

FRONT COVER:

THE RECOVERY OF LOST TRUTH

LET'S DE-JUDAIZE THE
CHURCH OF CHRIST
THIS WILL BRING A MIGHTY REVIVAL

AN APPEAL

TO SOME OUTSTANDING FUNDAMENTALISTS—
PREMILLENARIANS—DISPENSATIONALISTS—MESSENGER
OF GRACE WHOSE NAMES ARE MENTIONED IN THIS
MESSAGE, AND TO A EVANGELICAL CHRISTIANS WHO
REALIZE THAT THERE IS:

CONSIDERABLE CONFUSION CONCERNING

“THE GREAT COMMISSION”

“THE TWENTY EIGHT OF ACTS”

“THE MYSTERY”

“WATER BAPTISM”

FROM INSIDE FRONT AND BACK COVER:

“MY TESTIMONY AN CREED”

Shortly after I was saved by the infinite, matchless, marvelous grace of God, with the beginning of the present century, I chose as my favorite Bible verse, “God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.”

I was wonderfully saved one night while reading the Bible. After reading God’s Word for several nights my eyes fell on the statement, “when they were come to the place, which is called Cavalry, there they crucified Him.” The Holy Spirit convicted me of the fact that I was a lost condemned, ungodly sinner, that Jesus Christ was an almighty Saviour and that His precious blood was shed, that He was buried and was raised again, that guilty sinners might be saved by grace through faith. All of this was for me, and personally I received the Lord Jesus Christ as my own personal Saviour.

Inasmuch as God has accepted me in His Son; in whose blood I have redemption, the forgiveness of sins, according to the riches of God’s grace, and inasmuch as the righteousness which I received by faith in Christ is God’s righteousness and therefore no one can lay anything to the charge of God’s elect, I am eternally saved and eternally safe and secure in the Lord Jesus

Christ. No person or no thing can ever separate me from the love of God which is in Christ Jesus, "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." In ten billion years from to-day, if the ages to come should be measured by years, I will be enjoying eternal life and glory and God will be showing the exceeding riches of His grace in His kindness toward us through the Lord Jesus Christ. Even then I shall not be one whit more righteous in my standing before God than I was the moment God gave me, by His grace and mercy, His own unimpeachable, perfect, Divine righteousness, forty-two years ago.

I accept the Bible as the inspired Word of the true and living God, and have always contended for the plenary inspiration of the Holy Scriptures. I believe in the eternal Father, Son and Holy Spirit, in the personality and Deity of each. I believe that the eternal Christ was co-existent, pre-existent and self-existent, that He was God in human form, conceived by the Holy Spirit and born of Mary, without a human father. I believe that the perfect Christ accomplished for the human race a perfect work of redemption by His sinless life, His once-for-all sacrifice on the cross of Calvary. I believe that Christ is the living glorified Man at God's right hand, the believer's Advocate.

I regret that I cannot give Paul's full testimony in I Corinthians 15:10, but I can truly say with him the first part, "I am what I am by the grace of God." I have taken an uncompromising stand with Paul in his declaration, "I do not frustrate the grace of God." I dogmatically affirm that not one single human endeavor, good work, or religious ceremony of any kind, contributes even in the slightest degree to the sinner's salvation by the grace of God. It is the gift of God, not of works, lest any man should boast. I do believe in a holy, separated, life of consecration, spiritual behavior, not to aid me in getting to heaven, but because I am on the way to heaven by God-given faith in the perfect redemptive work of Father, Son and Holy Spirit.

I believed in the conscious state of the believer and the unbeliever between death and resurrection. I am sure that the Bible does not teach soul-sleeping or any such doctrine, that the Bible does not teach probation after death. I believe that all who fail to receive the Lord Jesus Christ as Saviour will experience eternal perdition. Those who receive Him will enjoy eternal glory. I am uncompromisingly opposed to any and every doctrine of universal reconciliation or universal salvation.

I am a pre-tribulation premillenarian, and therefore believe in the imminent coming of the Lord Jesus Christ, or the blessed hope of Titus 2:13. I believe that the Body shall be completed during this present economy of grace, that Christ will call His Body to glory to be with Him before He comes to this earth as the Son of Man. The glorious climax of this age is declared in Ephesians 4:13. I believe that the Body had its historical beginning before Paul wrote his first Epistle, and therefore, I believe that all of Paul's Epistles were addressed to the one body of Ephesians 4:4. I believe that it is absurd and contrary to sound doctrine to teach that Timothy was in an "Acts" Church when Paul wrote I Timothy and in a "Post-Acts" Church when he wrote II Timothy. Dispensationally, I hold nothing in common with men who reach the conclusions and exclusions by teaching that a new Body began after Acts 28. And inasmuch as no man has ever presented any sane, Scriptural exegesis to prove that the Lord's Table is not included in God's spiritual program for the members of the Body of Christ, I shall continue to believe and teach that it should not be considered the basis of Christian fellowship; that is not in the Table, but in the Cross, which the Table represents, and in the hope and calling of the dispensation of grace.

I believe that as Christ's riches are my riches, that as I am accepted in him and He is in me, the hope of glory, that I am identified with Him by grace, so His baptism is my baptism. In Luke 12:50 Christ called His death on the cross His baptism. By faith in His death baptism, I too am baptized and by this baptism every spiritual blessing in the heavenlies is mine in Christ because of His baptism, which is mine. Because I believe that "one baptism" means "one baptism" (Ephesians 4:5) and I have everything that it is possible for a believer to have by faith in Christ baptism on the Cross I do not believe in the second baptism by water any more that I believe in the second blessing. I do believe in following my Lord in baptism, but not in that baptism which was a ceremonial washing. According to Matthew 20:22, the martyrdom (death) of the Apostle James (Acts 12:1 and 2) was one of his several baptisms.

I am sure that one of the principal reasons why baptism has caused so much disunity and so many unpleasant controversies is because many Christian have confused the baptism by Christ in the Spirit (Luke 3:17 and Acts 1:5) with the death baptism of Luke 12:50 and the death baptism of Romans 6:3 and 4. Another reason is that they have not carefully compared the six or more baptisms of the Four Gospels and the Book of Acts with the 'one baptism' of Ephesians 4:5. But one thing should be obvious to every intelligent, spiritual Christian, and that is, in the dispensation of grace, water baptism should not be a requirement for Christian fellowship or for membership in any Church which claim: to be the true Bible Church, inasmuch as the one Divine baptism of Romans 6:3 and 4 identifies the believer with Christ, the Head, and all who are thus identified are members of the one and only true Bible Church which God recognizes and owns.

As I am uncompromisingly opposed to anything or any teaching that will in any way detract from, or question, the eternal glory of the eternal Christ, so I am uncompromisingly opposed to any teaching or practice that is supposed to, in any manner, supplement the perfect redemptive work of the perfect Christ or to detract therefrom. I am complete in Christ and in Him blessed with all spiritual blessings in the heavenlies and do not believe that any religious ceremony added to the gospel of grace can add anything to the "all spiritual blessings" or to the perfect righteousness which I have in Christ, knowing that God wants His people to be righteous and spiritual, but wants no one to be religious in this age or economy of grace.

In obedience to the Holy Spirit's admonition to test things that differ, the unashamed workman of God must rightly divide the Word of truth and know the difference between the spiritual program which Christ presented to Israel while He was in their midst, as the Son of man, and the spiritual program which that same Christ, after He sat down far above principalities and powers in the heavenlies, revealed to and through the apostle Paul, and we must interpret all other Scriptures, including the Book of Acts and Paul's earlier Epistles, in the light of Paul's Prison Epistles or remain not only an ashamed workman but a confused one. Here we have God's intelligent principle for the understanding and enjoyment of the Bible.

MAIN MESSAGE:

**DIVINE TRUTH LOST FOR CENTURIES
BECAUSE
THE CHURCH OF CHRIST WAS JUDAIZED**

THE ONLY INTELLIGENT AND SUCCESSFUL WAY
TO RECOVER THAT LOST TRUTH

IS TO DE-JUDAIZE THE CHURCH

THE RECOVERY AND APPLICATION OF THAT LOST
TRUTH WILL DE-JUDAIZE THE CHURCH

We here print the comments of Dr. H. A. Ironside and Dr. C. I. Scofield, as to The Judaized Church and The Cure.

Dr. 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 BECLOUDED THE HEAVENLY ONES.”

Dr. C. I. Scofield

“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.”

“THE SIGN-GIFTS OF I CORINTHIANS 12 WERE OPERATIVE ONLY DURING THE BOOK OF ACTS PERIOD.”

“A CAREFUL STUDY OF THE EPISTLES, ESPECIALLY OF THE LATEST EPISTLES OF PAUL, WHICH GIVE THE NORMAL COURSE OF THE CHURCH DURING THE PRESENT DISPENSATION, WOULD DISMOUNT ALL, FROM THEIR HOBBIES, ELIMINATE THE LAST VESTIGE OF JUDAISM FROM THEIR LIVES.”

(Copied from a pamphlet by A. E. Bishop, printed and distributed by Moody Bible Institute. “Tongues. Signs and Visions Not God’s Order Today” Endorsed by Dr. Scofield without reservation.)

I believe with all my heart that both Dr. H. A. Ironside and Dr. C. I. Scofield have told the truth. The great mystery, revealed in Ephesians and Colossians and in other Pauline Epistles, has been lost for centuries, because the Church has been Judaized. So far as the great majority of Christians are concerned, it is still lost; and every attempt by any servant of the Lord to aid in the recovery of that truth, which was so unspeakably precious to Paul's heart, is met with real opposition, which is sometimes quite vicious. When it is opposed, it is opposed by men of God who favor de-Judaizing the Church only in part, by those who exalt ordinances to the place of mysteries and cherish their religious ordinances above any desire to recover or uncover that great mystery lost for so many centuries by the Judaized Church.

Perhaps, Dr. Ironside should reconsider his statement that the blessed doctrine, "the mystery", is so clearly revealed in the Scriptures. It is revealed but apparently somewhat concealed. Concerning the knowledge of that great and precious truth, the Scriptures declare that the Spirit of wisdom and revelation is required to enlighten the eyes of the believer's understanding Ephesians 1:16 to 19. It is true that Ephesians 1:9 states that the mystery of God will has been revealed; and it does seem that there is no reason why the outstanding messengers of grace among the Fundamentalists, especially the Premillenarians who claim to teach the Bible dispensationally, should not see what is the dispensation of the mystery and then help others to see it. (Ephesians 3:9) But they are unwilling to accept Dr. Scofield's remedy which is the only intelligent, Scriptural curative, for the delusions and fanaticisms found among many of the most sincere saints in the Church; namely that the Epistles of Paul written after the close of the Acts period give its the normal course of the Church for today and the curative that will eliminate Christians from the last vestige of Judaism. It is the mixture of Judaism with God's program of grace that produces the delusions and fanaticisms.

The mystery included much more than "Christ in the believer the hope of glory", or "the Body of Christ more clearly revealed in Ephesians than it was to the servants of the Lord before the incarnation of Christ." "The mystery", "the unsearchable riches of Christ", "the mystery or God's will", "the mystery of the gospel", "the dispensation of the mystery", "the eternal purpose of God in Christ", "God's foreknown and predestinated purpose concerning the heavenly position and possessions of members of the Joint-Body of Christ", "the fulness of Christ", "one flesh with Christ" and "the one new man", was never in any way or to any degree disclosed to or by any servant of the Lord until the risen, glorified Christ revealed it to the apostle who was the prisoner of the Lord Jesus Christ for the Gentiles. Paul was in jail for the 'mystery'. Ephesians 6:19 and 20. Colossians 4:3 and 4.

Let us begin right here and now with our task of DE-JUDAIZING THE CHURCH by accepting as truth the statement of Dr. Ironside concerning the lost truth in the Judaized Church and Dr. Scofield's curative, the one and only way we can ever expect to DE-JUDAIZE THE CHURCH and recover or uncover truth so unspeakably precious to Paul's heart; and that is, to acknowledge and teach that the normal course of the Church is found in the Epistles written after Acts 28. This certainly does not mean that there are not important instructions and rules for members of the Body of Christ in the other Epistles and Inspired Books in the Bible.

Surely our task can be accomplished without following the extreme dispensation views of Dr. E. W. Bullinger, who taught that God not only changed His spiritual program after Acts 28, but thereafter changed from an Israelitish-Gentile Covenant Church to 'The Church of the Mystery.' We shall refer to this later on in this message.

SOME GRACE PREACHERS

In defense of my own dispensational teaching I shall in this message refer to some outstanding 'grace' messengers, and to some Bible interpretations concerning which they differ; the men are Dr. Wm. L. Pettingill, Dr. A. C. Gaebelein, Dr. C. I. Scofield, Mr. William R. Newell, Dr. James M. Gray, Mr. John Darby, Mr. Alex Stewart, Dr. Donald Barnhouse, Dr. H. A. Ironside, Dr. Wilbur Smith, Dr. Kenneth Wuest, Mr. Max Reich and the Moody Bible Institute.

Most Christians identified with Fundamentalists in this country will agree that the Bible teachers whom I have mentioned are considered outstanding leaders among the Fundamentalists. They are spiritual men whom God has used. They all claim to be "grace" messengers. They all claim to rightly divide the Word of truth, recognizing that there are different dispensations in the Bible and that the dispensation for this present age differs in many respects from all other Bible dispensations. They are all agreed that much which was right and proper in God's spiritual program, as recorded in Matthew, Mark, Luke, and John, as well as in the Book of Acts, is not for the obedience and practice of members of the Body of Christ. We mention, for example, circumcision; for all of these brethren know that from the beginning of ministry of John the Baptist until the day Peter baptized Cornelius and his household that no servant of the Lord baptized any man who had not first been circumcised. During those years circumcision was a Divine command. Concerning circumcision, a radical change has taken place somewhere along the line. Colossians 2:11 and Philippians 3:3.

These brethren know that the Lord Jesus on earth told His disciples to recognize the authority of Moses' seat and those who sat thereon; and to do certain things commanded in the law of Moses. Matthew 23:1 to 3—Matthew 8:1 to 5. And they know that members of the Body of Christ are not under the law. Romans 6:14. Something happened to the law after the death and resurrection of the Lord Jesus Christ. Colossians 2:13 and 14—II Corinthians 3:7 to 17—Ephesians 2:13 to 18

If any one of these brethren says that a Christian is one who follows Jesus Christ, he gives a dispensational explanation of the statement, because Jesus Christ was circumcised and regularly attended the Jewish synagogue on the Jewish sabbath and told His disciples not to go to Gentiles. Luke 2:16 to 30—Luke 4:16—Matthew 10:5.

CHRIST AND HIS TWELVE

The Lord Jesus, while on earth, did not interfere with the practice of the God-given 'meats and drinks and carnal ordinances and divers baptisms' which belong to Israel. (Hebrews 9:10). These brethren all teach that a radical dispensational change took place between the teaching and spiritual program in Epistle to the Romans. In Matthew there was a great difference between the Jew and the Gentile. But in Romans; no difference. This is quite different.

All of these brethren eliminate from God's spiritual program for members of the Body of Christ, under the dispensation of grace as presented in Paul's Epistle to and for the Church, many of the signs, ceremonies, practices and supernatural manifestations, found not only in Matthew, Mark and Luke and John, but also in the Book of Acts. They should give the Scriptural explanation 'Why'.

Although there is considerable confusion among them concerning the matter of water baptism, they are all agreed that water baptism, during this period of grace does not have the meaning which John the Baptist gave it:

“And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water.” John 1:31,

“When John had first preached before his coming the baptism of repentance to all the people of Israel.” Acts 13:24.

GOD’S PROGRAM HAS CHANGED

These brethren do not believe or practice the order of Mark 16:14 to 18:

“Go into all the world, and preach the gospel to every creature. 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 speak with new tongues; And 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.”

They all revise and abridge this command.

They positively state that the order and program of Philip and the people in Samaria (recorded in Acts 8:1 to 15) is not for this day of grace: miracles, water baptism, followed by Holy Spirit baptism with the imposition of hands.

They relegate to the kingdom dispensation the sale of houses and lots and the division of the money, as practiced in Acts 2:42 to 46 and in Acts 4:33 to 36. They say a change has taken place since that time.

They know that Peter commanded people to be baptized and they say they follow Peter. They know that Peter commanded the lame man to rise up and he was healed. Acts 3:7. But they do not do this. They know that Peter commanded Ananias and Sapphira to die. But they do not pronounce any death judgments. They know that Peter raised Dorcas from the dead. They do not do this. They know that the angel of the Lord unchained Peter and delivered him from jail. But this they say is not for this age of grace, although it happened since the Pentecost of Acts Two. They know that Peter spoke with tongues and had a housetop vision of sheets, by which he was sent to Cornelius, But all of them, with the possible exception of Mr. William R. Newell, agree that this is not for this age. They do not preach, ‘repent and God will send Christ back’, as did Peter in Acts 3:19 to 21. They do not preach what Peter preached in Acts 10:34 and 35: “. . . Of a truth I perceive that God is no respecter of persons; But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.” They know that no messenger of grace can truly say what Peter said in Acts 10:28: “. . . Ye know how that it is an unlawful thing for a man that a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean.” If they follow Peter’s command in their water ceremonies, why do they not follow him in his signs, visions and miracles?

Most of these brethren obviously have not read and understood Acts 15:7.

“And when there had been much disputing, Peter rose up, and said unto them, Men *and* brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.”

They say that the Lord chose all twelve mouths to preach to Gentiles, but Peter, with the approval of the other apostles, said “one mouth” from among the twelve apostles.

We might quote thirty other signs, ceremonies, visions, orders and practices which belonged to the “Acts” dispensation, all eliminated from God’s spiritual program by these brethren. Only one of them offered a sane, intelligent, Scriptural explanation for the absence of these signs, visions and ceremonies; and that one is Dr. C. I. Scofield. His curative is to interpret

and appropriate and apply all other Scriptures in the light of Paul's Epistles written after Acts 28. This truly makes sense.

For some reason these brethren, all of whom teach the postponement of the kingdom and that we are today in a parenthetical Church period, drop all the things we have mentioned and just hold on to water baptism. Concerning the water ceremony they are considerably confused. Some of them admit that water baptism was a 'Kingdom' ordinance.

Now note:

DR. SCOFIELD'S EXPLANATION

The Moody Bible Institute for years has published and distributed a message entitled "Tongues, Signs and Visions Not God's Order for Today" by A. E. Bishop. In order that they might increase the sales and help Christians to understand the difference between God's spiritual program during the "Acts" period and during this age of unmixed grace, the Institute has printed on the first page the unqualified endorsement of Dr. C. I. Scofield's statement:

"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 grater 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."

Keep in mind the statements we have quoted from this printed message concerning the change after Acts 28.

I heartily agree with this teaching. Speaking of confused unity and utter inconsistencies, I call your attention to the fact that although the Moody Bible Institute has published about six editions of this printed message and although I agree with them in every fundamental Christian doctrine, some of the Institute leaders brand me as a "heretic" or a "Bullingerite" for teaching the same truth that they propagate in print, for it is. And I am uncompromisingly opposed to the extreme dispensationalism of Dr. E. W. Bullinger. I have never believed it, never taught it. I agree with the teaching in Mr. A. E. Bishop's book, published, sanctioned and distributed by the Institute.

Not one of the brethren, whom we have mentioned, with the possible exception of Mr. Newell, makes any attempt to recover for the Church the signs, visions, tongues and miracles of the "Acts" period. And even Mr. Newell hasn't had any success. They simply ignore them without explanation or apology, and God is using the rod of wild Pentecostal fanaticism in an effort to wake them up and bring them to accept Dr. Scofield's explanation as to the normal course of the Church.

UNITY SHOULD PREVAIL

There must of necessity be quarrels between Fundamentalists and Modernists; for God's Book suggest that two cannot walk together unless they be agreed. Modernists and Fundamentalists are very much disagreed, so much so that if Modernists are Bible Christians, Fundamentalists are not. Fundamentalists accept the Bible as the inspired Word of God and know that Jesus Christ was not only the best Man who ever lived on this earth, but that He was God in human form when He was here on earth. Modernists deny both of these facts. Modernists teach that man is inherently good or will be good with the proper environment and religious training. Whatever may be their conception of salvation, they teach that man is saved by being

good and doing good, with the help of Christ and the Bible. The Fundamentalists teach that salvation by good works or by character-building, with Christ simply as an Example and a Way-shower and a Teacher, is contrary to sound Bible doctrine. They know that man is inherently bad, and can only be saved by God's grace, by faith in the redemptive work of the Lord Jesus Christ, by faith in His once-for-all sacrifice and His bodily resurrection. They believe that the sinner must first be the workmanship of God, created in Christ Jesus, before God will accept His spiritual endeavors or good works. Ephesians 2:10. Fundamentalists believe that the destiny of every person, who rejects Christ and His redemptive work, is eternal perdition. They believe that all, who receive Christ and accept His sacrifice on the cross, the fact that He the Just died for us the unjust that He might bring us to God, will experience eternal glory. The Modernist do not believe in the Deity and the sacrifice of the Lord Jesus Christ on the cross as providing eternal redemption for believers. The Fundamentalists do. This controversy began with Cain and Abel and God ruled in favor of Abel and blood redemption and against Cain and righteousness by doing.

Hence there can be no spiritual unity whatever between the so-called Liberals and the so-called Literalists, even though the Liberal have the audacity to call themselves Christians.

It is easy to understand why Postmillenarians and Premillenarians cannot enjoy real spiritual unity, although they all are saved and love the Lord Jesus Christ and God's Word, and are all evangelistic as well as evangelical. There is an irreconcilable difference between 'Postmillennialism' and 'Premillennialism'. It is regrettable that members of the same Body should disagree on such a wonderful doctrine, which is called, in the Bible, "that blessed hope." Titus 2:13. Then what a pity that the Premillenarians should be sub-divided into the 'Post-tribulation Premillenarians' and the 'Pre-tribulation Premillenarians'.

But all 'Pre-tribulation Premillenarians', saved by the grace of God and the shed blood of the Lord Jesus Christ, and all indwelt by the same Holy Spirit, all members one of another all in the one Body of Christ, all messengers of the grace of God, should obey these instructions written to members of Christ's Body;

I Corinthians 1:10

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

Philippians 1:27

" . . . that ye stand fast in one spirit, with one mind striving together for the faith of the gospel;"

Philippians 2:2

" . . . Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.

It is not just awful that such Fundamental brethren should have quarrels? Lets obey:

Colossians 3:13

"Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye"

MEMBERS ONE OF ANOTHER

Have you had any quarrels with fellow-members of the Body of Christ? Just How faithful have you been in the matter of obeying Ephesians 4:2 to 6: “With all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace One Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all.”

Remember the question, “Who shall lay anything to the charge of God’s elect?”

All Premillenarians and real messengers of the grace of God are agreed that there is only one gospel by which a sinner may be saved in this age of grace. They are agreed that the very moment the believing sinner is saved by God’s grace, without any religious works or ceremonies, he then and there becomes a member of the one true Bible Church, the Body of Christ, by a Divine baptism, and that not one single thing that man can do can in any way make the believer’s position and salvation in Christ more permanent or secure. By God’s grace and by God’s baptism the believer is put in Christ, and in Christ he is accepted and redeemed; he with out condemnation; he is a new creature; he blessed with all spiritual blessing in Christ; he is crucified with Christ; dead with Christ; raised with Christ; ascended with Christ; seated with Christ in the heavenlies; and complete in Christ. All of this without any kind of ordinance or ceremony, when and because the individual believes the gospel. All such ‘grace’ messengers are agreed, unanimously, that water baptism has no saving value, that no kind of a water ceremony in any way helps the believer either to be saved, or to become a member of the Body of Christ. They are agreed that if the believer has not received the Holy Spirit he has no right to what some of these brethren call ‘Christian baptism’. Most of these messengers are agreed that for one reason or another, the members of the Body of Christ should receive water baptism, whether it be hours after, or days after, or weeks after, or months after or years after. But they are disagreed as to just what Christians are qualified to do the baptizing, just what particular mode is Scriptural, and just what significance to attach to the ceremony. On all of the fundamentals of the Christian faith they and I are unanimously agreed, and we can support every such fundamental doctrine by quoting the Word of God; but if honest, they will confess that they support their water baptism practice with tradition more that by any plain statement in the Bible, and because traditions vary their teaching concerning the mode and meaning of water baptism vary.

The devil has not used any one thing to cause disunity and quarreling among Fundamental Premillenarians and other Christians as he has used water baptism. At this present time there are some most unpleasant controversies going on, and many brethren are carrying on a campaign of name-calling and bitter denunciations and wholly ignoring the plain instructions in the Bible for Christian unity. Some of these brethren, who bitterly oppose other brethren with whom they disagree concerning water baptism even though all are agreed that the water ceremony is unimportant except to perpetuate tradition, never go with the Bible and endeavor to offer the Scriptural correction. But rather they permit their hearts to be filled with hatred, and thus the confusion continues and God’s servants do not endeavor to keep the unity of the Spirit, to strive together with one mind, in love, and speak the same thing. Their method is a religious resolution or persecution. The confusion itself is bad enough, but the bitter animosity in the hearts of some of the Lord’s servants and their malicious attitude toward other servants who disagree with their water ceremony is worse that deplorable. Some “water” teachers teach that

their watery burial evidences that their old man has been crucified and was buried. But their behavior does not agree with their theory. In my judgment such teaching is somewhat modern and is quite fantastical. It cannot be supported by the Scriptures. But if true, water baptism should cause these claimants to be sweet and gracious, just overflowing with the love of Christ. And after all a genuine baptism of love is more needed in the lives of Fundamentalists right now than all the water in the world.

WHY AFTER NINETEEN CENTURIES

Quite frequently Christians refuse to search the Scriptures like the noble Bereans, to see whether or not water baptism should be dropped from God's 'grace' program, in an endeavor to "DE-JUDAIZE THE CHURCH", with the remark, "Why has it taken nineteen centuries to find this out?"

Surely we should not hesitate to endeavor to clear up the present confused unity because of the criticism heard by so many Bible teachers that any new interpretation of some Bible doctrine cannot be true because the Church leaders down through the Christian centuries taught contrary to this new interpretation. For an example note these statements quoted from the writings of Dr. H. A. Ironside, concerning the great truth of one Church versus Sectarian Churches:

"It is a great truth that the Lord is teaching many over again in the present day, after it has been buried in the rubbish of ecclesiastical traditions for centuries that God has a Church upon earth. It is our part then, not to be making churches, but to acknowledge what He has already made. The various churches spoken of in the New Testament are but severally the Church of God in such or such a place. Nothing is owned but this; the Church of God. Membership is in this, and not in local bodies Into this membership man cannot admit, but the Lord only Our part is only to bow to what He has done, and to receive one another, as Christ also received us to the glory of God. Now all making terms of admission is plainly out of the question, for we do not admit at all."

It is quite all right for Dr. Ironside to write so boldly against sectarianism and give the explanation, "buried in the rubbish of ecclesiastical traditions for centuries" but when some one else declares the same concerning sectarian water baptism, our brother becomes furious.

But he must know that God's most spiritual saints are confused and disagreed concerning water baptism.

Many errors have been taught, not only during the so-called dark ages but since those years, because the Church has been Judaized. It has not been many years since a Christian was branded as an ignorant heretic, a church-splitter and trouble-maker for teaching the "premillennial coming" of the Lord Jesus Christ. The premillennarians stirred the Postmillennarians to ridicule, wrath and hatred by teaching that God had interrupted or suspended His kingdom covenants with Israel, that Israel's kingdom had been postponed, and that the Body of Christ was being formed and would be completed during this parenthetical period; then the King will return. In presenting this dispensational truth, they were not teaching a new doctrine so far as the Bible was concerned. It was a blessed doctrine which had to be recovered. It was lost by the Judaized Church. It was so new to the Judaized churchmen that they called Premillennialism devious, devilish, heretical teaching, and the Premillennarians deluded, deceived by Satan and mentally unbalanced. It has not been many years since the principal speaker at the Presbyterian General

Assembly declared that it would be a real blessing to Christianity if all of the “star-gazers” were shot. He referred to Premillenarians.

Religious Christians get very angry when their theological views are opposed or even questioned. Pride, prejudice and tradition, as well as the failure to rightly divide the Word of truth, are great hindrances to the recovery of forgotten truths.

They just want the Church DEJUDAIZED in part.

Thus we see that old Bible truth may be new truth to Judaized Christians.

THE MYSTERY LOST

Note again carefully Dr. Ironside explanation as to why the truth concerning “the mystery” was lost for centuries:

“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 BECLOUDED THE HEAVENLY ONES.”

Because the Judaized Church lost this precious truth is it heresy or modernism to recover or uncover it? Because the Judaized Church has confused Christians for centuries with various water ceremonies is it heresy or Modernism to recover the truth of the one baptism of the mystery?’

Note again Dr. Scofield’s curative for Judaism of every sort:

“THERE IS NO FOUNDATION IN THE WORD OF GOD FOR THE PREVAILING POPULAR DOCTRINE OF ‘DIVINE HEALING’.”

“A CAREFUL STUDY OF THE EPISTLES, ESPECIALLY OF THE LATEST EPISTLES OF PAUL, WHICH GIVES 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.”

“AFTER REPEATED STUDY OF THE EPISTLES WRITTEN AFTER PAUL’S ARRIVAL AT ROME, I’M 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.”

“THE SIGN GIFTS OF I CORINTHIANS 12 WERE OPERATIVE ONLY DURING THE BOOK OF ACTS PERIOD.”

Brethren, there is something wrong. Let us dare to oppose the so-called big Bible-teachers with their faulty dispensationalism. If the Lord tarries, the ‘Grace’ messengers will have the eyes of their understanding enlightened before many years.

I challenge any expert exegete to present an exegesis that will eliminate the signs and miracles that will not eliminate water baptism.

The great majority of outstanding spiritual Premillenarians in this country use and recommend Dr. Scofield's Reference Bible, and yet some of them, who do not want to be delivered from the last vestige of Judaism, warn their hearers against this teaching concerning Paul's last (prison) Epistles, calling it radical or extreme dispensationalism. If the Lord tarries, it will be quite generally accepted by "grace" Premillennial messengers within a few years, as they will be forced to find the Scriptural antidote for the ever-increasing Pentecostal fanaticism. God seems to be using this wild fanaticism to bring the Fundamentalists to see the folly and blunder of their teaching, that the dispensation of the mystery began with Peter and the Eleven on the day of Pentecost.

Thank God many are being delivered from this faulty dispensationalism right now.

When men teach that this present dispensation of grace began with Peter and the Eleven on a Jewish feast day they acknowledge that they have to revise Peter's message of Acts 2:38 to fit their "grace" message, and still leave water baptism in their program. But it doesn't fit even when they change it. When asked why they are not consistent and insist that Christians sell their houses and lots and bring their money to them, in accordance with Acts 2:43 to 45 and 4:30 and 35 they reply, that was a part of 'the kingdom of heaven' program which has no place in the program of the Church, which is Christ's Body. And yet they declare that the Church, to which those house-sellers were added in Acts 2:46, was the one Body of Ephesians 4:4. They handle the Word of God ignorantly if not deceitfully.

So you can see that they do acknowledge that, God spiritual program for the Body of Christ changed between Acts Two and Ephesians Four. Most of these men of God offer no intelligent explanation as to why they do not include in their church" programs many of the ceremonies, signs and supernatural manifestations which are recorded in the Book of Acts. The Pentecostals ask them why they do not include tongues, visions, imposition of hands, miraculous healing and other miracles, with their water baptism, inasmuch as they are inseparably joined together in the Book of Acts. The Pentecostals and the brethren we have mentioned make the Pentecost of Acts Two the birthday of the Church, which is Christ's Body.

MR. WM. R. NEWELL

For several weeks during this present month of June (1942) Mr. William P. Newell has been teaching the Bible at the North Side Gospel Center here in Chicago. Mr. Lance B. Latham is the pastor of that assembly. Repeatedly during his Bible messages Mr. Newell has called some of the Lord's messengers "heretics", "false prophets", "deluded men", because they disagree with his dogmatic statement that the "one baptism" of Ephesians 4:5 is water baptism. Instead of proving his dogmatism by the Word of God, he repeatedly cried, "Bullingerism". This is the "Scarecrow" being used against "grace" messengers by Fundamentalists who do not want to be delivered from the last vestige of Judaism. Mr. Newell used it so successfully with Pastor Latham that Mr. Latham now agrees with Mr. Newell that the signs of the "Acts" period should be found in the Church today, and they would be, if we were as prayerful and as spiritual as were the Christians of apostolic times. Pastor Latham has so written me and a mutual friend of ours. Mr. Newell will have to give account to the Lord for leading this young pastor into this error or confirming him in it. It seems that these dear brethren have not carefully studied Paul's Epistles to the Corinthians. Those Corinthian saints exercised all of the sign-gifts. I Corinthians 12:8 to 11. But surely it was not because they were super-spiritual or extraordinarily faithful. They walked as men. They were puffed up. They were stingy. They were carnal. There was utterly a

sin among them; yea, real sin. They ate meat offered to idols. They defrauded one another. God had to send sickness and other physical afflictions upon them, even death, because they unworthily partook of the Lord's Supper. Some of them said there was no resurrection of the dead. They were so interested in sectarian divisions that Paul could feed them only with milk. They couldn't take the meat of God's Word.

Pastor Latham and Mr. Newell are sincere spiritual servants of the Lord. Their ministries have been blessed by the Lord. But when they state that the signs of the "Acts" period should be exercised by members of the Body of Christ today, and then acknowledge that they do not have any of the gifts, they acknowledge that they are less prayerful, spiritual and faithful than those carnal Corinthians.

However, Mr. Newell and Mr. Latham are altogether consistent in their contentions, that if the water baptism of the "Acts" period is to be included in God's program today, then the signs of the "Acts" period are for the Church today. But for some reason they have very little zeal in the matter of insisting that Chicago Christians speak with tongues, anoint with oil, lay hands on other Christians for holy Spirit baptism, talk with angels, heal the sick, raise the dead, have miraculous jail deliverances, sell their houses and lots, take no money in their purses, bless handkerchiefs and aprons. While in Chicago Mr. Newell preached several sermons on the importance of water baptism and harped on the statement that the one baptism of Ephesians 4:5 is water baptism. He thought he proved water in this verse because he said many times the one baptism is water.

Right after Mr. Newell gave his last message in Chicago, I received a very gracious letter from Dr. William L. Pettingill in which, among other things, he declared that there is no water in Ephesians 4:5. Dr. Pettingill is a spiritual messenger of grace. Note a part of his letter:

Wilmington, Del., July 4, 1942.

"Dear John:

"I find your letter of May 7th. I have read it and re-read it with interest."

"I think you know I love you. Whatever others may have done or said against you, no one can truthfully say that I have ever said an unkind word against you. I differ sharply with you regarding the matter of water baptism, but I glory in your proclamation of the gospel of grace, and I thank God for His use of you to win souls. But John, when you say that the opposition to you is because you believe that 'the one baptism of Ephesians 4:5 is not water', aren't you overstating the case? I myself believe the same thing, and have taught it for years by tongue and pen. I consider that 'no-water baptism' is no more wrong than 'infant baptism', or sprinkling, or pouring, as a substitute for baptism."

"Let brotherly love continue."

"Keep looking up."

"W. L. Pettingill."

Dr. Pettingill offered me some splendid advice in his very gracious letter and I replied that I hope to profit by it. And I certainly will follow his advice, "keep looking up." It is this heavenward look that has enabled me to stand what I have had to stand from some of the brethren whose names you will find in this message. Dr. Pettingill has been a faithful messenger of the Lord. If this dear brother had been as zealous in standing for the mystery as he has in standing for his peculiar water baptism theory (for theory it is), he would have made a more valuable contribution to the all important task of recovering the precious Truth which has been

lost in the Judaized Church. If we are to clearly present the mystery, we must deliver the Judaized Church from “under the water” as well as from “under the law.” The Fundamentalists have done a fairly good Job in the matter of delivering many saints from the yoke of bondage. Acts 15:10. But the Baptist Fundamentalists who preach the most grace and eternal security are the most determined and formidable opponents of the mystery. They are largely responsible for the slow progress now being made in the recovery of truth. Defending their “Baptist” name apparently means more to them than obedience to Ephesians 3:9.

ROMANS 16:25 AND 26

It would be such a help, if Dr. Pettingill would emphasize a statement he wrote in his book on Romans, concerning Romans 16:25 and 26, Paul’s ‘my gospel and the revelation of the mystery’. We quote his remarks on this all important message:

“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).”

Concerning these same two verses, Romans 16:25 and 26, carefully note how Mr. William R. Newell expressed his convictions in his book on Romans:

“You can judge any man’s teaching by this rule—is he Pauline? Does his doctrine start and end according to those statements of Christian doctrine uttered by the apostle Paul? No matter how wonderful a man may seem to be in his gifts and apparent consecration, if his gospel is not Pauline, it is not the gospel, and we might as well get our minds settled at once on that point.”

“For instance, if you were to take Paul’s Epistles out of the Bible, you cannot find anything about the Church, the Body of Christ, for no other apostle mentions the Body of Christ.”

“Would that we had grace to defend just as vigorously this great message today,

FOR IT HAS MANY ENEMIES

and even real friends who do not yet see it clearly; and there are others, who like Peter (Galatians 2:11),

THROUGH FEAR OF OTHERS, ARE READY TO COMPROMISE and tone down the gospel of God.”

Let us pray that these two brethren will frequently proclaim these important facts.

Concerning the same truth, Dr. H. A. Ironside, in his book on Romans, declared that this present dispensation did not begin until after Israel had rejected Christ in resurrection as well as in incarnation. Oh, that he would sound forth this all-important truth time and again.

If these three brethren would go before the public and boldly proclaim these truths, which they have printed in their books, they would make valuable contributions to the recovery of the precious truth lost in the Judaized Church.

Mr. I. R. Dean, a gifted Bible teacher and a spiritual man of God who at one time was associated with Mr. Newell also commented on this truth.

Mr. Dean wrote:

“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 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.”

Like Dr. Pettingill, Mr. Newell and Dr. Ironside, Mr. Dean had a glimpse of the precious truth lost in the Judaized Church. But like many other brethren, who contend for a watery grave, they wanted the Church DE-JUDAIZED only in part. They balked when they counted the cost, the loss of their baptism theory. Like Moses was only permitted to look over into the Promised Land, they saw something of the mystery and then turned way from it, and now two of them are viciously opposing the servants of God who are preaching that truth which one of them said was unspeakably precious to Paul

DR. PETTINGILL AND MR. NEWELL DISAGREE

As has been stated, Mr. Newell spent most of his time in several of his messages recently delivered in Chicago to prove that the one baptism of Ephesians 4:5 is water baptism. With this Dr. Ironside agrees. Now comes along Dr. Pettingill to show that they are both wrong, that there is no water in Ephesians 4:5. I'm for Dr. Pettingill in this decision, and I am sure that the great majority of non-sectarian 'grace' messengers are.

Dr. Pettingill and I are also against Mr. Newell and Dr. Ironside as to the great commission of Matthew 28:19 and 20. They say it is for this age of grace. They have many on their side. Dr. Pettingill and I say it does not fit into God's program of grace. On our side we have two splendid Bible teachers, gifted men of God, Mr. John Darby, of Plymouth Brethren fame, and Dr. James M. Gray.

Most assuredly Dr. Pettingill is most consistent in stating that he would just as soon accept my position of 'no-water' for this age as the belief and teaching of Dr. Donald Grey Barnhouse and other Fundamentalists who believe and teach and practice 'infant baptism', or 'sprinkling' or 'pouring'. These Dr. Pettingill calls substitutes for baptism. It should be obvious to all fair-minded, intelligent, honest, thinking man, that if what Dr. Pettingill teaches concerning water baptism, the mode and meaning, is sound Bible doctrine, then what Dr. Barnhouse teaches is ridiculously absurd. There is as much difference between the interpretation that a few drops of water on the head is Christian baptism, which has superseded circumcision, and believer's immersion, is a witness that the Christian has died with Christ and has been buried with Him, as there is between black and white. The two interpretations are wholly irreconcilable, and if either is in harmony with the Word of God, the other is positively unscriptural.

If immersion is as important as some of the Fundamentalist brethren declare it to be, then they should have no Christian fellowship with any fellow-Christian who teaches and practices sprinkling, even if the sprinkling brother is far more spiritual than the immersionist. There is either far more importance to this burial ceremony than the men mentioned in this message teach

or far less. Later we shall refer to the brethren, who, like Dr. A. C. Gaebelein and Mr. Alex Stewart, are opposed to what has been called 'believers baptism (immersion)' and teach 'household baptism (immersion)'. They declare that Christian baptism should be interpreted in harmony with I Corinthians 10:1 to 10 rather than with the teachings in Romans 6:3 and 4. But I have an idea that all of these 'grace' messengers must do some serious thinking on this subject. They must ask themselves, why any believer, redeemed by the finished work of The Lord Jesus Christ, should put on some old clothes for a religious ceremony, and what such a ceremony has to do with the message and program of grace? To me it does seem that the preachers who think that they must put some believer under the water to supplement the perfect work of Christ are egotistical and conceited. They know full well that there is not one Bible statement that water baptism is required in God's program of grace as a witness to the world.

Presently we shall refer to the baptism merry-go-round but here I want to tell you of the conference I had with Mr. Newell a short time ago.

A CONFERENCE BETWEEN WILLIAM R. NEWELL AND PASTOR J. C. O'HAIR

At The Plaza Hotel, Chicago,

June 23, 1942,

In The Presence of Witnesses.

1. Mr. Newell and Mr. O'Hair are agreed that the Bible (all of it) is the inspired word of God, that Jesus Christ was the uncreated God before he became man, that He was sinless, that He was God's foreordained Sin-bearer, that He died on the cross of Calvary for the sins of the world, that he arose the third day, that He is now the living glorified Man at God's right hand, that far above in the heavenlies Christ is the Head of the Church, which is His body.
2. Mr. Newell and Mr. O'Hair are agreed that the only such persons who trust in the redemptive work, the once-for-all sacrifice and bodily resurrection of the Lord Jesus Christ will be saved from eternal perdition. They are agreed that for every rational being, who is able to exercise faith in the Son of God, it is either faith in the Son of God and His shed blood or eternal punishment. They are agreed that all who are saved by such faith during this age of grace, are saved by the grace of God, without any good deeds or religious ceremonies on the part of man. As stated in Romans 3:24, the believer is saved without a cause by God's grace through the redemption that is in Christ Jesus.
3. Mr. Newell and Mr. O'Hair are agreed that every saved person, during this age of grace, is a member of the Body of Christ, becoming a member of that Body at the time of his or her salvation by the grace of God without works or religion or any ordinance. They are agreed that there is during this age one and only one Bible Church, that the apostle calls that Church the Body of Christ They are agreed that all members of the Body of Christ are eternally secure in Christ, that water baptism has nothing whatever to do with either getting into that Body or remaining in it. They are agreed that every member of the Body of Christ should walk in the Spirit and manifest the fruit of the Spirit and abstain from all appearances of evil.
4. Mr. Newell and Mr. O'Hair are agreed that the outstanding Bible teachers in this country, men and women who are grace messengers, are divided as to whether the

statement of Ephesians 4:5, “there is one baptism”, refers to water baptism or to God’s Divine baptism. Mr. Newell affirms that, that baptism is water. Mr. O’Hair declares that inasmuch as that baptism of Ephesians 4:5 is efficacious and identifies the believer with Christ, in His death, burial and resurrection, it has no reference to human baptism, that is, water. Mr. Newell affirms that water baptism is included in the statements of Romans 6:3 and 4 and Colossians 2:12. Mr. O’Hair declares there is no water in either Scripture.

5. Mr. Newell and Mr. O’Hair are agreed that not one of Paul’s Epistles was written until the one Body of Ephesians 4:4 had had its historic beginning, and therefore it is contrary to sound doctrine to teach that Paul’s pre-prison Epistles do not contain Divine instructions for members of the Body of Christ. They are uncompromisingly opposed to the teaching of Dr. E. W. Bullinger that this present dispensation did not begin until after the close of the “Acts” period. They are agreed against any dispensationalism that would rule out the Lord’s Supper for members of the Body of Christ. They are agreed against any and all theories of soul steeping and annihilation. Therefore, they are both agreed against the dispensationalism sometimes called “Bullingerism.”

Mr. Newell believes that if members of the Body of Christ were more spiritual prayerful and faithful that the gifts of the Spirit, including tongues, healing, miracles, etc. (1 Corinthians 12:8 to 11) would be found in the Body today, that it is God’s will that they should be exercised today. Mr. O’Hair disagrees with Mr. Newell. Both Mr. Newell and Mr. O’Hair believe that the Body of Christ began when and because Israel was set aside, but disagree as to when that took place. Mr. O’Hair states that water baptism and miraculous signs are not for this age, but agrees with Mr. Newell that if signs are for the Church so also is water.

When I asked Mr. Newell why, after teaching for thirty years that there was no water in Romans 6:3 and 4 and Ephesians 4:5, did he change his mind? He said he came to the conclusion he had been wrong. My conviction is, he was right during the thirty years and wrong now.

Then I asked him why he was so zealous for Pauline truth for years and now his strongest argument for water baptism is the fact that Peter commanded some believers to be baptized, and because Peter, in his Epistle declared baptism to be the answer of a good conscience.

During the past forty years Mr. Newell has been considered a Pauline ‘grace’ messenger and his ministry has been a blessing to many Christians. I have known him personally for many years. During these years Mr. Newell has almost preached the truth concerning the mystery; but as with all other servants of the Lord who hold on to water baptism, he is unsettled, confused and vague. In any reference he makes to the mystery. There is not a servant of the Lord living, who honestly believes and teaches that the signs of the “Acts” period and water baptism are for the Church of the Mystery, who knows what the mystery is.

Because they have not been delivered from the last vestige of Judaism they seek to turn their followers away from men of God, who are trying to make Christians see ‘the dispensation of the mystery’ (Ephesians 3:9) by crying “Bullingerism”.

During the closing moments of my conference I asked Mr. Newell this question, “ Why will you spend two or three weeks viciously attacking a servant of the Lord who agrees with you on every fundamental doctrine of the Bible and with whom you agree that water baptism has nothing to do with the salvation of a human and entrance into the one true Bible Church, when millions are in the error of Romanism, when false prophets are propagating their bloodless salvation, denying the eternal Deity of Jesus Christ in the name of’ Christianity? Do you not

prove, like many Baptists seem to prove by their actions, that you will contend more for water baptism than for the Deity of the Lord Jesus Christ and for salvation by His precious blood?"

I said "Why don't you go after Jehovah Witnesses, Anglo-Israelism, Modernism, Seventh Day Adventism, Christian Science, Pentecostalism, and the many satanic cults all about us!"

I knew the answer from Ephesians 6:12 to 20, that Satan hates the mystery as he hates no other truth in the Bible.

JOHN DARBY—THE MYSTERY—THE GREAT COMMISSION

When John Darby was asked the question, "what do you hold concerning water baptism?" he replied, "I hold my mouth." Some of my friends, as well as my enemies, have said to me in so many words, "go thou and do likewise." But I stand with Paul in Galatians 1:10, "If I please men I am not the servant of the Lord."

In several other important doctrines Dr. Darby did not hold his mouth. He wrote concerning the so-called great commission of Matthew 28:19 and 20; that it is a 'Kingdom' commission and not for the Church in day of grace.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost; Teaching them whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

With this teaching the late Dr. James M. Gray of the Moody Bible Institute concurred.

If Mr. Darby had not held his mouth or his pen concerning water baptism he might have suffered more than he did, if he had told the truth. He did help some when he wrote a few messages concerning "the Mystery", which Dr. Ironside acknowledges was covered up for centuries, under Judaism in the Church, until uncovered by Mr. Darby. He should have said that the one baptism identified with the mystery was a Divine baptism, the one baptism left for the Church.

Dr. Scofield belief that the last Epistles of Paul give us the normal course of the Church and should rid Christians of the last vestige of Judaism should convince us of the change from "many signs" during the "Acts" period to "no signs" thereafter; and also the change from at least "six baptisms" in the Four Gospels and the "Acts" period to "one baptism" after the close of the "Acts" period.

SOME CONFUSED THEOLOGIANS

Dr. William L. Pettingill, a recognized outstanding Fundamentalist and a good Bible teacher. He is very zealous for immersion. But he teaches that the members of Christ's Body are not working under the great commission of Matthew 28:19 and 20. Dr. Pettingill is against the teaching and practice of household baptism whether by sprinkling or immersion.

Dr. A. C. Gaebelein teaches but does not practice household immersion; the immersion of little babies and children with their parents. Dr. Gaebelein is one of our outstanding Fundamentalists and is considered a good Bible teacher. He supports his household baptism theory (for theory it is) by I Corinthians 10:1 to 10. There we read of the experience of 600,000 adult Israelites and their children who crossed The Red Sea. They went across on dry land. The Egyptians were baptized into death but not raised to walk in newness of life. But because the little children went through the Red Sea with their parents. Dr. Gaebelein (secretly) teaches that

the children of Christians should be immersed with their parents. But very confidentially he will tell you that he himself has not been immersed. he prefers not to discuss the question.

I believe that no outstanding servant of the Lord should be silent concerning truths that the Holy Spirit has taught him in the Bible.

Mr. Alex Stewart, who ministered for some years in Racine, Wisconsin, is a real messenger of grace, except he teaches that Peter preached the same message that Paul did. He immerses babies in bath-tubs and otherwise, using I Corinthians 10:1 to 10. He is opposed to the teaching of believers' baptism. which other "grace" preachers teach from Romans 6:3 and 4.

Dr. Donald Grey Barnhouse, of Philadelphia, editor of the Revelation (magazine), preaches and practices sprinkling. He sprinkles adults and infants. He is a Presbyterian. Their explanation is that sprinkling, has superseded circumcision. But if this is true, girls should not be baptized, as they were not circumcised. Dr. Barnhouse doubts if the Bible teaches immersion. But he should compare Acts 19 and 21 and see that circumcision was practiced after the last detail record of any believer's baptism.

Dr. Wilbur M. Smith, a teacher at the Moody Bible Institute, taught publicly that there is no water in Ephesians 4:5, but that according to the Bible, water baptism is for this age of grace and that either immersion, sprinkling or pouring is valid.

Dr. Smith is a Presbyterian and is a member of a Presbyterian Church in Chicago. Remember his statement that either sprinkling, or pouring or immersing, is Scripturally correct. So Dr. Smith and Dr. Pettingill are disagreed on that point. You see what we mean by considerable confusion.

But Dr. Smith agrees with Dr. Pettingill that Ephesians 4:5, "the one baptism" is not water. My Newell and Dr. Ironside disagree with these two brethren on this point.

Dr. Kenneth Wuest is as able an expositor as can be found on the faculty of Moody Bible Institute. Dr. Wuest declares that there is no water in Romans 6:3 and 4, or in the entire chapter.

We quote his own words"

"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,"

I believe and teach that there is no water in the sixth chapter of Romans. Dr. Wuest of the Moody Bible Institute supports this teaching.

DR. JAMES M. GRAY

In his wonderful book, "Christian Workers' Commentary", Dr. James M. Gray (former president of the Moody Bible Institute) has commented that the great commission of Matthew 28:19 and 20 is not the commission under which the Church is proclaiming God's "grace" program during this Church age. In this he agrees with Mr. John Darby, of Plymouth Brethren fame, and with Dr. William L. Pettingill.

I do not believe that the Church is working under the great commission of Matthew 29:19 and 20, but under II Corinthians 5:18 to 21. My teaching is supported by the best Bible teacher that has been identified with the Moody Bible Institute.

I have just published a pamphlet “Why did the twelve apostles remain during the “Acts” period, in the land of the Jews and not obey Matthew 28:19 and 20, as that commission is generally interpreted?”

How could they have carried out the great commission when they remained in the land of the Jews, agreed to go to the Jews, and declared that one mouth was chosen to speak to Gentiles? Acts 8:1, Acts 15:1 to 6, Galatians 2:9, Acts 15:7.

Mr. Max Reich, also a teacher in the Moody Bible Institute, believes that water baptism is not for the Church during this age of grace. He wrote a friend some time ago that it was carried over temporarily into the overlapping “Acts” period.

This is what I believe. It is supported by a member of the Moody Bible Institute faculty. So you see what I mean by considerable confusion or confused unity, and how I can prove all my teaching by the oral and written ministry of the Moody bible institute and by the pastor of the Moody Memorial Church. I shall presently refer to his teaching.

I agree with Dr. Smith, no water in Ephesians 4:5. I agree with Dr. Wuest no water in Romans 6:3 and 4. I agree with Dr. Gray, the Great Commission not for the Church. I agree with Mr. Reich water baptism not for the Church.

DR. C. I. SCOFIELD

We have already referred to Dr. Scofield’s teaching concerning the sign-gifts operative only the “Acts” period.

I believe and teach this and it is supported by the printed message that goes out from the Moody Bible Institute.

These brethren should settle their differences.

DR. H. A. IRONSIDE

I quote a note from Dr. Ironside’s book on baptism to show that a doctrine is not necessarily true because it has either been taught or ignored in the Christian churches for centuries.

“It is a great truth that the Lord is teaching many over again in the present day, after it has been buried in the rubbish of ecclesiastical traditions for centuries that God has a Church upon earth. It is our part then, not to be making churches, but to acknowledge what He has already made. The various churches spoken of in the New Testament are but severally the Church of God in such or such a place. Nothing is owned but this; the Church of God. Membership is in this, and not in local bodies . . . Into this membership man cannot admit, but the Lord only . . . Our part is only to bow to what He has done, and to receive one another, As Christ also received us to the glory of God. Now all making terms of admission is plainly out of the question, for we do not admit at all.”

Again referring to one of Dr. Ironside’s other statements, concerning the lost mystery:

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

I heartily concur with Dr. Ironside that the mystery was entirely lost sight of for many centuries because the Church was Judaized. Therefore we repeat that because any doctrine has been misinterpreted for centuries it does not follow that God does not want His servants to uncover the 'covered-up' truth and correct the misinterpretations of Bible doctrines for the Church of Jesus Christ.

DR. IRONSIDE—AS TO THE BEGINNING OF THE PRESENT DISPENSATION

“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.”

“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.”

When did this present dispensation begin, according to the plain written statement of Dr. Ironside? After Israel had been given every opportunity to receive Christ as Messiah. This is my teaching, supported by Dr. Ironside. You See what is meant by considerable confusion. But there is much more to see. Dr. Ironside becomes more than perturbed when brethren write and ask him if he believes what he wrote, that is, that this present dispensation did not begin until after Israel had rejected Christ in resurrection. It is so plain in his own Writing's.

If Dr. Ironside and the other brethren will stand by this truth, for truth it is, we shall Make greater progress in the recovery of lost truth than has been made for centuries.

Concerning the lost mystery, note again the statement of Dr. H. A. Ironside why the great mystery was lost to the Church for many centuries:

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

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

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

This is surely a true statement. Then it follows that the only way to recover for the members of the Body of Christ that truth which was so precious to the heart of Paul, and which should be equally precious to every redeemed person today, is to “de-Judaize” the Church. This is a slow, tedious, painful task, beset with many hazards and obstacles. And with Paul we can truly say, “there are marry adversaries.”

When Paul was on earth, making known this unique Divine truth, he declared that he suffered as an evil doer even into bonds, but he added, “the Word of God is not bound.” II Timothy 2:9. Paul was in the Roman prison for “the mystery”. Ephesians 6:19 and 20. Paul would have been set at liberty if he had repudiated this Divine Truth, which he called “my deposit,” (See the Greek of II Timothy 1:12), if he had promised to preach only the same messages which Peter and the Eleven preached.

Is it not strange that even our leading, evangelical Bible teachers teach that Peter and Paul preached the same message; that Paul continued with the spiritual program which Christ committed to Peter? We would think that they would ask themselves this question: If the twelve apostles all preached the Divine truth which Paul called “the mystery”, why was Paul the only apostle who was in jail for the mystery? Paul was in jail for preaching what Peter and the Eleven did not preach.

CONFUSED UNITY

The members of the Body of Christ are all one in Christ and are all one with Christ and are all members one of another. Romans 12:4 and 5. Ephesians 4:25, I Corinthians 12:12 to 14. Galatians 3:26 to 28. God is making ONE NEW MAN and we are all to come unto UNITY (ONENESS) of the faith Ephesians 2:15 and Ephesians 4:13. Hence, we see that the number of the body is “ONE”, the fulness of Him that filleth all in all, the Perfect Man. Ephesians 1:19 to 23 . . . Ephesians 4:13. “This is a great mystery concerning Christ and the Church . . . one flesh.” Ephesians 5:29 to 33. That Church Christ is going to present to Himself a glorious Church, without spot, wrinkle or blemish. Ephesians 4:23 to 30. It is rather difficult to believe that we are all ONE, isn’t it? Just to think of more than 300 sects, when God’s Book declares there is one Body! Think of an intelligent Fundamentalist, who sets himself up as a leader, and defends the Baptist church, or any other sectarian church.

The One Baptism of Ephesians 4:5 is supposed to make for unity among members of the One Body which God is building up (Ephesians 4:9 to 13); that is, on the basis of One Baptism members of the One body, contending for One Christ and One Spirit and One Faith, are to endeavor to keep the unity (oneness) of the Spirit. Ephesians 4:3 to 8. Does water baptism make for unity or for disunity, bitterness, hatred and schism? You answer this question; and no matter what others may do, do not be guilty of adding one religious requirement to the seven-fold unity of Ephesians 4:3 to 8. The number of Israel is “twelve.” On the day of Pentecost there were twelve apostles standing up, addressing all the house of Israel. This grace dispensation did not begin with the number “twelve,” but as Dr. Ironside so truthfully declared, it began after the twelve tribes of Israel, or the Nation, had rejected Christ in resurrection. To teach otherwise is to Judaize the Church, and that covers up the precious truth, “the mystery”. There is not a man living who teaches that “the Church of the Mystery” began with Peter and the Eleven on the day of Pentecost and who contends for water baptism and the “Acts” program, who is teaching one clear thing concerning “the mystery” and therefore, he is making no real contribution to the task of De-Judaizing the Church.

THE BAPTISM MERRY-GO-ROUND

The Roman Catholics christen with holy water. This is supposed to remove original sin. The Reformed Church, the Christian Reformed Church, the Swedish Covenant Churches sprinkle a little water on the head to indicate that the person is a child of the covenant. The Presbyterians drop a few drops of water on the head, claiming that the water takes the place of circumcision. The Lutherans also use a few drops of water on the infant’s head to make it a Christian Lutheran baby, to hold it over until the time of confirmation. The Campbellites, Seventh Day Adventists and Russellites, and a number of other groups, immerse for the remission of sins, claiming that, those who are thus immersed are saved by faith and water; they are born of the water. The

Household Immersionists, among the Plymouth Brethren, teach from I Corinthians 10:1 to 10, that the babies should be immersed with parents because the baby Israelites were baptized unto Moses by the cloud and the Red Sea. The “Down-South Baptists” call all of this “alien baptism”, and accept none of them, as water baptism in the Baptist way is the door of entrance into the Baptist Church.

There are a few religious groups immerse three times, and protest that all other forms and formulas are invalid. The Methodist and Episcopalians have their sectarian sprinkling ceremonies, but very few of them can tell you just what happened or was supposed to happen when the clergymen sprinkled the few drops on their heads. Others declare that water baptism is the outward symbol of the Holy Spirit baptism and as the Holy Spirit was poured out, the scriptural mode of baptism is to pour the water on the person.

PERHAPS THE MOST MODERN AND FANTASTICAL THEORY.

In comparatively recent years some of the Fundamentalists have interpreted Romans 6:3 and 4 and Colossians 2:11 and 12, to be water baptism, and therefore, they teach that water baptism is the Scriptural witness to the world that the person receiving the water burial has been crucified with Christ, buried with Christ, raised with Christ, risen with Christ and seated with Christ in the heavenlies. Romans 6:3 to 6 . . . Colossians 3:1 to 5 . . . Ephesians 2:6 . . . Galatians 2.20. As Dr. Wuest has stated, there is no water in Romans 6:3 and 4. The simple principle of context Bible study should convince any spiritual, intelligent student of the Scriptures, that Colossians 2:11 proves that there is no water in Colossians 2:12. Christian spiritual behavior is God’s order for persons to prove they are crucified and resurrected. They are to seek heavenly things and mortify carnal habits and desires. Colossians 3:1 to 5.

Baptisms in the Bible are washings. They belonged peculiarly to Israel. Hebrews 9:10. John the Baptist baptized with water that Christ might be manifested to Israel. John 1:31. Saul of Tarsus was washed by his baptism. Acts 22:16. We are saved by the washing of regeneration, and of course if God had not done a work of regeneration in the heart of Saul, that water washing would not have produced that wonderful transformation that took place in his life. But Saul did not go into the water to witness to Ananias that he was saved. The Lord told Ananias all about it. “W-a-s-h” does not spell “B-u-r-y.” Not one of the twelve apostles received what is sometimes called “Christian water baptism”. They were baptized with water that Christ might be made manifest to Israel, several years before they received the Holy Spirit. Their water baptism was not a witness of burial and resurrection. Luke 18:34.

If snow-water could not help Job, surely all the water in the world, put on the flesh, can not do one thing for the person whose malady is on the inside, heart trouble. The way to be saved is Titus 3:5 to 8. The witness of the transformation is to walk: in newness of life. Going into water doesn’t prove one single thing, except that the person who orders it is Judaizing the Church. I have equal right to go up toward heaven in a balloon to prove that I have been raised to seek those things in heaven, as some other preacher has to go down in a watery grave to witness or prove that he has been buried with Christ. This is tradition, wholly unsupported by the Bible. It has caused fear and superstition even among ‘grace’ Christians. All saved Methodists, Presbyterians, and Lutherans have been buried with Christ by baptism and raised up to sit in the heavenlies in Christ and with Christ, although they have never been immersed. Let’s get away from tradition and help De-Judaize the Church and stand for the One Baptism of Ephesians 4:5. The devil has had a wonderful time with the Church by causing such divisions with the carnal

ordinance which belonged to a former God-given program. When God set aside His religious nation, He was, through with His religious program. With the setting-aside of Israel the ministry of reconciliation began. With the first mention of “reconciliation” in Romans 5:10 and 11, II Corinthians 5:17 to 21, there is no further reference to water baptism. Our great commission is II Corinthians 5:18 to 21 rather than Matthew 28:19 and 20.

WHAT CONFUSION—BE LIKE THE NOBLE BEREANS.

The Bereans were more noble, “in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” Acts 17:11.

A few weeks ago one of the officers of the I. F. C. A. said to a very spiritual man of God who is a Berean, if you do not line up with us, you will find your way rough and lonely. The Berean replied, I expect that, but I will be in the company of my Lord Jesus Christ and my apostle Paul. Spiritually speaking, perhaps, ninety-five percent of the people permit others to do their thinking and deciding for them in the matter of interpreting the Bible, so if the leaders interpretations are wrong, the followers are led astray. When once a Bible-teacher is settled and confirmed in his erroneous interpretation, it is no easy task to convince him of his error, but let us all hear and heed I John 2:26 and 27: “These things have I written unto you concerning them that seduce you. The anointing which ye have received of Him abideth in you, and ye need not that any man teach you. But as the same anointing teacheth you of all things, and is truth, and is no lie.” So, remember, Christian worker, God is not excusing your erroneous interpretations of the Bible because you are playing follow the leader. Be a Berean, not only in the matter of water baptism, but in every doctrine in the Book.

WHICH OF THESE MEN WILL YOU FOLLOW?

Mr. Newell and Dr. Ironside teach that there is water in Ephesians 4:5. Dr. Pettingill and Dr. Smith say “not so.” As a Berean, I heartily agree with the “not-so” brethren. I think the great majority of ‘grace’ preachers disagree with Mr. Newell and Dr. Ironside.

Mr. Newell and Dr. Ironside teach that the Church, during this present ‘grace’ economy, is bound by the great commission of Matthew 28:19 and 20. Dr. Pettingill, Dr. Gray and Mr. John Darby say, “not so.” As a Berean, I heartily agree with the “not-so” brethren.

Mr. Newell and Dr. Ironside teach that, there is water in Romans 6:3 and 4. Dr. Wuest, of the Moody Bible Institute says “not-so,” I heartily agree with the “not-so” brother; and am sure that most of the outstanding real ‘grace’ messengers say, “not-so”. One dear man of God acknowledged that this was his conviction but he did not want to offend his Baptist brethren who supported his work, and therefore he did not publicly express his convictions. If Martin Luther had pursued such a course, we might still be in the dark ages.

Mr. Stewart and Dr. Gaebelein teach that the little children of believers should be immersed with their parents, because the little Israelites crossed the Red Sea with their parents. This is called household baptism. Dr. Ironside, Mr. Newell, Dr. Pettingill say “not so”. Dr. Barnhouse says, “household baptism” is O.K., but too much water. I am with the “not-so” brethren, but I say that Mr. Stewart and Dr. Gaebelein, both of whom seem to be somewhat ashamed of their theory, are Just as Scripturally correct as is Dr. Barnhouse, with his sprinkling theory or as Dr. Ironside, Mr. Newell and Dr. Pettingill with their fantastical ‘water grave’ theory. Keep the unity of the Spirit; ‘one baptism’; not a dozen or more baptism theories.

Mr. Newell teaches (but perhaps none of the other brethren do) that the sign-gifts of the 'Acts' period should be included in God's spiritual program for the Body of Christ, and they would be exercised, if members of the Body of Christ in 1942 were as spiritual and as faithful and as prayerful as were the first century Christians. Dr. C. I. Scofield says definitely "not so." I heartily agree with the "not-so" brother. In fact, everything that I believe and teach is supported by teachers and preachers connected with the Moody Bible Institute or to Moody Church of Chicago, as you see.

Dr. H. A. Ironside has recently written (and I have the letter in my office), that for years after Christ gave the great commission to the Twelve they did not obey His orders because of their lack of faith and spiritual vision. He recently said from his pulpit that Paul was, out of the will of God when he went to Jerusalem, in Acts 21. Mr. Newell, in our pulpit., protested vigorously against the false teaching that Paul was out of the will of God when he went to Jerusalem. So here these two disagree I agree with Mr. Newell. But if all of the apostles were as prejudiced, carnal and unfaithful as Dr. Ironside would lead us to believe, and if the Corinthians were as carnal as Paul's Epistles prove, surely signs, tongues and visions and healing and other miracles were not present during the 'Acts' period and absent now, because the apostles and disciples of the first century were more spiritual, faithful and prayerful than believers to-day, but for the reason that Dr. Scofield has endorsed with-out reservation.

Dr. H. A. Ironside has plainly written in his books on Romans that the dispensation of the mystery did not begin until Israel had every opportunity to receive Christ in resurrection. Dr. Ironside has written me that he believes what he has taught for forty years. According, to this he still believes that this dispensation began after the nation Israel rejected the resurrected Christ. Mr. Newell says "not so." This time I do not agree with the "not so" brother. Dr. Gray, Mr. Dean, Dr. Scofield and Mr. Darby have all taught that in Acts 3:19 to 21, God would have sent Christ back to Israel, if Israel had repented. Mr. Newell said. "not so." Dr. Ironside, in his 'Wrongly Dividing the Word of Truth', calls those who teach this 'unspiritual. theorists' 'ecclesiastical hobby-riders', 'Bullingerites.' If as he says, "Bullinger and his ilk" teach this, then these brethren must be the 'ilk', But 'ilk' or 'no ilk' they taught the plain truth, and Dr. Ironside taught one of the most important truths for the recovery of truth when he truthfully taught that this present dispensation began after Israel had every opportunity to receive Christ in resurrection.

Mr. Newell and Dr. Ironside and Mr. Barnhouse and Dr. Gaebelein and Dr. Smith and Dr. Wuest all teach that water baptism of some kind with some kind of a significance, should be practiced during this present 'grace' economy. Mr. Max Reich says 'not-so.' I heartily agree with Mr. Reich that water baptism was an Israelitish religious ceremony brought over temporarily into the overlapping "Acts, period,

A SUMMARY

Mr. Newell is against Dr. Ironside and me that this present dispensation did not begin until Israel had rejected the resurrected Christ.

Mr. Newell is against Dr. Scofield and me that the signs of I Corinthians 12 were operative only during the "Acts" period.

Mr. Newell is against Dr. Pettingill and Dr. Smith and me that there is no water in Ephesians 4:5.

Mr. Newell is against Dr. Wuest and me that there is no water in Romans 6:3 and 4.

Mr. Newell is against Dr. Pettingill, Dr. Gray and Mr. Darby and me that the great commission is a kingdom commission and not for the obedience of members of the body of Christ in this day of grace.

Mr. Newell is against Mr. Max Reich and me that water baptism has no place in God's 'grace' program for the Church.

So you see that Mr. Newell is quite an "Anti-man", but he is quite a diplomat, and for personal advantage, he does not publicly oppose the messengers who preach these seven doctrines that I preach. He reserves his abuse and 'name-calling' for me. He does this because he knows that I am *persona non grata* with these confused theologians. A number of brethren have just called my attention to the fact that Dr. Ironside has rewarded Mr. Newell for giving me a first-class verbal thrashing because I believe that the one Divine baptism of Ephesians 4:5 is altogether sufficient without a religious water ceremony. Remember, I agree with Dr. Ironside and Mr. Newell on all the Christian doctrines concerning Christ His Deity, sacrifice and resurrection.

Several times I have offered to meet with Dr. Ironside, with a company of Christians, and try to adjust our differences in prayer and Bible study. I have suggested even the exchange of pulpits, but nothing, favorable has been received from him up to date.

The recovery of that truth, which was so unspeakably precious to Paul, is more important than Dr. Ironside's feeling or pride or reputation, or than mine, or any other Bible teacher, but men of God in, this country, who are concerned about the recovery of this precious truth, should urge these leaders to get together. What is there to fear in such a meeting? I think most of you know. Religious 'grace' preachers fear to rid their 'grace' message of the last vestige of Judaism. They fear to take away the religious ceremony that will leave them just the offense of the cross.

CHRIST'S DEATH BAPTISM

In Luke 12:50 the Lord Jesus Christ spoke of His approaching sacrifice on the cross as His baptism. Faith in Christ's death baptism crucifies the believer with Christ. Faith in Christ's death baptism baptizes the believer into Christ's death and baptism. If there is any water in Romans 6:3 and 4, it is meritorious and transforms the believer. The very moment the believer is saved by grace he is raised up not only to walk in newness of life, but to sit in the heavenlies. Why did the Holy Spirit state the truth as it is stated in Ephesians 2:5 and 6, "even when we were dead in sins, hath made us alive together with Christ (BY GRACE YE SAVED), and hath raised us up together, and made us sit together in the heavenlies in Christ Jesus?" Where is there any place for water in such a grace message! Water baptism is religion. The believer, by grace, is raised up to the heavenlies the very moment he is saved. This is by faith in the death baptism of Jesus Christ. By faith in that death baptism of Jesus Christ the believer is dead. If he is dead and raised and seated in the heavenlies, by the Divine baptism, the very moment he is saved, he surely must have a burial between his death and ascension. If water is not essential to picture the believer seated in the heavenlies, where there is no water, it is not essential to prove or witness that he has been buried with Christ. What an indictment against the spiritual men of God among the Lutherans, Reformed Churches, Presbyterians, and Methodists, who have received every spiritual blessing in the heavenlies that the immersed believer has received, although they refuse to submit to the watery grave theory of the zealous immersionists, many of whom 'out-pharisee' the Pharisees of Christ's day.

As the Roman Catholics were the great enemies of Luther “justification by faith”, the zealous immersionists among the Fundamentalists today are the real enemies of the truth in the Bible designated, “the dispensation of the mystery.”

A BOOK WELL NAMED

Dr. H. A. Ironside has published two or more editions of a book to which he has given the title “WRONGLY DIVIDING THE WORD OF TRUTH.” His teachings in this book are just what the title says. If ever a religious man beclouded heavenly things by Judaizing the Church, our brother has done it in this book in which he has printed more than twenty plain contradictions of statements he printed in his other books, “Sailing with Paul”, “Colossians” , “The Mysteries of God” and “Romans”.

In his earlier books, although he saw through a glass darkly, he had a little glimpse of the mystery, but no one has any clear understanding of this glorious truth who teaches that the Lord gave to Paul a more complete revelation of truth concerning the Church than had been disclosed to any other servant of the Lord. There are many phases concerning the mystery as revealed in Ephesians and Colossians and other messages by Paul.

Two years after Dr. Ironside published “Wrongly Dividing” he wrote me that he had not changed his mind as to what he had taught in his other books during the forty years.

I here submit his contradictions:

FROM DR. H. A. IRONSIDE’S “WRONGLY DIVIDING OF TRUTH”

“The fact of the matter is that the book of Acts opens with the setting aside of Israel until the day when they say, ‘Blessed is He that cometh in the name of the Lord.’ That is His second glorious coming. In the interval, God is saving out of Israel as well as of the Gentiles, all who turn to Him in repentance.”

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

“Our Lord definitely declared the setting aside of Israel for this entire age when He said ‘Your house is left unto you desolate. Ye shall not see Me again until ye say, Blessed is He that cometh in the name of the Lord!’ It was after that house was left desolate that the glorious proclamation at Pentecost was given through the power of the Holy Spirit.”

“The break with the leaders of the nation comes in Matthew Twelve where they definitely ascribe the works of the Holy Spirit to the devil, in doing this, they become guilty of blasphemy against the Holy Ghost, the crowning sin of that dispensation, which our Lord declares could not be forgiven either in that age or in the one to follow.”

“The statement has been made over and over again by these ultradispensationalists, that the twelve never went to the Gentiles, excepting in the case of the apostle Peter and a few similar instances. The statement has also been made that all miracles ceased with Paul’s imprisonment, that there were no miracles afterwards. What superb ignorance of Church history is here indicated.”

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

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

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

“When then did Paul get this revelation of the truth of the one Body? He tells us he had been preaching it throughout the world among all nations. The answer clearly is, he received it at the time of his conversion, when he cried in amazement, ‘Who art Thou, Lord?’ and the glorified Saviour answered, ‘I am Jesus whom thou persecutest.’ This was the revelation of the mystery. In that announcement our Lord declared that every Christian on earth is so indissolubly linked up with Him as the glorified Head in Heaven, that everything done against one of them is felt by the Head. This is the mystery—members of His body, of His flesh, and of His bones.”

“Other sheep I have which are not of this fold. Them also I must bring, and there shall be one flock and one Shepherd.”

“This is perhaps the earliest intimation of the mystery that we have. It was not committed to writing, of course, until some years after the epistle to the Ephesians was written. But it shows us that John, as an apostle of the Lord Jesus Christ, had received the revelation of the mystery even before the apostle Paul did.”

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

“John had received the revelation of the mystery before the apostle Paul.”

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

“Generally, too, the ground is taken that this revelation was given to Paul alone, and that the twelve knew nothing of it.”

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

“Error is never consistent.”

Referring to Galatians 3:26 to 28.

“Here again we are distinctly told that all the children of faith, Abraham’s seed spiritually, are sons of God, and that all such as have been baptized into Christ have put on Christ, and that in Christ their is neither Jew nor Greek, nor any of the other distinctions according to nature, but all are one in Him. Is there anything in the revelation of the mystery as given in Ephesians or Colossians that goes beyond this?”

“The mystery is not simply centered in the term ‘Body’, but whatever expression may be used, the mystery is, that during this present age all distinction between believing Jews and believing Gentiles is done away in Christ.”

“These brethren, by a process of sophistical reasoning, try to prove that baptism belonged only to an earlier dispensation and was in some sense meritorious, as though it had in itself saving virtue, but that since the dispensation of grace has been fully revealed, there is no place for baptism, because of changed conditions for salvation. To state this argument is but to expose its fallacy.”

“It is not true that a definite limit is placed in Scripture upon the manifestation of sign gifts, and that such gifts have never appeared since the days of the apostles.”

“The statement has been made over and over again by these ultradispensationalists, that the twelve never went to the Gentiles, excepting in the case of the apostle Peter and a few similar instances. The statement has also been made that all miracles ceased with Paul’s imprisonment, that there were no miracles afterwards. What superb ignorance of Church history is here indicated.”

“During all the period of the book of Acts, these signs did follow the apostles. More than that, if we can place the least reliance upon early Church history, the same signs frequently followed other servants of Christ, as they went forth in obedience to this commission, and this long after the imprisonment of the apostle Paul. We should expect this from the closing verses of Mark.”

FROM DR. IRONSIDE’S OTHER WRITINGS

“‘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.”

“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.”

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

“If I set at naught any fellow-believer I am to that extent failing to keep this unity.”
“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.”

“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.”

“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.”

“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’.”

“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 manifest 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.”

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

“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 mystery,’ or ‘the great mystery.’”

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

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

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

“It was his devotion to the revelation of the mystery which is part of the dispensation of the grace of God, that resulted in his imprisonment.”

AS TO THE TIME GOD CHOSE TO MANIFEST THE MYSTERY.

“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.”

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

In the language of Dr. H. A. Ironside, that the mystery which is so unspeakably precious to Paul and which is so clearly revealed in the Scriptures, could have been so utterly lost in Dr. Ironside’s “Wrongly Dividing the Word of Truth”, is only to be accounted for because he has again Judaized the Church, and he has exalted ordinances to the place of mysteries and has beclouded heavenly things.”

What happened to this man of God, who wrote in his earlier writings that the mystery was not made known to any prophet or apostle until it was first revealed to Paul, that it was not revealed to the Twelve but to Paul, and who now writes, in “Wrongly Dividing”, that John received the revelation of the mystery before Paul? I firmly believe the reason for this is, that he has truly exalted his “water” ordinance above “the mystery.” For there is not a single “water” preacher who is giving any clear testimony concerning “the mystery.”

I have a letter from Dr. Ironside dated two years after he printed “Wrongly Dividing the Word of Truth”, in which he writes:

“On page 74 of my book on “the Mysteries of God” I am speaking of the mystery of the Body and this, of course, was made known ‘ALONE’ to the Apostle Paul that he might communicate it to others.” “Peter never preached the mystery of the Body so far as the record goes. THAT was a special revelation to Paul.”

But after this he printed another edition of “Wrongly Dividing” and repeated the statement that John received the revelation before Paul did, and that Peter received it in his housetop vision in Acts Ten.

In his “Wrongly Dividing”, he declares that nothing in Ephesians and Colossians, concerning the mystery, goes beyond the unity of Jew and Gentile as recorded in Galatians 3:26 to 28. Note again this statement in “Wrongly Dividing” in reference to these verses; that is, Galatians 3:26 to 28

“Here again we are distinctly told that all the children of faith. Abraham’s seed spiritually, are sons of God, and that all such as have been baptized into Christ have put on Christ, and that in Christ there is neither Jew nor Greek, nor any of the other distinctions according to nature, but all are one in Him. Is there anything in the revelation of the mystery as given in Ephesians or Colossians that goes beyond this?”

The confused Doctor tries to explain his utter inconsistencies and various contradictions by writing a foreword in a later edition of “Wrongly Dividing the Word of Truth”, in which he states that unto John and Peter and others the mystery was revealed, but not the mystery that was revealed to Paul alone. Then as above stated, it declares it was all the same mystery.

I wrote to Dr. Ironside. I do not believe or teach in any point the extreme dispensationalism of Dr. E. W. Bullinger. He referred to this letter in his “Wrongly Dividing” and added, “I speak as unto wise men judge ye.”

I here employ this same language and ask my reader to be the wise man and Judge.

THINK THIS OVER.

All of these are Ironside own statements:

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

If the new dispensation began with a new revelation, and if the new dispensation began with Peter and not with Paul, and if Peter did not receive the revelation of the mystery until Acts Ten, how did the dispensation begin with Peter and Pentecost in Acts Two? And again, surely Israel had not been given every opportunity to receive Christ in resurrection when Peter and the Eleven stood up on the day of Pentecost.

Have you ever known a man to be so utterly confused and guilty of such contradictions?

Note these words in a letter Dr. Ironside wrote me many months after he published “Wrongly Dividing”:

“Whatever you may say, my teachings is today what it has been for forty years. To distort my words in ‘Wrongly Dividing’ is ridiculous. If I had realized how hard it is to explain some things I would have gone into detail more.”

He said that this present dispensation did not begin until after Israel had been given every opportunity to receive Christ in resurrection. Then he says there is not even a transition period in “Acts”, that Israel committed the unpardonable sin against the Holy Spirit in Matthew Twelve (before the Holy Spirit was given) and was set aside before Christ went to Calvary, and he intimates that any one who teaches that Israel had the opportunity to receive or reject Christ in resurrection, is a “Bullingerite”. Dr. Ironside knows that I am opposed to all of the

ultradispensationalism of Dr. Bullinger and yet he tells others that I am a Bullingerite. But any one that exposes his faulty dispensationalism and his absurd contradiction is a wicked man.

I quote again Dr. Ironside's written statement in "Wrongly Dividing", "The Bullingerites tell us that the mystery was only made known to the apostle Paul." The most extreme dispensationalists agree one hundred percent with Dr. Ironside's statement, that the mystery was first made known to Paul and then by Paul and the Holy Spirit to others. Therefore Dr. Ironside calls himself a "Bullingerite."

If our dear brother's pride would permit him to confess his blunders and if he will begin where he left off years ago with Ephesians 3:9 and pray that real prayer of Ephesians 1:16 to 18, he could help so much to de-Judaize the Church and recover that precious truth which he declares was lost in the Judaized Church.

BULLINGERISM

Perhaps you have heard some water brethren call a "no water" brother a "Bullingerite" or a "hyperdispensationalist" or an "ultradispensationalist." Some of the sheep-like younger preachers who decide by the decisions of the older accepted outstanding bible teachers, join in the cry of "Bullingerism", when in the first place, they have not the remotest idea of what "Bullingerism" means and, in the second place, they charge some brother in Christ with propagating Bullingerism, who is just as much opposed to the extreme dispensational views of Dr. E. W. Bullinger as they are.

But if Dr. E. W. Bullinger were here to sit down with the Bible with some of his critics, he would perhaps point out many more blunders in their Bible teaching than they could in his. In fact, if Dr. Bullinger had contended earnestly for water baptism, very few protests would be heard from his enemies.

There are some Fundamentalists who publicly cry "Bullingerism" but who secretly get sermons and Bible expositions from Dr. Bullinger's Companion Bible,

Note a comment from the pen of the former president of the Moody Bible Institute concerning Dr. E. W. Bullinger:

"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 dispensation 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."

Dr. Bullinger did teach the unconscious state of the believer between death and the appearing of Christ for the redemption of the body. In my judgment this teaching is not in harmony with the Word of truth, rightly divided. Dr. Bullinger positively did not teach annihilation or even hint at any thing like universal reconciliation.

Dr. Bullinger was a real messenger of the grace of God and an earnest faithful contender for the verbal inspiration of the Bible, the eternal Deity of the Lord Jesus Christ, and for all orthodox evangelical Bible truth.

Personally I am as uncompromisingly opposed to his extreme dispensationalism as was Dr. Gray, or as is any Christian brother mentioned in this message for I do not agree with Mr. Bullinger that the Church of the Mystery, the Joint-Body of Ephesians 3:6, began historically after the close of the “Acts” period. I believe that the Body of Christ, described in Ephesians and Colossians and Romans 12:3 and 4, began historically before Paul wrote his first Epistle, Dr. Bullinger’s argument for the elimination of the Lord’s Supper from this age of grace was faulty and illogical,

So those who endeavor to repudiate my teaching, by crying, “Bullingerism” are either ignorant or dishonest, In our assembly we have the largest gatherings for the Lord’s Supper we have ever had.

Dr. Bullinger, and some other brethren, including the writer, have been ruled out of Baptist fellowship, but these deep-water brethren should read again Romans 8:28 to 32 about God’s elect in Christ. Inasmuch as there is no Baptist Church in the bible, real Berean Christians will not be concerned about joining any Baptist Church, but will praise God that the Baptists cannot exclude any believer, saved by God’s grace and the precious blood of Jesus Christ, from membership in the one and only true Bible Church which God recognizes and owns, The Pentecostals do not want us either.

True messengers of the grace of God will contend just as earnestly for One Church and for One Baptism as they will for One Faith and One Christ and One Holy Spirit.

If the Body of Christ began historically with the Pentecost of Acts Two, and if Dr. Scofield’s explanation of the elimination of signs, tongues and vision is not sound doctrine, surely the Pentecostals are more Scripturally right than are the Baptists, but they prefer inconsistency to the surrender of their name and water.

SOME MORE CONFUSION

The president of the Moody Bible Institute, who is a deep-water Christian, is a bitter enemy of Dr. Bullinger’s extreme dispensationalism and yet, as editor of the Moody Monthly, he permitted the following article to be printed in the Moody Monthly. This is one hundred per cent Bullingerism, just exactly the teaching that the president and other members of the Institute faculty viciously oppose by calling names instead of by using the Scriptures, rightly divided.

Note this message by Rev. George Douglas:

SPIRIT MANIFESTATIONS—A WORD OF WARNING

“Only as we recognize and understand the place which Israel holds in the divine scheme of revelation, can we read and understand aright the Book of Acts.

THE GOSPEL GIVEN TO THE JEW FIRST

“All enlightened students of Holy Scripture recognize that though Israel has been set aside, it is not forever, and the present dispensation in its earthly aspect is to continue only until the time comes when the covenant people shall again be restored to divine favor. Romans 9:10, 11.

“IT IS A COMMON ERROR TO ASSUME THAT THE REJECTION AND CRUCIFIXION OF CHRIST WAS THE HISTORICAL CRISIS AT WHICH ISRAEL WAS SET ASIDE.

“When we come into the Acts we at once discover that a place of repentance was granted to Israel, and a ‘blotting out of sins’ was preached to them through the Messiah whom they had rejected and crucified. Acts 2:14, 22, 36. Doubtless repentance would have brought them ‘times of refreshing’ and ‘the times of restitution of all things’ spoken of by all the ‘prophets since the world began,’ Acts 3:19 to 21. That was the Pentecostal proclamation of the Divine amnesty for the guilty people of Jerusalem, and their answer to it was the stoning of Stephen. Acts 7.”

“But that crowning sin of Jerusalem was not laid upon the Jews of the dispersion and so the disciples who were scattered abroad by the persecution which followed, carried the Pentecostal gospel to them, for in the first period of the Pentecostal dispensation the preaching was ‘to the Jews only’. And in the second part of the Pentecostal period or dispensation, they still enjoyed a distinctive priority for now it was ‘to the Jew first.’ But in this Christian dispensation, ‘there is no difference between Jew and Gentiles’.”

“When the Apostle Paul arrived in Rome, although as we learn from the first chapter of his Epistle to the Romans, the church there occupied such a prominent place in his affections, his first care was to summon together ‘the chief of the Jews,’ and it was as a Jew he addressed them, for his words are: ‘our fathers,’ ‘my nation,’ ‘the hope of Israel.’ Acts 28:17 to 20.

“But when they rejected his testimony, he said, ‘your fathers’ (Acts 28:25 R. V.). He now severed himself from Israel, and pronounced the solemn words which sealed their doom. (Acts 28:25 to 31).”

“The simple answer is that in this Book (Acts), we have the Divine record of the Pentecostal dispensation, and that transition period was now ended. And here we notice a very significant fact, which surely can not be said to be accidental, that in the New Testament Books written after the date of Acts 28, there is not a word to be found about Spirit manifestations except as a warning, such as I Timothy 4:1 and 2. Therefore, we heartily agree with the late Sir Robert Anderson when he says:”

“As there were no miracles in Jerusalem after the stoning of Stephen, there were none in Rome after that solemn ‘Ichabod’ had been pronounced by the Apostle. For the age of miracles was past, with the dispensation to which they belonged; and the Apostle himself entered upon the life of faith beneath a silent heaven. Such is the character of this Christian dispensation; for ours is the blessedness of those who have not seen but yet have believed.”

WHY PAUL DID NOT HEAL HIS SICK FRIENDS

“That explains why the Apostle Paul performed no miracles in Rome, did not even speak in tongues. During his first imprisonment in Rome his ‘brother and companion in labor,’ Epaphroditus, lay ill but he exercised no special gift of healing upon him but simply depended upon the mercy of God to restore him to health again (Philippians 2:25 to 30). When on the journey to his second imprisonment of his beloved friends became very ill, his brief statement concerning him is ‘Trophimus have I left at Miletum sick’ (II Timothy 4:20). When Timothy, his ‘own son in the faith,’ was feeling far from well, all the great apostle could do was to send him a simple medical prescription, very likely suggested by Luke who was with him at the time (I Timothy 5:23). There was a time when a handkerchief carried from his person brought healing and health to the sick (Acts 19:12). But that dispensation was ended.”

“It is only as we understand the dispensation character of the inspired Book which marks the transition period between the gospels and the setting aside of Israel, that we can understand the mystery of the silence of God in this dispensation of grace. All the attributes of God have been fully vindicated and manifested in the person and work of His Son Jesus Christ our Lord. God is silent in this age of grace because in the gospel he has spoken His last word of mercy, and the day of wrath is not yet (Hebrews 1:1 to 3; Hebrews 2:1 to 3). The Divine lever for raising men from the dead in this dispensation, is not supernatural signs, or gifts of the Spirit, but the gospel of Christ. Romans 1:16.”

NO LANGUAGE MIRACLES TODAY

“Miracles in the sense in which the present-day gift of tongues cult craves for miracles, have ceased. There have been none since the apostolic age. Not a single case has ever been heard of in which any representative of the modern ‘Pentecostal’ or ‘tongues’ movement has ever been empowered to preach the gospel in a foreign language. The teaching of the New Testament concerning tongues has nothing in common with the racial distortion and unintelligent twitching and mutterings of the ‘gift of tongues’ movement of today, with the unseemly and often indecent orgies of hysterical laughter and screaming! God is not the author of confusion, but of peace, as in all churches of the saints, ‘Take heed that no man deceive you’.”

Since writing this article the writer has become the pastor of a Baptist Church and it is needless to say that he is no longer publicly proclaiming the above message. Some preachers call this “diplomacy”

This dispensationalism which the editor of the Moody Monthly permitted to be printed in that paper is far more extreme than the dispensationalism which I teach. All that I teach is taught by different brethren associated with the Moody Bible Institute and the Moody Church of Chicago But the dispensationalism printed in the Moody Monthly is the dispensationalism of Dr. E. W. Bullinger.

On the one hand the president, of the Moody Bible Institute permits this extreme dispensationalism to be printed in the Institute’s Monthly and on the other he publicly states over the radio that he will go to even a modernist church where the pastor does not believe in the Deity of Christ and salvation by the blood, if he can give his evangelical testimony. But then he refuses to permit any of the Institute’s teachers, preachers or students to give their testimony in churches where spiritual men of God, like Mr. Harry Bultema of Muskegon, Michigan and Mr. Charles F. Baker of Milwaukee, Wisconsin, are pastors, because they believe from Romans 6:3 and 4, Ephesians 4:5 and Colossians 2:11 and 12 that the only baptism today is Divine baptism. There is no man affiliated with the Institute who is either more orthodox in evangelical Divine truth or more spiritual, or more efficient as intelligent Bible exegetes, than either Mr. Bultema or Mr. Baker, and yet Dr. Will H. Houghton would prefer to go to a church where the Deity and blood of Christ are denied than to go to the pulpits of either of these brethren or to the pulpit of the North Shore Church. Does this not seem to prove that these zealous immersionists will contend more for their baptistry than they will for the Deity of Christ and salvation by His shed blood?

The Moody Bible Institute will permit their students to have assignments in Postmillennial churches, or holiness churches, or lose-your-salvation churches, missions, Lutheran churches and Campbellite churches where baptismal regeneration is taught, in churches where fanatical oil-anointing is practiced, but they will not assign a student to minister at North

Shore Church. Think of fighting a terrible war such as we are in, for the freedoms, and then to think of a president of a Bible School boycotting and disfellowshipping a fellow-member of the Body of Christ who agrees with the president in every single fundamental Christian doctrine, but who disagrees with his water theory. I have three times invited Dr. Houghton to preach in this pulpit or to meet with a group of Fundamentalists and see if our differences cannot be adjusted. Three times he has refused. He knows full well that he together with every teacher in the Institute, cannot answer the message which we are proclaiming except with traditions.

Again the editor of the "Voice", the monthly magazine of the I. F. C. A., joins in the cry of "Bullingerism" and ostracizes those who do not agree with his dispensationalism and yet he printed in "the Voice" the message of one of the I. F. C. A. member the article which we quote. Note that the message is the dispensationalism taught by Dr. Bullinger:

"The Kingdom of Heaven is at hand." It was God's Message to Israel, during the earthly ministry of our Lord Jesus Christ, AND THROUGH THE PERIOD COVERED BY THE BOOK OF ACTS."

"The Kingdom is not at hand today, and will not be at hand again until the Tribulation, immediately prior to Christ's coming to establish that Kingdom, when the Gospel of the Kingdom shall be preached one again (See Matthew 24:14). It is thus, because healing miracles are credentials of the Kingdom testimony—that Paul's healing powers waned in the closing days of his ministry."

Thus you see what I mean by considerable confusion concerning the dispensational division of the Scriptures. We are such victims of traditions, and this fact together with our prejudices, sectarianism and pride, makes it very difficult to make speedy progress in the task of recovering, or uncovering, that blessed message which Dr. Ironside declares was lost for centuries because the religious leaders Judaized the Church. For years the great opposition was "under the law" now it is "under the water."

More and more brethren are being led by the Holy Spirit and taught by the Word of God, rightly divided, to agree with the brethren who teach that a change took place in God's spiritual program after the close of Acts, but that Dr. Bullinger was too extreme in his dispensationalism.

Fundamentalists everywhere are disturbed because of spiritual conditions in the churches and they are wondering if and how there can be a revival. Spiritual awakening come with the recovery of truth. The next one will come, if there is to be another one, when Fundamentalists accept Dr. Ironside's diagnosis of the religious disease with which the Church has been afflicted for centuries, the lost truth because of a Judaized Church, and the curative by Dr. C. I. Scofield, the remedy that will deliver the Church from the last vestige of Judaism, by interpreting, appropriating and applying all Scriptures in the light of Paul's Epistles written after the close of Acts. In Corinthians and Thessalonians, Romans and Galatians and Acts the Church was certainly not delivered from the last vestige of Judaism, but it is in Ephesians, Titus, Colossians and II Timothy.

What an awakening there would be, if the leaders would stand for the unmixed message of grace and obey Ephesians 4:3 to 8, concerning the unity of the Spirit, contending not only for one faith, but for one Church and one baptism! The Mystery is God curative and antidote for Mormonism, Jehovah-Witness's religions program, Anglo-Israelism, Seventh Day Adventism, Postmillennialism, Covenant-Church programs, Pentecostalism, for all of the second-blessing, Holy Spirit-baptism, oil-anointing, healing delusions of the day. Think of all of the wild prophecies concerning Mussolini, Hitler, Stalin and the others by men who are supposed to be outstanding teachers and leaders among the Fundamentalists. The Church would have been

saved from these undispensational prophecies and signs, if the leaders had learned and taught the truth of “the mystery” during, this parenthetical unpropesied period, if they had obeyed Ephesians 3:9.

Remember the words of Dr. Scofield concerning Paul’s Prison Epistles and be willing to suffer with Paul as an evil doer for the Truth’s sake. Remember what he suffered for us. Read it again . . . Colossians 1:24 to 26 . . . Colossians 4:3 to 5. . . Ephesians 6:19 and 20 . . . II Timothy 2:7 to 10 . . . This word of advice to some of the younger preachers and leaders, read Acts 17:11 and I John 2:26 to 28, and remember that your faulty dispensationalism will not be overlooked because you are following blundering older leaders.

CONFUSED UNITY

Every thinking Christian, who truly desires to know and do the will of God and who loves the Lord Jesus Christ in sincerity and in truth, must deplore the disunity and the unpleasant controversies in the Lord’s Church, and surely we know that only the Lord Himself can transform it into the glorious Church, without spot or wrinkle or any such thing, which he is going, to present to Himself. Miraculous changes must take place before all the members of the body of Christ come to that unity of the faith mentioned in Ephesians 4:13.

We know that the lord is making One New Man We know that believers, by one Spirit, have beep baptized into one Body. We know that the Church and Christ are one flesh. We know that Christ, after he had offered one sacrifice for sins forever, sat down at the right hand of God. We know that by that one offering believers are sanctified and perfected forever. We know that there is one God and one Mediator between God and men, the Man Christ Jesus. By the obedience of one, (Christ) shall many be made righteous. In that He died unto sin, He died once. We thus judge that if One died for all, then all have died. We know that in the dispensation of the fulness of times God will gather together in One (Christ) all things in heaven and on earth We know that as the body is one, and all the members of that one body, being many, are one body; so also is Christ. So we being many are one Body In Christ, and every one members one of another. We are to be perfectly joined together In the same mind and in the same judgment. “That ye stand fast In one spirit, with one mind striving together for the faith Of the gospel.” “That ye be like-minded, having the same love, of one accord, of one mind.” We know that we shall come to the unity of the faith, and we know that there is one faith and one hope, just as truly as there is One God, One Christ and One Holy Spirit, One Body and One baptism.

This number “one” has a, very prominent place in the writings of the one apostle of the Gentiles. Is it possible for members of the one Body to obey Ephesians 4:3 to 7; “endeavoring to keep the oneness of the Spirit in the bond of peace, acknowledging the seven-fold unity of verses four to seven?

We can see why there should be confused unity among the different sectarian groups, with their denominational creeds and traditions; but it does seem that harmony and peace and unity should prevail among undenominational ‘grace’ Fundamentalists who have no sectarian barriers. We surely have learned that “one” is the number of the Church, which is the, fulness of Christ the Joint-Body of Ephesians 3:6. If we learn the truth concerning the number “one” in connection with the dispensation of grace and the Church of the mystery we have the Divine curative for every ill and ism with which the Church of Christ is afflicted, the answer to every vagary and false doctrine, the antidote for all of the undispensational fanaticism being,

propagated in the name of Christianity, the refutation of all of the wild 'kingdom' prophecies which Christian ministers are trying to fit into this parenthetical, unprophesied, 'grace' period.

Let's continue to contend earnestly for the one faith with equal zeal, determination and energy, contend for one Church and the one baptism. Surely we have seen that we can make little or no progress in the matter of recovery of lost truth and in DE-JUDAIZING the Church, until we get water baptism out of the way. I am not suffering, with spiritual hydrophobia, but am fully convinced that the majority of our outstanding leaders among the Fundamentalists are hindering our God-given task by refusing to surrender their water ceremony which keeps members of the Body of Christ from obeying Ephesians 4:3 to 7.

Water baptism must be out of the way, if we are to DE-JUDAIZE the Church. No matter what others may or may not do, will you resolve in your mind and heart that you will not add a water ceremony to the seven-fold unity of Ephesians 4:3 and 4, as a requirement for the unity of the Spirit, that you will not disfellowship, condemn or boycott any brother in Christ because he believes that the one baptism of Ephesians 4:5 has nothing what ever to do with water, and because therefore, he refuses to accept any one of the various water ceremonies as having a place in God's spiritual program for the Body of Christ.