

# RESEARCH NOTES: DID HERBERT W ARMSTRONG READ THE WORKS OF ETHELBERT WILLIAM BULLINGER?

Information collected and assembled by C White  
Version 1.3

## Did HWA and the old WCG utilise Bullinger's research?

In papers such as *Seven Restorations of the Work of the Church of God* and *Roots of Our Beliefs I* explained how HWA was a sifter of fine literature. Under Divine inspiration he poured through excellent literature and research he discovered during his own research - and after a time of testing these he incorporated the appropriate beliefs he discovered into Church of God doctrines. Among those mentioned in those papers was Ethelbert William Bullinger.

Bullinger did not believe in British-Israel (indeed at least two of his notes in the *Companion Bible* pooh-pooed the idea). Neither did he observe the Sabbath and Holy Days. However, it is said that he rejected the trinity doctrine later in life – this led to his falling out with traditional Christianity.

Nevertheless God used him to research many truths. And these truths found their way into the Church of God via HWA. It is likely that he cross-checked Bullinger to the works of others and visa versa.

To prove this point, the following are some old WCG quotes from or about Bullinger:

"Bullinger says of the number 7: 'It is the number or hall-mark of the Holy Spirit's works' (*Good News*, July 1960, 'Thousands Observe Pentecost!', p.12)

In the Aug-Sept 1954 *Plain Truth*, 'Catastrophic Events soon to bring end of the world!' (page 6) HWA quotes Bullinger re the Lord's Day:

"The Bullinger translation: "I came to be, by the Spirit, in the Day of the Lord"."

In the Aug-Sept 1954 *Plain Truth*, 'Did God Create a Devil?', (page 9):

"Now again, Dr Bullinger, the Hebrew authority, says that the Hebrew word for "created," used in Genesis 1;1, "implies that the creation was a perfect work".

In *The Key to the Book of Revelation* by HWA (1952 edition):

In spirit—IN VISION—John was projected 1900 years into the future. INTO the "DAY OF THE LORD," foretold in more than 30 places in prophecy, which is the Lord's Day, the time of His judgments and plagues soon now to come. The Weymouth translation has it: "In the Spirit, I found myself present on the Day of the Lord." The Concordant Version, same as Rotherham's, translates it: "I came to be, in spirit, IN the Lord's Day." The Bullinger translation: "I came to be, by the spirit, IN the Lord's Day."

## Various Teachings of Bullinger – similar to HWA's

### ***Born again doctrine:***

Bullinger in his *Companion Bible* states the following: “begat. Gr. Gennao. When used of the father = to beget or engender; and when used of the mother it means to bring forth into the world” (page 1307).

In Col 1:18 Christ is called the “firstborn from the dead”. Some feel that this has reference to a title or authority. Yet the verse has such a ‘feel’ and wording that conjures up the thought of resurrection that it is difficult to think otherwise. According to Bullinger’s *Companion Bible* (Appendix 139.4, page 166) it has the following meaning:

“With a Preposition, and with the Article; e.g. ek ton nekron, it denotes emphatically out from among the dead bodies, or corpses. Cp. Eph. 5:14; Col. 1:18; 2:12.”

Here we have a Protestant admitting that this scripture is referring to resurrection; why don't some of the sabbatarian groups?

In his *Companion Bible* he makes the following observations: “Begotten Thee. Fig. Anthropopatheia (Ap. 6). It refers to resurrection (Acts 13:33; Rom 1:3,4; Col 1:18; Rev 1:5)”. In Acts 13:33-34, Luke quotes Ps 2:7, of which Bullinger notes “begotten Thee = brought Thee to the birth, i.e. in resurrection”.

Now, tying in with the concept raised by Paul, John states that Christ was “the First Begotten of the dead”. While some state this was a title, and it may be, it also describes an event - His resurrection. In Hebrews, 1:4-7 Christ is once again called the Firstbegotten. Once again, allow Bullinger to explain:

“begotten, etc = brought Thee to the birth. I.e. at resurrection, when the Son became the glorified federal head of a new order of beings. Cp 5:5; Acts 13:3; Rom. 1:4, with ICor 15:45, etc and Ps. 2:7 (Sept.) ... which, with Acts 13:33, tells us that this day was the day of resurrection.”

Again, Bullinger notes: “His divine spiritual nature in resurrection is here set in contrast with His human flesh as seed of David”. There can be no doubt that Herbert W Armstrong utilised Bullinger’s works during his indepth study of scripture and as God began to open his mind to this and other truths.

However, it should be noted that, to my knowledge, Bullinger did not teach that the Christian new birth occurs in the resurrection. It was something he taught only of Christ.

### ***Place of safety:***

In Nahum 1:7 we are told that “The Lord is good, a stronghold in the day of trouble; and He knows those who trust in Him.”

Interpreted we can say that in the "day of trouble" (Tribulation), God will be our "stronghold". Bullinger’s *Companion Bible* margin note on this verse (page 1262) has "stronghold" as "Place of Safety".<sup>1</sup>

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<sup>1</sup> There might have been another reference to the term ‘place of safety’ in his side notes. Something I have to check

Of course, whether he actually believed in a physical place of safety is another issue. But did this term transfer to the old WCG from here one wonders?

***Earnest of the holy spirit:***

In IICor 1:22; 5:5 and Eph 1:14 we are told that we have the “earnest” of the Holy Spirit – a concept oft used in the WCG.. Bullinger writes that this is “A foretaste or pledge of some future benefit” (*Companion Bible*, page 1729).

The wording he used is very similar to that used by the WCG for the same concept.

***Prophecy:***

Bullinger demonstrated in several of his writings that Revelation 6 & 7 (the first 6 seals of the ‘scroll’) paralleled the chronological sequence found in Matthew 24 – HWA taught that also.

***The Cross, Easter:***

"crosses were used as symbols of the Babylonian Sun-god...It should be stated that Constantine was a Sun-god worshipper...

The evidence is thus complete, that the Lord was put to death upon an upright stake, and NOT on two pieces of timber placed at any angle." (*The Companion Bible*, appendix. 162)

Now, notice the marginal notes from Bullinger's *Companion Bible*:

"Gr. To Pascha, the Passover. Easter is a heathen term, derived from the Saxon goddess Eastre, the same as Astarte, the Syrian Venus, called Ashtoreth in the O.T."

***Genesis 6:9:***

What does “These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God” mean?

Allow Mr Armstrong to explain:

“Noah, was "perfect" in his generations. That is, his heredity, ancestry (Gen. 6:9). Proof of this lies in the meaning of the Hebrew word translated "perfect." It may refer either to spiritual character (Gen. 17:1) or to physical characteristics (Lev. 22:21).

Therefore Genesis 6:9 allows the translation that Noah was either "blameless" or "unblemished." The context (Gen. 6:2) clearly indicates the latter is the intended meaning of "perfect." So a good rendering of Genesis 6:9 is that Noah was the only "just" man (in spiritual character), and also "unblemished" (in his genetic heritage) among his contemporaries.” (*Mystery of the Ages*, page 147).

Bullinger’s *Companion Bible* states:

“the generations. Heb. Toledoth = family history ... perfect. Heb. Tamim, without blemish as to breed or pedigree ... The Hebrew word tamim means without blemish,

and is the technical word for bodily and physical perfection, and not moral. Hence it is used of animals of sacrificial purity. It is rendered without blemish in Exodus 12:5; 29:1. Leviticus 1:3,10; 3:1,6; 4:3,23,28,32; 5:15,18; 6:6; 9:2,3; 14:10; 22:19; 23:12,18. Numbers 6:14; 28:19,31; 29:2,8,13,20,23,29,32,36. Ezekiel 43:22,23,25; 45:18,23; 46:4,6,13. Without spot. Numbers 19:2; 28:3,9,11; 29:17,26. Unified. Psalms 119:1. This shows that Genesis 6:9 does not speak of Noah's moral perfection, but tells us that he and his family alone had preserved their pedigree and kept it pure”.

This belief was also held to by most British-Israel believers and other Bible scholars.

### ***Wednesday crucifixion:***

Consider the words of Bullinger.

“The fact that "three days" is used by Hebrew idiom for any part of three days and three nights is not disputed; because that was the common way of reckoning ...

But, when the number of "nights" is stated as well as the number of "days," then the expression ceases to be an idiom, and becomes a literal statement of fact.” (*The Companion Bible*, Appendix 144)

In Appendix 156 to the *Companion Bible* Bullinger argued that the last supper was on Tuesday night, not Thursday night. He further proved that Christ's last day (including his trial, crucifixion and burial) occurred on a Wednesday – the preparation day.

### ***The term ‘Church Of God’:***

The term ‘Church of God’ is used throughout his *Commentary on Revelation* book and other literature which he wrote.

For instance, in the Conference Addresses “The Purpose of the Ages”, published in *Things to Come* magazine, 1(2):22-24, 1894.

...“The Church of God.” It does not say the church, but “the Church of God.” That means *God's Church*, not *man's* – the Church of the Living God, which is composed of both Jew and Gentile. The *Jew* is baptized by holy spirit into the Body of Christ, and thus becomes a member of the Church of God. He ceases to be a Jew as to his standing, his hopes, and his destiny. The *Gentile* is baptized by holy spirit into the Body of Christ. He becomes a member of the Church of God. He ceases to be a Gentile as to his standing, his hopes, and his destiny. So< it does not matter whether we were born Jews or Gentiles. The great question for each of us is, Am I a member of the “Church of God”?

### ***Seven eras:***

Bullinger in his *Companion Bible* (c1890) mentions it on page 1885 in a note to Rev 2 & 3 on the structure of the seven epistles to the seven churches (which is written in an introversion and alternation style):

#### **Correspondent to Israel in Wilderness:**

- |            |                     |
|------------|---------------------|
| 1 Ephesus  | Israel's espousals. |
| 2 Smyrna   | Israel's testing.   |
| 3 Pergamos | Israel's failure    |

**Correspondent to Israel in the Land:**

|                 |                            |
|-----------------|----------------------------|
| 4 Thyatira      | The day of Israel's kings. |
| 5 Sardis        | Israel's removal.          |
| 6 Philadelphia. | The day of Judah's kings.  |
| 7 Laodicea.     | Judah's removals.          |

In his excellent *Commentary on Revelation (The Apocalypse)*, Bullinger discusses the topic more fully in pages 73-102. Here he enunciates the outline referred to in his *Companion Bible*: Ephesus is the day of Israel's espousals (Exodus); Pergamos the wilderness period (Numbers); Thyatira the period of Israel's kings (1 & 2 Kings); Sardis the period of Israel's removals (1 & 2 Chronicles); Philadelphia the period of Judah's kings (2 Chronicles) and Laodicea the period of Judah's removal (the minor prophets). Whether this was a concept unique to Bullinger or whether he was drawing upon ideas raised by others, is not known.

***Lord's Day not Sunday:***

Note: Bullinger was a Sunday observer – he was just being very honest here.

In *The Apocalypse or Day of the Lord* (Introductory section), Bullinger wrote:

**“There is no evidence of any kind that "the first day of the week" was ever called "the Lord's Day" before the Apocalypse was written.** That it should be so called afterwards is easily understood, and there can be little doubt that the practice arose from the misinterpretation of these words in Rev. i. 9. It is incredible that the earliest use of a term can have a meaning which only subsequent usage makes intelligible.

On the contrary, it ceased to be called by its Scripture name ("the First day of the week"), not because of any advance of Biblical truth or reverence, but because of declension from it. **The Greek "Fathers" of the Church were converts from Paganism: and it is not yet sufficiently recognized how much of Pagan rites and ceremonies and expressions they introduced into the Church;** and how far Christian ritual was elaborated from and based upon Pagan ritual by the Church of Rome. Especially is this seen in the case of baptism.\*

See *The Buddha of Christendom*, by Dr. Robert Anderson, C.B. Hodder and Stoughton, page 68 and chap. ix.

It was these Fathers who, on their conversion, brought the title "Sunday" into the Church from the Pagan terminology which they had been accustomed to use in connection with their Sun-worship.

Justin Martyr (114-165 A.D.) in his second *Apology* (i.e., his second defence of Christianity), says,\* in chap. lxvii. on "The weekly worship of the Christians," - "On the day called SUN-DAY all who live in the country gather together to one place... SUN-DAY is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead. For He was crucified on the day before that of SATURN [i.e., Saturn's day]; and on the day after that of Saturn, which is the day of the SUN, having appeared to his apostles and disciples, He taught them these things, which we have submitted to you also for your consideration."

\*T. and T. Clark's edition, pages 65, 66.

It is passing strange that if John called the first day of the week "the Lord's Day," we find no trace of the use of such a title until a hundred years later. And that though we do find a change, it is to "Sunday," and not the "the Lord's Day" - a name which has become practically universal.\*

The French, Spanish, and Italian nations have retained the Roman Pagan names. The English is tainted with Scandinavian mythology. The 1st day they call *Dies Dominica*, the Lord's Day (i.e., the day of the lord, the sun). **All the Oriental nations called the sun "lord." The Persians called their god Mithra (the sun), i.e., the lord Mithra.** The Syrians called it *Adonis*, which is from the Hebrew *Adonai*, lord. The Hebrews called it *Baal* (which means lord) and *Moloch*. Porphyry, in a prayer to the sun, calls him "Dominus Sol." The Romans kept the Pagan name, *Dies Dominica* (the day of the lord sun), for the first day of the week; but called the others by the names of the moon and planets to which they were dedicated. Thus we have *Dies Lunae* (day of the moon), *Dies Martis* (day of Mars), *Dies Mercurii* (day of Mercury), *Dies Jovis* (day of Jupiter), *Dies Veneris* (day of Venus), *Dies Saturnii* (day of Saturn).

Some Christians still perpetuate the name of the Lord's Day for Sunday: but it is really the survival of a Pagan name, with a new meaning, derived from a misunderstanding of Rev. i. 9.

Objection has been taken to the interpretation of "the Lord's Day" here, because we have (in i. 9) the adjective "Lord's" instead of the noun (*in regimen*), "of the Lord," as in the Hebrew. But *what else could it be called in Hebrew?* such objectors do not seem to be aware of the fact that there is no adjective for "Lord's" in Hebrew; and therefore the *only way of expressing* "the Lord's Day" is by using the two nouns, "the day of the Lord" - which means equally "the Lord's Day" (Jehovah's day). It is useless, therefore, to make any objection on this ground; for if a Hebrew wanted to say "the Lord's Day," he *must* say "the day of the Lord."

In the Greek there are *two* ways of expressing this (as in modern languages); either by saying literally, as in Hebrew, "the day of the Lord" (using the two nouns); or by using the adjective "Lord's" instead. It comes to exactly the same thing as to *signification*; the difference lies only in the *emphasis*.

The *natural* way of qualifying a nouns is by using an adjective, as here - (...) (kyriakee) *Lord's*; and, when this is done, the emphasis takes its natural course, and is placed on the noun thus qualified ("day"). But when the emphasis is required to be placed on the word "Lord;" then, instead of the adjective, the noun would be used in the genitive case, "of the Lord." In the former case (as in Rev. i. 9), it would be "the Lord's DAY." In the latter case it would be "THE LORD'S day." The same day is meant in each case, but with a different emphasis.

By way of illustration and proof, we may call attention to the fact that we have the corresponding expressions concerning another "day." In Luke xvii. 22 we have "the days of the Son of Man," where the emphasis must be on "THE SON OF MAN" (as shown by the context). While in 1 Cor. iv. 3 we have "man's DAY," with the emphasis on "day," marking that "day" as being actually present, as it now is. This is so clear from the context that it is actually translated "judgment," which is exactly what it means. The apostle says - "It is a very small thing, that I should be judged of you, or of man's DAY." The emphasis is on day, because the time in which we now live is the time, or "day," when man is judging. Another day is coming, and that is the day when the Lord will be present, and He will be the judge. This is the reason why the adjective (...) (anthropinee) *man's* is used in 1 Cor. iv. 3; and this is why (...) (kyriakee), *Lord's* is used in Rev. i. 9. So far from the use of the adjective being an argument against our conclusion, it is an argument in favour of it. For what is the "DAY of the Lord" or "the LORD'S day"? The first occurrence of the expression (which is the key to its meaning) is in Isa. ii. 11.\* It is the day when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted.

- It should be noted that the expression (...) (*yom Jehovah*, the day of the Lord) occurs (in the Hebrew Bible) *sixteen* times, viz., Isa. xiii. 6,9. Ezek. xiii. 5, Joel i. 15; ii. 1, 11; iii. 14; iv. 14. Amos v. 18 (twice), 20. Obad. 16 (Heb. 1). Zeph. i. 7, 14 (twice), and Mal. iv. 5 (Heb. iii. 23).
- In *four* other places where we have in the English Bible "the day of the Lord," the Hebrew has the preposition *lamed* (...) *for* or *to*, before the word Jehovah. In Isa. ii. 12, Ezek. xxx. 3, and Zech. xiv. 1 it means "a day for Jehovah"; and in Zech. xiv. 7 it means "a day (known) to Jehovah."
- In other places where we have in English "the day of the Lord," there is some other word between *yom* and *Jehovah* in the Hebrew (such as "wrath" or "vengeance;" i.e., the day of the wrath of the Lord!) and therefore these cannot be included as examples of this expression, "the day of the Lord."
- In the New Testament the expression occurs *four* times; viz., 1 Thess. v. 2. 2 Thess. ii. 2 (according to all the critical Greek texts and R.V., instead of "the day of Christ.") 2 Pet. iii. 10, and Rev. 1. 10.
- It is remarkable that all these occurrences are stamped with the number *four*, which marks that day has having special relation to *the earth*. In the New Testament four times. In the Old Testament, with the preposition, four times; and simply *yom Jehovah* 16 times (i.e. the square of four). This is merely a note in passing, but it is most significant.

That is the one great object of all the future events, seen by John in vision, and recorded for us in the Apocalypse.

**One other fact has to be stated, and that is the reason why the first day of the week came to be called "Sunday." It was called by the Pagan "Dominus Sol," the Lord Sun. Hence the Latin name "Dies Dominica," used by the early Christian Fathers for the Sunday, and the speedy transition of its name from "the Lord Sun" to "the Lord's Day," and then "Sunday." Bingham (*Ant. xx.*, sec. 5) mentions the fact that it was the custom in the Primitive Church to replace heathen days and festivals by those which were Christian. We see one result of this in our Yule-tide and Christmas. Bingham (*Ant. xx.*, sec. 2) also mentions the fact that the early Christians were charged with being worshippers of the sun. Tertullian also admits that Christians were only looked upon by some as a sect of sun worshippers: \* while some account for this on other grounds: (e.g. the sects of the Gnostics and Basilideans having retained or introduced solar forms of worship). Yet these facts are better and more fully accounted for by the adoption of the name "the Lord's Day" for the Sunday; while it serves to throw light on the transition from the original name of "the first day of the week."**

\* Tertullian *Ad Nationes*, Bk. i. chap. xiii., and *Apologeticus*, C. 16. (Latter half).

From all this evidence we feel justified in believing that the Apocalypse consists of a series of visions, which set forth the events connected with "the Revelation of Jesus Christ," which will take place during "the Lord's DAY;" that day being so called because it is viewed as being *then present*; and as it had been called heretofore in prophecy, "the day of the Lord." [emphasis mine]

### ***Mortality of the soul:***

Bullinger wrote,

"So effectually has Satan's lie, "thou shalt not surely die," succeeded and accomplished its purpose that, though the Lord Jesus said "I will come again and receive you unto Myself," Christendom says, with one voice, "No! Lord. Thou needest not come for me: I will die and come to Thee." Thus the blessed hope of resurrection

and the coming of the Lord have been well nigh blotted out from the belief of the Churches; and the promise of the Lord been made of none effect by the ravages of Tradition.

Lastly, the comma that is placed before the word "to day," need not be there according to Greek rules of grammar. The original transcripts contained neither punctuation nor chapter and verse identifiers, and so the punctuation that is now found in our English bibles should not be considered as inspired by God. Punctuation was added later by the translators to help organize the great amount of text, and so we should move these marks as needed to help us understand what God is trying to say. With that in mind, Luke 23:43 can just as easily be translated,

And Jesus said unto him, Verily I say unto thee to day, shalt thou be with Me in Paradise."

For further information on this doctrine, refer to Appendix 173, *Companion Bible*.

### Concluding Remarks

The above denotes some of the similarities between major teachings of HWA and Bullinger. There can be no doubt that HWA read Bullinger's works as did many of the pioneers in the early 1950s.

As a Divinely inspired sifter of fine research and religious literature, God used HWA to seek out and find truths. Then those truths were woven into the fabric of the foundational truths he inherited from the Church of God (seventh day) and which he found through his own Bible studies.

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### APPENDIX: E-MAIL FROM LEROY NEFF (WCG PIONEER)

I don't remember whether HWA said much about Bullinger or not in his sermons and church Bible studies. However, **I know that the *Companion Bible* was very popular with students and ministers during my time at AC.** I did not take any Bible classes under HWA as others were teaching them when I went in 1955.

Those who might know include Raymond Mc Nair (COG21) and Rod Meredith (LCG) who were in College when HWA taught the Bible classes. Possibly Jack Elliott (UCG) who was on the faculty in the first years of the college may have attended some of his Bible classes.

Others in the beginning years include Wayne Cole (COG Big Sandy), Norman Smith (WCG), George Meeker (UCG), Burk McNair (UCG), Paul Smith (WCG). Others are long gone or now deceased.

Leroy Neff  
4-11-05

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### APPENDIX: LIST OF BOOKS AND BOOKLETS BY BULLINGER



- *Companion Bible*
  - *Figures of Speech Used in the Bible*
  - *The Witness of the Stars*
  - *Number in Scripture*
  - *Ten Sermons on the Second Advent*
  - *The Apocalypse (Commentary on Revelation)*
  - *A Critical Lexicon & Concordance to the English & Greek N.T.*
  - *How to Enjoy the Bible*
  - *Great Cloud of Witnesses*
  - *Word Studies on the Holy Spirit*
  - *The Chief Musician*
  - *The Book of Job*
  - *The Christian's Greatest Need*
  - *Divine Names and Titles*
  - *Church Epistles*
  - *Two Natures of the Child of God*
  - *Things to Come* magazine
  - *Selected Writings I*
  - *Selected Writings II*
  - *The Prayers of Ephesians*
  - *The Rich Man and Lazarus: An Intermediate State?*
  - *Foundations of Dispensational Truth*
  - *Isaiah: Its Structure And Scope*
  - *King Saul and the Witch of Endor: Did the Prophet Samuel Rise at Her Bidding?*
  - *The Name of Jehovah in the Book of Esther*
  - *Second Advent in Relation to the Jew*
  - *Rightly Dividing the Word of Truth*
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## **APPENDIX: E. W. BULLINGER - FROM WIKIPEDIA, THE FREE ENCYCLOPEDIA**

Ethelbert William Bullinger (December 15, 1837 - June 6, 1913) was a Vicar of the Church of England, Biblical scholar, and dispensationalist theologian.

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### **Life and Work**

Born in Canterbury, England, his family traced its lineage back to the noted Swiss reformer Heinrich Bullinger (1504-1557). He was educated at King's College, London, and gained recognition in the field of Biblical languages.

E.W. Bullinger was noted broadly for three works: *A Critical Lexicon and Concordance to the English and Greek New Testament* (1877); for his ground-breaking and exhaustive work on *Figures of Speech Used in the Bible* (1898); and as the primary editor of *The Companion Bible* (published in 6 parts, beginning in 1909; the entire annotated Bible was published posthumously in 1922). These works and many others remain in print (2004).

In 1881, four years after the publication of the Lexicon and Concordance, Archibald Campbell Tait, Archbishop of Canterbury conferred upon Bullinger a Doctor of Divinity degree, citing Bullinger's "eminent service in the Church in the department of Biblical criticism."

### **Theology**

Bullinger's theology was extreme dispensationalism on which he wrote numerous articles which appeared in his Monthly Journal Things to Come. His name has become virtually synonymous with Ultra-dispensationalism.

He described dispensations as divine "administrations" or "arrangements" wherein God deals at distinct time periods and with distinct groups of people "on distinct principles, and the doctrine relating to each must be kept distinct." He emphasizes that "Nothing but confusion can arise from reading into one dispensation that which relates to another." {Companion Bible, Appendix 181 }

The term hyper- or ultradispensational refers to the relatively late date ascribed to the beginning of the current dispensation and as well, perhaps, to the great emphasis believers place on the concept. Bullinger places the beginning of "the church" (the "Body of Christ") not at Pentecost but at a point in Paul's ministry after his arrival at Rome (as described in Acts, chapter 28) and just before he is believed to have written the Epistle to the Ephesians. The particular significance of Ephesians is that it reveals the "great mystery", that "the Gentiles [would] be joint-heirs [with the Jews], and a joint-body and (joint) partakers of the promise in Christ through the gospel". In addition it makes clear that this is an ancient secret, long part of God's plan, but only then newly (i.e., very recently, in Bullinger's opinion) revealed. {Companion Bible, Appendix 193 }

Perhaps one of the more interesting aspects of this doctrine is that it apparently has implications for the applicability of the majority of New Testament scripture (the Gospels and the earlier, "Acts period" Epistles) to the church, since those writings consist of material which is considered to have been addressed to the people of the previous dispensation (i.e., "'earthly' or ethnic Israel").

### **Further reading**

*E.W. Bullinger: A Biography*, Juanita S. Carey (1988) ISBN 0825423724

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## **APPENDIX: RECOMMENDED WEBSITES**

<http://www.pilkingtonandsons.com/BullingerBooks.htm>

<http://www.therain.org/appendixes/>

<http://www.thecompanionbible.com/cgi-bin/frames.pl>

<http://philologos.org/online.htm#Bullinger>

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### **History Research Projects**

[www.originofnations.org](http://www.originofnations.org)

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