



Bible Student's Notebook™

The Herald of His Grace

Weekly

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

Volume 22
Issue 529

Proof of Paul's Progression

by — Stephen Hill

In an earlier article on the importance of rightly dividing Paul's epistles,¹ I described Paul's progressive revelation and the fact that his focus transitioned from Israel to the nations. This transition is abundantly apparent when we compare Paul's earlier (pre-prison) epistles with his later prison, or "perfection," epistles. This article will encourage more clear understanding by further proving the truth of Paul's progressive revelation.



what Paul instructs in his early letters. If Paul's pre-prison epistles are as relevant today for the Body of Christ as his prison epistles, we should do what Paul instructs in them!

Ironically, it is evident that the teachers who oppose right division of Paul's letters are, themselves, dividing them. They have no choice *but* to divide them, because what Paul teaches the Body of Christ in his last epistles often contradicts what he first taught in his early epistles.

Some argue that Paul's letters should not be divided at all. They insist that, while Paul's message progressed in minor ways over the course of his ministry and letters (a fact they cannot deny), all of his letters are *equal* in terms of the relevant truth that they hold, today, for the Body of Christ. Those same folks argue that all of Paul's letters are entirely to and for the Body of Christ today, since Paul was commissioned from day one as the apostle to the nations.

In the *Concordant Commentary on the New Testament*, page 33, A. E. Knoch writes,

... it was not until the end of the Acts era that the salvation of God is sent directly to the nations (Ac. 28:29). The latter half of the second chapter of Ephesians (2:11-22), is an elaborate statement showing that, in the present administration of God's grace, the nations are no longer in the inferior position accorded them in Paul's earlier ministry.

Interestingly, though, these same teachers do not practice or condone much of what Paul instructed his early readers – especially the Corinthians – to seek and do. These instructions include: the Lord's Dinner, speaking in tongues, performing miracles, healing, prophesying, and ordinances in keeping with the Israeli program.

Farther down:

... it was not until Paul's imprisonment that we were brought nigh and enter the family of God (Eph. 2:18, 19). Until then we were still guests at Israel's table, if not puppies under it.

If, in fact, Paul's earlier letters are *equally* relevant for the Body of Christ today, then we would be obligated to practice everything that Paul instructed in his early ministry. It simply is not possible to uphold Paul's earlier letters as *equal in every way* with his later letters while, at the same time, dismissing much of

No doubt, many of those opposed to, or ignorant of, this truth are staunch followers of A.E. Knoch and (see **PROOF**, page 4635)

1. *Right Division Includes Paul*, [Bible Student's Notebook #487](#).

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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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PROOF (continued from front page)

likely will be shocked to know that he penned these statements. I recommend regular reading of Knoch's words from his commentary for the purpose of letting them truly sink in.

Knoch clearly distinguished between Paul's "pre-prison" and "perfection" epistles. As Knoch rightly points out, the end of the Acts era (which encompassed Paul's pre-prison epistles) marks the time when the salvation of God was finally sent *directly* to the nations; and prior to that point, we (the nations) were still Israel's "guests," or – even less – puppies, inferior to them. Our place of inferiority, as Knoch makes clear, remained unchanged during Paul's "earlier ministry." As he correctly puts it, we were "*brought nigh and enter[ed] the family of God*" after Paul's imprisonment.

This fact (which is a fact because it is scriptural, not because Mr. Knoch said it) proves some rather shocking truths. First, any message of salvation or instruction taught by Paul prior to his imprisonment *could not have been* directed *solely* to the nations, despite the fact that he was commissioned by Christ from the moment of his conversion to be the apostle to the nations. Second, only Paul's post-Acts epistles contain truth that is *solely* applicable, today, for the Body of Christ. That is *not* to say that Paul's earlier letters contain no truth for the Body today; but it is Paul's later letters which contain *complete* truth for the Body of Christ, now. Not surprisingly, Romans – Paul's last pre-prison epistle – contains more regarding the mystery of Paul's evangel than any of his other pre-prison letters. Paul revealed more and more as he progressed through his ministry and transitioned his focus from Israel to the nations.

Now, some insist that, since Paul was commissioned to be the apostle to the nations from day one, he must have dealt only with the nations from the beginning. This assumption is illogical and is simply not true, as proven by the text. Paul frequented the Jewish synagogues in his early ministry, even to the point that Luke called it his "*custom*" (Acts 9:20, 13:5, 14-15, 42; 14:1; 17:2, 10, 17; 18:4, 19, 26; 19:8; 28:23). *Immediately* after his conversion, Paul went where? Not to the nations, but to the *synagogues* (9:20), heralding Jesus as the Son of God.

Of course, the fact that Paul was commissioned to be the apostle to the nations is no less true because he focused first on his Jewish brethren. Paul retained his title all along, but he could not enact all that his title entailed until God permitted him, *after* the full setting aside of Israel.

Furthermore, the Body of Christ is composed not only of Gentile believers, but also a remnant of believing Israel. So while Paul's primary task was evangelizing the nations, his ultimate goal was the upbuilding of the Body, which included his brethren, the believing Israelites. We must not ignore Paul's overwhelmingly Jewish qualifications as we examine the totality of his God-given role.

Perhaps one of the strongest proofs of Paul's transitioning focus lies in some key words. To many, the terms "Greek" and "Gentile" are synonymous and interchangeable. Yet, *while all Greeks are Gentiles, not all Gentiles are Greeks*. Please read that last sentence again, or until it is completely clear. This is no different than the fact that all Ohioans are Americans, but not all Americans are Ohioans. I trust this is a simple reality to comprehend.

Of course, many translations of Scripture render the Greek terms for these important words erroneously. The Greek terms often translated as "Greek" or "Gentile" are *hellen* and *ethnos*. Paul used the term *hellen* in his pre-prison epistles *only*, except in the one case of Colossians 3:11 where he reiterates the lack of distinctions in the Body. In his later letters, he uses only the term *ethnos*.

Why would Paul draw this distinction? Is it even worth noting? I would argue that it most certainly is. Things that are different are not the same (another simple fact to comprehend); and whenever we come across God's inspired use of different terms, we should study to understand His reasons for doing so.

Paul makes it clear that his early ministry was directed to the "Jew *first*," then the Greek. Note, Paul does *not* say to the "Jew first, then the *Gentile*." So, who were these Greeks? Any and all Gentiles? No. They were God-fearing proselytes who sought God's wisdom (I Corinthians 1:22) and blessing through the seed of Abraham. By definition, they were *hel-* ►

lens – natives of Greece, or ones who had adopted the Greek language and culture. They were not the non-Jewish heathen (*ethnos*).

In Romans 1:14, the *Concordant Version* appropriately has the phrase, “*To both Greeks and barbarians ...*” proving that Paul made a clear distinction between Greek believers and other Gentiles. In any case, it was believing Jews and Greeks whom Paul addressed in his early ministry. This is why, when Paul identified certain individuals by name among the ecclesias to whom he wrote, several of the names were Greek as well as Jewish. By preaching to the Jews and Greek proselytes in the synagogues, then, Paul was indeed heralding Christ to the “nations” (as Greeks are non-Israelites by progeny), although those Greeks were clearly aligning themselves with Israel and were considered, for all intents and purposes, “Jewish.”

When Paul and Barnabas met with the apostles and elders of Jerusalem to discuss the requirements for salvation for the nations, they agreed that, while circumcision was not a requirement, other observances of the Mosaic Law – items that they deemed “essentials” (Acts 15:28-29) – were still to be kept (namely: abstaining from ceremonial pollution with idols; with prostitution; with what is strangled; and with blood). This decision, agreed to by *Paul*, is a far cry from his later evangel of God’s grace which requires no law-keeping whatsoever.

When we arrive at the prison epistles, we see an entirely different focus than that of Paul’s earlier ministry. Now, Paul’s focus is entirely on non-Israelite, non-proselyte believers, whom he addresses in Ephesians as having been, prior to that point,

... apart from Christ, being alienated from the citizenship of Israel, and guests of the promised covenants, having no expectation, and without God in the world (2:12).

This statement certainly doesn’t pertain to the Jews and Greeks whom Paul previously had spent so much time teaching! Rather, these believers are *ethnos* – non-Jewish, non-Greek Gentiles.

The order of progression for Paul’s audience throughout his ministry, then, is as follows: The Jews first, then Greek proselytes, and, lastly, the nations who were previously alienated from Israel’s covenant promises. Amazingly, as Paul transitions from one group to the next, the balance dramatically shifts so that the nations, who were once separated from the commonwealth of Israel, end up with an even *better* allotment!

Paul begins his letter to the Romans – likely his last pre-prison epistle – with this revealing statement:

Paul, a slave of Christ Jesus, a called apostle, severed for the evangel of God (which he promises before through his prophets in the holy Scriptures) ... (1:1-2).

Did you notice what is “revealing” about this opening line? In his greeting to the Romans, Paul defines his evangel to them as one promised through the prophets in the Scriptures. Unlike the evangel of the grace of God that Paul later preached exclusively to the nations, his evangel to the Romans was *not* a mystery, but was contained in prophecy and should have been



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Robert Young (1822 – 1888)

First published in 1862, this is the 3rd and last edition of Young’s translation (1898). It is a literal translation of the Old and New Testaments, making it a perfect study tool. The 9-point print is larger and easier to read than those published in the past. Young was also the compiler of Young’s Analytical Concordance to the Bible.

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identifiable to those who knew the Hebrew Scriptures. Who were such people? Israelites and proselytes. The nations were not given the Law (2:14) and were not familiar with the Hebrew Scriptures.

Paul does hint at the secrets of his evangel in Romans (as at times in his other pre-prison epistles); but he does not *fully* reveal the secrets of his evangel in their entirety until his later letters. Prior to the full setting aside of Israel, it was unlawful (that is, not permitted by God) for Paul to teach all that had been revealed to him (II Corinthians 12:4).

Likewise, it is important to realize that, when we read of Paul's frequency in the synagogues throughout the Acts period (contained in nearly every chapter from Paul's conversion in chapter 9 on), we always read of him proving that Jesus was the Son of God "*according to the Scriptures.*" It was only those who had and were familiar with the Hebrew Scriptures who could have been reasoned with *by* them. These, again, were Israelites and Greek proselytes.

Repentance is another important distinction between Paul's earlier and later epistles. Paul's message in his earlier epistles contained a call to repentance, whereas his latter epistles stressed justification through faith. Repentance recognizes one's guilt, while justification does not. This is a significant difference and one that is clearly evident in Paul's progression.

Paul uses the term "repentance" (*metanoia* in Greek) in his pre-prison epistles, II Corinthians and Romans. The books Hebrews and II Peter (both addressed exclusively to Israel) are the other books, aside from the so-called "gospels," containing the term. The only exception to this rule is II Timothy 2:25 (Paul's last letter), where Paul instructs Timothy to be gentle and patient toward "*those who are antagonizing,*" seeing that God may lead them to repentance. Who are those antagonizing? Contradicting Jews – the same men who had always plagued Paul's evangel by teaching a mixing of law and grace. Timothy knew these men well.

Clearly, repentance was a necessity for Israel, not the nations, since Israel was given the Law and yet rejected their Messiah. Paul's insistence on repentance in his earlier epistles, then, is further proof of his initial

focus on Israel.

When we understand that Paul's revelation was progressive and that his ministry was transitional, the reason for the sometimes drastic differences in his earlier and later letters becomes clear. Paul first taught the believing Jews and Greeks whom he addressed to observe the Lord's Dinner, to seek the spiritual gifts, to heal, and to believe his evangel which was promised "*before through [God's] prophets in the holy Scriptures.*" Paul initially operated this way because at that period in time the gospel of the kingdom was still being offered to Israel who always required a sign (I Corinthians 1:22). As such, Paul's primary *focus* was naturally on Israel at first, in spite of the fact that he would eventually fulfill his calling as God's chosen apostle to the nations.

Keep in mind that the mere fact that Paul had to tell the Jews of his transitioning focus to the nations at Acts 28 is rock-solid proof of his focus on Israel to that point. Immediately prior to that point, we read of Paul "*persuading [the Jews] concerning Jesus, both from the law of Moses and the prophets, from morning till dusk*" (Acts 28:23). Interestingly, it was this same time period (the end of the Acts era) when Paul wrote his epistle to the Romans. ►

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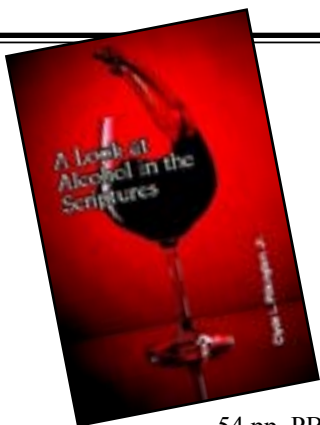
When we examine Paul's later epistles – those written after the Acts era – we see an evangel of grace heralded to the non-Israelite nations based on faith alone, with no active signs or gifts, which promises a celestial allotment far superior to Israel's terrestrial expectation. After the setting aside of Israel at the close of Acts, Paul – in sharp contrast to his earlier letters – never promotes the signs that were previously given for Israel. On the contrary, he instructed the Colossians to let no one judge them for what they ate or drank, or whether they observed the Sabbath or religious feasts (Colossians 2:16). Likewise, Paul advised Timothy to take some wine for his stomach, whereas before he would have just healed him.

In short, an examination of Paul's epistles proves some undeniable facts. First, Paul's epistles *must* be rightly divided, as his message significantly changed according to whom he addressed over time. Second, as Paul's focus clearly transitioned from Israel to the nations, we must look to Paul's later epistles to find *complete and current truth* that pertains only to the Body of Christ. Third, while Paul was commissioned as the apostle to the nations at his conversion, he did not direct his efforts to the nations *alone* until after Israel had been fully set aside. Fourth, while the Body of Christ began with Paul (and, in reality, before the disruption of the world in an absolute sense (Eph. 1:4)), *Paul did not fully disclose all of the truth for the Body until after his imprisonment*. Fifth, the

evangel that Paul preached early in his ministry did not include the fullness of the mystery he eventually revealed to the nations.

I have to assume that those who contradict the necessity of rightly dividing Paul's epistles do so out of mere ignorance. The whole concept is simply new and unfamiliar to them and, as such, challenges their firm, long-held beliefs. Many have likely never studied the chronological order of Paul's epistles or compared them to the account in Acts. Recognizing Paul's unique place as the apostle to the nations, they have taken for granted that Paul dealt *only* with the nations when he, in fact, dealt primarily with Israel at the beginning of his ministry.

Consider this: if we neglect to rightly divide Paul's epistles, we have no choice but to partake in the Lord's Dinner, seek the spiritual gifts, attempt to heal others, and so forth. Paul instructed his early readers (especially the Corinthians) to do all of these things, declaring that Christ had passed them along to him. If Paul's letters are all *equally relevant for us today*, then either those ordinances are still valid, or Paul contradicts himself. I, for one, don't accept either of those possibilities, and I encourage you to rightly divide Paul's epistles to draw that same unavoidable conclusion. ■



54 pp, PB

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sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

This study briefly surveys alcohol related Hebrew and Greek words and some of their contexts, considers passages usually used to condemn the use of alcohol, and looks at a few common objections.

A Look at Alcohol in the Scriptures

by — Clyde L. Pilkington, Jr.

[God brings forth] *wine which makes man's heart glad* (Psalm 104:15).

Wine was a blessing in Scripture (Proverbs 3:10), something to be received gratefully from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be used or abused.

However, it is important that we do not confuse use with abuse, or drinking with drunkenness. To prohibit the use of alcohol, by pointing to verses about its abuse, would be like condemning the eating of food because of gluttony, or requiring



Father truly gives what we need. Paul asked him 3 times to remove the thorn. I only glory in His will being done. It's wonderful to know He directs our paths and He is sovereign. I delight in the comfort He gives in Scripture. I am enjoying the books and know Father better now. It refreshes me to think of you all. – **AL**

Today's was a very timely message ([Noah and Job Walked Alone with God](#)). For a few days now, I've felt like I walk alone with just God for my companionship, and have seesawed back and forth between feeling ok about it, and feeling very lonely.

The message today feels like a direct message from God that this is how it has to be. Whether it's a temporary situation or permanent, I don't know, but at least it's confirmation from God that I'm not doing anything wrong, I'm doing it right. Thank you for this message today! – **NH**

So much to be explained; so much to be learned; so little time in our vapor-life; so few called to listen. Thank God that He chose before the beginning to be "All in all"! – **LA**

Although I didn't grow up in a culture of strict legalism, I was not awakened into the true gospel of radical grace until after a lifetime in church. My journey has been over the last 3 years. It started with all mankind being reconciled. I have had several questions along the way that God always answered without contorting His word. From the beginning of my journey I hoped for universal reconciliation and wanted to see a convincing case in scripture. I really struggled reconciling the tension between radical grace and wrath in the NT. I had heard a convincing handling of wrath. When I heard Clyde Pilkington speak on Paul's pattern of belief being based on sight and not faith, that was the missing piece that tied it all together for me. Now I can read the NT and nothing

gets explained away with unsatisfactory explanations. What a beautiful gospel it is. Now I embrace UR with my whole heart without any reservation. – **TN**


I watched your video *The Greatest Truth I Know*. It totally gripped me. I never saw Romans 11 quite like that before. – **OH**

You have a talent for sharing things most people don't even think about and it gives a whole new look at the way Father is interested in the details of life. No one is able to weave the love of Father in the way that you do. Your input into my life is having a lasting effect on me. I walk daily and listen to teachings on my mp3 player, as I do when in my vehicle too. It is difficult to just let loose of almost sixty years of indoctrination of works and it is my constant battle to remember that it is by Christ's faith and an approach present from God that I even understand what I do. – **WA**

Each day is an amazing discovery for me. Each day brings a new verse. I feel as if I am an artist, slowing painting the perfect picture of God. Each day is a new stroke of the brush. I long to share my painting with the world. He is so beautiful, so amazing to see and understand. I look at the painting and it brings such life to me. All I need do is show the painting to others, and it brings life to them, too. – **IN**

The *Bible Student's Notebook* is a valuable resource for my studies. I continue to pray daily for the marvelous work you have been given to be doing for His glory. Thank you for being the person and the brother that you are. – **OH**

These *Daily Email Goodies* help a lot. – **IN** ■

	<p><i>The Concordant Commentary on the New Testament</i> by — A.E. Knoch (1874-1965) 407 pp., HB <i>See order form.</i></p> <p>First published more than 60 years ago, this work is more valuable than a seminary education! A must-have for every student of Scripture!</p>
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