



*What's New  
With The  
Dispensation  
of  
Grace?*



*2 Cor 5:17*

**Cover idea:** *The fall of Israel and salvation to the Gentiles (world).*

## **A New Apostle: Paul**

(What's the extent, degree or content of his newness?) Did we get just another Apostle with the same apostleship, ministry and message as the Twelve or an Apostle with a different apostleship, ministry and message?

**Peter and Paul: Apostles of Christ but different apostleship, ministry and message**

**1Co 15:8-10** “And last of all he was seen of me also, as of one born out of due time. **9** For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. **10** But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.”

**1Co 3:10** “According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.

**Gal 2:7-8** “But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; **8** (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

**Acts 1:17** “For he was numbered with us, and had

obtained part of this ministry.”

Acts 1:20-22 “For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. 21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, 22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.”

So, when we read as in 1Co 15 “whether it was I or they so we preach and so ye believe” it is clear they were both Apostles of Christ, but it does not say they had the same Apostleship. Nor does the preaching of the resurrection Christ mean they were preaching the same gospel.

Unlike the Twelve, Paul was an unbeliever when called to be an Apostle:

Gal 1:13-24 “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: 14 And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. 15 But when it pleased God, who separated me from my mother's womb, and called me by his grace, 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: 17

Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. 19 But other of the apostles saw I none, save James the Lord's brother. 20 Now the things which I write unto you, behold, before God, I lie not. 21 Afterwards I came into the regions of Syria and Cilicia; 22 And was unknown by face unto the churches of Judaea which were in Christ: 23 But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. 24 And they glorified God in me.”

1Ti 1:12-15 “Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. 14 And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus. 15 This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.”

When Christ called the Twelve and made them apostles they were already believers, part of the sheepfold (John 1 & 10). This is why you never read of them being baptized for they had been baptized of John, the forerunner of the Lord Jesus Christ.

Joh 1:40-41 “One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. 41 He first findeth his own brother Simon, and saith unto

him, We have found the Messias, which is, being interpreted, the Christ.”

Joh 10:1-3 “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep. 3 To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.”

Unlike the Twelve, Paul’s apostleship introduced the dispensation of the grace of God (1Ti 1:16; Eph 3:1,2). The revelation or the appearing of the Lord Jesus Christ to Paul on the road to Damascus is an event God magnifies to be indicative of something new. This revelation of Christ was not the subject of prophecy and is interpreted by the Holy Spirit in 1Ti 1:15,16 cp with Eph 3:1ff to the introduction of the Revelation of the Mystery, the introduction of the Dispensation of the Grace of God.

Unlike the Twelve, Paul did not preach the baptism of repentance for the remission of sins, but Christ and Him crucified (1Co 1:14-17; Rom 1:16, 3:25). Paul baptizing some early in his ministry is not proof of preaching the baptism of repentance for the remission of sins, just as Paul circumcised Timothy is no more proof that Paul preached circumcision (Gal 5:11).

**Paul's conversion, what a great sign of something new:  
the dispensation of the grace of God.**

## **A New Commission**

Paul was tasked to do a work, which was in a major way different from that of the Twelve Apostles.

Paul's commission was to the Gentiles, before the salvation of the Nation of Israel, Christ (Rom 11:11,12). This is quite different from what the Twelve were tasked to do. They were to go only to the Gentiles after the salvation of the Nation of Israel, which will not happen before the second coming of the Lord Jesus Christ (Matt 10:5-7,23 and Rom 11:25,26).

**Rom 11:11-12 "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"**

**Mat 10:5-7 "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: 6 But go rather to the lost sheep of the house of Israel. 7 And as ye go, preach, saying, The kingdom of heaven is at hand."**

**Mat 10:23** But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

**Rom 11:25-26** “For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

One might presume that there is a difference between the commission of the Twelve in Matthew 10 and the so-called “*Great Commission*” after Christ resurrection and before his ascension. There is no difference in the commissioning of the Twelve Apostles in Matt 10 and the commandments to the Twelve in Acts 1:1,2,8 before his ascension.

Both the commission in Matthew 10 and Matthew 28 for example present the same program: the salvation of Israel first, then salvation to the Gentiles. In the Gospels the message was “*it’s not right to take the childrens (Israel) bread and cast it unto the dogs (Gentiles)*”, “*Let the children (Israel), FIRST be filled*”. In Acts 1:8ff the ministry



began in Jerusalem first, Judaea, Samaria (*such is all Israel*), THEN, to the uttermost parts of the earth (The Gentiles).

Paul's commission is a ministry and message of reconciliation. A ministry and message that is done after the fall and casting away of the Nation of Israel, after the making of Jews and Gentiles one in unbelief (Rom 11:11,12,15, 30-32). Paul's ministry and message deal with Jew and Gentile position in Adam, where there is no difference and in Christ (i.e. The Body of Christ, the Church), where there is no difference.

### **A New Gospel**

Not distinguishing Paul's gospel from the Twelve results in a combining of the two as if they were but one message. Preaching the baptism of repentance and Preaching Christ and Him crucified are not seen as two different messages. In Gal 2:7,8 where Paul clearly refers to two different gospels: the gospel of the uncircumcision and the gospel of circumcision, the common teaching is that they are not different messages, but the same message to different people. The gospel given

to Paul to preach was different from that of the Twelve Apostles.

## THE GOSPEL GIVE TO THE TWELVE

The gospel of the kingdom, the subject of prophecy is about a kingdom that originates in heaven but is to be established upon the earth.

**Dan 2:44** And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Daniel 2:44 is a prophecy about the culmination of the course of Gentile's governance of the earth, ending with the Kingdom of Christ being established in the earth, this is what gospel the Twelve were preaching and why it is called the gospel of the kingdom.

The gospel of the circumcision: Israel's salvation is the key to the salvation of the world. Therefore the priority was the salvation of the Nation of Israel then the salvation of the world (John 4:22 cp Mark 7:27).

They preached the baptism of repentance for the remission sins, to all the people of Israel. The baptism of repentance was properly the remedy for a covenant people. For it too was typical like the law and was designed like the law to point to Christ.

**Joh 1:31** And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

**Gal 3:24** Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

## THE GOSPEL GIVEN TO PAUL

### *The gospel of the grace of God*

In Luke 16:16 we read “The law and the prophets were until John: since that time the kingdom of God is preached...” John’s ministry and message announced the dawning of “The Last Days” of prophecy upon the Nation of Israel. Romans 15:8 declares these days as God confirming the promises made unto the fathers, the beginning of the end of the Prophecy program (Revelation 10:7). Israel rejected God’s visitation to them. The response according to prophecy was to be wrath and judgment but God’s response was

Grace and Peace, saving the chief of sinners who was leading the world in rebellion against God and against his Christ (1 Timothy 1:12-16. The basis upon this response of God is what the Gospel of the Grace of God is all about: 2 Corinthians 5:19

**2Co 5:19** “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto the...”

### *The gospel of the uncircumcision*

**2Co 5:14-15** “For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: 15 And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”

Salvation today is not being channeled through the Nation of Israel, but through the Lord Jesus Christ exclusively, to all men without distinction.

Christ and Him crucified for the forgiveness of sins.

**1Co 2:2** For I determined not to know any thing among you, save Jesus Christ, and him crucified.

**1Co 1:17** For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the

**cross of Christ should be made of none effect.**

The issue no longer being the salvation of the Nation of Israel, the sin question and the remedy is entirely different. A great exposition of this point is Romans 5:12 to the end of the chapter. The sin question today is that which Adam brought upon the human race (Romans 5:12) and the answer is Christ and him crucified. See Acts 13:38,39:

**Act 13:38-39** Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: **39** And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."

*A due time gospel*

“At the appropriate time”

**1Co 15:8** And last of all he was seen of me also, as of one born out of due time." cp Dan 12:9

The main idea about being a “due time” gospel is that Paul’s gospel: the preaching of Christ and Him crucified, to testify of the gospel of the grace of God was not preached before Paul and began to be preached by Paul and the introduction of the dispensation of the grace of God.

Act 20:24 “But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”

Eph 3:1,2 “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, 2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:”

## **A New Church**

The church which is the Body of Christ is not the church of the Twelve Apostles, nor the church of Matthew 16 which we refer to as the Kingdom Church, but the church to which Paul was made a minister according to the dispensation of God which is given to him for the Gentiles, to fulfill the word of God (Col 1:24-29).

The church of the Twelve apostles was a Jewish baptist church, that consisted of Jews only until the conversion of Paul (Matt 10:5, 15:25, Joh 10:1,2) and did not consist of any uncircumcised Gentile who had not been proselytized.

The Church, which is the Body of Christ, there is neither Jew nor Gentile, but a New

Creation. Being a Jew or being a Gentile is non issue in the Body of Christ. The same cannot be said about the Church of Matt 16 and Acts 2. In the kingdom church there are assignments given only to Jews, just like under the law, there were assignments on an Israelite or Jew could be given.

The church of the Twelve began with ministry of John the Baptist, preaching the baptism of repentance for the remission of sins (John 10).

The church, which is the Body of Christ began with the salvation of Paul (1Ti 1:15,16). The Body of Christ was formed out of a reconciled world, where God had put no difference between Jews and Gentiles.

The church of the Twelve Apostles will go through Daniels 70th Week, what Christ calls the Great Tribulation, what Jeremiah calls the time of Jacobs Trouble.

The church, which is the Body of Christ will be caught up to meet the Lord in the air before Daniel's 70th Week.

That which governed the conversation of the Kingdom Church was the Law of Moses and

the Gospel of the Kingdom.

That which governed the conversation of the Body of Christ is the Gospel of the Grace of God only.

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