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Volume 23
Issue 558

Right Division

(AN OVERVIEW OF DISPENSATIONAL TRUTH)

by — Clyde L. Pilkington, Jr.

Part 8

Israel's Place in God's Plan

A Brief Survey of the Greek Scriptures: The Gospels of Mark & Luke

CHRIST WAS A MINISTER OF THE CIRCUMCISION

The Apostle who gave the instruction to "rightly divide the Word of Truth" also provided the key to understanding the earthly teaching ministry of Jesus Christ. Paul wrote,

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers (Romans 15:8).



Mark 14:24

And He said unto them, "This is My blood of the New Testament, which is shed for MANY."

Again we are introduced to the limited nature of the New Covenant's application. It was not a contract with "all," but with the "many" of the House of Judah and the House of Israel.

Mark 16:17-20

And these signs shall follow them that believe; in My name they shall cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. ... And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

The context of Christ's teachings was "the promises made to the Fathers." Rather than introducing something new, He came to validate ("confirm") "the covenants of promise" that had been given to "the Commonwealth of Israel" (Ephesians 2:12). Without this important key we are left to the whim of religious teachers regarding the actual meaning of Messiah's words in the Gospels of Matthew, Mark, Luke and John.

We are briefly surveying the Greek Scriptures to see the harmony of this underlying theme. We began with the book of Matthew and we will now proceed with our overview.

As we have seen in our survey of Matthew's Gos- ▶

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pel, the demonstration of the power of Israel's coming Kingdom as the remedy of sickness (Isaiah 35:5-6). This will be Christ's national health care policy when He establishes His Kingdom on the earth.

Signs were a divine requirement under God's relationship *with Israel*:

For the Jews REQUIRE a sign (I Corinthians 1:22).

By God's design, Israel was His *sign nation*; signs were their *birthright* when He brought them out of Egypt under the hand of Moses.

And it shall come to pass, if they will not believe you, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign (Exodus 4:8).

Thus, signs belonged *TO* Israel.

We see not OUR signs (Psalm 74:9).

Thus, signs belonged *IN* Israel:

Behold, I and the children whom the LORD has given me are for signs and for wonders IN Israel from the LORD of hosts (Isaiah 8:18).

Notice that the signs were not optional for the Kingdom Gospel.

And these signs shall follow them that believe.

Also notice that these signs were validation that God would indeed fulfill His Word of covenant with Israel:

Confirming the word *WITH* signs following (Mark 16:20).

The signs associated with the ministry of Christ were His *credentials* to Israel, as would be later stated by Peter on the day of Pentecost:

You men of Israel, hear these words; Jesus of Nazareth, a man APPROVED OF GOD among you BY MIRACLES, WONDERS AND SIGNS, which God did by Him in the midst of you, as you yourselves also know (Acts 2:22).

Luke 1:32-33

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto Him the Throne of His father David: and He shall reign over the House of Jacob for the ages, and of His Kingdom there shall be no end.

Here we have confirmation of *The Davidic Covenant*.

Luke 1:70

As He spoke by the mouth of His holy prophets, since the age began.



See order form.

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Here we again have validation that the Gospels are not centered around anything new teaching, but rather on something that had been spoken by the Prophets of Israel all along. Whereas, “*the Revelation of the Secret*” made known by the risen Christ Jesus to Paul had been “*kept secret since the age began.*”

Note again a divine difference between the message of the Gospels and the one that Christ later reveal to Paul:

Spoken ... *since the age began* (Luke 1:70).

Secret ... *since the age began* (Romans 16:25).

One had been spoken since the age began; the other had been kept secret since the age began. Things that are different are not the same. Again, we must learn to make a difference when and where God makes a difference.

Just what was the message that had been spoken by God's Prophets to Israel? Well, let's read on carefully:

THAT we should be saved from our enemies, and from the hand of all that hate us; **TO perform the mercy promised to our fathers, AND TO remember His holy covenant; the oath which He swore to our father Abraham, that He would**

*grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him, all the days of our life. And you, child, [John the Baptist] shall be called the Prophet of the Highest: for you shall go before the face of the Lord to prepare His ways; to give knowledge of **salvation unto His people** [Israel] by the remission of their sins, through the tender mercy of our God; whereby the Dayspring from on high has visited us* (Isaiah 1:71-78).

Luke 2:21-24

*And when eight days were accomplished for the **circumcising** of the Child, His name was called JESUS, which was so named of the angel before He was conceived in the womb. And when the days of her [Mary's] purification according to **The Law of Moses** were accomplished, they brought Him to Jerusalem, to present Him to the Lord (as it is written in **The Law of the Lord**, “Every male that opens the womb shall be called holy to the Lord”); and to offer a **sacrifice** according to that which is said in **The Law of the Lord**, “A pair of turtledoves, or two young pigeons.”*

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Here we have confirmation of *The Abrahamic Covenant* with its sign of circumcision in Messiah's flesh; and the events were firmly in accord with the sacrifice and purification for mother and Child as prescribed in *The Law of Moses*. There is nothing new here; all is in accord with Hebrew Scripture.

Luke 7:1-5

*Now when He had ended all His sayings in the audience of the people, He entered into Capernaum. And a certain centurion's servant, who was dear unto him, was sick, and ready to die. And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. And when they came to Jesus, they besought Him instantly, saying, that **he was worthy** for whom he should do this: **"FOR he loves our nation, and he has built us a synagogue."***

Unlike the woman of Canaan in Matthew 15, whom the disciples pleaded with Christ to "send her away," this Roman centurion was actually viewed as "worthy" of his request. Therefore without any further investigation Jesus grants the request to heal his servant. Here a member of the nations had access and the fulfillment of the requested healing *BECAUSE he loved Israel and had built them a synagogue*. Thus we see *The Abrahamic Covenant* in full force here: "I will bless them that bless you" (Genesis 12:3). Such was the basis of covenantal access to divine blessings for those outside of Israel.

Luke 12:32

*Fear not, little flock; for it is your Father's good pleasure to give you **the Kingdom**.*

We see here that Christ now vests the prophesied Kingdom of the Hebrew Scriptures in His disciples (whom He calls the "little flock"). The Kingdom would be taken away from the current generation of Israel's leaders and given to the "holy nation"¹ of believing Israel.²

1. Peter, the Apostle of the Circumcision (Galatians 2:8), wrote to this believing remnant, "the strangers" among the nations (I Peter 1:1), and calling them "a holy nation" (I Peter 2:9).
2. "Therefore say I unto you, **The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof**" (Matthew 21:43).

Luke 13:16

*Ought not this woman, **being a daughter of Abraham**, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?*

When Christ healed this woman at the synagogue on the Sabbath day, the synagogue's ruler was indignant with Him for having supposedly violated the Sabbath day. Messiah's justification was that it was "necessary" ("ought") for Him to have healed her *because she was "a daughter of Abraham."*

Luke 19:9

*And Jesus said unto him, "This day is salvation come to this house, **forsomuch as he also is a son of Abraham.**"*

Zacchaeus' request for the Messiah to come to his house was granted, along with household salvation, *BECAUSE he was a son of Abraham*.

Luke 22:28-30

*You are they who have continued with Me in my temptations. And **I appoint unto you a Kingdom**, as My Father has appointed unto Me; that you may eat and drink at My table in **My Kingdom**, and sit on **Thrones** judging the **Twelve Tribes of Israel**.*

During Christ's and disciples' observance of the Jewish Passover, we see Christ granting His disciples a place in His prophesied Kingdom. His Father had appointed it to Him ("My Kingdom") and now He appointed it to them, so that they may sit under Him ruling over Israel's Twelve Tribes. Yet once again the underlying theme of The Gospels remains the literal, physical, earthly, Abrahamic and Davidic Kingdom.

Luke 24:25-27

*Then He said unto them, "O fools, and slow of heart to believe **all that the prophets have spoken**: ought not Christ to have suffered these things, and to enter into His glory?" And beginning at **Moses***

*(see **RIGHT DIVISION**, page 4870)*

3. δει (dei): meaning "it was necessary" (Strong's Exhaustive Concordance, G1163), "it is necessary, there is need of, it behooves, is right and proper" (Thayer's Greek Lexicon).

Our World Falling Apart

by — Clyde L. Pilkington, Jr.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed (II Corinthians 4:8-9).

The different stages of trials that we have throughout our lives are interesting. Recently we had all of our grandkids here at one time, ages 1 through 10. It is interesting what each of them considered being a “problem.” One thing of which I was quickly reminded is just what simple things can make one of these younger children’s “world fall apart.”

As children grow in age and maturity, so does their perspective of trials. Watching our three-year-old dealing with her “big issues” was quite thought provoking. It seemed that her world would “fall apart” at something that we as adults would not even consider a mere inconvenience. At times I almost wanted to say, “Hey, get a grip. Snap out of it. Really, this is no big deal.” However, I knew that in her immaturity it *seemed* like a big deal to her.

The more we grow, the more and more our perspectives change. We can easily see our own spiritual immaturity in our whining, in the things about which we complain. We can see it in others as well. It is sad that many who seem to present themselves as spiritually mature are sometimes the greatest whiners about the circumstances of earthly trials.

What was a big deal to our one-year-old was no problem for the three-year-old. What bothered the three-year-old was of no consequence to the five-year-old, and so on. The simple fact of the matter was that anytime there was a “concern” from any of the grandkids it was, from my own perspective as their grandpa, much ado about nothing.

I had to chuckle within myself numerous times as to Father’s observation of us and what now seems to us as such “big problems” that we face. One day we, from our celestial viewpoint, will view all of our earthly trials as having been “nothing.”

As we grow more spiritually minded in our walk with Father, we are less and less disturbed by the circumstances of our lives. Fretting is slowly replaced by faith;

ranting is gradually traded for praise; complaining is eventually supplanted by thanksgiving; worry is gently displaced by expectation.

Paul would learn to be “content” in all of his circumstances (Philippians 4:11), to see his heavy afflictions as a “light matter” (II Corinthians 4:17, *Young*), and even to “rejoice” in his many sufferings (Colossians 1:24).

The next time we see children in great conflict over their “devastating problems,” may Father gently remind us, by the nudge of faith, to realize that what we worry and fuss about is really “no big deal” from His lofty vantage point. May He teach us to relax and rest in Him. ■



The Problem of Evil and The Judgments Of God

by — A.E. Knoch

346 pp, PB
(See order form.)

This book traces the divine function of evil from its inception to its consummation, by presenting scriptural solutions to the various long-debated questions concerning God and His sovereignty. Here is what one of our readers has written about *The Problem of Evil*:

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RIGHT DIVISION (continued from page 4868)

and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

We are reminded that,

Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the Fathers (Romans 15:8).

What transpired in the accounts of The Gospels was “all that the prophets have spoken.”

Here at the conclusion of Christ’s *earthly* ministry He conducts intense Scripture training, “beginning at Moses and all the prophets” expounding to them in all the Hebrew Scriptures.

Yet again we read,

Luke 22:44-45

And He said unto them, “These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in The Law of Moses, and in the Prophets, and in the Psalms, concerning Me.” Then opened He their understanding, that they might understand the Scriptures.

(to be continued)



I’m about halfway through your book [Being OK with not Being OK](#). What a tremendous help! My attitude has completely changed and I’m much more at peace. Thanks for being there for me. – PA

Thank you for the [Daily Quick Quotes](#) which I write down in a notebook now to remember them and remind myself. How true they are. May God continue to bless and use your ministry. Praying for you. – NY

I was refreshed this morning, not from my cup of hot coffee and a half donut, but with your words concerning our *identity* as the temple of God [[Identity Theft](#)]. How privileged we are to even become aware of our status with the Father. My days always start with the [Daily Email Goodies](#) and I would feel a great loss without it. I am thankful for your faithfulness. Much love to you and the family. – OH

I watch your talks on [YouTube](#). They’ve been a huge help. I share them with friends. – FL

Thank you for your faithful labors that have helped me so much over the past 5 years or so. Had you not been such a faithful gleaner much truth would be lost. – Australia



490 pp., PB

See order form.

Daily Goodies

365 Thoughts on Scriptural Truths

by – Clyde L. Pilkington, Jr.

This is a great resource for personal and family study, as well as a valuable reference volume covering many varied biblical themes. This is a collection of choice selections from the author’s *Daily E-mail Goodies*. These free daily e-mails began being issued in 2003 and contain studies on scriptural themes. In addition to personal use, it is great for teaching material, or family reading times.

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Paul Our Guide – Christ Our Goal

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This free 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 (Ephesians 1:1-3);
- 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 <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	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	<i>cf.</i> – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	<i>e.g.</i> – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	<i>et al.</i> – and others
CC: Concordant Commentary (Knoch)	<i>etc.</i> – et cetera (and so on)
CKC: Concordant Keyword	<i>ff.</i> – and the following
	<i>i.e.</i> , – that is

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