



*"From the cowardice that shrinks from new truth, from the laziness that is content with half truths, from the arrogance that thinks it knows all truth, O, God of Truth, deliver us."*

## **A Controversial Newsletter "The Printed Voice of Summit Theological Seminary"**

*~ All articles are written by George L. Faull, Rel. D. unless otherwise stated ~*

Vol. 24 No. 2

April 2011

George L. Faull, Editor

### **Summit On Hold for Dorms**

Just as we were ready to sign for the dorms, we were informed of the following decision from the Miami County Economic Development Authority (MCEDA). This means that the decision on the dorms will be postponed for awhile. We are not disheartened. If God does not choose for us to become a Resident School, we accept His will. Over \$50,000.00 of unsolicited money has been sent in for the renovation. May God's will be done. Fortunately, we have not spent any money in preparation for the change to a Resident School. The following note will fill you in on the status to date.

*George,*  
*Reference our telephone conversation today regarding the delay in acquiring two of the dormitories at Grissom for your expansion project. I thought I would follow-up with an email explanation as well. As we discussed on the phone, the Miami County Economic Development Authority has **very** recently received an inquiry into the acquisition of the entire Dormitory Area (approximately 23 acres) for use as a training center. As I explained on the phone, my Board would like to further explore this possibility before executing your Purchase Agreement and, if possible, further explore the feasibility of both developments occurring or co-existing on the same "campus". Our Board apologizes for any inconvenience or delay this may cause and would ask for your indulgence for the next 60 days while we evaluate this new inquiry. Please do not hesitate to call or email with any questions or just to check-in.*

*Sincerely,*

*Jim Tidd*

*Executive Director  
Miami County Economic Development Authority*

**(Please accept our apologies that this Subscription to the Gospel Unashamed it late as we were expecting to announce the acquiring of the dorms.)**

**--CHURCHES IN SEARCH OF PREACHERS.....**We have a church in California, Vermont, Missouri seeking solid preachers. Feel free to email Brother Faull of interest at summit1@myvine.com. These are churches that are looking for exceptional men of ability to lead churches that are very basically strong in their teachings of "The Bible says, it, that settles it."

### **ARE THERE TWO GOSPELS?**

**Angela Lall** was given material by a good friend of hers who holds to "two different gospels, one for the Jews and one for the Gentiles."



Here is part of her answer to her friend after she had addressed the subject, thanking her for his concerns over her believing "another Gospel".



"I will share my thoughts concerning the material even as I realize I am considered (in light of Mark's understanding of the Word) to be advocating a different Gospel and thus needing to be saved from my state of being "accursed" because of it, and perhaps not to be so trusted in rightly dividing the Word. Again, I do appreciate his being willing and eager to try and help our understanding in such a loving way. Perhaps you would be willing still to consider my thoughts and observations for whatever they are worth.

#### **The Word "Gospel"**

Since we are conversing on the topic of Gospel, so that we are on the same page as far as terms, I will clarify what the word "gospel" means, as I understand it. The word "gospel" means, literally, "good news". The Good News, of course, is salvation that is available through the death, burial and resurrection of Christ.

The word "gospel", in and of itself, does not also contain a meaning that indicates what is pre-requisite to man receiving that salvation, such as hearing the Gospel and his subsequent faith in it. Does that make sense? The "good news" that there is salvation available through the death, burial, and resurrection of Christ preached to the Israelites would be the same "good news" (salvation available through death, burial, resurrection of Christ) preached to the Gentiles/Greeks. There is no indication in **Galatians 2:7** that there are two different gospels, or two different "good news".

### Two Gospels

Continuing on with the topic of the Gospel and going back to the KJV. One of the areas where I believe the KJV is not accurate is on the verse that would be foundational to your idea that there were two gospels (two different "good news"), one to the Israelites and another to the Gentiles (or Greeks). That verse, of course, "The gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter..." (**Galatians 2:7**)

If we approach this verse with the idea already in our mind that there are indeed two gospels, it certainly does seem to support that view. However, in the original Greek the verse reads much differently: "...I have been entrusted with the gospel of the uncircumcision, even as Peter to the circumcision." If we come to this verse never having heard that there is such a concept as "two Gospels" I do not believe we would come to the idea on our own. We would assume that the Gospel that Paul is taking to one group is the same Gospel that is being taken by Peter to another group. The apparent difference is in the audience, not in the message.

Only when we take the K.J.V. as the translation for **Galatians 2:7** with its added "gospel of the circumcision" can we go to build upon it an entirely different soteriology for the Israelites and the Gentiles/Greeks.

Another evidence that supports only one gospel to both the Israelites and the Greeks/Gentiles is the fact that the early Church fathers, the ones living closest to the time of the apostles and their teachings, did not recognize more than one as far as I know. I would need to investigate this further.

This is a random paragraph, but I had nowhere else to place it. The parables of **Matthew 13** only make sense when the Kingdom of Heaven (I assume you believe this refers to Jews) is taken to be the Church. This is especially true when dealing with the parables of the mustard seed and yeast. The mustard seed and plant are very small and only a corrupted plant would be large enough for birds to nest in branches. Yeast is always a symbol of hypocrisy. The Catholic Church is both extremely corrupt (morally and doctrinally) and full of hypocrisy. It also had a political nature and thus fits the symbolism of "tree".

### Eternal Security

As to "eternal security" there are several thoughts to consider. First, I understand from the Scripture that once we are in Christ nothing can separate us from our salvation. What a tremendous comfort and yes, security, this promise brings us! I also believe we have to look at this promise in the same general context as any other promise in the Bible. However, I think sound hermeneutics would dictate that an interpretation of a particular passage should not violate an established, more general, principle. God's promises always respect the "free-will" He created in man. Man can choose to

accept, reject, or turn aside from the promises. In the Garden of Eden, man and woman began life in a secure state. Their relationship with their Creator was perfect and intact. They chose of their own free will, and God allowed them, to remove themselves from the relationship and into a state of insecurity. This was a precedent that pre-dated the dispensation of Moses and there is no indication that it was nullified afterwards.

While the default spiritual state that Adam and Eve were created with was a right relationship with God and they had to make a free-will choice to get out of that right relationship, man now, in his fallen state has to make a free-will choice to enter back into that relationship by accepting the forgiveness offered by the offended party, God. Just as in the Garden, God allows us the free will to leave the relationship and thus our secure, saved state, any time. If we take the idea that God saves a person without considering his or her free-will to take themselves out of the relationship if they so choose then the logical outcome is Universalism, the belief that God will save everyone because of His great grace regardless of their accepting or rejecting Him. "Everyone" contains the Hitlers and Aleister Crowley's of the world. Such a situation would lead to Heaven being populated with unrepentant unbelievers, Satanists, etc. I believe the concept of church discipline which Paul advocated is also indicative that people can be in Christ and later stray. In **1 Corinthians Chapter 5** Paul advocated turning over to Satan a church member who was persistent and unrepentant of public sin, in order to purge the church of immorality. Of course we could contend that the individual was not a Christian in the first place, but the fact that he was being *turned over* to Satan sounds as if he was *formerly* a child of God.

I believe that the following comment by Paul indicates one can "fall away" from the faith. "For in the case of those who have once been enlightened and have tasted of the heavenly gift and have been made partakers of the Holy Spirit, and have tasted the good word of God and the powers of the age to come, and then have *fallen away it*, is impossible to again renew them to repentance." (**Hebrews 6:4-6**)

### Faith Only

As to "Faith Only" ... According to James, faith goes hand in hand with obedience to result in the salvation that is the free gift of God's grace. Noah, Abraham, Moses, Joshua, the Apostles- all demonstrated a living faith *by their obedience*. James also wrote, "You believe there is one God, good! Even the demons believe that, and shudder!" (**James 2:1.9**) Obviously faith is not enough. There must be obedience. Noah would not have been saved no matter how much faith he had in God if he had not also been obedient in building the ark. Does this mean Noah saved himself? Obviously not. Only God could have provided the way. Noah only responded in obedience to the way God provided. Abraham was

credited with righteousness because of his faith, ... but surely would not have been if his faith had not been demonstrated by obedience. Would Hebrews have exalted Abraham for his faith had he not been obedient? His faith would have been worthless. As James writes, "Faith without works is dead" and "What good is it my brothers, if a man claims to have faith but has no deeds? Can such a faith save him?" Implied "no." (**James 2:1:4**)

"You see, a person is justified by what he does and not by faith alone." (Trying to anticipate your approach, I wonder, do you suggest these verses, being written by James, a Jew, were intended only for Jews, and non-Jews do not have to obey, only believe? If so, we are back to Universalism, which cannot be biblically sound.)

I trace the origin of "Faith Only" theology in a small book I have written that is being edited. The following is an excerpt. (I realize not everything will seem to apply to this topic at first.)

One doctrine that originated with the Catholic Church is Original Sin/Total Depravity. It asserts that mankind is too corrupted even to believe in God. God must give a supernatural faith to a person in order for him or her to be able to believe in Him and be saved ... [However the Scripture teaches that]. Non-believers are fully capable of understanding the truth of God and responding in faith themselves when taught by the Scriptures.

*"Faith comes by hearing the message and the message is heard through the word of Christ."* (**Romans 10:17**)

*" .. from childhood you have known the sacred writings which are able to give you the wisdom that leads to salvation. (2 Timothy 3:15 NAS)*

*{Jesus said}, "Go ... and teach all nations ... to obey."* (**Matthew 28:19**)

*"For without faith it is impossible to please God, for anyone who comes to Him must believe that He exists and that He rewards those who diligently seek Him."* (**Hebrews 11:5**)

Another false teaching of the Catholic Church is the idea that a person can "work off their sin-debt" by certain acts of restitution called "penance." These works are prescribed to the sinner by a priest.

Protestants, who sought to reform the Catholic Church during the European Middle Ages, saw this practice as unbiblical, as it certainly is: there is no work a person can do to *earn forgiveness of sins or salvation!* Unfortunately, instead of redefining their views in accordance with the Bible, certain Protestant leaders responded with their doctrine of salvation by "Faith Only".

The Catholic doctrine of Total Depravity of Original Sin was carried over into the Protestant groups where it was

quite at home alongside "Faith Only." When taken together, "Faith Only" and "Total Depravity of Original Sin" result in the idea that as fallen as man is, no human actions of *any kind* can have *anything at all* to do with salvation. Only faith "counts." This of course contradicts clear teaching to the contrary not only by James in his book, but also the teaching of Paul, Apostle to the Gentiles.

When we bring to the Scripture the Protestant idea that Faith Only counts, it forces us to then find ways to explain away clear teachings of the Bible that do not fit this theology. Paul's admonition "Work out your salvation with fear and trembling" and Peter's "Strive to make your calling and election sure" are hard to harmonize with "Faith Only" theology. Another of those teachings that does not fit "Faith Only" theology is Christian immersion, often referred to by the name of its Catholic imitation, "baptism". (You knew I'd get around to this, huh?!

It might come to mind that verses in **Acts** such as **2:38** that pertain to baptism often refer to Israelites. This might seem to support your idea that Christian Immersion (or baptism as it is commonly called) was a condition of a gospel that was for Jews only. However, Paul himself, who was sent to the Gentiles/Greeks, and who you believe preached a different gospel that did not require baptism, was himself baptized. Cornelius the Gentile and his household were all baptized into Christ as well. Additionally, there are several very weighty points that Paul, the Apostle to the Gentiles/Greeks, makes concerning baptism, when writing to the Gentiles/Greeks.

*"You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ."* (**Galatians 3:27**) Here we find the spiritual garment that makes us presentable before God, it is Christ Himself. It is acquired through the waters of baptism only. *"Or don't you know that all of us who were baptized into Christ Jesus were baptized into His death? We were therefore buried with Him through baptism into death in order that, just as Christ was raised from the dead ... we too may live a new life. If we have been united with Him like this in His death, we will certainly also be united with Him in His resurrection."* (**Romans 6:3-5; See also Colossians 2:12**) Baptism is the only occasion through which the believer actually participates in the death, burial, and resurrection of Christ. Surely when Paul wrote "we" here, he was including himself and those baptized Gentiles to whom he was writing. This shows that baptism was not exclusively for Jews.

*'eight in all were saved through water, and this water symbolizes baptism that now saves you also, not the removal of dirt from the body but the pledge of a good conscience toward God. (1 Peter 3:21)*

When one's faith leads him or her to a test of obedience, the building of an ark to carry him through the water in the

case of Noah, or submitting to N.T. baptism which carries the believer through a watery grave and into a new life, this faith demonstrated with obedience, unlike the faith of demons, results in salvation. The water of baptism does not wash dirt from our physical bodies but the obedience it occasions makes our conscience clear before God. Baptism is never presented as a meritorious "work" one does to earn salvation.

### The Jews and Dispensations

I agree fully that there are different dispensations or ages in the Bible. According to my understanding, one of those, the dispensation of the Law of Moses, was in effect until the resurrection of Christ at which point began the Age of Grace or the Church Age. I do not believe there was a Kingdom Dispensation of the Jews. Evidence suggests to me that with the Cross, the age of the Jews came to an end. Christ Himself spoke of this when He said to the Jewish leaders, "The ax is already at the foot of the tree." (Trees were symbolic of political kingdoms). Is also alluded to this when He said, "Behold, your house is left unto you desolate" predicting the final destruction of Jerusalem that would take place in 70 A.D.

Also, I believe it is very significant that on the Jewish holy day, the Day of Pentecost, when the Jewish apostles spoke in tongues, the crowd did not hear Hebrew! This was the holy language of national Israel, used in all the Jew's religious occasions. On that day, however, upon the foundation of the Church, the languages heard were Gentile languages. John the Baptist had spoken to the leaders of national Israel earlier, telling them: "He [Jesus] will baptize with the Holy Spirit (which did take place to the Apostles on the Day of Pentecost) and with fire. Fire is a symbol of judgment and refining. On the day of Pentecost, not only were Gentile languages present, tongues of fire also marked the occasion. It was a day of signs and symbolism. The tree [national Israel] that had had the ax blade at its root, was now replaced by a new kingdom, one that is not of this world. (Christ's kingdom-the Church) It is also significant that when Peter went to the home of the Gentile Cornelius, God poured out the Baptism of the Holy Spirit once more, again as a sign, this time to the Jewish Church indicating God's acceptance of Gentiles into the Church. "Then Peter said, 'Can anyone keep these people from being baptized with water? They received the Holy Spirit just as we (Apostles) have. So he ordered that they [Cornelius and his household, who were Gentiles] be baptized in the name of Jesus Christ. (**Acts 10:47-48**) Here we see very clearly that baptism was not for Jews exclusively.

The last evidence I submit that there was no Jewish Kingdom post resurrection (or will be again) lies in the fact that the Jewish nation existed for reasons that have been fulfilled. The purpose of the Israelites as God's chosen people was to provide a pure race and line through which the Messiah might come. (That gets into the Nephilim, "Noah was found perfect/untainted/uncorrupted) in his generation. (Another whole discussion!) According to the

**Galatians 3:24**, the Law was given to this people to be a schoolmaster to bring us to Christ. We had to know what sin and judgment were before we could understand grace.

The N.T. always fulfils O.T. shadows and types (if you are familiar with typology). In fact, every aspect of the Dispensation of Moses, the age of Israel, has been fulfilled in Christ and the New Covenant. Circumcision is of the heart. (**Romans 2:28-29**) Our Sabbath-rest is Christ. We are His temple. (Why rebuild the old one? Would sacrifices be offered when the perfect Lamb of God has already been sacrificed? There would be no Holy of Holies: The veil of separation has been rent into!) Heaven is the Promised Land. (Why return to the Middle East?) The Church is now the Kingdom of His chosen people. The fulfillment is always superior to the shadow and never to be returned to. This explains why God no longer considers the Jews as a separate people to be spiritually significant. "There is neither Jew nor Greek ... ye are all one in Christ Jesus." (**Galatians 3:28**) " ... you (Gentiles) were excluded from the commonwealth of Israel ... but now ... Christ Jesus ... made both groups into one ... (**Ephesians 2:12-14**) See also **Romans 9:6, 25, Romans 2:29, Galatians 3:28,29, Romans 10:1-2; 1 Peter 2:9-10; Ephesians 2:11-19** One new man made up of Jews and Gentiles.

Rather than there being a separate kingdom for Jews, both Jew and Gentile have been "translated into the kingdom of His dear Son." (**Colossians 1:13**) The End.

## The Ten "Cannots" – Good for the New Year! In 1916...

William J. H. Boetcker published a pamphlet with this title. It is needed even more nearly a century later. Here are his ten points:

1. You cannot bring about prosperity by discouraging thrift.
2. You cannot strengthen the weak by weakening the strong.
3. You cannot help the poor man by destroying the rich.
4. You cannot further the brotherhood of man by inciting class hatred.
5. You cannot build strong character and courage by taking away a man's initiative and independence.
6. You cannot help small men by tearing down big men.
7. You cannot lift the wage earner by pulling down the wage payer.
8. You cannot keep out of trouble by spending more than your income.
9. You cannot establish security on borrowed money.
10. You cannot help men permanently by doing for them what they will not do for themselves.

This is often attributed to Abe Lincoln but Boetcker is usually considered the author.



## Social Drinking: Positively Negative!

We drank for happiness and became unhappy.

We drank for joy and became miserable.

We drank for sociability and became argumentative.

We drank for sophistication and became obnoxious.

We drank for friendship and made enemies.

We drank for sleep and awakened without rest.

We drank for strength and felt weak.

We drank "medicinally" and acquired health problems.

We drank for relaxation and got the shakes.

We drank for bravery and became afraid.

We drank for confidence and became doubtful.

We drank to make conversation easier & slurred our speech.

We drank to feel heavenly & ended up feeling like Hades.

We drank to forget and were forever haunted.

We drank for freedom and became slaves.

We drank to erase problems and saw them multiply.

We drank to cope with life and invited death.

--Author Unknown

## Dear Brother Faull,

I had a Bible College student call me today with a question. He was in a class dealing with the book of Acts. He said the professor really didn't look at the following verse. He felt like the professor skipped over it so he called me. It is dealing with **Acts 13:48** *When the Gentiles heard this, they began rejoicing*

*and glorifying the word of the Lord; and as many as had been appointed to eternal life believed.* (NASB 95) The question was if this supports pre-destination or the elect. I looked at the word "appointed"(5021) in context and some of its other uses. The best answer I came up with that Jesus came first for the Jew then the Gentile (**Romans 1:16**). My thought was they were initially "appointed" or "ordained (KJV)" behind the Jews. I wanted to get your thoughts on the subject before I responded to this young man. Thanks for your time!

## ANSWER:

Those who had been appointed or ordained to eternal life are those mentioned in **John 1:12**." But as many as received him to them gave He the authority or power to become the sons of God, even to them that believe on his

name, which were born, not of blood, nor of the will of the flesh, nor of the will of man but God."

How are we elected? "Seeing you have purified your souls **in obeying the truth** through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently, being born again, not of corruptible seed but of incorruptible, BY THE WORD OF GOD, which liveth and abideth forever." **1 Peter 1:22-23**. When did this occur? "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls." **Acts 2:41** "God chose us IN HIM before the foundation of the world, that we should be holy and without blame before Him in love, having PREDESTINATED US UNTO THE ADOPTION OF CHILDREN by Jesus Christ to Himself according to the good pleasure of His will, to the praise of His Glory of His grace, WHEREIN HE HAS MADE US ACCEPTED IN THE BELOVED. **Ephesians 1:4-6**

So before the foundation of the world God chose to save and accept whoever would believe in His Son. Those that believe have the authority to become His Sons and be added to the elect. It is not that we are elected to believe but we believe and were baptized into Christ who makes us accepted to God's glory. Imagine a schoolteacher laying out her plans for a speaker at the PTA meeting. Who shall I let speak on behalf of the students? She decides on a plan that no one knows but her. She says, "I will have the kids number off from 1 to 4. Then I will have all the 1's be on one team, 2's on another etc." Then she tells each of the four teams to pick a captain. Then she has team 1 play team 4 and team 2 to play team 3 in a game. Then there is a playoff of the 2 winners of the first round and team 4 wins the championship. She then tells the captain of that team, Billy Jones, that he has been chosen or elected or appointed or selected or ordained to speak at the PTA. Why? Because she had decided the night before that the captain of the winning team in the tourney would do the speaking. Did she handpick Billy? No. Was he the Elect? Yes. She had foreordained the captain of the winning team was to speak. It happened to be Billy. Did God choose George Faull? Is He a part of the elect? Was He ordained to eternal life? Yes. Why? Because I heard the word of truth, I gladly received it. I was baptized into Christ. Therefore, I was given the authority to become His son. He has made me accepted in Christ by His grace. All the promises of God are in Christ. I am in Him so there is no condemnation. I am in Him and so I am a new creature. I am one of the elect. I was not made so by who is my blood father, or by man's will, nor by being born of the flesh but I was born of the Spirit. That happened when I purified my soul by obeying the truth through the Spirit. I was born again, not of man but by the Word of God that beget me. The Word of God is the seed, or semen, of God and hearing the Word produces faith for faith cometh by hearing the Word of God. When that faith is active and obedient He gives me His Spirit. **Acts 5:32** If a man does not have the Spirit of God he is none of His. Read **Romans 8:14-17**

## The Grace Movement

This was printed because a couple of readers felt I misrepresented their position. So the following article is not what Summit Theological Seminary advocates. Read, "Are there Two Gospels?" by Angela Lall and my comments after this article.

The following is by Glenn Waugh.....

Just for the record I wanted to provide you with the following, which I put together for your information: Mid-Acts dispensationalism (Acts 9 or 13), which has also been called *The Grace Movement*, shares with other dispensationalists, the purpose of establishing and maintaining an efficient hermeneutic to:

- 1) Understand God's past dealings and how they relate to the present and future;
- 2) His present dealings and how they related to the past and will relate to the future;
- 3) His future dealings and how they are affected by the past.

The term "*The Grace Movement*" refers to a loosely associated group of churches, evangelistic, and bible study organizations, publishers and individuals that promote God's grace dealings with all mankind. Special emphasis is given to the unity of members under Ephesians 4:4-6 as it relates to the gospel of the grace of God and the revelation of the Mystery.

*The Grace Movement* is a logical and honest development of the Niagara Bible Conferences and the Darby-Scofield Bible study movement. If any verse were to be identified with *The Grace Movement* it would likely be 2 Timothy 2:15. The organizations involved exist to aid in this effort of personal responsibility in pursuing God's direct path (Proverbs 3:6) in order to come to a full knowledge of God's Word (1 Timothy 2:4). To this end *The Grace Movement* seeks to add to the *Seven Contributions*, which were the results of the Niagara Bible Conferences.

Classic dispensationalism and covenant theologians have identified *The Grace Movement* as an "ultra" or "hyper" dispensational movement. Most authors classifying the movement thusly fail to define the term adequately or confuse it with post-Acts dispensationalism. The accepted point of reference for these determinations is the majority position of Christianity, which is either *classic dispensationalism* (Acts 2) or *covenant theology*. Most classic dispensational churches would concur that they are pursuing the same path as *The Grace Movement*.

*The Grace Movement* generally embraces the *Niagara Creed* as cited above, as do most dispensational churches; however, three doctrines of *The Grace*

*Movement* are misunderstood by classic dispensationalists and covenant theologians.

These three are:

- 1) **The Gospel**
- 2) **The Church**
- 3) **The Commission.** The following is offered in order to clarify misunderstandings about where we stand:

### The Gospel

The majority of references in the New Testament use the word *gospel* without any qualifying phrase. Simply put it is "good news". For example, the gospel presented to Eve in Genesis 3:15 was that her seed would be victorious in time. At that time God did not direct Moses to write, "believe on the Lord Jesus Christ and thou shalt be saved..." (Acts 16:31) or that Christ died, was buried and rose again (1 Corinthians 15:1-4) even though that is good news. God's prophetic program had to be displayed first, before Paul could write those words. J. C. O'Hair wrote: "*No one has ever been saved except on the grounds of the shed blood of the Lord Jesus Christ.*" (*The Unsearchable Riches of Christ*, Chicago, 1941, pg. 97). That being true and acceptable to those of *The Grace Movement*, we believe, that the blood of our Lord Jesus Christ has accomplished our redemption. He was made to be sin, and made a curse, for us, dying in our stead; and that no repentance, no feeling, no faith, no good resolutions, no sincere efforts, no submission to the rules and regulations of any church, or of all the churches that have existed can add in the very least to the value of that precious blood, or to the merit of that finished work, wrought for us by Him who united in His Person true and proper divinity with perfect and sinless humanity. Romans 5:6-9; 2 Corinthians 5:21; Galatians 3:13; Ephesians 1:7

### The Church

We believe that the Church is composed of all who are united by the Holy Spirit to the risen and ascended Son of God, that by the same Spirit we are all baptized into one body, whether we be Jews or Gentiles, and thus being members one of another, we are responsible to keep the unity of the Spirit in the bond of peace, rising above all sectarian prejudices and denominational bigotry, and loving one another with a pure heart fervently: Romans 12:5; 1 Corinthians 12:12-27; Ephesians 1:20-23; 4:3-10; Colossians 3:14,15.

### The Commission

The commission of the Church, which is His Body, is to proclaim the message of reconciliation (2 Corinthians 5:14-21) and endeavor to make all men see what is the Dispensation of the Mystery (Ephesians 3:8-9). In this, we should follow the Apostle Paul (1 Corinthians 4:16, 11:1; Philippians 3:17; 1 Timothy 1:11-16) as he followed Christ. That

distinctive message which the Apostle of the Gentiles (Romans 11:13, 15:16) calls 'my gospel' (Romans 2:16; 16:25) is also called the 'gospel of the grace of God' (Acts 20:24). We, like Paul, must preach the entire Word of God in the light of this Gospel (2 Timothy 4:2; Galatians 1:8-9) and strive to reach those in the regions beyond where Christ is not yet named (Romans 15:20; 2 Corinthians 10:16).

The foregoing is the thinking of Glenn Waugh. My comments are these:

- When I originally wrote in the Gospel Unashamed Vol. 23 #2 of these people, I spoke of Bereans and 3 men, E. W. Bullinger, Mr. Stam, and Mr. O'Hair. It was objected that I misspelled their names (which I did). He felt that I inferred they all taught the same thing, which I did not. I said that the Berean Bible Society are the successors of these three men. This is absolutely true though they do not agree as to when this new dispensation of Grace started. They do all teach the baptism was for Jews only but not for Gentiles in this last alleged dispensation. Bullinger thought it started at the end of **Acts 28**. O'Hair believed the same for years. Later, men felt it started earlier. Stam says, "No Old Testament Patriarch ever heard that Christ was going to die for their sins. Nobody ever heard it until it was given to Paul. They believe grace existed before Paul but insist there is a difference between grace in a dispensation and the dispensation of Grace!"

I thought John wrote us "the Law came by Moses, but grace and truth came by Jesus Christ." How about **Isaiah 53**? It also was objected that I was picking on men that are not here to defend themselves. (Evidently I cannot deny the teachings of Joseph Smith of the Mormons, Russell and Rutherford of Jehovah's Witness, Mrs. Eddy, Mrs. White, Father Divine, or any other deceased originators of new heresy.) The Grace Movement cannot deny its origins from Bullinger any more than Jehovah Witnesses can deny affiliation with Charles Taze Russell and Judge Rutherford. But what about what appears in this article of Glenn Waugh?

1. **UNDER THE GOSPEL** – I know of no true believer that denies anyone has ever been saved except on the ground of the shed blood of the Lord Jesus Christ. I have never believed anything else all my life. I fully agree with the paragraph under "The Gospel".
2. **UNDER THE CHURCH** – Nothing wrong here either except the expression "by one Spirit" should be "in one Spirit".
3. **UNDER THE COMMISSION** – Here's the rub. The doctrine that Paul was the revealer of a gospel different than what the other apostles believed is erroneous. There are not two gospels as my friend, Angela Lall wrote in the previous article. We are still under the commission to go to all nations to all creatures. In Christ there is neither Jew nor Gentile.

The problem is what Glenn did not say:

1. He believes baptism is Jewish and fits in under **Hebrews 9:10** which is not referring to Christ's ordinances, but the Jewish ordinance under the Law to which that Jews were returning. That was the reason for which Hebrews was written.
2. In another letter Glenn wrote: "**Is Genesis 3:15 good news? Is it the gospel of today of which we read in I Corinthians 15:1-4? It is not! It's about the same Savior, but it's a different gospel. Therefore the Gospel or "Good News" fits the dispensation in which it's proclaimed. I will grant you that Peter preached that Christ was crucified, died, was buried, was resurrected, and ascended, but today there's one more factor in the Gospel that is uniquely Pauline. That is the pre-tribulational rapture and the Holy Spirit goes to great lengths to point out that the Day of the Lord and the calling away of the Church, the Body of Christ, are two distinct events in I Thessalonians 4 and 5 and II Thessalonians 1 and 2. Last, the "far off" ones are dispersed Israel and that promise has been to them since the Great Captivity. Daniel refers to them in 9:7.**" I maintain it is Gentiles as **Ephesians 2:13**. Not **Daniel 9:7**
3. Was Paul unique in preaching Christ in revealing the mystery? No. **Ephesians 3:5**, "Which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit;"

**Acts 10:3, 34-35, 43**, "3 He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius. 34 Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 43 To him give all the prophets witness, that through his name **whosoever** believeth in him shall receive remission of sins."

**Acts 11:17-21**, "17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ; what was I, that I could withstand God? 18 When they heard these things, they held their peace, and glorified God, saying, Then hath **God also to the Gentiles granted repentance** unto life. 19 Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. 20 And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. 21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

**Acts 15:7-11**, "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. 8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even *as he did* unto us; 9 And **put no difference between us and them, purifying their hearts by faith**. 10 Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? 11 But we believe that through the grace of the Lord Jesus Christ **we shall be saved, even as they.**"

4. When Gentiles were converted, they were baptized and added to the Church. **Acts 11:24-26**

I have concluded from studying the so-called "Grace Movement" that though they believe in Jesus as Savior and claim to believe in His blood for salvation, that instead of rightly dividing the Word, they wrestle it to their own damnation. I believe Satan is content for man to believe. The demons do. However, the movement is used of Satan to keep people from the blood. They do not baptize men into His death where He shed His blood. They do not take the Lord's Supper. They believe **Acts 2:38** was for Jews but not Gentiles. They believe that we who baptize are trying to add to the finished work of Christ and are attempting to add to the merits of the blood of Christ instead of simply seeing that it is our faith in what God does in our baptism. (**Colossians 2:12**) They believe the Church is the body of Christ but not the Bride of Christ.

**Conclusion:** To be a part of this movement requires that when one reads "rightly dividing the Word of truth" I am to think of this grace dispensation first revealed to Paul much like an Adventist when he hears, "Keep the commandments of God" thinks, the "10 Commandments." They favor the KJV for reasons of the wrong translation of **Galatians 2:7**. They debunk the Lord's ordinances of baptism and the memorial meal. One would have to be pre-millennialist and believe in a spiritual baptism that is not mentioned and would put the great majority of the Epistles in a former dispensation and thus not applicable to us today. I do not intend to deal with this subject

Because I believe it is a little known doctrine, though gaining ground, I do not wish to make it popular. Like preterism, it is a fringe doctrine. I believe it is as I formerly said, "Ultra dispensationalism." We regret such plain talk is necessary. We challenge the Bereans to live up to their name. "Search the Scripture to see if the things you are taught are so! Amen.

## Please Contact Us If You Desire Any of the Following:

- ➔ **Summit Theological Seminary Catalog** (Free)
- ➔ **Voices of Victory (tape, CD and article) Catalog** (Free)
- ➔ **Information on Annuities and Retirement**
- ➔ **Sermon Subscription:** Audio Tapes at \$12.50 or CD's at \$16.00 a month. (These are mailed out every 2 months to save on postage, making it \$25.00 every 2 months for Tapes and \$32.00 for CD's.)
- ➔ **One Year's Subscription of the Gospel Unashamed**

\$5.00 a year, which is mailed out quarterly. You will receive 4 issues a year. Or, GOSPEL UNASHAMED on the Internet for **FREE**. (Please send your name, contact number and email address.)

**SUMMIT THEOLOGICAL SEMINARY**  
 2766 Airport Road - Peru, IN 46970  
 (765) 472-4111  
 summit1@myvine.com  
 www.summit1.edu

## UPDATES FROM THE MISSION FIELDS....

*"Through our Gospel meetings in the rural villages of the Pichatur area, we have baptized into Christ; year to date total in this area is 1,013 baptisms. It is in this area we hold preacher training for all the areas of our ministry work. As I am writing this letter we have just finished teaching the "Parables of Christ". Our course books are from Summit Theological Seminary, and we are thankful to have these courses to teach. Our preachers continually say the courses are excellent and they are learning so much from the Scriptures. We have 90 preachers in attendance for this Bible Seminary. Thank you for your support of the training of our preachers." --White Fields World Ministries, Inc.*

### Teaching God's Word

The mission is grateful to George Faull and Summit Theological Seminary for providing training material for the Bible Institute students. George is a gifted teacher and his material makes it easy to teach the Gospel. The students are able to grasp the information and are amazed at all things they are learning in the Bible.

Toby is able to use this material for his own study and to teach the students how the Bible applies in living their daily lives. A huge thank you to George for providing the material.

