

THE ACCUSER OF THE BRETHREN

Some months ago I received a letter from a pastor, who is rated as an excellent Bible teacher. He had been helping the Accuser of the brethren a little, as so many of the Lord's servants are doing these days. You know that Satan is called "the Accuser of the brethren", and in the next verse he is accused of the crime of deceiving the world. Revelation 12:9 and 10. Concerning Satan, the Lord Jesus Christ said; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. John 8:44. A very interesting question is asked in God's Book, "who can lay anything to the charge of God's elect?" Romans 8:33. No child of God, especially those who are Christian leaders, should take over Satan's work as the Accuser of the brethren. They should be exceedingly careful about laying anything to the charge of God's elect, especially if the charge is based on hearsay evidence. They should heed II Corinthians 2:10 and 11. They should not be ignorant of Satan's devices, forgiving rather than accusing. A Christian is one who has put on the new man and has put off the old man. And of course when the Christian puts off the old man, he puts away lying, and he speaks the truth in love. Those who have put on the new man are tenderhearted, forgiving one another, even as God, for Christ's sake, hath forgiven them. Ephesians 4:15 to 32.

Now back to the letter which I received from the pastor. He asked me to forgive him for having made false charges against me, explaining that he did it on hearsay evidence. I knew nothing about it, until his letter was received. He said that he told a number of different Christians that Mr. O'Hair was a "Bullingerite." Then he told how some brother had corrected him, giving him a number of my printed messages. "Much to my surprise," said he, "I learned that you and I believe the very same dispensationally, and that you are no more of a 'Bullingerite' than I am." He should have written me before he made the false charges and asked me what I believed.

SOMETHING NEW—"O'HAIRISM"

Dr. Otis Fuller and Pastor W. A. Haggai have published and distributed a pamphlet entitled "O'HAIRISM", in which they also accuse me of being a "Bullingerite." This case is quite different; for they both knew when they printed the pamphlet that I have never taught or endorsed the extreme dispensationalism charged against me in their printed message. On the last page they say; "For years after our brother (O'Hair) stepped aside from the truth."

Any one who has read the pamphlet knows that the truth with them is the Baptist tank of water and their Baptist church tradition. I shall refer to this pamphlet later on in this message, but for the benefit of some Christian brethren, who have been misinformed as to what I taught a few years ago different from what I am now teaching, and for any others who are interested, I desire to state a few facts.

In July 1923, more than twenty-two years ago, I was called to be the pastor of North Shore Church, 1011 Wilson Ave., Chicago. When I was considered at the congregational meeting Dr. John C. Page, formerly of the Moody Bible Institute, then a member of the North Shore Church, told the members in very plain language that Mr. O'Hair did not believe in, or practice, water baptism. I received the unanimous vote of that congregation, including the vote of Dr. Page. No one has been baptized by me during these years. I have not changed my mind

during these twenty-two years. On the contrary, I am more thoroughly convinced than ever before, that what I have believed for more than twenty two years is in harmony with the Word of God rightly divided. I mean that it is absolutely impossible to offer any Scriptural exegesis or explanation for the elimination, from God's "grace" spiritual program, of "tongues", "visions", "miraculous healings", "miraculous jail deliverances", "angelic visitations", "casting-out demons", "raising the dead", such as we find in the Four Gospels and in the Book of Acts, that cannot be applied with equal intelligence and force to water baptism, a carnal ordinance, which has caused many more heart aches and ungracious squabbles than all of the other signs which we have mentioned.

The same Lord Jesus, Who told His twelve apostles to disciple the nations and baptize, told them to raise the dead. (Matthew 28:19 and 20 . . . Matthew 10:7 and 8). To me it would be far more wonderful and blessed to raise a dead Christian to life than to bury a living Christian in a tank of water. It is a shame that the new man has to go under with the old man. The same apostle Paul, who said, "I thank God I baptized none but a few" . . . "Christ sent me not to baptize", (I Corinthians: 14 to 17), said, "I thank God I speak with tongues more than ye all" . . . "forbid not to speak with tongues." (I Corinthians 14:18 and I Corinthians 14:39). In the nineteenth chapter of Acts is recorded the last water baptism mentioned in the Bible. Those baptized Christians received Holy Spirit baptism by the imposition of hands; then they spoke with tongues; then Paul, with handkerchiefs and aprons, healed the sick. On the authority of God's Word, I have as much right to heal with handkerchiefs and aprons as some other Christian worker has to put hands on a woman and put her under water, or to baptize any person.

PENTECOSTALISM AND ITS CURE

More than two years before I became pastor of North Shore Church I was teaching the Bible for several weeks in the old Empire theater in Indianapolis. The work there had been almost wrecked by the Pentecostalists and their fanatical teaching. The pastor asked me if I would give a series of messages on the Book of Acts and the dispensational place of "tongues", "miracles", "sign healing", "visions", "angelic visitations", "laying on of hands", "baptism of the Holy Spirit", "the sign-gifts of I Corinthians 12:8 to 11". I remember quite well that about the time of my first visit to that assembly a Christian told me he had been present in a Pentecostalist assembly about the same time. He said the preacher had died and they had postponed the burial while his faithful followers, under the leadership of another Pentecostalist preacher, had prayed, "in" and "out" of tongues, trying to raise that man from the dead, in the name of Jesus of Nazareth. He said it was not pleasant in the room, but some of the sisters used their fans. Let us not be too hasty to ridicule, until we can show by the Word of God, rightly divided, that they were out of the will of God. They were sincere, earnest Christians, who believed in the verbal inspiration of the Bible, with the slogan "back to Pentecost". Jesus Christ and Peter and Paul raised the dead. The Lord commanded His apostles to raise the dead. Matthew 10:7 and 8. It was the same Christ who commanded the same apostles to baptize. The Pentecostalists have tried to convince themselves and others that it is because of Christians lack of faith and Holy Spirit power that we cannot do greater works than Christ did, as Christ said, in John 14:12.

The pastor of the assembly where I was teaching announced that I would speak on the subject, "Why Tongues and Signs and Visions Ceased After Paul Reached Rome." The Holy Spirit used that message to deliver many of the Pentecostalists, including two of their preachers.

One of them the following night said, "Brother, I am completely delivered from that fanaticism; but I was just thinking that the same dispensational explanation you gave for the elimination of these sign miracles would do away with water baptism for the dispensation and age of grace." At first, I said, "I do not agree with you." But after I searched and studied the Scriptures diligently and saw that in every chapter in the Bible where water baptism is mentioned there is a Jewish feast or holy day, a miracle, or sign-gift, or healing, or tongues, I came to the conclusion that water baptism stands or falls with "tongues, signs and visions". Any intelligent exegesis that rules out one must rule out the other.

A few nights later, I stated my conclusion to the congregation where I was teaching. A gentleman came forward and said, "brother, you believe very much the same that is taught in this pamphlet published by the Moody Bible Institute." He handed me a pamphlet, entitled "Tongues, Signs and Visions Not God's Order For Today." To this I shall presently refer.

MY GRAND RAPIDS MINISTRY

Shortly after I was in Indianapolis I went to Grand Rapids, Mich., and taught there what I taught first in Indianapolis. I made many return trips to Grand Rapids and always taught no water baptism in the dispensation of grace. But never once did I there or anywhere teach anything like the dispensationalism of Dr. E. W. Bullinger. Dr. Fuller and Mr. Haggai knew this when they wrote "O'Hairism" and they know that after I began to teach in Grand Rapids, I never stepped aside from what I was teaching when they first heard of me. They know that I am teaching today dispensationally what I have taught for many years.

These two brethren know full well that Dr. Martin DeHaan agreed with my dispensational teaching and "no-water" teaching one hundred per cent at the time he was pastor of the Calvary Undenominational Church in Grand Rapids. Dr. DeHaan, with full knowledge of what I taught concerning water baptism and the transitional period in the Book of Acts, after he and Pastor Harry Bultema had gone into every detail of this teaching. invited me to speak for a week to his congregation when they were dedicating their new building. He endorsed from the pulpit what I taught. He sold many of my books to his people, books that set forth in no uncertain language what I believed then and believe now. He publicly expressed endorsement of my ministry and graciously asked me to come back again to give some more of the same "dispensationalism." While I was with him in the first series of meetings he ridiculed the zealous immersionists and he continued for some months to preach to his own members what I had preached in the special meetings. He was as dry as I was. Then something happened. And this something happened many months before Mr. Vincent Bennett and Mr. Otis Sellers first visited Grand Rapids and taught the extreme dispensationalism of Dr. Bullinger. A preacher in Chicago by the name of Peterson, who changed his name to Hallman, gave these two brethren and several others some literature published by Mr. Charles Welch of England, and tried to persuade them and other preachers to invite Mr. Welch to this country for meetings. I read just one of the "Welch" magazines and I saw that the dispensationalism was even more extreme than that of Dr. Bullinger, and I had nothing to do with propagating it. I condemned it privately and publicly then, as I do now. I have never taught, endorsed or condoned "Bullingerism". Moreover not one of Dr. DeHaan's members heard this extreme dispensationalism until after he had wrecked his church. "Bullinnerism" had nothing to do with that wreck. It was "DeHaanism".

When the group of Christians, in Grand Rapids, including some of Dr. DeHaan's members or ex-members, invited me to speak where Mr. Bennett and others had spoken months

after Dr. DeHaan wrecked his church, I wrote to Dr. DeHaan and told him that because of my regard for him I would not go to Grand Rapids., without his consent. I told him that I would be glad to come up and help him to win the brethren back. He wrote me a short, sassy letter of the good riddance and that he did not want them.

When I went to Grand Rapids I did my utmost night after night to lead those deceived Christians out of "Bullingerism," that is, the extreme dispensationalism of Bullinger and Welch. I succeeded with more than one hundred of them, including Mr. Bennett. Not only will those more than one hundred verify this statement, but also will the one hundred now under the pastorate of Mr. Otis Sellers. Mr. Sellers and I came to the parting of our ways when he began to teach extreme dispensationalism and some other fanciful teaching; and he will tell any one that I am in no way responsible for what he teaches; and that we most heartily disagree. Dispensationally, he considers me a conservative "piker".

Recently I received a copy of a letter written by a member of the official board of Calvary Undenominational Church concerning Dr. DeHaan's charges that I was responsible for splitting his church with my "Bullingeristic" teaching. Here I ask you to read what he wrote:

Mrs. O .W. Cook
May 21, 1945
1030 West Walnut St. "Springfield, Missouri

Dear Mrs. Cook:

A copy of your letter of April 2nd to Dr. M. R. DeHaan was sent to me by Rev. J. C. O'Hair. Rev. O'Hair also enclosed a copy of Dr. DeHaan's letter to you.

I am not interested in getting into any controversy on the subject of water baptism. I am a member of Calvary Undenominational Church in Grand Rapids, the church of which Dr. DeHaan was formerly pastor. I am also a member of the official board, and went through all of the difficulty which Dr. DeHaan mentions in his letter. To me water baptism is a minor point, and I can see no need for division because of this doctrine, as it is not essential for salvation.

Calvary Church was organized as an undenominational church, with the matter of baptism left up to the individual member, that is the mode such as sprinkling, pouring, immersion, infant baptism, or no baptism. The Constitution of the church made it clear that baptism would never be made an issue, nor would it be made compulsory for membership in the church.

I can truthfully say that Rev. J. C. O'Hair is not guilty of preaching baptism from the Calvary Church pulpit, nor had he anything to do with the split in Calvary Church. The difficulty at Calvary Church was internal. It was caused by Dr. DeHaan's inability to work harmoniously with his official board. This led to the resignation of fourteen members of the board who were not in agreement with Dr. DeHaan's policies or conduct. Twelve of these fourteen men were Baptists in belief, and only two believe like Rev. O'Hair, that is no baptism.

Dr. DeHaan then sought a way out of his difficulties, and used these two board members together with a few other members of the congregation who were non-Baptists as a scape goat, blaming them for everything, and ordering them out of the church. Several good Baptists in the church also went out at the same time in sympathy with this minority because of the action of Dr. DeHaan. I also left at the time, and did not return to Calvary Church for over two years until Dr. DeHaan was deposed.

It is very distasteful to have to rehearse these matters, but I feel it is necessary to all fairness to Rev. J. C. O'Hair. There is absolutely no reason why Rev. J. C. O'Hair's name should be brought into this controversy, nor should he be accused of instigating this split.

I might add that it was through the ministry of Dr. DeHaan that I was brought to the Lord. I was baptized by Dr. DeHaan and also married by him, and so I have a very warm spot in my heart for this brother. However, I cannot endorse his statements in this matter, nor some of his past actions regarding Calvary Church. It would do well if each one of us would remember this brother in prayer that God will show him the necessity of making things right with his fellow brethren in Christ before preaching the love of Christ.

Yours in Christ,
L. N. S., Jr.

A number of other Christians in Grand Rapids have told me that I have their permission to quote them, that not only is every statement in this letter true, but much more and they will testify to any interested person that Dr. DeHaan split his own Church before any member heard the extreme teaching of Bullinger and tried to cover up by making me his scape-goat.

Here is a copy of the letter Dr. DeHaan wrote to Mrs. O. W. Cook.

Mrs. O. W. Cook
April 10, 1945
1030 W. Walnut St.
Springfield, Mo.

Dear Sister in Christ:

The blessing of the Lord it maketh rich, and He addeth no sorrow to it:

I have your letter of April 2nd and realize that there is a great deal of agitation concerning the revival of the doctrine of Bullingerism in these last days. A number of years ago J. C. O'Hair from Chicago revived this interpretation and since then a number of other men joined him and have gone way beyond his Bullingeristic teachings.

A number of years ago this doctrine split my church wide open, and I have investigated it from every angle. We have three different groups of 'Drys'. We have those who do not believe in baptism, but still observe the Lord's Supper; a second group has thrown out both baptism and the Lord's Supper which is quite consistent. If we throw out one, both should go. And then we have a third group who have gone all the way and not only reject the ordinances but eternal punishment and teach final restitution and soul sleeping.

What you write about in your letter, therefore, is not at all new to me. I probably know this thing even more thoroughly than you do.

Yours in Christ,
MRD:LH
M. R. DeHaan.

For a long time before the split in his church Dr. DeHaan preached the same so-called “Bullingeristic” doctrines to his people that I taught, and if such teaching split his church (which was split months before his first member heard any real “Bullingeristic” teaching), Dr. DeHaan split it. But his own officer has written the truth. Like many other men made bitter by water baptism, Dr. DeHaan wants me to be his scape-goat. And still he and Dr. Fuller and Mr. Haggai preach much on repentance and love and the judgment-seat of Christ.

I am not ashamed of what I teach, and am willing to take all the persecution that goes with it; but I really do not enjoy the false accusations. I have just finished a pamphlet, “What I Believe Scripturally.” It is yours for the asking.

(Copier’s note: We have use the full title: “Bible Truth, What I Believe Scripturally”. That is on this CD)

This imaginary case of the wreck of the Calvary Undenominational Church by “O’HAIRISM” is what Fuller and Haggai had in mind when they wrote on the last page one of their many falsehoods . “Everywhere it has gone it has left division, confusion, and bitterness in its wake. Indeed, we grieve over this calamitous invasion of our rank.”

It is worse than a calamitous invasion when a Spirit-taught Bible teacher teaches against the unscriptural name “Baptist” Church. As one outstanding immersionist said; “there is only one Baptist in the Bible and he was beheaded before the Church of this dispensation began.” Anything is an awful heresy that challenges the absurd, fantastic “watery-grave” theory of Fuller-Haggai-DeHaan & Company. But in my candid opinion, there will not be one outstanding “grace” messenger in the Church practicing or teaching water baptism in another generation, if the Lord tarries. If we had put a baptistery in North Shore Church, these brethren would never have condemned anything that I teach, which is quite different from their deliberate falsehoods in their Baptist pamphlet. How man’s religious ceremony does appeal to the pride of some Christians !

It would do our brethren good to visit North Shore Church and see a company of Christians, who are complete in Christ, satisfied with His Divine baptism, completely delivered from religion and sectarianism, earnestly endeavoring to obey Ephesians 4:3 to 6 and Ephesians 3:9. We have a Sunday School ten times the size of the School when I became pastor. The teachers (about sixty) are born again believers who love Christ. More than five thousand sinners have accepted Christ in our auditorium since I have been pastor. Our missionary offerings are ten times what they were when I became pastor. We are broadcasting the gospel of the grace of God over many radio stations, and I wish these false witnesses could read the letters from those who were on the way to hell and are now going to heaven. Perhaps then they would cease to co-operate with the Accuser of the brethren, who blinds the minds of them who believe not.

GRACIOUS AND UNGRACIOUS BRETHREN

How different is the attitude of Dr. Walter Wilson. He disagrees with my “no-water” teaching, but just a few days ago he wrote this very gracious letter, concerning Dr. DeHaan’s letter to Mrs. Cook:

June 11, 1945

Rev. J. C. O’Hair
North Shore Church
Wilson Avenue and Sheridan Road

Chicago, Illinois

Beloved Brother O'Hair:

I have the two letters you so kindly sent. It distresses me greatly when the Lord's dear people go into the business of maligning other saints. The Bible says that it is the devil who accuses the saints day and night before the throne of God and we must not be on his side nor in that business.

I have never heard a word against your gracious ministry of the gospel. All I have heard has been quite the opposite. Several of the finest men of God I know have said that your ministry of the Word apart from the controversy concerning baptism is unequalled in the country and I agree fully. Do not let any of these friends draw you into any controversy. You are a lover of our Lord and you know how to exalt Him so keep at it. He will give the increase.

Men may misjudge thy aim,
Think they have cause to blame;
Say thou art wrong.
Hold on thy quiet way,
Christ is the judge, not they,
Fail not, be strong.

Cordially yours because of Calvary,

WALTER L. WILSON

WLW-w

If we must assist the Accuser of the brethren let us never forget that Christians should at all times be sincere and honest and not bring false charges against some fellow-Christians. I do not know of one thing that has made many Christians more carnal than their water baptism theory, Christians who are otherwise spiritual, and teach that their water baptism witnesses that their old man died and was buried. They are so roiled up when their much cherished water theory is challenged that they often say things that they know to be untrue.

An outstanding leader among Fundamentalists in his pamphlet "Wrongly Dividing The Word of Truth", wrote these malicious, false statements: "Many Bullingerites boldly advocate the sleep of the soul between death and resurrection, the annihilation of the wicked, or, as we have seen, universal salvation of all men and demons, the denial of the eternal Sonship of the Lord Jesus Christ, and, gravest of all the personality of the Holy Spirit. All of these evil doctrines find congenial soil in Bullingerism. Once men take up with this system there is no telling how far they will go, and what their final position will be in regard to the great fundamental truths of Christianity. It is because of this that one needs to be on his guard, for it is as true of systems as it is of teachers, "by their fruits ye shall know them."

The one and only statement that is true in the above comments is the very first one, but Dr. Bullinger does not call it "soul-sleeping". The other charges are false; and no one knows this better than did the man who wrote them when he was religiously angry with men of God who were exposing his foolish unscriptural water baptism theory. From the beginning of his Christian ministry no man of God ever contended more earnestly for the eternal Deity of the self-existent Christ, the personality and Deity of the Holy Spirit, and for the value and efficacy and power of the precious shed blood of the Lord Jesus Christ than did Dr. Bullinger. The writer of "Wrongly Dividing" was never more opposed to the pernicious doctrine of universal reconciliation than was Dr. Bullinger. Dr. Bullinger was falsely charged with teaching the annihilation of the wicked and he dogmatically, in no uncertain language, denied the false charge.

Anyone who teaches the pernicious doctrines listed above is most assuredly not a “Bullingerite”.

Dr. James M. Gray was about as fair in his appraisal of Dr. E. W. Bullinger and his ministry as any prejudiced Bible teacher could be. In the Moody Monthly Dr. Gray wrote:

“Bullinger would be called a fundamentalist were he now on earth, for he was an able defender of the inspiration of the Bible, the deity and virgin birth of Christ, the substitutionary atonement, the premillennial coming and all that. But he was an extremist, some would call him a faddist, on dispensational truth, and he was unscriptural as we believe, on future retribution. Because of these last-named errors, The Monthly has not felt free to advertise Bullinger’s books, certainly not all of them and yet the writer of these lines owes one of his richest spiritual blessings, to that great teacher, for a truly great teacher he was. No one ever set before us from the Word of God so clearly as did Bullinger, the profound mystery of the Body of Christ, and we always shall be indebted to him.”

Perhaps God permitted the extreme dispensationalism of Dr. E. W. Bullinger to bring to their senses those fundamentalists who have followed blind leaders in the teaching that this present dispensation of the mystery for Gentiles began on the day of Pentecost with Peter, James and others, who would not even eat with saved Gentiles. (Galatians 2:9 to 12).

What a pity that so many Christian Bible teachers as leaders are so ignorant that they do not know the difference between the keys of the kingdom of heaven which Christ committed to Peter and the dispensation of the grace of God for Gentiles which He committed to Paul— (Matthew 16:18 to 20—Ephesians 3:1 to 4) .

DR. BULLINGER’S DISPENSATIONALISM

Dr. E. W. Bullinger did not teach anything like annihilation of the wicked as their final punishment. He did teach the unconscious state of the soul between death and resurrection in the case of the saved as well as the unsaved.

In my judgment, there is no such teaching in the Bible. Dr. Bullinger and Dr. Gray agreed as to the eternal Deity of the Lord Jesus Christ, His bodily resurrection and intercessory ministry in the presence of God. They were agreed as to the personality and Deity of the Holy Spirit; that the believer receives the anointing, the baptism and the sealing of, or with, or by the Holy Spirit at the time of salvation. They agreed that salvation is without religious deeds or rites; by grace through faith in the perfect redemptive work of the Lord Jesus Christ. They both believed in, and practiced, a high spiritual standard of behaviour for saints. They both accepted all of the Bible as the inspired Word of God. They were both “pre-tribulation Premillenarians,” that is, they taught that the Lord would come for His Church not only before the millennium., but before the tribulation. They were agreed that the so-called great commission of Matthew 28:19 and 20 is not the commission under which “the Church of the mystery” is working. They were both dispensationalists, and taught that the, dispensation of the mystery began when and because Israel was cast away or set aside. They disagreed as to when Israel was set aside. Dr. Gray said this was before the close of Acts. Dr. Bullinger said that it was after the close of the Acts period. It is for this reason that Dr. Gray commented that Dr. Bullinger was a “faddist,” dispensationally.

Mr. Bishop, on page 5 of his pamphlet, was after “Bullingerism” when he said that those who contend for a purely kingdom dispensation covering the Book of Acts are deceived by Satan. Satan, in Revelation 12:9 and 10, is accused of deceiving the whole world, and if every

Christian, who has made a dispensational blunder, has been deceived by Satan, then the Devil has deceived the whole Church, as well as the whole world.

Was the writer of "Wrongly Dividing" deceived by Satan when he, in his lectures on Romans, commenting on Romans 16:25 and 26 wrote:

"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. When they definitely refused Him God made known what had been in His heart from eternity, that from all nations, Jews and Gentiles, He would redeem and take out an elect company who would, by the Spirit's baptism, be formed into one Body"?

Concerning this same Romans 16:25 and 26, read the notes by Dr. Wm. L. Pettingill.

"Now to Him that is of power to establish you (Romans 16:25 to 27). This closing paragraph is of great doctrinal importance as touching the person of Christ.

(1) God is of power to establish His people;

(2) He establishes them according to Paul's gospel and the preaching of Jesus Christ;

(3) This preaching of Jesus Christ by which God establishes His people must be a preaching of Jesus Christ according to the revelation of the mystery!

There is much preaching of Jesus Christ which does not establish God's people, because it is not according to Paul's gospel, nor according to the revelation of the mystery, which was kept secret since the world began, but was made manifest by revelation to the apostle Paul. (Compare Ephesians 3:1 to 7)."

No one would accuse either of these brethren of being "Bullingerites." Dr. Pettingill is an able Bible expositor, one of the best of the Baptist Fundamentalists. But he is no "Bullingerite."

Note the comments of Mr. I. R. Dean, who was an able, spiritual Bible expositor, and by no means a "Bullingerite."

"Messiah was first offered to Israel and rejected. This offer was to be made both before and after His resurrection."

"He must be offered to Israel, after His resurrection as their Messiah, before the nation is set aside."

"Christ while on earth did not preach the same gospel that He revealed after His ascension. That is very clear."

What we have quoted from these three brethren is exactly what Dr. Bullinger taught; and is what any spiritual, intelligent, Spirit-led Bible teacher should teach. "The dispensation of the mystery" was committed to one man (Paul) first, and was made known to others thereafter. It was not committed to that one man, Paul, until Israel had been given every opportunity to receive Christ after He was raised from the dead.

In Acts 13:30 to 40 we read that Paul preached to Israel concerning the resurrection of Christ, stating that God was willing to give Israel the sure mercies of David, and Paul warned them to "beware," if they rejected this offer. They did reject it, and then Paul said; "Lo, we turn to the Gentiles." A superficial student of the Scriptures should know that God turned Paul to the Gentiles, not because of the command of Matthew 28:19 and 20, "discipling all nations," but when and because Israel rejected the sure mercies of David. (Romans 11:30). Paul received his commission by revelation (Galatians 1:11 and 12). And he said, "Christ sent me not to baptize.

NO WATER IN ROMANS 6:3 AND 4

The brethren, who are so bitterly opposed to what they call “Bullingerism,” cannot tolerate his teaching of “no-water” for the church of today. They are strong for water in Romans 6:4. I agree with Dr. Kenneth Wuest, in the Moody Monthly, that there is no water in the sixth chapter of Romans. He wrote:

“The mechanical meaning of the word, namely, the introduction of something in a new environment or into union with something else, is in view in Romans 6 and I Corinthians 12:13. It is set in a context of supernaturalism. It refers to the act of God placing us in Christ. This precludes any suggestion of water baptism as a means whereby a believing sinner is joined to Christ. It is a question, of course, as to what the inspired writer had in mind when he used the word, and certainly Paul was not thinking of the rite of water baptism, but of the act of God uniting a believing sinner with Christ, thus using the word in its original meaning rather than its ritualistic connotation.”

As the believer’s life is Christ’s life, yea, Christ Himself, so the death baptism of Christ, which provides the believer’s righteousness (II Corinthians 5:21 . . . Luke 12:50), is the believer’s baptism and his death. It was when Christ was baptized on the cross that the old man was put to death. The believer is not crucified with Christ in water. The believer is not raised up with and seated in the heavenlies in Christ in water. He does not walk in newness of life, because of water. But the very moment the believer trusts and rests in the perfect work of the perfect Christ, he is dead with Christ, buried with Christ, risen with Christ and seated in the heavenlies, accepted in Christ, without condemnation in Christ, a new creature in Christ, complete in Christ, joined to Christ in an inseparable and eternal union with Christ; all without any of man’s religious doings.

This is all by grace, by a Divine baptism, without a tank of water or a drop of water. It is the Lord’s doing and it is marvelous in our eyes.

With the close of the first century the truth of the Body of Christ and the Blessed Hope was lost. In the recovery the disciples of John Darby were pioneers. The Plymouth Brethren, for several generations, have had more than a controversy with Christians who have followed the teachings of Dr. Bullinger concerning “the Lord’s day,” “the breaking of bread” and water baptism as “a watery grave witness.” It has been more than a controversy. It has been a grudge. While Dr. Bullinger was alive in England it was a feud, even for many years before Dr. Bullinger disagreed with the Brethren as to the historic beginning of the dispensation of the mystery.

Contrary to sound Bible doctrine, the Plymouth Brethren have insisted on calling Sunday, “the Lord’s day,” attempting to prove it by Revelation 1:10. They also have taught that breaking bread on the first day of the week (Acts 20:7) means that Christians should gather at the Lord’s table on the Lord’s day. They have made this practice and their immersion theory the basis of Christian fellowship and worship rather than faith in the shed blood of the Lord Jesus Christ, His death baptism (Luke 12:50) and membership in the one Body of Ephesians 4:4 by the one baptism of Ephesians 4:5.

In the light of I Corinthians 11:23 to 26, in my judgment, Dr. Bullinger erred when he taught that the Lord’s Supper had a place in the “kingdom” Church, during the Acts period, but not in the Body of Christ after the close of Acts. I accept the Lord’s Supper, not as a religious ordinance, but as a memorial in this age of grace, to be observed till the Lord Jesus shall have

come. I most heartily disagree with the disciples of Dr. Bullinger and Mr. Charles Welch, who teach that the coming of Christ in I Corinthians 11:26 and I Thessalonians 4:13 to 18, and I Thessalonians 2:19 and 20, and I Corinthians 15:51 to 54 is a different coming of Christ than the coming mentioned in Titus 2:13, Colossians 3:1 to 3 and in II Timothy. I have never once, taught, endorsed or condoned any of the extreme dispensationalism taught by Dr. Bullinger, Mr. Welch or any of the present-day brethren who follow the dispensationalism of these two men. The Plymouth Brethren, whom we have mentioned; are all agreed that nothing religious or otherwise can be added, need be added, to make the believer's salvation and security and assurance of heaven more efficacious. They are all agreed that there is one and only one true Bible Church in this age of grace and that man cannot admit his fellow-man into this Body; only the Lord.

After all of this clear, intelligent, spiritual, "grace" teaching they spoil it with their tradition, demanding a religious ordinance for membership in their church; or fellowship in their assembly, without any Scriptural support. When asked for an explanation they reply that there is absolutely no merit in the water ceremony, that the water does not contribute one iota toward the believer's salvation, but it is simply a witness to the world that the believer's old man is dead and should be buried, and as the writer of "Wrongly Dividing" says, "of this the watery grave is witness." He has never answered my question, as to where his new man was while his old man was being buried. He surely buried his new man alive. All of this is fantastic and quite modern; only a human theory. The Lord's Scriptural way for the believer to witness to the world that he is a new creature in Christ Jesus, God's workmanship created in Christ Jesus unto good works, is Colossians 3:1 to 25, Ephesians 4:15 to 32 and Romans 12:1 to 21. If Christians would obey these Scriptures, surely the world would take knowledge of them that they have been with Christ and in Christ, and they would glorify God in the day of visitation. Water baptism is no testimony to the world, and such a theory is not taught in the Bible for this age of grace. We carefully note in the Scriptures we have mentioned concerning the believer's witness to the world, great emphasis is laid on love, honor, sincerity, unity, kindness, putting off the old man with lying. All of this can be done much better, if we do not have any confidence in a tank of water, but when we seek those things which are above and put to death the deeds of the flesh.

Christ lives in the believer, "Christ in you the hope of glory." (Galatians 2:20; Colossians 1:27.) Christ was baptized twice, in Jordan and on Calvary. Must He be immersed in the believer, for a third baptism

THE "BISHOP-SCOFIELD-MOODY" PAMPHLET

For about twenty-five years the Moody Bible Institute of Chicago has been printing and distributing a pamphlet entitled Tongues-Signs-Visions, Not God's Order For Today." The messages in this pamphlet were written by Mr. A. E. Bishop who was for years a missionary in Central America.

In order that Christians might be set straight dispensationally by reading Mr. Bishop's pamphlet, the Moody Bible Institute printed on its first page this endorsement by Dr. C. I. Scofield:

"It is in every way to be rejoiced in that Mr. Bishop has sent forth the testimony enclosed in the pages following. Never has there been greater need, both on the mission field and here at home among the churches, of a clear word of testimony concerning this important part of divine

revelation. I am glad to commend it unreservedly.” On page 24 of this pamphlet note these statements:

“There is a corrective passage in God’s Word for every error, every heresy, every delusion, every hobby, every fanaticism, and every unbalanced position:”

“May it please God to use this message to keep some out of the popular, prevailing Satanic delusions looked upon by many sincere Christians as a high order of Christian attainment, and for the recovery of some who have been ensnared by them:”

The “Bishop-Scofield-Moody” pamphlet offers the corrective for some Satanic delusions. If sincere Christians have been deceived by Satan, other Christians, who have not been deceived by Satan, should help to deliver them by giving the correct Scriptural curative for their false beliefs and teachings.

Very carefully and diligently read and prayerfully consider this Scriptural corrective for the specific heresies mentioned in this pamphlet.

“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.”

This is God’s sure remedy for the ills and isms mentioned in this pamphlet. There is no other intelligent Scriptural explanation as to why Christians, in this present dispensation of grace, do not and should not obey, practice and exercise many commands, ordinances, commissions and signgifts mentioned in Matthew, Mark, Luke, John and Acts, in the Epistle of James and even in the early Epistles of the apostle Paul. We mention some of them:

“And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.” (Matthew 8:4) . . . “And if any man will sue thee at the law, and take away thy coat, let him have thy cloke also. And whosoever shall compel thee to go a mile, go with him twain.” (Matthew 5:40 and 41) . . . “Agree with thine adversary quickly, while thou art in the way with him.” (Matthew 5:25) . . . “And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.” (Matthew 10:7 to 10) . . . “But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” (Matthew 6:15) . . . “And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.” (Matthew 18:34 and 35) . . . “And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read.” (Luke 4:16) . . . “Sell that ye have, and give alms, provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.” (Luke 12:33) . . . “And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.” (Luke 12:22) . . . “If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.” (John 13:14).

“Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles’ feet: and distribution was made unto every man according as he had need.” (Acts 4:34 and 35) . . . “There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every

one.” (Acts 5:16) . . . “And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands.” (Acts 12:7) . . . “Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.” (Acts 2:38) . . . “When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.” (Acts 19:5 and 6) . . . “And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.” (Acts 2:3 and 4) .

“While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.” “For they heard them speak with tongues, and magnify God.” (Acts 10:44 and 46) . . . “And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.” (Acts 22:16) . . . “And the night following the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.” (Acts 23:11) . . . “He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius.” (Acts 10:3) . . . “And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one’s bands were loosed.” (Acts 16:25 and 26) . . . “And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.” (Acts 19:11 and 12) . . . “As touching the Gentiles which believe, we have written and concluded that they observed no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication. Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.” (Acts 21:25 and Acts 26:1) . . . “And when Paul had gathered a bundle of sticks, and laid them on the fire. there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, then said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.” (Acts 28:3 to 6).

“To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” (I Corinthians 5:5) . . . “For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord’s body. For this cause many are weak and sickly among you, and many sleep.” (I Corinthians 11:29 and 30) . . . “For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.” (I Corinthians 12:8 to 11) . . . “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.” (I Corinthians 12:28) . . . “For Christ sent me not to baptize, but to preach the gospel: not with

wisdom of words, lest the cross of Christ should be made of none effect.” (I Corinthians 1:17) . . . “I thank my God, I speak with tongues more than ye all.” (I Corinthians 14:18) . . . “Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law.” (I Corinthians 14:34) . . . “Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues.” (I Corinthians 14:39).

From these Scriptures and others we learn that signs, visions, miraculous jail-deliverances, angelic visitations, miraculous healing of diseases, communism, and various commissions had a God-given place in the Lord’s spiritual program for about thirty-four years

THE “BISHOP-SCOFIELD-MOODY” PAMPHLET

Most Christians do not obey or practice or teach any of these things in their churches. They simply ignore them without apology or explanation. They employ a snatch-grab, hit-or-miss rule of their own. But many of them are very quick to judge other Christians when they give the true, sane Scriptural explanation, why things commanded in a former dispensation are forbidden in this present dispensation. The explanation is the first statement in the “Bishop-Scofield-Moody” pamphlet, whether or not we call these brethren “ultradispensationalists,” “hyperdispensationalists” or “Bullingerites.”

“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.”

Confirming this statement note another statement from the same pamphlet:

“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.”

According to these intelligent statements, the normal course of the church is in Paul’s latest Epistles. Again note from this same pamphlet:

“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.”

What do we learn here? What every Christian should know; A DIFFERENT ORDER: Yes; a new order in Paul’s latest Epistles—a signless program without tongues, miraculous physical healing, visions, etc. There is a decided difference between God’s spiritual program in the period covered by the Book of Acts and the period thereafter. Shall we call Bishop, Scofield and the men in authority at Moody Institute, “heretics”? Again we read in their pamphlet:

“To the spiritually observing student it has ever been noticeable that the sign gifts accompanied the opening of this dispensation of grace rather than its continuation.”

“We have seen the purposes of the signs and wonders wrought by Christ and His disciples in the Gospel times, and of the apostles in the Book of the Acts period.”

“When the purposes of those signs were accomplished, why should we expect them to be continued?”

“When the apostles were doing ‘signs and wonders’ in the Book of the Acts period for the purposes mentioned in Romans 15:18 and 19, and Hebrews 2:3 and 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.”

“The sign-gifts of I Corinthians 12:8 to 11 and I Corinthians 12:28 were operative during the Book of the Acts period.” This is plainly stated in this pamphlet. Now note further:

“In contrast with the sign gifts of I Corinthians 12, limited to a portion of the believers and operative only during the Book of the Acts period, let us note that the non-sign gifts of Ephesians 4:10 and 11, were given for the purpose of perfecting all of the saints for the work of the ministry for the edifying of the Body of Christ, till we all come in the unity of faith and of the knowledge of the Son of God, unto a perfect man (Ephesians. 4:12 and 13).”

This is sound, intelligent Scriptural Bible teaching. Heed it with all your heart and believe this statement.

“There is no foundation in the Word of God for the prevailing popular doctrine of ‘divine healing’.”

After these statements we find this interesting question and statement in the “Bishop-Scofield-Moody” pamphlet, on pages 22 and 23:

“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.”

No spiritual obedient Christian wants to cause confusion, divisions, injury and disgrace among other Christians. Let us keep in mind that the sign-gifts are mentioned in I Corinthians, which was written more than twenty years after Christ gave the so-called great commission of Matthew 28:19 and 20, and said to His eleven apostles:

“He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.” (Mark 16:16 to 18.)

Moreover, let us remember that those Corinthians who exercised those miraculous gifts were perhaps the least spiritual of all the saints of Paul’s time.

Here is another most interesting question in the pamphlet from which we have quoted:

“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?”

“Here we are told in no uncertain terms that the Christian’s goal is in Paul’s Epistles, written after the close of the “Acts” period. Of course, we understand that the writer believed that any Christian who turns back to Pentecost, instead of going on to perfection (Hebrews 6:1 and 2; Ephesians 4:9 to 13), is deceived by Satan. Whether or not he is deceived by Satan we should all believe the statement of Mr. Bishop, on page 21:

“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.”

The Lord’s servants are supposed to be the faithful stewards of the mysteries of God. (I Corinthians 4:1 to 4). All such faithful stewards know that, when the Lord Jesus Christ was here on earth, believing Jews and Gentiles were not being baptized by one Spirit into one Body. (I Corinthians 12:13). They know that during those years no servant of the Lord could have

truthfully said, “there is one Body and one baptism.” (Ephesians 4:4 and 5). There were several baptisms and no Body.

When these faithful stewards of the mysteries of God teach that the earthly ministry of the Lord Jesus Christ and the miracle program of the Book of Acts period must be interpreted, appropriated and applied in the light of Paul’s epistles, other prejudiced, ignorant religious Christians cry, “Bullingerism,” “heresy,” “ultradispensationalism.” They generally know as little concerning the teachings of Dr. E. W. Bullinger as they do about rightly dividing the Word of truth, according to the intelligent Scriptural principle presented in the “Bishop-Scofield-Moody” pamphlet.

They bring false charges against the faithful stewards of the mysteries of God, charging them with throwing out the Four Gospels, and the Book of Acts, the Epistles of Peter and James as well as Paul’s first Epistles. Some of them are either ignorant or dishonest enough to boast of obeying the whole Bible. They know that they do not practice physical circumcision or observe the seventh-day Sabbath, or raise the dead, or divide their property, or cleanse the lepers, or have visions, or speak with tongues, or baptize to wash away sins, or talk with angels, or scores of other things that had their God-given place in some former dispensation. As we said, most of them do not know the difference between Peter’s keys of the kingdom of heaven and Paul’s dispensation of the grace of God. (Matthew 16:17 to 19; Ephesians 3:1 to 5; Ephesians 3:9; I Corinthians 9:16 and 17; Colossians 1:24 to 26).

They ridicule dispensationalism which is God’s curative for fanaticism, while Satan is playing havoc with the Church and Christians with fanaticism.

Fuller—Haggai—O’Hairism

A Christian friend has just mailed me the little pamphlet entitled “O’HAIRISM,” second edition. He asked me to write a message answering the false charges in that pamphlet. There are a few true statements in it. The false statements in that pamphlet were printed at the request of Dr. Otis Fuller, until recently pastor of the Wealthy Ave. Baptist Church of Grand Rapids, Michigan. As his victim Dr. Fuller used another rabid Baptist pastor by the name of Haggai. He may have descended from the prophet bearing that name, but there is a great difference between them. The prophet Haggai was led by the Holy Spirit when he wrote. But his name’s sake was led by an unholy spirit when he wrote the “O’HAIRISM” pamphlet; for the Holy Spirit is the Spirit of truth.

I had read this pamphlet before, but as I re-read it, I was reminded of my childhood days when I found great delight in building with my blocks, so I could knock over my structure and see it tumble down. This was innocent amusement; but Pastor Haggai’s work was malicious and vicious. And at that, he is less guilty than Pastor Fuller, for I had written him in detail before this pamphlet was printed that I did not teach, endorse or condone doctrines that he had publicly falsely accused me of teaching before he encouraged Pastor Haggai to put them in print.

I have this message from Pastor Haggai, in a letter which he mailed me February 24th, 1945:

“AS TO MY BOOKLET, THAT ALSO WAS URGED UPON ME. DR. FULLER BESOUGHT ME TO PREPARE IT. HE PUBLISHED IT. I DIDN’T.”

In the same letter he said he was urged to challenge me to publicly debate the question of water baptism. Pastor Haggai seems to be easily and willingly urged. I will see if I can urge him to publicly apologize for his malicious false accusations against me. In sending out the pamphlet

Dr. Fuller thought it would help if he printed on the cover the suggestion that Mr. O'Hair was afraid to debate publicly "water baptism" with Pastor Haggai. When I debate this all-important question I want to debate with a representative, outstanding Bible teacher, who is a recognized leader among Fundamentalists. After reading Pastor Haggai's printed message, I would consider him about the easiest opponent I could select, unless the debate would be "does the Baptist Church believe in, and practice, immersion?"

However, to show you how unfair Dr. Fuller is, (and I say "Dr. Fuller" for Pastor Haggai was only Dr. Fuller's puppet), Dr. Fuller and Pastor Haggai published a new edition of "O'Hairism" more than two years after I sent this word to them:

"If after reading this you two decide on a public debate on the whole subject in any building in Grand Rapids, this is my acceptance. Name the time and place. This will perhaps bring your friend out of his obscurity and help him to get the recognition which he craves and is determined to have even if he must defame his fellow-Christian to gain it."

In this new edition they said nothing about this acceptance, but printed again on the cover of their pamphlet that Mr. O'Hair up to this time had not accepted the challenge. But after my experience with Dr. Fuller, this falsehood does not surprise me. The reason why Dr. Fuller did his dishonest work, in the name of Pastor Haggai, was because he knew that I had written him and several members of his official board that I did not teach or believe most of the doctrines that he included in his public address which he gave on "O'Hairism."

I repeat that I cannot account for such dishonesty, except that Dr. Fuller must defend his unscriptural Baptist label and his Baptist water ceremony, regardless of the tactics he uses.

I quote here Dr. Fuller's foreword in the pamphlet "O'Hairism":

It is a privilege to me to heartily endorse and recommend this sane, Scriptural answer to the vagaries of O'Hairism. In these pages God's Word is employed with finality and authority.

Our friend and brother in Christ, Rev. W. A. Haggai, has written this with no trace or hint of bitterness or love for useless controversy. He loves the Lord Jesus Christ above all, and would exalt Him above all.

David Otis Fuller,
Pastor, Wealthy Street Baptist Temple,
Grand Rapids, Michigan

Now before we quote Mr. Haggai's statements of "O'Hairism," I refer to one of these statements:

"The late President of the Moody Bible Institute and Editor-in Chief of the Moody Monthly, Dr. James M. Gray called it "Dispensationalism Running Wild." (Issue February 1933 . . . page 253).

Here you will see that these brethren dogmatically state that Dr. Gray had in mind "O'Hairism" when he wrote that article. Two years ago Dr. Fuller and Pastor Haggai learned that Dr. Gray positively stated that he was not referring to "O'Hairism," and yet these brethren have printed the same lie in the latest edition of the pamphlet. Hear Dr. Gray's own words: (In A Letter From Dr. James H. Gray to Pastor J. C. O'Hair) (This letter dated February 20, 1933, shown to many Christians)

“At present, however, you may be relieved to learn that in the writing of our editorial, “Dispensationalism Running Wild,” your name never came into mind. Personally, I have not associated you with Bullinger.”

I will gladly show this letter to any one who is interested in seeing it. I here quote from two other letters from the pen of Dr. Gray, which you may also read, the first dated March 21, 1933 and the second dated March 27, 1933:

“Yes, I am reading and with much interest, your booklet, “Much, Little, No Water” and although I do not go all the way with you, I regard it as a fine piece of exegesis. Your fault is, if you will forgive me, that you are too intense.”

“Coming now to the question of your teaching about baptism, you are not to be condemned but contrariwise, commended, if you believe it is the truth. But on the other hand, you should expect opposition from those who do not agree with you and yet whose motive is entitled to equal respect.”

Dr. Gray knew full well wherein I differed radically from the dispensationalism and other teachings of Dr. Bullinger, to which both Dr. Gray and I were uncompromisingly opposed. So also did Dr. Otis Fuller. I would like very much to face Dr. Fuller in the presence of a company of spiritual Christians with these facts and see if he will be gentleman enough, to say nothing of being a Christian brother and leader, to withdraw his malicious false charges.

Now for their statements as to what constitutes “O’HAIRISM

O’HAIRISM—ACCORDING TO FULLER

“For the sake of those who have not come in contact with this teaching, it may be wise to state briefly just what it is.”

“O’Hairism is a new garment for the older heresy of Bullingerism, so-called as being purely and solely the invention (or discovery of the late Dr. E. W. Bullinger) an Anglican clergyman of great ability, possessing varied gifts and a PENCHANT for dissecting Holy Scripture.”

“It is supposed to be the only method of ‘rightly dividing the word of truth’ while in reality it is a ruthless method of dissecting the Word of Truth.”

“The late President of the Moody Bible Institute and Editor-in-Chief of the ‘Moody Monthly,’ Dr. James M. Gray, called it ‘Dispensationalism Running Wild.’ (Issue of February, 1933, Page 253.)”

“It teaches that the Church as the Body of Christ was revealed to Paul only and not to the rest of the apostles. It teaches that the Gospel which Peter and the eleven preached was a gospel of ‘mixture’ and not the ‘unmixed’ Gospel preached by Paul.”

“It teaches that the Books of Matthew, Mark, Luke, and the Acts as far as Chap. 28:28 are not for this dispensation, or, the Church of Christ.”

“It teaches that the Great Commission is not for this dispensation.”

“It teaches that the so-called Prison Epistles, namely, Ephesians, Philippians, Colossians, First Timothy, Second Timothy, Titus and Philemon, and these only of Paul’s Epistles are for this dispensation.”

“It teaches that ‘repentance’ is not for this dispensation. The Gentile need not repent, just believe. It teaches that the ordinance of Baptism (and some include the Lord’s Supper also) is not for this dispensation.”

No man ever uttered or wrote more malicious falsehoods than the statements that O’Hairism and Bullingerism are identical, that O’Hairism teaches, that the Book of Acts up to Acts 28:28 is not for members of the Body of Christ, and the statement that the Four Gospels are not for this age; that only Paul’s prison Epistles are for this dispensation.

But first, I refer to the false charge concerning my teaching on “repentance.” In Acts 17:30 God commands all men to repent. But the apostle Paul, in his message of grace, Ephesians 2:8 to 10 and Titus 3:5 to 8, never told dead Gentiles to do what John the Baptist told the children of the kingdom (Matthew 8:12) in Luke 3:8; “Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father.” At the time John the Baptist preached to the natural seed of Abraham, the children of the covenant, (Acts 3:25), the Gentiles were aliens from Israel and strangers of the covenants of promise, alienated from the life of God. (Ephesians 2:11 and 12 and Ephesians 4:18). Dead Gentiles could not become living saints without changing their minds, which is the meaning of the word “repentance.” If one Christian does not agree with another Christian’s unscriptural teaching concerning a doctrine, he is so frequently accused of not believing the doctrine and of being a heretic. But I repeat that none of these alibis would have been brought up, if we had agreed with Fuller-Haggai-DeHaan and Company on the tank of water. So far as the other word translated “repentance,” a sorrow for wrong-doing, I have never ceased to repent for doing anything wrong since the moment I was saved by the marvelous grace of the God of all grace. I wish now I could repent for these sinning brethren. All I can do, is obey Ephesians 4:32, and Believe Ephesians 6:12. I believe with all my heart in repentance for this age.

CONCERNING THE SO-CALLED GREAT COMMISSION

Do Dr. Fuller and Pastor Haggai brand as heretics Dr. William L. Pettingill, Dr. James M. Gray and Mr. John Darby, because they taught that the so-called great commission of Matthew 28:19 and 20 is not for this present dispensation and age of grace? I am deceived by Satan and a heretic, because I have my doubts concerning the dispensational place of this commission, but Dr. Pettingill is defended by Mr. Haggai in a letter which I have in my possession. Why? Because Dr. Pettingill teaches immersion in Romans 6:4 as a witness to the world, which the Bible does not teach or intimate. This is what Dr. Pettingill has written concerning the commission of Matthew 28:19 and 20:

“At first sight it seems a strange thing that although the Pentecostal scene of Acts 2 followed the giving of the ‘Great Commission’ of Matthew 28, with only a few days between, yet the terms of the ‘Great Commission’ seemed to have been ignored; for beginning there and going on down to the end of the New Testament history of the church, all water baptisms, instead of being in the name of the Trinity, were ‘in’ or ‘into’ the name of the Lord Jesus (see Acts 2:38; Acts 8:16; Acts 10:48; Acts 19:5). The explanation of this mystery is not far to seek. The Trinitarian formula is found only in Matthew, which is the Kingdom Gospel. Strictly speaking, it was not under the ‘Great Commission’ of Matthew 28 that the Apostles began their work at Pentecost, nor was it under that commission that they and their successors continued their work down through the centuries. The purpose of God in the present dispensation is not to ‘disciple the nations’ but rather ‘to take out of them a people for His name.’

The Commission under which the Church is supposed to work is that of Acts 1:8. We are witnesses unto Him. The Church Age is a parenthesis interrupting the Jewish Age which preceded it, but which is not yet finished. The seventieth week of Daniel, lasting through several

years, will follow the completion and translation of the Church. And after that the Great Commission' of Matthew 28:19 and 20 will be accomplished. It is then that the 'Gospel of the Kingdom' will be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

Dr. Pettingill is certainly not a "Bullingerite." He opposes this extreme dispensationalism in no uncertain language. But he printed several times the statement that he is no more opposed to Dr. Bullinger's "no-water" baptism for this age of grace than he is to the Presbyterian Fundamentalists' "sprinkling" baptism in this age. To this, Presbyterian Fundamentalists have agreed with the statement of Dr. Donald Gray Barnhouse of Philadelphia, that immersion can not be supported by the Scriptures. Water baptism is a great-divider. It invariably keeps saints from endeavoring to keep the unity of the Spirit, on the basis of one baptism, in obedience to Ephesians 4:1 to 6. There is not a Christian anywhere who holds on to water baptism and obeys Ephesians 3:9.

All evangelical Premillenarians thank God for men like Dr. James M. Gray, who for years was the head of the Moody Bible Institute. He had printed in his "Christian Workers' Commentary" this comment on the so-called great commission of Matthew 28:19 and 20:

"This is the kingdom commission, as another expresses it, not the Christian commission. The latter is in Luke, distinctively the Gentile Gospel, but not here, which is distinctively the Jewish Gospel. And this is all the more remarkable because in Luke, the disciples are commanded to go to the Jews (Luke 24:47), right here they are commanded to go to all nations: It points to the close of the age when the commission will be carried out by the faithful remnant of the Jews so often spoken about. It has not yet been carried out. The story of Acts is not its fulfillment. Its accomplishment has been interrupted, but will be taken up before the Lord comes to deliver Israel at the last."

Many ignorant, prejudiced Christians cry "Bullingerism" when some fellow-Christian expresses his opinion that the kingdom commission of Matthew 28:19 and 20 does not fit into "the dispensation of the grace of God" of Ephesians 3:1 to 4. And yet these very same accusers would be the very first to forbid the members of their flock to carry out this commission to the letter. They would, of course, urge all their members, men, women and children, to do personal evangelizing by talking to sinners concerning Christ and salvation. But they would say to these members, "you disciple the nations, according to Matthew 28:19 and 20, but after you disciple them (evangelize them), bring them to me to baptize them." Ninety-nine percent of the preachers, who think that they and their members under them are working under the full commission in Matthew 28:19 and 20, would reprimand, disfellowship or boycott their own members, if they should carry out fully the commission of Matthew 28:19 and 20 just as ungraciously as they do their fellow-pastors who accept II Corinthians 5:16 to 21 as their commission for this age of grace. Where is the Scripture that gives Divine, authority for laymen to evangelize and not baptize, and to clergymen to do both? It is certainly not Matthew 28:19 and 20. The clergymen will not permit the layman to obey this commission and still they teach that the Church is to obey it. The Church is the Body of Christ; members one of another.

No one man since the days of the apostles has done more to uncover, recover, or rediscover the lost mystery of Ephesians 6:19 and 20; Ephesians 3:3 and 4; Ephesians 3:9; Colossians 4:3 and 4 than did Mr. John Darby, a gifted, spiritual Bible teacher.

Note this quotation from the pen of Dr. H. A. Ironside:

"Throughout the writings of the Apostle Paul he again and again refers to a wonderful secret, which he designates in a special way as '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, we 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 be clouded the heavenly ones.”

Yes, brethren it was “unspeakably precious” to Paul, to Christ and it should be to every saint. But by Haggai-Fuller-DeHaan and Ironside rarely a reference.

O that these men of God would come to their senses and contend as earnestly for the recovery of the truth that Dr. Ironside calls “the lost precious gem” with the same zeal and labor that they contend for an “undispensational” water ceremony.

Mr. Darby was neither a Bullingerite nor a heretic when he wrote the following concerning the so-called great commission of Matthew 28:19 and 20:

“This as far as Scripture teaches us has never been fulfilled. In the course of events under the hand of God, the disciples remain in Jerusalem. A new mission is sent forth in the person of Paul and that connected with the establishment of the Church on earth. The accomplishment of the commission here in Matthew has been interrupted, but there is the promise to be with those who went forth in it to the end of the age. Nor do I doubt it will be so. This testimony will go forth to the nations before the Lord comes. The brethren will carry it to warn the nations. The commission was given, but we find no accomplishment of it. It connects the testimony with the Jewish remnant owned by a risen Lord of all, with the earth, and His earthly directions, and for the present it has in fact given place to a heavenly commission, and the Church of God.” (Collected Writings, Page 327). Mr. Darby did do much to “de-judaize” the Church and help recover, uncover or re-discover that mystery of mysteries which was so precious to the heart of the apostle Paul and which should be equally as precious to every saint of God today. It is needless to say that Mr. John Darby was hated and persecuted by religious Christians. But to no one man since the days of the apostles do the Premillennial Fundamentalists owe more. When asked what he held concerning water baptism, Mr. Darby replied, “I hold my mouth.” Perhaps some other brethren have blundered diplomatically because they have not done likewise.

Mr. Darby knew what any Spirit-led Berean should know and that is, that so far as the record in the Book of Acts is concerned, the twelve apostles did not evangelize Gentiles all over the world, and not even in the land of the Jews, with the exception of Peter and the household of Cornelius. (Acts 15:7.) When Peter spoke the words of Acts 15:7 he and his fellowapostles agreed to go to the Jews and did not like to eat with Gentiles, even the saved ones. (Galatians 2:9 to 13.) Dr. Darby believed that the prophesied kingdom was presented to Israel after the resurrection of their Messiah; and that when they rejected Christ in resurrection God sent Paul out with a new spiritual program. This is in agreement with Dr. Ironside’s comments on Romans 16:25 and 26. Had Israel received Christ in resurrection and the kingdom, the great commission would have been carried out; as it shall be. When the kingdom and the King were rejected God did to Israel what is described in Romans 11:5 to 9; Romans 11:11 to 15; Romans 11:25 and 26. He blinded them and set them aside. They fell. Then God did for the Gentiles what is stated in this same chapter, Romans 11:11, 15, 27 to 30. Reconciliation was sent to the world. (Romans 11:15; II Corinthians 5:16 to 21.) This was the new commission after Israel rejected Christ in

resurrection and God ushered in the dispensation and age of grace, with the gospel of the grace of God. God no longer required religion after the setting aside of His religious nation.

Haggai and Fuller and DeHaan do not call Mr. Darby a “Bullingerite,” because of his dispensationalism. The pity is, that his disciples, the Brethren (called Plymouth Brethren), have gone backward rather than forward in the recovery of the glorious truth of Ephesians and Colossians. Just so long as the household immersionists read water into I Corinthians 10:1 to 6 and put little innocent babies in bathtubs, because the little Israelites did not get wet crossing the Red Sea, and so long as the rest of the Brethren read a water-grave witness into Romans 6:4 or water into Ephesians 4:5, the Brethren will not, and cannot—and they do not—obey Ephesians 3:9, “Make all to see what is the dispensation of the mystery which has been hid in God from the foundation of the world.”

HAGGAI’S OTHER FALSE CHARGES

Now concerning the charge that I do not believe that Matthew, Mark, Luke, and John are for the dispensation of the grace of God, the dispensation of the mystery, for the obedience and practice of members of the Body of Christ, that I do not believe that the Epistles of James and Peter are for the Body of Christ or for this age, and that only the prison Epistles of Paul are for this age of grace, let me repeat that I explained fully to Dr. Fuller, long before he hired Pastor Haggai, to falsify for him, that not one of these charges is true. Of the one hundred and thirty-four books that I have written many of them specifically set forth my belief and teaching concerning these things mentioned in the Fuller-Haggai pamphlet.

Some time ago another outstanding Baptist Fundamentalist in Michigan publicly repeated these same untrue charges. There was in his audience another Michigan preacher, the pastor of a large congregation. He went to the Baptist preacher after his false charges and explained that Mr. O’Hair did not believe at all what he had accused me of teaching. Then he added. “I have here one of Pastor O’Hair’s printed messages, stating what he does believe: will you read it?” “No,” was his reply. Because of his water baptism prejudice, he preferred not to know and tell the truth. He too preaches that his water ceremony was to witness the death and burial of his old man. My judgment is that it needs spiritual embalming.

We realize that in all of this controversy we wrestle not against flesh and blood, but against Satan and his heavenly forces, who are determined that Christians shall not see what is the dispensation of the mystery, which God wants all Christians to see, the most glorious truth for saints in all of the Bible, and as the truth has to do with Satan and his spiritual wickedness and principalities and powers in the heavenlies, he does not want any Christian to see it. At the present time no group of Christians is aiding Satan in this determination as are the zealous immersionists among the Fundamentalists. (Ephesians 3:10; Ephesians 6:11 to 13; Ephesians 6:19 and 20; Ephesians 3:9.) We repeat that there is not a Christian living, who reads water into the one baptism of Ephesians 4:5 or Romans 6:3, who is making known the truth for which Paul was the Lord’s prisoner for Gentiles.

A NEW ORDER AFTER ACTS 28

While the dispensation of the mystery, the dispensation of the grace of God, is not revealed in the Gospel of John, as it is in Paul’s Epistles. I have always taught in my oral and printed ministry that the “grace salvation” message is found all through the Gospel of John. And

so far as the Epistles of Peter and James are concerned, every intelligent student of the Scriptures knows that Peter's First Epistle and James' Epistle were addressed to Israel, and that these two apostles were ministers of the circumcision; that James persuaded Peter not to eat with Gentile Christians; that James spoke of the meetings in the synagogues (James 2:2); that it was James and Peter who agreed with Paul and Barnabas on one order for saved Jews and another for saved Gentiles, during the Acts period (Acts 15:19 and Acts 21:23 to 27 and I Corinthians 9:18 to 25); that the Holy Spirit did not tell Gentile Christians to be smeared with oil or use oil; and that therefore these Epistles must be applied in the light of the DIFFERENT Order, mentioned in the Bishop-Scofield-Moody pamphlet.

Peter and James and ten other apostles are going to sit on twelve thrones and judge the twelve tribes of Israel. (Matthew 19:27 and 28). But I do not agree with Christians who say that the twelve apostles were not members of the Body of Christ. Neither do I agree with those who dogmatically state that Israel, and not the Body, is to be the Bride or Wife of Christ. They have not explained, to my satisfaction, Ephesians 5:31 and 32. I make no such foolish statement, that the Four Gospels and these Epistles of Peter and James are not for this age. For twenty-two years I have preached these messages to the congregation where I have been pastor. I specialize in the gospel of the grace of God and teach all Scriptures in the light of the DIFFERENT ORDER mentioned in the Bishop-Scofield-Moody pamphlet. But I use 1 Peter 3:18 in preaching the gospel of grace as frequently as I use any other verse.

If Dr. Fuller and Pastor Haggai really believe that Matthew 18:23 to 25 is for them in this age of grace, they are certainly headed for the tormentors.

I challenge and dare them to select several Christian brethren and permit me to do the same and prove their malicious and false charges against me.

You see the principal doctrine about which we disagree, "is a tank of water necessary to supplement the finished work of the Lord Jesus Christ."

Both Dr. Fuller and Pastor Haggai will agree with Dr. Scofield and with me that the Body of Romans 12:4 and 5 did not exist, except in the eternal purpose of God, while Christ was on earth. If there was a Church (a called out) while Christ was on earth, it must have been a "kingdom" Church.

Therefore, we see that Christ on earth was not speaking to Christians who were members of the one Body of Ephesians 4:4; that He did not give the slightest hint as to "the Church of the mystery," the Joint-Body of Ephesians 3:6; which every outstanding able Bible expositor among the Fundamentalists teaches was not revealed to others until it was first revealed by the risen Christ to Paul. Then, it was revealed to every saint in God's way. (Ephesians 1:16 to 18). Every such Bible expositor believes and teaches that the earthly ministry of the Lord Jesus Christ and His disciples, like Israel's divers baptisms, meats and drinks and carnal ordinances and the entire reign of law, including Christ under the law as Jesus of Nazareth, must be interpreted, appropriated and applied in the light of the DIFFERENT ORDER BROUGHT FORTH by the Holy Spirit in Paul's latest Epistles. I believe with all my heart that every line in the Four Gospels is for every member of the Body of Christ, but some of the religious program in these Books has no place in this age of grace.

When the zealous immersionists speak of following the Lord Jesus in baptism or obeying his water baptism command, why do they not follow Christ in circumcision, or in His regular attendance on the Jewish Sabbath in the Jewish synagogue (Luke 4:16)? Why do they not obey Matthew 8:3 and 4 and Matthew 10:5 to 9 and scores of other things? Why do they not sell their houses and lots and bring the money to their church treasurers? (Luke 12:23; Acts 4:34 and 35).

Why do they not lay hands on Christians so they may speak with tongues? Why do they not exercise the sign-gifts of I Corinthians 12:8 to 12 and 12:28? If their answer is intelligent, it is because the Holy Spirit brought forth a new order after the close of Acts. Before this new order there were several baptisms. After this new order began there was one baptism. But in no way did this affect the Lord's Supper, in my judgment. Never once does the Holy Spirit, in the Scriptures, hint that the Lord's Supper and water baptism are linked together as the two church ordinances as Christians have been taught by tradition.

Both Dr. Fuller and Pastor Haggai knew they were falsifying when they wrote that I teach that the Book of Acts up to Acts 28:28 is not for this dispensation.

I here quote again the opening remarks in the Bishop-Scofield-Moody pamphlet, (page 5)

"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 Epistles written before its (the Acts) close, I am convinced that those who contend for a purely kingdom dispensation covering the Book of Acts period are deceived by Satan."

Then note these other statements:

"The Epistles alone reveal to us the wonderful organism of the Church." (page 12).

"We have seen the purposes of the signs and wonders wrought by Christ and His disciples in the Gospel times, and of the apostles in the Book of Acts period." "When the purposes of these signs were accomplished, why should we expect them to be continued?" (page 14).

"The latest Epistles of Paul give the normal course of the Church."

"The prison Epistles of Paul, Ephesians, Philippians and Colossians, the goal placed before Christians." (page 23).

"In Paul's latest Epistles A DIFFERENT ORDER IS BROUGHT FORTH by the Holy Spirit for the CORRECTION of prevailing hobbies and fanaticisms." (page 16).

In my judgment, Dr. Fuller and Pastor Haggai will never rightly divide the Word of Truth until they teach what is taught in these statements which are quoted from this Bishop-Scofield-Moody pamphlet. Why do they not accuse the Moody Bible Institute of propagating the heresies of Mr. Bishop and Dr. Scofield? They dare not and you know why.

There is only one point in the above statements from Mr. Bishop's pamphlet in which Dr. E. W. Bullinger differed from the dispensationalism quoted. Dr. Bullinger, in his later writings, taught that the Church of God, to whom Paul wrote during the Acts period, was a Church with a different hope and calling than the hope and calling of the Body of Christ mentioned in Paul's prison Epistles. The "Acts" Church was perhaps, a kingdom Church, as Mr. Bishop states. With this I most decidedly and heartily disagree and have written twelve different books explaining why I consider this worse than extreme dispensationalism. When Fuller and Haggai printed that I teach that the prison Epistles alone are for this dispensation, they printed that which is not true, and Dr. Fuller knew it was untrue when the pamphlet was printed, and I am quite sure that Mr. Haggai knew it. I believe that this age of grace and the Body of this dispensation began before Paul wrote his first Epistle; and that it is absurd to call the Church at Corinth, or at Phillipi, or at Ephesus, or at Thessalonica, a "kingdom" church. I have stood against such fantastic teaching as uncompromisingly and aggressively as I have preached against Dr. Fuller's and Pastor Haggai's unscriptural "watery-grave" witness.

Do you suppose that these brethren will apologize publicly for their deliberate falsehoods? “Vamos a ver.”

I stand with Dr. Scofield and the Moody Bible Institute for a DIFFERENT order in Paul’s prison Epistles; that is, different from the order in Paul’s Epistles written during the Acts period. If for this I am a “Bullingerite,” the Moody Bible Institute, with the sanction of Dr. C. I. Scofield, has been propagating “Bullingerism” for twenty-five years.

If the spiritual program or order in Paul’s prison Epistles is different from the program in his earlier Epistles, it is more different from the program in the Four Gospels. If, as the Bishop—Scofield—Moody pamphlet states, no intelligent Christian will go back to Peter and Pentecost for God’s program for the dispensation of grace, certainly such a Christian would not go back the other side of Pentecost to the Four Gospels.

It has been said so many times, that all of the Scriptures are for members of the Body of Christ, but all of them are not about members of the Body of Christ. Any spiritual, intelligent Christian knows that while Christ was on earth believing Jews and believing Gentiles were not baptized by one Spirit into one Body, as they were during the Acts period and thereafter. (I Corinthians 12:13). I believe that the Body of Romans 12:4 and 5, I Corinthians 12 and Ephesians 4:4 are one and the same Body. While Christ was on earth He said plainly, “I am not sent but unto the lost sheep of the house of Israel” . . . “go not into the way of the Gentiles.” (Acts 15:24; Acts 10:5 to 8). So far as the record is concerned, in the Four Gospels, we find only one Gentile man who received a blessing from Christ. He built a synagogue for the Jews, whom he loved, and a Jew interceded for him. (Luke 7:1 to 12). The Holy Spirit was not yet. (John 7:38 and 39).

DR. H. A. IRONSIDE AND THIS AGE OF GRACE

I ask Dr. Otis Fuller and Pastor Haggai and Dr. DeHaan and others to note carefully what I am quoting from Dr. Ironside’s printed ministry. I have a personal letter from him that he still believes these truths, and truths they are:

“The whole counsel of God was not made known until Paul received this revelation of the mystery.”

“It was a special revelation given not to the twelve, but to him as the apostle of the new dispensation.”

“Now if the mystery be for those who have faith to obey, it is certainly of vast importance that every child of God be instructed as to its true character.”

The mystery formed no part of the revelation of the previous dispensations. Had it been otherwise, Paul could not rightly have written that it was ‘kept secret since the world began.’ It was part of the good news he was commissioned to publish abroad but he learned it not from the former Scriptures, but by direct revelation from the Lord Jesus Christ in glory.”

“The Old Testament will be searched in vain for it. It is not there because it was ‘hid in God.’ It was the secret purpose of His heart, only to be revealed after the rejection of His Son.”

“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, that from all nations, Jews and Gentiles, He would redeem and take out an elect company who would, by the Spirit’s baptism, be formed into one Body.”

“Let the reader not fall into a mistake very commonly made today. The kingdom is not the Church. The latter is the Body of Christ, composed of all who, in this dispensation, are called

out from Jew and Gentile, and baptized in the power of the Holy Spirit. During the period in which God is doing this special work of His grace, the kingdom, properly speaking, is in abeyance.”

“The rejection of the Messiah has caused God not to cancel His promises made to the fathers of the Hebrews, but to bring to light His hidden purposes, hitherto unrevealed, of grace for the Gentiles during a period of undefined duration.”

“There is one Body and I know of no other. Nor does this result in unkind feelings or hard critical thought concerning others, equally dear to Christ, who may not be enlightened upon this great mystery. The very fact that we are all members one of another should hinder this.”

“While Messiah is on the Father’s throne and the people of Israel are rejected because of their refusal of their King, God is displaying the hidden purpose of His heart in bringing in of ‘a new-thing in the earth,’ even the mystical body of His Son to share with Him all the glories He is yet to enter upon, when the regular line of prophecy is taken up.”

“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 the earth. We are told distinctly it had been ‘hid from ages and generations, but now is made manifested to the saints.’ The Divine method of making it known was by a special revelation to the Apostle Paul, as he tells us in Ephesians 3. But this revelation was not for him only. It was a ministry committed to him to pass on to the saints.”

“How earnest was the apostle in seeking to lead Christians into the knowledge of this precious truth.”

“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.”

“It was the secret purpose of His heart only to be revealed after the rejection of His Son.”

“Paul was the apostle to the Gentiles and as such he magnified his office. He was not the apostle to the Hebrews.”

“To the epistles of Paul alone do we turn for the revelation of this mystery.”

“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.”

“Paul 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 selected to be the messenger to the nations, announcing the distinctive truths of the present dispensation.”

(Concerning Colossians 1:24 to 27)

“What is especially insisted on here is that the mystery is the great truth that completes the Word of God.”

“It is the capstone of Scripture teaching, as the Cross is the foundation stone of the gospel. Christ is now working among the Gentiles, while rejected by Israel. This, the Old Testament did not contemplate.”

Every line of the above is from the pen of Dr. H. A. Ironside. It is splendid, true Bible exegesis. Every line of it is “Bullingerism” and “O’Hairism” and sound Bible doctrine. Let’s all preach it to deliver the Christians from the “ills” and “isms” with which the church is afflicted.