



Bible Student's Notebook™

The Herald of His Grace

Volume XIV
Issue 341

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

Introducing Paul

Part 2 of 3

by — Marvin W. Rice

Long before this *new* dispensation came into existence, God already had a people or (dispensation) through which to gather those on the earth into one, in Christ. This will be the chosen nation, Israel. It was promised throughout the Old Testament that God would be using Israel to evangelize the world, and that one day they would be a priestly nation. Most of us are aware that Israel has been promised, through the prophets of old, that they would be a blessing to the nations of the world.

I will make of thee a great nation: and in thee shall all families of the earth be blessed (Genesis 12:2-3).

THEIR MESSIAH

Their Messiah, the promised Savior, was to come of Abraham's seed. Also, there was to be a great nation that was to come out of Abraham, and this nation was Israel. One day, as a nation, they will be blessed of God. They will be filling a place as a priestly nation and be a blessing to the world. Israel was promised many blessings. They will be representing the Lord to the Gentiles and will be leading them to Christ.

Ye shall be named the Priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the gentiles, and in their glory shall ye boast yourselves (Isaiah 61:6).

Then will the great commission of Matthew 28:19 really be carried out by those to whom it was given – the Jews. It was given to the 12 apostles, for them to go to the nations, which they have not yet done; but they will in the millennial Kingdom.

Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you: and Lo, I am with you always, even unto the end of the world (Matthew 28:19-20).

This Scripture was a commandment, given by the Lord Jesus to the disciples while Israel was still filling the place as His chosen nation in the limelight of God. This commandment is to be carried out during the future millennial Kingdom by believing Israel. Note that, in the end of the reference, Jesus promised to be with them to the end of the world (age), but He ascended to the Father. This is for the future. *Then* He will be with them to the end of the world (age). The millennial Kingdom lasts for 1000 years. It is during *that* age that Israel will be a blessed and beautiful people – a righteous Holy people – who will love and serve God.

They will then be loving and worshipping their Messiah and King. It is then that the Lord will be with them to the end of the age and beyond. It is during that age that Israel will be going to the Gentiles and will be baptizing them and teaching them all things, whatsoever Jesus had commanded them. *Then* Israel will bring men to Christ (Isaiah 49:6-7); *then* their sons and daughters shall prophesy; *then* Isaiah 11:6 will be realized:

The wolf shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to 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 since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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Strictly Personal

This – That – and the Other

My “Journal”

I have found, especially at this stage in my life, that it is helpful to keep a “journal” of thoughts – as I realize that they can be channels of Father’s life in me.

Since I was a teenager, I have attempted to write down thoughts that cross my mind, so as not to forget the small glimpses of light that would sometimes peek above the horizon. It has always been amazing to me how fleeting thoughts can often be, some seeming never to return.

It was a seasoned student of the Scriptures, Earl Hodges, who alerted me to the importance of writing things down. He spoke of often awaking in the middle of the night with a clear answer to some scriptural connections, only to awaken in the morning with it all having been lost. He said that his father, who also had been an ardent student of God’s Word, had taught him to keep a pen and paper by the bed to write on, should he get a thought in the middle of the night.

Just as with other things in our lives, we are stewards of our thoughts. I sometimes find that I can write a simple thought down that may mushroom into some large action on my part, or develop into an entire book.

Of course, more often than not, the thoughts end up being without seeming meaning, without leading anywhere. Or, more commonly, they are just a reminder to do something that I might otherwise, in the busyness of life, forget to do – like drop a note to a friend or brother in the Lord.

My “journaling” has never been anything fancy, I usually don’t even use the store-bought “journals;” in fact my “journal” is usually a small

stack of scrap pieces of paper and notepads. It just seems that when I have the need to write down something, I just grab the closest thing I can to jot down my thoughts.

The point is not about the prettiness of the “collection” as it is about not losing a fleeting thought.

Sometimes we are distracted by our routine. We can become mindless in the habits of life. Sometimes the routines and the tools of our lives can become the end to themselves, instead of the means to an end.

We are here to learn about Father and His way, as He teaches us to trust Him unequivocally, and to be sensitive to His operations in our lives.

Paul learned to take advantage of his thoughts, making the best of them. For example, he used the simple thoughts that he had of the Philippians to turn into the worship of thanksgiving to Father for them, and petitioning Him on their behalf.

I thank my God on every remembrance of you, always in every prayer of mine for you all making request with joy (Philippians 1:3-4).

I am thanking my God at every remembrance of you, always, in every petition of mine for you all, making the petition with joy (CLT).

How Paul had learned to make the most of his thoughts. He must have viewed himself as Father’s trustee of them – since, indeed, “*all is of God.*”

Lord willing, I continue on these thoughts next week.

Until then, I love each of you.

Clyde L. Pilkington, Jr.



PAUL (continued from front page)

the young lion and fatling together, and a little child shall lead them.

There will be perfect peace in the kingdom. According to Isaiah 11:9,

They shall not hurt nor destroy in all My holy mountain: and the earth shall be full of the knowledge of the Lord, as the water covers the sea.

This is that time spoken of in the Scriptures when David will sit on the throne, in the kingdom, with his Lord. Then David will be doing all of God's will (Acts 13:22). There David is called a prince and shepherd, and he will be feeding the children of Israel (Ezekiel 34:23-24). This is the time spoken of by Jesus, in Matthew 19:28, when He was speaking to the twelve disciples, saying,

You shall also sit on twelve thrones, judging the twelve tribes of Israel.

This is also when they will be carrying out the commandment given to them in Matthew 28:19.

It is through Israel that God will be bringing all of those of the earth together into Christ. Israel's promises, Israel's blessings, Israel's allotment, in Christ, will all be realized on the earth.

Hast made us unto our God, kings and priests: and we shall reign on the earth (Revelation 5:10).

Verse 9 verifies that which is written in Isaiah 11:11-12, saying that the Lord has redeemed them from out of "every kindred, and every tongue, and people." As we all know, Israel has been scattered to the four corners of the earth. Isaiah 11:11-12 says that He is going to recover – *the second time* – the remnant of Israel from where they have been scattered.

RIGHTLY DIVIDING

Oh, if we, the believers of this day of grace, would not attempt to mix our blessings with those of the circumcision. We should not apply their promises and blessings to ourselves, but leave them for Israel, which are rightly theirs (on the earth). We should take our place where we belong, in the heavenly places in Christ Jesus. How much happier we would be.

Israel's promise that they will be reigning on the earth

can then be seen in the beatitudes in Matthew 5. Note :3, 5, and 10:

Blessed are the poor in spirit, for theirs is the kingdom of heaven ... Blessed are the meek: for they shall inherit the earth ... Blessed are they which are persecuted for righteousness' sake: for theirs is the Kingdom of Heaven.

Let us note in :10 the term "*the Kingdom of Heaven*" (i.e., "*Kingdom of the Heavens*"). Many believe that this Kingdom is **IN THE** Heavens; yet it is **OF THE** Heavens. It does **NOT** say, "Kingdom **IN** the Heavens." Every verse in the Scriptures referring to this Kingdom of the Heavens states it in *just that manner* – with the word "of." This Kingdom is on the earth, in the land of Israel, during the millennial reign. It is a Kingdom functioning on earth with earthly people. It has a Heavenly government and a Heavenly rulership, with a Heavenly origin, purposed and determined in the *Heavens*. It is not a *Kingdom of the earth*. It is "on" the earth, not "of" the earth. Its King is *from* Heaven. The Lord Jesus Christ will be the King.

KINGDOM OF GOD

The Kingdom of the Heavens is not to be confused with the *Kingdom of God*. The Kingdom of the Heavens is in the Scriptures some 30 times. It always is in relation to the Kingdom of Heaven *on earth*, i.e., the millennial Kingdom of Israel. The *Kingdom of God* is not a kingdom as we know kingdoms. It is God's family, composed of every saved person from Adam's time through the end of the ages. Every person who has been saved of every administration, and of every spiritual economy of the Scriptures, is part of the *Kingdom of God*.

The term "*Kingdom of God*" relates to His relationship to us as it pertains to His Holy Deity. In Ephesians 2:20, we see the relationship of God to us as a Father. This speaks of God's family, which is all saved people. It's likened to a building wherein "God" can dwell. Some translators have not been consistent in translating the Greek, of "*the Kingdom of the Heavens*," and "*the Kingdom of God*." The difference between these two terms can be accurate only in the Greek.

The Kingdom of the Heavens is a part of the *Kingdom of God*. The Kingdom of God takes in a much *broader scope* of people. Our expectation is in the heavens, and is part of the Kingdom of God. The Body of Christ does not belong to the Kingdom of the Heavens, and will not

be on the earth. The government of “*the Kingdom of Heaven*” is ruled by God’s Beloved Son as King. Its injunctions come from the Father *out of heaven*. He dispatches the gospel *through* Israel, who will still be the chosen nation.

Ye are a chosen generation, a royal priesthood, an holy nation (I Peter 2:9).

ISRAEL IN MOMENTARY ABEYANCE

Note what Paul wrote concerning their future:

I say, then have they stumbled ... that they should fall? God forbid: but rather ... through their fall salvation is come unto the Gentiles, for to provoke them to jealousy (Romans 11:11).

Israel has not fallen by the wayside to be forgotten, but are stumbling for the moment. During this present time, this Administration of Grace is flourishing.

There is now no nationality preference. All nations are included. Paul gave us another reference regarding Israel’s callousness in part.

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).

This Scripture says “*blindness*” in “*part*.” This blindness is neither complete nor permanent. Paul tells how long this blindness will last. Note the word “*until*.” It will last only “*until*” the fullness of the Gentiles is completed. The word *fullness* means completion: when the completion of this Dispensation of Grace is over or completed, then Israel will regain their sight, and again they will be God’s chosen people.

God will again focus His attention on Israel, His chosen nation. He will be bringing all of His past promises into a realization for Israel, and through them to the nations. Note Israel’s abeyance in Romans 11:26-27.

So all Israel shall be saved: as it is written: there shall come out of Zion the Rescuer, and shall turn away ungodliness from Jacob: For this is My covenant with them, when I shall take away their sins.

Then it will not be just a remnant of Israel, but the entire

nation shall be saved – from the least to the greatest.

Note another verse:

As concerning the gospel they are enemies for your sakes: but as touching the election, they are beloved for the Father’s sake (Romans 11:28).

In this verse, Paul says that the gospel is the gospel of the Lord Jesus Christ. Israel had no use for this gospel, and is its enemy for our sake. They are enemies of the cross. God had hardened them as a nation so that they might be set aside for the time being, so that a new administration might be brought in – a new one made for a different people. Paul is writing of the election. Israel was elected as a chosen nation of God generations ago. The promises, which Israel will enjoy, were given to the Fathers of old. God will honor His Word concerning the blessings and position of Israel, who will come to believe on *this One*, the Lord Jesus Christ, as their Messiah. They will be a spirit-filled people.

THE DAY OF PENTECOST

On the Day of Pentecost and the months following, we get a glimpse of the joys and blessings of Israel. The power of God will be operating through the Lord Jesus Christ and the people of Israel on that glorious day. They, once again, will be speaking in tongues (foreign languages) so they can speak to people of all nations. They will tell them of this glorious Savior, Whom they had crucified centuries ago, and Who had been raised by the Power of God. He then will be reigning as King – this One, the Savior of all men – for His death on the cross was for all.

That which was seen in the early Acts period – the Pentecost era – was the time of power and display through the Holy Spirit. This also had become a time of much persecution for those who believed. Many believers fled to Gentile countries to escape persecution because they feared for their lives.

Now they which were scattered abroad upon the persecution that arose about Stephen, traveled as far as Phenice and Cyprus and Antioch preaching to none but unto Jews only (Acts 11:19).

There is no record of any of those fleeing Jews ever going to the Gentiles with the gospel of the Lord Jesus, as He had commanded them in Matthew 28:19. Yet here were believing Jews not only going into the land of the ►

Gentiles for refuge, but preaching to Jews only. Nor did the twelve ever go to the Gentiles to preach the gospel. These people were not failing to do the Lord's will. They knew this commandment was not for that time era, but for the future. They understood the Hebrew Scriptures of the Old Testament; and knew that this was what they would do in the Kingdom. That's why Peter had a bit of a difficulty with the vision he received regarding Cornelius. He was immediately reprimanded by the brethren in Jerusalem (Acts 11:2, 3). If they were supposed to be carrying out the great commission of Matthew 28:19 at that time, they would have commended Peter. They knew it was for the future.

Peter's visit to Cornelius was a type of what will take place later for Israel. Cornelius was already a proselyte of Israel and a God-fearing man before Peter went to him. He had been praying and seeking spiritual blessings. Cornelius did what any God-fearing Gentile did at that time: he revered this man [Peter] as a Jew, like the Gentiles will do in the millennial reign. Then the Jews again will be the prominent ones.

You may ask why the writer is making a distinction between the Jew and the Gentile, even though Paul states that "*there is neither Jew nor Gentile*" (Romans 10:12; Galatians 3:28; and I Corinthians 12:13). Most assuredly, Paul makes it clear that, in the Administration of Grace, there is no distinction between Jew and Gentile. Many Bible theologians believe that this day of Grace takes in all believers of all times: and that Grace annuls the purposes, laws, and precepts of all other peoples and eras in the Scripture: that now all people of all eras are included in this Administration of Grace. Not so!

THE TWO TESTAMENTS

Between the Old Testament and the New Testament, the sin sacrifice was replaced by the greatest of all sacrifices: that of our Lord Jesus Christ. The coming of the Messiah to Israel was part of the Old Testament. The Lord worked many miracles, and as promised in the Old Testament, He was bringing in a New Covenant; but the people, promises, expectations and administrations were still the same as seen in the Old Testament through the Pentecostal era, as seen in Hebrews through Revelation.

Many believe that the change of ages, or administrations, took place at the beginning of the New Testament. They believe that the Old Testament era is past: that we are now in the New Testament era. We are attempting

to show that the administration of Grace began when Israel, as a nation, rejected the work of the Holy Spirit in the Pentecost era, as they rejected their Messiah. There were two remnants of Israel who believed when the national rejection took place. One was those believers of the Pentecost era, including the twelve. The other remnant was made up of those Jews who believed through Paul's ministry according to the choice of Grace. If all believers from Matthew to Revelation were all *one* in the same body, there would be *no need for the distinction* that we see in Galatians 2:7-8, which states that the gospel of Paul is for the *Uncircumcision* and that Peter's gospel is for the *Circumcision*.

During the Acts period, the Jews are seen in three factions:

1. Those of Israel who believed on the Lord Jesus Christ, the twelve, and all who were looking for the Kingdom of Acts 1:6. This includes those of Israel who believed during the Pentecost era and their believing forefathers.
2. Those of Israel who represented the nation of Israel who were the priests and the leaders, and the majority – those who rejected the Messiah and the works of the Holy Spirit. These made up the nation of Israel. They were hardened after rejecting their Messiah three times, thus the blindness on Israel.
3. The third faction is seen by us as Paul entered each Gentile city. He preached to the Jew first. Thus those Jews, who believed through Paul, became part with Paul.

Some of them believed and consorted with Paul
(Acts 17:4).

The word "*consorted*" means to join. These Jews, who believed under Paul's ministry, were joined to Paul by the Holy Spirit and thus placed into the Body of Christ. Not only was this true in Gentile lands, but Paul preached to every Jew everywhere, giving each another chance.

All of Israel had the opportunity to accept the Lord Jesus as their Messiah when He was in the flesh: it was them to whom He came. Yet the majority, including the leaders and priests, rejected Him and had Him crucified. They had another chance to repent at Pentecost, through miracles and the preaching of the Word; but the majority again rejected Him, while a remnant of a few thousand believed.

It was this remnant of Israel who was the circumcision, who was of the Acts or Pentecost period, of whom were the twelve. After James' assassination, they began to die and take their places with the expatriates of Hebrews 11. At this time they are waiting for the promises of the Fathers. They are looking for the time when Israel will once again be in God's purpose. Then the Prophecies of Daniel regarding the tribulation and resurrection will begin to unfold.

When the angel released Peter from prison (Acts 12:11), he realized that as the Lord had delivered him out of Herod's hand, thus will He give the expectation to Israel in that it is this remnant who will be the nucleus of the nation of Israel. It is out of this remnant that the nation will develop. To this remnant the Jews from the four corners of the earth will come.

The *Twelve* will be part of this remnant and sit as the governing force of Israel on twelve thrones, judging the twelve tribes. That remnant of believers, and events of Revelation 12:6, 14, would have taken place in the Pentecost era. However, God put a temporary hold on this part of His purpose and plan to bring in this present Administration of Grace.

After this era of the Nations is finished and we ascend into the heavens, then Israel will be in the limelight of God again. When Israel rejected the Messiah and persecuted those who did believe, they sealed their doom by this blasphemy of the Holy Spirit, just as Paul had done. Thus the nation of Israel was set aside by their God as He turned to the nations with a new era and administration.

Just as Paul received mercy through the Lord Jesus Christ, so every Jew who had been part of the national rejection now would be shown mercy individually according to the choice of grace.

ONLY CHRIST; TO THE JEW FIRST

When Paul preached to the Jews, he presented Jesus as the One Who was promised by Moses and the Prophets of old, as they had foretold of His coming and His death and resurrection.

None other things than those which the prophets and Moses did say should come: that Christ should suffer and that He should be first and that He should rise from the dead (Acts 26:22-23).

In Acts 23:11 and Acts 28:29, Paul is preaching Jesus as the Son of God to the Jews on an individual basis, not as a nation, for he was to preach to every *individual*. Paul did not preach the Administration of Grace, or the Kingdom message that Peter preached. He presented only those truths about Jesus as the "Son of God" – nothing controversial.

They neither found me in the temple, disputing with any man, neither raising up the people, neither in the synagogues, nor in the city (Acts 24:12).

In Acts 13:16-41, Paul again is seen preaching "Jesus" to the Jews. This time he is at Antioch Pisidia. This is a complete account of one of Paul's messages to the Jews, and well worth the reader's time to stop and read it. As one reads this account, it can be noted that Paul neither preached the Kingdom message, *nor* the secrets of this administration, that he preached to the nations outside of the Synagogue. In the synagogue, Paul presented the Lord Jesus, Who had been dwelling among those in Israel and was crucified, as the One Who would not taste of decay, the one Who would take away all of their sins.

THE KINGDOM GOSPEL

When Paul presented Christ to the Jews, he often used Jewish terms and Hebrew Scriptures to convince them of this Jesus, Whom they had crucified, as the *Messiah* promised by the prophets of old. In each city that Paul entered he first went to the Synagogue, declaring this Jesus to be the Son of God, using the Prophetic Scriptures. While some believed, most did not. Paul turned from those who rejected his message and went to the Gentiles, taking with him those Jews who believed.

Paul did not preach the Kingdom of the Heavens to any Jews. Rather, he preached Jesus as the Son of God. Paul never could have preached the gospel of the Kingdom of the Heavens to anyone. The message that Peter preached – the gospel of the Kingdom of the Heavens – doomed anyone who blasphemed the Holy Spirit. Yet Paul had blasphemed the Holy Spirit. The Kingdom message judged and condemned Paul. So how could he have preached the "Kingdom Gospel" when, within this gospel, there was No hope for him but only curse? God is not the author of confusion, and would not have one to dispense a gospel of which he himself could not be first partaker. Paul wrote in II Timothy 2:6 that

The husbandman that laboreth must be first partaker of the fruits.

No more than an unsaved person can preach the Gospel of salvation, could Paul have preached the same message as Peter. That part of the Kingdom gospel which related to blasphemy was still in operation in the first part of Acts, which was made evident with Ananias and Sapphira (Acts 5). Their judgment for blaspheming the Holy Spirit was instant death.

PAUL'S SECRET

This Administration of Grace was *not* given to the Twelve, but *only* to Paul. That is why Paul refers to himself as "*first*" in I Timothy 1:16. Not only was Paul the first one to be saved in this Grace period, but he was the first one to dispense this new gospel according to grace, as we see in all of Paul's epistles.

Some theologians claim that Paul preached two gospels, until Israel was set aside – yet, this was not possible! He would not have preached a gospel that he could not partake of first. Also, he himself said he preached the same in every place:

Of my ways which be in Christ as I teach every where in every church (I Corinthians 4:17).

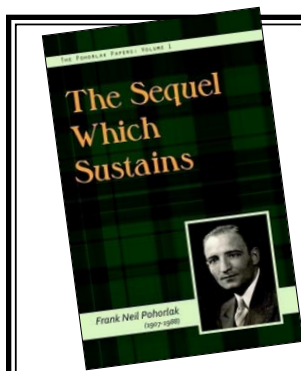
Also, in Galatians 1:8 Paul writes that if *anyone*, including an angel, was to preach any other gospel other than what he preached, that he was to be accursed. Note that word "*gospel*." It is singular (*i.e., one* gospel.)

Had Paul been preaching *two* gospels – the message

of the kingdom or circumcision (that which Peter preached) to the Jews, and at the same time preaching Grace which he was dispensing to the Gentiles – then the question is asked, for which gospel would he be accursed? This should, with a little careful study, enable one to realize that Paul was *not* preaching one thing to the Jews and something else to the Gentiles. Paul was preaching Jesus Christ and Him crucified to every man, everywhere. He took all of those who believed to deeper depths and higher heights in the secrets and revelations given to him by the Lord Jesus Christ.

If one was to remove all of the epistles of Paul, and all mention of him in Acts 9 and Acts 13 through Acts 28, from the Sacred Scriptures, then all of the Scriptures from Genesis to Revelation would flow smoothly together. All have the same purpose and theme for the same people with the same expectation. They relate to Israel and God's purpose for them. They look forward and relate to the Kingdom of the Heavens. In the eras of these writings the Gentiles do not fill a prominent place. They are as dogs. Their only place is that of a proselyte or guest of Israel, receiving either their blessings or their judgments for the persecution they brought on them; but this is not so in Paul's writings. Here we see the Gentiles filling a prominent place – with salvation apart from Israel. The Jew is no longer prominent, but a remnant. Nationality is no longer of any importance. Israel's hope is a Kingdom on earth; our hope is in the heavens.

(To be continued.)



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