter was a messenger to the Jewish church, so he stuck with the Jews and had nothing more to do with the Gentiles. Now Paul on the other hand, had a great love for the Gentiles though he was a Jew. God gave him a special love for the Gentile people. For his job was to preach to them, and he loved his job; unlike Peter who hated preaching to the Gentiles, being an apostle to the Jews.

Now let us take a brief look at Paul's life just before he was converted, his name was Saul (a big man) and he was a Pharisee. (Acts 23:6) He was a very zealous keeper of the law, this accounts for the bitterness he had toward the Jews that accepted Christ as the Holy One of Israel. It would not have bothered him had the Gentiles accepted Jesus as Lord of Glory, for they worshipped idol gods anyway, which Saul took Jesus for. But when many of the Jews began to believe that Jesus was the Lord of Glory (the Word made flesh, God's Son), this was too much for Saul, so he became a persecutor of the disciples of the Lord, not knowing that God had other plans. Here is what happened when God got ready for Saul. In Acts 9:1-6; it says, *"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. It is hard for thee to kick against the pricks. And he trembling, and astonished, said Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city and it shall be told thee what thou must do."*

This starts a new life for Saul. He got not only a new life (life of

Christ), but he got a new name, which was Paul (humble). Now let us see what Paul did when he accepted Jesus Christ to be the Son of God. The great light that struck Paul down on the way to Damascus was so bright that it caused him to go blind. But the same God that caused him to go blind was able to heal him, and He did. God spoke to Ananias, a disciple in Damascus, and said, *"Go pray for Saul (Paul) that he might receive his sight, and be filled with the Holy Ghost. (Acts 9:17-20) And Ananias went his way, and entered into the house: and putting his hands on him, said, Brother Saul, the Lord (even Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that He is the Son of God."*

Here in Damascus is where Paul's ministry begins, and here is where his difficulties begin. For when he begins to preach Christ, not only did the Jews turn against him and went about to kill him, but the disciples were afraid of him. It was hard for them to believe that this great blasphemer and persecutor had really accepted the Lord. This began a ministry for Paul, that not only would bring him great joy and gladness, but it would bring him much sorrow, persecution and tribulation. Paul being the apostle to the Gentiles would cause him to have many 'run-ins' with the other apostles, and eventually this gospel would cost him his natural life. This great man said, *"I'm not only willing to be bound, but to die for the Name of Jesus Christ."* (Acts 21:13) This same Paul that persecuted those that believed this message, not only would believe it himself, but would preach it and was the earthly leader of the ministry to that age. He also received the revelation of the five fold ministry that would only be to the Gentiles. There was no five fold ministry for the Jews. We will deal with this next.

## NO FIVE FOLD MINISTRY FOR THE JEWISH CHURCH

The five fold ministry is something very few people understand in these last days, but it has now come time for the bride to know the leadership of God through the five fold ministry. Also she (the bride) will know that this is the only ministry that is given to lead her to perfection, as is recorded in Ephesians 4:11-16, *"And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."*

Notice the five fold ministry is clearly identified in the written Word. It is a capstone ministry to perfect and bring together the individual members of the body of Christ, and bring them into the full knowledge of Christ, which is perfection. Now perfection means maturity and maturity never comes at birth, but comes only when one has stopped growing. So the five fold ministry was not given to perfect the early church. It was only born then. The ministry and the manifestations of the first age were just a preview of the perfected bride of Christ in this last day. We will now prove this by the scriptures.

Now as we look at the early church, let us follow the rules, to the Jew first and then to the Gentile. This is God's way, so it's got to be the right way, whether we like it or not. The Jewish church was born on the day of Pentecost (Acts, Chapter 2), as you have already read in this book. So we will only refer back to it in order to show you a great truth concerning the two churches, the Jewish and the Gentile, and that the ministry was different in each church. You didn't know that did you? If you will read on with an open heart, God will show you truth that will help you find the door to eternal life in this evil day. Praise God for truth!

Notice, I said the 'ministry' was different in each church, but the true gospel was the same at the time the gospel went to the Gentiles, but

when the gospel went to the Gentiles, the Jews began to lean back to the law. The Jewish church did not have a five fold ministry. At this time God had not revealed to the church that He would use a five fold ministry to bring the bride together, making one body, this was to happen to the Gentiles in these last days. Now I'm not fool enough to say that God would not accept a Jew into the bride of Christ, which is His body in the earth. But God knew the Jewish church would go back and pick up the law and depend partly on works for their justification. So God gave the Jewish church an apostle, this was Peter. Paul was the apostle to the Gentiles. Two men to preach to two different people. This is recorded in Galatians 2:6-9. Only one man was recognized as having the gospel for the Jews, and that was the Apostle Peter. Peter's message was somewhat different from the message that Paul received by revelation for the Gentiles; for had they preached exactly the same thing, there would have been only one messenger for both people. This statement is unquestionable as recorded in Galatians 2:6-9. God gave the gospel to the Jews long enough to call out of the nation of Israel enough people to rule the nation of Israel in the millennial reign of Christ. God will not allow Gentiles to rule over his people Israel in the millennial reign. Having accomplished this, God turns to the Gentiles to call out a people for his name sake. In Acts 15:14; it says, "*Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.*" Now these Gentile people that God has called will rule the Gentile nations during the millennial reign (Revelation 2:26-27). God is a just God. He will not let one nation rule over the other in that great millennial reign. Jerusalem will be the headquarters, but the rule of Christ will be all over the world. Now that we see why God had two churches in the beginning of the church age, let us look at the difficulties of the change-over period, from Jews to Gentiles.

## THE DIFFICULTIES OF THE CHANGEOVER FROM JEWISH TO GENTILES

Now we will see some of the difficulties Paul, the apostle (not prophet) to the Gentiles faced, as he began his ministry. On his first missionary journey, he stayed true to the ideal of, to the Jew first, then to the Gentile. Leaving Jerusalem with Barnabas and John, Paul came to Antioch with his helpers in the gospel, and ministered and fasted, then the Holy Ghost said in Acts 13:2, *"Separate me Barnabas and Saul (Paul) for the work where unto I have called them."* This is the first assignment the Lord gave Paul, and this is the beginning of Paul's difficulties and mistakes. When God gives an order He means for it to be carried out just like He said. God said for Paul and Barnabas to go preach, but they took also John, who was one of the original twelve which had the commandment, not to go to the Gentiles, but only to Israel. (Matthew 10:5-6) Although Jesus said after His resurrection, go teach all nations, this seems to have been written for those, after the original twelve.

Let's see what happens to Paul's missionary journey. They had gone only to a few places, meeting much opposition from the Jews, when John left them and went back to Jerusalem (Acts 13:13). Paul didn't like this, but he kept still about it for the time being. After John left Paul and Barnabas, God began to set in motion His great plan of bringing the Gentiles into the Kingdom of God. Paul preached to the Jews, that the Law of Moses would not justify them, but faith in Jesus Christ would. When the Jews heard this they spoke against those things spoken by Paul, contradicting and blaspheming, then Paul and Barnabas turned to the Gentiles, as is recorded in Acts 13:46-49, *"Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you (the Jews), but seeing you put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the Word of the Lord: and AS MANY AS WERE ORDAINED TO ETERNAL LIFE BELIEVED. And the Word of the Lord was published throughout all the region."*

Now that the Gentiles have accepted the gospel, the Jews were well on their way out. As the Gentiles move completely away from the Law of Moses, many of the Jewish believers begin to preach (Acts 15:1), *"Except ye be circumcised after the manner of Moses, ye cannot be saved."* This was a great difficulty for the infant church at Antioch, as they had been

taught the just shall live by faith. Then it was after Paul and Barnabas finished their journey and came back to Antioch, they found that while they were gone, that teachers of the law had come down from Judaea, and taught the church to, not only believe on Jesus Christ, but that they had to keep the law in order to be saved. This was the thinking of most of the converted Jews. When Paul and Barnabas heard this (Acts 15:2) they had no small dissension and disputation with them. But when Paul and Barnabas saw that they could not change the teachers of the law, and that the church didn't know what to believe, Paul and Barnabas said, *"Let's go up to Jerusalem and see the apostles about the matter."* When they arrived at Jerusalem and brought the issue before the apostles and elders, to Paul's surprise, they had in the church at Jerusalem "Pharisees which believed" (Acts 15:5). And these "Pharisee believers" taught the people it was needful to keep the law, but no one seemed to be upset about the doctrine at Jerusalem. But when Paul and Barnabas "Laid It on The Line" whether it was necessary to keep the law or not, for remember, though this didn't bother the Jewish church, they wanted to hold on to part of the law. It was a great issue in the Gentile church, which had never kept the law. So when the apostles "at Jerusalem" was forced to face the issue, and only then, they came together to consider this matter, and when there had been much 'disputing' over the matter. (Acts 15:6-7) This was one of the great difficulties that Paul faced in the changeover from Jews to Gentiles. The apostles finally concluded that it was not necessary for the Gentiles to keep the Law of Moses, and that God would justify all who believed by faith. You would think this would settle the matter, but Peter and the others were Jews, and they never was able to get away from the law completely, as you will see later when Peter came to Antioch. (Galatians 2:11-14)

Now when this matter of keeping the law was thought to have been settled, Paul decided to go on another trip, so he said to Barnabas, "Let us visit our brethren, where we have preached the Word." Please remember here, that the Holy Ghost said in Acts 13:2, *"Separate me Barnabas and Saul for to work together."* But remember on their first journey they took John with them, and the Holy Ghost said nothing about John going with them. John was not 'cut out' for this type of work. So when the going got rough John went back home, and would not go with them to do the work. God doesn't make mistakes. If He called a man to be a missionary, that man will love traveling and also be able to face difficulties, which John did not seem to be able to do. But then, just as it has been through the seven church ages, man's feelings has been put ahead of the will of God, but in this last day, Christ has come Himself to do the work, but until this time people are just human. Let us read

about humans in the Word of God.

In Acts 15:36-40; it says, *"And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the Word of the Lord, and see how they do. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylis, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark (John) and sailed unto Cyprus. And Paul chose Silas and departed, being recommended by the brethren unto the grace of God."* Notice, what the Holy Ghost put together here, man tore apart. Barnabas took John and sailed to Cyprus, and Paul chose Silas and went on his journey. Now this was not what the Holy Ghost had said. No doubt feelings were running high between Paul and Barnabas after their heated argument about John, so they did not consider what the Holy Ghost said. Just like us humans will do, they each went their own way, taking with them each one the man they chose. God blessed them in the work, though they were only in the permissive will of God, we read about the great things Paul and Silas did.

Now this was at Antioch, the church had just come through a great difficulty concerning the law and grace matter. How do you think they felt when the contention between their leaders became so great that they separated in a so called mad fit of rage? This was just another difficulty they had to crawl over. This is written for our example. Jesus said, *"Blessed is he that is not offended."* You will reach perfection if you can crawl over things like this and keep going. There is a good ending to this story, for we find Paul and Barnabas back together fourteen years later on their way to Jerusalem again. We can read it in Galatians 2:1, *"Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also."* You know I wonder whatever happened to John and Silas? This is an example for us. So if any of us preachers have had any run-ins like Paul and Barnabas (or have we learned better than that by now?) let us do like they did *"cool it man"* and get back together and get to work.

Let's see what Paul did after it was established that it was not necessary to be circumcised. On his trip after the Jerusalem meeting, he found a disciple named Timotheus (later Timothy) and wanted him to be a helper in the gospel, here is what he did in Acts 16:3, *"Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was Greek."* Now Paul preached hard against being circumcised. Please read with me a few lines from his Galatians letter in Chapter 5:1-4, *"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entan-*



*gled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."* Paul had Timothy circumcised, and then said, "If ye be circumcised Christ profit you nothing." Paul was preaching one thing and doing another. This was another difficulty the early church had, and the other ministers had to crawl over it.

These things Paul did because he was preaching the gospel to both Jew and Gentile, and the Jews refused to turn loose of the law. They wouldn't listen to what Paul had to say, until he had Timothy circumcised. We find why Paul did this in 1 Corinthians 9:19-23, "*For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that under the law, as under the law, that I might gain them that are under the law: To them that are without law, as without law, (being not without law to God, but under the law of Christ) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak; I am made all things to men that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you.*" "And this I do for the gospel's sake." Paul loved the Jews and Gentiles so much that he used every means possible to win them to the Gospel of Christ. In the case of circumcision, you would have to understand the importance the Jews placed upon it. It was a token of the covenant that God made with Abraham, to show that they were children of Abraham. Paul being a Jew knew this. So that's why he had Timothy circumcised, so the Jews would listen to him, and then he told them this in Galatians 5:5-6, "*For we through the Spirit wait for the hope of righteousness by faith. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.*" We are not writing these things just to put the spotlight on the early church's mistakes, which were many, but these things we are writing to help you to understand things that are happening in our day. This will show you the church always had problems, difficulties and always made mistakes, but in spite of all this, the true seed of God managed to live with whatever situation they were in, from its birth at Pentecost up until now. God's people have not been defeated. He knew it would be like this before the world began.

Let us look at one more condition the early church had that we have got today concerning the recognition of the authority of the apostles. Let's read it from the Bible in 3 John, Chapter 1:9-10, "*I wrote unto the Church; but Diotrephes, who loveth to have the preeminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth,*



*prating against us with malicious words: and not content therewith, neither doeth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church."* Here we have a local church that has become independent from the apostles and the other churches, and refused to be part of the body of believers. So whatever doctrine the so-called pastor wanted to preach he preached it, without considering what the apostles said. This was another difficulty for the early ministry, but God's plan moved on.



## THE TWO GOSPELS

Now as we approach the thought of *the two gospels*, I realize this is a new thought for most of you. So we are not going to say that there were two gospels preached at the beginning of the first church age, and just leave it hanging there, but on this subject, like all others in this book, we will go to the scriptures to prove our thought on the surprising subject. Here again we will follow the rules, to the Jew first, and then to the Gentile.

Now as you have read earlier in this book, the Law of Moses was preached only to Israel, this is the way things were when Jesus Christ came on the scene. So He came preaching only to Israel, the new gospel of the Kingdom of God, but He did not completely depart from the Law of Moses, and did not teach his disciples to do so. When Jesus ordained His twelve apostles and sent them forth, He strictly commanded them to preach only to Israel, for the door had not been open to the Gentiles yet. We can find this in Matthew 10:5-6, *"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel."* This was the thinking of the apostles on the day of Pentecost that the gospel was only for the Jews, because nothing at this time had happened to make them think otherwise. On the day of Pentecost when the Holy Ghost came, He came only to the Jews, to give the nation of Israel the first chance to accept Him, (Christ in Spirit form) but the nation as a whole rejected Him again. This shows us that this Holy Ghost gospel will not convert nations (they won't accept it), only a few individuals out of each nation.

Also in this book we showed you how the Jews out of all nations were gathered at Jerusalem for the feast of Pentecost, and how God chose this day to come into His disciples, so that the Jews gathered there out of all nations could witness this great happening. They also heard Peter preach that great sermon in Acts, Chapter 2. Taking the keys that Jesus gave him, Peter opened the door for the Jewish church, and they (Jews out of every nation) in turn would take the gospel, each one to his nation, but only to the Jews.

Now Peter was the messenger to the Jewish church age which lasted approximately forty years, and definitely came to an end by the time Titus, the Roman general, destroyed Jerusalem in 70 AD. Now I am not saying that there were no more Christian Jews after 70 AD, but that the destruction of Jerusalem signified the end of the Jewish church age, be-

cause Jerusalem was the headquarters of the Jewish church, as we will now see. In the period of time between the beginning of the Jewish church on the day of Pentecost, and the destruction of Jerusalem in 70 AD, the church began to have two headquarters. Jerusalem being the main headquarters, where Peter and the other original apostles worked out from. For when a great persecution arose after Stephen's death, all the disciples were scattered throughout all the regions, EXCEPT THE APOSTLES, and they stayed at Jerusalem (Acts 8:1). Now the disciples that were scattered went everywhere preaching the gospel, and wherever they went churches began to spring up, and Antioch was one of the places where a church like this sprung up. This church was destined to become the headquarters of the Gentile church, which in later years it did. So Antioch gradually became the headquarters of the Gentile church as the gospel went to the Gentiles, and since the Gentiles message was to come from Antioch, this is where Paul the messenger to the Gentiles would work out from. So after the gospel went to the Gentiles, there were two headquarters, Jerusalem and Antioch. Jerusalem was the Jewish headquarters, Peter being the leader of the Jewish movement, with the original apostles as his helpers. Antioch was the Gentiles headquarters, Paul was the leader of the Gentile movement, (under Christ of course). Paul was heading up a new movement along with Barnabas, one of the Jewish apostles, but most of Paul's later helpers were the ones he won from among the Gentiles, such as Timothy and Titus.

Now that we understand the setting, let us examine the gospel that Peter preached. Peter's gospel is found in the Chapter 2 of Acts, as we have already showed you elsewhere in this book, and is basically this: That Jesus Christ was the Holy One of God, whom the Jews delivered up to be crucified, whom God raised from the dead and all should believe upon Him, repent of their sins, and be baptized in the name of Jesus Christ for the remission of their sins, and God would send His Holy Spirit into their hearts. Basically Paul preached the same thing Peter preached. It was what Peter did not preach that made the difference. As we have already shown you, when this gospel (gospel of Christ) went to Israel, they were keepers of the law, and had already been circumcised. Keeping the law (in part) was a way of life to the Jews, and as long as the gospel was preached only to Israel, whether to keep the law or not was never an issue. But just as soon as the gospel went to the Gentiles, this issue of whether to keep the law or not, became the greatest issue the Gentile church faced.

The Jewish teachers were teaching that the Gentiles had to be circumcised and to keep the law. This doctrine brought Paul at odds with the Jewish church immediately. This revelation was different from the rev-

elation he had received from the Lord. So he and Barnabas began to have trouble with the Jewish believers (Acts 15:1). And when they could not convince the teachers of the law that they were right, they decided that the only way to settle the matter was to go up to Jerusalem to see Peter and the other apostles about it, as already stated earlier in this booklet. When Paul and Barnabas brought the issue to the attention of the apostles, they decided to consider the matter, and after much disputing, they finally decided that the Gentiles would not have to keep the Law of Moses. But the Jews held on to the law after this. So the gospel that came from Jerusalem after this was a mixture of law and grace. After this conference, there was clearly two gospels preached. This is where much of Paul's trouble began. Although the decision was, that the Gentiles did not have to keep the law, many of the Jewish teachers continued teaching that they did. Another thing that further complicated the situation was that in the churches were both Jews and Gentiles.

Now just after the gospel went to the Gentiles, it was a most trying time for them, because Paul and his preachers would preach that they didn't have to keep the law, then some of Peter's preachers would come from Jerusalem, and because there were Jewish believers in the church, they would preach that it was necessary to keep the law and the church would be in confusion again. Now where is that glorious church preachers tell about? Paul finally got fed up with this kind of operation and he "Laid it on the line." He said, "I don't care if an angel comes from heaven and tells you something different from what I said, let him be accursed. No man told me what to preach. I got this revelation down on the desert, after seeking God three years nonstop." In affect this is what Paul said, but let us, let Paul tell us in his own words in Galatians 1:6-18, *"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from Heaven, preach any other gospel unto you, let him be accursed. As we said before, so say I again, if any man preach any other gospel unto ye than that you have received, let him be accursed. For do I now persuade men, or God? Or do I seek to please men? For If I pleased men, I should not be the servant of Christ. But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews religion, how that beyond measure I persecuted the Church of God, and wasted it: And profited in the Jews religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb,*

*and called me by His grace, To reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again unto Damascus, Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days."* When it came to teaching and preaching to the Gentiles, Paul was in the driver's seat.

So when he said to the Galatians (Gentiles), if any man or angel preaches to you another gospel, let him be accursed. He was right, as long as he was writing only to the Gentiles. But when it came to preaching to the Jews, Peter was in the driver's seat. If Paul went up to Jerusalem and said, "If any man preach anything different from what I say, let him be accursed." Peter probably would have said, "Paul we don't want to hear that nonsense, why don't you get lost or go fly a kite or something." Paul knew what his job was and where he stood, that is why when Peter came to Antioch Paul said, "I withstood him to the face." Let's read about it in Galatians 2:11-14, "*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 uprightly 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?"* Paul could withstand Peter at Antioch and get by with it, but he had better not try it at Jerusalem, Peter was the "Boss Man" at Jerusalem until his death, then James took over. Now let us look at the written Word to show you, beyond any shadow of doubt whatsoever, that Peter had the gospel for the Jews and him only, and that Paul had the gospel for the Gentiles. Let's read Galatians 2:6-9; Paul said, "*But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person) for they who seemed to be somewhat in conference added nothing to me; but contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; (For he that wrought effectually in Peter to the apostleship of circumcision, the same was mighty in me toward the Gentiles). And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the heathen, and they unto the circumcision."*

By now, if you are honest and sincere with God, and yourself, you should be able to see that there were actually two gospels preached in the beginning of the first Church Age. In Galatians 2:7; Paul said, "The

gospel of "Uncircumcision" was committed unto me." What is the gospel of "Uncircumcision"? It is this: That you don't have to circumcise. The 'other' gospel, the gospel of the circumcision was committed unto Peter, and was something like this, "Believe on the Lord Jesus Christ, and just to be on the safe side, be circumcised and keep the law." There's your two gospels. Now we can understand why the apostles at Jerusalem wrote to the Gentiles (Acts, Chapter 15), concerning what they could not eat, which was a Jewish tradition, it wasn't their job. It was Paul's job to tell the Gentiles what they could eat, and here is what Paul said in 1 Corinthians 10:25-27, *"Whatsoever is sold in the shambles, that eat, asking no question for conscience sake: For the earth is the Lord's and the fullness thereof. If any of them that believe not bid you to a feast, ye be disposed to go; whatsoever is set before you eat, asking no question for conscience sake."* There was quite a difference in what a Christian Jew would eat, and what a Christian Gentile would eat. As we go into Church History, the distance between the Jews and the Gentiles get wider as we will now see.





## A BRIEF LOOK AT CHURCH HISTORY

Let us take a brief look at the history of the church, beginning our study a few years after Pentecost. There is not much history of the Jewish church after 70 AD when its headquarters were destroyed with Jerusalem, along with the Jewish nation itself. The Jews were again scattered among all nations, and although there were some Christian Jews after then, they were in the minority and no longer had any strong leadership. (In fact there was no secession of leaders in the Jewish church after about 70 AD, but just the opposite happened in the Gentile church. There were seven church ages and seven messengers, one for each of the seven ages, as you will now see). Also by this time, Paul had begun a strong church at Ephesus (Acts 19:1-10), thus beginning what is known as the seven church ages that John wrote about in the first three chapters of the Book of Revelation.

Since Paul is now recognized as the messenger to the first Gentile church age, we will see what he did. Let's take a look at 1 Corinthians 3:10-11, *"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. For other foundation can no man lay than that is laid, which is Jesus Christ."* Notice Paul said, *"I laid the foundation as a wise masterbuilder, and ANOTHER buildeth thereon."* The Gentile have got to build on the foundation that Paul laid. We can't lay our own foundation as some are trying to do.

Now let us look at one of the great truths Paul brought to the church concerning the five fold ministry as is recorded in Ephesians 4:11-16. This ministry is given to perfect the bride. So when Paul received the revelation on how to lay the foundation of the Gentile church, the five fold ministry had to be included, because the five fold ministry would be the ministry that would build the building. The building was not to be built in the first church age. This is to take place in this last day move of God. Only the foundation was laid by Paul.

In the first church age we only get a glimpse of what the five fold ministry will do in this last day, when the perfection of the saints is to be accomplished. We see Paul the apostle with the authority to speak for God on behalf of the church, as to what they should believe, and the direction they should go, when Paul spoke no one could say differently. In dealing with church history we will begin just before the Book of Acts ends. Paul will be the main star of this study, as he was the one that had the gospel for the first Gentile church age. In order to understand why Paul said certain things, we must understand the authority that

God invests in an apostle. First, the apostle was the only one in the five fold ministry with a gospel. Paul is the only one in the early church that said, "My gospel." This is recorded in 2 Timothy 2:8, "Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel."

Now we can understand why Paul could stand up to Peter, the Jewish messenger. Paul also could tell his own fellow laborers, "I Charge you to preach only the Word" (2 Timothy 4:1-2), meaning the letters he wrote to the churches of his day. When Paul wrote his 13 or 14 letters that are now part of the New Testament, he was not writing them to become part of the Bible, but he being an apostle was responsible for the church, so when he was away he was only writing the Word to the church then, not knowing that his letters would still be the Word of God two thousand years later. So God had 13 or 14 of his many letters preserved by seeing to it that they were made a part of the New Testament, because a dispensation of the gospel was committed unto him (1 Corinthians 9:17). The letters that became part of the Bible contain revelations for all seven church ages. In the letter of 1 Corinthians 1:10; it says, *"Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment."* This is something especially good for today. If all the preachers would speak the same thing, and be perfectly joined together in the same mind (mind of Christ) and in the same judgment, they can't help but to be in perfect unity. This will surely be a reality in this last day. Now we are having many difficulties just as the Apostle Paul had in his day. Paul tried with all his might to make this five fold ministry work, and at times it worked in part, but it never did work right in the first church age. There was always some contention among the ministry, and it wasn't time for the five fold ministry. God was only foreshadowing on the foundation, His perfect Temple that He would live in and work in this last day. Hallelujah!! God's plan was not upset by the devil, because the five fold ministry didn't work right in the first church age. This was all in the plan of God, and this was God sowing the seed, the harvest is at the end time.

Now before we leave the Book of Acts, let us see what happened to Paul when he had finished sowing the gospel seed for the Gentiles, to bring forth the bride in the last day. Paul was a Jew, and when his ministry for the Gentiles was just about over, he went to Jerusalem. So Paul decided not to go to Ephesus. He sent for the elders to meet him at Miletus and he would talk to them there (Acts 20:16-17). Now Ephesus was in Asia Minor, a small parcel of land about the size of Indiana. Ac-

tually there were seven churches there in Asia Minor, one in each city, and in each one of the churches they had the same characteristics that would be in successive church age's centuries later, from which each church age received its name. You can find this in Revelation, Chapters 1 through 3. Now the Church of Ephesus had the characteristics of the first Gentile church age, called the Ephesian Age. So God wanted Paul to warn the Ephesian Church one more time, and the warning would not only be to the local church, but to the Ephesian Age also. Paul had preached here many times, staying with the church for as long as three years. So he was well recognized as the messenger to the Ephesian Church. So here is what Paul told the elders in Acts 20:25-30, *"And now, behold, I know that ye all among whom I have gone preaching the Kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His Own blood. For I know this, after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them."* This was Paul's last message to the Church of Ephesus, except by letter, and then he heads for Jerusalem. Paul's public ministry was coming to an end. He was captured and taken to Rome, but Jesus told him everything would be all right. In Acts 23:11; it says, *"And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome."* After this Paul was carried to Rome and testified of the Lord there, and wrote most of the letters there.

Now we want to take a brief look at the Gentile church ages, for the Jewish church goes completely off the scene as we go into history. We will only give dates and messengers, because there is already a complete study of the seven church ages, by the messenger of this age, William Branham, and can be obtained from: Voice of God Recordings, P.O. Box 950, Jeffersonville, Indiana, U.S.A. 47131. Write them today for information on how to obtain this wonderful book. You will be glad you did.

In your Bible, the church ages are recorded in the first three chapters of the Book of Revelation. In studying the history of the ages, mostly from the book we just mentioned, we find the approximate time of the ages and the messengers were clearly identified as is recorded in the church age book. The Ephesian Church Age began around 53 AD and lasted until about 170 AD, and the messenger was the Apostle Paul. The Smyrnaean Church Age began around 170 AD and lasted until about 312

AD, and the messenger was Irenaeus, one of the great early church fathers. The Pergamean Church Age began around 312 AD and lasted until about 606 AD, and the messenger was Martin, a great man of God in his day. The Thyatirean Church Age began around 606 AD and lasted until about 1520 AD, and the messenger was Columba, a man that stayed true to the Word of God. The Sardisean Church Age began around 1520 AD and lasted until 1750 AD, and the messenger was Martin Luther, known as the father of the reformation. The Philadelphian Church Age began around 1750 AD, and lasted until about 1906. The messenger was John Wesley, a great missionary for God. The Laodicean Church Age began around 1906 AD and will come to an end at such time as the Lord has determined. The messenger to this age was clearly identified and vindicated to be William Branham. Now the last part of this book will be dealing with the last move of God, and the two legs of the coming of the Lord and the five fold ministry for this day. Read on prayerfully.

## REMEMBER THE FEET!

You may wonder why I say, "Remember the Feet?" Well, I will tell you. When I was studying Revelation 10:2, I was not putting much emphasis on the "Mighty Angel putting one foot upon the sea, and one foot upon the earth," as to what it might mean. That night when I went to bed, I had a very short dream. In the dream, I was walking up to an old farmhouse that looked as though no one lived there. As I approached the house, someone opened the front door and walked to the edge of the porch. He had in his hand a "bullhorn" (a speaker-type instrument that is used to announce an event with a loud voice). He put it up to his mouth and said only three words very loudly, "REMEMBER THE FEET," and then he took the bullhorn from his mouth, turned and walked back into the farmhouse, and closed the door. All of a sudden I awoke with those three words ringing in my ears, "REMEMBER THE FEET!" That is when I began to seriously study on the "Two Legs or Feet" of Christ's spiritual coming.

At the first outpouring, God took a people out of the Jewish nation to be the first fruits, but in this last day, God will take a people out of the Gentiles at this second leg of the coming of Christ, to be a perfect bride. I want to bring to your remembrance here that Paul laid the foundation for the building, but since the building was not built, then the foundation got covered up by the idea and opinions of men. So God sent Brother William Branham, the forerunner of the second leg of Christ's coming, as a cleaning man, to clean off the foundation. When people saw Brother Branham cleaning off the foundation, they mistook him for the builder (Christ), just as many mistook John for the Christ. John told the people, "I'm only to prepare the way."

If Paul had not laid the foundation right, the building which is to be built in this day could not be built right. This is the Bride Age. The plans for the building is the second "And" (full revelation) to Paul's writings. That's what is in the little book that the Mighty Angel (Christ) brings down from heaven in Revelation 10:1-2. Are you looking for such a ministry my friend? It will be a reality and is now taking shape. Let's look at another thing this ministry will do. "Till we all come in the unity of the faith," have we all come into the unity of faith? This question is not hard to answer if you have been out among the churches that heard John's (Brother Branham's) message. Here again the answer is a simple NO! Then there is a demand for the five fold ministry and God will supply, for nothing else will do the job. "And of the knowledge of the Son of God," here again the ministry is needed to bring the bride

into the perfect knowledge of God's way of coming into His people, which He is doing now. Remember the feet! "That we henceforth (never again) be no more children, tossed to and fro," children change their minds every few minutes and you can never tell where they are playing or what they are playing with. Children can be playing with one thing, and as soon as one of them says, "Let's play something else," they stop what they're doing and away they go. This is the way the church has been doing in days gone by. "And carried about with every (new) wind of doctrine, by the sleight of men, cunning craftiness, whereby they lie in wait to deceive." There's no longer any need to worry about being deceived when you recognize the five fold ministry. This ministry will, without fail, bring you to maturity. My God will never lead you wrong, if you totally trust Him.

Now you can see why perfection has not come yet. Paul laid the foundation, but it got covered up during the long period of church history. So when God got ready to build, He sent a prophet with a shovel (the Word) and the blueprint (revelation of what the Word means) and cleaned off the foundation, preparing a people for the second leg of the coming of Christ. Now, Christ has made known to us that there are two Legs of His coming. The first Leg, He brings the blueprints for the foundation and the second leg, He brings the blueprints for the building. That's what the little book is all about that the Mighty Angel has in His Hand, as He comes back to earth in this second leg of His Coming. The little book is the second "AND" of Paul's Message, and is already written within (Revelation 5:1). It could not be brought back to earth until the seven seals were removed and the book was opened. That time is now! There's to be a spoken Word ministry and it's the ministry of Ephesians 4:11 in action here in the last days, "And that is now!"

"Remember the feet! It's a Revelation of His world-wide coming after the church ages are over with the opened book in His right hand. One leg of His coming, "teaching rain" (first "And"), was at Pentecost. The other leg of His coming "harvest rain" (second "And"), was when He came in this last day with God's complete plan for the final perfection and rapturing of the Gentile bride. So now that we know about the "two legs" of His coming, let's do as the man with the bullhorn said, "Remember the Feet!" One final note on the "two legs" of the coming of Christ. Although "one leg" of His coming was in the form of the Holy Ghost at Pentecost, the other "leg" of His coming is here at the end-time in Revelation 10:1-2. This means that both legs of His coming is seen here as He comes with the little book opened in His right hand. This is a world-wide coming, as He comes in His fullness for His bride, wherever she is in the world.

May God lead and guide you into all the truth, and God's richest blessings be upon you and yours. Amen.





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