



Bible Student's Notebook™

The Herald of His Grace

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

Volume 29
Issue 721

Paul's Priestly Ministry

by — Clyde L. Pilkington, Jr.

During Paul's early ministry, covered by the book of Acts, he was a prophetic light "to the Gentiles."

... Lo! We are turning to the nations. For thus the Lord has directed us: "I have appointed thee for a light of the nations; for thee to be for salvation as far as the limits of the Earth" (Acts 13:46-47, CV).



And we declare unto you glad tidings, how that **the promise which was made unto the fathers**, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, "Thou art My Son, this day have I begotten Thee." And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, "I will give you the sure mercies of David" (:32-34, KJV).

Being a light to the Gentiles was a prophetic ministry under the auspices of Israel.¹

And He is saying to me, "A slight thing is it for you to become My servant, to raise up the Tribes of Jacob, and the dispersed of Israel to restore. Behold! I give you also for a light of the nations, to become My salvation unto the ends of the Earth." (Isaiah 49:6, CV).

Notice, however, the broader context of Act 13:

Of this man's [David's] seed hath God **according to His promise** raised unto Israel a Savior, Jesus (Acts 13:23, KJV).

Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, **to you is the word of this salvation sent** (:26, KJV).

Salvation during the Acts period was bound up in Israel's restoration and the "sure mercies of David."

Paul himself identified this prophetic work as his priestly ministry.

Yet more daringly do I write to you, in part, as prompting you, because of the grace being given to me from God, for me to be the minister of Christ Jesus for the nations, **acting as a priest**² of the evangel of God, that the approach present of the nations may be becoming well received, having been hallowed by holy spirit (Romans 15:15-16, CV).

1. This is not to be confused with how the Gentiles will, at a later time, be brought to God through the rise of national Israel:

"Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isaiah 60:1-3).

2. "Acting as priest" (Young);
"the offering up" (KJV);

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“None Other Things”

Therefore, during the Acts period, by Paul’s own admission, his ministry was limited to what “*the prophets and Moses did say should come*.”

witnessing both to small and great, saying none other things³ than those which the prophets and Moses did say should come: that Christ should suffer, and that He should be the first that should rise from the dead, and should show light unto the People,⁴ and to the Gentiles⁵ (Acts 26:22-23).

“The Hope of Israel”

Thus, according to Paul’s own testimony, during his Acts-period ministry, he preached “*the hope of Israel*.” At the end of the period covered by the book of Acts he plainly declared,

... for the hope of Israel I am bound with this chain (Acts 28:20, KJV).

3. “Nothing besides” (Young);
“nothing else” (Rotherham);
“nothing outside” (Concordant);
“not one thing outside” (Dabhar).
4. For a study of “The People,” see the article “The People” in Contrast to “the Nations”: A Preliminary Examination of the Word “People,” by Charles H. Welch (Part 1, 2, 3, [Bible Student’s Notebook #564](#), [#565](#), [#566](#)).
5. *i.e.*, members of the nations.

This hope was the “*parousia*.”⁶

“the Jew first”

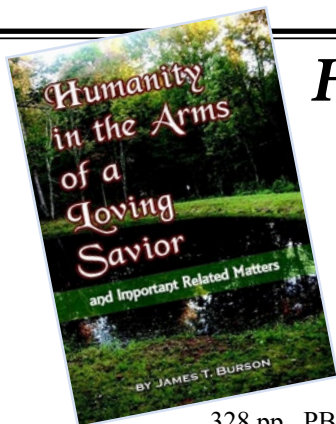
Throughout Paul’s ministry in the Acts-period Israel had priority over Gentiles.

to the Jew first (Romans 1:16; 2:10).

“Grafted in Among Them”

Believing Gentiles of Paul’s early ministry were graft-

6. When we think of the Lord Jesus Christ returning to this earth, we think of it as Him *coming* to take His place as king. The normal word (Greek, *erchomai*) just means to come, but the special word for “personal coming” (Greek, *parousia*) is said to be “a being alongside” or “a presence” (*Young’s Analytical Concordance*, page 188). This word *parousia* really is a personal presence, an appearance in an official capacity because of who He is and what He can do. – Otis Q. Sellers (1901-1992), *Glossary of Words*. For more information on the Parousia, see:
 - The Current Era Is Limitless, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #488](#);
 - The Setting of Thessalonians, Danny Russino, *Bible Student’s Notebook*: part 1, [#499](#); part 2, [#500](#);
 - The Meeting in the Air – I Thessalonians 4:17, Oscar M. Baker, [Bible Student’s Notebook #500](#);
 - The Rapture Theory, Danny Russino, [Bible Student’s Notebook #501](#);
 - “So Shall We Ever Be with the Lord,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #505](#);
 - The Last Trump, Oscar M. Baker, [Bible Student’s Notebook #546](#);
 - Parousia, Charles H. Welch, [Bible Student’s Notebook #631](#);
 - Several “Raptures,” E.W. Bullinger, [Bible Student’s Notebook #647](#);
 - What Does Parousia Mean? Otis Q. Sellers, [Bible Student’s Notebook #699](#);
 - Clearing the Clouds: Rapture Realities, Andrew Brown, [Bible Student’s Notebook #700](#);
 - The Order of Events, Otis Q. Sellers, [Bible Student’s Notebook #700](#).



328 pp., PB

See order form.

Humanity in the Arms of a Loving Savior and Important Related Matters

by — James T. Burson

The chapters of this book are connected in this singular manner: always, there is the attempt to display the grandeur of God’s purpose in creation. Never is it proposed that God had a good idea which went awry and thereafter He supposedly has been picking up the pieces. Our confidence, as believers, may always be premised on an overriding assurance that God does not behave like a mortal, being hesitant, exasperated, indecisive or hoping for the best outcome. This volume expresses the author’s confidence in a far greater outcome of the entire human epoch than that which is generally proposed to the world. The flow of human history will not end in a groan, but rather a crescendo of praise by all to a true God of love and mercy. God will not only win, but He will radiate His victory over absolutely all that He has made; no other truth can settle the heart like this.



ed into the root and fatness of Israel.

You, being a wild olive tree, were grafted in among them, and with them partake of the root and fatness of the olive tree (Romans 11:17).

“Minister of the New Covenant”

Thus, as a priest of God to the nations, Paul was a competent dispenser of Israel’s New Covenant to them.

Who has also made us able ministers of the New Covenant (II Corinthians 3:6⁷).

“Guests of the Covenants of Promise”

During Paul’s early ministry, the believing Gentiles were made guests of the promises covenanted to Israel.

guests of the covenants of promise (Ephesians 2:12, Concordant)⁸

Israel’s “Spiritual Things”

These Gentiles were thus made partakers of Israel’s “spiritual things.”

the Gentiles have been made partakers of their spiritual things (Romans 15:27).⁹

“Abraham’s Seed”

Thus, the Gentiles were brought in and counted as spiritual seed of Abraham and heirs of Israel’s promises.

If you are Christ’s, then you are Abraham’s seed, and heirs according to the promise (Galatians 3:29, BSV).

7. “He has qualified even me as a minister of the New Covenant” (Williams).
“competent dispensers” (Concordant).
8. Paul was writing to the Ephesian believers regarding their former (Acts-period) relationship to Israel.
9. “With their spiritual things the nations have come into fellowship” (Rotherham);
“for if the nations participate in their spiritual things” (Concordant).

“Jerusalem ... the Mother of Us All”

Not only did Paul teach believing Gentiles during the Acts period that Abraham was their father, but he also taught them that Jerusalem was their mother.

Jerusalem which is above is free, which is the mother of us all (Galatians 4:26, BSV).

ISRAEL’S PROPHETIC BLINDING

In the last chapter of the book of Acts, Paul declares to Israel the final prophetic blinding foretold by Isaiah of their generation:

Hearing you will hear, and will not understand; and seeing you will see, and not perceive: for the heart of this People has become dense, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them (:26-27).

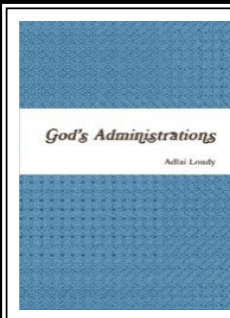
Paul then pronounces the decree, that now apart from Israel,

the salvation of God is sent unto the Gentiles (Acts 28:28).

A SECRET ADMINISTRATION REVEALED

The next time that we find Paul imprisoned, we do not see him bound for “the hope of Israel,” but, by his own inspired testimony, he was then shackled for a “mystery” (or “secret”).





*God’s Adminis-
trations*

by — Adlai Loudy
(1893-1984)

A look at the administrations
of Scripture.

54 pp., BK *See order form.*

the mystery of the gospel, for which I am an ambassador in bonds (Ephesians 6:19-20, KJV).

the mystery of Christ, for which I am also in bonds (Colossians 4:3, KJV).

In Paul's latter ministry he wrote and ministered concerning a new *Secret Administration*.

the administration of the secret (Ephesians 3:9, CV).

This administration he identified as,

the Administration of the Grace of God" (Ephesians 3:2, CV).

A NEW AND SUPERIOR CALLING AND HOPE

In God's present purpose today all covenant and national advantages have been removed (Ephesians 2:14-15), and believers can now enjoy the "*Administration*¹⁰ of the SECRET" (Ephesians 3:9), along with a new and superior calling and hope, the Celestial Appearing with Christ in Glory.

When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory (Colossians 3:4).

A.E. Knoch writes concerning the timing of this grand transition of Paul "*from glory to glory*" (II Corinthians 3:18),

Israel is not finally set aside until Paul is a pris-

10. "administration" is the translation found in the *Concordant, Diaglott* and *Rotherham* versions.

oner in Rome. Isaiah's solemn message is sounded in their ears for the last time, and the salvation of God is sent direct to the nations (Acts 28:28). Not until this crisis was it possible to reveal the last and crowning ministry of the great apostle. Hitherto blessing must be in some sort subordinate to Israel; now they are out of the way, and grace is free to carry out the dictates of love.

So a secret is made known – *the secret of Christ* – which places Him upon the highest place in heaven, even as He shall be upon the earth. And this secret it is which underlies Paul's final ministry. It leaves earth for heaven. Jewish privileges disappear. The nations are not discriminated against in this supernal glory but are blessed equally with the chosen people in the heavenly spheres. ...

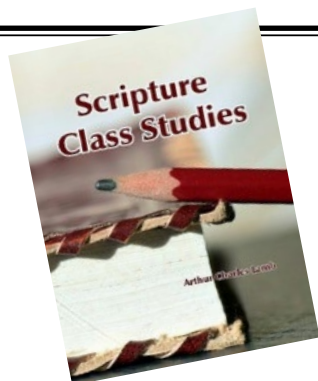
At last we find ourselves at the very zenith of revelation. This is found in Ephesians, Philippians and Colossians, epistles written after the apostle was imprisoned in Rome. They contain the truth of all truth for us. They are the touchstone of all doctrine for the present. They are the limit of glory beyond which there can be no more. ...

Paul's earlier ministries need modification to accord with the present truth.¹¹

TOPICS:

Major: Paul's Priestly Ministry; Secret

11. "From Glory to Glory," A.E. Knoch (1874-1965), [Bible Student's Notebook #511](#).



Scripture Class Studies

by — Arthur Charles Lamb (1891-1978)

A.C. Lamb was born in Wellsville Kansas. An associate of A.E. Knoch, he ministered in Ft. Pierce FL, Denver, CO and Pasadena, CA. He was also an author and conference speaker.

50 pp., PB

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Paul's Priestly Ministry

Supplementary Notes

Vladimir Gelesnoff (1877-1921)

It is plain that this salvation, extending to the ends of the earth, is bound up with Israel's restoration, and flows therefrom. In closest harmony with this, the salvation which Paul declared was founded on "the sure mercies of David" and the fulfillment of the promises to the fathers (Acts 13:22-23, 26, 32-33).¹ Our Lord Jesus Christ is "the son of David, the son of Abraham" – the heir to David's throne and the Abrahamic promise (Matthew 1:1). His coronation as David's Son will bring the nations the blessings of the Abrahamic covenant, which, though founded on Israel's supremacy, embraces humankind. "In thee shall all families of the earth be blessed" (Genesis 12:3). Israel is the medium through which those blessings will be dispensed. When, therefore, the counsels of mercy for the nations seemed likely to fail in consequence of Israel's defection, **Paul was raised to take the nation's place and carry to the foreigners the Abrahamic blessing. The Gospel of God, as is evident from the Roman and Galatian letters, conferred on Gentile believers the Abrahamic blessing.** As a fact, Abraham in uncircumcision pictures the position of those Gentiles who then believed Paul's gospel. What was then reckoned to him is now reckoned to them (Romans 4:23-24). He was justified by faith, through grace, apart from works of any kind, without ritual or ceremony. So were they (Romans 4:10-11). He possessed spiritual blessings, but the land and its abundance he did not possess. So did they. **The Gentiles had been admitted to Israel's table, and partook of her spiritual things (Romans 15:27).**

In the day of Jerusalem's consolation Jehovah's glory shall be revealed, and all flesh shall see it together (Isaiah 40:5). Glory will hang over Mount Zion as a canopy

1. "Of this man's [David's] seed hath God according to His promise raised unto Israel a Savior, Jesus (Acts 13:23).

"Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, **to you** is the word of **this salvation sent**" (:26).

"And we declare unto you glad tidings, how that **the promise which was made unto the fathers**, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again; as it is also written in the second psalm, 'Thou art My Son, this day have I begotten Thee.' And as concerning that He raised Him up from the dead, now no more to return to corruption, He said on this wise, 'I will give you the sure mercies of David.'" (:32-34).

(Isaiah 4:5); the Earth will be flooded with it, as the waters cover the deep (Habakkuk 2:14); and the sons of Israel, reclaimed to their Messiah, will declare Jehovah's glory among the nations (Isaiah 66:19). Paul, like Israel in a future day, beheld the splendor of the God of glory Who appeared to Abraham (Acts 7:1; 9:3) and was sent to the nations with "the gospel of the glory of the blessed God" (I Timothy 1:11). **Paul's personal ministry among the nations was after the style of the one which Israel will perform in the day of her restoration ...**

— *Unsearchable Riches*, Volume 1

Adlai Loudy (1893-1984)

It must be remembered that even though Gentile believers, in the Administration of Readjustment, received through Paul's *priestly* ministry the dispensation of *special graces* – the evangel of "justification" and "conciliation" – as well as spiritual endowments, such as "apportionments of graces, apportionments of service, and apportionments of operations ... with a view to expedience" (I Corinthians 12-13), they were, nevertheless, subservient to the nation of Israel and considered their "debtors," for they were "participating in their spiritual things glorifying God for His mercy" and "making merry with His people" as "guests of the promise covenants," and as such, were enjoined to "pay" them in the form of offerings out of their fleshly things (Romans 15:9-10, 16, 26-27, 31; Ephesians 2:12; I Corinthians 16:1-4; II Corinthians 9:1-15), just as the Gentiles will do in the millennial kingdom (Isaiah 60:10-12; 61:5-6; Zechariah 8:20-23). This should help the readers to clearly recognize the status of Gentile believers "in that era" of the Readjustment Administration.

Paul, when revealing the Secret Administration, reminds them of this, saying,

Wherefore, be remembering that once you, the nations in flesh – who are being termed "Uncircumcision" by that being termed "Circumcision," in flesh, made by hands – **that in that era** you were apart from Christ, being alienated from the citizenship of Israel, and **guests of the promise covenants**, hav- ►

ing no expectation and without God in the world
(Ephesians 2:11-12).

I repeat for emphasis, that it is of paramount importance to a clear understanding and appreciation of the grace glorious which graces us in the Beloved, in the Secret Administration which obtains today, that we recognize that **in the era of the Readjustment Administration – Acts 13:2 to Acts 28:28 – the Lord's declaration to the Samaritan woman, "salvation is of the Jews" (John 4:22), was still in effect, and Gentile believers were receiving their spiritual blessing through the priestly ministry of Paul just as the nations will be saved and blessed in the day of the Lord, when Israel will be a royal priesthood to bless all the families of the Earth in accord with the Abrahamic covenant (John 4:22; I Peter 2:9; Revelation 1:6; 2:26-27; 20:6; Genesis 22:15-18).**

This also reveals why Gentile believers "in that era" of the Readjustment Administration were *subject* to the "handwriting of ordinances" or "decrees" made by the sovereignties and authorities – the apostles and elders at Jerusalem (Acts 15:19-29; 16:4; Ephesians 2:15; Colossians 2:14-23). So shall it be again in the Kingdom, in the Day of the Lord, when Israel shall "**disciple all the nations ... teaching them to be keeping all,**" whatever He directs them (Daniel 7:14, 22, 27; Matthew 28:18-20).

Thus it may be clearly seen and recognized that, at no time or place, during the Readjustment Administration, or in the millennial Kingdom in the future Day of the Lord, will Gentile believers ever be considered on the same standing or level with the Jews or Israelites. These distinctions must not be overlooked or minimized if we are to think and understand as God has spoken, and appreciate the transcendent grace which is ours *now*, in the present Secret Administration, when Israel, as a nation, is *calloused* and *enemies* of the evangel for our sakes (Romans 11:25, 28).

In the spring of A.D. 61, we find Paul arriving in Rome, "*bound with a chain for the hope of Israel*" (Acts 28:20). Three days after his arrival, he calls together the *chief* or *foremost of the Jews* for a conference.

Now, setting a day for him, the majority came to him in the lodging, to whom he expounded, certifying to the Kingdom of God, and persuading them concerning Jesus, from the law of Moses as well as the prophets, from morning till dusk. And some, indeed, were persuaded by what was said, yet some

disbelieved. Now there being disagreements one with another, they were dismissed, Paul making one declaration, that, "Ideally the holy spirit speaks through Isaiah the prophet, to your fathers, saying,

'Go to this people and say, "In hearing, you will be hearing and may by no means understand, and observing, you should be observing and may by no means be perceiving, for the heart of this people is made stout, and they hear heavily with their ears, and they shut their eyes, lest at some time they may be perceiving with their eyes, and should be hearing with their ears, and may understand with their heart, and should be turning about, and I should be healing them."

'Let it be known to you, then, that to the nations was this salvation of God dispatched, and they will hear'" (Acts 28:17-28).

As the Lord locked the door of the Kingdom against the nation with this declaration of Isaiah in Matthew 13:14-15 and John 12:36-41, and closed the Administration of Grace and Truth, thus now, Paul, in his last *public* witness to *representatives of the nation*, used the same declaration for pronouncing judicial blindness on them again and closed the Administration which began on Pentecost.

The Administration of Pentecost extended over an era of some 28 years – from the dispensation of the Spirit with power on the Day of Pentecost until the last public witness of the Kingdom to the chief of the Jews in Rome and the pronouncement of Isaiah's declaration of Acts 28:17-28 - A.D. 33 to 61.

The Readjustment Administration made an era of 18 years – from Paul's separation in Antioch, A.D. 45 to 63 – which includes the two whole years of ministry in his own hired house of Acts 28:30-31, when Ephesians, Philippians, and Colossians were written, by which the eons were readjusted and a new *oikonomia* – the Secret Administration – was revealed.

— *Unsearchable Riches*, Volume 28

A.E. Knoch (1874-1965)

When Israel failed, and it seemed that the counsels of mercy for the nations would also fail, then God sends His Son in glory to turn Saul of Tarsus, His bitterest enemy, to work His purposes of grace (Galatians 1:15-16;

✦ A sovereign God is NEVER subject to anything, especially not something that He made out of the dust of the ground. – Aaron Locker
Acts 9:1-18). This was at once the pledge and type of Israel's future conversion.

Peter had said that the heavens must receive the Messiah until the times of the restoration of all things (Acts 3:21). While this remains true of the things spoken by the prophets, still, in a very real sense, He came forth from heaven and arrested Saul. When He comes to Israel He will come in glory (Titus 2:13; I Peter 1:7; Matthew 25:31). So He came to Saul. The nation will get a sight of Him (Zechariah 12:10; Revelation 1:7). So did Saul. They will be born at once (Isaiah 66:8). So was Saul (I Corinthians 15:8). They will become a priest-nation. Saul offers up the Gentiles to God (Romans 15). However, Saul's birth and the glorious manifestation were all, from one point of view, premature (I Corinthians 15:8). [Israel's] full maturity and future fulfillment awaits the day of Jehovah, of which the prophets have written.

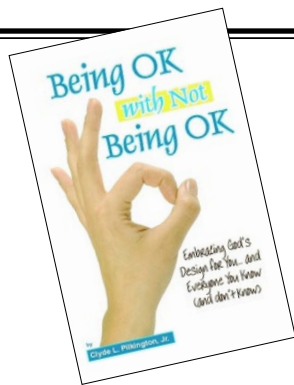
Had [Israel] been obedient (as human calculations go), then they would have been the channel of blessing to the nations (Acts 3:19-21), but since they will not even have His blessing for themselves, God takes one man, His most malignant enemy, and uses him to do the work which Israel should have done. Paul takes their place. All that will fit them for it has been true of him *in spirit* (I Timothy 1:11). For him the Lord has already come in glory, and His priestly ministry among the nations is after the style of that ministry which will be fulfilled by Israel in the day of Jehovah (Romans 15:16; Revelation 1:6; I Peter 2:9; Revelation 20:6). It was for the nations,

in spirit, as though they were already blessed with faithful Israel.

— *Things to Come*, Volume 13, 1907

Paul was not of the line of Aaron, so he could not be a priest in Israel. He was not even a Levite, so he could not serve in the temple. Yet the time is coming when the whole nation will officiate as priests for the other nations. They will be a royal priesthood, not only to rule them but to reconcile them to God (I Peter 2:9). So far, however, they have utterly failed in this function. After the great Sacrifice had been offered as a correspondent ransom for *all* (I Timothy 2:6), they should have joyously spread the news everywhere. Instead of being joyful they are jealous. Even when the apostles herald the evangel to the Jews, the chief priest is filled with jealousy (Acts 5:17). When Peter was with difficulty driven to speak to Cornelius, a proselyte, the Circumcisionists rebuked him (Acts 11:3). When Paul spoke to the nations in Pisidian Antioch, the Jews were filled with jealousy (Acts 13:45).

Since Israel not only refused to accept their Messiah for their own salvation, but failed utterly in heralding Him to the other nations, this ministry was *graciously* handed over to Paul. He was temporarily installed as the priest for the nations (Romans 15:16). When Israel as a nation fulfills this function, Jerusalem will be the place of worship. Year by year, those who are left of the nations who came against Jerusalem will send a quota to worship, and join with them in celebration of ►



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

booths. Those who refuse to go up will be dealt with in judgment. They must worship or suffer for it (Zechariah 14:16-19). Not so under Paul's substitutionary priesthood. Not only those of the *nations* who presumed to go near the temple, but *Paul himself*, because he brought them there, *suffers for fulfilling the chief functions of Israel, that of revealing God to all the peoples of the earth.* And this in *Jerusalem!*

— *Unsearchable Riches*, Volume 41

Once the circumcision apostles had definitely agreed *not* to go to the nations, the doom of the Kingdom ecclesia was sealed, but, even though they would not herald the *evangel* to them, they insisted on *ruling* over them. So believing Israel eagerly grasped at the *kingly* aspect of millennial rule but left the *priestly* ministry to Paul. *They failed to fulfill their foremost function*, but Paul did fulfill it. He wrote to the Roman saints of

the grace being given to me from God, for me to be the minister of Christ Jesus for the nations, acting as a priest of the evangel of God (Romans 15:16).

— *Unsearchable Riches*, Volume 44

Paul's personal priestly ministry among the synagogues outside of the land was a spiritual counterpart of Israel's ministry in the Day of the Lord. Just as this Day is fol-

lowed by the Day of God, with its new Earth in which Israel's priestly supremacy vanishes and God tabernacles with all mankind, so with the initial Administration of the Conciliation. The nations are ushered into perfect peace with God while Israel's political supremacy still lingers.

The second revelation of the Conciliation was granted subsequent to the public repudiation of Israel and after Christ's heavenly glories and the celestial destiny of the ecclesia which is His body had been made known.

As the first section provided for the conciliation of all mankind on the Earth, the second section ensures the reconciliation of the heavenly realms to God. A unique race of human beings ascends to celestial supremacy, and thus the entire universe is once more attuned to God. In harmony with this is the spiritual character of the present Secret Administration.

The heavenly host will be the subjects of the Body-Ecclesia's rule; the nations on Earth come under the righteous rule of Israel. Christ, as the Suzerain² over all, unites all into one grand Kingdom.

— *Unsearchable Riches*, Volume 5

2. Superpower.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

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

Scripture Version

BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
FF: Ferrar Fenton Bible
KJV: King James Version
NET: New English Translation
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary

YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is