

This morning we are going to look at arguments from Peter S. Ruckman. If you don't know who Mr. Ruckman was, he was an extremely influential Baptist preacher and founder of the Pensacola Bible Institute in Pensacola Florida.

He is best known for his defense of the King James Bible, and his belief in double inspiration. That is, that the translators of the KJB were inspired by God, and the English translation they made actually improved the Greek and Hebrew texts. \* He wrote dozens of books on the subject, and dozens more on other subjects. He was a very prolific writer and speaker. He even created his own Ruckman Study Bible. He died in 2016 at the age of 94.

So why am I arguing with a dead man? \* It is because he is probably the most influential opponent of mid-Acts dispensationalism in the last 100 years. With the exception of one man, every opponent of 'hyper-dispensationalism' that I found on YouTube had been directly influenced by Peter Ruckman. The guy we're going to look at next week, the men we listened to the past few studies, and many that we will not see were from the Pensacola school and reference him directly.

His ideas, which are closer to ours than many will admit, are growing and influencing many younger preachers.

So without further ado, I give you Dr. Peter S. Ruckman. \*

Two things here: First point, Did Peter continue preaching the gospel of the kingdom after the dispensation of grace began in Acts 13?

**Acts 15:7-8** And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. **8** And God, which knoweth the hearts, bare them witness, **giving them the Holy Ghost, even as he did unto us;** \*

- This goes back to Cornelius, which we covered in the last two lessons. As we saw, Cornelius was saved, even as the Jews were saved. Cornelius was saved by the gospel of the kingdom, into the kingdom, by believing that Jesus Christ was the Messiah and Christ of Israel. He received the Holy Ghost and was water baptized.

**Acts 15:9-11** And put no difference between us and them, purifying their hearts by faith. **10** Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? **11** But we believe that through the grace of the Lord Jesus Christ **we shall be saved, even as they.**

- But now Peter says that we (physical Jews, descendants of Abraham, Isaac and Jacob) will be saved, even as they (the Gentiles). \*

Peter acknowledges here that the script has been flipped. Gentiles had been saved by the kingdom gospel, but now all (both Jews and Gentiles) were being saved by the gospel of the grace of God.

BUT, was Peter still preaching the gospel of the kingdom to the Jews?

If so, why? The answer is that yes, he was; and the reason is the same as I gave in the last study: There were still many believing Jews scattered around the world that had no idea that their Messiah had already come. They would be earthly kingdom saints, but were totally unaware that the king had come. Two examples:

**Acts 18:24-25** ¶ And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus. **25** This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John.

**Acts 19:1-7** ¶ And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, **2** He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. **3** And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. **4** Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. **5** When they heard *this*, they were baptized in the name of the Lord Jesus. **6** And when Paul had laid *his* hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied. **7** And **all the men were about twelve.**

Verse seven here is very important – all the men were about twelve: this is identifying them with Israel. There were many, many Jews scattered around the world who knew only part of the message that their Messiah was coming, or hadn't heard at all. Peter was spreading the good news of the kingdom to those circumcised believers who didn't know about it.

Point #2: It seems that even some of the staunchest KJB believers are willing to change the scripture to end up with the conclusion they want. Listen to what he says about the king James Bible a little later in this very sermon: **Video**

Now, what did he just do here? **Video**

Did you catch that? The man who said: “if you mess with that book, I'll mess with you,” just messed with that book. He is assuming one gospel, calling it a singular object, then using that assumption to change his Bible.

Here's why he says that it has to be one gospel. **Video**

**Gal 1:8-9** But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, **let him be accursed.** **9** As we said before, so say I now again, If any *man* preach any other gospel unto you than that ye have received, **let him be accursed.** \*

Wouldn't that make Peter accursed?

That is really playing rope-a-dope with the scriptures.

First, who is Paul writing to? Body of Christ believers or kingdom saints? “Preach any other gospel **unto you...**”

Who would Peter be going to – Body of Christ believers or kingdom saints?

Second, who were the heathen and who were the circumcision?

**Gal 2:9** 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 hands of fellowship; that **we should go unto the heathen,** and **they unto the circumcision.**

**Acts 7:51-53** ¶ Ye stiffnecked and **uncircumcised in heart and ears,** ye do always resist the Holy Ghost: as your fathers *did*, so *do* ye. **52** Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers: **53** Who have received the law by the disposition of angels, and have not kept *it*.

- The uncircumcised were those Jews who heard and didn't believe. After this agreement is reached in Acts 15, does Paul ever go into a synagogue again? If he does, then those in the synagogues were either considered to be heathen, or Paul was a liar and a covenant-breaker.

**Gal 2:12-13** 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**. **13** And the other Jews dissembled likewise with him; insomuch **that Barnabas also** was carried away with their dissimulation.

- The circumcision were those kingdom saints who were still hanging around, and for whatever reason hadn't been raptured off of the planet. The church at Antioch had both kingdom and body of Christ saints in it. When Peter came to Antioch, it was one big happy family until the entourage of kingdom believers (circumcised) showed up. Then Peter, a kingdom saint, was embarrassed to eat with the body of Christ Gentiles in front of his separated circumcised brethren. This caused dissention in the church of Antioch, and the kingdom Jews started separating themselves from the body of Christ believers. \*

So would Peter have been preaching the gospel of the kingdom to any unbelievers? Jew or Gentile?

Peter wasn't going to the heathen; he was going to the believing circumcision. They weren't body of Christ believers or heathen. They were preaching and teaching different groups of people.

Would Peter have any reason to teach or preach the gospel of the kingdom to the body of Christ?

Would Paul have any reason to preach the gospel of the grace of God to kingdom saints?

Paul doesn't say: "But though we, or an angel from heaven, preach any other gospel ~~unto you~~ than that which we have preached ~~unto you~~, let him be accursed."

**UNTO YOU** – Words have meaning. Dr. Ruckman of all people should have known this. He continues:

## Video

This is actually proving our point, as I have already pointed out.

Also, he makes the same mistake that many mid-Acts folks also make: assuming that Mark 16:16 and Acts 2:38 are referring to individual soul salvation. \* Remember this slide from the last study? Water baptism is for the salvation of the nation Israel to get into the kingdom. It has nothing to do with individual, eternal soul salvation.

Then he makes the incredible statement that you may not find any Christian doctrine until Paul, you sure have it from Paul on. That is making our case, it is not refuting it.

Now, it gets worse. Follow along in Ephesians 2 as he reads. **Video**

He said earlier that we have a problem with a two-letter word, which he then changes. Here he seems to have trouble with a two-letter word. 'By' the cross is telling us the agent by which we are reconciled together in him.

If the verse said 'at the cross' instead of 'by the cross,' he may have a point. But just a simple understanding of the word 'by' completely negates his point.

However, if you recall in our last study, Dr. George Antonius had this same view, but had modified it to anywhere before Acts 9. This study before that, the gentleman we watched had quoted Ruckman, saying: "Just because something wasn't revealed, doesn't mean it didn't exist." That idea seems to be catching on. It is almost embarrassing and has no scriptural foundation at all, but you can see as has often been said: THE LITTLE WORDS MATTER.

Having spoken for almost 40 minutes, he finally wraps it up, and these are the only points he has made. The rest is just story-telling. This ending, though, just proves the ridiculousness of this doctrine. **Video**

So, because we can't see that God was working an entirely new program that he was keeping secret from those who will sit on 12 thrones judging the twelve tribes of Israel, and didn't reveal it to anybody until years later when he appeared to the one who was trying to destroy it, we are blind, foolish, and teaching a heresy.

BTW, the name of this video is 'The Heresy of Hyperdispensationalism.' We are the heretics. I will give him credit, though. He at least understood what a few Baptists are finally getting: The message of the dispensation of the grace of God was not revealed until Paul revealed it. He has that right.

Now there is one more I want to get to since I missed it in the first video we did months ago. I thought for sure when Ruckman was in Galatians he would point this out, but he didn't. Turn to Galatians 1:23. **Video**

He has a point, doesn't he?

What is the gospel of individual soul salvation for the Jewish, earthly kingdom?

**John 20:31** But these are written, that **ye might believe that Jesus is the Christ**, the Son of God; and that believing ye might have life through his name.

**Acts 4:12** Neither is there salvation in any other: for **there is none other name under heaven given among men**, whereby we must be saved.

What was Paul preaching?

**Acts 9:22** But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that **this is very Christ**.

**Acts 9:27-28** But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus **in the name of Jesus**. **28** And he was with them coming in and going out at Jerusalem.

Paul was, without question, preaching the gospel of the kingdom in Acts 9.

He would continue to preach that same message, but in Acts 13, there is something added that had never been revealed before. Right up until verses 38 and 39 his message is basically indistinguishable from Peter's and Steven's messages, and it is still only to the Jews. But starting in verse 38, we see a change that had never been revealed before:

**Acts 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.

This is a change from anything they had ever heard. Without the law of Moses? Forgiveness of sins through a man that had come back from the dead?

One week later, something astonishing and blasphemous to everything that had ever been taught since Moses happened.

**Acts 13:44-48** And the next sabbath day came almost the whole city together to hear the word of God. **45** But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. **46** Then Paul and Barnabas waxed bold, and said, **It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles**. **47** 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. **48** 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.

Right there, not at the cross, is when that middle wall of partition that Dr. Ruckman read about was torn down. You Jews aren't special anymore – God is going to the Gentiles and they will hear Him.

Did Paul preach the faith he once tried to destroy? Of course he did. He preached it right up until God separated him out. It is an interesting study to look at Paul's separations. \* He was separated from his mother's womb: The Jewish religion of being a Pharisee.

**Gal 1:15-17** 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.

He and Barnabas were separated out of the church that he had been separated into, the kingdom church.

**Acts 13:1-2** ¶ Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. **2** As they ministered to the Lord, and fasted, the Holy Ghost said, **Separate me Barnabas and Saul** for the work whereunto I have called them.

He was separated unto the gospel of God.

**Rom 1:1** ¶ Paul, a servant of Jesus Christ, called *to be* an apostle, **separated unto the gospel of God**,

He was separated into the body of Christ, that in him “first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

**1Tim 1:15** 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. **16** Howbeit for this cause I obtained mercy, that **in me first** Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Finally, Paul was given a special office and apostleship to the heathen, which was everyone except the still living kingdom saints.

**Rom 11:11-14** 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? **13** For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: **14** If by any means I may provoke to emulation *them which are* my flesh, and might save some of them.

Paul was saved into the kingdom church out of the Jew's religion.

Paul was separated from the kingdom church for a special mission.

Paul was placed into the body of Christ as it's first member, making him a new pattern for those who should afterward believe.

Paul was given a special apostleship, “as one born out of due time,” to take a new gospel and a new dispensation to the heathen.