

The Grace Movement¹

The Grace Movement began in the 1930's during the time of recovery of the fourth truth of *the distinctive message and ministry of the Apostle Paul* via John C. O'Hair, Charles F. Baker, Cornelius R. Stam, et al. Here is a tracing of the steps that led to this Movement.

In II Timothy 1:15 the Apostle Paul writes: **“This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes.”** It was at that time that the distinctive message and ministry of the Apostle Paul began to be lost. This plunged the Christian church into a downward spiral that resulted in the further loss of: the truth of the pre-tribulational rapture of the church the body of Christ; the difference between Israel and the body of Christ; and the truth of justification by faith alone, in Christ alone. Over twenty years earlier Luke wrote in Acts 13:39 a quotation from a sermon by the Apostle Paul concerning justification: **“And by Him everyone who believes is justified from all things from which you could not be justified by the law of Moses.”** Some historians have concluded that the loss of these truths contributed in a major way to bringing in the historical period called *the dark ages*.

It is suggested by the chart below that these truths were lost in a particular order and that they were recovered in reverse order.

Pauline Truths Lost (Order of Loss)²

First:	<u>The Distinctive Message & Ministry of the Apostle Paul - II Timothy 1:15</u>
Second:	<u>The Pre-Tribulational Rapture of the Church, the Body of Christ</u>
Third:	<u>The Difference between Israel and the Church, the Body of Christ</u>
Fourth:	<u>Justification by Faith Alone, in Christ Alone - Acts 13:39</u>

Pauline Truths Recovered (Order of Recovery)

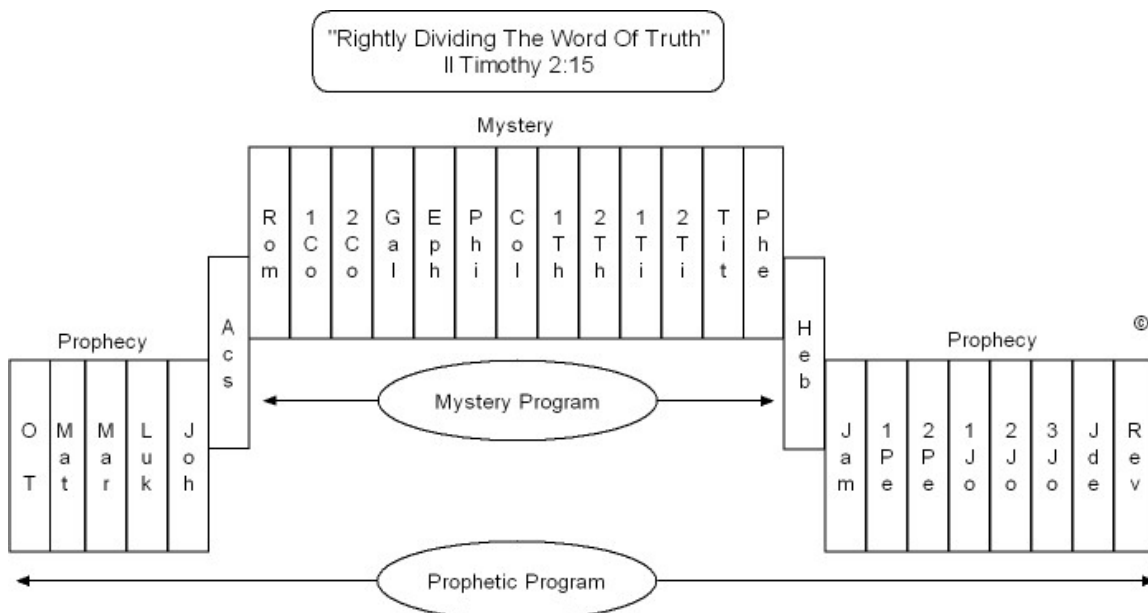
First:	<u>Justification by Faith Alone, in Christ Alone</u> Recovered via Protestant Reformation in the 16th Century via Luther, et al
Second:	<u>The Difference between Israel and the Church, the Body of Christ</u> Recovered in the 1800's via John Nelson Darby, Ethelbert William Bullinger, Sir Robert Anderson, et al
Third:	<u>The Pre-Tribulational Rapture of the Church, the Body of Christ</u> Recovered in the 19th Century via John Nelson Darby and included by C.I. Scofield in his Reference Bible, published 1909
Fourth:	<u>The Distinctive Message & Ministry of the Apostle Paul</u> Recovered from the middle 1900's via John C. O'Hair, Charles F. Baker, Cornelius R. Stam, et al

During this entire process of loss and recovery of these truths, we saw the formation of most all of the over 400 denominations that can be observed today. The total revelation, given to the Apostle Paul by the Lord Jesus Christ, during Paul's ministry of

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² Grace Bible College, TH 414 – (adapted excerpt from) *Studies in Dispensational Theology*, T. F. Conklin, Course Prof., Spring 1994

approximately thirty years, is referred to as the *mystery*. A key point in understanding the *mystery* is that God began a new program at that time to deal with His creation. The former program, called the *prophetic* program or the *kingdom*, concerned the Jews first, was prophesied by the prophets, had an earthly hope and calling, and involved the Twelve Apostles. This prophetic or kingdom program will be resumed after the current program has run its course at the rapture of the Body of Christ. The current program, called the *mystery*, concerns the Jews and Gentiles alike, was not forecast in the prophetic Scriptures; it was hid in God, has a heavenly hope and calling, and involves one Apostle, Paul. Understanding the *mystery* makes it possible to understand that there are no denominations in the Bible and each current denomination is unique based upon which parts of the previous program are combined with the current program. All of the differences of Bible interpretation can be linked to this improper combining of two separate programs of God. A basic tool then would be to divide the Bible into the two parts. The chart below will identify which books of the Bible are written about which program. (Note, the books of Acts and Hebrews are transitional from one program to the other.)



In II Timothy 2:15 we read: **“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”** It is this principle of *right division* that makes it possible to understand the Bible, amid all the denominational confusion. Remember what we read in I Corinthians 14:33: **“For God is not the author of confusion, but of peace, as in all the churches of the saints.”** If Satan wants to confuse the body of Christ (and you better believe he does) what better way than to try to keep the members arguing over all the denominational differences that have accumulated over the years. I’ve heard it said that Romans 16:25: **“...the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,”** is Satan’s worst nightmare and I believe this to be accurate. There is a passage in I Corinthians that points out that the **“princes of this world”** (or rulers, which would include physical as well as spiritual), would have done differently had they known the significance of the Cross: I Corinthians 2:7,8: **“But we speak the wisdom of God in a mystery, even the hidden wisdom, which God**

ordained before the world unto our glory: Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.”

A summary of the major points contained within the beliefs of the Grace Movement is as follows:

- Mid-Acts Dispensational System of Bible Interpretation
- Pre-Tribulational Rapture of the Church, the Body of Christ
- Principle of Right Division (Dividing Prophecy from Mystery)
- Kingdom Gospel Differentiated from Gospel of the Grace of God
- Futurist Position for Understanding the Book of Revelation
- Premillennial View of the Future Earthly Kingdom
- Spiritual Baptism by the Holy Spirit of all Believers
- Observance of the Lord's Supper **“Till He Come”**
- Eternal Security of Believers in the Body of Christ