



Bible Student's Notebook™

The Herald of His Grace

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

Volume 32
Issue 785

“None Other Things”

Part 4 of 4

by — Charles H. Welch (1880-1967)

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

We must now pass on to the second “mystery” of Corinthians, which is found in chapter 15 and has to do with resurrection:



Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality ... then shall be brought to pass the saying that is written, “Death is swallowed up in victory” (:50-54).

We observe first of all that the “mystery” here is associated with the testimony of the prophet Isaiah, whose prophecy relates to Millennial times (Isaiah 25:6-9). Both in I Thessalonians 4 and here in I Corinthians 15, the apostle distinguishes between those who shall be “alive and remaining” at the coming of the Lord, and those who have already “fallen asleep.” When the change takes place, with regard both to the “living” and the “dead,” the prophecy of Isaiah 25:6-9 will have been fulfilled.

When we examine I Corinthians 15:51 more closely we observe that there is no word in the original

that can really be translated “show.” The original reads: *musterion humin legu*: “a mystery to you I speak.”

Moreover, it is necessary to consider whether these words would not be more correctly rendered in the form of a question. To make this point clearer, let us turn for a moment to Luke 16. It may be that some readers are still perplexed to find our Lord apparently saying, in connection with the parable of the unjust steward, “But I say unto you, ‘Make unto yourselves friends of the mammon of unrighteousness’” (Luke 16:9).

Most of our readers, however, know that the words *kagu humin legu* should be translated in the form of a question: “and do I say unto you ... ?” the question being followed by the reasons why the Lord’s people should not in any sense emulate the spirit of the unjust steward.

Returning to I Corinthians 15, and examining the apostle’s words again, we discover that there is no “mystery” here at all. In :47-49 he contrasts the first Adam with the Second Adam, and the image of the earthy with the image of the heavenly, and :50 opens with the words: *touto de phemi*: “but this I say.” The apostle then proceeds to declare that “flesh and blood cannot inherit the Kingdom of God: neither doth cor-

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ruption inherit incorruption.” Immediately following this, in :51, we have: *musterion humin legù*: “Do I speak a mystery when I tell you this?” – the implied answer being, of course, “No.” To sum up, we may conclude that, when the apostle taught the glorious doctrine of the resurrection, he did not go beyond the testimony of Moses and the prophets.

II Thessalonians 2:7

There is now only one other “*mystery*” to be considered: “*The mystery of iniquity*” in II Thessalonians 2:7. It hardly seems necessary to quote from the Book of Daniel to prove that the rise of the Man of Sin, the Son of Perdition, is entirely within the scope of the Old Testament prophecy. The “*mystery*” of *Godliness*, God manifest in the flesh, is enshrined in the Old Testament title Emmanuel (“*God with us*”), and the “*mystery*” of *iniquity* is but the Satanic travesty of the truth. The Man of Sin sets himself up “*as God*” and will one day have his *parousia* (coming) with its preliminary “*lying wonders*” (II Thessalonians 2:9).

There is a possibility that the correct reading of Isaiah 11:4 should be as follows:

With righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the Oppressor [ariz instead of erez (“earth”)] with the rod of His mouth, and with the breath of His lips shall He slay the wicked.

The manifestation and destruction of this Man of Sin were fully known to the prophets. That which has an end must obviously have had a beginning, and that which finally dares to come out into the light of day may well begin secretly at first. In all of this there is nothing that goes beyond the testimony of the Law and the prophets.

We have now examined the various mysteries that are found in Paul’s early ministry, and have discovered nothing in any one of them that goes beyond what “*the prophets and Moses did say should come.*”

IS THE ECCLESIA DURING THE ACTS PERIOD WITHIN THE TESTIMONY OF THE LAW AND THE PROPHETS?

We have now considered Paul’s teaching in connection with the gospel, the inclusion of the Gentile, the

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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- 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);
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- 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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hope, the gifts of the Spirit, and the “mysteries,” and have found in all of these instances the words used in his defense before Agrippa to be literally true.

There is no need to lengthen this investigation unduly, and we believe that the most exacting of our readers will be satisfied with the list of subjects examined, if we conclude with some consideration of the ecclesia during the Acts period and its relation to Old Testament prophecy (as contrasted with the ecclesia revealed in Ephesians).

It is common knowledge that the word often translated “church” is the Greek *ekklesia*, from *ek*, “out of,” and *kaleù*, “to call.” Stephen does not hesitate to speak of the nation of Israel called out from Egypt in the fulfillment of God’s purposes as the “ecclesia in the wilderness” (Acts 7:38). Stephen was fully justified in the choice of this word, for both the Septuagint Greek and the Old Testament Hebrew contain the Greek and Hebrew equivalents in abundance.

Therefore, the New Testament writers did not invent the title of the “ecclesia,” neither did they invest it with entirely new attributes and associations. The meaning of the word will, therefore, be clearer if we examine some of its Old Testament occurrences.

The Septuagint Version of the Old Testament in Greek contains no less than seventy unquestioned occurrences of *ekklesia*, and there may be several more. There are also six occurrences of the verb *ekklesiazo*, “to gather” or “assemble.”

Thus, the first occurrence of *ekklesia* is in Deuteronomy 4:10, where the verb *ekklesiazo* is also found. The word is usually translated in the English version of the Septuagint as either “assembly” or “congregation.”

In addition to Deuteronomy, the word is also found in Joshua, Judges, I Samuel, I Kings, I & II Chronicles, Ezra, Nehemiah, Job, Psalms, Proverbs, Lamentations, Ezekiel, Joel and Micah. It will be seen, therefore, that the word was in common use from the days when Israel was assembled before Moses, up to the time of Ezra, Nehemiah and the prophets.

The word that the Greek translators had before them was the Hebrew *kahal*, “to call, to gather.” It is not necessary to enumerate all of the many occurrences, but we give a few that are outstanding.

The whole assembly of the kahal of Israel shall kill it in the evening (Exodus 12:6).

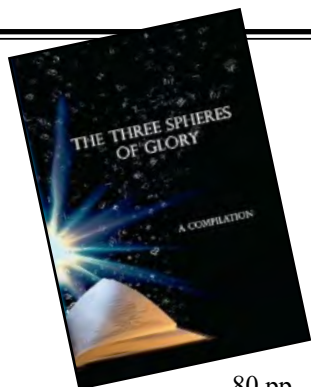
The exclusive nature of an *ekklesia* (*kahal*) is illustrated in Nehemiah 13:1.

On that day they read in the book of Moses in the audience of the people; and therein was found written, that the Ammonite and the Moabite should not come into the kahal of God ...

The Book of Genesis uses the word *kahal* in the following passage in chapter 28:

God Almighty bless thee, and make thee fruitful, and multiply thee, that you may be a multitude [kahal] of people (:3, AV).

The translation of *kahal* as “multitude” is unwarranted. The *Authorized Version* itself bears this out, for, apart from the parallel passage in Genesis 48:4, the word “multitude” is never again used as a rendering of *kahal*. The AV translators themselves were evidently not quite satisfied, for in the margin they give as an alternative, the word “assembly.” The sec-



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second and third occurrences of *kahal* in Genesis are in chapters 35 and 48:

A nation and a kahal of nations shall be of you (35:11).

I will make of you a kahal of people (48:4).

These three passages in Genesis are three prophetic statements in connection with the blessing given to Jacob, who was also named “*Israel*.” However strange or improbable it may appear at first sight, these three passages constitute the foundation of every reference to the *ekklesia* in the Old or New Testaments.

When, therefore, we read in Matthew 15:24 that the Lord said, “*I am not sent but unto the lost sheep of the house of Israel*,” and in 16:18: “*upon this rock I will build My ecclesia*,” we do not feel under any necessity to modify the limitation of chapter 15 or to expand the exclusive company of chapter 16.

The ecclesia, to which the Lord added daily, on and after the day of Pentecost, was an Israelitish ecclesia, as a reading of Acts 2 will show, and subsequent statements in the Acts will confirm (e.g. 10:28; 11:19). The inclusion of the saved Gentiles into the ecclesia was explained by James as being quite consistent with the testimony of the prophets (Acts 15:14-18).

The Septuagint translators of Genesis do not use the word *ecclesia* to translate *kahal*, but the word *synagogue*; and interestingly, we must never forget that the Acts ecclesia began in the *synagogue*. After Paul was “*separated*” at Antioch, we read that he “*preached the word in the synagogue of the Jews*” (Acts 13:5).

Further on in the same chapter we read that “*they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down*” (:14). Upon being invited to speak, the apostle gave that wonderful address which contains the first positive statement in the New Testament concerning justification by faith (:39). Moreover, when the Gentiles desired to hear more concerning this truth, it was to the *synagogue* that they had to go (:42). Even though the apostle turned from Israel in :46, we find him in the very next city preaching in the *synagogue* (Acts 14:1). Not until we reach Acts 19 do we find believers withdrawn from the *synagogue* and meeting on neutral ground (Acts 19:8-9).

James also, who tells his hearers to “*call the elders of the ecclesia*,” speaks of the *synagogue* as the place of worship (2:2; 5:14).

When, therefore, the apostle confesses in Galatians 1:13 “*that beyond measure I persecuted the ecclesia of God*,” we must remember that that ecclesia, as

(see *THINGS*, page 6704)



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Callaway (1864-1957) was an Atlanta business and civic leader, owner of Fulton County Home Builders and built the Imperial Hotel. He was director and a trustee of the YMCA from 1908 until 1956. He was also the author of *The Harmony of the Eons*.

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The Parousia of the Lord Jesus Christ

by — Otis Q. Sellers (1901-1992)

In the prerecorded history (prophecies) of the future benevolent services which the Lord Jesus Christ will yet perform for mankind, one of the most important is that which will be accomplished in His thousand year *parousia*.



It is in Matthew 24:3 that we find the first mention of the *parousia*. The Lord's twelve apostles came to Him privately on the Mount of Olives and asked the question,

What will be the sign of your parousia, even the consummation of the eon?

Having established the meaning of the Greek word *parousia*,¹ I shall henceforth use it as an English word in the confidence that my readers will understand that by it I mean *when one is present because of who or what he is and what he does in view of this*.

The eon here is that Pre-Advent time of Divine Government that prepares mankind for the *parousia* of Jesus Christ. The *parousia* is the consummation of that Pre-Millennial Kingdom eon.

It is the *parousia* of Jesus Christ that will prepare and qualify mankind for the place he will have and the services he will perform in the New Heaven and New Earth. Under that new order, the Tabernacle of God will be with men; and He will dwell with them; and they will be His people; and He will be their God (Revelation 21:3).

In justification of the above translation I would cite the following: there is a rule of Greek grammar which, when two nouns in the same case are connected by the word *kai* (and), and the second noun lacks the definite article, then the second noun refers to the same person or thing as the first noun and is a definition of it.

Not even that long term of school in the Kingdom of God will fully prepare men for this position and service. They will yet need the learning and discipline that comes from Christ being *personally present* because of Who He is and what He will do.

An example of this will be found in I Corinthians 15:24 where Paul speaks of "God, *even the Father*" (*Theo kai patri*).

This rule applies to the two nouns found in the question asked by the apostles (*parousia* and *sunteleia*). They are asking about one thing, not two things. The *parousia* of the Lord Jesus Christ is the *consumma-*

1. What Does *Parousia* Mean? Otis Q. Sellers, [Bible Student's Notebook #699](#).



608 pp, HB

In Heavenly Places

Commentary on Ephesians

by — Charles H. Welch (1880-1967)

This is a detailed exposition of "the Mystery" or secret purpose that was hidden in God and then revealed through Paul, our apostle, in his epistle to the Ephesians.

See order form.

tion of that eon – not of this present evil eon, but the glorious eon of “*the Day of Christ*,” that eon of Divine Government which is next to come upon the Earth.

The word *sunteleia* means a coming together of all that is necessary to produce a desired goal or end. The word here is not *telos* (the actual “end”) but *sunteleia*, the act of completing to produce a desired result.

It will help us to fix the meaning of *sunteleia* in our minds if we will remember that the consummation of a woman’s pregnancy is the birth of a living child. A child born dead would be the end of her pregnancy but it would not be the consummation of it. The goal would not have been reached. There is nothing in this passage about the coming of Christ.

The disciples’ question concerns His *parousia*, which they further describe as being “*the consummation of the eon*.” As said before, the eon spoken of here is the eon of the Pre-Millennial Kingdom of God. The consummation of that eon is the *parousia* of the Lord Jesus Christ. However, His *parousia* will not be ushered in without a great struggle of opposition on the part of Satan. The developments and the outcome of this struggle are set forth in the ensuing portion of Matthew 24.

In answer to their question the Lord sets forth certain significant events that will precede His *parousia*. They asked for the signs of it and this is what He gives to them:

1. Men coming in His character claiming they are the Anointed One;
2. Battles and reports of battles;
3. Nation rising up against nation and government against government;
4. Famines;
5. Pestilences; and
6. Earthquakes.

Since these things have always been prominent in the Earth from the time of the entrance of sin (they were prominent when the Lord spoke these words and have been prominent ever since), the logical mind will wonder how they can possibly be signs of the nearness of His *parousia*. The answer is that they cannot be, and it is illogical to cry “signs of the times” every time

a famine or earthquake or pestilence occurs. However, when we understand the flow of events set forth in the time periods of the New Testament we realize that these things have ceased under God’s government which precedes these events and the *parousia*.

The rigid restraints (Isaiah 30:31) that will characterize the government of God will keep all such things from happening. Yet when these restraints are lifted, evil men and evil conditions will again appear and be highly significant.

It should also be apparent that the great drama that is written out in detail in Matthew 24 can never be acted out until the Twelve Apostles have been raised from the dead and are in their positions as judges of the Twelve Tribes of Israel. These words and warnings were spoken to them, and not to us. Nevertheless, all readers are cautioned, “*Whoso readeth, let him understand*” (Matthew 24:15).

The actual period of time being dealt with here is the Seventieth Week, a seven-year period, of Israel’s Seventy Weeks as revealed in Daniel 9. This seven year period is divided into two parts and it is the last three and one-half years that makes up “*the great tribulation*.” This begins the great struggle for it in the middle of the week that Satan is cast down to Earth, raging with great wrath because he knows his time is short (Revelation 12:12).

It is then that all of the governing people in Israel (“*them which be in Judea*,” Matthew 24:16) must flee to the mountains. This will be an orderly migration, a work of faith, and the apostles will be in absolute charge. They are to take nothing, since the same Lord who fed and clothed their murmuring fathers in these same mountains for forty years can certainly supply the needs of this righteous band for forty-two months.

It is the presence of Satan, the great deceiver, on the Earth that makes this to be a time of affliction such as has never been before. Yet they are safe in their divinely appointed place in the mountains and the forces of antichrist do not dare to go in and bring them out, so they spend their time marching up and down the streets of Jerusalem. This is the time when “*Jerusalem shall be trodden of the Gentiles until the*

times of the Gentiles be fulfilled” (see Ezekiel 30:2; Luke 21:24; Revelation 11:2).

It seems, however, that they begin to look foolish marching up and down the streets of Jerusalem when the ones they seek to capture and destroy are in the mountains. Then, it is when they assemble at Megiddo in preparation for turning into the mountains that the Lord comes and fights against them. This is the battle of Armageddon, in which not one life is lost except those who are in revolt against Israel and against God’s government. Remember that the “man of sin” is destroyed by the blazing forth (*epiphaneia*) of His *parousia* (II Thessalonians 2:8).

In answering their question concerning the signs of His *parousia* He warns them to disregard all declarations that He has returned to the Earth and is in the desert or hidden away in some secret chamber in the city, thus to avoid all stratagems that would lure them out of their divinely appointed place of safety. He then states with absolute finality,

For as the lightning cometh out of the east, and shineth even unto the west; so shall the parousia of the Son of Man be (Matthew 24:27).

From this we know that His *parousia* will be sudden, dramatic and public. The idea of a secret *parousia* is unknown in the Word of God. As the Lord continues His message He declares that it is “immediately after the tribulation of those days” that they shall see the Son of Man coming in the clouds of heaven with power and great glory (Matthew 24:29-30). This is the coming that results in His *parousia*.

One evident fact that will be apparent to all who examine the four occurrences of the word *parousia* in Matthew 24 is that it is an event that comes after the great tribulation and not before. It cannot be moved around to suit the whims of faulty prophetic schemes. It is also seen to be one definite event. Any attempt to make two *parousias* will not stand the test of Scripture.

One of the most important references to the *parousia* of the Lord is found in I Thessalonians 4:15-17 where Paul prefaces his declaration by saying, “This we say unto you by the word of the Lord,” which indi-

cates a new revelation not made by anyone before. He continues by saying that those who are alive and remain to the *parousia* of the Lord shall in no wise be a step ahead of those who are asleep. He declares that the Lord himself shall descend from Heaven with a shout, with the voice of the chief messenger, and with the trump of God.

This is His coming, His coming in order to be personally present. As He descends, those who are then “dead in Christ,” a martyred group who gave up their lives in the great tribulation, will be raised, and these with the living shall be caught up with them in clouds to meet the Lord in the air. It is wrong to twist this into the idea that He is coming to take these people to Heaven. He is coming to be personally present on the Earth and here to accomplish all of the great works that His many offices indicate. **ESN**

— Seed & Bread #25

(abridged & edited)

TOPICS:

Major: Parousia, Pre-Millennial Kingdom

Minor: Resurrection; Second Coming



Eros Made Sacred: or

The Biblical Case Made for Polygamy

by — James Wesley Stivers
(originally published in 1991)
74 pages, paperback

This book presents a clear biblical justification for polygamous marriage as sanctioned by the Holy Scriptures. The issue of polygamy is used to contrast current moral biases with those found in the Bible. First published more than 15 years ago, this thoughtful work has gone unrefuted. Provocative, instructional, challenging, edifying. The book chapters are:

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- The Ministry of the Patriarch
- Polygamy as a Tool of Christian Dominion
- Feminism, Monogamy and Witchcraft

(see order form)

THINGS (continued from page 6700)

the Acts of the Apostles shows, largely was associated with the *synagogue*, both of the land and of the dispersion. For, in Paul's own summary of his life in Acts 22, we read, "I said, 'Lord, they know that I imprisoned and beat in every *synagogue* them that believed on You'" (:19).

Today, in the light of the Mystery, the Greek word *ekklesia* has taken upon it a higher meaning. The ecclesia of Ephesians was most certainly not within the range of Moses and the prophets; but, while Israel as a nation stood before God, there was the *kahal*, the called-out people, the ecclesia of God, and while the hope of Israel remained, as it did until the end of the Acts (28:20), there could be but one ecclesia, and to this the Gentile believer was added.

We trust that the reader has by now satisfied himself that Paul meant exactly what he said in his defense before Agrippa. Should further and fuller confirmation be sought, let each reader take up the Book and examine its testimony. We do not fear the result. Not only did Paul say that he had not said anything outside of the testimony of Moses and the prophets, but he also said at the close of this first ministry,

I have not shunned to declare unto you all the counsel of God (Acts 20:27).

This of course, did not mean that Paul had exhausted the mind of God but simply that everything that had then been made known he had honestly and unreservedly declared. Truth has nothing to fear from examination; the more it is investigated in the right spirit, the clearer it will become. **BSN**

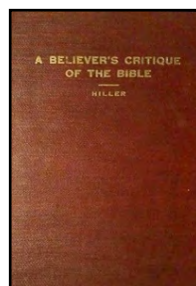
— *Berean Expositor* (1938)

(abridged & edited)

TOPICS:

Major: Acts Period; Paul's Early Epistles

Minor: Ecclesia



A Believer's Critique of the "Bible"

by — G.E. (Gustavus Emanuel) Hiller (1852-1939)

242 pages, paperback

This book's purpose is to aid sincere seekers after the truth by removing the stumbling blocks that skeptical critics have placed in their path, by showing that supposed difficulties are translation shams. 978-1-62904-184-1 Paperback. 242 Pages.

(see order form)



264 pp., PB

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