



Bible Student's Notebook™

The Herald of His Grace

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Volume 32
Issue 782

"None Other Things"

(AN OVERVIEW OF DISPENSATIONAL TRUTH)

by — Charles H. Welch (1880-1967)

Part 3¹

Saying none other things than those which the prophets and Moses did say should come (Acts 26:22).

THE HEAVENLY COUNTRY AND CALLING

Abraham not only received the land of Canaan as an inheritance, but he also looked for a "better country, that is, a heavenly." Although the New Jerusalem is never mentioned in the Old Testament Scriptures, it is nevertheless true that this "city which hath foundations" constituted a real and blessed hope in Old Testament times.

When we read such verses as Hebrews 11:9-10, 13-16, we may feel at first that here at least the apostle is saying something more about that "which the prophets and Moses did say should come." Let us observe, however, exactly what is written in Hebrews 11.

We know, from the record of Genesis, that Abraham "believed" and had "faith." The nature of faith is not enlarged upon by Moses and the prophets to the extent that it is so treated in the New Testament, and the reason is fairly obvious.

To teach that Abraham's faith was "the substance of things hoped for, the evidence of things not seen" is certainly an expansion of the Old Testament account, but it is not an addition. How shall we intelligently interpret the fact that Abraham, Isaac and Jacob were



willing to be tent-dwellers in the very land of promise, dying in full faith without possessing more than a burial ground in the land, unless we believe that they knew that the promise upon which they rested demanded the resurrection of the dead for its fulfillment and enjoyment?

Paul himself tells us that "they that say such things, declare plainly" (Hebrews 11:14, AV) or "make it manifest" (RV). While we may have to admit that some of the deductions tabulated in Hebrews 11:9-10 and 13-16 were not so "manifest" to us, our own poorness of insight is surely not the standard whereby we must judge the apostle. From the recorded attitude of Abraham, Isaac and Jacob, it is "manifest" that they sought a country, and it is also clear that if they had had an earthly country in mind, they could have found an opportunity to have returned. As they did not, it is obvious that such pilgrims and strangers, with such promises apparently unfulfilled, yet with such triumphant faith, must have had a heavenly country and a heavenly city in view, for there is no other alternative.

We must now consider some of the statements made by the apostle with reference to Melchisedec in He-

1. [Editor:] Part 1 can be found in Bible Student's Notebook #774; part 2 in #775.

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brews 7. We first meet Melchisedec as “Priest of the Most High God” in Genesis 14:18. Nothing more is said of him in the Old Testament until we reach Psalm 110, where we read:

The Lord said unto my Lord, “Sit Thou at My right hand, until I make Thine enemies Thy footstool” ... Thou art a Priest for ever after the order of Melchizedek (:1, 4).

When this Psalm was written, there was in existence the divinely appointed Aaronic priesthood. The greatness of Melchisedec’s order of priesthood is proved from several statements made by Moses in the Book of Genesis:

- (1) The fact that Melchisedec had no “father or mother” (i.e., no “pedigree”), and no specific end to his ministry, is in strong contrast with the law regulating the Aaronic order. In these things Melchisedec foreshadowed the Son of God, “Who abideth a priest continually” (Hebrews 7:3).
- (2) Genesis 14:20 records the fact that Abraham gave tithes to Melchisedec. In Hebrews 7 Paul states

that “without all contradiction the less is blessed of the better” (:4-8).

- (3) “If I may so say,” continues Paul, “Levi, who was in the loins of Abraham, paid tithes to Melchisedec.” This shows that the Levitical order was imperfect, and that a change in the priesthood was necessary (:9-11).
- (4) This change necessitated the transfer of the Melchisedec priesthood from Earth to Heaven:

For it is evident that our Lord sprang out of Judah (:12-14).

For if He were on Earth, He should not be a priest (8:4).

As we have already remarked, these features may not have been obvious to us, but to the apostle they were *without contradiction*. He could, therefore, speak of the heavenly calling and the heavenly priesthood without going beyond that which was revealed in the Old Testament, even though these things were not expressed in so many words by the

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Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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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For definitions of abbreviations/acronyms, see index after the order form.

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Old Testament writers.

Those who would object to the apostle's claim must, to be consistent, criticize also the statement of Matthew 2:17-18 that the massacre of the innocents "fulfilled" the prophecy of Jeremiah 31:15 and the further statement of Matthew 2:23, "He shall be called a Nazarene" – for this actual expression is not to be found in the Law and the Prophets. Who would have dreamed that the language of Deuteronomy 30:12-13 could possibly have referred to the gospel, or to the ascended Christ, and His death and burial? Yet the apostle makes no apology for using the passage in this way. The same argument applies to the statement that some will be living at the Coming of the Lord and will not "prevent" those that sleep. Such a statement does not go beyond the testimony of Moses and the prophets.

If Paul had uttered one word that associated any believing Jew or Gentile with the seated Christ at the right hand of God in the holiest of all, he most certainly would have gone beyond the limits of the inspired testimony of Moses and the Prophets and have revealed truth that was exclusive to the dispensation of the Mystery. It is this that makes the apostle's claim so important to all who would appreciate the distinctive nature of "the Mystery" of Ephesians. The heavenly calling, with its city the New Jerusalem, is not related to "the Mystery" and rightly falls within the limits set by the apostle.

The mention of "the Mystery" may perhaps cause some reader to remember that, long before Ephesians was written, Paul spoke of several "mysteries"

2. [Editor:] Pre-event, or, "go before."

(secrets). Can these "mysteries" possibly fall within the limits of "Moses and the prophets," or will their investigation prove that the apostle was, after all, wrong in claiming that he had said, "none other things than those which the prophets and Moses did say should come"?

THE MYSTERIES (SECRETS)

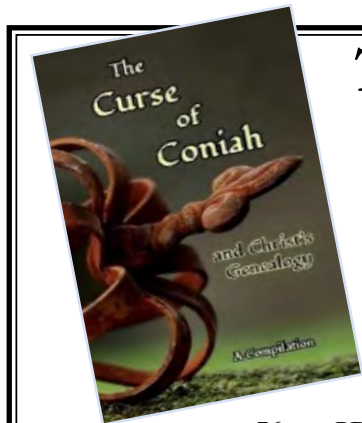
We have already seen that the gospel, the inclusion of the Gentile, the hope entertained by the ecclesia of the Acts administration, and the possession of spiritual gifts all fall within the testimony of "the Law and the Prophets."

There remains, however, one other subject which at first sight may seem to upset all of our previous arguments – the subject of the "mysteries" (secrets) of which Paul was a steward long before "the mystery" of Ephesians was made manifest.

There are "mysteries" in the epistles written before Acts 28 that must claim our attention:

- The mystery of Israel's blindness (Romans 11:25);
- The mystery that had been kept secret (Romans 16:25);
- The mystery of the wisdom of God (I Corinthians 2:7);
- The mystery in relation to resurrection (I Corinthians 15:51);
- The mystery of iniquity (II Thessalonians 2:7).

Let us examine these "mysteries" and see whether we find them in agreement with the Old Testament



76 pp., PB

The Curse of Coniah and Christ's Genealogy (A Compilation)

The virgin birth of our Lord, Jesus Christ, was an absolute necessity, judging from the genealogies. At first glance the opposite seems to be the logical deduction. Why should His descent be traced back to David and Abraham unless He was their natural Heir? Why go back to Adam unless He had a perfect pedigree? Authors include: John Cale, Joseph Hartill, A.E. Knoch and Fred Meldau.

See order form.

Scriptures, or whether we shall have to admit that they go beyond them.

Romans

For I would not, brethren, that you should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in (Romans 11:25).

In this same chapter, in :8-10, we have another reference to the blindness that fell upon Israel:

According as it is written, "God has given them the spirit of slumber, eyes that they should not see, and ears that they should not hear; unto this day." And David says ... "Let their eyes be darkened, that they may not see."

We have here quotations taken from Isaiah 29, Deuteronomy 29, Isaiah 6:9 and Psalm 69:22. If we turn first to Isaiah 29:10 we find no hint of the "secret" revealed in Romans 11, but as we read on to :17-18 we become aware of the fact that a change is intended. Instead of *judgment* we have *restoration*; Lebanon shall be turned into a fruitful field, the deaf shall hear, and "the eyes of the blind shall see." The "secret" of Romans 11 is here, for those who are able to discern it.

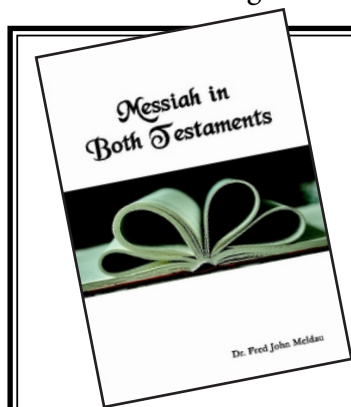
The passage in Deuteronomy 29:4 does not refer primarily to the time of which Paul spoke, but to the condition obtaining when Israel came out of Egypt.

The words "unto this day" uttered by Moses can have no other interpretation. There is a hint, however, of further and fuller revelation in the last verse of the chapter – a verse that has suffered somewhat at the hands of translators. We transcribe the note given in *The Companion Bible*:

The italics in the AV (put in Roman type in the RV) show that the Hebrew was not clear to the translators. They make good sense in English, but this is not the sense of the Hebrew text. The words rendered "unto the Lord our God" should have the extraordinary points (App. 31) to show that they form no part of the text. The meaning then is, "The secret things, even the revealed things, (belong) to us and to our children forever, that we may do all the words of this law"; i.e., the revealed things, and the secret things which have not been, but will yet be revealed.

Israel had "seen" the miracles which had been wrought in Egypt, but these "revealed" things had left them blind. Their children, however, were to "do all the words of this law," so that the fact that blindness was only for a time was evidently a part of the "secret." Moreover, it is the "nations" that comment upon Israel's excision (Deuteronomy 29:24-28), and that are likely to become "wise in their own conceits."

Isaiah 6:9-10 – the third passage mentioned above – is followed by the prophet's question "LORD, how long?" and the LORD's answer in :11. In :13, also, we have the pledge of the remnant. Even Psalm 69, which seems to speak of hopeless misery, ends on the



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Messiah in Both Testaments

by — Dr. Fred John Meldau (1899-1969)

The most amazing drama that ever was presented to the mind of man – a drama written in prophecy in the Old Testament and in biography in the four Gospels – is the narrative of Jesus Christ. This outstanding reference work addresses all the major Scriptures in the Old Testament that foretell of the coming Messiah, as well as the fulfillment of those prophecies in the New Testament. It is a fantastic summary of specific, detailed prophecies made about the coming Messiah and how they were fulfilled in a specific, detailed way in the life, death and resurrection of Jesus of Nazareth, hundreds of years after they were first given. It will provide insight as to how the Scriptures have successfully withstood so many assaults against its veracity over the centuries.

same note: "God will save Zion."

We may conclude, therefore, that the "secret" of Israel's blindness is well within the testimony of Moses and the prophets.

The mystery that had been kept secret (Romans 16:25).

We have now to enquire whether or not this "secret" is outside of the scope of Moses and the prophets. If we examine the structure of Romans, it becomes clear that the complete epistle demands the inclusion of Romans 16:25-27; otherwise the opening salutation of 1:1-7 is without its corresponding member. In 1:1-7 we have the gospel, "which He had promised afore by His prophets in the Holy Scriptures," concerning Christ as the Seed of David and Son of God, "for obedience of faith among all nations." In the corresponding passage at the end of the epistle, 16:25-27, we have, not the "preaching" of the gospel or its "power unto salvation," but a reference to,

Him that is of power to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith.

In Romans 16 we have an advance on Romans 1, but not something entirely different. The secret "now" made manifest (that is, at the time of Paul's writing) is said to have been "silenced" in *aionion* times. Let us give this statement our careful attention. Where the AV reads "kept secret" we have substituted "silenced."

What is the justification for this alteration and what does it imply? The word used in the original is *σιγήω* (*sigāō*), and occurs nine times in the New Testament. One of these occurrences is in Luke 9, where the disciples had heard the voice speaking out of the cloud saying, "This is My beloved Son; hear Him." Immediately after this we read,

And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen (Luke 9:36).

Again, in Luke 20, after the Lord had answered the question put to Him regarding the lawfulness of giving tribute to Caesar, we read,

And they could not take hold of His words before the people: and they marveled at His answer, and held their peace (Luke 20:26).

The remaining occurrences are Acts 12:17; 15:12-13; Romans 16:25; I Corinthians 14:28, 30, 34. There is no suggestion in any of these passages of "keeping a secret," but rather the consistent idea of keeping something quiet.³

Returning to Romans 16, we observe that this act of "silencing" is said to have taken place "in *aionion* times," whereas the mystery of Ephesians is related to a period "before the overthrow of the world" (Ephesians 1:4), or "before *aionion* times" (II Timothy 1:9). The mystery of Romans 16 cannot, therefore, be the mystery of Ephesians 3 or Colossians 1. The mysteries in Romans do not go beyond the things "which the prophets and Moses did say should come."

3. [Editor:] "hushed" (Concordant Version).



The Witness of the Stars

by — E.W. Bullinger

An in-depth study of the constellations and principle stars as they pertain to prophetic truth. More than forty charts and diagrams are included.

205 pp., PB

See order form.

I Corinthians

We must now go on to consider the two mysteries that are specifically mentioned in I Corinthians. We use the word “specifically” because there are also two general references in chapters 4 and 13:

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God (4:1).

Though I ... understand all mysteries and all knowledge ... and have not charity (love), I am nothing (13:2).

These “mysteries” however, are not defined and cannot therefore be called upon as evidence in the case we are examining. The two mysteries in I Corinthians 2 and 15 on the other hand, are specific, and must therefore be examined. The first of these passages reads as follows:

We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory (I Corinthians 2:7).

Because we have a reference here to a time “before the ages,” there has sometimes been a tendency to ignore the context and assume that the passage refers to “the Mystery” of Ephesians and Colossians. If we go back to the previous chapter, we find that the apostle speaks of the wisdom of God in connection with the cross of Christ (1:24), and also, by contrast, of the

wisdom of this world (:20-21).

In the second chapter, he reminds the Corinthians that when he came to them, he did not pander to human fancies and indulge in “excellency of speech or wisdom” but rather “determined to know nothing among them, save Jesus Christ, and Him crucified.”

The apostle was most anxious that the faith of these believers should not stand in the wisdom of men, but, although he so ruthlessly sets aside human wisdom, he assures the Corinthians that he does speak wisdom “among them that are perfect.” The identity of these “perfect” ones may be gathered from a comparison of I Corinthians 3 and Hebrews 5-6.

I Corinthians 3	Hebrews 5-6
Babes, carnal, fed with milk, not with meat. Building upon the one foundation, that which may be rewarded or may be consumed by fire.	Need of milk, not strong meat. A babe. Full grown (perfect) ones. Those who go on unto perfection. The earth either received blessing or is nigh unto cursing. Whose end is to be burned.

For our present purpose, it is enough to note that the “perfect” one is one who has grown in grace, who has got beyond the “first principles,” and who can be taught further and fuller truth.

In contrast, therefore, with the basic truth of “Jesus Christ and Him crucified” the apostle continues:



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Howbeit we speak wisdom among them that are perfect (I Corinthians 2:6).

His subject is still “wisdom,” though not, as he had already said, “*the wisdom of this age, nor of the princes of this age that come to naught.*”

Nothing has so far been said about “*the Mystery*”; the apostle has confined himself to the one subject of “wisdom,” the kind of wisdom of which he spoke, and the kind which he repudiated.

Instead of going to Corinth, and speaking to the unprepared multitude the whole truth of God at once, the apostle fed them according to their capacity. To “*babes*” he gave the “*milk*” of the Word, to adults the “*meat.*”

In Galatians 2 he tells us that, when the great controversy was raging concerning the place of the uncircumcised Gentile, he

... communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain (:2).

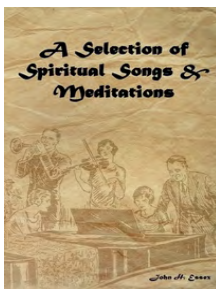
So the apostle here tells the Corinthians that he had spoken the wisdom of God in a mystery (secret). He does not say that he told them “*the Mystery*” for this would have been altogether foreign to his thought.

The presence of the word “*hidden,*” coming so near the word “*mystery,*” has led the superficial reader to a false conclusion. It was not a mystery that was hidden but the wisdom, and it was this of which Paul spoke to those who were perfect – and so, “*in a secret.*”

A Selection of Spiritual Songs & Meditations

by – John H. Essex (1907-1991)

The song sections do not have noted music; rather they use hymn meters, thus indicating the number of syllables for the lines in each stanza of the song. This allows the matching of a hymn's text with appropriate tunes for singing. 84 pp, PB *See order form.*



He clinches his argument with a quotation from the Prophets, a proof that “*the Mystery*” of Ephesians was not in mind:

But as it is written, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.” But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God (I Corinthians 2:9-10).

The apostle's intention here is made very clear by his own expansion of the argument. He proceeds, in :12, to place in contrast the “*spirit of the world*” and the “*spirit which is of God*” – an evident parallel with the contrasted “*wisdom of the world*” and “*wisdom of God*” in the earlier part of the chapter.

We read that this “*spirit which is of God*” is given so that “*we might know the things that are freely given to us of God, which things we speak*” (:12-13). Here we are back again to the subject of :6-7, which deal with what the apostle said, and how he said it. In :13, he repeats the statement that he did not speak

in the words that man's wisdom teacheth, but which the Holy Spirit teacheth, explaining spiritual things to spiritual persons.

Then follows in :14-16 the contrast between the natural man and the spiritual man, and then in chapter 3 the subject of chapter 1 is resumed.

A careful examination of the context shows that “*wisdom,*” either human or divine, is the subject, and that being so there is no necessity to question the apostle's statement that he did not go beyond that which “*the prophets and Moses did say should come.*”

(to be continued)

— Berean Expositor (1938)
(abridged & edited)

TOPICS:

Major: Acts Period; Mystery; Paul's Early Epsitles
Minor: Administrations; Right Division



I was thinking about how much information I have absorbed in the last year since I retired; and how confusing and even contradictory much of it seems to be. I convinced myself that if I can get the basics right in my own mind at least, and not sweat the details, that is enough for now. God will sort out the details as we journey together. ...

Eighteen months ago I thought “I knew it all.” The first thing God did was to tell me “tear it all down and start over!” I suppose this rebuilding process will continue until He calls me home.

He wisely knows that “if” we really did believe we had it “all figured out” ... that we would stop seeking; sort of confusion by design for a higher purpose. – PA

A big, happy thanks for the *Study Shelf Catalog*.¹ I wasn't expecting such a beautiful pristine printing. Thank you for making it ideal to display in the library as a reference tool! – IA

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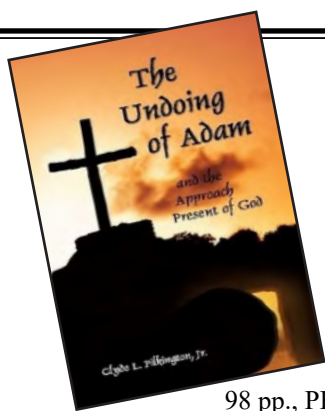
Thanks so much for making the study of Scriptures much easier! – SC

Thank you for making available the books you have, it helps me greatly in sharing the truth with others. – NY

Thank you for your efforts to share the truth of Ultimate Reconciliation/Eventual Salvation for all. – TX

What you do, you do very well! And it is vital! ... Keep up the good work of being YOU. – MO

Just finished reading *The Claims of Rome* by Samuel Smith. Very good work about the Roman Catholic Church. I'd heard some of the claims while a member of the former World Wide Church of God, but this book took it to a higher level for me. To me it's obvious that the adversary had a hand in the Catholic church through history. What a contrast to the truth! It makes the truth like a breath of fresh air and freedom from religious deception. I take the Scripture in John 4:24 concerning worshipping God in spirit and truth very seriously. ... Keep up the good work you and your sons are doing. I love the resources you offer to those who thirst after truth. I'll be sending you a donation soon for your good work. – FL 



The Undoing of Adam and the Approach Present of God

by — Clyde L. Pilkington, Jr.

Christ is greater than Adam, undoing what Adam did. In fact, Christ's work at Calvary is greater than Adam's fall. All of God's creation will be gloriously saved by the successful work of “the Savior of the world” (John 4:42). Salvation is not dependent on us at all; it is all about Christ and His work alone. Paul taught that the exact same “all” who are condemned in Adam are the exact same “all” who are justified in Christ (Romans 5:18), and that the exact same “all” who die in Adam are the exact same “all” who are “made alive” in Christ (I Corinthians 15:22). Christianity has an Adam who is greater than Christ; however, it is Christ Who is greater than Adam.

A note concerning the cover: We wanted a cover that would immediately convey the theme of the book's content, choosing to go with a traditional “cross” scene to express the work of Christ at Calvary. Yet Christ did not die on a “cross” but was nailed to a simple “stake.” An explanation is provided in the appendix. *See order form.*

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