



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 32  
Issue 791

## *"Doctrinal" and "Dispensational" Truth*

by — Charles H. Welch (1880-1967)

### AN ILLUSTRATION

Mankind can be regarded from two different points of view: as (1) creatures who eat, drink and sleep, and as (2) a collection of nations, each nation having creature characteristics in common, but also national differences.



Now suppose I were to say: "Englishmen eat, drink and sleep; Frenchmen eat, drink and sleep: therefore Englishmen are Frenchmen." You would probably reply, "No, you are failing to observe the difference between what is common to all men as creatures and what is common only to some men as nationals. While Englishmen and Frenchmen have basic things in common, they also have characteristic differences. For example, the English belong to a monarchy, their monetary system is based upon the pound sterling, and they drive their cars on the left. The Frenchman is a member of a republic, his monetary system is based on the franc, and he drives his car on the right."

Now suppose we substitute what we might call "Doctrinal Truth" for that which belongs to a man as a creature, and "Dispensational Truth" for that which belongs to him as a national. We must observe the differences as well as the characteristics that "Doctrinal" and "Dispensational" have in common.

Some of the redeemed are to inherit the Earth, some are to walk the streets of the New Jerusalem, and some are to be seated with Christ *far above all* principality and power. Some will form a Kingdom of Priests on the Earth, some will constitute the Bride of the Lamb, and some will form the Body of Christ. Some are called under the terms of the covenant

made with Abraham, and some go back for the inception of their calling to a time before the foundation [disruption] of the world.

These differences cannot be ignored, and in order to avoid confusion, the basic and fundamental teaching of Scripture concerning sin and redemption we call "Doctrinal Truth," and the teaching concerning the different callings and spheres of blessing that subdivide the redeemed into different groups we call "Dispensational Truth."

Now whatever changes may take place in the form of government either in England or in France, and whatever changes there may be in their coinage or driving customs, their basic needs will remain unchanged. "Doctrinal Truth" represents that which is permanent, while "Dispensational Truth" represents that which is true at one time but not necessarily true for all time.

### THE EPISTLE TO THE ROMANS

Is "*to the Jew first*" (1:16; 2:9-10) still true?

Paul took this pre-eminence of Israel literally.

*They came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them (Acts 17:1-2).*

Even when the Apostle reached Rome, and even

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though he had told the Roman believers how he longed to see them, he sends for the chief of the Jews and bears his testimony to them first of all (Acts 28:17-31). The position of the Jew in Romans and in Acts is in harmony with their position as enunciated by the Lord Himself and repeated by the Apostle in Romans 15.

*I am not sent but unto the lost sheep of the House of Israel (Matthew 15:24).*

*Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the House of Israel (Matthew 10:5-6).*

*Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy (Romans 15:8-9).*

Do we, like Paul, make it a rule always to visit the Jewish synagogue first, before teaching the gospel in a new center? If not, why?

Many have maintained that “Romans belongs to the

*Dispensation of the Mystery*” without discriminating between the *doctrinal portions* which are equally true of Ephesians, and the *dispensational portions* which cannot be reconciled.

Some may object, “Where, in the Epistle to the Romans, do we find this inequality? Do we not read twice over that there is ‘no difference?’”

Yes, we do read that there is “no difference,” but this comes under the heading of *doctrinal truth*, true before Romans was written, and still true now that the dispensation has changed. In fact, there are two references of “no difference,” but they deal with *sin* and *salvation*, not *calling*.

*We have before proved both Jews and Gentiles, that they are all under sin ... There is no difference: for all have sinned, and come short of the glory of God (Romans 3:9, 22-23).*

*For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him (Romans 10:12).*

### **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 unpropheied, 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 and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);  
– 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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Yet, in chapter 11, writing to believing Gentiles, the Apostle reminds them that they were “wild olive” branches, grafted in contrary to nature among the “natural branches.” There can obviously be no comparison between such a position, and the equality under the *Dispensation of the Mystery*.

While the sphere of sin and redemption remains the same after Acts 28 as it was before (doctrinal truths being permanent), the dispensational position, set forth before Acts 28 under the figure of the olive tree and after Acts 28 under the figure of the One Body, was changed when Israel was set aside.

Some charge us with setting aside the Epistle to the Romans,<sup>1</sup> but what we do rather is weigh over the difference between *doctrinal* and *dispensational* truth. But by jumping to conclusions our critics have done themselves harm and possibly hindered others from seeing these great truths. They ignorantly think that they are doing God's service by warning other believers against our teaching.

The fact remains that, when the revelation of the *Dispensation of the Mystery*<sup>2</sup> was made known to Paul, certain differences were introduced. These were:

- (1) In connection with the relationship between Jews and Gentiles;
- (2) In connection with the constitution of the ecclesia that gave public expression to this new relationship;

1. [Editor:] This would clearly be seen as an incorrect accusation to anyone simply reading Welch's commentary on Romans: [Just and the Justifier](#) (see the order form).
2. [Editor:] I.e., the Secret Administration. For a detailed study of this subject see the comprehensive work [The Administration of the Secret](#) on the order form under “Compilations.”

- (3) In connection with the new phase of the age-purpose that was related to a period called “before the foundation [disruption] of the world”;
- (4) In connection with the new sphere of blessing which was “far above all” in the heavenlies.

## DIVISIONS OF SCRIPTURE TRUTH:

*Dispensational Truth*  
*Prophetic Truth*  
*Practical Truth*  
*Doctrinal Truth*

The term *Dispensational Truth* is therefore necessary in order that the unique blessings and privileges therein revealed in the *Dispensation of the Mystery* may be kept distinct.

Now why should we use the words “Dispensational Truth”? It is because we desire to register the difference. *Scriptural truth* needs differentiation, or “rightly dividing.”

There is *prophetic* truth, a term usually applied to that teaching of Scripture which deals with the restoration of Israel.

There is *practical* truth, which deals with the believer's walk before God and man, and his manner of life in home, business and society.

There is *doctrinal* truth, which includes such basic teaching as that which relates to sin and death, redemption, the nature and attributes of God, etc. The very tabulation of these various divisions of truth justifies the distinctive names given above.



210 pp., PB

See order form.

## The Ages (A Comprehensive Compilation)

To know and understand “the ages” is to embrace God's design from beginning to end. This vital work's authors include: Arthur P. Adams (1847-1920), Thomas Allin (1838-1909), Leon A. Bynoe, (1895-1983), Edward Henry Clayton (1887-1972), E. Lynwood Crystal (1872-1946), John Dokas, Bob Evely, Joseph E. Kirk (1904-1974), A.E. Knoch (1874-1965), G. Campbell Morgan (1863-1945), Clyde L. Pilkington, Jr., Frank Neil Pohorlak (1907-1988), André Sneidar, Alexander Thomson (1889-1966).

Romans 3 provides a scriptural illustration of the difference that exists between *Doctrinal* and *Dispensational Truth*. Paul raises the question of Israel's dispensational privileges, saying,

*What advantage then hath the Jew? Or, what profit is there of circumcision? (:1).*

Observe the terms used. There is no question here of sin or death, redemption or attributes of God; it is "what advantage," "what profit," "Jew," "circumcision."

The answer to the Apostle's question is "much every way."

One important advantage which the Apostle brings forward is,

*Chiefly, because that unto them were committed the oracles of God (3:2).*

This was Israel's distinct mark of favor:

*He showeth His Word unto Jacob, His statutes and His judgments unto Israel. He hath not dealt so with any nation: and as for His judgments, they have not known them (Psalm 147:19-20).*

Thus the state of the surrounding nations is expressed by Paul in Acts 17:30 as,

*The times of ... ignorance.*

In Romans 9 the Apostle piles up the *dispensational* advantages of Israel. To them pertained the adoption, the glory, the covenants, the giving of the law, the service of God, the promises, the fathers, and

even the Messiah as concerning the flesh.

The Gentiles had none of these. So,

*What advantage then hath the Jew? or what profit is there of circumcision? MUCH EVERY WAY (3:1-2).*

Yet, in :9 we have *Dispensational* and *Doctrinal Truth* clearly distinguished.

*What then? Are we better than they? NO, IN NO WISE: for we have before proved both Jews and Gentiles, that they are all under sin.*

**Dispensationally** the Jew had *great advantages* over the Gentile; **Doctrinally** he had *none*.

If it be a question of "advantage," the circumcision had it! However, if it be a question of "sin," both Jew and Gentile stand without respect of persons.

Now it is just here that misunderstanding has arisen to hide the truth and prevent its enjoyment. Some have carried over such items as "spiritual gifts" into the *Dispensation of the Mystery* and thereby introduced confusion; others have cut themselves off from the great treasury of legitimate doctrine and have therefore failed to grasp the fullness of some of the teaching of Ephesians.

What we need to remember is that at the setting aside of Israel a new dispensation was brought in, erected upon the doctrinal foundation laid by the Apostle to the Gentiles. The Epistle to the Romans, while containing *doctrine* as true today as when first written, contains also *dispensational* (see **TRUTH**, page 6750)



56 pp., PB

See order form.

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# Annihilation

by — Dr. Howard N. Bunce (1879-1954)

**B**efore we consider those portions of Scripture offered in support of the annihilation hypothesis, a brief preliminary statement is in order.

Annihilation is a reduction of something to nothing. This idea presupposes that whatever is produced out of nothing may be thrown back into a state of nothingness.

The question is, first of all, one of creation. The dogma that God created all out of nothing forms the basis for theoretical annihilationism. Lucretius, the famed philosopher of old, was not wrong in his contention that “out of nothing, nothing comes.” However, our position is not one of philosophical deduction but rather scriptural teaching.

If there is any evidence in Scripture that God ever produced, created or brought forth anything out of nothing, then we are forced to admit the possibility of annihilation, but, of course, only on the basis of deduction. We have sought in vain for any such evidence.

As to Genesis 1:1, did God create the heavens and the earth out of nothing? As to Genesis 1:27, did God create man out of nothing? Quite a number of well-rated theologians, commentators, preachers and writers so hold, but it becomes a matter of evidence. The Hebrew word *bara* cannot be made to convey the sense of “out of nothing.”

From Genesis to Revelation we are unable to find any statements or implications warranting the “out of nothing” view. On the other hand the Scriptures definitely state that *all* is out of God:

*For **OUT** of Him, and through Him, and unto Him, are **ALL*** (Romans 11:36).

*But to us one God, the Father, **OUT OF** whom, the **ALL*** (I Corinthians 8:6).

The position of Scripture is that God created *all* out of Himself.

## TWO REPRESENTATIVE TEXTS

Annihilationism teaches that the unbelieving are destroyed perpetually. We will here take the opportunity to look at two representative texts espoused to support this hypothesis.

### “destroy”

*Fear Him Who has power to destroy [apollumi] both soul and body in Gehenna* (Matthew 10:28).

If “destroy” means annihilation, then what sense is there to Luke 15:4-6 where the same Greek word is translated “lost”?

1. ἀπόλλυμι (Strong, G622).



24 pp., BK

See order form.

## *The Blasphemy of the Spirit and Overwhelming Grace, and “Unpardonable” Sin*

by — A.E. Knoch (1874-1965) and James Coram

Probably most people under biblical influence have been either perplexed or distressed by the alarming phrase, “the unpardonable sin.” How many have morbidly imagined that they had committed this sin and spoiled their whole career! To the contrary, since Christ died for all that all might live, and all who will be saved will be saved by grace, it follows that eventually all will be saved, that God may be All in all. Two studies in one booklet.

What man of you, having an hundred sheep, if he lose [apollumi] one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost [apollumi], until he find it? And when he hath found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, "Rejoice with me; for I have found my sheep which was lost [apollumi]."

Gehenna exists during the millennium, and is in connection with the first death (Isaiah 66:23-24; cf. Mark 9:43-48).

### "perpetual"

They shall sleep a perpetual sleep (Jeremiah 51:39, 57).

The word "perpetual" is the translation of the Hebrew *olam*, meaning "age." The sleep is age-lasting,<sup>2</sup> and refers definitely to their first death. They will be awakened in the resurrection unto judgment (John 5:28-29).

What is death? It is cessation of life due to a returning of spirit to God, body to dust, and soul to *hadēs*. So long as death remains, life ceases to be. The second death will remain only so long as death remains. When death is *abolished* (I Corinthians 15:26), then death must relinquish its victims. The annihilation

of death, rather than the annihilation of the dead, is more to the point. **BSN**

— *Reconciliation: A Research Magazine*, Vol. 1 (1942)  
Joseph E. Kirk, Howard N. Bunce, editors

- See a biographical sketch of Bunce in [Bible Student's Notebook #786](#), page 6709.
- Other articles by Bunce found in the *Bible Student's Notebook*:

*Rightly Dividing the Word of Truth* (#207);  
*Seven Facts on John 3:1-12* (#732);  
*Endless Torment* (#786).

### TOPICS:

**Major:** Annihilation  
**Minor:** Destroy; Perpetual

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### TRUTH (continued from page 6748)

teaching which has passed away with the Pentecostal period. **BSN**

— *Ephesians via Romans*

(abridged & edited)

Also see Charles Welch's article "The Threefold Division of All Truth: Doctrinal – Dispensational – Practical," *Bible Student's Notebook* #552.

### TOPICS:

**Major:** Dispensations; Doctrines; Right Division  
**Minor:** Paul's Epistles; Romans

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2. "They sleep an age-abiding sleep." – REB

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# A Dispensational Consideration of Paul's "Acts" Ministry

by – Clyde L. Pilkington, Jr.

During the *Pentecost Administration* there was a *foretaste* ("tasting," Hebrews 6:4-5) of Israel's future *Kingdom of Heaven*. The message proclaimed to the Israelites was a confirmation that Jesus was in fact their promised Messiah (Acts 3:18), as well as an opportunity for them to "repent" (:19) of their national rejection and "assassination" of their Messiah (2:23, CV).



grafted into Israel's dispensational "fatness" (Romans 11:17) making them partakers of Israel's "spiritual things" (Romans 15:27), with the intent of "provoking" the Jews to "jealousy" (Romans 10:19; 11:11, 14). This enrichment of the Gentiles made them "debtors" to Israel (Romans 15:27).

As Israel's Messiah during His earthly ministry, Christ was "a minister of the Circumcision" (Romans 15:8). The Twelve accordingly were also restricted in their ministry to the Jews ("Go not into the way of the Gentiles," Matthew 10:5).

Therefore, after his conversion Paul went "immediately" into the Jewish synagogues, proclaiming Jesus to be the Son of God, also "proving" Him to be "very Christ" (Acts 9:20-22). Since the *barrier wall* remained in place during that time (Ephesians 2:14), his following the priority of "to the Jew first" (Romans 1:16; 2:9-10) – of going to the synagogues of the Jews – would remain Paul's policy throughout the remainder of the Book of Acts. This was in accord with the *Pentecost Administration* that the Word of God by *necessity* should have been first spoken to the Jew *first* (Acts 13:46).

However – town by town, and synagogue by synagogue – Paul would encounter Israel's continued and progressive national rejection. Because they judged themselves unworthy of eonian life, he began his progressive *turn toward the nations* (Acts 13:46; 18:6) that would end in the judicial decree of Israel's national blindness (Acts 28:28).

This turning to the Gentiles brought Paul into his "pre-mature" (I Corinthians 15:8), *prophetic* (Acts 13:47; cf. Isaiah 49:6), *priestly* (Romans 15:16) ministry to the nations. Those believing among the nations were admitted as *guests*<sup>1</sup> at Israel's table (Ephesians 2:19),

Although the Twelve will in fact have a future so-called "great commission" ministry toward the Gentiles in the prophetic rise of Israel as a nation ("Gentiles shall come to thy [Israel's] light, and kings to the brightness of thy rising," Isaiah 60:3), their ministry in the Acts Period was nonetheless still limited to Jews (Galatians 2:7-8), since Israel had not risen nationally. The Twelve were the apostles of the Circumcision, whereas Paul was given a unique ministry as "the apostle of the nations" (Romans 11:13), bringing them the gospel of the Uncircumcision.

Since the *Secret Administration* was not to be revealed until after Acts 28 (in Ephesians and Colossians), the Jews who accepted the truth of Christ's Messiahship were dispensationally a part of Israel's "remnant according to the election of grace" (Romans 9:27; 11:5), while the believing Gentiles were merely "guests."

This was nothing new except in the sense that the believing Gentiles were being admitted to Israel's Hope; otherwise, the *Pentecost Administration* remained unchanged. Thus Paul, during the *Pentecost Admin-*

1. "Guests" is the word used to describe the relationship to Israel prior to the revealed truths of Ephesians (2:12, 19, CV). The Greek word translated "guests" in the Concordant is ξένος (*xenos*) and means: "foreign (literally alien ...) by implication, a guest" (SEC). It is commonly translated "strangers" by other English versions. A.E. Knoch wrote concerning this position as "guests," "... not until Paul's imprisonment that we were brought nigh and enter the

family of God (Ephesians 2:18-19). Until then we were still guests at Israel's table, if not puppies under it [Matthew 15:27-27]." – *Concordant Commentary on the New Testament* (page 33).

*istration*, was a minister of Israel's "new covenant" (II Corinthian 3:6), spoke in tongues (I Corinthians 14:18), worked miracles (Acts 19:11), organized weekly collections to send to Jerusalem (I Corinthians 16:2), healed the sick (Acts 19:12), raised the dead (Acts 28:8), had woman observe head coverings and silence (I Corinthians 11:5; 14:34-35; I Timothy 2:11-12).

All believers during the Acts Period were "*in Christ*" together and had their mutual identity with Abraham as their father (Galatians 3:7) and Jerusalem as their mother (Galatians 4:6); but the believing Jews still had the dispensational advantage and priority, with the believing Gentiles still subservient to them. Thus, during the *Pentecost Dispensation* the principle was:

*Is any man called being circumcised? Let him not become uncircumcised. Is any called in uncircumcision? Let him not be circumcised. ... Let every man abide in the same calling wherein he was called (I Corinthians 7:18, 20) ... For the gifts and calling of God are without repentance (Romans 11:29).*

Therefore, for example, since the Law was given to National Israel, the removal of Law-observance was limited only to the believing Gentiles:

*As touching the Gentiles which believe, we have written and concluded that they observe no such thing ... (Acts 21:25).*

This is why, for instance, in Romans 14 Paul says that we can have those who observe days (Jews), and those who don't observe days (Gentiles), both doing so as unto the Lord.

Of course, all of this changed with the judicial decree of Israel's national blindness (Acts 28:28) and the revelation of the *Secret Administration* found in Ephesians and Colossians. Though the foundational doctrines of Paul's earlier epistles remain firmly in place, "*the central wall of the barrier*" has been torn down (Ephesians 2:14), resulting in a *new*:

- administration;
- administrators;
- sphere;

- allotment;
- expectation;
- destiny;
- purpose;
- epistles;
- instructions.

During this *Secret Administration* we have been "blessed with all spiritual blessings in the Celestials, in Christ" (Ephesians 1:3), all without ritual, rite or barrier. There is:

- no water baptism;
- no physical circumcision;
- no divinely recognized nations;
- no observance of days;
- no dietary restrictions;
- no religious feasts or suppers;
- no signs or wonders;
- no miraculous healing;
- no casting out of demons;
- no snake handling;
- no raising of the dead;
- no tongues, no visions;
- no Mosaic law observed;
- no vows, sacrifices, ordinances, altar, temple or priesthood;
- no confession of sins;
- no prophecies being fulfilled;
- no selling of personal possessions to have things in common;
- no neglecting of the family;
- no apostles, no prophets, no bishops, no pastors;
- no offices, no gifts, no local assemblies.

All of these were characteristic of God's *past* dealing with Israel, and most will represent His *future* work in the restoration of Israel.

Today we're absolutely "*complete in Him*" alone (Colossians 2:10), having the most unique privilege of possessing the completed Word of God (1:25). We're now able to read and enjoy *all* of Scripture *in light* of Ephesians and Colossians, the pinnacle of God's truth! **BSN**

#### TOPICS:

**Major:** Acts Period; Paul; Right Division  
**Minor:** Dispensations; Pentecost



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## 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