



Notes On The
History of Dispensationalism
In America



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The purpose of this brief paper is to supply some data which seems lacking in the efforts by other dispensationalists to document aspects of the history of dispensationalism in America. By "dispensational" or "dispensationalism" I am referring to the systematic understanding of the Bible in which the literal ages or divisions are studied. In 1909 the Scofield Reference Bible presented a popular designation of the various Biblical ages. This "Scofield" view however did not accurately recognize the dispensation of Grace, as that one which was instituted by the Apostle Paul. The Scofield method is easily discerned as it states that the New Testament church began at the Pentecost of Acts chapter 2, wherein the correct New Testament Church age actually began in mid-Acts with the ministry of the Apostle Paul [NOTE: I use the term "correct", as in my view the popular Scofield method is in error here].

In America the largest religious body which adheres to my view (or one very similar) is the *Grace Gospel Fellowship* church(es). Members of this group (hereafter GGF) have been recently (2008 forward) preserving the history of their movement. This history is being written by members within this dispensational movement. The authors being primarily:

Dr. Dale DeWitt - (has also published several books on this subject)

Bryan C. Ross and Thomas Waltz

Timothy Conklin

Katherine Molenkamp

Don Sommer and Phillip J. Long

Much of their written efforts on this history have been and are being published. In the GGF magazine *Truth*, one can read several installments containing their researches into the history of the GGF. The information they provide is valuable, and interesting. Focus is upon the ministry and growth of one man: John Cowen O'Hair, who was born in Little Rock Arkansas in 1876. O'Hair graduated from high school and spent a year at a business college. He was basically a lay preacher, having began his preaching endeavors in about 1917. He appears to have been a capable preacher, and a short time later accepted the pastorate of the North Shore Congregational Church in Chicago. This pastorate lasted from 1923 until his death in 1958.

The GGF folks perceive O'Hair as their founder, and as the man who *first developed* the distinctive views which reveal and explain the Pauline Revelations (or, the beginning of the Grace Church age). According the the GGF folks, prior to these emerging insights gained and promoted by O'Hair, very few people in America apparently understood these Pauline

revelations. Dr. DeWitt and Bryan Ross, carefully document O'Hair's influences during his pastorate in Chicago, paying close attention to his writing (pamphlets) and the works of others who probably had an impact upon John Cowen O'Hair. Part two, of a three part series of their researches can be seen in the *Truth* magazine, Spring Edition, April-June, 2014. The article is titled: *Origins of the Grace Movement: The Theology of John Cowen O'Hair into the Nineteen Thirties*. The work is freely available as a PDF download from the Grace Gospel website www.ggfusa.org.

My intent herein, is to correct or perhaps clarify several statements made by the editors of the above magazine article, (and other statements made by Dr. DeWitt in other publications of this same history). In the magazine article above, one of the statements made is that:

J. C. O'Hair is the earliest and foremost contributor to the body of mid-Acts dispensational thought shaping the grace theology and doctrine... (*Truth*, Spring Edition, April-June 2014, page 8)

another statement seen In Dr. DeWitt's article, titled: *The Origins of the Grace Movement: The Early Theology of John Cowan O'Hair*. page 3:

[J. C. O'Hair's]...views which became essential to the grace movement's distinctive theology.

and:

The grace movement emerged from J. C. O'Hair's experience during evangelism and teaching meetings in Indianapolis in 1921. [page 12]

And finally, on page 9, of the above mentioned *Truth* magazine, O'Hair is referred to as a "reformer".

I submit that he is probably not the earliest, and possibly not the most influential person who *defined* the Grace Movement. It is true that as far as the GGF is concerned they perceive him as their founder, however he is not the founder of the Grace movement in America. Nor did he provide much of the intellectual impetus to the development of the theology as time passed. He simply studied his Bible, and allowed himself to be influenced by others around him. His actual contribution seems overstated. However, if we focus just upon America, then his stature is increased, for he steadfastly stood for these emerging truths, despite much ridicule. It appears that J. C. O'Hair was slow to grasp truths which had been earlier and fully revealed. His hesitancy to credit these earlier published doctrines, seems paradoxical. Perhaps he was unsure of his ability to share and bring together these wonderful dispensational truths.

The actual earlier sources for the doctrines of the GGF also (note, "also") came from other individuals in America as well as from England and Scotland.

Count Vladimir Michael Gelesnoff

One of these overlooked sources, one of the omitted ministries is that of the Russian-immigrant, Count Vladimir Michael Gelesnoff (1877-1921). Why is/was he overlooked? Perhaps because his other Biblical doctrines and views were not recognized by GGF members. Views not accepted or appreciated by GGF members. This may explain why he is not mentioned; otherwise, it is a major error of omission on the part of the historians. In either case, I hope to rectify the omission, and to give credit where it is due, even overdue.

Along with Aldoph E. Knoch (1874-1965), Gelesnoff was the founder of the dispensational magazine *Unsearchable Riches*, from 1909 to his death in 1921. Published in Los Angeles it would be odd to suggest that dispensational thinkers (such as Harry Bultema, and O'Hair) did not read these engrossing issues. Perhaps it is coincidence, but one of O'Hair's published books is entitled: *The Unsearchable Riches of Christ*, 1941 (and yes, Ephesians 3:8). Also relevant is the fact that when one sits down and reads several issues of these early volumes of *Unsearchable Riches*, that therein one finds much material which acts as a reservoir for later appearing dispensational thoughts

and writings. [For example the idea that the Pauline epistles are addressed to certain readers, much like U. S. Postal mail being addressed to certain recipients. Or the clear exposition on the fact that earlier promises given, override the laws and later appearing covenants. Or, the wonderful comparisons between Moses and Paul (which Cornelius Stam later repeats). Sadly, none of the later authors give credit to the earlier expositions by Bullinger, Martin, Gelesnoff, Clayton and other Americans.].

In the UR magazine, even from its first edition of 1909, the mid-Acts dispensational position was emerging in Vladimir's mind, though not markedly so in his co-editor. (Knoch, who becomes more and more an Acts 28 man). The quote from *Unsearchable Riches* below (vol. 1) is from the pen of Vladimir, in an article titled: *The Separation of Saul*. In this quote it is clear that Vladimir is very close to actually declaring that the CHURCH began also in mid-Acts,

"Separate me, Barnabas and Saul, for the work whereunto I have called them" (Acts 13:2).

The importance of this dispensation-making event is enhanced in various ways.

- (1) *Here we have the first direct act of the Spirit in separating men for service.* The twelve had been commissioned by the Lord before His ascension (Matt.28:16-20; Mark 16:9-20; Luke 24:44-49; John 20:21-23; Acts 1:6-8). Paul was commissioned and sent forth by the Spirit (Acts 13:2,4).

(2) *Paul's apostleship dates from this separation.* (Rom.1:1). Prior thereto he is mentioned as a teacher (Acts 9:8; 11:26; 13:1). Now he is called an apostle (Acts 14:4,14). His appointment to the apostleship is further marked by the change of his Hebrew name into the Greek Paul (Acts 13:9), a fact which denotes that henceforth he becomes "the apostle to the Gentiles" (Rom.11:13). He who had testified "that Jesus is the Son of God" (Acts 9:20) is now officially set apart for "the gospel of God" (Rom.1:1).

In another quote also from volume 1, of 1909:

From this we see that Paul's earlier ministry is incorporated in the dispensation of the Mystery. The prison epistles unfold the secret of equal blessing for Jew and Gentile, but that secret is founded on the great doctrines unfolded in his earlier epistles.

[*Unsearchable Riches*, volume 1, 1909. Article titled: "The Pentecostal Church and the Body"; page 281. By Count Vladimir Michael Gelesnoff.

Gelesnoff fills the early *Unsearchable Riches* editions with numerous articles clarifying the dispensation of the Grace of God which was dispensed to the Apostle Paul. It was Gelesnoff who early articulated the cessation of the sign gifts, the error of practicing water baptism today, the error of using Acts 2 as the starting point for the birth of the Christian church today. The humble Count does give credit to E. W. Bullinger for some of his materials. Yet, one can also find many of these same revelations taught earlier in the literature's of the Plymouth Brethren, see the final influence, demonstrated in this paper (Wigram).

Had Gelesnoff lived longer, one wonders if he would have continued 9(via a façade) to support the Acts 28 view of Knoch as weakly as these early editions of *Unsearchable Riches* (UR) reveal. In volume 7, of 1915, Knoch leaves no doubt, he publishes an article as to when the church began; on page 223 in his conclusion he states:

The present economy did not commence until the close of Acts.

[Note the closing appendix of this essay which illustrates some of the tensions generated by Knoch's Acts 28, view].

Certainly the Acts 28 position did not originate with Adolph Knoch himself, Charles Welch seems to be the earliest source in my research. As far as the *Unsearchable Riches* (UR) publication is concerned, E. W. Bullinger's latter view is embraced (the Acts 28 position). As one reads the various editions of the UR, one encounters several writers who are quite borderline, and who almost challenge Knoch's position. Gelesnoff, one of the early contributors to UR, was not one to bow to anyone's agenda, he was a free thinker and a great one at that. Several other contributors devised ingenious paradigms in which a mid-Acts position blooms, for example...

Edward Henry Clayton

Clayton (circa 1887-1972) and Herman W. Martin had both developed concepts which seemed to advance the idea that the church of today had its origins in mid-Acts (circa chapter 13). For example note this from volume 16, page 86 of the UR of 1925, in an article titled: *The Body Before and After Israel's Rejection*.

Out of Paul's itinerancy have arisen believers, Jew and gentile, and these are the body even prior to Acts twenty-eight. It will promote our apprehension of its relation to the secret economy if we consider the course through which it came into being. Strictly the body is outside the design of the Acts; on the other hand, it is contemporary with much of the history of this period; so also it is as regards the earlier epistles of Paul. The body had its inception at Pisidian Antioch; it is the outcome of Paul's preaching there and onwards; it is definitely connected with his distinctive activities since his separation. Reflection on the whole course of events from this point will reveal that the body is an item agreeable either to an earthly or a celestial allotment.

What Clayton clearly advocates is the idea that Luke presents kingdom teachings in Acts, and that it was/is not Luke's job to reveal the Pauline mysteries [do note the essay *Luke and Paul*, which was inspired by Clayton, at:

www.Biblical-data.org/box/luke_and_paul.pdf]

Clayton and Martin suggest—that behind the scenes in the written record of Paul and Barnabas's ministry—much unrecorded teaching had transpired. Dr. Luke does not record the full accounts, only that which pertains to the kingdom hopes of Israel. Thus Clayton's "...outside the design of the Acts", statement above. Via this method Clayton can introduce subtle truths without overtly offending the UR editor. It seems to have worked, as Clayton is permitted to continue to contribute to the UR.

Alert readers will seize upon some of these mid-Acts statements, statements which reveal that in Paul's earlier epistles, one can clearly note profound "body truths". Besides Gelesnoff and Clayton, at least one other inspired thinker is seen in the issues of *Unsearchable Riches*.

Herman W. Martin

Martin (1883-1959) who contributed the the UR issues beginning in 1917, wrote an extended series on the book of Acts. In 1928, in volume 19 we find on page 120 in an article titled: *The Special Ministry of Barnabas and Paul*,

If the Acts were church history, as is generally asserted, we would undoubtedly be given a synopsis here of what Paul preached to the nations. The divine silence concerning the words of Paul is significant. It speaks to us, if we have ears to hear, and tells us that, *because this is a kingdom treatise*, only that which harmonizes with

the kingdom is recorded. Undoubtedly, Paul at this time proclaimed that foundation doctrine of justification, which is so fully developed in Romans and Galatians, for he was now preaching to the nations who were not seeking justification through law-keeping. But the record of such a proclamation would have been out of harmony with the theme of this kingdom treatise, so it is omitted. These significant divine silences concerning the fundamental doctrines of God's grace to the nations, which are so fully developed in Paul's epistles, which were written during the same era, speak to the listening ear the dictum that the Acts of the Apostles is the record of a previous kingdom administration, rather than the history of the beginning of this present secret economy. We are often led up to, but never into, the grace which is revealed for the nations in the Pauline epistles.

On page 110 of the same article Martin states:

...a continuance of Paul's and Barnabas' special ministry. The gospel of God is proclaimed at Pisidian Antioch, and here (not at Pentecost) we have the nucleus of the church, the body of Christ.

Right under Knoch's nose we have the mid-Acts position spelled out. For reader's of these UR issues, and those sensitive to the Acts 13/Acts 28 controversy, the mid-Acts position is clearly exposed supported and published.

However, the point being, is that herein we have early portrayals of the Acts 13 position, we have all of the other elements of the GGF doctrines laid bare, here in these published issues of *Unsearchable Riches*, most prior to 1922!

Other competent theologians also contributed to that ground-breaking publication, [W. Mealand, W. H. Walker, H. Matthews, F. H. Robison, W. C. Redmann, *et cetera*]. Certainly the wife of Adolph Knoch was also an important factor in the success of the *Concern* (she was an ardent Plymouth Brethren supporter).

All of the early issues of *Unsearchable Riches* are freely available at the *Concordant Publishing Concern's* website; they present a treasure trove of early and current dispensational theologies. GGF probably will not direct you there as they disapprove of some of the other beliefs and teachings embodied within the doctrinal statements of the *Concern* (such as its stand on universalism, *et al*). By avoiding the *Concordant Publishing Concern's* materials, current GGF members are denied many profitable truths, and are denied this link to the early sources and forms of their own (GGF) doctrinal beliefs: some prior to the later Niagara Bible conferences¹—1876 to circa 1887.

Many of the UR writers, (Alan Burns *et cetera*) give E. W. Bullinger credit for inspiration. Modern readers automatically infer that this means that they saw the Acts 28 position as stemming from Bullinger. Alas! he did not create that terrible view, it is his earlier material to which they are indebted. Material concerning a multitude of truths related to the Pauline Revelations and the body of Christ church.

E. W. Bullinger

Slightly earlier than Gelesnoff, appeared the works and labors of a theological giant in the realm of theology. Ethelbert W. Bullinger (1837-1913) is another person whom the folks at GGF would like for you to avoid. They often refer to him as an "extreme dispensationalist", this due to the fact that in his later years of life he advocated the Acts 28 position. (Which position declares that the present church of today had its origins after Acts chapter 28, and not in Acts 2 (nor mid-Acts which is the position of the GGF)). Prior to his unfortunate encounter with one Charles Welch (author of *Dispensational Truth, et al*), the elderly Dr. Bullinger held to a mid-Acts view. This view is observed in his book *The Church Epistles* (recently reprinted by Johnson Graphics, 1989). Of course *The Church Epistles*, was penned before Welch corrupted Bullinger, and yes Welch—by becoming editor of the *Companion Bible*—was able to contaminate that work as well with his Acts 28 view.

Uninformed students and readers still see Dr. Bullinger as the author of the Acts 28 view, never realizing that this great scholar had earlier espoused the mid-Acts view, and wrote a fine volume on the subject (*The Church Epistles*). Not only does the work, *The Church Epistles*, properly place the Pauline epistles in their dispensational setting, it also illuminates many Body of

Christ truths, (one body, cessation of tongues, no water baptism for today, and the place of the epistle to the Hebrews). There is no doubt, but that J. C. O'Hair had read or was quite familiar with Bullinger's *The Church Epistles*. *The Church Epistles* was originally published about 1902-04, if I recall correctly. So herein is another means by which early doctrinal truths influenced the current doctrinal formulas as seen in the modern GGF doctrinal statements, as well as being another means by which a J. C. O'Hair and Scofield became enlightened by exposure to dispensational truth.

There yet remains one more influence upon the mind of John O'Hair which would be difficult for him to ignore, and it is a powerful influence!

George V. Wigram

George V. Wigram (1805-1879) was another memorable scholar noted for leaving the modern world of theology with still useful concordances and grammars. He was an outstanding member of the Plymouth Brethren in England. History of the Brethren usually focuses upon one of the early founders, John

N. Darby. God used the Brethren in profound ways, during their many meetings in England, God unveiled to some of them truths long hidden in the Scriptures. The Holy Spirit apparently helped several of the members to perceive and build upon these dispensational revelations.

Fortunately for us, they often wrote and left behind valuable written testimonies. Now it is true, that most of them still maintained that the present church of today began in Acts chapter 2; however (thank God for the "however"!) some also started to recognize the reality that the present church began with Paul's ministry in Acts 9-13. George V. Wigram was one of these enlightened souls.

In volume 1, page 4 of the journal, *The Present Testimony, and The Original Christian Witness Revived* (1849), in an article dated December 1848, titled: *On the Heavenly Calling and the Mystery*, Wigram states [the journal's editor], in a footnote:

At a meeting of brethren in the Lord, at Liverpool, in November, 1843, much light appears to me to have been given upon this subject, which I have ever since found to be most profitable, and a cause for much thankfulness. The distinguishing features between "the Heavenly Calling" treated of in the Epistle to the Hebrews, and "the Mystery" unfolded in the Epistles to the Ephesians and Colossians, were very definitely brought out.

Note the date of 1843, he further elaborates:

4thly. The interpretation, and right application of scripture, depend upon attention to its distinct features.

The Epistles to the Ephesians and Colossians contain the fullest and most *direct* statements concerning the mystery, though it is also referred to in other scriptures.

The truths embraced by it I would now consider.

In Ephes. i. 8, etc., we read that God “hath abounded toward us in all wisdom and prudence; having made known unto us *the mystery of his will.*”

What this is, is explained in the tenth verse, viz.: “That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in *heaven*, and which are in *earth*; even in him.

note the "heavenly..."

These Epistles declare, in common with other scriptures, the redemption, reconciliation, forgiveness of sins through the blood of the cross, and heavenly hope of believers in Christ, but upon peculiar and distinct ground—not merely that Christ died *for us*, but that *we died with him*, and are *risen with him*.

“*Buried with him* in baptism, wherein ye are also *risen with him* (Col. ii. 12).

“If ye then be *risen with Christ* For ye are *dead*, and your life is hid with Christ in God. When Christ, who is *our life*, shall appear” (Col. iii. 1, 3, 4).

God “hath *quicken*ed us *together* with Christ; . . . and hath *raised us up together*, and made us sit together in heavenly places in Christ Jesus” (Ephes. ii. 5, 6; see also Col. ii. 13, 20).

We learn from these scriptures, that the Church is spoken of as having *died with Christ*, *risen with him*, and made to *sit in heavenly places in him*—made alive with him, yea, that he is our *life*. This is the essential and prominent feature of the mystery. *Life in Christ*—*one* with our risen Lord.

and more,

Paul was the chosen instrument to make known this "Mystery" to the Church. To him was committed this dispensation of the grace of God, as the following passages declare:—

"Whereof I am made a minister, according to the dispensation of God which is given *to me* for you, to fulfil the word of God; even *the mystery* which *hath been hid* from *ages* and *from generations*, but *now* is made manifest to his saints" (Col. i. 25, 26).

Above, Wigram recognizes who our apostle is, and that this dispensation of the mystery was committed to Paul.

The prominent features of the Mystery, then, which constitute the real character of the Church are:—Partakers of the Resurrection-*life* of Christ, risen with Him, *seated in heavenly places* in Him, blessed with all *spiritual* blessings in *heavenly* places in Him, witness to those in *heavenly* places; conflict with wicked spirits in *heavenly* places; the Hope of *heavenly* Glory; the *distinction* between *Jew* and *Gentile* gone, *both* of *one body*, and that body the dwelling-place of *the Holy Ghost*.

These are points which cannot be neglected without impairing the integrity of "*the Mystery*."

The concept of the "one body" was clearly grasped, the distinctiveness of the one body is clear in their minds, and Paul is the great revelator. The early Brethren saw in the prison

epistles, the capstone of Paul's teachings. They recognized that we alone are each temples of the Holy Spirit.

Though somewhat rudimentary, we see that in 1848 nearly all of the GGF beliefs are stated and taught by at least one of the Plymouth Brethren in England.

In 1930, William R. Newell, in a derivative work on Galatians, [*Peter vs. Paul*] produced the famous pamphlet - *Paul's Gospel*, outlining most of the wonderful doctrines developed by the Grace Brethren and E. W. Bullinger. We also noted that in the first decades of the 20th century, via Gelesnoff, Scofield and E. W. Bullinger that all of the elements for the complete doctrinal stance of the GGF were formed. [i.e. Harry Bultema, declares in his autobiography, that he came to understand the mystery via his own personal studies. In denying these influences—which denial is hard to fathom, since he was an avid reader—one suspects that he had read *Unsearchable Riches* and or Bullinger. But it is *his* autobiography (made available to me by his descendents)].

In closing: the Berean Bible Society, the Richard Jordan ministries, GGF, the remaining McCroskey congregations and other independent Grace Churches, ought to give more credit to these early influences. Influences which, I postulate, propelled J. C. O'Hair into a state of mind in which he was able to perceive some of these earlier teachings, and to begin

organizing believing congregations. Following O'Hair, it was Charles Baker and Cornelius Stam who saw the need to train future leaders, and to continue expansion of existing Grace congregations. (note for example, the Grace message and its penetration into the Southeastern parts of America, via the efforts of: Dr. E. R. Barnard, Robert M. Giles, Roscoe Kent (Palm Bay, Florida) and Robert C. Brock of Florida—who kindly supplied this information.). The GGF "historians" though focusing upon the Grace Gospel Movement (the GGF), omit much relevant history in my opinion. It is hoped that they can extend their investigations and really produce a much needed history of the introduction and spread of the Pauline Revelations in the mid 19th and in the early 20th centuries of America.

On occasion the GGF writers do mention Bullinger, but it is often in a condescending manner, their mention of the Plymouth Brethren is typically very vague. Their current ministries can be enhanced whenever any of their writers/historians share and inform their readers of many of these early and profound revelations which various writers in the *Unsearchable Riches* publication expounded. It is unproductive for the GGF teachers to shy away from these early materials simply because some of these theologians held differing views, views the GGF scholars, unfortunately, shied away from.

Below is a final quote from the pen of H. W. Martin, [from *Unsearchable Riches*, vol. 13, page 22. Article titled: *The Structure and Scope of the Book of Acts*, 1921] and in it we can observe Martin attempting to find some sort of middle ground. What do you think, is his thinking sufficient to support the Acts 28 view as well as the evidence seen for the mid-Acts view?

All through the balance of the Acts, [Acts 13 onward] Saul (or Paul, as he is afterwards called) carries on a double ministry. In the synagogues, he proclaimed the gospel of the kingdom to the Jews and to Gentiles who were wont to congregate there. After being (driven forth from the synagogues (as he invariably was) he proclaimed to all who would listen to him (Jew and Gentile alike) the gospel of God, or justification by faith, which was a distinct gospel to which he and Barnabas were separated, (Acts 13:2; Rom.1:2; Gal.1:11,12, etc.) a gospel which was never proclaimed by the twelve. The book of Acts (dealing with the kingdom hope) does not enlarge upon this distinct ministry of Paul, but records only as much of it as is in harmony with the theme of the book. But it was during this period that all the earlier Pauline epistles, i.e., Thessalonians, Corinthians, Galatians and Romans were written. During this period the assemblies that were being gathered together by Paul's proclamation of the gospel of God were being baptized in one spirit into one body (1 Cor.12:13). This distinct ministry (independent of the twelve) is briefly touched upon in the thirteenth and fourteenth chapters, and is typified in Saul's initial ministry in Damascus, (where he proclaimed the Lord Jesus as the Son of God and the Christ) where Saul was working independently of the twelve, as regards both their teaching and their authority (Acts 9:19-25). The church, or one body, began at Pisidian Antioch where the gospel of God, or justification by faith, was first presented (Acts 13:14-39, see especially verse 39). But though the church or one body began at Pisidian Antioch, all through the Acts period, until judicial blindness is pronounced upon Israel, (Acts 28:25-29) these assemblies (the fruits of Paul's ministry) were considered as belonging to the kingdom of God, the earthly kingdom of the Old Testament prophecies, and therefore were considered as subject to Israel (See Acts 15:14-18, RV). Hence the Jerusalem council (which represented that kingdom) issued its decrees for these assemblies to keep

(Acts 16:4) thereby claiming, and these assemblies, in the reception of these decrees, acknowledging, the political and religious supremacy of Israel. Hence in the earlier Pauline epistles everything was to the Jew first (Rom.1:16; 2:9). The Jew had a prior place and an advantage over the Gentiles (Rom.3:1,2).

This "two gospel" concept seems to be a middle ground between the Acts 28 position and the mid-Acts position. The concept is softened by focusing upon the, or, a division within Paul's epistles themselves. Thus the suggestion that Paul's earlier (pre-prison) epistles promote the "kingdom gospel" and the later prison epistles promote Paul's distinctive "gospel of the mystery". This two gospel view corrupts Paul's entire ministry. Paul preached only one gospel, he did explain the "kingdom gospel", but he promoted and preached ONE gospel, containing the mystery and the Jew/Gentile union with the Christ.

Several Grace groups today, still maintain the "two gospel" belief. Members of a McCroskey congregation (in Oregon, Portland/Vancouver) seem to hold this unwarranted division, hence teaching an erroneous "two gospel" concept.

Basically, it is the Berean Bible Society (formerly headed by the late Cornelius Stam), the Richard Jordan congregations (KJV only folks) and most Grace Gospel congregations (now numbering about 160 churches) which hold to a clean and pure

view of the Pauline Epistles (*i.e.* showing no dispensational or two gospel divisions within Paul's 13 epistles). Actually the only division should just be a chronological one (*i.e.* early epistles and the late or prison epistles).

The recent historical productions, by Dr. Dale DeWitt are needed and useful. However, it is my opinion that less attention should be given to Haldeman, Darby, Anderson, Ryrie, D. Fuller, Ironside and more given to the early *omitted* influences shown above. It is hoped that this brief account contributes to salvaging these sad neglections.

[NOTE: at www.Biblical-data.org, viewers there can access and download Wigram's 1848 article, A. E. Bishop's pamphlet on signs and miracles, (*s.v.* the "Essays on Theology" link); as well as works by Dee McCroskey, Newell, Bullinger, Stam, Baker and Otis Wasson.

¹The Niagara Bible Conferences helped develop and discuss the common and very limited-dispensational" view: notable speakers being James Brookes, D. L. Moody, Scofield and others. Unfortunately they ignored the men presented in this essay. As a result the Acts 2 position was popularized via these conferences in America.