

EXTREME DISPENSATIONALISM
CALLED BULLINGERISM
and
A Book Called
“WRONGLY DIVIDING THE
WORD OF TRUTH”

Concerning Paul’s Ministry Before and After
Acts 28

A SCRIPTURAL ANSWER TO EXTREME
DISPENSATIONALISM OR BULLINGERISM

(This is the copy of a letter addressed to Christian friends).

Chicago, Ill., April 11, 1943.

Dear Christian Friends:

This is to acknowledge receipt of the pamphlet which you mailed to me entitled, “BEFORE AND AFTER ACTS 28 . . . 15 CONTRASTS.”

I heartily appreciate your genuine Christ-like spirit. I presume that you have learned that many Christians, who think they know more about the grace message than others, are very ungracious in their attitude toward those who disagree with their dispensationalism.

Grace and truth came by Jesus Christ, and surely as His messengers proclaim the truth concerning grace they should always be truthful and gracious. You have always been; and I do praise God for the fellowship I have enjoyed with you. I am sure that you know that the pamphlet of Mr. Mills, which you mailed me, presents the general dispensationalism taught by Dr. E. W. Bullinger of England, the author of the “Companion Bible.”

Perhaps as we behold the unscriptural sectarianism and religious confusion of the day and realize that God has on this earth only one true Bible Church and one unmixed gospel of grace for men and women during this age, we should be more than willing to fellowship with any man who is contending for the truth of the one Body, if he believes and teaches the Bible as God’s Word, the virgin birth, eternal Deity, and bodily resurrection of the Lord Jesus Christ, if he believes and teaches that a believer is declared righteous without a cause by God’s grace and the redemptive work of the Lord Jesus Christ, and endeavors by God’s grace and the power and guidance of the Holy Spirit to walk worthy of the vocation wherewith the Lord hath called him.

How unfortunate and pitiable it is that there should be such disunity in the Church when members of the Body are instructed to endeavor to keep the unity of the Spirit, when God’s will is that there should be no “schism” in the Body.

In considering the faulty-dispensationalism of fellow-saints, we realize that we have neither the desire nor the authority to remove any one of them from the same Body of which we are members. However, we should do our utmost to recover for the saints that blessed and glorious "Body" truth that was lost during the first Christian century, and in this task we should examine the teachings of others in the light of the Word of truth rightly divided.

In one of my printed messages which I sent you, I quoted from a message written by Dr. H. A. Ironside of Chicago. Here is what I quoted from his pen:

"Throughout the writings of the apostle Paul he again and again refers to a wondrous secret, which he designates in a special way as "the mystery," or "the great mystery." That a doctrine so clearly revealed in the Scriptures should have become so utterly lost is only to be accounted for by the Judaizing of the church, and the consequent minding of earthly things that beclouded the heavenly ones." "The mystery was not something of difficult mysterious character, but a sacred secret never known to mankind until in due time opened up by the Holy Spirit through the apostle Paul." "How earnest was the apostle in seeking to lead Christians into the knowledge of this blessed truth."

I am today mailing you another one of my books entitled, "Let's DeJudaize The Church."

If the mystery has been lost because the Church was Judaized, the only way to recover it is to DeJudaize the Church. This cannot be done without open controversy. But inasmuch as this blessed Pauline truth is God's death-blow to all unscriptural sectarianism, and the cure for every ill and ism with which the Church of Christ is afflicted, we should not neglect our all-important task because of controversies, pleasant or unpleasant. Neither should we permit religious men to intimidate or bluff us out of our duty by crying "Bullingerism." Many of them are as ignorant of Dr. Bullinger's teachings as they are of the Pauline truth.

I have carefully and diligently studied the writings of Dr. Bullinger both his earlier and his last messages. Many Christians, who have branded Dr. Bullinger as a heretic, a messenger of Satan, have acknowledged and manifested ignorance as to what he taught. Dr. Bullinger stood uncompromisingly for the great fundamentals of the Christian faith, and he was an outstanding messenger of the "grace" gospel.

Dr. Bullinger, as perhaps you know, taught that between the death of a saint and his resurrection at the coming of Christ, the soul of that saint remains in an unconscious state. He also taught that the Lord's Supper was an Israelitish ordinance and that this ordinance ceased to have any place in God's spiritual program after Paul's pronouncement recorded in Acts 28:25 to 28. Dr. Bullinger taught that it was after the close of the "Acts" period that the Church of the mystery, the Body of Ephesians and Colossians, had its historic beginning. It is this teaching of a new and different Church after Acts 28 that is today called "Bullingerism."

As you well know, I have taken an uncompromising, determined stand against this extreme dispensationalism ever since I first understood it.

Likewise I have opposed Dr. Bullinger and other Bible-teachers who have taught the unconscious state of the saint or the sinner between death and resurrection. I believe that the Lord's Supper is a memorial, rather than an ordinance, and is to be observed "till He shall have come."

The same Christians who have called Dr. Bullinger a heretic have called me a "Bullingerite," even after they learned that I disagree with his dispensationalism.

But now for my comments concerning the pamphlet, which you mailed me . . . “BEFORE ACTS 28 AND AFTER . . . 15 CONTRASTS.” I received this printed message some time ago and read it with interest. But now I have read again the copy which you sent me, and have subjected it to the Berean test. I can see how some Christians can accept this dispensationalism, but it is difficult for me to believe that you, who are well grounded in the Scriptures and have for years been indoctrinated in Pauline truth, can agree with this writer. But as you have sent the pamphlet to me for my comments, I shall comply with your request; because I know that you are searching for God’s truth and not man’s opinions, and that you are not wise in your own conceits. We know that there are many blessed truths in the Bible that are not clear to us, but we should see the fallacies in this pamphlet.

Just the very hour that your good letter, with enclosure, reached me I had listened to a radio message from a Christian brother, who agrees with the dispensationalism set forth in the pamphlet you sent me. This brother, in his broadcast, spoke of Jehovah in the midst of Israel, and quoted a few disconnected verses of Scripture to prove that Jehovah was in the midst of Israel from the call of Abraham until after the close of the period covered by the Book of Acts. I have seldom heard such a travesty on sound exegesis coming from the mouth of a man who is supposed to be a Bible-teacher.

My earnest prayer for you is that you will not be deceived into this faulty dispensationalism, which has done so much to hinder the recovery of “the dispensation of the mystery,” by disgusting many Christians who at first had a desire to understand and obey Ephesians 3:9. The sane messengers of the grace of God, who have tried so earnestly to teach Christians the difference between God’s eternal purpose (Ephesians 3:11) and Gods prophesied programs, have been repudiated by many who have linked them up with extremists such as the author of the pamphlet you sent and the broadcasting brother to whom I have referred.

GOD’S ETERNAL PURPOSE

Let us consider first the difference between God’s eternal purpose and His prophesied programs referred to in the preceding paragraph. This means the difference between the program presented by Peter in the third chapter of Acts and the program of Paul presented in the third chapter of Ephesians. Peter instructed Israel to repent so God would send Christ back from heaven to bring about the restitution of all things spoken by Israel’s prophets (Acts 3:19 to 21). Then Peter added that Moses and Samuel and other prophets spoke of “these days.” Acts 3:24. Then in Ephesians 3:1 to 11, Paul referred to a program about which Israel’s prophets were both silent and ignorant, “the dispensation of the grace of God,” given Paul by revelation, “the unsearchable riches of Christ,” “the dispensation of the mystery,” “the eternal purpose of God in Christ Jesus.” God’s Word does tell us to test things that differ, Philippians 1:10. Even the babe in Christ should know there is a difference between the prophesied “restitution of all things” and the predestined “eternal purpose of God.” Let’s keep this difference in our minds.

There are several phases of “the mystery” of Ephesians and Colossians, called “the mystery of God’s will,” “the mystery of the gospel,” “the dispensation of the mystery,” “the unsearchable (untraceable) riches of Christ,” “God’s eternal purpose in Christ.” And, of course, we are agreed that the culmination or consummation is set forth in Ephesians 4:13, “The Perfect

Man.” But the word “purpose” is the key to “the mystery”; for “the mystery” is God’s eternal purpose, that which God, by His grace, gave us in Christ Jesus before the world began (II Timothy 1:9) having predestinated us unto the adoption of children by Jesus Christ to Himself” (Ephesians 1:5), “being predestinated according to the purpose of Him, Who worketh all things after the counsel of His own will.” Ephesians 1:11. Very clearly is this eternal purpose set forth in II Timothy 1:9, where we learn that our salvation is according to God’s predestinated grace and purpose. Five or six times the word, “purpose” is used in Paul’s writings, in connection with “predestination.”

With these important facts fixed in our minds, let us carefully read Romans 8:28 to 32 and answer this important question, “Is the Divine program of Romans 8:28 to 32 the Divine program of Acts 3:19 to 24, or is it not an entirely different program, the eternal, predestinated purpose of God in Christ Jesus, which is the very heart of the mystery of Ephesians and Colossians? Romans was written before Acts 28, and what profound ignorance to teach that God’s “grace” program in Romans is the restitution hope of the nation Israel. One great blunder which the extremists have made is, that they have tried to take the Keys of the Kingdom of heaven from Peter and give them to Paul.

You would think that these extremists had never read Romans 11:5 to 8; and Romans 8:28 to 32, Let us now look into these Scriptures:

“Even so at this present time (not after Acts 28) also there is a remnant according to the election of grace.” “And if by grace, then it is no more of works.” “Israel hath not obtained that which he seeketh for; the election hath obtained it, and the rest were blinded.” They were blinded by God (Romans 11:8), not after Acts 28, but at the time Paul began to preach an entirely new message, “reconciliation.” “This was when and because Israel was cut off.” Romans 11:15 and II Corinthians 5:17 to 21.

Now note the mystery, referred to in I Corinthians 2:6 to 8, but plainly set forth in Romans 8:28 to 32:

“And we know that all things work together for good to them that love God, to them who are the called according to His purpose.” (Compare this with I Timothy 1:9 and Ephesians 1:4 and 5 and Ephesians 1:9 to 11 and with Ephesians 2:8 and 9 and 3:11). Now Romans 8:29, “For whom He did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover whom He did predestinate, them He also called, etc.”

What intelligent human being could even imagine that the predestinated purpose of God in Romans 8:28 to 32 could be the fulfilling of God’s promise concerning the restitution of all things, including the restoration of the kingdom to Israel? The eternal purpose of God in Romans 8:28 to 32 is the eternal purpose of God in Ephesians and in II Timothy 1:9 and in I Corinthians 2:6 to 8. Moses and the prophets surely knew about the kingdom hope of Israel, but not one of them knew anything concerning the purpose of God in Romans 8:28 to 32, or the remnant according to the election of grace, not of works, in Romans 11:5 to 8, or concerning the dispensation of I Corinthians 9:17 committed to Paul, or concerning God’s message and program recorded in II Corinthians 5:16 to 21.

PAUL’S PRISON EPISTLES

The writer of the pamphlet which you sent me lists on page 1 the following Epistles of Paul written after Acts 28: "Ephesians" . . . "Philippians" . . . "Colossians" "II Timothy" and "Philemon." All of these Epistles seem to be Paul's prison Epistles and deal with very much the same truth.

According to this writer, First Timothy was written before Acts 28, whereas Second Timothy was written after Acts 28. Therefore, you see the folly of teaching that the Church of the mystery had not begun historically when Paul wrote his First Epistle to Timothy; for according to such dispensationalism, Timothy was in a Church, with an Israelitish kingdom hope, before Acts 28, and then was transferred into an entirely different Church, with an entirely different hope, before Paul wrote to him the second time. What is the hope of the Body, according to Titus 2:13? "The appearing of Christ." This is the hope in Second Timothy. II Timothy 4:1 and 8. The same "appearing" is stated. Well, what about I Timothy 6:14, Timothy's hope before Acts 28? It was the very same "appearing."

According to these extremists, the Philippians, at the time they were saved in Acts 16, became members of the prophesied kingdom church, with Israel's hope, and then after Paul reached Rome, they were transferred into another Church with another hope. So the Philippian Christians who died before Acts 28 were not members of the Body of Christ described in Ephesians 4, but the Philippian saints who died after Acts 28 died as members of that Body. God's answer to this foolish theory is Philippians 1:5 and 6 and 1:10. Perhaps, you have read how some of the extremists translate Philippians 1:6. They tell us that "eipiteleo" translated "perform" should be translated "postponed." This only shows the extreme nonsense to which these brethren resort to support their false theories. This word translated "perform" is the same root of the Greek word translated "uttermost" (all the way to the end) in Hebrews 7:25, the word used by Christ on the cross, "finished." When did Christ begin the good work in the Philippians? From the first day they were saved and this was to continue until the day of Christ. Now think of any Bible-teacher instructing us, as members of the Body of Christ, to obey Philippians 1:10, by testing things that differ until the day of Christ, and then by his faulty exegesis he would teach that the day of Christ in verse six is a different day of Christ, that had to do with the hope of Israel and the restitution of all things but not the coming of Christ for the Church. The writer of the pamphlet declares Philippians a prison Epistle written after Acts 28. That Epistle has the message of the Philippians 3:20 and 21, and these verses refute this theory concerning the two churches to which the Philippian saints belonged.

Then a little more nonsense can be seen by reading I Thessalonians 1:19, Paul's message to the Thessalonians, written before Acts 28: "For what is our hope, or joy or crown of rejoicing. Are not even ye in the presence of the Lord Jesus Christ at His coming?" That coming of Christ, according to the extremists, was the hope of Israel, the "Acts" period church, but after Acts 28 Paul was transferred into new Church and his hope then was a different coming of Christ; so he will not be present at the coming of I Thessalonians to get his crown of rejoicing.

Dear friends, you are too valuable in the Lord's service to be deceived into this faulty dispensationalism. The Church of the mystery, the Body of Christ, had its historic beginning before Paul wrote his first Epistle and all of his Epistles were written to the members of the one Body described in Ephesians, Colossians and Romans 12:3 to 5.

ABLE MINISTERS OF THE NEW COVENANT

The extreme dispensationalists make much of Paul's statement in II Corinthians 3:6, "Able ministers of the New Covenant," as they compare this with Ephesians 2:11 and 12. Strictly speaking, we have no Scriptural right to refer to the Body of Christ as "The New Testament (Covenant) Church." But because Paul said we were made able ministers of the New Covenant, that does not prove that there was a "New Covenant Church" and a New Testament gospel, during the Acts period, and a different Church and gospel after, Acts 28. According to Jeremiah 31:31 to 35, Hebrews 8:7 to 11, and Romans 11:25 to 28, all Israel will be saved under the guaranty of the New Covenant, and then there will be a New Covenant Called-out, redeemed people. No unevangelized or blind Israelites will be left. But this is so different from the remnant according to the election of grace, without works, and the rest blinded by God, in Romans 11:5 to 8. Think of trying to make Romans 11:5 to 8 fit into the prophesied New Covenant of Jeremiah 31:31 to 35. This is indeed, "wrongly dividing the word of truth." It is such foolish teaching as this that is so seriously retarding our task of recovering the Pauline truth which was lost in the first Christian century, which Satan hates with a vicious hatred.

THE LORD'S TABLE

These Christians, who refuse to meet at the Lord's table, tell us that it is because Christ spoke of His shed blood as the blood of, or in, the New Covenant. And they affirm that "till He shall have come," in I Corinthians 11:26, had no reference to the coming of the Lord for members of His Body. This was His coming to Israel to bring about the restitution of all things, which was postponed after Acts 28. They claim that the Lord's Supper was an Israelitish ordinance in which Israel's Passover was perpetuated. Some of them go so far as to say that the Lord's Supper was observed once a year on the fourteenth day of April, and only Jews partook of it. Of course, in such a case only Levites should have ministered to those who sat at the Lord's Table. Then they say that because the Divine judgments and miracles of I Corinthians 11:28 to 32 are not visited upon those who partake unworthily, the Lord's Supper dropped out of God's spiritual program when signs and miracles ceased at the time the dispensation of the mystery began after Acts 28: Now carefully compare the language of I Corinthians 15:1 to 4 (especially verse 3) with I Corinthians 11:23, and then compare I Corinthians 11:28 to 34 with Romans 15:18 and 19, and by the same foolish reasoning, if reasoning it is, Paul should not have preached the gospel after Acts 28, because signs and miracles no longer accompanied the preaching of the gospel, according to their own unanimous agreement.

THE LETTER OF THE NEW COVENANT—THE BLOOD OF THE NEW COVENANT

There was only one Christ. There were not two Christs. There were not two kinds of blood shed by the Lord Jesus Christ. It was Christ Himself who called His shed blood, "the blood of the New Covenant." Matthew 26:28. It is by His blood that the people under the Old

Testament received remission, the blessing mentioned in Hebrew 9:15. It was after Israel rejected the resurrected Christ that Paul told the Gentiles that they could be saved or justified by the blood of Christ. The blood of Christ in Romans 5:9 was not different from the blood of Christ in Ephesians 2:13. There is no blood of Christ in the Bible that is not the blood of the New Covenant. Members of Christ's Body do receive spiritual benefits and blessings because of Christ's shed blood (Hebrews 10:10 to 26). There are other guarantees in the New Covenant for Israel and Judah in Jeremiah 31.

WHEN WAS THE LORD IN THE MIDST OF ISRAEL?

Then think of a man, who claims to be God's Bible teacher, stating that Jehovah was in the midst of Israel from the call of Abram until after Saul said, in Acts 28:28, "the salvation of God is sent unto the Gentiles." When God called Abram he was an uncircumcised heathen. Abram was declared righteous (in uncircumcision) by faith. Romans 4:8 to 11. Galatians 3:8. Jehovah was not in the midst of Israel when Abram, the uncircumcised heathen, was declared righteous without religion or circumcision, any more than Jehovah was in the midst of Israel when the heathen in Galatia were justified without Judaism, religion or circumcision. You would think that the Epistle to the Galatians was not in the preacher's Bible. Read carefully Galatians 3:27 and 28 and 6:15, and with these Scriptures read carefully Acts 21:25: "As touching the Gentiles who believe, we have written and concluded that they observe no such things, save only that they keep themselves from things offered to idols, and from blood and from strangled, and from fornication." In Galatians we learn that neither circumcision nor uncircumcision is of any value or efficacy, that in Christ Jesus there is neither Jew nor Gentile.

Jesus Christ on earth was the Minister of the circumcision (Romans 15:8). Gentiles, saved during the years of Christ's earthly ministry, became Jews or proselytes. Acts 2:10. Surely then the Lord was in the midst of Israel, sent only to Israel. Acts 2:22—Acts 13:23—Matthew 15:24. There was no more revolutionary change from Galatians 2:7 until after Acts 28:28 than there was between Matthew 15:24 and Galatians 2:7. So far as the heathen in Galatia were concerned Paul was the apostle of the Gentiles, with the dispensation of the Grace of God, Romans 11:13. The dispensation committed to Paul in I Corinthians 9:17 was a "grace" dispensation. Paul told the Galatians that twenty-four years before Abram was circumcised and became Abraham, (then he was not an Israelite), Abram, the uncircumcised heathen, was saved by believing God (justification by faith) and the Scriptures did not foresee Jehovah in the midst of Israel, and Israel preaching the gospel of the kingdom to Gentiles. Galatians 3:8 and Galatians 3:16 to 19. No, the Scriptures saw something different, the gospel of uncircumcision, the grace of the Lord, being sent to uncircumcised heathen, and saw that they, too, would be saved without religious works or circumcision, as was Abram, when God preached the gospel to him. This is the message of Galatians 3:8 and Romans 4:7 to 12.

Circumcision was of value while Jesus Christ was on earth and it was of value in the "Acts" ministry of the Twelve; but neither before nor after Acts was circumcision of any value in Paul's ministry to Gentiles. Galatians 2:1 to 7.

Circumcision was surely of much value when Jehovah was in the midst of Israel. Read carefully Genesis 17:3 to 17. Here we learn that circumcision was a Divine requirement for

Divine fellowship. More than 1900 years later, eleven circumcised apostles contended with another circumcised apostle because he preached to an uncircumcised Gentile. Acts 11:1 to 3. At the great conference at Jerusalem these apostles, with Paul, agreed on a new order—no circumcision and no law for the believing Gentiles. Acts 15:1 to 19. But this did not apply to Jews, for a limited time.

Now, as I said, you are too intelligent and well-grounded to be tossed to and fro with such a wind of unsound doctrine.

PETER, PAUL AND THE GENTILES

Then note Acts 15:7 and 14 and Romans 15:16 and 11:13. First, concerning Peter: “And when there had been much disputing Peter rose up, and said unto them, Men and brethren, ye know that how a good while ago God made choice between us, that the Gentiles BY MY MOUTH should hear the word of the gospel, and believe.” Simeon (Peter) hath declared how God at the first did visit the Gentiles to take out of them a people for His name.”

Now hear Paul: “That I should be the Minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.” “For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.” Romans 15:16 and 11:13. With these Scriptures let us note carefully Galatians 2:7 to 12. Read about Peter, James and Paul in Galatians 2:10 to 13.

After studying these Scriptures surely we should learn that if James of Jerusalem did not want Peter to eat with saved Gentiles, then surely Peter and James were not God’s appointed messengers to unsaved Gentiles. They went to the circumcision. Galatians 2:9. But, according to Acts 15:7, God chose ONE MOUTH of the twelve mouths of the twelve apostles to preach to Cornelius and his household, and certainly Peter did preach to them the word which God sent to the children of Israel (Acts 10:36); Christ had given to Peter the keys of the kingdom of heaven. Matthew 16:16 to 18. But what Paul preached to the Gentiles, according to Galatians 1:11 and 12 and 2:7 and Ephesians 3:8, was not the gospel of the circumcision, nor any kingdom gospel. No, it was the grace of Christ, the gospel of the uncircumcision, which Paul did not receive from Peter and the Eleven, or from any other human being, but from the risen, glorified Christ. When Paul, fourteen years later, went up to Jerusalem to tell Peter and the others about the gospel he had received by revelation for the Gentiles, it was by revelation that he made the trip. Galatians 2:1 and 2.

NONE OTHER THINGS AND THE HOPE OF ISRAEL

Now I want you to consider with me Acts 26:22 and 23 and Acts 28:20: “Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come: That Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles.” “For this cause therefore have I called for you, to see you and to speak with you: because for the hope of Israel I am bound with this chain.”

Note with the last statement of Paul, Acts 23:6 and also Acts 24:14 and 15 and Acts 26:6 to 8:

“But when Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee: of the hope and resurrection of the dead I am called in question.” “But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets: And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.” “And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope’s sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible to you, that God should raise the dead?”

What then was the hope of Israel for which Paul was Rome’s prisoner? That hope was the resurrection. Paul certainly did not mean, in Acts 26:22 and 23 that he had been preaching in his “uncircumcision” gospel, that the heathen, justified by faith, would go to Canaan as Israelites. Paul preached no such hope to them. In Acts 26:23 Paul explains the “none other things” of Acts 26:22, but any intelligent student of Galatians, II Corinthians and Romans knows that Paul wrote to the Gentile Christians in those assemblies many wonderful truths never once mentioned in any of Israel’s Old Testament Scriptures.

No prophet of Israel ever hinted that there would be such a program as II Corinthians 5:16 to 20. No prophet of Israel had the remotest idea that because of the fact stated in Romans 11:15 there would be, while Israel’s Messianic kingdom is in abeyance, such a Church on this earth as is described in I Corinthians 12:12 to 14. We quote first Romans 11:15 and then I Corinthians 12:12 to 14.

“For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?” “For as the body is one and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the Body is not one member, but many.”

No prophet of Israel knew the first thing of the program of the sixth chapter of Romans, of that death baptism and that identification with Christ.

Those Roman saints who rejoiced in the hope of glory of God (Romans 5:2) were not expecting Jesus to come back as King of Israel to let them share Israel’s kingdom hope.

“The coming of our Lord Jesus Christ” and “the day of our Lord Jesus Christ” in I Corinthians 1:7 and 8 is the same as the appearing of the Lord Jesus Christ in Colossians 3:3 and 4, and the day of redemption in Ephesians 4:30.

When members of the Body of Christ come into the realization of the blessed hope of Titus 2:13 there surely will be a resurrection.

Jesus Christ in the midst of Israel told them that He was their resurrection. John 11:25. We are told in I Thessalonians 4:13 to 18 that resurrection will be for those who have the hope. Surely we learn in I Corinthians 15:12 to 22 that the resurrection of Christ and those who are Christ’s is the Christian’s hope. Note I Corinthians 15:16: “For if the dead rise not then is not Christ raised.”

Now as you know, the extremists teach that the resurrection and rapture of I Thessalonians 4:13 to 18 has nothing to do with the Body of Ephesians and Colossians but is the resurrection hope of Israel.

They teach that God, at the close of the “Acts” period, suddenly interrupted His program with the “Israelitish” Jews and the “Israelitish” Gentiles, baptized by one Spirit into one Body (I Corinthians 12:13), and began to edify an entirely different Church, or Body, and as the members of this new and different Body have nothing to do with the hope of Israel they will not be among those who are to be changed, according to I Corinthians 15:51 to 53, or raptured according to I Thessalonians 4:13 to 18. They say that, as Thessalonians and Corinthians and Romans record the hope and calling of Israel or the Israelitish kingdom covenant Church, different from the hope and calling of the Body described in Ephesians and Colossians, the rapture, an instantaneous change mentioned in Thessalonians and Corinthians will not take place until some years after the members of the Body of Christ have been raised from the dead This is called “ultra dispensationalism.” But it is worse than that. They teach that, with the interruption and postponement of the “Acts” period program, the rapture of I Thessalonians 4:13 to 18 and I Corinthians 15:51 to 54 was postponed. The saints saved, during Paul’s “Acts” ministry who died before Acts 28, will be raised when the rapture of I Thessalonians 4:13 to 18 takes place. That will be some years after the resurrection of the saints who died right after Acts 28, as well as present day members of the Body of Christ. And of course those saints who died before Acts 28 will not be with the resurrected saints who appear with the Christ in the glory described in Colossians 3:1 to 4.

Is it any wonder that young preachers have turned from the Pauline message and messengers in disgust?

The hope of Israel is presented in Acts 3:19 to 21. God will send Jesus Christ back from heaven to bring about the restitution of all things, and one of the first events will be the restoration of the kingdom to Israel. This will not be until after the rapture of I Thessalonians 4:13 to 18, the blessed hope of Titus 2:13. Therefore, the gathering of the elect in Matthew 24:30 and 31 is not the blessed hope of the Body of Christ.

But what profound ignorance of the Scriptures to teach that Paul told the heathen in Galatia, Thessalonica, Corinth and Ephesus and Philippi if they would repent, God would send Christ back to Israel. Paul wrote that they were identified with Christ in His crucifixion, death, burial and resurrection, that they were new creatures in Christ Jesus and were not to know Jesus after the flesh. They were to wait for God’s Son from heaven to be caught up to heaven. This is quite different from Acts 3:19 to 21. All of these saints experienced the one baptism of Ephesians 4:5; the death baptism of Romans 6:3.

Even the Hebrew saints were partakers of the “heavenly” calling. Hebrews 3:1. This word “heavenly” is the same Greek word as “heavenlies” in Ephesians.

Before and after Acts 28, Paul was the messenger of reconciliation. He taught before and after Acts 28, “alienation in Adam,” “reconciliation in Christ.” There is no difference between the new creation in Galatians 6:15 and II Corinthians 5:17, before Acts 28, and the new creation in Ephesians 2:10, after Acts 28. There is no difference between the saved Jews and the saved Gentiles, all one in Christ Jesus in Galatians 3:26 to 28, and the saved Jews and saved Gentiles, all one in Christ Jesus, in Ephesians 2:16 to 18.

Jesus Christ was not the King of Israel to Gentile members of the Body of Christ during the "Acts" period. He was as much the Head of the Body of Romans 12:3 to 5 as He was the Head in Ephesians 1:19 to 23.

By comparing II Corinthians 3:9 to 17 and Galatians 3:24 and 25 with Colossians 2:13 to 17 we learn that the Gentiles before Acts 28 were no more under the law than they were thereafter.

ISRAEL IN GOD'S FAVOR

It is obvious that these brethren, who teach that the one Body of Ephesians, with the dispensation of the grace of God, began after Acts 28 do not understand the two-fold election of Israel in the eleventh chapter of Romans. Nor do they understand that when the gospel of the kingdom is proclaimed by the will of God, Israel is in favor with God; but when the gospel of the grace of God is proclaimed by the will of God, Israel is in disfavor with God. In Romans 5:10 and 11 and in II Corinthians 5:16 to 21 we learn that Paul was preaching reconciliation to Gentiles because Israel was in disfavor with God. Romans 11:15. In Romans 10:12 the Holy Spirit clearly states that there is no difference between the Jew and the Gentile. In Romans 3:25, 3:28 and 4:4 and 5 we read that the believing sinner is declared righteous without a cause, without any works, religious or otherwise. Surely no message proclaimed after Paul said in Acts 28:28, "the salvation of God is sent unto the Gentiles," is a more definite unmixed "grace" gospel. There is no difference between the gospel of grace in the verses in Romans and the gospel of grace in Ephesians 2:8 and 9 and Titus 3:5 to 8. Surely after reading Galatians you would not say that God wanted the justified heathen to be religious Israelites.

ISRAEL'S TWO-FOLD ELECTION

Note carefully Romans 11:25 to 30. Israel is yet to be saved. But in the meantime, until the time of that national redemption, enemies of the gospel for the Gentiles' sakes. But they will yet be elected for Abraham's, Isaac's and Jacob's sake: Romans 11:28. This future election of Israel should not be confused with the election of Israel in Romans 11:5 to 8. Note this statement in Romans 11:27 concerning Israel's future election and salvation.

"For this is My covenant unto them, when I shall take away their sins."

Now note carefully these words, "for this is My covenant unto them." The extremists have blundered in applying, "this is My covenant unto Israel," in the other election of Romans 11:5 to 7. Note again these verses: Israel is to be saved in the future, because of God's covenant in Jeremiah 31:31 to 35 and Ezekiel 36:12 to Ezekiel 37:26. But the remnant, according to the election of grace, in Romans 11:5 to 7, is something altogether different. Why did Paul preach reconciliation (Colossians 1:20 and 21 and Ephesians 2:13 to 17) unto Gentiles after the pronouncement of Acts 28:25 to 28? Because of the fall of Israel. Romans 11:15. Why did Paul proclaim the gospel of grace to Gentiles after the pronouncement of Acts 28:25 to 28? Because of Israel's unbelief and blindness. Romans 11:30. Acts 13:46. Acts 18:5 and 6. Why did Paul proclaim reconciliation and the gospel of the grace of God to Gentiles before the pronouncement of Acts 28:25 to 28? Because of Israel's unbelief, blindness and fall. Romans 11:15 and 11:30 is

God's answer to the extreme dispensationalism, sometimes called "Bullingerism." What folly to teach that in Galatians, Romans and II Corinthians God's message to the Gentiles was the gospel of the kingdom, and in Paul's prison Epistles, written after Acts 28, the gospel of grace. Some of the extremists teach that although the gospel of grace was preached by Paul before Acts 28, yet Acts 28:31, concerning the kingdom of God proves that, during the "Acts" period Paul presented a "kingdom of God" program rather than the "Body of Christ" program. Perhaps they have not read Colossians 4:11.

THE GIFTS IN THE CORINTHIAN CHURCH

To be sure the Christian is confronted with a very difficult task when he earnestly desires to walk worthy of the vocation wherewith he is called and diligently and prayerfully studies all of Paul's Epistles and the Book of Acts to select a spiritual program that will conform to the will of God. Surely there is in the Bible some intelligent, Divine principle to guide the sincere Christian in selecting or rejecting from the Book of Acts, from the Epistles of Paul written during the "Acts" period, from the writings of Peter, John and James, all that is or is not for the obedience and practice of members of the Body of Christ. For example, on the day of Pentecost those who were saved sold their earthly possessions, including houses and lots, and the money was put into the common treasury. If our slogan is, "back to Pentecost for the ideal Church and ideal Church program," then why is not this communism a very important part of our ideal spiritual program in this age of grace? What about the angelic visitations, the miraculous jail deliverance's, the supernatural visions, raising the dead, healing by shadows, aprons, handkerchiefs or hands? What about the five different baptisms recorded in the Book of Acts or during the "Acts" period in the light of the statement in Ephesians 4:5, there is one baptism? Who in the Church today has the gift of the discerning of spirits or the working of miracles or the interpretation of tongues, mentioned among the gifts exercised by some very carnal Christians during the "Acts" period (I Corinthians 12:8 to 11)?

If Paul, in writing to the Corinthians, said, "forbid not to speak with tongues (I Corinthians 14:39), what servant of the Lord today has the right to forbid the Pentecostalists to speak with tongues or to ridicule them for their obedience to the Scriptures? In Acts 19:3 to we have the record of the last disciples to receive water's baptism. They spoke with tongues.

What thinking Christian has not asked the question, if the Body of Christ of which we in this twentieth century are members, began before Paul wrote his first Epistle, what has become of those gifts which God Himself set in the Body, according to I Corinthians 12:28? Note verses 27 and 28: "Now ye are the Body of Christ, and members in particular . . . And God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues."

The Christian leaders and preachers, who tell their followers that the Body of Christ and the "dispensation of the grace of God" and "the dispensation of the mystery," began on the Jewish feast, Pentecost, and that no new program began after Acts 28, are helpless and dumb when asked, "if God set these gifts into the Body to which we now belong, who set them out?" They prefer that the question be not asked. While they condemn other preachers who contend that God's program of signs changed after Acts 28 and ridicule the Pentecostalists and other

healing preachers who sincerely believe that in contending for the faith once for all delivered unto the saints they should contend for the recovery of the sign gifts, the great majority of the leading Fundamentalists are afraid that if they find the answer to the present-day delusions and confusion, the same exegesis that will rule out the sign-gifts will rule out their water ceremonies which they cherish beyond any desire to deliver the fanatical and deluded “sign” Christians. This is especially true of the Baptists, whose very denominational name must be surrendered when they find the intelligent, Divine principle, which is called in the Bible, “rightly dividing the Word of truth.”

The extreme dispensationalists, rather than helping the perplexed Christians, are an outright hindrance, and truly the cure which they offer is much worse than the disease. They do not hesitate to eliminate from the program of the Church today anything and everything in Thessalonians, Corinthians, Galatians, Romans or in the Book of Acts, that does not appeal to them by saying that an entirely different and new Church with a new spiritual program, began after Acts 28. Some of these extremists throw out I Timothy, because Christ is the Mediator there and they throw out Philippians because Paul had not yet attained (Philippians 3:12). And some are even saying that II Timothy 4:1 might indicate that II Timothy was written before the revelation of the mystery because of the reference there to the Lord’s appearance in connection with the kingdom and the judgment of the quick and the dead to which Peter referred when he preached the “kingdom” message to Cornelius. Acts 10:42. We can appreciate what Paul said concerning Satan, “we are not ignorant of his devices.”

In the February, 1943, edition of “Our Hope” appears an article written by the pastor of one of the outstanding Fundamental churches of the country. This man is accepted as a leader and an able Bible exegete by the Fundamentalists in many, places. In this article he has attempted to prove two contradictory doctrines, that the sign-gift of the Christian Church during those years while the Scriptures were being revealed can be found in the Church today and they cannot be found in the Church today. I quote several of his statements:

“God has never promised in His Word that miracles and signs would remain in the Church to the end of the dispensation.”

“In the beginning there were far more such evidences of the miracle-working power of the Spirit of God in connection with the healing of the body than we perhaps see today; but there was greater reason for it. Men knew less of the human body and its ailments and how to minister to them than they know today.”

“There is another thing we should think of. When the Church went forth in the beginning in its purity, ‘terrible as an army with banners,’ it was the delight of the Lord to allow signs to accompany it; but we must remember that we live in a day when can look back over a Period of fifteen hundred years or more of grave departure from the Word of God.”

“When the Church was in its first love, the Lord Jesus delighted to grace her with many gifts but the Church has been unfaithful. We have drifted far from the principles of those early days, and the Lord has had to deal with us in much more reserve than in the beginning.”

“Many wonderful miracles have been wrought in answer to prayer during the last nineteen hundred years.”

I wonder if our brother has read the twelfth chapter of Acts where we are told that “prayer without ceasing was made of the Church unto God for Peter” (Acts 12:5). That was the

Church in its purity, “terrible as an army with banners,” praying for a miracle-working God to perform a miracle and deliver Peter from prison. When God performed the miracle and one of the believers told the other believers that their prayers had been answered and Peter was at the door they said, “you are crazy.” Would you call that extraordinary faith or just the kind of faith that spiritual saints of 1943 have? Note Acts 12:16, “they were astonished,” when they learned that their prayer was answered.

Then when our brother speaks of the unfaithful Church of today I wonder if he recalls two letters that he recently wrote when friends asked him why the twelve apostles, after the Lord Jesus told them to go all over the world and preach to Gentiles as well as to Jews that they remained in Jerusalem and in the land of the Jews and for seven or eight years, when “it was the delight of the Lord to allow signs to accompany it” they would not leave their land and people to go to the Gentiles. I here print his own words:

“It seems that for a period of six or seven years they did not have the spiritual energy or the faith to launch out beyond Jerusalem and Judea except that Philip went into Samaria and John and Peter went down to see the work and endorsed it. Later God had to give Peter a special vision to stir him up to go to a Gentile home and then Paul—Saul of Tarsus—was converted and became the great apostle to the Gentiles.”

Note carefully that this brother, who argues that if we were filled with the faith and spiritual energy of those first apostles, God would attend our preaching with signs. And here he declares that they lacked spiritual energy and were unfaithful. What an indictment against those faithful men who were filled with the Holy Spirit, “obeying God rather than men!” Our brother seeks to defend his erroneous interpretations by bringing false charges against the apostles. Think of Spirit-filled apostles of God remaining out of the will of God for seven or eight years after they received the great commission. For in his other letter he writes:

“They were very faithless in regard to going to the uttermost parts of the earth, and God had to give Peter a special vision to stir him up to go to a Gentile home.”

“They did not have the faith or spiritual energy”—“Faithless;” for more than seven years. Think of these false charges.

What light our brother would receive, if he would carefully read in Acts 15:7 of the one mouth of the twelve mouths chosen by Christ to preach to the Gentiles, and in Galatians 2:9 that more than fifteen years after Christ gave the great commission those to whom He gave that commission and the keys of the kingdom went to the circumcision rather than to all nations.

This might teach him the difference between Peter’s “keys of the kingdom of heaven” and Paul’s “dispensation of the grace of God for Gentiles.” Ephesians 3:1 to 3.

And again surely, as an intelligent student of the Scriptures, our brother knows that the Corinthians were carnal, that they defrauded one another, that they ate meat offered to idols, that they were gluttons at the Lord’s Table, that some of them said there was no resurrection of the dead, some of them had to be delivered to Satan for the destruction of the flesh, they walked as men, there was envy and divisions among them. But they exercised the miraculous sign gifts. I Corinthians 12:8 to 11. Surely these Corinthians did not exercise the sign gifts because they were men of extraordinary faith or because they were unusually spiritual. Just read concerning their utter confusion when speaking in tongues; but the fact is, they spoke in tongues.

The preacher who wrote the article in Our Hope, the editor of Our Hope and many other outstanding Fundamentalists are more faithful and spiritual than were those Corinthians; but they cannot speak in tongues or exercise one of those miraculous sign gifts, for the simple reason that those sign-gifts had a place in God's program during the "Acts" period and they do not have such a place today.

Speaking of the confused, inconsistent Fundamentalists of today, think of this, The Moody Bible Institute has printed and distributed six or seven editions of a most splendid pamphlet by A. E. Bishop, "Signs, Miracles and Tongues Not God's Order for Today." In order that the pamphlet might be well received by Fundamentalists and others, the Colportage Association printed a foreword in the pamphlet, an unreserved endorsement by Dr. C. I. Scofield, the editor of the Scofield Reference Bible. This pamphlet, in my judgment, contains the only intelligent, Scriptural explanation for the absence of the sign-gifts in the Church today. And yet the head of the very Institute that prints and distributes it, and his teachers, brand as heretics other men of God who teach exactly what they are propagating in this pamphlet, several editions of which they have printed and distributed.

What can we expect of the young preachers with such leadership How can we expect to help confused and deluded Pentecostals when the leaders among the Fundamentalists do not know what they do believe and bitterly antagonize other servants of the Lord for presenting the intelligent exegesis contained in Mr. Bishop's written message?

DR. C. I. SCOFIELD AND ACTS 28

Note several of the statements copied from the printed message by A. E. Bishop entitled, "Tongues, Signs and Visions, Not God Order for Today?" This message was endorsed by Dr. C. I. Scofield without reservation.

You and I would not agree with Mr. Bishop that the dispensation of grace began with Peter and Pentecost, but there are some sane and Scripturally sound statements in this pamphlet. I quote several of them:

"After repeated study of the Epistles written after Paul's arrival at Rome, I am convinced that in them is found a curative teaching for all of the present-day delusions and fanaticisms found among many of the most sincere saints in the Church."

"Also by careful restudies of the Book of the 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."

"Likewise, if we fail to see the hand of Satan in the present eccentricities and fanaticisms prominent in the 'Tongues,' 'Pentecostal,' and 'Holiness' movements, we will dishonor the Lord, and not be able to serve Him in the deliverance and protection of His own from these delusions."

"When the apostles were doing 'signs and wonders' in the Book of Acts period for the purposes mentioned in Romans 15:18, 19 and Hebrews 2:3, 4, the sovereign sign gifts of the

Spirit mentioned in I Corinthians 12, were operative among some of the members of His Body, the Church.”

“The fact that the Bible does not give a hint of the manifestation of the sign gifts after the close of the Book of the Acts period, must carry convincing evidence to the careful student who compares Scripture with Scripture, that they have been retired.”

“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 fanaticism.”

“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.”

“The sign-gifts of I Corinthians 12 were operative only during the Acts period.”

“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 teaching, 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 turns the eyes of sincere Christians back to Pentecost and away from the goal placed before them in Ephesians, Philipians and Colossians?”

In my humble judgment this is the clearest teaching that I have read from the pen of any servant of the Lord.

I am positive that the brethren, who propagate the extreme dispensationalism of Dr. E. W. Bullinger, are a real hindrance, if not menace, in the task of the Church, in the recovery of the mystery.

After Acts 28, the Church in Ephesians was the same Church as the Church of God in I Timothy 3:15 and 16 and Acts 20:28. The one baptism of Ephesians 4:5 and the one baptism of Romans 6:3 and 4 are identical. The One Body of Ephesians 4:4 and the One Body of Romans 12:3 to 5 are identical.

A radical change was marked by the statement of the apostle Paul in Acts 13:46, “lo, we turn to the Gentiles.” This was shortly after the Holy Spirit separated Saul for a new work. Acts 13:2. And this was after one of the Twelve died and the number was reduced to Eleven. Acts 12:1 and 2. This was after one of the Twelve had preached to one company of Gentiles; Peter to the household of Cornelius The salvation of this company of Gentiles was before Israel was set aside, and was in agreement with Amos 9:11 to 15, a kingdom program. Acts 15:13 to 18. This was all done under the authority of the Twelve who had the keys of the kingdom before Israel was set aside. And let us keep in mind that so far as the “Acts” record is concerned, the Twelve did not leave the land of the Jews to preach reconciliation or grace to Gentiles. Acts 8:1 and Acts 15 and Galatians 2:9.

You surely know that the Lord never gave to Peter the message and ministry of reconciliation when and because of the casting away of Israel, as He did to Paul. Romans 11:15. Did Paul include the message of Acts 3:19 to 21 in his reconciliation message to Gentiles? Certainly not. After the rest of Israel were blinded (Romans 11:7 and 8) Paul never told Gentiles

or Israel that, if they would repent, God would send Christ back for the hope of Israel or the restitution of all things. How men's imaginations run so wild and how they have the temerity to substitute such speculations for sound exegesis is hard to explain.

These extremists, who are determined that they will not be called the seed of Abraham, they will not have Jerusalem for their mother (Galatians 3:26) or Abraham for their father (Romans 4:16), who seem to dread the very idea of being grafted into the good Olive Tree, Israel, seek to deliver themselves from all that pertains to Israel's covenants by relegating all the program of Acts, and Paul's earlier Epistles, to an Israelitish church, different from the Church in Ephesians and Colossians. They declare that they need but one Scripture to do this, Acts 26:22, "None other things."

It is little wonder that so few of the outstanding Postmillenarians have been converted to Premillennialism when we have one group teaching all of this nonsense, and then another larger group who quote Matthew 23:21 to 34 to prove that Israel was set aside at Calvary, and that the dispensation of the mystery (Ephesians 3:9) began with Peter and the second chapter of Acts, on a Jewish feast day, at the time twelve men stood up and addressed "Jews," "all the house of Israel." In the light of Acts 5:29 to 32, Acts 13:45 and 46. Acts 10:28, Acts 11:18, what faulty dispensationalism!

A Book Entitled "WRONGLY DIVIDING THE WORD OF TRUTH"

While these brethren, with their extreme dispensationalism, are hindering the recovery of "Body" truth, the outstanding leaders of the recognized Premillennial Fundamentalists are like the lawyers to whom Christ referred in Luke 11:52: "Woe unto you lawyers for ye have taken away the key of knowledge: ye entered not in your selves, and them that were entering in ye hindered."

They continue to propagate their unscriptural dispensationalism and condemn, malign, boycott and disfellowship other Christian brethren who are faithfully endeavoring to obey Ephesians 3:9: "And to make all men see what is the fellowship (dispensation) of the mystery, which from the beginning of the world hath been hid in God."

You told me that you read a book entitled, "Wrongly Dividing the Word of Truth," written by one of those leaders. And you and I are agreed that if ever the Word of God was wrongly divided, it is in this book so well named. This preacher is offering this printed message as a Scriptural answer to Bullingerism or ultradispensationalism.

Perhaps, you have not read the foreword which he has printed in his later edition of "Wrongly Dividing the Word of Truth." To this I shall later refer. But first you will doubtless recall these statements in the book:

"The Bullingerites tell us that the mystery was only made known to the apostle Paul, not to other apostles."

"The mystery then is not simply centered in the term 'Body' but whatever expression may be used, the mystery is that during the present age all distinction between believing Jews and believing Gentiles is done away in Christ. Was this mystery made known by other servants

besides the apostle Paul? It was. The apostle John makes it known in his account of our Lord's ministry as given in the tenth chapter of his gospel."

"But it shows us that John, as an apostle of the Lord Jesus Christ, had received the revelation of the mystery even before the apostle Paul did."

"Then what of the apostle Peter? We dare to say this same mystery was made known to him on the housetop of Simon's residence in Joppa when he had the vision of the descending sheet from Heaven and saw in it all manner of beasts and creeping things, and heard the Word from Heaven."

"The greatest of all the New Testament prophets is Luke himself, and in his Book of Acts, the mystery is plainly made known."

"It is contended by Bullingerites, and others of like ilk, that Paul did not receive the revelation of THE MYSTERY OF ONE BODY until he was imprisoned in Rome, 63 A. D. Generally, too, the ground is taken that THIS REVELATION was given to him alone, and that the Twelve knew nothing of it. Let us see if these assertions will stand the test of Holy Scriptures."

When the writer speaks of "THIS REVELATION" to what revelation does he refer? THE MYSTERY OF THE BODY is his own answer. Yet he is now denying that he has stated in "Wrongly Dividing" that any of the Twelve received the revelation of the mystery of the Body.

He declares positively that not one of the twelve apostles received a revelation concerning the Body.

Now mark this statement, "the mystery is not simply centered in the term "Body," but the mystery is that during this present age all distinction between believing Jews and Gentiles is done away."

This is stating that the unity of Galatians 3:26 to 28 and the unity expressed in the term "Body" are the same mystery.

In his foreword in his new editions of "Wrongly Dividing" this preacher asserts that he does not believe that the "unity" mystery revealed to John, Peter and Luke is the "Body" mystery revealed to Paul. But he says, whether called "Body" or something else, all distinction between believing Jews and believing Gentiles is the mystery. And this mystery was revealed to John before it was revealed to Paul.

Now you and I know perfectly well that a dispensation, or economy, is not a period of time; but note what the writer of "Wrongly Dividing" states in that book:

"A dispensation then is a period of time in which God is dealing with men in some way in which he has not dealt with them before. Moreover, there may be degrees of revelation."

"ONLY WHEN A NEW REVELATION FROM GOD IS GIVEN, DOES A DISPENSATION CHANGE."

After carefully considering this statement from the pen of this brother think of these two statements in letters which I have from him:

"Peter never preached the mystery of the Body so far as the record goes. That was a special revelation to Paul."

"On page 74 of my book on 'the mysteries of God' I am speaking of the mystery of the Body and this, of course, was made known ALONE to the apostle Paul that he might communicate it to others."

In the letters I have from him he also says:

“Evidently you did not at all understand what I said yesterday morning. I did not say that those on Pentecost were saved before their obedience to Peter’s words, ‘repent and be baptized.’ I said they were born again, which is an entirely different thing.”

“Christian baptism certainly did begin with the Resurrection. The twelve apostles, so far as I know, were not baptized over again, as they were the appointed representatives of the Lord to begin a new dispensation.”

“I fully believe that the prophetic clock stopped at Calvary. That is why I do not believe that the Lord was still dealing with the nation Israel in the first part of the Book of Acts.”

“There is no difference between what I am teaching now and what I have taught through all the years.”

Now simply compare the last two statements with what he has printed in one of his books.

“The mystery did not begin until Israel had had every opportunity to receive Christ in resurrection. The mystery was not revealed to the Twelve but to Paul. Paul is the apostle of the new dispensation and received the revelation for the new dispensation in the ninth chapter of Acts, some time after Pentecost.”

Again note this true statement quoted from our brother’s printed message:

“It (the mystery) was not hid in the Scriptures to be brought to light eventually; but we are distinctly told it was hid in God until such time as He chose to manifest it.”

Now, with this last statement, compare this statement in a letter, in my possession from this same man:

“I quite understand what is before your mind in your letter of inquiry. However, the position I take is that which spiritually minded teachers of the Word have held for centuries, namely, that the feasts of Leviticus 23 set forth the ways of God with men from Calvary to the Millennium, and while the Church was a mystery kept secret until the time when God gave the New Testament revelation; nevertheless it was foreshadowed in the feast of Pentecost.

“There is nothing in the Word of God to intimate that there are no types of the Church in the Old Testament. It is typified in many places and in many ways. I realize that there are those who do not hold this view, but they are, of course, perfectly free to look at things as seem right to them. I can only give out what it seems the Spirit of God has made clear to me.”

So our question is, “was or was not the mystery hid in the Scriptures?” He says “no.” And then he says the one Body (the mystery) was foreshadowed in the feast of Pentecost. Then surely it was hid in the Scriptures. But he says that it was not. And he says he has not contradicted himself.

Below I quote from this brother’s writings and in all of these statements, not only was Dr. E. W. Bullinger in full agreement but so should every intelligent Christian be:

1. To the Epistles of Paul alone do we turn for the revelation of this mystery. It was Paul who was announcing the distinctive truths of the present dispensation.
2. The mystery formed no part of the previous dispensations. Paul learned it not from the former Scriptures, but by direct revelation from the Lord Jesus Christ in glory.
3. It is of vast importance that every child of God be instructed as to its true character.
4. Paul was the chosen vessel to whom alone the mystery was given, to set it forth.

5. The mystery is the great truth that completes the Word of God.
6. The mystery was not something of difficult mysterious character, but a sacred secret never known to mankind until in due time opened up by the Holy Spirit through the apostle Paul. This was not until Israel was given an opportunity in resurrection to receive Christ. The mystery was the secret purpose of God's heart only to be revealed after the rejection of His Son.
7. The Doctrine of the one Body—the dispensation of the mystery—is never referred to by and; other apostle than Paul.
8. The mystery of the Church as the Body of Christ was never made known in Old Testament times, nor yet when our Lord was on earth. It was hid, the Divine method of making it known was by a special revelation to the apostle Paul, committed to him to pass on to the Saints.
9. The Kingdom is not the Church. During the Church period, the Kingdom, properly speaking, is set aside.
10. It was a special revelation given, not to the twelve, but to Paul as the apostle of the anew dispensation.

I want to emphasize statement six. When did the mystery begin? When Israel rejected Christ in resurrection? Then how could it have begun on the day of Pentecost in Acts 2?

Our brother says, "Only when a new revelation from God is given does a dispensation change." The dispensation of the mystery was revealed to Paul alone. This dispensation began after Israel had been given every opportunity to receive Christ in resurrection as well as in incarnation. This mystery of the one Body was not revealed while Christ was on earth. It was not revealed to the Twelve. Paul was the apostle of the new dispensation. These are his statements Paul alone received the revelation. A new dispensation began with the revelation.

As we note some of these quotations let us see how irreconcilable they are with his statement in "Wrongly Dividing the Word of Truth":

"Personally, I have no objection to the term 'transitional period,' if it be understood that the transition was in the minds of men and not in the mind of God. According to God, the new dispensation, that in which we now live, the dispensation of the grace of God, otherwise called the dispensation of the mystery, began the moment the Spirit descended at Pentecost."

Now we quote from his other books:

"The mystery of the Church as the Body of Christ was never made known in Old Testament times, nor yet in the days when our Lord was on earth. We are told distinctly it had been 'hid from ages and from generations, but now is made manifest to His saints.' The Divine method of making it known was by a special revelation to the apostle Paul as he tells its in Ephesians 3."

"But this doctrine of the one body is never referred to by any other apostle than Paul. He calls it 'the dispensation of the mystery' which he had especially been entrusted with."

"To the epistles of Paul alone do we turn for the revelation of this mystery. He was the special vessel chosen to make known the heavenly calling. The twelve were, as we have seen, connected primarily with the testimony to Israel. Paul, as one born out of due time, was elected to be the messenger to the nations, announcing the distinctive truths of the present dispensation."

“This was not until Israel had been given every opportunity to receive Christ both in incarnation and resurrection. When they definitely refused Him God made known what had been in His heart from eternity.”

After reading carefully these clear, positive declarations of our brother, note the utter confusion of his own mind—quote from “Wrongly Dividing”:

“I simply desire to ask their most careful attention to these words. The Bullingerites tell us that the mystery was only made known to the apostle Paul, not to other apostles. The apostle himself tells us here that ‘it is now revealed unto His holy apostles and prophets.’ Note not only the plural, but that others besides apostles had this revelation. How utterly absurd would words like these be if he were referring to something that had just been secretly made known to him! But is it true that other apostles and prophets had already known of the mystery? It is. This he declares in these words. What is that mystery? Verse six is the answer.

“That the Gentiles should be fellow heirs, and of the same Body, and partakers of His promise in Christ by the gospel.”

Here he states that apostles, other than Paul, had already known about the Body of Ephesians 3:6 before Paul. But the author’s avowed purpose in writing his word of explanation in the foreword printed in the new edition of “Wrongly Dividing” and in a number of letters which he has written, are added to inform the readers of his book against Bullingerism that “the mystery” revealed to John, Peter and Luke was the unity of believing Jews and Gentiles but not the “dispensation of the mystery” or “the one Body of Ephesians and Colossians,” which mystery was revealed to Paul alone to communicate to others.

This preacher is not only mistaken, but he knows positively that he is not stating facts, if he knows what the Bullingerites teach. They teach exactly what this preacher has now tried to explain in his foreword. They teach that all of the apostles knew and taught the truth of the unity of Jews and Gentiles as recorded in Galatians 3:26 to 28 but that this is not the “dispensation of the mystery revealed by Christ to Paul and by Paul to others.”

God pity the young preachers who follow such leadership. No wonder few Fundamentalists make any effort to recover the blessed truth of Ephesians.

If our brother really meant what he wrote concerning the glorious truth and would do something about it, he of course, would suffer, but he would make a valuable contribution to a wonderful cause. If this brother would boldly proclaim this blessed Pauline truth and obey Ephesians 3:9, many young Christian preachers would follow him in this much needed ministry.

Note again his own words:

“Throughout the writings of the apostle Paul he again and again refers to a wondrous secret, which he designates in a special way as ‘the mystery,’ or ‘the great mystery.’

“For centuries it was almost entirely lost sight of. In fact, until brought to the fore through the writings and the preaching and teaching of a distinguished ex-clergyman, Mr. J. N. Darby, in the early part of the last century, it is scarcely to be found in a single book or sermon throughout a period of sixteen hundred years!”

“Of ordinances exalted to the place of mysteries, as in heathen rites, he will find much; but as to the mystery, which to the apostle was so unspeakably precious, rarely a reference!”

“That a doctrine so clearly revealed in the Scriptures could have become so utterly lost is only to be accounted for by the Judaizing of the Church, and the consequent minding of earthly things that beclouded the heavenly ones.”

Again I say “Let’s Dejudaise the Church”—I hope you will read my new book bearing this title which I am mailing you together With another book of mine “The Mystifying Mystery.”

Very Sincerely Yours,

Ephesians 1:5 to 7

J. C. O’Hair