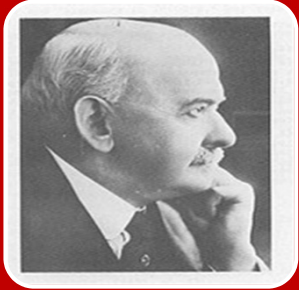


# The Life and Contribution of Arno C. Gaebelein

**Dr. Mike Stallard, Baptist Bible Seminary**

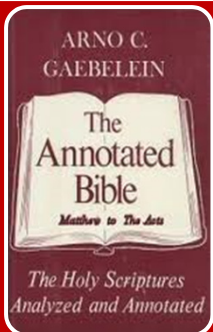
# Road Map for Presentation



Life and Ministry



Interpretation of the Bible  
and View on Grace



Survey of Writings

# Sketch of Gaebelein's Life

3



**The  
Early  
Years**

**Jewish  
Outreach**

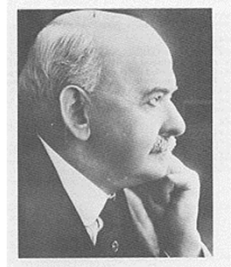
**Emergence  
of  
National  
Ministry**

**Holocaust  
Years**

# The Early Years

4

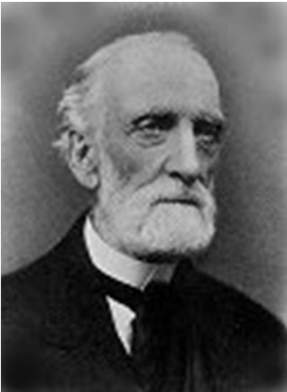
- Born in Germany in 1861
- Saved at 12 years old
- Surrendered to full time Christian service in 1879 in the United States
- German Methodists in Lawrence, Massachusetts
- Wallon family (Augustus and Louis)
  - ▣ Introduced the idea of premillennialism
  - ▣ Told him to avoid going to seminary



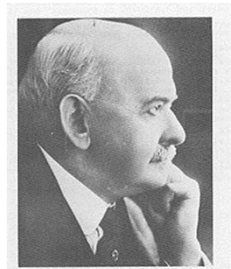
# The Early Years

5

- Pastor of church in Baltimore (1882-84)
- Interest in Semitic languages
- Ministry in Harlem, N. Y. (1884)
- Met his future wife Emma
- Their first child (a little girl) dies 1886
- Missions impulse in Gaebelein



**A. T. Pierson**  
*The Crisis of Missions*



# Decade of Jewish Outreach

6

Preliminary...

- Hoboken, NJ – larger congregation (1887)
- Hebrew Christian Mission (1887)
  - ▣ Outreach to Orthodox Jews (many poor immigrants)
  - ▣ Converts from postmillennial to premillennial

Why?

# Why Premillennial?

7

**Émile Guers, Geneva**  
*The Future of Israel*  
(1856)



Emile Guers: 1794 - 1882

**Orthodox Jews in  
New York City**



# Émile Guers, *The Future of Israel*

8

- **Three principles for interpreting the Bible:**
  1. Literalism (literal interpretation)
  2. Diversity of classes and privileges in the entire body of the redeemed (distinction between Israel and the Church)
  3. Literal value of the word *day* in prophecy



**Charles Ryrie**



# Orthodox Jews in New York City

9

- Two quotes in Gaebelein's autobiography



**Our Hope Magazine**

**1894-1945**

**Messianic Judaism  
Adopted and Rejected**

**Withdrawal from  
Methodists over Higher  
Criticism**

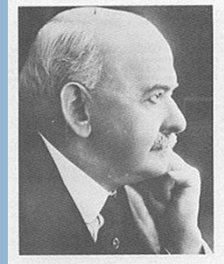
**Emergence  
of National  
Ministry**

**Niagara Bible  
Conference**

Brookes & Scofield

Plymouth Brethren

Controversy over the Timing  
of the Rapture



**Itinerant Teacher**

Scotfield Reference Bible

Dallas Seminary

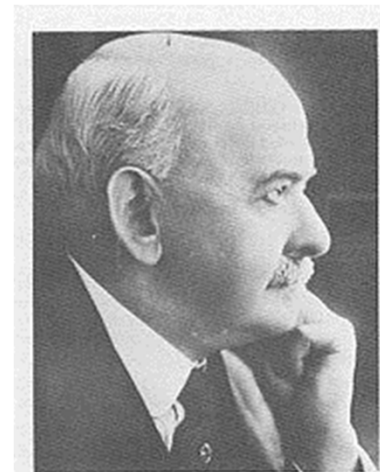
Regional Conferences

Voluminous Writing

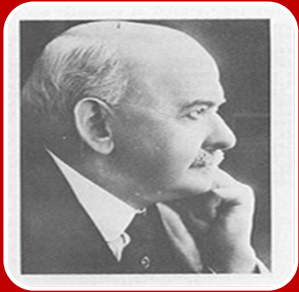
# The Holocaust Years

11

- Controversy: Was Gaebelein Anti-Semitic?
- *Our Hope* makes mention of the *Protocols of the Elders of Zion* in 1920 and 1921
- Gaebelein's Book *The Conflict of the Ages* (1933)
- Trip to Germany in 1937
- Warns of the coming Holocaust



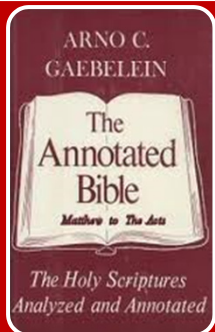
# Road Map for Presentation



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# Gaebelein's Interpretation

13



**Historical  
Narratives in the  
Bible**

**Prophetic  
Passages in the  
Bible**

**Covenant  
Theology**

**Literal**

**Allegorical**

**Arno C.  
Gaebelein**

**Allegorical**

**Literal**

**Charles Ryrie**

**Literal**

**Literal**

# Gaebelein's Interpretation

14



**Historical  
Narratives in the  
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**Arno C.  
Gaebelein**

**Allegorical**

**Literal**

**Charles Ryrie**

**Literal**

**Literal**

# The Literal Gaebelein

15



# Typology (Allegory?) in Gaebelein

16

- Example of “Patterns” in John Chapters 1-2
- Panorama of the Ages seen in typological form:

<b>“Next day” John 1:29</b>	<b>Present Church Age</b>
<b>“Next day” John 1:35</b>	<b>National Restoration of Israel after Second Coming</b>
<b>“Third day” John 2:1</b>	<b>Millennium</b>



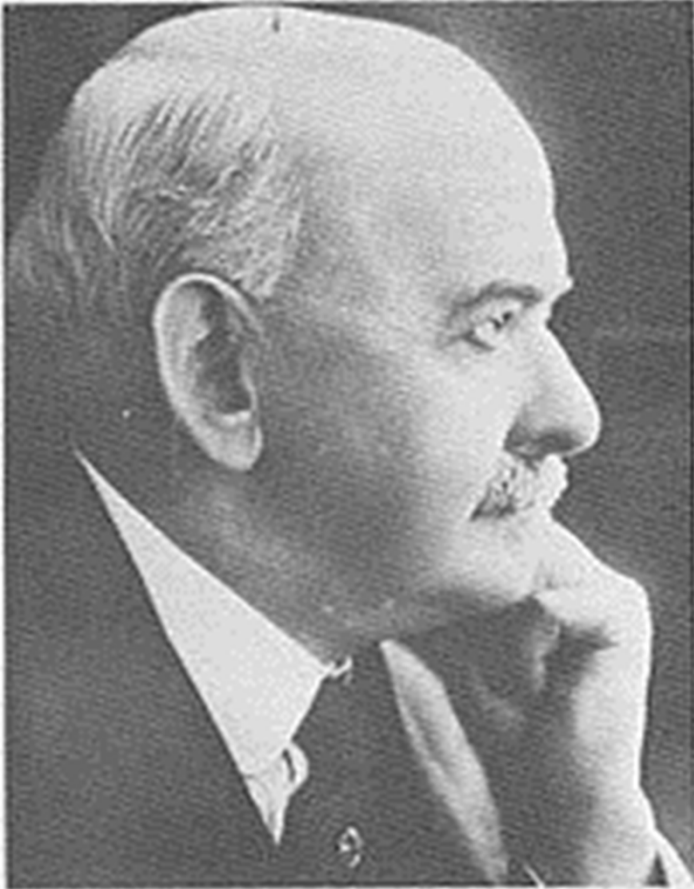
# Other Theological Items

17

- Literal understanding of biblical covenants
- Abrahamic, Davidic, and New covenants are unconditional
- Mosaic covenant is conditional
- Kingdom of heaven is different than the kingdom of God in Matthew's Gospel
  - ▣ Kingdom of heaven – earthly, Israel, ultimately millennium
  - ▣ Kingdom of God – wherever God rules
- Inspiration and Inerrancy

# Gaebelein and Salvation

18

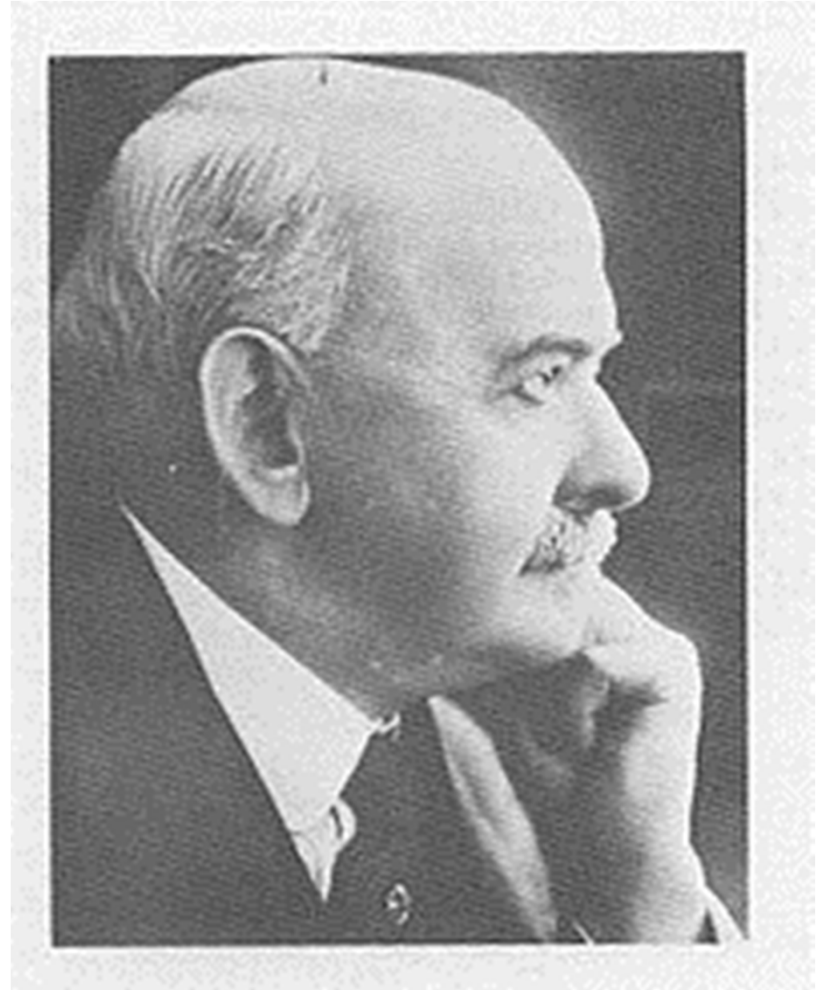


- Accepted fact of original sin
- Men are spiritually dead and under the wrath of God
- Death of Christ on the Cross is a vicarious suffering for sinners
- Rejected limited atonement

# Gaebelein and Salvation

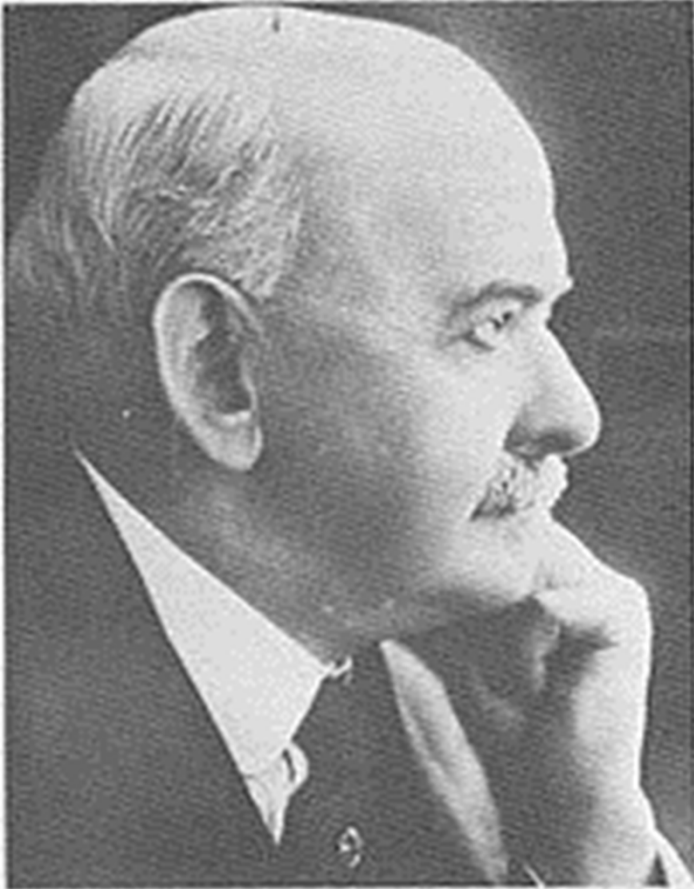
19

- ❑ Wanted middle ground between Calvinists and Arminians
- ❑ Rejects salvation by good works
- ❑ One simply accepts the free gift of life offered by God on the basis of the finished work of Christ on the cross



# Gaebelein and Salvation

20



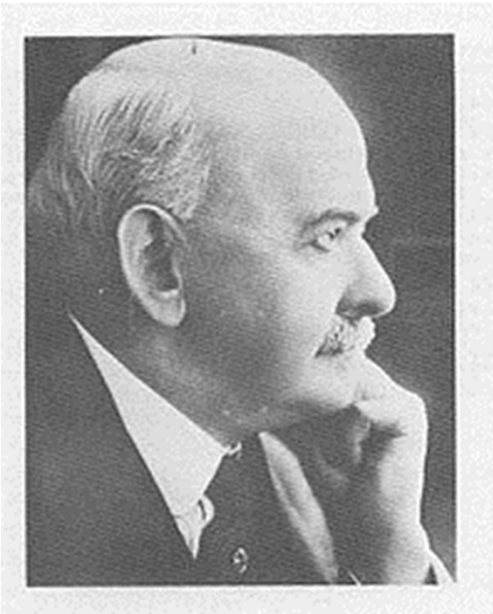
- Repentance and faith are inseparably connected
- Old Testament saints are saved the same way that New Testament saints are saved (contrast to complaint about Chafer and Scofield)

# Gaebelein and Salvation

21

Gaebelein's words:

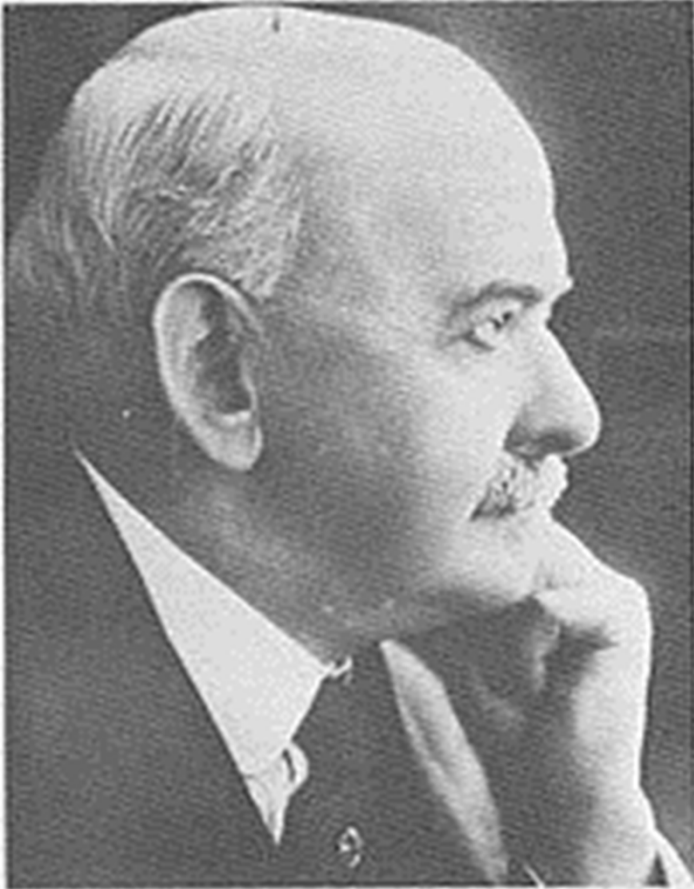
“No condition is mentioned; for their [OT saints'] salvation as well as ours, is ‘not of works’ but of Grace alone.”



*The Book of Exodus, 21*

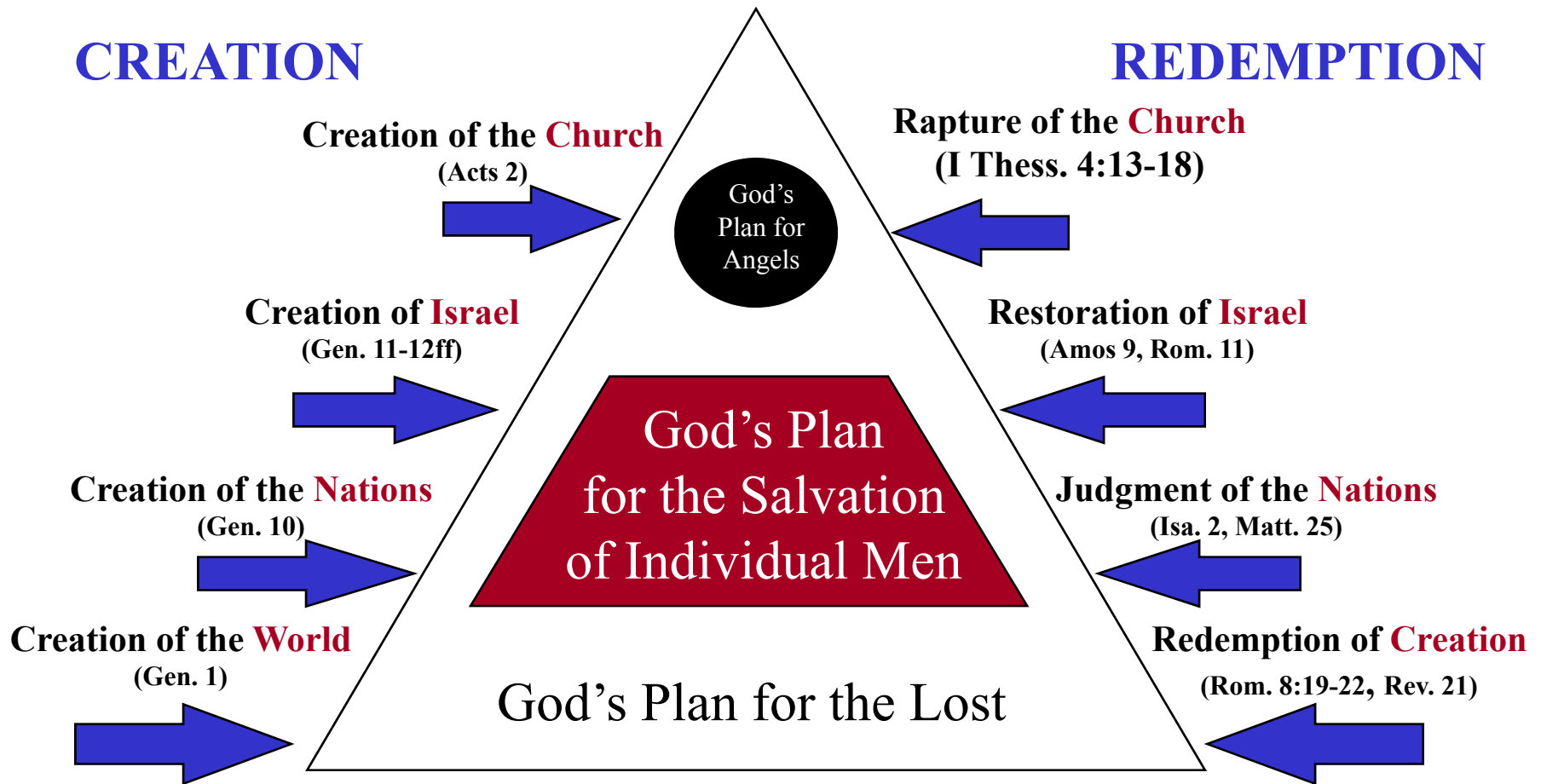
# Gaebelein and Salvation

22



- Strong belief in eternal security
- Good works can function as an aid in assurance of salvation
- In sanctification, the Law does not serve as a rule of life for the believer today

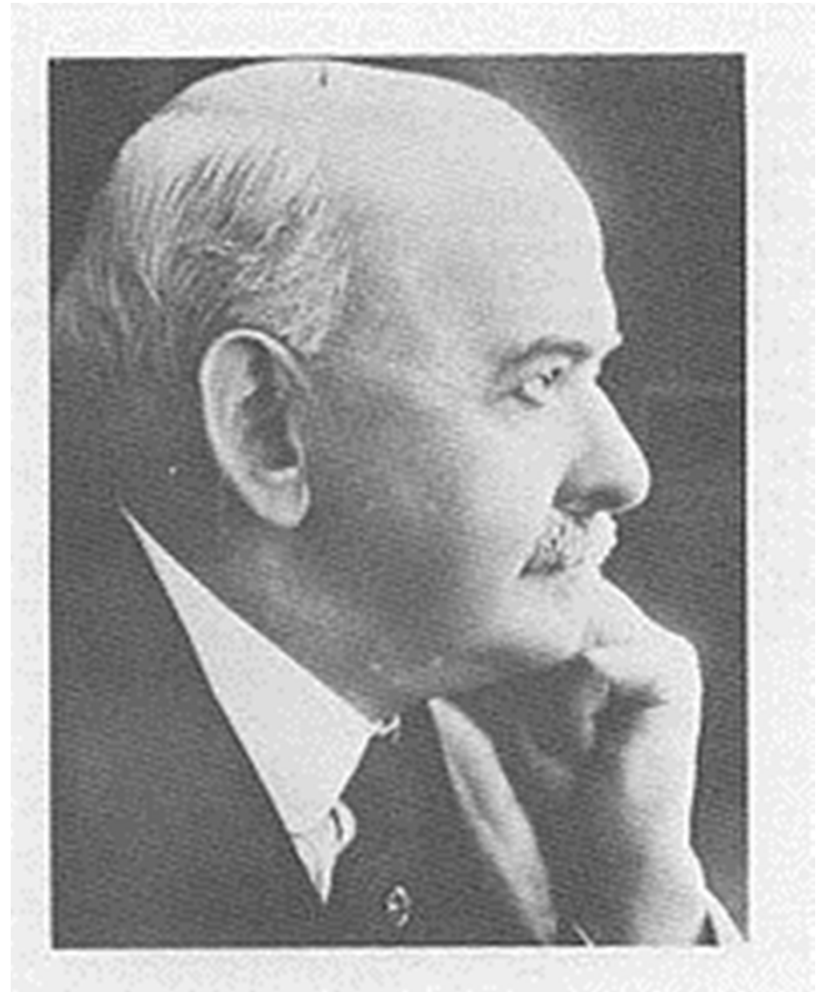
# THE FOCUS ON THE GLORY OF GOD IN DISPENSATIONALISM



# Gaebelein's Central Calling and Theme

24

- Ministry to expound prophecy
- Christ-centered devotionally and theologically
- Major quote from *Hope of the Ages*





# Gaebelein's Writings

25

- Fifty-two books or articles within books
  - ▣ Commentaries – General – *The Annotated Bible*
  - ▣ Commentaries -- Specific

OT	NT
<b>Exodus</b>	<b>Matthew</b>
<b>Psalms</b>	<b>John</b>
<b>Ezekiel</b>	<b>Acts</b>
<b>Daniel</b>	<b>Galatians</b>
<b>Joel</b>	<b>Ephesians 1-3</b>
	<b>1 &amp; 2 Thessalonians</b>
	<b>Revelation</b>

# Recommendations & Cautions

26

- Gaebelein is a dispensationalist who believes in **grace** and is close to Chafer and Scofield
- One must be careful in historical narratives when Gaebelein does unusual and unjustified **typology**
- One should cherish Gaebelein's beliefs about the **future of national Israel** and **the glory of the Church**
- One should follow the example of **outreach** and Missions found in Gaebelein as well as **detailed Bible study**

