



Bible Student's Notebook™

The Herald of His Grace

Presenting **every man** perfect in Christ Jesus. Colossians 1:28

Volume XIII
Issue 303

The 5th Gospel

by – Win Johnson (-1993)

PAUL'S GOSPEL – “NEVER HEARD OF IT”

The great majority of believers in the world today are quite familiar with the three synoptic gospels, and especially John's gospel; in other words, the four “gospels” in the so-called “New Testament.” Yet comparatively few have ever heard of what might be termed the “fifth gospel,” despite the fact that Paul himself four times employs the term “*My Gospel*” in his own epistles addressed to the Body of Christ:

According to my gospel (Romans 2:16).

According to my gospel (Romans 16:25).

According to my gospel (II Timothy 2:8).

Now to him Who is of power to establish you according to my gospel, even the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world [times of ages] began (II Timothy 2:8-9).

This verse is of supreme doctrinal significance. The late W.R. Newell said, “He that remains ignorant of Paul's epistles, or reads them lightly, will not become established.”

The term “*my gospel*” incorporates the doctrine and exalted heavenly position of God's *called-out* in the present dispensation of grace. In other words, the entire spiritual program for the life of every member of the Body of Christ is to be found in Paul's gospel.

Here likewise, the word “church” is a most popular term the world over, but relatively few understand the

distinctive title given to God's called-out of today. The believer who recognizes and understands *Paul's gospel* will also understand that “*the Body of Christ*” was a mystery (sacred secret) hidden in God (not in Scripture) during all past dispensations (Romans 16:25; Ephesians 3:5, 9; Colossians 1:26), and was first revealed by the Risen Christ to and through the Apostle Paul. Incidentally, this is the secret to a scriptural approach and application of the book of Revelation. The entire book is a prophecy, related to the future.

One should not think of the true “church” as a man-made organization, but a Divine spiritual organism. The Father chose us “*in Christ*” before the foundation of the world (Ephesians 1:3-4; II Timothy 1:9; Titus 1:2-3); the Son redeemed us, not by His life, nor by His example, but through His blood (Ephesians 1:7; Colossians 1:14); and we were baptized, not into water, but into the “*one Body*” (Ephesians 1:13; I Corinthians 12:13).

For we are members of His Body, of His flesh, and of His bones (Ephesians 5:30).

(see **GOSPEL**, page 2775)

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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GOSPEL (continued from front page)

This "*one Body*" is an all-important membership. For a true concept of the "Body of Christ" (which is the true church) it was God's good pleasure to reveal it to us through His chosen vessel, the Apostle Paul.

PAUL'S AUTHORITY UNHEEDED

Have you given serious, thoughtful consideration to the following most imperative question? If the Body of Christ had its historical beginning at Acts chapter two, on a Jewish Feast Day, with the twelve apostles ministering to Israel only, as many believe and teach: Why was the Apostle Paul given a unique and distinctive message, by revelation, directly from the risen, glorified Christ, years after the Cross?

Only the Apostle Paul could say "*Follow Me as I Follow Christ*" (I Corinthians 11:1; 14:37; II Timothy 1:13; I Thessalonians 1:6; Philippians 4:8-9; 3:17; Romans 16:25). So, under the dispensation of the Grace of God, the believer is to follow Christ not with Moses and the Prophets, not with John the Baptist, nor with the Twelve Apostles including Peter, James and John,

but with the Apostle Paul – the pattern (I Timothy 1:15-16; I Corinthians 4:15-16). Paul's epistles, from Romans to Philemon, vitally concern every member of the Body of Christ.

Let us remember that Satan is the chief adversary of the marvelous, infinite, matchless grace of God, and that he presents a spurious, counterfeit gospel. The obvious absence of "Paul's Gospel" in the Christian curriculum, down through the ages since the days of Paul, presents the clue to the present day, fully demonstrated, religious dilemma: the biblical illiteracy; the denominational confusion with its divisions and subdivision; and the numerous cults with new ones appearing on the scene continually. All of these result from a failure to recognize Paul's authority in the Word of God. Paul's gospel is the antidote for all of the ills and isms in the world.

One has appropriately stated, "We must dismiss from our minds the word "c-h-u-r-c-h" if we are to understand the truth concerning the Body of Christ." Consequently, today the so-called "church" is in the world and the world is in the so-called "church." ■

All Things

by – A.E. Knoch (1874-1965)

*For of Him, and through Him,
and to Him, are all things ...*
(Romans 11:36).

This is the most comprehensive statement which can be uttered. The universe sprang out of Him, and it has its course in Him and He will be its ultimate. This settles all speculation as to the origin of all things. Creation is out of God not out of nothing. This explains universal history. God is the One back of all the movements of mankind. This reveals the goal of all things. God is so guiding all of His creatures that, eventually, He will become their All. To Him, indeed, be glory for the eons!

Concordant Commentary
page 242

God's Fatherhood

by – J.W. Hanson

This word [Father], as now, unlocked all mysteries, solved all problems, and explained all of the enigmas of time and eternity. Holding God as Father, punishment was held to be remedial, and therefore restorative, and final recovery from sin universal. It was only when the Father was lost sight of in the judge and tyrant, under the baneful reign of Augustinianism, the Deity was hated, and that Catholics transferred to Mary, and later, Protestants gave to Jesus that supreme love that is due alone to the Universal Father. For centuries in Christendom after the Alexandrine form of Christianity had waned, the Fatherhood of God was a lost truth, and most of the worst errors of the modern creeds are due to that single fact, more than to all other causes.

Universalism the Prevailing Doctrine of the Christian Church During Its First Five Hundred Years

The Book of Life

by – E.W. Bullinger

*I will not blot out his name out of the Book of Life;
but I will confess his name before My Father,
and before His angels (Revelation 3:5).*

The reference is to “the last words of David” in II Samuel 23. They follow “the words of this song” in the previous chapter.

These “last words of David” were uttered as he was about to give up the throne and the kingdom to Solomon; when the conflict was to end, and issue in dominion, and in a glorious reign of peace: foreshadowing the time when this promise (Revelation 3:5) is about to be fulfilled, and the Apocalyptic judgments are about to issue in millennial glories.

*I will not blot out his name.
I will confess his name.*

So runs the double promise, and it is exactly what we see in the history to which is thus referred.

David is confessing the names of his overcomers, and the confessing of them begins, “These be the names of the mighty men whom David had” (II Samuel 23:8).

They had “gathered themselves to him” in the day of his rejection. For, though he had been anointed as king, he was not as yet sitting on his own throne, but was in the cave Adullam, or the place of testimony.

They had gone to him in their distress and debt and bitterness of soul (I Samuel 22:1-2), and David “became a captain over them.” They had followed him through all of his conflicts, and now, on the eve of the era of glory and peace, their names are confessed before all.

Their deeds are announced, and their exploits are recorded; but there are some who are “blotted out.”

Joab is not there, though “Abishai, the brother of Joab,” is there (II Samuel 23:18); “Asahel, the brother

of Joab,” is there (:24); “Nahari ... armor-bearer to Joab,” is there (:37); but not Joab himself. He was a “mighty man.” He had been the commander-in-chief of David’s forces, a valiant soldier, a great statesman and wise counselor; but, while he was all of this and more, he was not an overcomer, for his heart was not right with David. He remained loyal when Absalom rebelled; but he took part in the treason of Adonijah.

Ahithophel is not there; though we read of “Eliam the son of Ahithophel” (:34). He was David’s greatest counselor; so wise that, when he spoke, “it was as if a man had enquired at the oracle [or word] of God” (II Samuel 16:23). Yet he was not an overcomer, and he is not “confessed” even before men. He took sides with Absalom in his rebellion, and he is blotted out from this list of names.

Abiathar, too, is blotted out, for not even is his name here. He was David’s beloved friend (see I Samuel 22:20-23), but he was not an overcomer. He remained loyal in the treason of Absalom, but joined in that of Adonijah.

The other names are duly confessed.

The scene is unspeakably solemn, and has, by application, a warning voice for all. Yet, by interpretation, it comes with special force in this promise to the Assembly at Sardis, and refers to the fulfillment of Matthew 10:32-33 and Luke 12:8-9.

Whosoever therefore shall confess Me before men, him will I confess also before My Father Who is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father Who is in heaven.

(see **BOOK**, page 2780)

Unscriptural? or Undispensational?

by – Win Johnson (-1993)

A friend of this writer has written the following:

There are professing Christians who religiously practice the washing of feet. Are they scriptural or unscriptural? There are some who anoint the sick with oil, while others bless handkerchiefs. Are they scriptural or unscriptural? Some professing Christians claim to have visions and angelic visitations while hearing supernatural voices. Are they scriptural or unscriptural? Thousands of others break forth in some kind of speech which they call the gift of tongues. Are they scriptural or unscriptural to speak in tongues?

To which we add:

Scriptures can be found to substantiate all of these actions. However, it seems to us that it is less than intellectual honesty, much less a spiritual practice, to arbitrarily select certain Bible commands for obedience while completely disregarding others. Why not obey the mandates of Numbers 15:32-36 and Deuteronomy 21:18-21 where infractions were to be punished by publicly stoning the offender to death? Why not build a tabernacle and offer sacrifices as God commanded in Exodus 25-31? Why not “sell

that ye have and give alms” as Christ instructed in Luke 12:33? In short, why obey only certain Bible commands and ignore others? Why not obey them all?

The answer to these questions is clearly stated at II Timothy 2:15.

Study to show yourself approved to God, a workman who needs not to be ashamed, rightly dividing the Word of Truth.

Though *all* Scripture is most certainly for our admonition and instruction, *all* Scripture is NOT for our obedience today (Compare Genesis 17:10-14 with Galatians 5:2 and Romans 2:25-29. Also Matthew 19:16-21 with Romans 4:5 and Ephesians 2:8-9). II Timothy 3:16-17 does not contradict or nullify II Timothy 2:15. To the Apostle Paul, the glorified Lord revealed God’s message and program for today. To him was committed the dispensation of the grace of God. (See Ephesians 3:1-9). In his epistles we find the commands given directly to the Body of Christ.

The question, then, is not only, “*Is it scriptural?*” but, “*Is it dispensational?*”

Love Alone Will Abide

Faith, expectation and love are the abiding trinity in this administration of God’s grace. Neither faith nor expectation will remain in the glory. Love alone will abide His coming. Let us believe God. Let us glory in expectation. But above all, let us charge our hearts to love Him and His with a fervency which His love alone can inspire.

A.E. Knoch (1874-1965)
Concordant Commentary page 261

All Are Instruments Of God

All of us alike are God’s instruments. By no setting of our hearts on wickedness or doing evil with both of our hands can we prevent God from using us. Our folly will serve Him, when our wisdom fails; our wrath will praise Him, though our wills rebel.

John Oman (1860-1939)
God’s Love Changes Lives

Basic Distinctions

Between PROPHECY and MYSTERY

by — Clyde L. Pilkington, Jr.

<u>PROPHECY</u>	<u>MYSTERY</u>
Prophecy concerns an earthly Kingdom: a governmental organization (Daniel 2:44; Matthew 6:10).	The mystery concerns a Body; a living organism (I Corinthians 12:12, 27; Ephesians 4:12-16).
This Kingdom will be established (Matthew 6:10) on earth with Christ as its King (Jeremiah 23:5; Isaiah 9:6-7).	This Body is given a position in heaven (Ephesians 1:3; 2:5-6; Colossians 3:1-3), with Christ as its Head (Ephesians 1:4-11; 3:5-9).
This earthly Kingdom had been prophesied "since the world began" (Luke 1:68-70; Acts 3:21).	The Body was chosen in Christ before the world began and "kept secret since the world began" (Romans 16:25; Ephesians 1:4-11; 3:5-9).
Israel will be given supremacy over the nations (Isaiah 60:10-12; 61:6).	Jew and Gentile are placed on the same level before God (Romans 10:12; 11:32; Ephesians 2:16-17).
The Gentiles will be blessed through Israel's instrumentality (Genesis 22:17-18; Zechariah 8:13).	The Gentiles are blessed through Israel's obstinacy (Acts 13:44-46; Romans 11:28-32).
The Gentiles will be blessed through Israel's rise (Isaiah 60:1-3; Zechariah 8:22-23).	The Gentiles are blessed through Israel's fall (Acts 28:27-28; Romans 11:11-12, 15).
Prophecy mainly concerns nations as such (Isaiah 2:4; Ezekiel 37:21-22).	The mystery concerns individuals (Romans 10:12-13; II Corinthians 5:14-17).
Prophecy concerns blessings, both material and spiritual, on earth (Isaiah 2:3-4; 11:1-9).	The mystery concerns "all spiritual blessings in the heavenlies" (Ephesians 1:3; Colossians 3:1-3).
Prophecy concerns Christ's coming to earth (Isaiah 59:20; Zechariah 14:4).	The mystery explains Christ's present absence from the earth (Ephesians 1:3, Colossians 3:1-3).
The proclamations of prophetic concerns were committed particularly to Israel's Twelve apostles (Matthew 10:5-7; Acts. 1:6-8; 3:19-26).	The proclamation of the mystery was committed to Paul (Ephesians 3:1-9; Colossians 1:24-27).
The prophetic concerns were revealed through many of God's servants (Luke 1:70; II Peter 1:21).	The mystery was revealed through one man: Paul (Galatians 1:1, 11-12: 2:2, 7, 9, Ephesians 3:2-3).
Old Testament writers frequently did not understand the prophecies that were made known through them (Daniel 12:8-10; I Peter 1:10-12).	Paul both understood and longed that others might understand the mystery revealed through him (Ephesians 1:15-23; 3:14-21; Colossians 1:9-10; 2:1-3). ■

Genesis and Revelation

Compared and Contrasted

The Bible is a complete and balanced whole. As the Word of God, the Scriptures predictably reveal superb planning and organization. We see this clearly in the books of Genesis and Revelation, for Revelation completes the great truths begun in Genesis. Here are some examples given to us by E.W. Bullinger in his *Appendixes to the Companion Bible*:

Genesis is the seed-plot of the whole Bible. It is essential to the true understanding of its every part. It is the foundation on which Divine Revelation

rests; and on which it is built up. It is not only the foundation of all Truth, but it enters into, and forms part of all subsequent inspiration; and is at once the warp and woof of Holy Writ.

Genesis is quoted or referred to sixty times in the New Testament; and Divine authority is set like a seal on its historical facts. See Matthew 19:4-6; 24:37-39; Mark 7:4, 10; 10:3-8; Luke 11:49-51; 17:26-29, 32; John 1:51; 7:21-23; 8:44-56.m

<u>GENESIS</u>	<u>REVELATION</u>
Genesis, the book of the beginning	Apocalypse, the book of the end
The Earth created (1:1)	The Earth passed away (21:1)
Satan's first rebellion	Satan's final rebellion (20:3, 7-10)
Sun, moon and stars for Earth's government (1:14-16)	Sun, moon and stars, connected with Earth's judgment (6:13; 8:12; 16:8)
Sun to govern the day (1:16)	No need of the sun (21:23)
Darkness called night (1:5)	"No night there" (22:5)
Waters called seas (1:10)	"No more sea" (21:1)
A river for Earth's blessing (2:10-14)	A river for the New Earth (22:1-2)
Man in God's image (1:26)	Man headed by one in Satan's image (13)
Entrance of sin (3)	Development and end of sin (21, 22)
Curse pronounced (3:14, 17)	"No more curse" (22:3)
Death entered (3:19)	"No more death" (21:4)
Cherubim, first mentioned in connection with man (3:24)	Cherubim, finally mentioned in connection with man (4:6)
Man driven out from Eden (3:24)	Man restored (22)
Tree of life guarded (3:24)	"Right to the Tree of Life" (22:14)
Sorrow and suffering enter (3:17)	No more sorrow (21:4)
Man's religion, art and science, resorted to for enjoyment, apart from God (4)	Man's religion, luxury, art and science, in their full glory, judged and destroyed by God (18)
Nimrod, a great rebel and king, and hidden anti-God, the founder of Babylon (10:8-9)	The Beast, the great rebel, a king and manifested anti-God, the reviver of Babylon (13-18)
A flood from God to destroy an evil generation (6-9)	A flood from Satan to destroy an elect generation (12)
The Bow, the token of God's covenant with the Earth (9:13)	The Bow, betokening God's remembrance of His covenant with the Earth (4:3; 10:1)
Sodom and Egypt, the place of corruption and temptation (13, 19)	Sodom and Egypt again: (spiritually representing Jerusalem) (11:8)
A confederacy against Abraham's people overthrown (14)	A confederacy against Abraham's seed overthrown (12)
Marriage of first Adam (2:18-23)	Marriage of last Adam (19)
A bride sought for Abraham's son (Isaac) and found (24)	A Bride made ready and brought to Abraham's Son (19:9). See Matthew 1:1
Two angels acting for God on behalf of His people (19)	Two witnesses acting for God on behalf of His People (11)
A promised seed to possess the gate of his enemies (22:17)	The promised seed coming into possession (11:18)
Man's dominion ceased and Satan's begun (3:24)	Satan's dominion ended, and man's restored (22)
The old serpent causing sin, suffering and death (3:1)	The old serpent bound for 1,000 years (20:1-3)
Sun, moon and stars, associated with Israel (37:9)	Sun, moon and stars, associated again with Israel (12)

Thus this promise refers not only to that solemn past scene in Israel's history, but is shown to be closely connected with the Four Gospels, and points on to the scenes of final judgment and glory in connection with David's Lord, and "a greater than Solomon."

Daniel 12:1 prophesies of this "book of life," and Revelation 13 tells us that the time for its fulfillment shall have then come.

I will confess his name in the presence of My Father, and in the presence of His angels (Revelation 3:5).

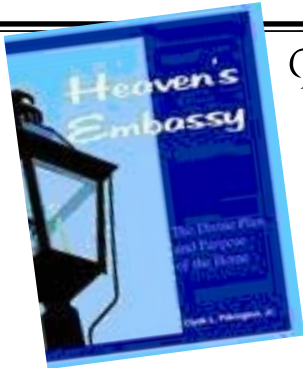
Here is the association of Christ, the Father, and the angels (as in chapter 1:4-5). See Matthew 16:27. This promise, as we have seen, refers to the later scene in the life of David when he confesses the names of his worthy ones, just before the glory of the kingdom is set up by Solomon (II Samuel:23). Some of the names are "blotted out." The others are "confessed." This is the scene alluded to here; and this is what is promised by the Lord in Matthew 10:32, Luke 12:8 and Mark 8:38. These words refer, as the Lord Himself explains, to the time when He comes to send the sword upon the earth (Matthew 10:33-42).

Commentary on Revelation,
pages 94-96, 196

Deliverance

**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.**
— Unknown



Heaven's Embassy – *The Divine Plan & Purpose of the Home*

by – Clyde L. Pilkington, Jr.

Except the Lord build the house, they labor in vain who build it (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it is about one of the most vital scriptural subjects that could ever be addressed.

(#5675) 250 pp.,
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The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" upon the earth; and for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is center in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus upon the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing upon its very nature and *internal* purpose and function.

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