

WHAT I BELIEVE SCRIPTURALLY

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1. First of all I believe in the fundamental of fundamentals, in the plenary or verbal inspiration of the Scriptures, the sixty-six Books of the Bible, as the infallible Father, Son and Holy Spirit gave the Scriptures to holy prophets, apostles and servants, and as God spake in His Son, the Lord Jesus Christ. (Hebrews 1:1 to 3—II Corinthians 13:3—Galatians 1:11 and 12—Ephesians 3:1 to 4.) Therefore, I believe in the infallibility, the impeccability and the Divine authority of the Holy Scriptures.

2. I believe in the eternal Deity of the eternal Christ. I believe that He existed as God, uncreated, before He became flesh and visited this earth, even before the foundation of the world; that He was, therefore, not only pre-existent, and co-existent with God, the Father, but that He was self-existent. I believe in His virgin birth, that in His incarnation, He had no human father. I believe that, as Jesus of Nazareth, He was both God and Man. I believe that the Lord Jesus Christ is now the glorified Man, far above all heavens, ever living to make intercession for those who have been redeemed by God's grace and faith in the shed blood of Christ. (Ephesians 4:9 to 13—Hebrews 7:25). I believe, in the light of Acts 2:22 and Romans 15:8 and Luke 1:28 to 33 and Phillipians 2:5 to 10 and Ephesians 1:19 to 23, that when we say that Jesus Christ is the same yesterday, today and for ever, we should understand that Christ never changes as to His essential and eternal Deity, but that He does change as to his form and ministry. He WAS a minister of the circumcision. (Romans 15:8). It is not true that He is now a minister of the circumcision. (Philippians 3:3).

3. I believe in the Deity and Personality of the Holy Spirit. I believe what is recorded in John 7:38 and 39, John 14:17, John 16:8 to 12, and Acts 1:5, and Luke 24:49, that while Christ was here on earth, as Jesus of Nazareth, the Holy Spirit was not here to indwell believers as He has been since Christ went back to heaven. I believe that Galatians 3:14, II Corinthians 1:21 and 22, Ephesians 1:13 and 14, I Corinthians 12:13, I Corinthians 6:11, II Thessalonians 2:13 and other Scriptures teach that the very moment the sinner believes unto the saving of the soul he is sealed, anointed and indwelt by the Holy Spirit, unto the day of redemption (Ephesians 4:30). At that same time he receives Holy Spirit baptism. He is then and there identified with Christ, in His death, burial and resurrection, raised up to walk in newness of life to sit together with Christ in the heavenlies, that he is blessed with all spiritual blessings in the heavenlies (Romans 6:3 to 6—Ephesians 2:61—Colossians 3:1 and 2—Ephesians 1:3). I believe that this is all accomplished by a Divine baptism and without any baptism by man. And inasmuch as all of the mighty power of God is immediately placed at the disposal of the believer, he does not need to tarry for a second or additional blessing, but knowing that he is blessed with all spiritual blessings, and believing Ephesians 1:19 to 23, he should possess his possessions. From this you understand that I do not believe that the believer (saint) receives the Holy Spirit on the installment plan, but all of the Holy Spirit once-for-all.

4. I believe that, during this age and dispensation of grace, there is only one way to be saved from the penalty of sin, and that that is the “grace” way; by grace through faith in the perfect redemptive work of the perfect Christ. I believe that “it is not of yourselves, not of works, lest any man should boast,” “not by works of righteousness which we have done.” (Ephesians 2:8 and 9—II Timothy 1:9—Romans 4:4 and 5—Titus 3:5 to 8). But solely and wholly by trusting and resting in the finished work of the eternal Lord of glory. I believe that boasting is excluded by the law of faith. (Romans 3:23 to 28). I know that no sinner, religious or otherwise, is saved by behaving, but by believing; that his salvation is altogether by the grace of God and no good work or benevolent act or religious rite or deed done by the individual either before or after he is saved contributes one iota to his salvation from the penalty of sin, or in any way makes him a saint.

5. I believe that the same grace that saves the believing sinner abounds for the saint, or Christian, and teaches him that he should deny ungodliness and worldly lusts and live soberly, righteously and godly in this world. (II Corinthians 9:8 and Titus 2:11 and 12). Therefore, I believe what is taught in the sixth chapter of Romans, the third chapter of Colossians, the fourth chapter of Ephesians, and in many other Scriptures, that no individual has the license or God’s permission to sin, because he is not under the law, but under grace, or that grace may abound. (Romans 6:1 to 23—Ephesians 4:20 to 32—Colossians 3:1 to 20). The Holy Spirit’s instructions to the believer are: “Let every one that nameth the name of Christ depart from iniquity;” “put off the old man;” “put on the new man;” “seek those things which are above;” “love not the world, neither the things of the world;” “abstain from the very appearance of evil;” and not even eat meat, if it will cause some one else to stumble. I believe in salvation, separation and service, in the highest plane of spiritual living in the Bible.

6. I believe that the child of God is taught in I Corinthians 3:9 to 16 that it is possible to get into heaven without any rewards, “saved so as by fire”, but that believers are going to be rewarded according to their works, which must be done in the Name of the Lord Jesus Christ, Whom the believer must meet at the judgment-seat. (Colossians 3:11 to 25—II Corinthians 5:10—Hebrews 6:10—I Corinthians 15:58—I Peter 5:4—Luke 14:14—II Timothy 4:8.)

7. I believe in the personality of Satan, who as the serpent beguiled Eve through his subtilty. I believe that, as the prince of this world, he rules politically; that, as the god of this age, he blinds unbelievers to keep them from being saved; that, at the head of principalities and powers in the heavenlies, he keeps Christians from obeying Ephesians 3:9 and Ephesians 4:1 to 6. I believe that after this age of grace he will come down to earth and then will go to the bottomless pit and then to the lake of fire. I believe that he is transformed into an angel of light and does much of his deadly work in his religious activities. (II Corinthians 4:3 and 4, II Corinthians 11:1 to 3, 13 to 15—Ephesians 6:11 to 20—Revelation 20:2 to 12.)

8. I am a pre-tribulation, Premillenarian; that is, I believe that the hope of the believer, in this age of grace, is not death, but the personal appearing of the very same Christ Who died on the cross; that He will first appear, but not on earth, for His Church. (Philippians 3:20 and 21—I

Thessalonians 4:13 to 18—Colossians 3:1 to 4—Titus 2:13—I Corinthians 15:51 to 54.) Then Christ will come to this earth, as the Son of man, to redeem Israel and establish His Messianic kingdom on this earth. He will appear for His Church before the great tribulation and come to Israel during her great tribulation. As the Body of Christ was not prophesied, neither was the rapture of the Church. The tribulation was prophesied, and because of this, and because of Luke 18:8 and II Thessalonians 1:7 to 11, I believe the Church will not go through or into Israel's time of sorrow, but to the consummation or culmination of Ephesians 4:13 before the tribulation.

9. I believe that the adults of this world are divided into two groups, "dead sinners" and "living saints." I believe that God's way of making saints is clearly set forth in II Thessalonians 2:13—I Corinthians 6:11—Ephesians 2:8, 9 and 13—Hebrews 10:10. We are told in John 5:24—John 11:25 and 26 and in Ephesians 2:6 to 13, and in Colossians 2:13, that the dead sinner passes out of death into life when he believes. He becomes a new creature. (II Corinthians 5:17.) I believe that those who leave this world, as dead sinners, are conscious between death and the resurrection of the unsaved dead, and that their final judgment is eternal, conscious perdition. I believe that those who have passed out of death into life are likewise conscious between death and the coming of Christ for His Church and that they will appear with Christ in glory, eternal conscious glory in glorified bodies, fashioned like unto the glorified body of the Lord Jesus Christ. I believe this is taught in many Scriptures, such as the first chapter of Philippians, the fifth chapter of II Corinthians; Acts 7:51 to 60; Luke, the sixteenth chapter; Ephesians 2:6; I Thessalonians 4:13 to 18 and the twentieth chapter of Revelation.

10. I am uncompromisingly and most heartily opposed to any and every doctrine of the unconscious state of the soul, whether it be called "soul-sleeping", "the annihilation of the soul", "the cessation of existence." I am equally opposed to any and every form of universal reconciliation, or universal salvation, or the annihilation of the unsaved dead. I have never endorsed, nor condoned any such pernicious teaching.

11. In line with statement number 8, I believe in the postponement of the kingdom, which the Lord Jesus Christ, in Matthew 4:17, 10:7, and Mark 1:14 and 15, declared was at hand, and which, in Luke 21:27 to 33, He declared would again be at hand when He returns as the Son of man to redeem Israel. This, I believe, is taught in Luke 19:41 to 44 and in Luke 13:34 and 35, and in Acts 3:19 to 21, Acts 15:13 to 18. From these Scriptures we learn that some times the kingdom of heaven and the kingdom of God are identical. In some Scriptures we also learn that the kingdom of God is identified with the Church and with Christians in the age of grace. (Romans 14:17—I Corinthians 6:9 and 10—Colossians 4:11.)

But when Christ referred to the coming kingdom of God in Luke 21:27 to 33. He was not referring to the Body of Christ. In Luke 1:28 to 33 we learn that God has promised to give David's kingdom to His Son, Who is yet to reign over the house of Jacob forever. Christ is not now reigning over the house of Jacob: neither is He on David's throne, in fulfillment of Isaiah 9:6 and 7. Christ during this present reign of grace is on His Father's throne far above all heavens. (Ephesians 1:19 to 23; Hebrew 1:1 to 4; Ephesians 4:8 to 13.) What the Lord Jesus Christ is now doing, during this parenthetical age, while the prophesied kingdom of heaven is in

abeyance, was not foretold by any of Israel's prophets. Hence, this dispensation is called the dispensation of the mystery, or God's secret. (Ephesians 3:9.)

12. I believe that reconciliation was first sent to the Gentiles when and because Israel was set aside. (Romans 11:15; Acts 13:46; Acts 18:5 and 6; II Corinthians 5:16 and II Corinthians 5:8 to 20.) I believe that the Gentiles, who were dead in sins and alienated from Israel, (Ephesians 2:11 and 12 and 2:6 and Colossians 2:13), received mercy from God because of Israel's unbelief. (Romans 11:30.) Salvation was not sent to Gentiles to provoke Israel to jealousy until God had saved the elect Israelites of Romans 11:7 to 9, and blinded the rest. (Romans 11:11; Acts 13:11 and 12; Romans 11:25 and 26). I believe that there is a difference between Peter's message and ministry to Gentiles (Acts 10:34 and 35), before the fall of Israel, and Paul's message and ministry to the Gentiles after the fall of Israel. (Romans 4:3 to 5.) In Acts 5:29 to 32 Peter declared that Christ was raised up in incarnation and in resurrection to be Israel's Saviour. Paul tells us the very same truth in Acts 13:23 and in Acts 13:30 to 36.

13. I believe that we learn, in the parable of the vineyard told by Christ (Matthew 21:33 to 46), and in Matthew 23:31 to 39, and in Acts 7:51 to 60, and in I Thessalonians 2:14 to 16, that four outstanding sins were committed by Israel, the first two of which were pardonable. (Matthew 12:30 to 32—Luke 23:34—Acts 3:14 and 15, 17 to 21—Acts 3:26.)

1. They killed the prophets.
2. They killed the Prince of life, the Heir. (This was the Lord's doing and marvelous in our eyes. Matthew 21:42—Acts 4:24 to 29—I Peter 1:18 to 20—Acts 3:18—Acts 2:22—Matthew 26:24—John 3:14—John 12:27 to 32.)
3. They blasphemed the Holy Spirit, God's witness that He raised Christ from the dead to be Israel's Saviour. (Acts 5:32—Acts 18:5—Acts 13:45 and 46.)
4. They forbade the apostles and witnesses to preach the gospel to the Gentiles. (1 Thessalonians 2:13 to 16.)

It was sins 3 and 4 that brought the fall of Israel and the beginning of the dispensation of the grace of God for the Gentiles. (Ephesians 3:1 to 4.) Let us never overlook the efficacy of the prayer of Christ on the cross. (Luke 23:34.) Because of this prayer, and because of Acts 3:18, God was willing to pardon the sin of Israel against the Son of man, Whom Stephen saw standing at God's right hand. (Acts 7:51 to 60.) They resisted the Holy Spirit, with Whom Stephen was filled, when he saw the Son of man standing. Christ is not "the Son of man" as Head of the Church. (II Corinthians 5:16.)

14. Because of what I have set forth in statements 12 and 13, and because of what Paul stated in Acts 13:46—Acts 18:5 and 6 and in Galatians 1:11 and 12, and Galatians 2:7 to 9, and in Galatians 1:17 to 23 and in Ephesians 3:1 to 8, and in Acts 22:17 to 21, I believe that our commission from Christ, for this present dispensation and age of grace, must be found in the Scriptures after Israel was set aside and therefore, after Peter used the keys of the kingdom of heaven in preaching to Cornelius. (Acts 11:18—Matthew 16:16 to 19 and Acts 15:7.) I believe that for Christians in this present economy, II Corinthians 5:18 to 21 is a greater commission than the so-called great commission of Matthew 28:19 and 20 and Mark 16:14 to 18. If Mark

16:15 and 16 and Acts 2:38 is God's message for sinners in this age of grace, then certainly Ephesians 2:8 and 9 is not. Some one has truly said that if the signs of Mark 16:17 and 18 are the credentials of a Christian, then no Christian has lived since the last apostle died.

15. I believe that there is not a line of the Old Testament in all of the Book of Genesis; that there was no Old Testament, during the period, designated, "from Adam to Moses, when there is no law" (Romans 5:12 to 14), about 2500 years. Moses was 80 years old when he received the law from God for Israel. That is recorded in Exodus 3 and Exodus 20. That covenant of works, between Jehovah and Israel, was not old when Moses received it: it was new. It was added. Galatians 3:19. It entered that the offense that entered by Adam, 2500 years before, might abound. Romans 5:20. That covenant became "old" after Christ died. When God established something new, the law covenant was abolished. (Hebrews 8:9 to 13—II Corinthians 3:11 to 19.) I believe we must differentiate between God's dealings with uncircumcised Abram (Galatians 3:8 and Romans 4:9 to 11) and His dealings with circumcised Abraham (Genesis 17), if we are to know the difference between the gospel of the circumcision committed to Peter and the gospel of the uncircumcision committed to Paul. (Galatians 2:7.)

16. As we must know that there is not a line in the Book of Genesis concerning the Old Testament (Jeremiah 31:31 to 35) we must know that God's reign of grace for the human race did not begin either when Christ said to Israel, "repent, the kingdom of heaven is at hand," or when Peter said, "repent, and God will send a time of refreshing and Christ, Whom the heavens must receive until the restitution of all things." (Matthew 4:17—Acts 3:19 to 21.) The reign of grace did not begin until the time came for the Lord's servants to say, "there is no difference between the Jew and the Gentile", "the grace of God that bringeth salvation hath appeared to all men." (Romans 10:12 and Titus 2:11.) This certainly was not true at the time it was unlawful for the Twelve to go to Gentiles, some eight years after Pentecost when the Eleven condemned Peter for preaching to the Gentiles; when the Jewish disciples preached to none but unto Jews only. (Acts 10:28, Acts 11:1 to 4, Acts 11:19.) Even the babe in Christ should know that if God had been through with the nation Israel on the day of Pentecost, no successor would have been chosen to take the place of Judas. (Acts 1:21 to 26.) "Twelve" is the number of Israel. If Israel was set aside with the 23rd chapter of Matthew, why did God want twelve apostles to stand up to preach to all the house of Israel on Israel's feast day (Pentecost)? Acts 2:14 and 36.

17. I think it is most significant to know that when Judas died, God wanted Matthias to take his place, for God's program (Kingdom) still required twelve apostles. Then about ten years later James, another apostle, died. (Acts 12:1 and 2.) God wanted no apostle to take the place of James to keep the number "Twelve." Peter had used the Kingdom Keys. God was getting ready for a radical change. It was right after this that God turns to Paul. Acts 13:2. With this commission in 13:2, and with the death of James we find no record in the last sixteen chapters of the Book of Acts of any of the missionary journeys or spiritual activities of the twelve apostles, or the eleven, only as they had dealings with Paul. Those last sixteen chapters give us the record of the sayings and doings of that one man, Paul, who is mentioned more than 130 times, and of only such other persons as had dealings with Paul. Paul mentions himself more than 1000 times

in the first person pronoun in the Acts and his Epistles and declares himself to be the Lord's wise masterbuilder, with whom all Christians must build. (I Corinthians 3:10.)

18. Because the messages and program of the twelve apostles, during the first eleven chapters of Acts, were in fulfillment of Old Testament Scriptures (Acts 1:16 to 23—Acts 2:16 to 19—Acts 2:29 to 32—Acts 3:19 to 21—Acts 3:24—Acts 10:43—Acts 15:13 to 18), and because Pentecost was foreshadowed in the twenty-third of Leviticus, and because God demanded twelve apostles, and because Christ gave the keys of the kingdom to Peter, and because the converted people sold their houses and lots (Acts 4:34 and 35), and because Christ told His Twelve that they would not have gone over the cities of Israel till the Son of man be come (Matthew 10:23), and because Stephen saw Jesus standing as the Son of man in heaven (Acts 7:51 to 60), and because of the restitution message of Acts 3:19 to 21, I believe that the first eleven chapters of Acts deal with prophesied kingdom truth rather than with the unprophesied riches of Christ and the Church of the mystery as described in Ephesians 3:1 to 11. I, therefore, do not believe that the postponement of the kingdom began with Matthew 23:31 to 39, but after Peter used the keys in preaching to the household of Cornelius. I do not believe it is consistent or intelligent to teach that the Church of the mystery began on a prophesied Jewish feast day, when the word mystery, in Ephesians 3 and Colossians 1 and Romans 16:25 and 26, means that the Body of Christ was not prophesied. But I do believe that the Body began historically before Paul wrote his earliest Epistle. I am therefore very much opposed to that dispensationalism which some call "Bullingerism."

19. Because of what I believe in 17 and 18 I believe that, during the first eleven chapters of Acts, when God saw to it that there were twelve apostles and that those twelve apostles remained in Jerusalem (Acts 8:1), when Peter and the Eleven used the kingdom keys, we have a pattern of God's kingdom program, as outlined in Acts 15:13 to 18, just what God is going to do with Israel and the Gentiles after the close of this present age and dispensation of grace. "Build again the tabernacle of David" (Acts 15:16); save the remnant of Israelites (Acts 2:41, 4:4, 10:19) and then be sought by Gentiles (Acts 11:18). I think it is quite significant that Peter declared that God chose that the Gentiles should hear the gospel BY MY MOUTH (Acts 15:7). This should cause any student of the Scriptures to ask how the twelve apostles could carry out the great commission, if only one mouth preached to Gentiles, if all of them remained in Jerusalem and agreed to confine their testimony to Jews. (Galatians 2:9.) The Gentiles saved and in subjection to Israel is God's Kingdom gospel and program. The Gentiles saved because of Israel's unbelief and fall, is God's grace gospel and program.

The Lord, by Peter presented to Israel a new kingdom proposition. in Acts 3:19 to 21 and Acts 5:29 to 32. The Lord, later on, by Paul presented a new grace dispensation for Gentiles.

20. I believe that, according to Matthew 25:31 to 46, the Lord Jesus is yet to occupy a throne on this earth, as King and judge, and will say, "inasmuch as ye have done it unto one of the least of these, My brethren., ye have done it unto Me." (Matthew 25:40.) Therefore, the argument is not Scripturally valid that Saul of Tarsus was made a member of the joint-Body of Ephesians 3:6, because Christ said, "why persecutest thou Me?" (Acts 9:4.) The argument is

offered that because of this question, in the light of I Corinthians 12:12 and Ephesians 5:31 and 32, we have proof that Saul became a member of the Body of Christ (I Corinthians 12:13) at the time he was converted. If this is proof, then we have the Body of Christ in Matthew 25:40. Several years after Saul was converted it was not lawful for the apostles to preach to Gentiles (Acts 10:28). It was more than seven years after Saul was converted before he said to Israel, because you will not receive the Word, "lo we turn to the Gentiles" (Acts 13:46). Faith cometh by hearing; and if Gentiles were not permitted to hear, certainly they did not become members of the Body of Christ until they did hear; and, therefore, there was no joint-Body at the time Saul was converted.

21. It is also argued that the Body of Christ had its historic beginning on the day of Pentecost, because Paul said, "I persecuted the Church." (Philippians 3:6—Galatians 1:13—I Corinthians 15:9.) There was a Church at the time Saul was converted. (Matthew 18:17.) There was a Church long before that. Read Hebrews 2:12 and Psalms 22:22. Read Acts 7:38. In several chapters of Nehemiah we learn that the Samaritans persecuted the Church. The word "Church", in the Greek, is "ekklesia", meaning "the called-out." God had His "called-out" people for centuries before Christ came. The word "ekklesia" is found more than 20 times in the Greek translation of the Old Testament. When the New Covenant of Jeremiah 31:31 to 35 shall have its fulfillment in the coming kingdom age, God will have a New Testament Church different from the unpropheesied Body of Christ, the Church of the mystery. (Ephesians 3:4 to 11—Colossians 1:24 to 26.) Therefore, while the Body is the Church of God, the Church of God is not always the Body in the Bible.

22. I quote from the printed messages of a Christian pastor, who is recognized as a gifted Bible teacher. He wrote: "Let the reader not fall into the mistake very commonly made today, the kingdom is not the Church." "That water baptism is not properly speaking, a Church ordinance, I also admit and teach, because, unlike the Lord's Supper, water baptism had a place before the Church began, and will have one after the Church has been taken to heaven." (DR. H. A. IRONSIDE) This same writer stated also, "Christian baptism began with resurrection." Also that Peter on the day of Pentecost preached what Saul received when he was baptized, "baptism unto repentance for the remission of sins." (Acts 2:38 and 22:16.) He stated that this message and program was for Israel but was not preached by Paul to the Gentiles. I agree with this brother that whether water baptism was practiced before the Church began, or is called Christian baptism, which began with resurrection, or will be practiced in the coming kingdom age, it is not a Church ordinance. This is perhaps the reason why it is never mentioned again in the Bible after the revelation of the mystery in Romans 11 and Ephesians 3 and Colossians 1:23 to 27. It is also significant that in the Epistle where Paul writes that believers are baptized by the Spirit into the one Body, he writes, "Christ sent me not to baptize." (I Corinthians 12:13 and I Corinthians 1:17.)

23. Inasmuch as there are more than 150 different commands, ordinances, meats and drinks, and divers baptisms (Hebrews 9:10) in Exodus, Leviticus, Numbers and Deuteronomy, which were imposed upon Israel until the time of reformation and given by God's orders, and

inasmuch as members of the Body of Christ are not marching from Egypt to Canaan and worshipping God in a portable tabernacle, and inasmuch as we are under grace and not under the law (Romans 6:14—Galatians 3:23—Colossians 2:14 to 16), and this religious program is not for the obedience and practice of the members of the Body of Christ (although the Old Testament Scriptures are for our admonition), I believe that God's messages and religious programs in former dispensations must be studied, applied and appropriated in the light of the seven-fold unity of Ephesians 4:1 to 6 and the dispensation of the grace of God in Ephesians 3:1 to 11. In the Old Testament God demanded a religious program in addition to His demand for righteousness. This means until Christ died. During the transition period in the Book of Acts God permitted the religious program. But since the pronouncement of Acts 28:25 to 29 God forbids a religious program in addition to righteousness.

24. Inasmuch as the Lord Jesus Christ on earth said, "I am not sent but unto Israel", and told his apostles not to go to Gentiles, but to go to Israel, with a program which is not God's message and program for Gentiles, in this present dispensation and age of grace ("the kingdom of heaven is at hand, heal the sick, cast out demons, cleanse the lepers, raise the dead" Matthew 15:24 and Matthew 10:5 to 8), and inasmuch as Christ was made under the law, and members of the Body of Christ are not under the law (Galatians 4:4 and Romans 6:14), and inasmuch as we find no record in the Four Gospels that Christ ministered to Gentiles except one man of great faith, who loved Israel and built the Jews a synagogue (Luke 7:1 to 12) and one woman of great faith, who took her place in subjection to Israel as a little dog under the table (Mark 7:21 to 28 and Matthew 15:21 to 27), I believe that the earthly ministry of the Lord Jesus Christ, where we find Jesus of Nazareth in a religious setting, must be studied in the light of the revelations which He gave to the apostle Paul after He ascended on high, and therefore in a grace setting. As Jesus of Nazareth, our Lord attended the Jewish synagogue regularly on the Sabbath day (Israel's seventh day). (Luke 4:16.) He was circumcised. (Luke 2:16 to 24.) He ordered law gifts for Israel's priests. (Matthew 8:1 to 4.) Inasmuch as He recognized the authority of Moses' seat, He did not interfere with the sacrifice of animals while He was a minister of the circumcision. (Matthew 23:1 to 3—Romans 15:8.) Therefore, while no spiritual, sane steward of the mysteries of God (I Corinthians 4:1 to 4) would say that there is not much in the Four Gospels for the obedience and practice of members of the Body of Christ, every such steward will teach that what Christ taught before the middle-wall of partition was broken down by His work on the cross (Ephesians 2:13 to 17) must be analyzed and applied and appropriated in the light of the clear revelation of grace which Christ gave to Paul, knowing that to bring much of the religious program of the Four Gospels into this age of grace would frustrate the grace of God and bewitch Christians. Every word in the Bible is for members of the Body of Christ, but not every word is about them.

25. But what about the program of Mark 16:14 to 18, the signs? What about the surrender of property and giving the money to the preacher? (Acts 2:41 to 45 and Acts 4:34 to 37.) What about speaking with tongues? Paul said, "forbid not to speak with tongues." "I thank God that I speak with tongues more than ye all." (I Corinthians 14:18 to 38.) What about healing with aprons and handkerchiefs, inasmuch as Paul said, follow me, as I follow the Lord? (I Corinthians

11:1 and Acts 19:10 to 12.) How about those sign-gifts in I Corinthians 12:8 to 11, what God Himself set in the Church? (I Corinthians 12:28.) Yes, we might ask what about fifty different things in the Book of Acts program and in the Epistles written during the period covered by the Book of Acts. Any man, who claims to be a Christ-sent Bible teacher, should so rightly divide the Word of God that he can give a sane, Scriptural exegesis when these questions arise, even if some ignorant, religious Christian accuses him of being a “hyper-dispensationalist” or “a Bullingerite”, or “what not”. I believe what the Moody Bible Institute has sent out for the past twenty-five years in Mr. A. E. Bishop’s pamphlet, entitled “Tongues, Signs and Visions Not God’s Order For Today” (Endorsed without reservation by Dr. C. I. Scofield), is the only intelligent, Scriptural answer to the Christian’s “why’s” concerning the Book of Acts program and the only genuine cure for the present wave of fanaticism that is playing havoc with many of God’s people. We quote from this pamphlet, but would suggest that you send 17 cents to the Moody Institute for a copy of this book:

“ALSO AFTER CAREFUL RESTUDIES OF THE BOOK OF ACTS AND OF THE EPISTLES WRITTEN BEFORE ITS CLOSE, I AM CONVINCED THAT THOSE WHO CONTEND FOR A PURELY KINGDOM DISPENSATION COVERING THE BOOK OF ACTS PERIOD ARE AS MUCH DECEIVED BY SATAN AS ARE THOSE WHO CONTEND THAT THE SIGN GIFTS ARE STILL IN THE CHURCH AND WOULD BE IN MANIFESTATION EVERYWHERE IF GOD’S PEOPLE WERE IN A HEALTHY SPIRITUAL STATE AND EXERCISING FAITH TO THAT END.”

“FOR SOME YEARS AFTER PENTECOST THE CHURCH WAS EXCLUSIVELY JEWISH, CLINGING TO THEIR RITES AND CEREMONIES, THE CONVERTS - SOMETIMES RECEIVING THE HOLY SPIRIT SUBSEQUENT TO THEIR CONVERSION, BY THE IMPOSITION OF THE APOSTOLIC HANDS.” (Acts 8:14 to 17.)

“THERE IS NO FOUNDATION IN THE WORD OF GOD FOR THE PREVAILING POPULAR DOCTRINE OF ‘DIVINE HEALING’.” “IT IS NOT TRUE THAT HEALING IS AS MUCH THE WILL OF GOD FOR EVERY CHRISTIAN AS SALVATION IS FOR THE UNSAVED. SOME OF THE CHOICEST OF SAINTS BY THE ELECTIVE WILL OF GOD, HAVE BEEN PATIENT SUFFERERS FOR YEARS UPON SICK BEDS.”

“A CAREFUL STUDY OF THE EPISTLES, ESPECIALLY OF THE LATEST EPISTLES OF PAUL, WHICH GIVE THE NORMAL COURSE OF THE CHURCH DURING THE PRESENT DISPENSATION, WOULD DISMOUNT ALL FROM THEIR HOBBIES, ELIMINATE THE LAST VESTIGE OF JUDAISM FROM THEIR LIVES AND TEACHINGS, AND WOULD ADJUST THINGS IN GENERAL, PLACING SECONDARY THINGS IN THEIR PLACE AND FIRST THINGS WHERE THEY BELONG.”

“IS IT THE SPIRIT OF GOD OR SATAN WHO ATTEMPTS TO REVIVE THE SIGN-GIFTS THAT WERE DIVINELY RETIRED AFTER HAVING FULFILLED THEIR

PURPOSE? EVERY WIDESPREAD ATTEMPT TO REVIVE THEM HAS, WITHOUT EXCEPTION, RESULTED IN CONFUSION, DIVISIONS, INJURY AND DISGRACE.

“IS IT THE SPIRIT OF GOD OR SATAN WHO TURNS THE EYES OF SINCERE CHRISTIANS BACK TO PENTECOST AND AWAY FROM THE GOAL PLACED BEFORE THEM IN EPHESIANS, PHILIPPIANS AND COLOSSIANS?”

“IN THE LATEST EPISTLES OF PAUL NOT ONLY IS IT NOTICEABLE THAT THE SIGN GIFTS ARE NOWHERE IN MANIFESTATION, BUT A DIFFERENT ORDER IS BROUGHT FORTH BY THE HOLY SPIRIT FOR THE CORRECTION OF PREVAILING HOBBIES AND FANATICISMS.”

“THIS WAS AN OVERLAPPING OF THE FORMER AND PRESENT DISPENSATIONS, AS SOME YEARS ELAPSED BEFORE THE DISPENSATION OF GRACE TOOK ITS NORMAL COURSE.”

“THERE IS A CORRECTIVE PASSAGE IN GOD’S WORD FOR EVERY ERROR, EVERY HERESY, EVERY DELUSION, EVERY HOBBY, EVERY FANATICISM, AND EVERY UNBALANCED POSITION.”

“IN CONTRAST WITH THE SIGN-GIFTS OF I CORINTHIANS 12, LIMITED TO A PORTION OF THE BELIEVERS AND OPERATIVE ONLY DURING THE BOOK OF ACTS PERIOD, LET US NOTE THE NON-SIGN GIFTS OF EPHESIANS 4:10.”

“THE FACT THAT THE BIBLE DOES NOT GIVE A HINT OF THE MANIFESTATION OF THE SIGN-GIFTS AFTER THE CLOSE OF THE BOOK OF ACTS, MUST CARRY CONVINCING EVIDENCE TO THE CAREFUL STUDENT WHO COMPARES SCRIPTURE WITH SCRIPTURE, THAT THEY HAVE BEEN RETIRED.”

“IF WE GIVE HEED TO THIS FACT, IT WILL BE EASY FOR US TO SEE LATER ON WHY GOD, WHO IS SOVEREIGN IN THE GIVING OF SIGNS, AFTERWARDS RETIRED COMPLETELY THE SIGN GIFTS.”

“IS IT THE SPIRIT OF GOD OR SATAN, WHO TURNS THE EYES OF SINCERE CHRISTIANS BACK TO PENTECOST AND AWAY FROM THE GOAL PLACED BEFORE THEM IN EPHESIANS, PHILIPPIANS AND COLOSSIANS?”

“A CAREFUL STUDY OF THE EPISTLES, ESPECIALLY OF THE LATEST EPISTLES OF PAUL, GIVE THE NORMAL COURSE OF THE CHURCH DURING THE PRESENT DISPENSATION.”

(The above quotation from A. E. Bishop's pamphlet "Tongues, Signs and Visions, Not God's Order for Today," endorsed by Dr. C. I. Scofield; published and distributed by the Moody Colportage Assn.)

(Copyist note: A copy of "Tongues, Signs and Visions" by A. E. Bishop can be found on this CD.)

If this is Bullingerism, I am a "Bullingerite"—So also was Dr. Scofield. And the Moody Bible Institute has been propagating Bullingerism. The very first paragraph refers to Bullingerism and Pentecostalism. I have just published a pamphlet dealing at length with "Bullingerism", "Pentecostalism" and this intelligent exegesis of Bishop, Scofield and Moody.

26. Concerning the Bible Church of this age, I believe that God has only one Church, just as truly as He has one and only one Christ as the Head of that one Church. I believe that that Church is "the joint-Body" of Ephesians 3:6, that it will be the filling-up of Christ of Ephesians 1:21 to 23, that the Head and the members of that one Body are called "Christ." (I Corinthians 12:12.) I believe that the completed Church, or Body of Christ, will be one flesh with Christ (Ephesians 5:31 and 32), the one new man of Ephesians 2:15, the perfect man of Ephesians 4:13. Those who say that the Church can not be both the Body and Wife of Christ have not explained Ephesians 5:31 and 32, II Corinthians 11:1 to 4, and I Corinthians 12:12 compared with Genesis 2:18 to 24 and 5:2. Because of Ephesians 3:1 to 11, Colossians 1:24 to 27, we have the Scriptural right to call the Body of Christ, during this present dispensation, "the Church of the mystery." When we compare Hebrews 2:12 with Psalms 22:22, we learn that there is a Bible Church, which is not "the Church of the mystery." Therefore, we repeat that while the Body of Christ is the Church of God, the Church of God in the Bible is not always "the Body of Christ." (Acts 7:38.) The Greek word translated "Church" means literally "called-out." God never called out a building, a meeting-place. Therefore, the word "Church", used more than one hundred times in the New Testament Scriptures, refers to a company of people, either the whole Body of Christ or a local assembly of God's people. The Greek word, translated "Church" in the New Testament Scriptures, is used many times in the Greek translation of the Old Testament Scriptures. Therefore, the Greek word translated "Church" (Kurion . . . Of the Lord) was not a new word, when Christ said, "On this Rock I will build my 'Called-out.'"

27. Now as to the time that "the Church of the mystery", the unprophesied Church, began historically. It was chosen in Christ from before the foundation of the world. (Ephesians 1:4 and 5, Ephesians 1:11, Ephesians 3:11; II Timothy 1:9 and Romans 8:28 to 32.) The Church, which was here when Christ was here (Matthew 18:17), was not "the Church of the mystery," not the joint-Body of Ephesians 3:6. Moreover, if Peter was speaking with Divine authority when he said, in Acts 10:28, it was unlawful for the twelve apostles to preach to Gentiles, and if those Jewish witnesses were doing the will of God, when they preached to none but Jews only (Acts 11:19), then there was no joint-Body in the period of seven or eight years covered by the first eleven chapters.

It is certainly not by chance that in the same thirteenth chapter of Acts, where we read of that great turning-point in the language of Paul, "lo, we turn to the Gentiles" (Acts 13:46), we find recorded that great dispensational miracle, blindness pronounced upon a Jew, "BarJesus",

whose name means “the child of Jehovah-Saviour”; because he sought to turn a Gentile, by the name of Paul, away from the gospel proclaimed by a converted Jew by the name of Saul. Note what happened. God’s blindness upon the Jew caused the Gentile to believe what Saul preached. Romans 11:1 to 33 should cause every Gentile to receive God’s grace. The Gentile was saved because of the blindness of “the child of Jehovah-Saviour” and Saul also became “Paul”. Israel was the child of Jehovah-Saviour. When and because God sent blindness upon Israel, the gospel of the grace of God was sent to the Gentiles: and they became followers of Paul, as he followed Christ. It was in this way that God introduced “the dispensation of the grace of God.” (Romans 11:6 to 11; Romans 11:25 and 26—Ephesians 3:1 to 11.) Read the “henceforth” of Acts 18:5 and 6 and II Corinthians 5:16. With these “henceforths” we have the first mention of “the new creation” and “reconciliation” for Gentiles. (II Corinthians 5:17 to 21—Romans 5:7 to 11—Galatians 6:15—Colossians 1:20 and 21.) Reconciliation was preached to Gentiles when and because Israel was cast away. (Romans 11:15).

28. Most Premillennial Bible-teachers teach that “the dispensation of the mystery” of Ephesians 3:9, “the dispensation of the grace of God” of Ephesians 3:1 to 4, and the Church of the mystery, the joint-Body of Ephesians 3:6, began all at the same time. We all should know that no mystery began on the day of Pentecost when Scripture was being fulfilled. All of these terms, as used in Ephesians, have special reference to God’s dealings with the Gentiles, in pure grace, without any part of Israel’s religious program or special privileges or priority rights. The difference between “the searchable riches of Christ”, in Acts 17:11, and “the unsearchable riches of Christ”, of Ephesians 3:8 (among the Gentiles), must be known by the Bible-student who would know the difference between grace in a dispensation and “the dispensation of the grace of God for Gentiles.” Up to the statement of Paul in Acts 13:46, “lo, we turn to the Gentiles”, there cannot be found even a hint of “the dispensation of the mystery” or the Church of the mystery. But in Acts 14:27 we learn that the door of faith was opened unto the Gentiles. Let us not open that door before God did. Therefore, let us not confuse the ministry of Peter (Acts 15:7) to Gentiles with the statement of Paul, in Romans 11:13 and Romans 15:16, concerning his Christ-given ministry to the Gentiles. We know that God is taking out both Gentiles and Jews, in this age of grace, and baptizing them by His Divine baptism into the Body of Christ, to make the one new man of Ephesians 2:15. But in the light of the second chapter of Ephesians and the second chapter of Galatians, let us not say that God’s purpose, during this age and dispensation of grace, is to visit the Gentiles and take out of them a people for His Name (Acts 15:13 and 14.) “To this agree the words of the prophets.” (Amos 9:11 to 15). We repeat that what God is doing in Ephesians is not in agreement with the words of the prophets. The twelve apostles were certainly not visiting the Gentiles to help God take out a people for His Name when they agreed at the very time that they declared Acts 15:14, that they would go to the Jews. (Galatians 2:9.)

29. In the first chapter of Romans we learn that God gave up the Gentiles. When God gave up the Gentiles He began to create a new nation, Israel, by first calling an uncircumcised Gentile, Abram. (Romans 4:3 to 11.) When He called that first uncircumcised Gentile and declared him righteous, without the ten commandments, (Galatians 3:16 to 19), even without circumcision or baptism, that one uncircumcised Gentile was a pattern of the many

uncircumcised heathen that God saved by grace, through Paul's ministry, without Israel's law or religion. (Galatians 3:8; Galatians 2:7 and Galatians 1:11 and 12.) This message of grace was revealed to a circumcised Jew (Paul), who was born out of due time, and who was the only unsaved person on earth who saw Christ after He was raised from the dead. Abram was circumcised 24 years after he was justified and a year later Isaac was born. When Abram was 99, he came "circumcised Abraham" and for more than 1900 years circumcision was demanded for fellowship among God's people. (Genesis 17:5 to 18.) This is why the eleven apostles condemned Peter for preaching to an uncircumcised Gentile. (Acts 11:1 and 4.) It was after Acts 11:18 that God permitted the first messenger (Paul) to preach the gospel of the uncircumcision, which showed the difference between Abram and Abraham, though one and the same man. In the eleventh chapter of Romans we have the record that God gave up His elect nation, Israel, that is, temporarily. (Romans 11:25 to 33.) At that time the Gentiles were alienated from God and from Israel. (Ephesians 4:18 and Colossians 1:21 and Ephesians 2:11 and 12). What was God to do? The Gentiles were given up and Israel was given up? He could do at least one of two things: He could either destroy all the human race, or bring in the reign of grace, His purpose hid in Christ from before the foundation of the world. (II Timothy 1:9—Ephesians 3:11—Romans 16:25 and 26—Ephesians 1:4 and 5—Romans 8:28 to 32—I Corinthians 2:6 to 8). He did the latter, and that was the beginning of the dispensation of the mystery, which God wants all Christians to see (Ephesians 3:9.) When the one nation from Abram was given up the new creation was brought forth by God. Paul got into serious trouble for preaching this. (Ephesians 6:19 and 20—Colossians 4:3 to 5—II Timothy 2:6 to 11.) Yes, Paul was in jail as an evildoer, because of the hatred of Satan and religious men, their hatred of God's eternal purpose in Christ, which had to do with Christ and His Body above the principalities and powers of Satan in the heavenlies. (Ephesians 6:11 to 18—Colossians 2:11 to 18—Ephesians 1:19 to 23—Ephesians 2:6—Ephesians 3:10.) You too will be antagonized and ostracized by religious Christians, if you preach it. When God gave up His religious nation, and ushered in the reign of grace, the members of that nation (Israel) had to thereafter come, in grace, not as the sons of Abraham, but as the sons of Adam. God then was through with religion, except whatever of religion will be established when. Israel is saved in the coming kingdom age. Then Paul wrote of "ONE" baptism, Ephesians 4:5, whereas there are a number of baptisms in the Four Gospels and during the Acts period until the radical change mentioned in II Corinthians 5:16 and Romans 10:12. Remember the quotation from Dr. H. A. I, water baptism will be practiced after the Church goes to heaven.

30. I believe that the Epistle of Paul to the Philippians, especially the first chapter, proves that when Paul wrote to the Philippians from Rome, after the pronouncement of Acts 28:25 to 28, they were members of the same Body into which they were baptized when Paul visited them, in the sixteenth chapter of Acts, Which was the same Body mentioned in Romans 12:3 to 6, I Corinthians 12:13 and Ephesians 3:6. I believe that Timothy, of course, was in the same Body when Paul wrote his Second Epistle that he was in when Paul wrote his First Epistle. I am uncompromisingly opposed to the dispensationalism that has a new and different Body beginning after the close of the Acts period. I believe that the Church of the mystery, the joint-Body, began before Paul wrote his first Epistle, perhaps I Thessalonians.

31. Because of what I have just stated, I believe that I Corinthians 11:21 to 33, teaches us that the apostle Paul received the Lord's Supper from Christ for members of the Body of Christ, as he received the gospel. (Compare these verses with I Corinthians 15:1 to 4) . What of the judgment signs? Signs, for a time followed the Lord's Supper. (1 Corinthians 11:27 to 32.) To say that the Lord's Supper ceased when signs ceased is not a valid argument or sound Scriptural exegesis. If so, the gospel ceased when the signs of Romans 15:17 to 19 ceased. Neither is it sound doctrine to teach that the Lord linked water baptism and the Lord's Supper together as the two sacraments, or ordinances, for the Church. They are not connected in the Scriptures. Water baptism is invariably connected with miracles or Jewish religious worship, without an exception. Any sound argument that will eliminate the signs, tongues and miracles will eliminate water baptism from the dispensation of grace. They stand or fall together. The Lord's Supper is not the ordinance mentioned in Colossians 2:14 to 16, or in Hebrews 9:10. These were given at Sinai. Neither is the Lord's Supper the ordinance of I Corinthians 11:2, which should be translated "tradition". If the Lord's Supper is an Israelitish religious ordinance, it has no place in this dispensation of grace which is a timeless, signless and "religionless" age. I accept it as a memorial, not an obligatory, religious ceremony to be observed at some time fixed by religious Christians, or ministered only by clergymen; but to be observed at any time by God's redeemed ones till Christ shall have come.

32. I have stated that I believe that a new Body did not begin after the pronouncement upon Israel in Acts 28:25 to 28, but that a new spiritual program, without signs, and the sign-gifts of I Corinthians 12, and without water baptism did begin. This does not mean that I do not believe in what I know to be Divine healing. I do not believe in Divine healers. We are taught in I Timothy 5:23, II Timothy 4:20 and Philippians and II Corinthians 4:16 to 18 and Romans 8:23 that God's saints are to use physical remedies for physical diseases, as they pray, that God may elect to heal them or leave them sick. We are taught, by comparing I Corinthians 13:8 to 13 with Ephesians 4:7 to 14, that the "sign" program of the transitional Acts period ceased after Paul reached Rome and then for the first time there is the clear revelation of the mystery. As this is the same mystery mentioned in Romans 16:25 and 26, I Corinthians 2:6 to 8, Romans 8:29 to 32, we cannot be sure when it was first revealed to Paul. I believe that Christians do not have to establish a sectarian church program for Christian unity, that this only produces disunity; but that all members of the Body of Christ are to recognize in a practical way that there is only one Body, and that they are to endeavor to keep the unity that God has already established. (Ephesians 4:1 to 7.) This unity cannot be kept, if Christians insist on two or more baptisms, when God has fixed the number at ONE. (Ephesians 4:5.) If there is any saving value to water baptism, in this age of grace, (Acts 2:38—Acts 8:5 to 15—Acts 19:1 to 6—Mark 16:14 to 18—John 3:3 to 9), then the "grace" message of Ephesians 2:8 to 10 and Titus 3:5 to 9 is not true. Surely the theory of the Reformed Churches and the Presbyterians is not true, that water baptism takes the place of circumcision. If this were true, girls would not be sprinkled, for they were not circumcised. Moreover, in the light of Romans 4:7 to 9 and Galatians 3:8, only Jews would be baptized. The fact of the matter is, that every man who was baptized from the beginning of John the Baptist's ministry until Cornelius was baptized had first been circumcised.

Jesus Christ was circumcised before He was baptized. If we are to follow Him in baptism we are to follow Him in circumcision. Colossians 2:11 to 12. I cannot follow the Plymouth Brethren and Baptists and Independent immersionists, who are forced to abridge and revise Mark 16:14 to 18, to support their sectarian water ceremony, preaching what is not in the Bible, "he that believeth and is saved shall be baptized; and no signs following." I know that so far as I am concerned I can say with Paul, "Christ sent me not to baptize, but to preach the gospel." (I Corinthians 1:17.) I know that there is no water in Romans, the sixth chapter, Colossians 2:11 and 12, in Galatians 3:26 to 29, and in Ephesians 4:5. I also know that the teaching is a fantastic theory, that water baptism is a witness to the world, that the baptized one's old man has been crucified and now he must be taken under the water for a burial and then come up to walk in newness of life. What folly! Where is the new man while the old man is under the water? It is a shame to bury him alive. All of Romans, the sixth chapter, is accomplished by the one Divine baptism of Ephesians 4:5, and the witness to the world is to obey the third chapter of Colossians and Ephesians 4:19 to 32. Water baptism proves nothing except the confusion of the Christians.