



Bible Student's Notebook™

The Herald of His Grace

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

Volume 32
Issue 789

Pioneers, Uncovering Truth

by — William B. Hallman (1903-1973)

In 1850 Charles Henry Mackintosh (1820-1896) wrote a book entitled *Practical Reflections on the Life and Times of Elijah the Tishbite*. The closing chapter is entitled “Concluding Remarks” from which we quote the following:

The thought of a church composed of Jew and Gentile, *seated together in the heavenlies*, lay far beyond the range of prophetic testimony. Isaiah, no doubt, speaks in very elevated strains of Jerusalem’s glory in the latter day, he speaks of Gentiles coming to her light, and kings to the brightness of her rising; but he never rises higher than the Kingdom, and as a consequence, never brings out anything beyond the covenant with Abraham, which secures blessedness to his seed, and through them to the Gentiles. We may range through the inspired pages of the Law and the Prophets, from one end to the other, and find no solution of the great mystery of the church. ...

Peter received the keys of the Kingdom, and he used those keys, first to open the Kingdom to the Jew, and then to the Gentile. But Peter never received a commission to unfold the mystery of the church. Even in his epistles we find nothing of the mystery. We infer, therefore, that the preaching of the gospel to the Gentiles by the mouth of Peter was not the development of the great mystery of the church, but simply the opening of the Kingdom, agreeably to the words of the prophets, and also to Peter’s commission in Matthew 16. It was reserved for the great Apostle of the Gentiles to bring out ... the mystery of which we now speak.

Mackintosh then follows Paul in his last visit to Jeru-

salem, his voyage to Rome and his meeting with the elders at Rome. Then he continues,

There was now no more hope [for Israel]. Every effort that love could make had been made, but to no purpose; and our apostle, with a reluctant heart, shuts them up under the power of that judicial blindness which was the natural result of their rejection of the salvation of God. Thus every obstacle to the clear and full development of Paul’s gospel was removed. He found himself in the midst of the wide Gentile world. A prisoner at Rome and rejected of Israel. He had done his utmost to tarry amongst them; his affectionate heart led him to delay as long as possible ere he would reiterate the prophet’s verdict; but now all was over – every expectation was blasted – all human institutions and associations present to his view, nothing but ruin and disappointment, he must therefore set himself to bring out that holy and heavenly mystery which had been hid in God, from ages and generations – the mystery of the church as the Body of Christ, united to its living Head.

In 1870 Richard Holden (1828-1886) wrote a book entitled: *The Mystery: The Special Mission of the Apostle Paul – The Key to the Present Dispensation*. He writes,

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To make all see what is the dispensation, or in other words, to be divinely appointed instructor in the character and order of the present time, as Moses was in the dispensation of law, is that special feature in the commission of Paul, in which it was distinct from that of the other apostles. If then it shall appear, that, far from seeing what is “*the dispensation of the mystery*,” the mass of Christians have entirely missed it, and, as the natural consequences have almost completely misunderstood Christianity, importing into it the things proper to another dispensation, and so confounding Judaism and Christianity in an inexpressible jumble, surely it is a matter for deep humiliation before God, and for earnest, prayerful effort to retrieve with God’s help, this important and neglected teaching.

The present dispensation is, then, an interregnum or parenthetical period, contemplated indeed in the counsels of God, but not revealed until given to Paul. Once this truth is seen it becomes the key to the dispensation of Scripture and to “*rightly dividing the Word of Truth*” in the sundering of things Jewish from things Christian. Until it is seen, neither Testament can be understood aright;

and Christianity, instead of having its proper and distinctive character, is degraded into a sort of bastard Judaism. As those whose lot is cast in “*the dispensation of the mystery*,” it clearly behooves us, not only to inform our minds as to its true character and objects, but also to fashion our conduct in accordance with its order and aims.

Mr. Holden then goes on and shows that Paul revealed this Secret in his epistles to the Ephesians and Colossians.

Following these Bible teachers were two other scholars in England who wrote extensively on the subject of the Secret: Ethelbert William Bullinger (1837-1913) and Charles Henry Welch (1880-1967). Pioneers of the truth in this country were such Bible teachers as Robert Acheson Hadden, Howard Nathanael Bunce, and Harold Patrick Morgan. Others have found it convenient to water down the truth, and have, in the words of Holden, brought about “an inexpressible jumble.” **BSN**

TOPICS:

Major: Biography: (Mackintosh, C. H.) (Holden, Richard)

Minor: Mystery; Right Division

Bible Student’s Notebook™

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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The Uniqueness of Our Calling

Part 2 of 3

Paul's Two Ministries (Before and After Acts 28)

by — William B. Hallman (1903-1973)

Another foundation point is the fact of Paul's two-fold ministry. We are not going to see the uniqueness of our position until we see Paul's two ministries. This is where I believe that most dispensationalists fail.¹ Here are some Bible references to show what the Scriptures say about Paul's two-fold ministry.

First of all, in Acts 20:27 Paul says:

I have not shunned to declare unto you all the counsel of God.

Does this include the revelations of his prison ministry?

Let us go on a little further to Acts 26:16, where he is rehearsing his conversion and relating what the Lord spoke to him:

But rise and stand upon thy feet, for I have ap-

*peared unto thee for this purpose to make thee a minister and a witness, **both** of these things which thou hast seen, and of those things in the which I will appear unto thee.*

When we hear the word “both” we know that there are two separate things spoken of. Paul had seen some things that he was to reveal, and he was going to receive a further revelation to which he would witness.

Reading further in Acts 26 we find that Paul declares,

*... having therefore obtained help of God, I continue unto this day, witnessing both to small and great, **saying none other things 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 and to the Gentiles.*

1. Two books which are absolutely essential to this study are Charles H. Welch's *Apostle of the Reconciliation* and *From Pentecost to Prison*, both dealing with the book of Acts. [Editor: see order from.]

Up to that time, Paul was witnessing to things written in the Old Testament Scriptures.



The Administration of the Secret

A Comprehensive Compilation

308 pp., PB

See order form.

The Secret Administration, revealed through Ephesians and Colossians, is characterized and empowered by the dispensing of transcendent grace (Ephesians 1:7; 2:7; 3:2). Now, believing Gentiles are “no longer guests and sojourners,” as they were in the Pentecostal and Readjustment Administrations, but are “fellow-citizens of the saints and members of God's family” (Ephesians 2:19). This outstanding work includes 45 chapters, by 17 authors, spanning nearly 200 years. Author's include: Oscar M. Baker, Tom L. Ballinger, J. R. Caldwell, E. H. Clayton, J.J.B. Coles, John Essex, J.H. Evans, H.W. Fry, Vladimir Gelesnoff, William B. Hallman, Richard Holden, John H. Kessler, A.E. Knoch, Adlai Loudy, Clyde L. Pilkington, Jr., and Charles H. Welch.

One final verse in Acts 28:20 completes this picture of Paul's first ministry:

*For this cause therefore have I called for you, to see you and to speak with you because that **for the Hope of Israel I am bound with this chain.***

In light of those passages let us now refer to a couple of others from Ephesians and Colossians:

For this cause, I Paul, the prisoner of Jesus Christ for you Gentiles ... that the Gentiles should be fellow heirs and of the same body and partakers of His promise in Christ by the Gospel whereof I was made a minister (Ephesians 3:1, 6-7).

Whereof I am made a minister according to the dispensation of God which is given to me for you to fulfill the Word of God, even the mystery which hath been hid from ages and from generations but now is made manifest to His saints (Colossians 1:25-26).

You will seek in vain for a statement like that in the Law or the Prophets. Neither Moses nor the Prophets knew anything about these new truths.

If Paul were still preaching the Prophets and Moses, how could he say that it was "*hid from the ages and from generation*" of the past?

If we are careful in our reading, we must come to the conclusion that Paul has an *early* ministry during the book of Acts in which he ministers the truth as it was found in the Old Testament. Yet when he comes to his *latter* ministry he is revealing something that is

different.

Some say that all he did was to add something to the former. This is not quite true, according to the revelation. It isn't an *evolution* from Judaism that we are in today. It isn't something that has been *added* to the revelation that God gave to Israel.

BEFORE AND AFTER ACTS 28

In a pamphlet entitled *Before and After Acts 28*, J. Eustice Mills² lists over a dozen differences between Paul's early and later ministries. Here are some to consider:

1. – During the Acts period, Israel is urged to "*turn again*" (repent) in order that God might "*send the Christ even Jesus*" (Acts 3:12-21).

Ye men of Israel, turn again that He may send the Christ Who hath been appointed for you, even Jesus.

That is what Peter said on the day of Pentecost. After the book of Acts, Israel's hope of the Lord's return was deferred, for Paul declared in the words of Isaiah that their heart was hardened. They became dull of hearing, and they became blind.

For the heart of this people has waxed gross, their

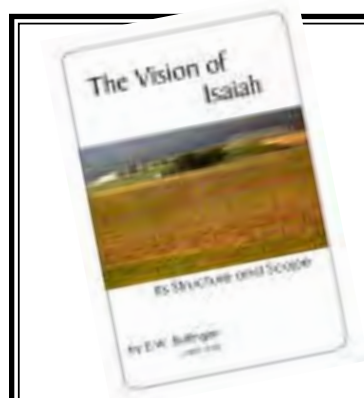
2. [Editor:] We have not as of yet been able to locate this pamphlet. However, our readers may benefit from an article by the same title by Oscar Baker found in [Bible Student's Notebook #595](#).

We have run other articles by J. Eustice Mills in past *Bible Student's Notebook* issues:

#701: "The New Covenant" Part 1,

#725: "The New Covenant" Part 2,

#726: "The New Covenant" Part 3.



403 pp., PB

The Vision of Isaiah: Its Structure and Scope

by — E.W. Bullinger

This study does not approach this prophecy from the standpoint of human agency, or of a literary performance, but from the side of the Divine authorship. The author comes from the stand of one who believes God, and who says "Let God be true, and every man a liar." He seeks evidence only in Scripture: in facts, and not in human reasoning; and leaves his readers to draw their own conclusions from those facts.

See order form.

ears are dull of hearing, their eyes have been closed, lest they should see with their eyes and hear with their ears and understand with their heart and should be converted (Acts 28:27).

The judgment passed upon Israel said only one thing – that their opportunity had ceased, although only temporarily. God has a future purpose for Israel, but for the time being, since Paul pronounced the judgment, the fulfillment of Isaiah 6 has been for Israel what Hosea calls *Lo-Ammi* – “not My people.”

2. – During the Acts period the word of salvation was “sent” to Israel with a warning concerning what might come upon them if they failed to give heed.

Children of the stock of Abraham, whoever among you feareth God, to you is the word of this salvation sent. ... Beware therefore, lest that come upon you which is spoken of in the prophets (Acts 13:26, 40).

That doesn't sound like truth for today, does it?

After Acts, the salvation of God was sent to the Gentiles in consequence of Israel's failure. In Acts 28:28 Paul declares:

Be it known, therefore unto you that the salvation of God is sent unto the Gentiles and they will hear it.

This is entirely a different sending.

3. – During Acts, believing Gentiles such as Cornelius were permitted to partake of “the Word which God had sent unto the children of Israel” (Acts 10:36).

After Acts the Gentiles received the Word which God by revelation sent unto them: the Dispensation of the Secret. We read,

You Gentiles, since you have heard of the Dispensation of the Grace of God which is given to me to youward, that by revelation He made known to me the Secret (Ephesians 3:2-3).

4. During the period of the Acts, Paul was bound for “the hope of Israel.”

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

After Acts, he became a prisoner of Jesus Christ for the Gentiles.

I Paul, the prisoner of Jesus Christ for you Gentiles ... how that by revelation He made known unto me the secret (Ephesians 3:1, 3).

There are at least twelve and maybe, as Eustace Mills says, some sixteen to eighteen distinct differences between Paul's early ministry before his imprisonment and his later ministry. This is overwhelming proof that Paul had a dual ministry. **BSN**

(to be continued)

(abridged & edited)

TOPICS:

Major: Acts 28; Paul; Right Division

Minor: Calling; Mystery



64 pp., PB

On Baptism, or From Infancy to Maturity in Christ

— A.E. Knoch (1874-1965)

One of Knoch's earliest works, this is a detailed study of baptism throughout the Scriptures. It discusses the meaning of baptism as it is associated with Israel and its rituals, the Kingdom and its prerequisites, and the Body of Christ with its baptism. This had a profound effect on E.W. Bullinger, and he ran this in his periodical *Things to Come*.

See order form.

Meetings at the Embassy Auditorium

by — Clyde L. Pilkington, Jr.

For at least two decades (the 1940s and 1950s) saints in the Los Angeles area who embraced God's sovereignty, the salvation of all, and *right division* met regularly on Sundays for fellowship and instruction. Among the regular teachers were A.E. Knoch (1874-1965), Frank Neil Pohorlak (1907-1988), H.W. Martin (1883-1959), and Walter H. Bundy (1881-1952).

These meetings were held at the Studio Hall of the Embassy Auditorium in the Embassy Hotel at Ninth & South Grand. The building was built in 1914 by the Methodist

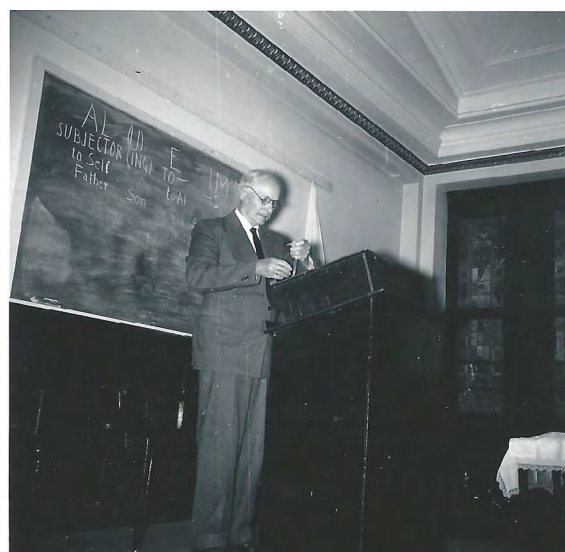
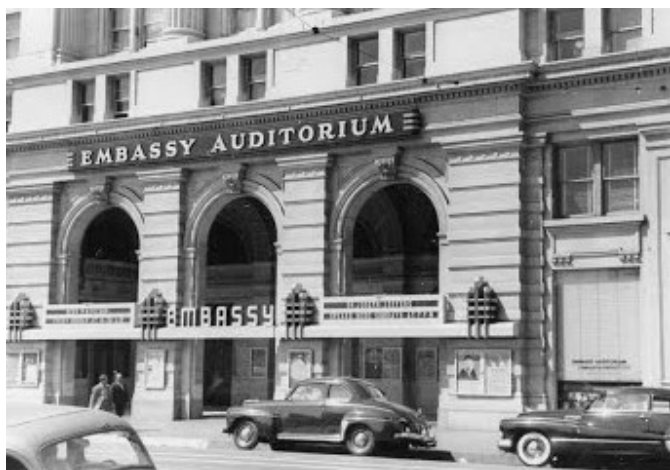
Episcopal Church and originally served as the Trinity Auditorium.

We were able to locate a few pictures of the building during the timeframe that the hall was rented on Sunday mornings, along with a picture of A.E. Knoch teaching. **BSN**

TOPICS:

Major: A.E. Knoch; Testimonies

Minor: History; Pictures





Freedom

Select Readings on True Liberty

Part 3

RELIGIOUS PRISONS

The history of Christianity is a history of prisons. Not literal, material prisons, though there have been not a few of these, but prisons which are the result of man's inveterate habit of taking hold and bringing into bondage. ... [God's work is] brought under the control of man and crystallized into another another "Form," "Creed," Organization, Denomination, Sect, "Order," etc.! ...

Upon a living movement of [God] ... successors build an earthly organization, and imprison the [life] in a tradition. So a *message* becomes a *creed*; Heavenly [life] becomes an earthly institution ...

— T. Austin-Sparks (1888-1971)
A Witness and a Testimony (March, 1961)

THE FEAR OF BEING JUDGED BY OTHERS

The fear of being judged and condemned, preached at and prayed at, separated from and maligned, proves too much for the faith and courage of many. To escape it they lay down their necks under the yoke of men, and surrender the real liberty of seeking only and always to be well-pleasing to Christ. The danger of falling under bondage to the fear of man is most disastrous. We are in ever-increasing danger of being slaves of men and their ideas, the pathway of faith becoming less and less known.

— John R. Caldwell

1. See our blog for more quotes on this theme:
<http://christsfreemen.wordpress.com/>

THE OLD GNOSTIC HERESY

There is an alarming and wide spreading recrudescence of the old gnostic heresy which teaches that matter is essentially evil and that those who are spiritual must ignore or seek release from the body. This scourge seems to be a punishment which falls on orthodoxy because of its spiritualistic teaching that man can live without a body. ... Any piety that belittles or degrades the body is fraudulent and unspiritual. The body is for the Lord, and not to be discarded.

— George L. Rogers
Unsearchable Riches, Volume 27

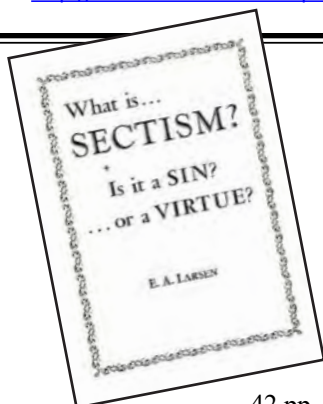
NO AUTHORITIES

The Bible is our only authority. There are helps (and hindrances), but no "authorities." Expositions represent fallible human endeavors to grasp God's truth as revealed in His Word, and are neither authoritative nor inspired. The opinions of the founders of evangelical movements, however great or godly, are no more authoritative than those of other Christians, are equally amenable to the tribunal of Holy Writ, and must stand or fall by its verdicts. To set up the teaching of any man, or set of men, as an "authority" is a return to Romanism. **BSN**

— A.E. Knoch (1874-1965)

TOPICS:

Major: Freedom; Select Readings



42 pp., PB

What Is Sectism?

Is It a Sin, or a Virtue?

by — E.A. (Edward Alfred) Larsen (1884-1978)

This work "takes up such matters as the basis of fellowship, definition of a sect and common motives in their formation, and the unity of the saints from a Scriptural viewpoint." – *Unsearchable Riches*.

See order form.

Approved Workmen

Select Readings on the Study of the Scriptures¹

Part 4

PATIENT CONSIDERATION

Before definitely deciding against any new unfolding give yourself a year or two for patient consideration, and the probability is that your opposition will cool and melt away as further facts are offered.

— A.E. Knoch (1874-1965)

NO AUTHORITIES

The Bible is our only authority. There are helps (and hindrances), but no “authorities.” Expositions represent fallible human endeavors to grasp God’s truth as revealed in His Word, and are neither authoritative nor inspired. The opinions of the founders of evangelical movements, however great or godly, are no more authoritative than those of other Christians, are equally amenable to the tribunal of Holy Writ, and must stand or fall by its verdicts. To set up the teaching of any man, or set of men, as an “authority” is a return to Romanism.

— A.E. Knoch (1874-1965)

THE ATTITUDE OF THE TRUTH SEEKER

To seek pleasant beliefs, or comfortable convictions, is not the attitude or object of a seeker after truth. To seek for a ratification of past beliefs, and evidence to buttress a

former tradition is not a search after truth.

— Alan Burns (1884-1929)

NO CAUSE FOR HURRY

We wish to emphasize the fact that we do not want to dictate on points of doctrine. We hold no one’s proxy, and claim no dominion over the faith of anyone. ... All that we ask is a careful, candid consideration – there is no cause for hurry.

— A.E. Knoch (1874-1965)

PRECONCEIVED DOCTRINE

It is widely acknowledged that we tend to find in Scripture exactly what we have conceived as already being there, since none of us can easily face the threatening possibility that our “received” understanding does not coincide with the Bible. (The problem is compounded if we are involved in teaching or preaching the Bible.) A religious doctrine which has been accepted intellectually and emotionally is dislodged with great difficulty.

— Anthony F. Buzzard

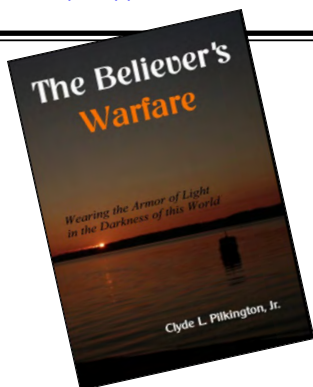
The Doctrine of the Trinity (Christianity’s Self-Inflicted Wound)

BSN

TOPICS:

Major: Select Readings; Study

1. See our blog for more quotes on this theme:
<http://approvedworkmen.wordpress.com/>



84 pp., PB

See order form.

The Believer’s Warfare

by — Clyde L. Pilkington, Jr.

The believer is in the middle of an ancient spiritual warfare that is as old as mankind. The battle itself, although intense, is not complicated. It is not a process of spiritual hoop-jumping. Indeed it is simple. *The Believer’s Warfare* surveys a few key passages of Scripture to reveal God’s sure plan of victory in the life of His saints.

“I have really enjoyed *The Believer’s Warfare*. For years I have struggled with my walk with Christ, bouncing ‘in and out of fellowship’; using some human effort to try and control the flesh. It seems as though I still have a lot of legalistic and guilt-ridden programming in my brain.” – OH

ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
ERV: English Revised Version
FF: Ferrar Fenton Bible
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
MKJV: Modern King James Version
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
WEB: World English Bible
WNT: Williams New Testament
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

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