



Bible Student's Notebook™

The Herald of His Grace

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

Volume XIV
Issue 342

Introducing Paul

Part 3 of 3

by — Marvin W. Rice

INTERVAL OF THE NATIONS

It has been said that this administration is like a parenthesis in the Scriptures. The name “Paul” indicates an interval, which this administration is. Paul’s name was changed from Saul with no mention of why. Perhaps it was because of Israel’s place as the chosen nation, paused for a time to make room for this economy of Grace, which is an interval in Israel’s time period in God’s purpose. As was already seen, the purpose of the call of Paul was to bear the name of Jesus to every individual (Acts 9:15). Many Scriptures verify this, one of which is Romans 11:13.

*I speak to you gentiles inasmuch as I am the apostle of the **Gentiles**. I magnify my office.*

PAUL SEPARATED

Paul was saved and called in Acts 9. He was sent, by Holy Spirit, in Acts 13 from Antioch, outside of the land of Israel. He was separated from the people of Israel in Acts 13 for the work of the Lord. Paul’s separation is seen again in Acts 26:17.

Delivering thee from the people and from the gentiles, unto whom now I send thee.

In the Greek (*Stephens*) instead of the word “*deliver*” it says “*taking out*.”

Paul was *taken out* or separated from both the Jews and the Gentiles to stand alone as the first person in the “New Creation,” being neither Jew nor Gentile. He was separated from all people – as an outsider to them, one of a New Creation – as an ambassador wherein there is neither Jew nor Greek (Galatians 6:15).

PAUL’S COMMISSION

There would have been no need for Paul to have been called to carry out the great commission of Matthew 28:19. This was given to the Twelve. They were very active for the Lord in Acts 1:8, with thousands being saved under their ministry and more being added day by day. All were spirit filled and could have gone to the rest of the inhabited earth with the message. It was not necessary that all of the Twelve stay in Jerusalem, sending *yet* another (Paul) to the Gentiles. If this commission was for that time era, some of the Twelve could, and would have gone to the Gentiles. No! Paul was not called as the 13th apostle, as some would like us to believe. Instead, the Apostle Paul was called as our apostle to bring in a new dispensation to be dispensed to every individual of every nation.

The Great Commission of Matthew 28:19 required those who were to carry it out to be baptizing. Yet Paul says in I Corinthians 1:17 that the Lord had not commissioned him to baptize. Also, the Lord Jesus told the Twelve in Matthew 28:19 to instruct the Gentiles of all that He had told them. Paul was never under the Lord’s earthly ministry, so he was not qualified for this. Paul had a commission, apart from that of the Twelve. While there were a few similarities between his commission and office and that of the Twelve, there are as many differences. These are plainly seen as we study Paul’s epistles.

To all of those of the circumcision, the “Hebrew Scriptures” were very important. Every jot, every tittle, and every type meant much to them. We, the gentiles, have become so loose in our study of the Scriptures that we *generalize* the Word of God. Often we overlook those things that differ (Romans 2:18; Philippians 1:10). Paul

(see *PAUL*, page 3109) ↗

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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).

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PAUL (continued from front page)

not only could not have been *saved* under the circumcision message; but neither did he qualify to be an apostle of that gospel. To qualify, one needed to be a witness of Christ's resurrection (Acts 1:22). A person is not a witness if they have not seen the event first-hand. So Paul did not qualify.

DIFFERENT GOSPELS

Peter's main theme, as he preached concerning the Lord, was heralding Him as Jesus the Nazarene and as He related to Israel; as He came of the seed of David according to the flesh, *before* ascending. Paul's main theme is Christ *after* His ascension, including His death and resurrection.

Peter preached Christ's *rejection* on earth. Paul preached His *acceptance* in the heavens.

Let us continue the comparison of Peter's gospel with the gospel of Paul.

THEY saw that the Gospel of the Uncircumcision was committed unto me, as the Gospel of the Circumcision was to Peter (Galatians 2:7).

The word "they" in this verse refers to the Twelve, who were apostles before Paul. They recognized that Paul had a message and a commission just for the *Uncircumcision*, just as Peter and the Eleven had for the *Circumcision*. The Lord Jesus appointed Peter as the spiritual leader of the believing Jews. Paul was the spiritual leader for the *Uncircumcision*, appointed by Christ Jesus after He ascended to the Father and was glorified. When we compare Peter's Gospel with Paul's, we notice those things which differ.

Paul received the *Gospel of the Uncircumcision* from Christ Jesus after He ascended and was glorified and seated at the right hand of the Father. The expectation (or hope) of Paul's Gospel was that of the heavens. Our expectation is going up to be with Jesus. It is a *heavenly calling*.

We can plainly see that these gospels are two *distinct* gospels, but have the same *source*. Both gospels have the same Savior. Both gospels have salvation through the cross. Both center in Christ, but have a different avenue to the cross: one is solely through faith; the other, works mixed with faith. Both have different blessings: our blessings are among the heavens (Ephesians 1:3); Israel's blessings are on the earth in the millennial reign. Our blessings are spiritual, with a body like His glorious body fitted for the heavens. Israel's earthly body is fitted for the earth, but beyond the range of death.

FAITH VS. FAITH & WORKS

Ye see then how that by works, a man is justified, and not by faith only (James 2:24).

James said that one is saved by works *with* faith. This is correct for Israel, in accordance with the gospel given to Peter. Compare this with that which Paul writes in Romans 3:27-28.

By what law? Of works? NAY: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.

Paul said that man is justified *apart* from works, by faith only.

Knowing that a man is not justified by the works of the law, but by faith of Jesus Christ (Galatians 2:16).

There are many references in Paul's epistles that disagree with James (see Ephesians 2:8-9; II Timothy 1:9).

We have just seen two different gospels, for two different administrations. The Gospel of the Circumcision or Kingdom – that gospel given to Peter and the Eleven – was conditional. Their salvation is through the death and resurrection of our Lord Jesus Christ, the same as ours; but for them, it is not entirely by faith. Their proof of acceptance depends on their works. Retaining salvation also depends on their conduct. Thus James said, "by works a man is justified and not by faith alone."

OUR HOPE (CONFIDENT EXPECTATION)

On the other hand, our salvation is through "Jesus Christ's faith" (Romans 3:22; Galatians 2:16; 3:22); through grace and not of any works of our own (Ephesians 2:8-9)! We have no promises to our forefathers on which to cling. We were without hope and without God (Ephesians 2:12); but because of His vast love wherewith He loved us, He extends grace overwhelmingly to each of us – unmerited by us, and not based on promises to our fathers of old.

Grace is gushed on us, in spite of Israel, and surely not because of any acts of our own.

Not according to our works, but according to His Own purpose and grace (II Timothy 1:9).

We have already seen the Scriptures relating to the beatitudes of Matthew. Israel's expectation is the millennial kingdom on earth. Now let us see some verses relat- ►

✦ *The only church membership I am aware of is the one to which you are joined at salvation. All others are man-made.* – Denis Durham
ing to our expectation, which is not found on the earth,
but in the Heavens.

Who hath blessed us with all spiritual blessings in heavenly places in Christ (Ephesians 1:3).

Our blessings are not earthly, but spiritual. “*Every spiritual blessing*” not on the earth but “*in heavenly places.*” Where are these heavenly places? Ephesians 1:20 makes it clear where these heavenly places are:

Which He wrought in Christ when He raised Him from the dead, and set Him at His Own right hand in the heavenly places.

We will be in the heavenlies where Christ is, sharing in all of His glories and blessings, *of the Heavens:*

If children, then heirs: heirs of God and joint heirs with Christ (Romans 8:17).

Hath raised us up together and made us sit together in heavenly places in Christ (Ephesians 2:6).

The Apostle Paul tells us in Colossians 1:5 that we have an expectation in the heavens:

The hope which is laid up for you in heaven.

THE BODY OF CHRIST

We truly have a glorious expectation awaiting us in the heavens. We are members of Christ’s Body. The following references bring out this truth.

The church [ecclesia] which is His Body (Ephesians 1:23).

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

Now ye are the Body of Christ, and members in particular (I Corinthians 12:27).

We will not find any other group of believers referred to as the Body of Christ in God’s Word. This term is found in Paul’s epistles only. In the Person of His Son, we are as near to God’s heart as He is. The old creation is passed away. We are not only a new creature, but a new creation, and with Christ as our Head, where there is no Jew and Gentile. All are equal in His person.

THE BRIDE OF CHRIST

In other writings, we find believers referred to as the children of the Bridegroom. Some references that will portray the relationship of Israel to their Messiah during the Kingdom reign, as that of a marriage are as follows:

I will betroth thee unto Me forever; yea I will betroth thee unto Me (Hosea 2:19).

Jesus said unto them, “Can the children of the Bridegroom mourn as long as the Bridegroom is with them?” (Matthew 9:15).

He that hath the Bride is the Bridegroom, but the friend of the Bride groom standeth by (John 3:29).

There are many other references, such as Revelation 18:23; 19:7; 21:2; Isaiah 61:10 and more. These portray Israel’s position with their Messiah as His Bride. Is it possible for those of us, who are members of His Body, to be also referred to as His Bride, or as children of the Bridegroom? No. Let us leave that relationship of the marriage union with Peter, James, John and the rest of the Circumcision believers. Let us take the position that belongs to us, which is “*Members of His Body.*”

These two relationships are two distinct relationships – the Bride, and the Body. In the Kingdom, the nation of Israel will be “married” to Christ and will not be members of His Body. They are bound by promise and conduct. The Body of Christ, however, has a different relationship, with all sustenance flowing through us right from our Head (Christ) completely inseparable. No closer relationship is possible. We have complete security; total dependence on Him. Can we imagine a member of Christ’s Body being amputated? No! We are *created in Him.*

DIFFERENCES OF PAUL

We see many expressions in Paul’s writings which differ from all of the other writers. Where else do we read of a *heavenly expectation*? Or where do we read of *every spiritual blessing in heavenly places*? Or of the *Body of Christ*? Or of *justification* in its richness; and many more?

The saved of Israel all have a wonderful expectation, with blessings innumerable. They will see multitudes saved, miracles wrought, and the sick and suffering will be healed – in far greater measures than were seen in Acts 1-8. *That*, in the first part of Acts, will take place in the Kingdom in a far greater measure than can ever be described.

We, too, shall have blessings untold and beyond descrip-

tion in the heavens. Much could be said. Many more references could be presented to show the ever present differences between the gospels of Paul versus Peter. May that which has been presented be sufficient to whet the appetite of the reader, to create a desire to search the Scriptures for further evidence of two different administrations with two different gospels for two different people.

Theologians have been attempting to mix Paul's writings with those of the rest of the Bible. Many are teaching that *all* of the Bible and *all* of the promises in it belong to *all* of us, while there are others who think that only the entire New Testament belongs to us – forgetting that half of the books of the New Testament are written to and about the Jews and the nation of Israel.

Paul says, “*All Scripture is inspired by God.*” It surely is! Yet, he goes on to say, “*and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.*” This is very true. This does not mean to say that every book is *for* us today. For instance, Paul said “*profitable for doctrine.*” Again, true; but true to *that* people to whom it is written and in each era for which it is intended.

Circumcision is a doctrine installed by God. Yet are we to apply it today? All Scripture, from Genesis to Revelation, is inspired of God and is profitable for us to read and to study; to learn of God's attributes: to learn of His patience with Israel: to learn of creation: and to see how God has dealt with mankind since Adam.

We see God's love and His judgments. We see how God will reconcile the people of the earth to Himself. When men try to mix Paul's writings with those of the rest of the Bible, we have what we see today: mass confusion and multiple beliefs with churches differing on every corner. Mixing the gospels give place for the Bible critics to say that the Bible contradicts itself – such as “*end of the world*” and “*world without end.*”

As said before, those of the Pentecost Period were part of those believers of the Old Testament. The era of the coming of the Messiah in the flesh, the cross, the outpouring of the Holy Spirit was all prophesied in the Old Testament. They were carried on through the Pentecost Era until Israel was set aside.

Regardless of which Era or Administration we are, or what blessings, we are promised (that which will be on the earth for Israel, or that which is in the heavens for us) that every saved person from Adam through the end of time all belong to God's family.

Now therefore ye are no more strangers and foreign-

ers, but fellow citizens with the Saints, and of the household of God (Ephesians 2:19).

We are not part of Israel, nor do we share in their blessings; but *all* are part of God's family. We each have our own position in Christ; we each fulfill that place that God has intended and accept the place where God has placed us.

As one studies the four gospels, Jesus is seen in the very precious office or position that He held. It was of extreme importance for the plan of salvation. *Then* He was in the form of a slave (the lowest of places). It led to the Cross. He was the One (so loved by the disciples) Who blessed the loaves and the fishes. He healed and comforted the sick and the weak, but He also was the One Who was tried by Satan. He was the One Who wept bitterly over Israel. He was the one Who was scoffed at and rejected. Here we see Him on the earth, in the form and likeness of a human, dwelling with an earthly people (those of Israel) to Whom He had come; to the *earth* where *their* expectation will be in the Kingdom. Theirs is an earthly hope, not heavenly as ours.

AFTER CHRIST ASCENDED

For us: When the Lord Jesus Christ called Saul, He no longer was in the flesh; no longer in humiliation and rejection; no longer on the cross. No! He was resurrected, ascended into the heavens, glorified by the Father and seated at the Father's right hand. All of this took place before He called Saul and brought in the new administration. He did this from His position in the heavens, where all of the Body of Christ will be going for our blessings. He will be appearing in the clouds to escort us to the heavens.

Wherefore God also has highly exalted Him, and given Him a name which is above every name (Philippians 2:9).

... He raised Him from the dead and set Him at His Own right hand in the heavenly places (Ephesians 1:20).

We see Him as Paul saw Him: as the exalted glorified Son of God, in an entirely different office. He no longer was in the form of a slave and humiliation as He was when He called Peter.

THE SEPARATION OF PAUL

Paul had been separated from the people of Israel, and from the Gentiles, to stand alone as one of a new creation to bring the gospel to both the Jews and the Gentiles. ►

He was apart from *all*, yet sent *to all* (Acts 26:17). He was to bring the gospel of our Lord Jesus Christ. He was saved outside of the land of Israel, in Gentile country. He was born outside of Jerusalem, in Tarsus, with a Roman citizenship. After his conversion, he didn't go to Jerusalem to confer with the apostles before him (Galatians 1:17). In fact, he did not go up to Jerusalem for three years after his conversion. Instead he received his instructions, his enlightenment and his gospel by revelation. To verify this and his apostleship for the Gentiles, we will review some passages relating to his position in our effort to introduce Paul for the nations (uncircumcision) as Peter was for the circumcision.

Paul, an apostle (not of men, neither by man, but by Jesus Christ and God the Father Who raised Him from the dead) (Galatians 1:1).

Paul writes that he did not get the gospel by man nor from man. In :12, he said that he received it by revelation. In II Corinthians 12:7, he mentions "*abundance of revelations.*"

Lest I should be exalted above measure through the abundance of the revelations (II Corinthians 12:7).

For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ (Galatians 1:12)

Paul makes it known that he had received an "*abundance of revelations*" concerning the plan and purpose of God and the glorious gospel of our Lord Jesus Christ. It is seen in II Corinthians 12:1 that he would be receiving still more.

I will come to visions and revelations of the Lord.

If Paul's gospel *was* the same as that of the Twelve, wouldn't it have been normal for the Lord to have sent him to Jerusalem to learn from the Twelve the same as the others who were converted then? Paul did not even receive his revelations in Jerusalem, but outside of Israel altogether, in Gentile country. These things were not just happenstance, for this was in the purpose of God. Shame on us when we pay so little attention to all of the little important factors of the Scripture.

Why can't Bible scholars see a difference here? They can't see, because they are blinded by tradition! It is so vividly and plainly stated in Galatians 2:7 that there were two different apostles with two different gospels for two different people. If Paul was carrying out the commission of Matthew 28:19 and preaching the same message as Peter,

why didn't the Lord send him back to Jerusalem to learn from Peter?

Immediately, I conferred not with flesh and blood. Neither went I up to Jerusalem to them which were apostles before me (Galatians 1:16-17).

Wouldn't it have been the normal thing for Saul to have done, on believing, to have gone immediately to Jerusalem to rejoice with those before him, and to learn all that he could of Jesus from those who were apostles before him? This did not happen. The Lord had something different for Saul. He was not going to be part of those at Jerusalem, nor of their dispensation. He was the *first* of a new era – an all-new dispensation being established. Saul was the *first* of a new administration of God. Therefore he was instructed to stay in Damascus and Arabia.

The Twelve and their disciples were not a part of this new dispensation. In this new administration, the Jew was not the prominent one. All newly saved people would belong to a Body and be equal in Christ, regardless of their nationality. Israel, as a nation, had rejected their Messiah: both when He was in the flesh as Jesus the Nazarene, and through the preaching of the apostles at Pentecost. The Holy Spirit had wrought mighty miracles to portray Jesus as the Messiah; yet they rejected Him completely. They blasphemed the Holy Spirit by their persecution of spirit-filled believers, thus sealing their doom nationally. Because of their *heritage* and because of the promises to the Fathers, Paul was to take the Gospel to them first – individually, no longer nationally. Because God honors His promises to the Fathers of old, the gospel was to go to the Jew *first*.

PAUL'S GOSPEL A MYSTERY

There were some of these Jews from these outlying lands who believed when Paul preached to them about the Christ. It was these Jews (not the Twelve), who had believed through Paul's gospel, who were then added as members of the Body of Christ. They were members equally with the Gentile believers who also believed through Paul's gospel.

According to the glorious gospel of the blessed God which was committed to me (II Timothy 1:11).

Whereunto He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ (II Thessalonians 2:14).

Now to Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ

according to the revelation of the mystery which was kept secret since the world began (Romans 16:25).

Let us note that Paul did not generalize and say “according to the gospel, which I preached.” No! Not at all, but “*according to MY gospel*” – the gospel which Paul specifically and distinctively received from the Lord Jesus Christ through revelations when he was caught up to the third heaven (II Corinthians 12:2). Also, this passage (Romans 16:25) states that Paul’s gospel was about “*the preaching of Jesus Christ, ACCORDING TO THE REVELATION OF THE MYSTERY, which WAS KEPT SECRET SINCE THE WORLD BEGAN.*”

Shouldn't it be asked, To what *mystery* is Paul referring? Certainly our Lord Jesus Christ is not a mystery, nor is the gospel of our Lord Jesus Christ – *not at all!* Through the entire Old Testament the coming of Jesus has been proclaimed; even where He would be born, and His death and resurrection. Nor was the appointment of Paul to the apostleship a mystery. Again, I say, *not at all!* Paul is referring to an *all-new era*, one which was established solely through grace. The Gentiles and those Jews who believed through Paul’s message would be fellow members of one Body – a *mystery*.

This new Administration of Grace is a secret never mentioned in the Old Testament. The prophets had foretold that the Lord would be turning to the Gentiles with the gospel to provoke the nation of Israel to jealousy. Yet it was never mentioned that there would be a very different Administration wherein Christ would be dwelling among the Gentiles, who would be members of His Body, and that all would be apart from Israel.

This mystery of Romans 16:25 was made known through Paul the Apostle. Let us verify this by looking at I Corinthians 2:7-10. This is worth our consideration.

*We speak the wisdom of God in a mystery, even the hidden wisdom of 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. But as it is written, Eye hath not seen nor ear heard, neither hath it entered into the hearts of man, the things which God hath prepared for them that love Him. But **God hath revealed them unto us** by His Spirit.*

We might note that it is established that this mystery (or secret) was ordained before the world began, and that it now has been revealed by Paul the Apostle (:10). This is verified with another passage:

Having made known unto us the mystery of His

will, according to His good pleasure which He hath purposed in Himself (Ephesians 1:9).

In this passage, “*the mystery of His will*” refers to this new Administration of Grace. Paul declares himself and us to be stewards of this mystery. How can one be a steward if it’s a mystery? It is no longer a mystery (secret), but was made known to and through Paul.

Let a man so account of us as of the mystery of Christ and stewards of the mystery of God (I Corinthians 4:1).

For me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel (Ephesians 6:19).

As Paul needed prayer that God would give him the words to speak, and the people to whom to speak, with boldness to declare the gospel, so we need prayer for ourselves to speak forth the Word with all boldness.

There is *no* hint in the Bible, from Genesis to Revelation, about this dispensation of grace; there is no hint that the Jew and the Gentile being equal, with Christ living *with-in* us and not *just* with us.

ONLY PAUL WRITES OF THESE TRUTHS

We are to be members of Christ’s Body, in spite of Israel; and this is totally unsearchable in all of the Scriptures other than found in Paul’s writings.

*Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the **unsearchable riches of Christ** (Ephesians 3:8-9).*

What are the unsearchable riches of Christ? That we, the Gentiles would have Christ within us, and be seated in the heavens, sharing equally with each other Christ’s allotment and all of His glory. It was a complete secret to Israel that one day they would be temporarily blinded and that God would be turning completely to those of the nations.

To whom God would make known what is the riches of the glory of this mystery among the Gentiles which is Christ in you, the hope of glory (Colossians 1:27).

Within the mysteries (secrets) of the gospel of Ephesians 6:19, there are several truths that are not found in any other writings apart from Paul’s epistles, such as: ►



- the conciliation of the world (II Corinthians 5:18-19);
- justification by faith (Romans 3:30);
- we, the Body of Christ, are seated among the heavens in Christ Jesus (Ephesians 2:6);
- We have complete security in Christ (Colossians 3:3; Romans 8:38-39);
- We are complete in Christ (Colossians 2:10);

and many more precious truths that make Paul's epistles the cream of the Scriptures.

The blessings which the universe longs for are already ours in a display of the vast love of God to us in depths far beyond our greatest comprehension, to be fully realized by us in that day. Paul was the one who was chosen, by the Lord, to be the one to bring this Administration to us (the nations) and to introduce Christ and the untraceable riches to us. He dispensed this Grace and truth, which was hidden but is now made manifest to His saints.

DISTINGUISHING GOD'S WORD

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (II Timothy 3:16).

We must remember to pay attention to *whom* Scripture was written, and for what *era* of time. We should not take and apply Scripture to ourselves unless it is *for* us. Some Scripture is general and applies to all men of all times, such as the death and resurrection of Christ. However, this is not true of every passage. Take the Psalms, for instance. How often

they remind us of ourselves, and many of them speak of our God and His love; but apply them to the Psalmist and Israel.

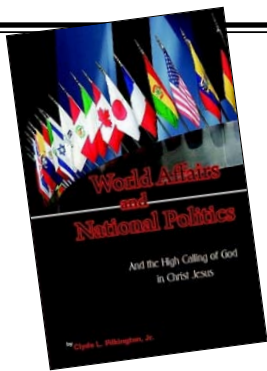
We cannot claim all of the promises of the Bible as ours. If we do, we could find problems – such as Abraham, who was promised a son. That promise was to Abraham; and not to you. Israel was promised a Messiah to come of the seed of David, from within their own lineage. The Gentiles had no promise of a Savior from their lineage. Israel is promised a Kingdom on earth. The nations are not. We are promised justification; but Israel was not promised this – they were promised pardon, which can be revoked because it is conditional. We could continue.

MONGREL GOSPEL

Let us divide the Scriptures as the Scriptures themselves do. Paul said he was an apostle to the Gentiles. Let us accept him as our apostle and his writings for us. Let us not take Israel's promises for ourselves. Paul gives us richer and greater promises that far excel those given to Israel. Let's not mix the gospels, thus making a mongrel gospel. Compare Paul's writings with the rest of the Scriptures to see if these things are true.

So much more could be said; so many more references could be given; but it is the hope of this writer that the reader might be encouraged to search the Scriptures to find if the thoughts herein are scriptural.

[Paul] *is a chosen vessel unto me, to bear My name before the Gentiles, and Kings, and the children of Israel* (Acts 9:15). ■



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