



Bible Student's Notebook™

The Herald of His Grace

Weekly

Volume XXI
Issue 502

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

The Letters of Paul

by — Danny Russino

Fundamental truths can be found in Paul's Acts letters, but dispensational truths found in his post-Acts letters are for the church¹ today, which is His body. There are teachings from our apostle which do not change and can be found in all of his writings. Yet there are some differences in our apostle's letters and these we should note very carefully.



ness to light and from the authority of Satan to God, for them to get a pardon of sins and an allotment among those who have been hallowed by faith that is in Me." Whence, king Agrippa, I did not become stubborn as to the heavenly apparition ... (:15-19).

Happening, then, on assistance from God, until this day I stand attesting both to small and to great, saying nothing outside of what both the prophets and Moses speak of impending occurrences – if it be the suffering Christ – if He, the first out of a resurrection of the dead, is about to be announcing light both to the people and to the nations (:22-23).

During the period covered by the book of Acts, Paul was proclaiming our Lord Jesus Christ as the One in Whom forgiveness of sins and righteousness could be found, but at the same time he was presenting the Lord as Israel's coming Messiah. The soon-coming kingdom on the earth was the expectation for believers at that time. Let us consider the book of Romans as an example.

In the preceding passages Paul gives clear testimony about his ministry during the Acts period, and Paul clearly says that Israel was not put aside at the cross, on Pentecost or during the Acts period, as is popularly believed (Romans 11:1-2).

If Romans was written at about the time of Acts 20, then let us carefully note Paul's words spoken after the writing of that book in Acts 26:

Paul's testimony in the Acts period was not offensive to the nation of Israel. Paul worshipped the God of his fathers, believing all things written in the law and prophets. Paul declares that the Twelve Tribes were waiting for the hope of the promise made to their fathers, which is the kingdom on earth. Paul tells us that his preaching included only that which the law and prophets said was going to happen.

Now I say, "Who art Thou, Lord?" Now the Lord said, "I am Jesus, Whom you are persecuting. But rise and stand on your feet, for I was seen by you for this, to fix upon you before for a deputy and a witness both of what you have perceived and that in which I will be seen by you, extricating you from the people and from the nations, to whom I am commissioning you, to open their eyes, to turn them about from dark-

(see **LETTERS**, page 4419)

1. [Editor:] The Greek word often translated as "church" in most English versions is ἐκκλησία (ekklēsia, or ecclesia). The word is a compound word meaning "called-out" (ek = "out"; klēsi = "called"). The ecclesia is God's "called-out" ones. The ecclesia is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are.

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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).

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).

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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LETTERS (continued from front page)

The following letters are perfectly in harmony with these claims and are full of the Acts period teachings of Paul. They were written before Israel was set aside at Acts 28:28.

- Galatians
- I & II Corinthians
- I & II Thessalonians
- Hebrews²
- Romans

Paul's seven letters written during Acts describe the *imminent return of the Lord, expected in the lifetime of the Acts period believers*. Please consider these passages: Acts 14:22; Romans 13:11-12; I Corinthians 1:7-8; 7:29-31; 15:51; I Thessalonians 4:15; Hebrews 10:37.

In this group Paul quotes the Old Testament over 300 times, and in Romans alone he uses the phrase "*as it is written*" 14 times. Romans also contains around 70 Old Testament quotes, leaving us in no doubt that Paul's Acts period ministry was precisely as he said, which was to proclaim the purposes and doctrines found in the Old Testament Scriptures. Note the following New and Old Testament comparison:

- Romans 1:17 & Habakkuk 2:4
- Romans 2:6 & Psalms 62:12
- Romans 2:24 & Isaiah 52:5
- Romans 3:4 & Psalms 51:4
- Romans 3:10 & Psalms 14:1
- Romans 3:11 & Psalms 14:2
- Romans 3:12 & Psalms 14:3
- Romans 3:13 & Psalms 5:9
- Romans 3:14 & Psalms 10:7; 140:3
- Romans 3:17 & Isaiah 59:8
- Romans 3:18 & Psalms 36:1
- Romans 4:3 & Genesis 15:6
- Romans 4:17 & Genesis 17:5
- Romans 4:18 & Genesis 15:5
- Romans 7:7 & Exodus 20:17
- Romans 8:36 & Psalms 44:22
- Romans 9:7 & Genesis 21:12
- Romans 9:12 & Genesis 25:23
- Romans 9:15 & Exodus 33:19
- Romans 9:25 & Hosea 2:23
- Romans 9:29 & Isaiah 1:9

2. [Editor:] There is not uniform agreement on the human authorship of the book of Hebrews.

- Romans 10:5 & Leviticus 18:5
- Romans 10:6 & Deuteronomy 30:12
- Romans 10:7 & Deuteronomy 30:13
- Romans 10:8 & Deuteronomy 30:14
- Romans 10:11 & Isaiah 28:16
- Romans 10:13 & Joel 2:32
- Romans 10:15 & Isaiah 52:7
- Romans 10:16 & Isaiah 53:1
- Romans 10:18 & Psalms 19:4
- Romans 10:19 & Deuteronomy 32:21
- Romans 10:20 & Isaiah 65:1
- Romans 10:21 & Isaiah 65:2
- Romans 11:3 & 1 Kings 19:10, 14
- Romans 11:4 & 1 Kings 19:18
- Romans 11:8 & Isaiah 29:10
- Romans 11:10 & Psalms 69:23
- Romans 11:27 & Jeremiah 31:33-34
- Romans 11:34 & Isaiah 40:13
- Romans 12:19 & Deuteronomy 32:35
- Romans 12:20 & Proverbs 25:21
- Romans 13:9 & Exodus 20:13-15, 17; Leviticus 19:18
- Romans 14:11 & Isaiah 45:23
- Romans 15:3 & Psalms 69:9
- Romans 15:9 & Psalms 18:49
- Romans 15:10 & Deuteronomy 32:43
- Romans 15:11 & Psalms 117:1
- Romans 15:12 & Isaiah 11:10
- Romans 15:21 & Isaiah 52:15

On arriving at Rome, Paul calls the chief of the (dispersed) Jews and proclaims the Lord Jesus as their Messiah out of "*both the law of Moses and from the prophets, from morning till evening*" (Acts 28:23). The Messianic Kingdom is the subject here.

Instead of responding to this wonderful message, these Jews in Rome were like the majority of their countrymen. Some indeed believed the things that were said, others did not, and they argued among themselves. Disagreeing with one another, they were dismissed (let go) (Acts 28:25). The word "dismiss" is also used in Mathew 1:19 when Joseph wanted to dissolve his relationship with Mary.

After Israel was thrust aside at Acts 28:28, the Lord revealed to Paul the present set of conditions, or economy, which has continued to this day. However, instead of an earthly kingdom in view, the second group of Paul's letters points our hearts and minds to the heavenly places where Christ is seated at God's right hand. ▶

This present dispensation given to us through Paul was never part of Old Testament revelation as clearly declared by Paul in these passages:

To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God (Ephesians 3:8-10).

... of which I became a dispenser, in accord with the administration of God, which is granted to me for you, to complete the Word of God – the secret which has been concealed from the eons and from the generations, yet now was made manifest to His saints (Colossians 1:25-26).

These later seven letters of Paul fall naturally into a group manifesting the elements of this wonderful new dispensation coupled with a scarcity of Old Testament references:

- Ephesians
- Philippians
- Philemon
- Colossians
- I Timothy
- Titus
- II Timothy

These letters are significantly different than the Acts period group in that they are limited to about eight Old Testament quotes. If, in fact, our present economy was

hidden in God, then Paul cannot use the Old Testament as a means of affirming the ministry given to him.

The first group of Paul's letters was written during the Acts period when Israel remained as God's people and the gentiles were blessed with faithful Abraham.

The second group of Paul's letters was written after Israel was set aside, and presents the current dispensation of the grace of God in which all believers are blessed in Christ alone in heavenly places where Christ is seated at God's right hand. These epistles are for us today. ■

— **God's Truths Recovered** – *Beyond the Reformation*, pages 63-66
(edited & abridged)

Two Ways

One is God's way, the other is man's,
One is by faith, the other is by fancy,
One is of grace, the other is of merit,
One is of faith, the other is of works,
One is Christianity, the other is Religion.

The one rests on what God has said, the other rests on what man thinks.

The one rests on what Christ has done, the other rests on what man can do.

As to what man is to "do" there is no end to the variety.

These two words sum up and embody the two ways: "DONE" and "DO."

— E.W. Bullinger
Great Cloud of Witnesses in Hebrews Eleven, p. 36



The Sequel Which Sustains –

The Pohorlak Papers: Volume 1

by — Frank Neil Pohorlak

In cooperation with his estate, this is the first in a series of collected articles on various scriptural themes by Frank Pohorlak (1907-1988). In associations with men such as Bob Jones, John R. Rice, J. Frank Norris and A.E. Knoch, he enjoyed a long, illustrious, colorful life and teaching ministry spanning many states and foreign countries.

120 pp., PB

See order form.

The New Heaven and the New Earth

by — A.E. Knoch (1874-1965)

In the Scriptures we are told of three heavens and three earths, of which John sees the third in this vision. We are living in the second. The first comes before us in the opening strain of Genesis. "In the beginning God creates the heavens and the earth." This was the original creation, which was *not* created the waste which it later became (Isaiah 45:18). A great cataclysm is indicated in the second verse. The earth became waste and sterile. This is followed by the renewal of the earth, the formation of its seas, the creation of its flora and fauna, including mankind. It is with this second earth that the greater part of revelation is concerned.



The fate of the second earth has already come before us. Both earth and heaven fled from the face of the great white throne (Unveiling 20:11). A more detailed account is given us by Peter in his second epistle (3:10). He tells us that the heavens shall be passing by with a booming noise, yet the elements will be dissolved by combustion, and the earth and the works in it will be discovered, or burned up. All these, then, being dissolved, he exhorts them to hope for and hurry the presence of the day of God, because of which the heavens, being on fire, will be dissolved and the elements decomposed by combustion. Such is the outlook in the day of Jehovah. Then, according to His promise, they will hope for new heavens and a new earth, where righteousness will dwell (II Peter 3:13).

The two great cataclysms which commence and close the career of the present earth are the outstanding milestones in universal history. To grasp God's dealings with creation we must give them their proper place in the progressive unfolding of His purpose. They are the great monuments to the method of God's movements. Things have not continued as they were at the beginning of creation, nor will they run on as they are to the end. The great changes are not effected by gradual evolution, but by sudden cataclysmic catastrophes. So revolutionary are these two world disasters that from each emerges a new heaven and a new earth.

The present condition of the earth's crust is ample evidence that it has passed through tremendous convulsions. If all the strata were horizontal and all followed some standard order of deposition, there might be some faint evidence in favor of evolution. But the strata are in the utmost con-

fusion. They are tilted at all angles with no regard to order. Moreover, the logical condition of the present earth, if it were the product of evolution, would be a uniform plain at the bottom of a universal ocean. Yet even this would not answer the demands of the hypothesis, for there could be no further deposits to continue the process.

Let us mark the contrast between the destruction of the first earth by water (Genesis 1:2) and the incineration of the second by fire. The past was a physical regeneration. The future will be a chemical recreation. Both are purifying agents, but fire is far more effective than water. There was no water, in the form of seas, on the first earth. The word earth, in the original languages, always refers to the dry land. It was, therefore, a most unexpected means of destruction. The fluid may have been stored above the earth in the form of rings, like those of Saturn. The fire of the future is stored within the earth (2 Pet. 3:7). It merely needs some mighty upheaval to put the planet into the crucible of the great Alchemist, to purge it and make it a permanent habitation for the human race.

The physical changes on the present earth are mostly due to these two elements, fire and water. Water alone would soon sink into the seas. The heat of the sun raises it to its ceaseless round. It draws the moisture into the sky and distributes it over the land. It disintegrates the rocks, and grinds down the mountains and washes the soil into the sea. All is impermanent, changing. This is a picture of God's present processes in the moral sphere. In the ►

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future earth there will be permanence. There will be no sea. The stones will be flinty, indestructible. All of this matches the moral stability of the final creation.

The present controversy between modernism and fundamentalism, evolution and the Bible will arrive nowhere unless both sides get down to the facts. The man of faith rightly objects when the hypotheses and theories of science are presented as if they were truths. Yet it seldom seems to have occurred to him that he, too, is building on translations and traditions which have no more foundation than the speculations of materialists. What is needed is more real science in the study of the Scriptures. A concordant version may rightly be called a "scientific" translation, for it is based on the facts found in the ancient manuscripts, arranged and classified for study. This differs just as much from ordinary methods of translation as the experimental research laboratory of today surpasses the grotto of an ancient alchemist.

Scientists claim that the Bible is not "scientific." In reality it is too much so, that is, its translators have been too strongly influenced by the scientific opinions of their own day, and have altered its plain meaning to conform it to current conceptions. When the A.V. was made the popular theory was that all creation began with chaos. As it was

a venerable and respectable superstition, handed down from the Greeks and the Egyptians, the translators seized on the apparent confirmation found in the first chapter of Genesis to make its cosmology acceptable to the intellectual leaders of their time. That, I suppose, is just what scientists would like us to do today. Their idea is to change the Bible so as to set it on the shifting sands of scientific speculation.

That our translators actually believed the scientific theory of primeval chaos, current in their generation, is evident from their translation of the two descriptive terms *theu* and *beu* in the opening verses of Genesis. The first they render "without form." I have striven hard to conjure up a mental picture of an earth "without form," but it seems quite impossible to do so. I can imagine all sorts of shapes, spiral, spheroid, or simply fantastic figures such as we see in cloudland, but I have come to the conclusion that an earth "without form" is a contradiction in terms, and that all the confusion and chaos was in the minds of the translators, rather than in the earth or in the sacred text. In rendering it "waste" I am simply following their example in Deuteronomy 32:10. They also render it *vain, nothing, wilderness, empty place, thing of naught, vanity, and confusion*.

So with the word "void." Try it over in your own mind. "The earth was void." What does it mean? We speak jocularly of mental vacuity as an "aching void," but this is not a joke. This is not a figure of speech. The earth became something, not nothing. Strictly speaking "without form and void" must imply annihilation (if such a thing be), and we have the illogical outcome that creation produced nothing as a foundation for further developments. The only void which a microscopical examination of the facts will reveal existed, not in the earth, not in the text, but in the minds that imagined it to be necessary to conform God's Word to the learned ignorance of the day. At a later time the prophet Jeremiah sees the land of Israel, and it was "without form and void," much as it has lain for many hundreds of years since his days. But if a traveler used such words in describing it he would excite suspicion as to his sanity. It has been waste and sterile.

What does "void" mean elsewhere? It occurs in the illuminating phrase "stones of sterility" (Isaiah 34:11). There are parts of Palestine, notably in the wild region between Jerusalem and the Dead Sea, where the stones are so thickly strewn over the surface that vegetation cannot get a ground hold. They are called "stones of sterility" because they effectually hinder the growth of any plant life, leaving the ground a white waste of wilderness. So was the desolated earth. It was covered with water, which stifled all its life.

These two words are carefully selected by the Author, not to describe a mythical chaos, but as a contrast to the



Pagan Christianity: Exploring the Roots of Our Church Practices

by — Frank Viola & George Barna

293 pp, PB

(See order form.)

Have you ever wondered why Christians do what they do for "church"

every Sunday morning? Have you ever asked yourself any of the following questions: Why do folks "dress up" for "church"? Why does the "pastor" preach a sermon every Sunday? Why are there pulpits and pews? Why "church" buildings, steeples, choirs and seminaries? Where did all of these things come from?

This book proposes that what Christians do in "churches" has no root in the Scriptures! It rather has its origin in pagan culture. As shocking as that sounds, the authors prove their points by documenting every claim they make.

Fully footnoted, *Pagan Christianity* documents the story of modern church practices. If you are content with status quo "churchianity," then you will not want to read this book. It is reserved for those who are ready to embark on an eye-opening venture that challenges every aspect of their church experience.

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ensuing week of work. One half of the period of restoration is devoted to the repair of the “waste” by reducing the cataclysmic mixture of solids, fluids and gases to their separate layers, or spheres. When the dry land, the waters and the atmosphere find their proper levels the earth is no longer a “waste.” The second descriptive term, “sterile,” finds its corrective in the last days of the week. Verdure and soul life, flora and fauna, crowned by the advent of a human being, redeem the earth from being “sterile.”

It is evident that a really scientific translation of this, the oldest and greatest of all cosmic formulas, definitely confirms the thought implied in the term *cosmos*, or world. God created a system, a world, not a chaos. He began with an earth, not a cloud of star dust. He inaugurated His grand designs with heavens which, though they still appear to be spread forth in careless disarray, are in reality the most stupendous exhibition of system and law which the human mind has ever been called upon to contemplate. Whatever may be the shifting, nebulous theories of science as to the beginning of the cosmic order of the universe, the records in the rocks and the stupendous upheavals in the strata are but the lower notes in the great hymn which celebrates a perfect creation followed by worldwide wreck and ruin.

True science, as well as revelation, is cataclysmic. It tells us that there were times when this earth’s crust was subject to severe convulsions, so that the strata are jumbled together at all angles and positions. Let any geologist seek to fit Lyell’s straightjacket on the tumbling mountains and heaving plains and he will soon find out how stubborn the strata are. They refuse to conform to the dogmatic geology of a few years ago, which is still taught by book scholars who worship at the shrine of obsolete, embalmed scientific lore. Ask an old prospector, a miner, or any delv-

er into the heart of the hills. Ask one who has learned their secrets in their very bosoms. Ask the leading geologists, who have forgotten what they were taught and have learned afresh at the fountainhead. All will agree that the earth has been visited by great cataclysmic catastrophes. One occurred at the deluge, but the greatest is recorded at the forefront of revelation (Genesis 1:2).

It is not until the deluge that we read of seasons. Then the promise is made that, while the present earth remains, cold and heat and summer and winter shall not cease (8:22). These seasonal changes have affected mankind far more than we realize. They are not normal, and seem to have shortened the span of human life. They are known only on the present, the second earth. They may be much modified in the millennium. The rendering “seasons” in the first chapter of Genesis (1:14) is misleading. The heavenly luminaries do not produce the seasons. The word means appointments.

The third earth, we may surmise, will restore the creation perfection of the first. We know that this is true in one particular, for the sea is no more (21:1). This will multiply its habitable area. If the polar axis is normal, this will add vast belts near the poles to the use of mankind. Indeed, we have little doubt that almost everything which at present hinders humanity’s fullest enjoyment of its earthly home will be absent in this new creation. The physical is a parable of the spiritual. The sea, today, pictures the turbulent unrest of the nations. Its absence in the day of God corresponds with their solid rest in Him. This leads us to consider the spiritual aspect of this new creation, of which the material is but an intimation. ■

— *The Unveiling of Jesus Christ*
Concordant Publishing Concern, 1935, pp. 542-547



84 pp., PB

See order form.

The Believer's Warfare

by — Clyde L. Pilkington, Jr.

The believer is in the middle of an ancient spiritual warfare that is as old as mankind. The battle itself, although intense, is not complicated. It is not a process of spiritual hoop-jumping. Indeed it is simple. *The Believer's Warfare* surveys a few key passages of Scripture to reveal God's sure plan of victory in the life of His saints.

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