



# Bible Student's Notebook™

*The Herald of His Grace*

Weekly

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

Volume XXI  
Issue 524

## The Ranking Revelation of the Prison Epistles

by — A.E. Knoch (1874-1965)

Spiritual blessing for the nations was not hidden. They had already been raised from the place of a puppy picking up the superfluous crumbs (Mark 7:27-28) to the place of a guest at Israel's board (Ephesians 2:12). Now, however, we are no longer guests, but members of God's family, and partake of His spiritual store in unstinted and equal degree with the hitherto favored Jew.



of which Paul became the dispenser, which he delighted to call "his" and which he defended against all of the encroachments of the circumcisionists, *that* gospel is *still* the channel through which the gracious blessings of "the mystery" flow. If we reject the great truths of justification by faith and conciliation by favor, we are destroying the very foundations of the mystery which we seek to defend.

The secret lies not in the spiritual character of the blessing but in its fullness. The nations partook of Israel's store; now we are blessed with every spiritual blessedness among the celestials in Christ. The allotment of which we are joint-enjoyers has been transferred to celestial realms where Israel's priority needs no acknowledgment.

The joint body of which we are members is not physically related to Christ, but a *spiritual* organism in which Israel needs no special recognition. The present celestial exaltation of our Lord, as revealed in His title, Christ Jesus, has no direct relation to the nation which rejected Him, hence those of the other nations may share His exaltation without in the least infringing on their prerogatives. Though the earthly temple is desolate, we have the introduction, in *one* spirit (with the circumcision) to the Father. We are being built together for God's *habitation in spirit* (Ephesians 2:18, 22).

Let us freely acknowledge, however, that we are told, in the very revelation of "the mystery" that the evangel

The church which is now under the secret economy once had much to do with the covenant. They were *guests* of the promissory covenants (Ephesians 2:12; II Corinthians 11:25). Jehovah's covenant is with the nation of Israel (Jeremiah 31). Through that covenant blessing came to the churches at Rome, Corinth, Galatia, Thessalonica, Ephesus, Philippi and Colossae. After the mystery was revealed, these same churches, which once were connected to the covenant by Paul's preaching, are connected by the same channel to the uncovenanted yet transcendent celestial blessings which it brings.

The mystery is *not* the promulgation of an *entirely new* set or body of doctrine, but the modification, or rather *glorification*, of Paul's previous teaching. It comes through the evangel which he had been dispensing.

(see **RANKING**, page 4599)

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## Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of 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);
  - union in His death, burial and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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### ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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# The Earlier and Later Chapters of the Book of Acts

by — Sir Robert Anderson (1841-1918)

Who can fail to mark the contrast between the earlier and the later chapters of the Acts of the Apostles? Measured by years the period they embrace is comparatively brief; but the latter portion of the narrative belongs to a different age. Such is in fact the case. A new dispensation began, and the Book of the Acts covers historically the period of the transition. “*The Jew first*” is stamped on every page of it. The Savior’s prayer upon the cross<sup>1</sup> had secured for the favored nation a respite from judgment, and the forgiveness asked for carried with it a right to priority in the proclamation of the great amnesty.



narrative of the Acts still more significant. Those who profess to account for the Bible on natural principles seem ignorant of some of the main facts of the problem they pretend to solve. They give no explanation of the *omissions* of Scripture.

Contrast, for example, the first Gospel with the fourth. The writers of both shared the same teaching and were instructed in the same truths. How is it, then, that *Matthew* contains not a single sentence which is foreign to the purpose for which it was written, as presenting Israel’s Messiah, the “*son of David, the son of Abraham*”?<sup>6</sup> How is it that *John*, which presents Him as the Son of God, omits even the record of His birth, and deals throughout with truth for all scenes and all time? So with the Acts of the Apostles. As Paul’s companion and fellow-laborer, the writer must have been familiar with the great truths revealed in the earlier Epistles, but not a trace of them appears in his treatise. Written under the Divine guidance for a definite purpose, nothing foreign to that purpose finds a place. To the superficial it may appear but a chance collection of incidents and memoirs, and yet, as has been rightly said, “there is not a book upon earth in which the principle of intentional selection is more evident to a careful observer.”<sup>7</sup>

When “*the apostle of the circumcision*,” by express revelation, brought the gospel to the Gentiles they were relegated to a position akin to that formerly held by the “*proselytes of the gate*.”<sup>2</sup> Even “*the apostle of the Gentiles*” addressed himself first, in every place he visited, to the children of his own people; this not from prejudice, but by Divine appointment. “*It was necessary*,” he declared at Pisidian Antioch, “*that the word of God should first be spoken to you*.”<sup>3</sup>

Even at Rome, deeply though he longed to visit Gentiles there,<sup>4</sup> his first care was to summon “*the chief of the Jews*,” and to them “*he testified the kingdom of God*.” Not until the testimony had been rejected by the favored people did the Word go forth, “*The salvation of God is sent unto the Gentiles, and they will hear it*.”<sup>5</sup>

It will be objected that the Epistle to the Romans had been already written. True; but this only makes the

The special and distinctive position enjoyed by the Jew was a main feature of the economy then about to close. “*There is no difference*”<sup>8</sup> is a canon of Scripture doctrine. Men talk of the Divine history of the human race, but there is no such history. The Old Testament is the Divine history of *the family of Abraham*. The call of Abraham was chronologically the central point between the creation of Adam and the Cross of Christ, and yet the story of all of the ages from ►

1. Then said Jesus, “*Father, forgive them; for they know not what they do*” (Luke 23:34).  
2. Acts 10. This is made still more clear by 15:2.  
3. Acts 13:46 (R.V.); cf. 17:2, 10; 18:1-4.  
4. Romans 2:11.  
5. Acts 28:17, 23, 28.

6. The prophetic utterance of Matthew 21:18 will not be deemed an exception to this.  
7. *The Bampton Lectures*, 1864.  
8. Romans 3:22.

Adam to Abraham is dismissed in eleven chapters. If during the history of Israel the light of revelation rested for a time upon heathen nations, it was because the favored nation was temporarily in captivity; but God took up the Hebrew race that they might be a center and channel of blessing to the world. It was owing to their pride that they came to regard themselves as the only objects of Divine benevolence.

When some great French wine-grower appoints an agent in this country, he no longer supplies his wines except through that agent. His object, however, is not to hinder but to facilitate the sale, and to ensure that spurious wines shall not be palmed off upon the public in his name. Akin to this was the purpose with which Israel was called out in blessing. The knowledge of the true God was thus to be maintained on earth.<sup>9</sup> But the Jews perverted *agency* into a *monopoly* of Divine favor. That temple, which was to have been a “house of prayer for **all nations**,”<sup>10</sup> they treated as though it were not God’s house but their own, and ended by degrading it until it became at last “a den of thieves.” The position thus Divinely accorded them implied a *priority* in blessing. This principle pervades not only the Old Testament Scriptures but the Gospels. To us indeed it is natural to read the Gospels in the light of the Epistles, and thus “to read into them” the wider truths.

Suppose again that the Epistles were there, but the Acts of the Apostles left out. How startling would appear the heading “*To the Romans*,” which would confront us on turning from the study of the Evan-

gelists! How could we account for the transition thus involved? How could we explain the great thesis of the Epistle, that there is no difference between Jew and Gentile, both being by nature on a common level of sin and ruin, both being called in grace to equal privileges and glory?

The earlier Scriptures will be searched in vain for teaching such as this. Not the Old Testament merely but even the Gospels themselves are seemingly separated from the Epistles by a gulf. To bridge over that gulf is the Divine purpose for which the Acts of the Apostles has been given. The earlier portion of the book is the completion of and sequel to the Gospels; its concluding narrative is introductory to the great revelation [given to Paul].

Was not the death of Stephen, recorded in the seventh chapter, the crisis of the Pentecostal testimony? Undoubtedly it was; and thereupon “*the apostle to the Gentiles*” received his commission. But it was a crisis akin to that which marked the ministry of our blessed Lord Himself when the Council at Jerusalem decreed His destruction.<sup>11</sup> From that time He enjoined silence respecting His miracles,<sup>12</sup> and His teaching became veiled in parables.<sup>13</sup> But though His ministry entered upon this altered phase, it continued until His death. So was it in the record of the Acts. Progress in revelation, like growth in nature, is gradual, and sometimes can be appreciated only by its developments. The apostle to the circumcision gives place to the apostle to the Gentiles as the central figure in the narrative. Yet in every place the Jew

9. Such was the spirit of their inspired Scriptures. See, e.g. II Chronicles 6:32-33; Psalm 67:1-3, etc.

10. Mark 11:17 (R.V.).

11. Matthew 13:14.

12. *Ibid.*, 12:15-16.

13. *Ibid.*, :13



56 pp., PB

## *Growing in the Realization of God*

by — Robert McMahon

This work, firmly rooted in the sovereignty of God, shows the vital importance of acquaintance with the Almighty God leading to a realization that He is our Father and will be “ALL in All.”

*See order form.*

is still accorded a priority in the offer of blessing, and it is not until, in every place from Jerusalem round to Rome, that blessing has been despised that the Pentecostal dispensation is brought to a close by the promulgation of the solemn decree, “*The salvation of God is sent unto the Gentiles.*”

The hopes excited in the breasts of the disciples by their Lord’s last words of cheer and promise were more than realized. Converts flocked to them by thousands, and “*signs and wonders were wrought among the people*” – and, as already noticed, not only was Divine power in exercise to accredit their testimony, but also to deliver them from outrage and rescue them from bonds and imprisonment. Nor was Paul behind the rest in these respects. Yet compare the record of Pentecostal days with the narrative of his imprisonment in Rome, and mark the change!

When dragged to jail at Philippi as a common disturber of the peace, Heaven came down to earth in answer to his midnight prayer, the prison doors flew open, his jailer became a disciple, and the magistrates who had committed him besought him, with

obsequious words, to comply with commands they no longer dared to enforce. Yet now he is “*the prisoner of the Lord.*” His bonds are known everywhere to be for Christ.<sup>14</sup> In other words, there is no side issue, no incidental charge, as at Philippi, to conceal the true character of the accusation against him. It is a public fact that it is only because he is a teacher of [a new revelation] that he is held in bonds.

If the received theory respecting miracles be well founded, this is the scene and here was the occasion for “*signs and wonders and mighty deeds,*” such as he had appealed to in his earlier career<sup>15</sup> – but Heaven is silent. There is no earthquake now to awe his persecutors. No angel messenger strikes off his chains. He stands alone, forsaken of men, even as his Master was, and seemingly forsaken of God.<sup>16</sup> How natural the skeptic’s taunt that miracles were cheap with the peasants of Galilee and the rabble of Jerusalem! A miracle at Nero’s Court might indeed have “accredited Christianity” – in truth, it might have shaken the world – but miracle there was none, for, the spe- ►

14. Philippians 1:13.

15. II Corinthians 12:12.

16. II Timothy 4:16. This passage disposes of the tradition that Peter was Bishop of Rome.

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cial testimony to the Jew having ceased, the purpose for which miracles were given was accomplished.

Like a day that breaks with unclouded splendor and approaches noontide in all of the glory of perfect summer, but then begins to wane and early closes in amidst the gloom of gathering storm-clouds that shut out the sky and darken all the scene, so was it with the course of that brief story. At the first great Pentecost three thousand converts were baptized in a single day, the manifested power of God filled every soul with awe, and those who were His own had “gladness of heart” and “favor with all the people.” When the first threat of persecution drove them together in prayer, “the place was shaken where they were assembled ... and with great power gave the apostles witness of the resurrection of the Lord Jesus.”<sup>17</sup> The seeming check of the first martyr’s death was followed by the conversion of him who caused it, the fierce persecutor and blasphemer won over to the faith he had struggled to destroy, and chained to the chariot-wheels of the triumph of the gospel.<sup>18</sup> Yet now we see that same Paul, albeit the greatest of the apostles and the foremost champion the faith has ever known, standing alone

at Caesar’s judgment-seat a weak, crushed man, given up to death to satisfy the policy or caprice of Imperial Rome.

In days to come “the song of Moses and the song of the Lamb” shall mingle once again in the anthem of the redeemed:<sup>19</sup> the song of Moses – “I will sing unto the Lord for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea” – that song of the public triumph of Divine power openly displayed; and the song of the Lamb – the song of that deeper but hidden triumph of faith in the unseen. Yet now the song of Moses has ceased, and the Church’s only song is the song of Him Who overcame and won the throne through open defeat and shame. The days of the “rushing mighty wind,” “the tongues of fire,” the earthquake shock, are past. The anchor of the believer’s hope is firmly fixed in the veiled realities of heaven. He endures “as seeing Him Who is invisible.” ■

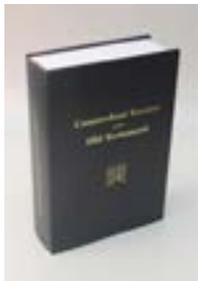
— *The Silence of God*, chapter 5  
(edited & abridged)

17. Acts 4:23-33.

18. II Corinthians 2:14.

19. Revelation 15:3.

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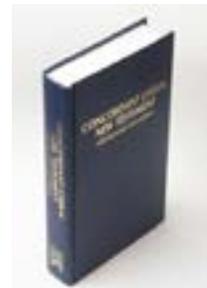
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**RANKING** (continued from front page)

The conciliation deals with God's attitude towards mankind, but still left a measure of discord between the recipients of its grace. The Jews and aliens, even though both reconciled to God, were not in perfect accord with one another. The superior place of the circumcision made this impossible; so conciliation is perfected by the removal of all barriers between believers and by the reconciliation of the circumcision with the uncircumcision. There is reconciliation not only with God, but with His favored people. This is the burden of the second chapter of Ephesians.

How, then, does "the mystery" affect them? It modifies, or glorifies, their message. For instance, "to the Jew first" (Romans 1:16; 2:9-10) is no longer true after the secret is revealed that the nations are *joint-partakers* in Paul's evangel (Ephesians 3:6-7). The Jew no longer has any advantage (Romans 3:1-2). The nations are no longer *debtors* to them for *their* spiritual things, for our blessedness is in a region to which they have no claim (Romans 15:27; Ephesians 2:13-22).

In Corinthians the body is no longer composed of members "less honorable" and "uncomely," but is a joint-body, in which each member is peer of all of the rest. The gifts are specifically limited to the period before the revelation of the secret. "When that which is perfect (or maturity) is come, then that which

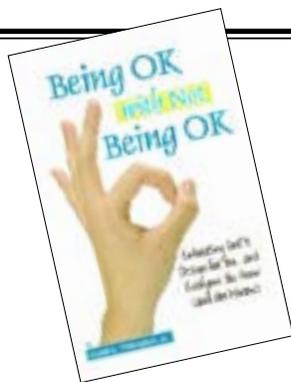
is in part shall be done away" (I Corinthians 13:8-14). Ephesians puts before us the mature humanity (Ephesians 4:13), Philipians speaks of some who attained it (Philipians 3:15), and Colossians expresses Paul's desire to present every man mature (Colossians 1:28; 4:12).

Paul received revelation after revelation which brought him from glory to glory. All of his teaching began with a "Jewish" tinge. Take justification, for instance. It was simply a supplement to the pardon of sins, and for those things in which the law of Moses failed to provide relief (Acts 13:38-39).

As it was with justification, so also with all of the truth for the present time. God graciously granted it in gradually increasing measure and continually enhanced glory until it attained its full meridian in the Roman jail, after Israel was fully and fatally apostate.

It is evident, then, that, Romans, Corinthians and Galatians are vital elements of present truth, especially as they are illuminated and glorified by the ranking revelation contained in the prison epistles. ■

— *Unsearchable Riches*, vol. 8, pages 232-240  
(edited & abridged)



134 pp., PB

See order form.

*I have read it completely three times. I always refer back to certain chapters.* – **FL**

*When I read it, it was like I could breathe again. Your calming words lead me to a greater realization.* – **OH**

## ***Being OK with Not Being OK – Embracing God's Design for You ... and Everyone You Know (and Don't Know)***

by — Clyde L. Pilkington, Jr.

For now, you're broken, and you aren't going to be "fixed." Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are "OK," but the wearisome cycle simply will recur.

Thus it is by design – by divine design. Father is bringing you to a place where you are OK with not being OK, where you simply rest in His current purpose and plan in your training and development for that grand and magnificent culmination that He has so wonderfully and skillfully designed especially for you – in your next life.

*Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God's great love for all His creation. That He alone is in control of everything is mind boggling to say the least!* – **NM**

*So fantastic! Such peace!!* – **Australia**

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