

# PENTECOSTALISM, BULLINGERISM AND THE WORLD WIDE GRACE TESTIMONY

For more than twenty years the Moody Bible Institute has been publishing and distributing a pamphlet by Mr. A. E. Bishop, entitled "Tongues, Signs and Visions, Not God's Order for Today." On the first page of this interesting message is printed the unreserved endorsement of Dr. C. I. Scofield, the editor of the Scofield Reference Bible.

Mr. Bishop's pamphlet has been published and distributed for the purpose of delivering Christians from the fanaticism of Pentecostalism and from the dispensationalism of Dr. E. W. Bullinger, although Dr. Bullinger's name is not mentioned in the pamphlet. In the first two paragraphs of Mr. Bishop's "Foreword" the reader may learn what and how the writer seeks to correct. Note these two paragraphs

"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."

Here Mr. Bishop, in no uncertain language, states that Christians in Pentecostalism are deceived by Satan. He also teaches that Dr. E. W. Bullinger and those who follow his dispensationalism, that is, that the Book of Acts covered a purely kingdom dispensation, have also been deceived by Satan. Mr. Bishop has stated in his very first paragraph the curative for Pentecostalism, the prison Epistles of the Apostle Paul.

Dr. E. W. Bullinger offered for Christians the very same curative for the very same fanaticism; the prison Epistles of Paul.

The World Wide Grace Testimony agrees with both Mr. Bishop and Dr. Bullinger that God's answer to Pentecostalism is the truth in Paul's prison Epistles, written after the close of the Book of Acts.

Mr. Bishop's pamphlet teaches that with the end of the period covered by the Book of Acts God's order changed; that the Church entered a new period with a changed spiritual program. Dr. Bullinger taught the very same, but he stated that a new and different Church began at the time God changed His spiritual program which was after the pronouncement against Israel in Acts 28:25 to 28.

The World Wide Grace Testimony agrees with Mr. Bishop and not with Dr. Bullinger or with those who propagate his extreme dispensationalism, a purely kingdom dispensation during the Book of Acts period. Before considering these differences let us read another statement quoted from Mr. Bishop's pamphlet. His question on page 23:

“Is it the Spirit of God or Satan, who turns the eyes of the sincere Christians back to Pentecost and away from the goal placed before them in Ephesians, Philipians and Colossians?”

These three Epistles of Paul are generally considered his prison Epistles; as are also Philemon, Paul’s Epistles to Timothy, with some doubt as to Titus.

You will observe that Mr. Bishop has credited the Pentecostalists with being sincere Christians, but sincerely wrong as to their “sign” program; because they have turned their eyes back to Pentecost and the twelve apostles rather than forward to God’s truth in the Epistles of Paul written after Paul reached Rome and became there the prisoner of the Lord Jesus Christ for the Gentiles because of “the dispensation of the grace of God” that was given him by revelation from Christ. (Ephesians 3:1 to 4).

The World Wide Grace Testimony is made up of a group of Christian pastors, evangelists and missionaries, who are trying to cause other Christians to so rightly divide the Word of truth that they will not go back to Peter and Pentecost for God’s spiritual program but on to God’s “signless” program, in Paul’s prison Epistles. It is apparently for the same reason that the Moody Bible Institute has published and distributed several editions and thousands of copies of Mr. Bishop’s pamphlet. They thought that Dr. Scofield’s endorsement would cause many Fundamentalists to read the pamphlet and then prescribe for Christians suffering with the Pentecostalists’ delusion, Mr. Bishop’s Scriptural curative for the disease. But because of what this sure remedy will do to some of their own religious practices many of the Fundamentalists are more viciously opposed to the “Pentecostalism” remedy than they are to the disease. And so while the Fundamentalists have closed up the remedy in their medicine cabinets Pentecostalism goes marching on gathering momentum every single month. God is trying to bring the Fundamentalists to their senses, using the rod of fanaticism; but they refuse to accept the sound dispensationalism that will prove that “tongues, signs and visions are not God’s order for today.”

We have referred to God’s spiritual program after the close of the Book of Acts period as a “signless” program.

Just a few years before the end of that transitional, or overlapping, period Paul wrote to the Corinthians. Note what he wrote in I Corinthians 12:28:

“And God hath set some in the Church, first apostles, secondarily prophets, thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues.”

These sign-gifts are mentioned more in detail in I Corinthians 12:8 to 11. God set them in the Church. Then in I Corinthians 13:8 to 13 we read of what would pass away and what would remain.

Not only do the fanatical Pentecostalists contend that these sign-gifts would be found in the present-day Church, if Christians were as faithful and as spiritual as were those first century Christians, but many outstanding Fundamentalists, who resent being called fanatical, teach the very same thing. But they do nothing about it. Christians who rightly divide the Word of truth agree most heartily with the dispensationalism in Mr. Bishop’s pamphlet with regard to the sign-gifts in and out of God’s program. Again we quote from that pamphlet some very striking and significant statements:

“Is it the Spirit of God or Satan who attempts to revive the sign gifts that were divinely retired after having fulfilled their purposes? Every widespread attempt to revive them has without exception, resulted in confusion, divisions, injury and disgrace.” (Page 23).

“There is a corrective passage in God’s Word for every error, every heresy, every delusion, every hobby, every fanaticism, and every unbalanced position.” (Page 24).

“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.” (Page 19).

“Incalculable damage is being done by fanatical teaching on tongues, healing, visions and dreams.” (Page 18).

“There is no foundation in the Word of God for the prevailing popular doctrine of divine healing.” (Page 17) .

“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.” (Page 16).

“The sign-gifts of I Corinthians 12 were operative only during the Book of Acts period.” (Page 15). “The non-sign gifts, and not the sign-gifts, accompany the continuation and unfolding of the purposes of God in the present dispensation.” (Page 15) .

“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.” (Page 14).

“Thus we see that the Holy Spirit in the Written Word does not call us back to Pentecost for light on the doctrines, nor for instructions relating to power for life and service, but for these, He does point us clearly to the Epistles.” (Page 13).

“The Epistles unfold grace, and reveal light for the elimination from the Church of the last vestige of Judaism.” (Page 12).

“For some years after Pentecost the Church was exclusively Jewish, clinging to their rites and ceremonies.” “This was an overlapping of the former and present dispensation, as some years elapsed before the dispensation of grace took its normal course.” (Page 10).

“It will be easy for us to see later on why God, who is sovereign in the giving of signs, afterward retired completely, the sign gifts.” (Page 10).

“Pentecost was a Jewish harvest feast held just fifty days after the feast of the Passover.” (Page 8).

“From Romans 9 to 11, it is evident that Israel was set aside nationally before the close of the Acts.” (Page 5).

Every Christian should most sincerely thank God that Mr. Bishop wrote the statements we have quoted from his pamphlet; that Dr. C. I. Scofield endorsed, without reservation, Mr. Bishop’s true statements, and that the Moody Bible Institute has published and distributed Mr. Bishop’s pamphlet.

Dr. E. W. Bullinger and men of God today who propagate what is being called “Bullingerism” would wholeheartedly agree with every statement we have just quoted from Mr. Bishop’s pamphlet, except the very last one; “it is evident that Israel was set aside nationally before the close of the Acts.” They would say “with the close of Acts or with the pronouncement of Acts 28:25 to 28.”

This is one great difference between “Bullingerism” and the teaching of “The World Wide Grace Testimony.” “The World Wide Grace Testimony” is constantly being charged with propagating “Bullingerism. But we believe we have the answer to the extreme dispensationalism of Dr. Bullinger and his followers, as well as the answer to Pentecostalism.

Mr. Bishop has given the Scriptural answer to Pentecostalism in the statements we have quoted from his pamphlet. But he has given no answer to Bullingerism; for his statement, that he is persuaded that those who contend for a purely kingdom program throughout the Book of Acts, proves nothing. It is merely his opinion without any Scriptural support.

The World Wide Grace Testimony, of which Pastor J. C. O’Hair is president and Pastor Charles F. Baker of Milwaukee is secretary, agrees one hundred percent with the statements we have quoted from Mr. Bishop’s pamphlet. If we are Bullingerites, so also is Mr. Bishop, and the Moody Bible Institute has been propagating “Bullingerism” for more than twenty years by sending out Mr. Bishop’s pamphlet.

Dr. Bullinger disagreed with the statement on page 12 of Mr. Bishop’s pamphlet: “Pentecost introduced the dispensation of grace.” Dr. Bullinger taught that the dispensation of grace was not revealed to the twelve apostles for their ministry on the day of Pentecost and for several years thereafter, but unto the Apostle Paul after he became the prisoner of the Lord Jesus Christ. Dr. Bullinger did not say when the mystery (secret) concerning the dispensation of the grace of God was revealed to Paul. But he did say that there is no Scriptural proof that it was revealed by Paul to other Christians until after the close of the Book of Acts.

The World Wide Grace Testimony teaches that the dispensation of the grace of God did not begin with Peter and Pentecost, but with the Apostle Paul after Israel had rejected Christ in resurrection, as well as in incarnation; but they teach that this was before Paul wrote the Epistle to the Romans, therefore before the close of the Acts period.

Thus we see that the Pentecostalists and the Bullingerites and the World Wide Grace Testimony are not obeying I Corinthians 1:10:

“Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.”

But if, as Mr. Bishop suggests, Christians persist in permitting Satan to turn their eyes back to Pentecost rather than forward to the true goal, in Paul’s prison Epistles, those spiritual Christians who do turn to the prison Epistles and the “Pentecostalists” cannot experience the ideal unity of I Corinthians 1:10.

But now comes a Fundamentalist, who will have no fellowship with the Pentecostalists or the Bullingerites or with any man of God affiliated with the World Wide Grace Testimony, with a book, “Wrongly Dividing the Word of Truth,” in which he proposes to set all these heretics right. Apparently he has accepted the honour conferred upon him, “the archbishop of fundamentalism.” Note the utter confusion that he offers to establish unity.

First, from his “Lectures on the Epistle to the Romans.” (Pages 175 and 174).

“The mystery of Romans 16:25 is the same as that of the later Epistles. It would not be necessary to say this were there not some today who would divorce completely Paul’s ministry in Acts from that which he embodied in the last of his letters.”

“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.”

“It 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. THIS WAS NOT UNTIL ISRAEL HAD BEEN GIVEN EVERY OPPORTUNITY TO RECEIVE CHRIST BOTH IN INCARNATION AND RESURRECTION.”

Before we comment on the above statement and quote the plain contradiction of this statement by the same Fundamentalist in one of his other books, let's have Paul's own testimony in Ephesians 3:1 to 9:

“For this cause I, Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward. How that by revelation He made known unto me the mystery (as I wrote afore in few words).” “And to make all see what is the dispensation of the mystery, which from the beginning of the world hath been hid in God.”

And Colossians 1:25 and 26:

“The dispensation of God which is given to me for you, to fulfill (complete) the Word of God; the MYSTERY which hath been, had from ages and from generations, but now is made manifest to his saints.”

Thus we should see why the brother wrote in his Lectures on Romans that the dispensation of the mystery was not hid in the Scriptures but was hid in God. Elsewhere in his writings he dogmatically states that this truth was not made known to or by the Old Testament prophets or to the twelve apostles until it had first been revealed by the risen Christ to the apostle Paul. And we would emphasize his statement that this was not until Israel had been given every opportunity to reject Christ in resurrection.”

Answer these two questions:

1. “Can you turn to the chapter in the Book of Acts and definitely mark the time when Israel had had every opportunity to reject Christ in resurrection?”
2. “On the day of Pentecost when Peter and the Eleven stood up (Acts 2:14), had Israel been given every opportunity, or even one opportunity, to reject Christ in resurrection?”

Note why this second question. This same Fundamentalist, who may or may not desire to be called “the archbishop of fundamentalism,” has had published several editions of a pamphlet entitled “Wrongly Dividing the Word of Truth.” In that printed message he states dogmatically and emphatically that “the dispensation of the mystery” began the moment the Holy Spirit descended on the day of Pentecost.

What utter confusion! The archbishop should surrender his title or alter his dispensationalism.

Then he was asked, “If the dispensation of the grace of God was to be carried on under the great commission of Matthew 28:19 and 20, and if this dispensation began on the day of Pentecost, why did not the twelve apostles carry the message to the Gentiles?” I have his answer to this question, in writing. Hear it. “Because of their lack of faith and spiritual energy.” Then in “Our Hope” he wrote an article suggesting that if we had their faith and spiritual energy,

miraculous things would be taking place in the Church today. In spite of his terrible confusion on these plain contradictions, the Pentecostalists thank him for this last statement.

You can understand why so many Christians have said to me concerning the archbishop; “he is not right, and that is sure. Either the Pentecostalists are right in demanding the full “Acts” sign program, if this present dispensation began with Peter and Pentecost, or you and Mr. Bishop and Dr. Scofield are right that God’s program changed from a “sign” program to a “signless” program after Paul reached Rome.” Moreover if this is true, surely Mr. Bishop errs when he states that this present dispensation began with Peter instead of with Paul.

Now for the statement in our brother’s “Lectures on Romans,” that the mystery was hid in God, and not in the Scriptures. Note Mr. Bishop’s statement on page 9, and we quote this, because the author of the Lectures on Romans recently wrote that the Old Testament Pentecost was a type of the Body.

“Fifty days after the paschal lamb had been offered, the Holy Spirit descended to fulfill, among other things, the significance of the “two wave loaves” by uniting the individual disciples of the Lord into one organism, the Body of Christ, Which is the Church.”

If that which happened on the day of Pentecost was prophesied in the twenty-third chapter of Leviticus and was to fulfill that prophecy, it was not “the dispensation of the mystery” of Ephesians 3:9 or the Joint-Body of Ephesians 3:6 or the mystery of Colossians 1:26, which had been hid from ages, hid in God. If the dispensation of the mystery which began after Israel rejected Christ in resurrection was not hid in the Scriptures, it certainly was not hid in the feasts of Jehovah in Leviticus, for Leviticus is a part of the Scriptures.

We are doing our utmost to persuade the archbishop of fundamentalism to confess his blunders, acknowledge that he cannot reconcile his contradictory statements and to join with the World Wide Grace Testimony in their Scriptural stand against Pentecostalism.

Surely by this time you have learned that “The World Wide Grace Testimony” is opposed to the extreme dispensationalism of Dr. Bullinger on the one hand, and the faulty dispensationalism of Pentecostalism and the archbishop of fundamentalism on the other hand. This brother, who states that the dispensation of the mystery did not begin until Israel had been given every opportunity to reject Christ in resurrection, has stated in his “Wrongly Dividing” that there is not even a transitional period in the Book of Acts. The World Wide Grace Testimony neither turns back to Pentecost nor teaches a purely kingdom program throughout the Book of Acts.

In order that you may know what is taught by the World Wide Grace Testimony, we print hereunder our adopted doctrinal platform:

“A Missionary Society for the furtherance of the Pauline Gospel.”

## DOCTRINAL STATEMENT

Introductory: “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is ONE BODY, and ONE SPIRIT, even as ye are called in ONE HOPE of your calling; ONE LORD, ONE FAITH, ONE BAPTISM, ONE GOD and FATHER of all, Who is above all,

and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ.” (Ephesians. 4:1 to 7).

We affirm that the seven-fold unity expressed in this passage is the Holy Spirit’s DOCTRINAL STATEMENT for the Church which is the Body of Christ. We believe that all expressions of doctrinal position and requirements for this Dispensation of the Grace of God must be in full accord with the Holy Spirit’s outline. We recognize other doctrinal unities for other dispensations, but we affirm that Ephesians 4:4 to 6 stands alone as the Doctrinal Unity for this dispensation.

Desiring to be in full accord with the mind of the Spirit, we hold and require the following doctrinal beliefs.

#### THE BIBLE

The entire Bible in its original writings is verbally inspired of God, and is of plenary authority. (II Timothy 3:16 and 17; II Peter 1:21).

#### THE GODHEAD

There is ONE God, eternally existing in three Persons: Father, Son, and Holy Spirit. (Deuteronomy 6:4; John 4:24; John 10:30; Ephesians 4:6).

#### THE PERSON OF CHRIST

Jesus Christ, who was in the form of God, was begotten by the Holy Spirit, and born of the Virgin Mary. He is the true God and true Man. Luke 1:35; Philippians 2:6 to 9; Romans 1:3 and 4) .

#### TOTAL DEPRAVITY

All men by nature are dead in trespasses and sins, and are therefore totally unable to do anything pleasing to God. (Ephesians 2:1 to 3; Romans 8:7 and 8).

#### REDEMPTION

God justifies ungodly sinners by his grace, upon the ground of the blood of Christ, through the means of faith. This complete salvation is bestowed as the free gift of God apart from man’s works. (Romans 3:24 to 28; Romans 5:1 and 9; Ephesians 2:8 and 9).

#### ETERNAL SECURITY

All the saved are eternally secure in Christ. (Colossians 2:10; Colossians 3:14; Philippians 1:6).

#### PERSONALITY AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person who convicts the world of sin. By Him the believer is regenerated, baptized, sealed, indwelt, enlightened and empowered. John 16:8; Titus 3:5; I Corinthians 12:13; Ephesians 1:13, 17 and 18; Ephesians 3:16).

#### THE CHURCH

In the present dispensation there is only One Bible Church, which is called the Body of Christ, having a membership composed of all the saved. (I Corinthians 12:13; Ephesians 1:22 and 23; Ephesians 3:6).

#### GIFTS

The only gifts necessary for the ministry of the Body of Christ are those enumerated in Ephesians 4:7 to 16.

#### WALK

By reason of Christ's victory over sin and of His indwelling Spirit, all of the saved may and should experience deliverance from the power of sin by obedience to Romans 6:11, but we deny that man's nature of sin is ever eradicated during this life. (Romans 6:6 to 14; Galatians 5:16 to 25; Romans 8:37; II Corinthians 2:14; II Corinthians 10:2 to 5).

#### LORD'S SUPPER

The communion of the Lords Supper as revealed through the Apostle Paul in I Corinthians 11:23 to 26 is for members of the Body of Christ to observe "until He comes."

There is no place in Scripture where the Lord's Supper and Water Baptism are linked together either as ordinances or as sacraments for the Church.

#### BAPTISM

All saved persons have been made members of the Body of Christ by ONE Divine Baptism. By that One Baptism every member of the Body of Christ is identified with Christ in His death, burial, and resurrection. In the light of the statement concerning the One Baptism in Ephesians 4:5, and the statement concerning Baptism in Colossians 2:12, and Paul's statement in I Corinthians 1:17 that "Christ sent me not to baptize but to preach the gospel," we affirm that Water Baptism has no place in God's spiritual program for the Body of Christ in this day of grace.

#### RESURRECTION

Jesus Christ was resurrected bodily from the dead, and at His coming He will raise all of the saved to everlasting glory, and at the end He will raise all of the lost to everlasting condemnation. (Luke 24:39; I Corinthians 15:22 to 24; Revelations 20:11 to 15).

#### SECOND COMING OF CHRIST

The second coming of Christ will be personal and pre-millennial. He will come first to receive the Church unto Himself, and then to receive His Millennial Kingdom over which He will reign. (I Thessalonians 4:13 to 18; Philippians 3:21; Revelations 19:11 to 20:10).

#### STATE OF THE DEAD

The Scriptures never extend the hope of salvation to the unsaved dead, but instead reveal that they will ever continue to exist in a state of conscious suffering. The teachings of Universalism, of probation after death, of annihilation of the unsaved dead, and of the

unconscious state of the dead are opposed by us as being thoroughly unscriptural and dangerous doctrines. Luke 16:23 to 28; Romans 1:21 to 32; John 3:36; Ephesians 5:5; Philippians 3:19; Colossians 3:6; II Thessalonians 1:9; II Corinthians 5:6 to 8; II Corinthians 12:3 and 4; Philippians 1:23; Revelations 14:11; Revelation 20:14 and 15).

## MISSION

The mission and commission of the Church is to follow the Apostle Paul and the revelation of truth which our Lord Jesus Christ in glory gave to him for us. I Corinthians 4:16; I Corinthians 11:1; Philippians 3:17; I Thessalonians 1:6; Romans 11:13; Romans 15:16; Ephesians 3:1; I Timothy 2:7; II Timothy 1:11; II Timothy 2:2). That Gospel which Paul called “my gospel” in contrast to the gospel of the circumcision is God’s message for today. (Romans 2:16; Romans 16:25; II Timothy 2:8; Galatians 1:6 to 12; Galatians 2:2, 5 to 7). We, as Paul, should strive to preach the gospel in the regions beyond where Christ is not yet named. (Romans 15:20; II Corinthians 10:16).

We have presented our doctrinal platform and those who are affiliated with The World Wide Grace Testimony believe and teach these sound Scriptural doctrines.

If you desire further information or additional literature write to Pastor J. C. O’Hair, 1011 Wilson Ave., Chicago, Ill., or to Pastor C. F. Baker, 2525 W. Hadley St., “Milwaukee, Wisconsin.

In the meantime will you read at least ten times, (if not one thousand times to make up for your sinful neglect) the prayers of Colossians 4:3 and 4, Ephesians 6:19 and 20, Ephesians 1:16 to 23, Ephesians 3:14 to 20, and ask the risen, glorified Christ what He would have you to do concerning Ephesians 3:9?

Most Christians have heard the slogan of the Fundamentalists, “The Book, The Blood, The Blessed Hope.” By this these brethren say they believe in the plenary inspiration of the Bible, salvation from eternal punishment by faith in the precious shed blood of the Lord Jesus Christ and that they are “pretribulation” Premillenarians; that is, that the hope of the members of the Body of Christ is the imminent coming of the Lord Jesus Christ, which means that He will come for His Church before Israel’s great tribulation and then come as the Son of man to redeem Israel.

Every Christian affiliated with “The World Wide Grace Testimony” believes these facts. So also did Dr. E. W. Bullinger.

The World Wide Grace Testimony emphasizes the fact that there is a difference between grace in a dispensation and “the dispensation of the grace of God” given to Paul by revelation. (Ephesians 3:1 to 4). They differ in their dispensationalism from other Fundamentalists who say that “the dispensation of the grace of God” began with Peter and the Eleven on the day of Pentecost and with Dr. Bullinger who taught that it did not begin until after the close of Acts. They agree with the Fundamentalist leader, referred to as “the archbishop of fundamentalism,” that it began after Israel rejected Christ in resurrection. Every Premillenarian is a dispensationalist and they all believe Romans 11:30, Romans 11:11 and Romans 11:15, that the gospel of grace was sent to Gentiles by Paul when and because of Israel’s unbelief and fall, when and because Israel was cast away. They differ as to the date of Israel’s fall. The World Wide

Grace Testimony teaches that Acts 3:12 to 26, Acts 5:29 to 32, Luke 23:34, Acts 13:29 to 36, and Acts 13:45 and 46 prove that the fall of Israel did not take place until after the ministry of Peter and the Eleven to Israel and the household of Cornelius, recorded in the first eleven chapters of Acts, that during the years covered by those eleven chapters the Twelve were using the keys of the kingdom of heaven. Certainly Acts 10:28 and Acts 11:1 to 4 and 19 prove that the Twelve had not received the dispensation mentioned by Paul in Ephesians 3:1 to 4.

The World Wide Grace Testimony teaches that every line and word in the Bible is for every member of the Body of Christ, but that every line and word is not about that Body, and therefore, all of the Bible which is not about the Church must be studied, applied and appropriated in the light of the Bible that is about the Body of Christ and in no other way can Christians walk worthy of the calling wherewith they are called and be of love and power and a sound mind. (Ephesians 4:1 and 2—II Timothy 1:7).

In the light of Romans 15:8, Galatians 4:4, Acts 13:23, Matthew 15:24, Matthew 10:5 to 8, Luke 4:16 and other Scriptures we believe that Jesus of Nazareth on earth did not live in the age and dispensation of grace and when He spoke the words of His Father, while He was the Minister of the circumcision, He was not addressing members of the Body of Christ, and that while much of what He taught is for the obedience and practice of members of the Body of Christ, under grace, much is not. Christians are instructed to rightly divide the Word of truth, and this certainly means to study the Four Gospels and the first eleven chapters of Acts, as well as all the truth in the Books from Genesis to Malachi and the Book of Revelation and the Epistles of James, Peter and John, in the light of the third chapter of Ephesians and the first chapter of Colossians. It means also, as Mr. Bishop and Dr. Scofield have so clearly written, to study the “sign” program of the transitional “Acts” period in the light of the “post-Acts” signless period.

There is no compromise or middle-ground position; Christians should either accept literally the commission of Mark 16:14 to 18—and all of it—and the full “sign” program of I Corinthians 12:8 to 11, and the order of Acts 19:2 to 6, and join heartily and enthusiastically with the Pentecostals for the Book of Acts program or accept the exegesis of Mr. Bishop, Dr. Scofield and the World Wide Grace Testimony for a changed program after Acts 28:25 to 28.

This can be done, and should be done, without the extreme dispensationalism of Dr. Bullinger, that a new and different Body had its historic beginning after Acts 28. The World Wide Grace Testimony is uncompromisingly opposed to any and every form of soul-sleeping, the unconscious state of either saint or sinner between death and resurrection, to any and every “universal reconciliation” doctrine or to any dispensationalism that eliminates the Lord’s Supper from the dispensation of the grace of God. We believe in the everlasting conscious state of the unsaved in eternal perdition and the saved in eternal glory.

Dispensationally The World Wide Grace Testimony is opposed to both Bullingerism and Pentecostalism. We do not refuse to have fellowship with evangelical Christians who disagree with our interpretation of the baptism in Colossians 2:12, Ephesians 4:5 and Romans 6:3 and 4. We believe that there is no water in any of these Scriptures but that they have to do with Christ’s death baptism mentioned by Him in Luke 12:49 to 52.

Now we ask you to consider this statement copied from Mr. Bishop’s pamphlet:

“Those who know the Scriptures and are acquainted with the tactics of Satan will have no trouble in believing that he is ever the enemy and opposer of every God-given truth in its own place and time, and the friend and sustainer of that same truth out of its place and time.”

Yes, we learn in the Scriptures that Satan is accused of the crime of deceiving the whole world. He beguiles and bewitches and bewilders. He has divided the Body of Christ into sectarian competitive groups not only competing with one another but carrying on religious programs in competition with the Father, the Son and the Holy Spirit quite contrary to God’s eternal purpose in building up the one true Church, which is the Body of Christ, the fulness of Him Who filleth all in all. (Ephesians 1:21 to 23 and Ephesians 4:9 to 14).

As he hates no other truth in the Bible, Satan hates the truth for which Paul suffered as a criminal in the Roman jail, “the dispensation of the mystery.” (Ephesians 3:9—Ephesians 6:19 and 20—Colossians 4:3 and 4—II Timothy 2:8). This glorious truth is the death-blow to all sectarian religious church organizations with their various sectarian water ceremonies, their ritualism and religious programs which have no God-given place in the Church of the mystery, the Joint-Body of Ephesians 3:6, the one and only true Bible Church which the God and Father of our Lord Jesus Christ recognizes and owns in this present economy of grace. The Father’s written command is, that there be no division in the Body (I Corinthians 12:25), but that all members endeavor to keep the oneness of the Spirit in the Spirit’s way, the seven-fold unity of Ephesians 4:1 to 6, as they make all to see what is “the dispensation of the mystery.” (Ephesians 3:9). With several comments we leave with you the two questions of Mr. Bishop:

“Is it the Spirit of God or Satan, who attempts to revive the sign-gifts that were divinely retired after having fulfilled their purposes? 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?”

No spiritual Christian should be identified with any religious movement that sponsors a program that results in confusion, divisions, injury and disgrace. Every attempt to practice and propagate the “sign” and “water baptism” program of the Four Gospels or the Book of Acts transition period, before God’s religious Israel was set aside, results in confusion, divisions, injury and disgrace. The same intelligent exegesis that shows the change in God’s order from the “sign” program up to the time that Israel’s priority rights and special privileges were taken away, will show the change from the several baptisms of that same transitional period to the one baptism in the believer’s goal, Ephesians and Colossians.

It is for this reason that the zealous immersionists among the Fundamentalists are giving the green light to the fanatical Pentecostalists. They read the explanations of Mr. Bishop with fear and trembling, for they know his dispensational curative for tongues, signs and visions and the resulting confusion and disgrace is the Scriptural curative for the dozen or more water baptism theories which have resulted in much more confusion and disgrace. Not only do these Fundamentalists, who are zealous “water” men, give the green light to the Pentecostalists and poison-drinking, snake-juggling, weird tongues, wild dancing fanatics, but they unintentionally endorse their program by offering as Scriptural proof of their water ceremonies Mark 16:14 to 18, which they revise and abridge, and Acts 2:38 and Acts 8:5 to 15, Acts 22:16 and Acts 19:2 to 5. If Christians are to practice water baptism on the authority of these Scriptures, then water

baptism cannot be divorced from imposition of hands for Holy Spirit baptism, tongues, visions, miracles, poison-drinking and physical healing by the laying on of hands. If these Scriptures present God's program, for this age of grace, the Pentecostals are the consistent and obedient Christians.

The Christian, who reads of the low spiritual state of the carnal Corinthians in I Corinthians 3:1 to 4, I Corinthians 6:6 to 9, I Corinthians 5:1 to 5, I Corinthians 11:28 to 32, I Corinthians 14:6 to 26, will certainly not say that the Corinthian saints exercised the sign-gifts of I Corinthians 12:8 to 11 because they were unusually faithful or extraordinarily spiritual. They were quite the opposite. The sign-gifts were retired by God with water baptism, after all served their purpose. Read Hebrews 5:9 to 6:2.

Mark 16:14 to 18 is not God's program in the Christian's goal, which is Paul's prison Epistles.

Do you suppose that any Christian, who knows the truth of Ephesians and Colossians, the revealed secret of God concerning His eternal purpose, could be caught in the Anglo-Israel trap? Is it any wonder that Christians, who have been followers of leaders whose slogan is, "back to Jesus" or "back to Peter and Pentecost", have been seduced by the scores into Seventh Day Adventism? Religious Seventh Day Adventists, as well as Russell's and Rutherford's disciples (Jehovah's Witnesses) are put to silence, if not to shame and utter defeat, by the truth of the first three chapters of Ephesians. Mormons have admitted that "the dispensation of the mystery" is the Scriptural answer to their prophesied Joseph Smith church.

The Lord Jesus Christ raised the dead. Peter and Paul raised the dead. Christ told all of His apostles to raise the dead. (Matthew 10:5 to 8). This is the same Christ Who told His apostles to baptize. On the authority of the words of the infallible, Divine Christ, the Christian has the same right to put hands on the dead to raise them to life that he has to lay hands on another Christian and put him in a watery grave to witness that he was once spiritually dead but is now spiritually alive. I am sure if your loved one, who has died, could be restored to life, you would have more in which to rejoice than if some religious Christian should bury another loved one alive in water. Yes, the messages of grace revealed by Christ in heaven to and through the apostle Paul, especially in his latest Epistles, as stated by Mr. Bishop and Dr. Scofield and the Moody Bible Institute's publication, is the Scriptural answer to "Ritualism", to "Modernism", to "Fanaticism" and to the delusions of the thirty or more metaphysical cults that are propagating their Satanic vagaries in the name of Christianity and the Christian's Bible.

It is not difficult, therefore, to imagine how well pleased is Satan when the outstanding Fundamentalists, who call themselves "grace" preachers, bitterly oppose, ungraciously condemn, and falsely accuse the brethren who are affiliated with the World Wide Grace Testimony. These brethren are accused of doing away with some of the Bible, of invalidating the sayings of the Lord Jesus Christ on earth, of propagating "Bullingerism", of doing away with the Lord's Table, of endorsing soul-sleeping, universal reconciliation, annihilation, of teaching that the Body of I Corinthians 12:13 and Romans 12:3 to 5 was not the same Body as the one Body of Ephesians and Colossians.

All of these charges are unjust, ungracious and untrue and while we know that we wrestle not against flesh and blood, but against Satan and his forces in the heavenlies, these falsifiers should remember God's awful wrath against liars.

The author of “Wrongly Dividing the Word of Truth” has caused many Christians to identify members of The W. G. T. with Bullingerites.