



"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

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-Scotfield 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-tribulation 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.