



Bible Student's Notebook™

The Herald of His Grace

Weekly

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

Volume 22
Issue 550

"The Middle Wall"

by — Charles H. Welch (1880-1967)

For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace (Ephesians 2:14-15).

This verse belongs necessarily to a larger context, which may be visualized, if shorn of all detail, as follows:



- A** 2:1-3. "in time past" – Children of wrath.
- B** 2:4-10. "but God" – Entirely new sphere ("heavenly places").
- A** 2:11-12. "in time past" - Aliens and strangers.
- B** 2:13-19. "but now" – Entirely new company ("one new man").

B "Made us sit together in heavenly places" (2:6).

B "To make in Himself of twain one new man" (2:15).

"Made us sit together in heavenly places" is a position of grace and glory never before revealed or enjoyed by any believer of any previous calling.

A NEW CREATION

"To make in Himself of twain one new man" we shall see is nothing less than a new creation. The word translated "to make" is the Greek word *ktizō*, "to create."

Ktizō occurs fourteen times in the New Testament, and only once, namely in the passage before us, is it translated "to make."

Ktizō is used of the Creator Himself (Romans 1:25), the creation of the world (Mark 13:19) and the creation of all things (Colossians 1:16). Where the qualifying word "new" is used of ►

It will be seen that in the first pair doctrine predominates and salvation by grace is the issue. In the second pair the alienation is not caused by wicked works, but arises out of the fact that there was a *dispensational disability* in being born a Gentile [a member of the nations], quite irrespective of individual merit or demerit. This was cancelled when the time came for the truth of the "Mystery" (or Secret) to be made known.

A NEW POSITION

In both sections the sequel brings the believer into an entirely new or unique position:

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creation, old things (II Corinthians 5:17) and former things (Revelation 21:1) pass away, and come no more into mind (Isaiah 65:17).

CREATION, NOT EVOLUTION

It has been maintained by some that all Ephesians 2:15 teaches is that, whereas before Acts 28 the Gentile [nations] had a subordinate place in the blessings of Israel, now the change had come and the Gentiles [nations] have a place of equality. *This is not, however, true.* It assumes that the change that has been made is in the status of the Gentile [nations], leaving the hope, the calling and the sphere of blessing already revealed in Romans, Corinthians, Thessalonians, etc., unchanged. This view by no means fully represents the truth. Such a condition would be but an *Evolution*, but what we are facing is a *Creation*.

Let us notice the wording of the passage again, substituting now the correct word “create” for the word “make.”

For to create in Himself of the twain one new man.

Let us examine the word “twain,” *duo*. This Greek word is translated “two” over one hundred times in the New Testament. This is but a variation in

the wording, for the word “both” has been used twice already, in Ephesians 2:14, 16 and reappears once more in :18.

Further, the word “twain” and the word “both” have the article. It is some specific company that is in view, who can be called “*the both*” and “*the two*.” The two companies have already been named, they are believing “*Gentiles*” [members of the nations] and believers of “*Israel*,” called the “*uncircumcision*” and the “*circumcision*,” and these “*two*” were never so united even during the dispensation that followed Pentecost.

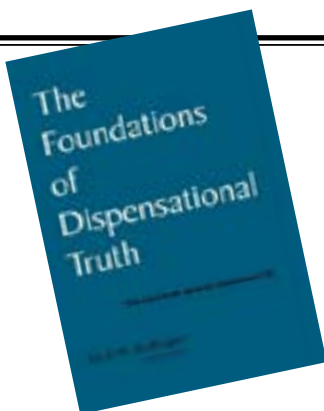
NO LONGER SUBORDINATES

The figure which the apostle employs rather emphasizes the inequality that obtained, even when Romans was written, for he speaks of the Gentile believer in Romans 11 as a wild olive graft contrary to nature into the true olive tree. This figure continued to represent the *subordinate position* of the saved Gentile [members of the nations] up to the end of the Acts.

A NEW ADMINISTRATION

The “*new creation*” of Ephesians 2 did not suddenly turn wild olives into cultivated ones, the truth

(see *MIDDLE*, page 4806)



247 pp., PB

See order form.

The Foundations of Dispensational Truth

by – E.W. Bullinger (1837-1913)

Originally published in 1913, this was Bullinger’s last book. It serves to help cut the tether of tradition with which Christians have been bound for so long. It does so by showing the absolute necessity of observing the great duty of “*rightly dividing the Word of Truth*” (II Timothy 2:15).

This definitive work recognizes the clear distinctions between the Body of Christ and Israel. Controversial in the eyes of traditional Christianity, this extraordinary work will prove invaluable to the serious student of Scripture.

Acts 28

The Dispensational Boundary

by — Charles H. Welch (1880-1967)

A Acts 28 is of the utmost dispensational importance to the believer today. It marks a frontier.

OUTLINE OF ACTS 28:23-31 THE DISPENSATIONAL LANDMARK

- A** a 23. Chief of the Jews come to Paul's lodging.
- b 23. Paul "expounded" the Kingdom of God.
- c 23. Persuading concerning Jesus.
- d 23. Out of the law and prophets.
- e 23. From morning until evening.
- B** f 24-25. They agreed not among themselves.
- g 25. They departed.
- C** h 25. The word of the Holy Ghost.
- i 26. Go unto this people.
- j 26. Hear ... not understand.
- D** Acts 28:27
Hearts waxed gross.
Ears dull.
Eyes closed.
Eyes see.
Ears hear.
- D** Isaiah 6:10
Hearts understand.
Be converted.
I should heal them.
- C** h 28. The salvation of God.
- i 28. SENT unto the Gentiles.
- j 28. They will hear it.
- B** g 29. The Jews departed.
- f 29. Great reasoning among themselves.

- A** a 30. All come to Paul's hired house.
- b 31. Paul 'preaches' the kingdom of God.
- c 31. 'Teaches' concerning the Lord Jesus Christ.
- d 31. With all confidence; No reference to O.T.
- e 31. Unhindered.

PAUL'S MINISTRY COMPARED TO CHRIST'S

The ministry of Paul to the Elders of Israel in Rome as recorded in Acts 28 is an echo of the ministry of the Lord during His forty days on earth as recorded in Acts 1.

Speaking of the things pertaining to the kingdom of God (Acts 1:3).

He expounded and testified the kingdom of God (Acts 28:23).

The record given in Acts 1:3 is a summary of what is written at large in Luke 24, where "Moses and the Prophets" are "expounded" by the Lord "concerning Himself."

In Acts 28 Paul persuaded the Jews "concerning Jesus" both out of the law of "Moses" and out of the "Prophets." The parallel is intentional.

THE DETAILS OF THEIR JEWISH MINISTRIES

The **THEME** in both is "concerning Himself"; "concerning Jesus." The **THEME** includes the "hope" of Israel. "We trusted" (Luke 24:21) translates *elpizō* "we hoped." The "hope" of Israel (Acts 28:20) translates *elpis*.

The **BASIS** of this ministry in both passages is the Old Testament Scriptures, Luke 24:25, 27, 45; Acts 28:23. ►

The **METHOD** is Exposition, Luke 24:27, 32; Acts 28:23.

The **OBJECT** is Persuasion, Luke 24:25, 32, 45; Acts 28:26.

In addition, we have such parallels as the use of the word *bradus* (“slow”; Luke 24:25) and *bareōs* (“dull”; Acts 28:27). While the eyes of the two in Luke 24 were “opened,” the eyes of Israel were “closed” (Acts 28:27).

THE SECRET ADMINISTRATION NOT YET REVEALED

In neither Luke 24, Acts 1 nor Acts 28 have we yet discovered the slightest allusion to the high calling of “*the administration of the Secret.*” We are on the verge of its revelation, but not until Israel became *Lo-ammi*, “not My people,” could that calling of the Gentiles [Nations], that goes back for its inception to “before the foundation of the world,” be made known.

The testimony of the apostle on that memorable day was twofold. It was concerning “*the kingdom of God*” and “*concerning Jesus,*” and it was found entirely in the testimony of the Old Testament.

It is evident that “*the restoration of the kingdom to Israel*” (Acts 1:6) arose as a direct result of the Lord’s testimony “*pertaining to the kingdom of God*” (:3), and Paul in 26:22 declared that up to that point he had declared,

... **none other** than Moses and the Prophets did say should come.

So, here, in his testimony to the Elders of the Jews the teaching of the Old Testament Scriptures that impinged on “*the hope of Israel*” set the limits to his message. When one remembers the scrupulous care with which the apostle speaks of his Lord in his epistles, rarely calling Him “*Jesus,*” but nearly always giving Him His title “*Lord*” or “*Jesus (the) Christ,*” it is a matter of importance to observe that to the Jews he spoke “*concerning Jesus.*”

When the dismissal of the Jew was over, and the salvation of God sent to the Gentile, a change is observed. He now speaks “*concerning the Lord Jesus Christ*” (28:31). Not only so, the omission of any reference to the Old Testament Scriptures is eloquent.

In his early epistles Paul makes constant appeal to the Old Testament. The Gospel which he preached had been “*promised afore in the holy Scriptures*” (Romans 1:2); indeed “*What saith the Scriptures?*” (Romans 4:3) might well be cited as typical of Paul’s attitude during his early ministry.

THE LIGHT OF A NEW REVELATION

In II Timothy 3:16 Paul makes it clear that to the very end he unhesitatingly believed that “*All Scripture was given by inspiration of God.*” Yet the moment we cross the boundary line of Acts 28 into his Prison Epistles, that moment we come into the light of a new revelation, something that had been hidden in God from the ages, and something *not* found in the Old Testament writings, something indeed that was a Mystery, or a Secret as the word means.

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"It is written" occurs some forty times in Paul's early epistles, yet the phrase is *never* again employed by him after Acts 28. Not one quotation of Scripture meets us in Ephesians 1, until we come to the reference to Psalm 8 in Ephesians 1:21-23.

We read on through chapters 2 and 3 right into the practical section, chapter 4, before we meet the next reference to the Old Testament, namely Ephesians 4:8. There is no direct quotation of Old Testament Scripture in Philippians or Colossians, and but one in II Timothy 2:19, an allusion to Numbers 16:5, 26.

In the seven later epistles there are not more than eight references to the Old Testament, and of this number *not one* can be said to teach the peculiar doctrine that was entrusted to Paul to make known.

THE LANGUAGE OF DIVORCE

The word "departed" (*apoluō*; Acts 28:25) indicates Israel's "divorcement"¹ and the words "they agreed not" (*asumphōnos*) are used of the marriage relationship also (I Corinthians 7:5).

The failure of Israel and the consequent blessing of the Gentile [Nations] was foreshadowed in Paul's opening ministry as recorded in Acts 13. The doom there threatened now falls. Here is the *de facto*² execution of the sentence that was pronounced *de jure*³ in Matthew 23:38,

Your house is left unto you desolate.

Since the call of Abraham, the Scriptures contain no record of a Gentile [member of the Nations] being saved *independently* of Israel. "Salvation is of the Jews" was the testimony of the Lord Himself to the woman of Samaria (John 4:22).

REACHING THE BITTER CLIMAX

Acts 28 ends with the apostle dwelling for two years

1. [Editor] Thus *apoluō* is translated in the *KJV* as:
 - "put her away" (Matthew 1:19; Mark 10:4)
 - "put away" (Matthew 5:31-32; 19:3, 7-9; Mark 10:2, 11-12; Luke 16:18).
 - "divorced" (Matthew 5:32).
2. A legal term, "in fact" (*i.e.*, real).
3. A legal term, "by right" (*i.e.*, rightfully).

in his own rented house preaching and teaching, "no man forbidding him."

During Paul's early ministry, the Jew had consistently opposed the preaching of the gospel to the Gentiles [Nations], and this, said the apostle, was their climax sin.

They "killed the Lord Jesus" (I Thessalonians 2:15), but forgiveness was given and a new opportunity to believe and repent was granted. They had earlier "killed their own prophets" and had more recently "persecuted" the apostle and his helpers "forbidding us to speak to the Gentiles [Nations] that they might be saved" (:16), reaching, however, a climax,

TO FILL UP their sins always; for the wrath is come upon them to the uttermost.

"To the bitter end," reads Moffatt. "In its severest form," reads Weymouth.

This same word "forbidding" found in I Thessalonians 2:16 (*kōluō*) is the word used by Paul, "No man forbidding him." Israel, the opposer, had gone. They had filled up their measure of sin to the brim, and the very Gentiles [members of the Nations] that they had "forbidden" now entered into blessings hitherto unrevealed. ■

An Alphabetical Analysis
Volume 1, pages 32-36
(edited & abridged)



Critical Lexicon & Concordance to the English & Greek New Testament

by — E.W. Bullinger (1837-1913)

1040 pages, HB
See order form.

English words appear in alphabetical order along with the equivalent Greek words, their literal and derivative meanings, and a list of passages in which they appear. Includes a comprehensive Greek-English index. A key reference work in the study of the Scriptures.

MIDDLE (continued from page 4802)

being rather that all that belonged particularly to Israel was *suspended*. The olive tree was cut down to the roots, the hope of Israel was *deferred* and a new administration, hitherto unrevealed and unsuspected, called “*the administration of the Secret*,” was made known. This is something *entirely* new. Israel as Israel has no place in it.

**“THE BOTH” BECOME
“THE ONE NEW HUMANITY”**

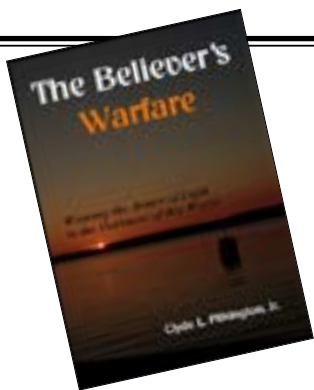
A believing Israelite could, of course, become a member of this newly-created company, but not *as* an Israelite. The Jew must leave behind his promises, his relation to the New Covenant, his descent from Abraham, his circumcision, even as Paul had done. The Gentile [members of the nations] must leave behind his alienation, his uncircumcision, his promiseless and hopeless state, and “*the both*” must be made one, “*the two*” must be created “*one new man*,” in which *all* distinction of every kind ceases to exist, “*so making peace*.” The peace here is not the peace which the saved sinner experiences when justified by faith, nor that peace of God which passes all understanding; it is a “*peace*” that replaces a previously existing “*enmity*.”

**A UNIQUE CALLING BACK BEYOND
THE DISRUPTION OF THE WORLD**

To teach that all that Ephesians 2:15 reveals is that the Gentile [members of the nations] had been promoted to an equality with the Jew is such an understatement as to be virtually a contradiction of truth. The calling into which these hitherto divided Jews and Gentiles now found themselves is unrelated either to Abraham, the New Covenant or the New Jerusalem.

Neither Jew nor Gentile [members of the nations] had hitherto been associated with a calling that went back to *before* the foundation [disruption] of the world (Ephesians 1:4), or went up so high as to be “*far above all*” where Christ sits (Ephesian 1:21; 4:10). This calling is unique, and to attempt to see allusions to Old Testament types is to prevent the essential newness or uniqueness of this calling from being perceived. ■

An Alphabetical Analysis
Volume 3, pages 21-26
(*edited & abridged*)



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by — Clyde L. Pilkington, Jr.

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84 pp., PB

See order form.

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 22, No. 550 – June 21, 2016

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

<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	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	
<u>Reference Sources</u>	<u>Reference Notations</u>
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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