



Politician? or Paulician?

by – Alan Burns (?-1929)

The term “Paulician”¹ may be misunderstood, especially if it be taken to represent an “I am of Paul” sectarianism. When even “I am of Christ” is frowned upon by the great apostle as being sectarian and heretical, we may well be assured that such a caste usage of it is nothing but a form of wretched religious snobbery. However, we cannot find a better term to distinguish the gold from the tinsel in modern Christendom than by using this word to describe those who have shared Paul’s knowledge of the divine mysteries and adopted Paul’s attitude toward the world movements.

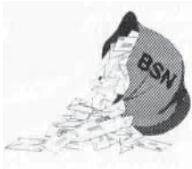
“The gospel of the kingdom” has its *political* elements, for the kingdom of which it treats is a real kingdom, with a real King, a real capital, a real government, a real law, and is, in fact, not only *as real* as but *more real* than the kingdom of Great Britain today. Because of this, whatever fractional portion of the kingdom gospel can be made to apply to the political theories of the modern *social church*, is taken and tortured into seeming acquiescence with them. Yet in order to do so a very vital ingredient of the kingdom gospel is kept out, *viz.*, its eschatology. The *ethics* of the kingdom gospel, such ethics as

may be found in the Sermon on the Mount, and representing an intensification of the Mosaic law’s demand for perfection, condemns rather than saves the man who will try to climb up to heaven on the ladder of the Beatitudes. What man needed was not a demand but a supply, and even a golden-runged ladder is of no avail to one crippled from birth. It may then be suggested that when the modern church takes the ethics and refuses the eschatology of “*the gospel of the kingdom*” it embraces the part that, of itself alone, condemns and repudiates the very portion, or ingredient, that contains the hope of salvation.

If the Law on the Mount through Moses was a *political* failure in bringing in *social* righteousness, because of the unspiritual state of the nation to which it was given, then surely the Law on the Mount through Christ would be a greater *political* failure if given to the Gentiles which we know it was not.

Lot still is seated by Sodom’s gate, and his sons of today have the *social gospel* of their ancient sire, for the time is not yet ripe for the taunt to be hurled “*This one fellow came in to sojourn, and he will needs be a judge*” (Genesis 19:9). Lot had no gospel for the people of Sodom nor did he possess any divine authority whatever to mingle (see *POLITICIAN*, page 1600)

1. In past issues of the *Bible Student's Notebook* we have carried information regarding the Paulicians. These were believers who lived outside of the religious system. They were called “Paulicians” by their adversaries due to their emphasis upon Paul’s epistles. The reader is encouraged to review this material in *Brief Notes on Church History – Part II (BSN #29)*, *Whatever Happened to the Paulicians* by E.W. Bullinger (BSN #44), and *Paulicians: Additional Historical Information* (BSN #77).



Our Mailbag

I want to take this opportunity to tell you I really enjoyed your book, ***The Salvation of All***. Keep up the good work. – **PA**

Thank you very much for doing the diligent work that you are doing. – **KS**

Thank you for the ***Daily Email Goodies*** that you have been sending. Keep them coming. – **Quebec**

I am enjoying your book ***The Salvation of All***. This will help me and others in our walk in Jesus. – **SC**

I love you and the work that you do, especially in gleaning out these quotes [*Daily Email Goodies*]. – **VA**

Congrats on [*Daily Email Goodie*] 1000! Good job. I always look forward to reading the daily goody. And I forward many of them to friends and family. – **TX**

The reconciliation of all gives me great hope that I will see my mother again, as I never knew if she knew the Lord. It also gives me great peace in regards to the true nature of God's grace. The depth, the height, the width, the breath: of His love, the intensity being such that waves of the same cover our beings for the eons to come. I'm coming to realize (since my exposure to universal reconciliation) that I've only really known a small measure of the true love of my Father. I feel as if I've only cracked the door and that as the door opens farther and farther that the immeasurable reality of His love will be mine without limitations. Only then will I truly know my Father and the depth of His love for me individually. One day I shall live in His presence and all will finally be as my heart tells me it should be. – **KS**

Glory to the Lord who has blessed me beyond measure in His using you. – **ME**

Bible Student's Notebook

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This weekly 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 the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (I Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (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 forgiveness of sins (Colossians 1:14)
 - identity in His death, burial, and resurrection (Romans 6)
 - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. 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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The Divine Reckoning

Select Readings on *Identification in Christ* (Part 3)

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Corinthians 5:17).

FREE FROM THE LAW OF SIN AND DEATH

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Romans 8:1-2).

Paul himself totally wipes out the dog-eat-dog of Romans 7, in his Romans 8:1-2! ...

Once we dare to recognize this reality and get out of the confusion of Romans 7, boldly making our faith confession that we are sons of God with one nature only, the Spirit will then confirm to us our word of faith. Then our reckoning of ourselves dead to sin (Romans 6:11) becomes our realizing of Romans 8:2. Now we begin this liberated walk, for *"the spirit of life in Christ Jesus hath made me free from the law of sin and death."* We learn to utilize our temptations as assets in giving us many chances of experiencing swallowing-up grace!

Norman P. Grubb (1895-1993)
Who Am I? (1974)

GRACE-EQUIPPED LIFE

"For we are His workmanship ..." (Ephesians 2:10).

Grace not only equips us to be all that we can be, but to do all that we are called to do. Christians often live a listless lifestyle because they either

don't know or else don't believe that the actual power of Jesus Christ dwells within them ...

You are destined for more than to loiter around on planet earth for seventy or eighty years, then go to heaven. This world isn't a waiting room. It is the stage upon which the life of Christ is lived out by us in a way that is nothing short of supernatural. Every Christian's life is a unique expression of His infinite life and love.

Your life is a part of eternity's divine drama. It is the love story of Jesus Christ and you. Let the world cower in the wings. As a child of God, you sense the pull to move out onto the stage. At a spiritual level, you know that you are meant to fulfill the wonderful part He has written for you ...

The Apostle Paul zeros in on this aspect of the Christian's life mission in Ephesians 2:10 ... *"For we are His workmanship ..."*

Nobody ever lived out a God-designed plan with effectiveness that equals the life of Jesus Christ. He repeatedly said that the only way He did it was by depending on God the Father to express His life through the Son. Every aspect of His actions was an expression of the life of God within Him.

Paul the Apostle is remembered for his tremendous contribution to the church. Some say he may be the most effective Christian who ever lived. If a man ever fulfilled a God-sized dream, it was Paul.

In speaking about the fulfillment of his own life goals, here's how he described his success:

"Whereunto I also labour, striving according to His working, which worketh in me mightily"
(Colossians 1:29).

In another place, he wrote:

"But by the grace of God I am what I am: and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me" (I Corinthians 15:10).

Do you see Paul's secret to the effectiveness of his abilities? He said, "I work. Yes, I work hard, but it isn't by my power. It is *His* power which is at work in me. It is *grace* that causes me to be effective."

Be bold in pursuing your dreams. Divine Life indwells you, calls unto you, and empowers you to do all that God has planned for you to do. God's plan for your life is nothing less than miraculous. Don't settle for mediocrity.

Steve McVey (1954-)
The Grace Walk

HABITS

How does one change a bad habit? Don't try. But much more radical than that, change your whole negative outlook on yourself. Instead of seeing yourself as a poor, weak human with some distressing habits, see and delight in yourself as God sees and delights in you – as His precious possession, as His dwelling place, as His holy temple.

You should admit to yourself and to Him that there are certain things you like and to which you are partial. Admit that you are tempted to feel guilty about doing those things, and that it might be better if you were rid of them. But also honestly admit that a main reason for wanting to be rid of them is because they hurt your own self-esteem or reputation in the eyes of others.

Then tell the Lord that since you like them, you will

go on with them; it's no good trying to stop doing them, and you are not going to bother about it. But being His, if He wants you to stop them, then you take the position of faith that He will do it in His own way and in His own time. Meanwhile you are free, refusing the guilt or condemnation of others. You continue to "love God and do as you please!" And God does have His ways of doing things!

Norman P. Grubb (1895-1993)
Union Life (March-April 1895)

THE LOVE OF CHRIST

Have you ever noticed that the Apostle Paul never speaks of his love for Christ? Rather he keeps talking about Christ's wonderful love to him. Neither does he exhort us to love Christ, but keeps telling us how Christ loved – and loves – us. This is consistent with the message specially committed to him: "*The Gospel of the Grace of God*" (Acts 20:24).

The Law said: "*Thou shalt love the Lord thy God*" (Matthew 22:37). This is the very essence of the law. And we should love God, but the law cannot produce love, so God comes to us in grace and says, "I love you." This is why Paul's epistles are so filled with "*the love of God, which is in Christ Jesus*" (Romans 8:29).

The fact that God deals with us in grace does not mean that believers should not, or do not, love Him. The very opposite is true, for love begets love. It is when men come to know the love of Christ that their hearts respond to Him in love.

Cornelius R. Stam (1909-2003)
Two Minutes with the Bible

ONLY GOD

It is a very simple life when the one fact has laid hold of our hearts that Christ lives in us. Whatever situation we are in, we are then able to look away from it and recognize in faith that the Lord Himself has put us there, and is revealing Himself through us in it. He puts us in difficult places and with difficult people, just so that He can love them

through us, and the faith that overcomes the world can be seen in us.

We are just forced by Perfect Love to keep seeing GOD ONLY working all out in perfect love, when the externals are so imperfect.

Norman P. Grubb (1895-1993)

Notes from Norman

GOD'S WORK FOR US CANNOT BE UNDONE

What God has done for us in Jesus Christ cannot now be undone. If we are not clear on this then we labor under the burden of some inadequate and frankly sub-Christian picture of God – a God quite different from the one revealed in Jesus Christ – and it is an overwhelming burden, far too heavy for us to bear.

Trevor Hart

Home (foreword, page 5)

YOUR INDEPENDENT SELF IS FINISHED

Your independent self is finished on the Cross of Jesus. The same as your sins are finished in the blood of Jesus, your [old, former] self also was finished ...

So I lean back on an accomplished fact. I reckon on the fact of my co-crucifixion and co-resurrection with my Lord Jesus Christ ...

My union with Him in death and resurrection is an eternal, an essential, a substantial fact. That is what must be imparted to us. So we have had revealed to us from God's Word that this is the heart meaning of the substitutionary work of Christ – that because He was merely my substitute in infinite grace, it is really I that did the dying there – because there was no need for Him to do the dying. I did it. He did it in my place, so in God's sight, I did it.

I think one thing needs stressing there and that is the grasping of the realization that it is an accomplished fact and not something to be accomplished. There

are thousands of hungry Christians who are trying to be crucified, and wishing they were crucified. No, no, no! You were crucified. You have been crucified! It is a fact concerning every believer. That's most important.

Norman P. Grubb (1895-1993)

The Obedience of Faith (1954)

A GOD WHO IS AGAINST US

Too often the God who is preached from our pulpits, and who inhabits our Christian imagination, is a God who at root is against us rather than for us, who is waiting for an opportunity to condemn or to cast us off, rather than to embrace and restore us.

Trevor Hart

Home (foreword, page 5)

CONTINUANCE OF CHRIST'S MINISTRY

As God was in Christ, reconciling the world unto Himself, it is given to us to share in the continuance of that ministry, “filling up that which is behind in the afflictions of Christ” as Paul says in Colossians 1:24 – a most striking statement.

Yet in all this it is imperative to see that we are not dealing with ideas, but we are in truth and experience being handled by a Person. One might say we have escaped into God in the redemption but have found that God lives and loves through us in the costly way He did in Christ; we are His body. Beauty, joy, peace, answers to prayer and such daily deliverances that are given, are to be balanced with the darker side which brings us into the “fellowship of His sufferings.”

Therefore all that happens to us is God in action, affecting sometimes known and many times unknown and hidden purposes. In the matter of our Union in Christ, it is clear that it is all He in us and not we working out something by our own understanding and wisdom. Thus we are called to “give thanks in all things.” This cannot mean that we are to give thanks for evil as such, but that God is in charge of even the darkest scenario that we call evil, as He was in the ministry of Christ's life ►

and death. The resurrection is the light side of God and His unfailing dealings, but that for us comes later when we shall dwell in the light with Him.

Norman P. Grubb (1895-1993)
Confusion to Clarity

THE OBJECT OF THE FATHER

The object of the Father from first to last is that the Son, the Lord Jesus, shall fill all things, and all things shall be filled with Christ. The value of everything in the eyes of God is according to the measure of the manifestation of Christ in it. It is from that standpoint God determines the importance of everything.

If we become focused there, it will make a great difference, much will have to go because it is not manifesting the Lord Jesus. We must understand that the Father has set the Lord Jesus before His eyes, and the Father's eyes are full of only one object: that is the Beloved, His Son; and in the eyes of God the value of everything is determined by the measure in which His Son is manifested and glorified. That is His end, and that is His object.

T. Austin-Sparks (1888-1971)
The Measure of Christ

THE DIVINE MIRROR

“But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (II Corinthians 3:18).

In the divine Mirror, the Bible, we may behold ourselves or we may behold Christ. It is well to use it first to behold ourselves and see the ruin sin has brought. Yet let us not stop here. Let a man look into a mirror and find the sun in it and the glory will be reflected in his face. So it is with the Word. When we see ourselves in it we must necessarily be disappointed, but when we look for Him in the Word and find Him there, His glory casts its reflection upon us!

What need have we then to hide our faces? If David could say, *“They looked unto Him, and were lightened: and their faces were not ashamed”* (Psalms 34:5), how much more should this be said of us! We know, or should know, more of Him than those of David's day, and those Scriptures specially addressed to us send us forth, not to proclaim God's righteous demands, but to proclaim Christ, the righteous One, who met these demands at Calvary and offers justification and life to all.

Thus as, in our study of the Scriptures, we turn from the shame of man to the glory of Christ; as we behold Him and see all we have and are in Him, we become constantly more like Him, *“changed into the same image from glory to glory.”*

C.R. Stam (1909-2003)
Two Minutes with the Bible

ACCEPTANCE

The blessed God never alters nor diverges from the acceptance in which He has received us because of the death and resurrection of Jesus Christ.

The truth is that God has not altered. His eye rests on the work accomplished by Christ for the believer.

J.B. Stoney (1814-1897)
Cited by Miles Stanford in
Principles of Spiritual Growth

THE UNIVERSAL FULLNESS OF CHRIST

God has singled out a Person, and ... everything is inseparably bound up with His Son; He has put all the fullness of the universe into that Person; not a fragment can be had apart from Him; that which is to be characterized the new creation is in Him.

The predestined end of God is a full presentation of the fullness of Christ – *“... The church, which is His body, the fulness of Him that filleth all in all”* (Ephesians 1:22-23).

Every corner of the universe will speak audibly of Jesus Christ; so that we shall not be able to go

into a place, or touch a life, without finding an expression of the Lord Jesus Christ.

*“Christ in you, the hope of glory” – that is heaven! You walk in the presence of the Lord Jesus. Think of the whole universe like that; a universal expression of His Son in fullness. That is the end of all things; that, looking into everything, it shall be found to be *full of Christ*. All is made for Him, and in the new creation all will speak of His presence and show forth the same characteristic of Him. Oh! the joy, even now, when you touch a life and find immediately that life is full of the Lord Jesus, and the Lord Jesus is the fullness of that life; what a benediction it is!*

God has singled out a Person and set Him forth to be seen of all – the Man Christ Jesus.

T. Austin-Sparks (1888-1971)
The Measure of Christ

THE WHY OF TEMPTATION

Why are we not as consistent as we ought to be? Why are we tempted? And why also do we often fall into temptation? How does that fit in with this glorious position, “*by grace through faith*” into which we’ve been introduced into this living relationship with Him? ...

We’re dwelling in a totally corrupt world – “*The whole world lies in wickedness.*” ... That, taken in balance with the fact that inwardly we are holy, we are purified, we are Christ-indwelt, accounts for temptation. And yet, although we are that inwardly in heart and spirit, we are constantly, unceasingly assaulted by temptation which is channeled through ... a personality which is open all the time to the corrupt environment in which we live ...

It is the wrestling with and conquest of temptation that forces us further and further into Him.

Norman P. Grubb (1895-1993)
Notes from Norman: Temptation (1954)

SEATED IN HEAVEN

God sees every believer in Christ as already in heaven. See what the Bible says about this:

“But God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus” (Ephesians 2:4-7).

Believers ... have been “*made accepted in the Beloved*” (Ephesians 1:6). God has given them a position “*in Christ*.”

We are well aware that most of God’s people know little about this experientially, but God says that as far as He is concerned, they are already in heaven, and this is what matters. As Christ took our place on Calvary’s cross, God now sees us in Christ, at His own right hand, the place of favor and honor. This is why the Apostle Paul says to believers in Christ:

“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God” (Colossians 3:1-3).

And all this by the free grace of God:

“Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began” (II Timothy 1:9).

C.R. Stam (1909-2003)
Two Minutes with the Bible

POLITICIAN (continued from page 1593)

with their *political* gatherings, but he apparently found an easy seat and an uneasy conscience when he associated with the city's elders at the gate. The "church" of today has, in its Bible, a gospel for the world, yet we find it in the role of a law-maker rather than a gospel preacher. Its preachers are trying to make citizens when they should be seeking to edify saints.

The saints of God are *aliens* here on earth. Let that sink in. No believer, as such, can be a Republican, for in his heart he believes in and is related to a kingdom. Republicanism is merely political Arminianism – it believes in human ability in some form. How can a rejected king become a member of a rebellious republic? If Christ be the King, forget not that we are His body. Individually we may be ambassadors entreating the world to be conciliated to God, but does England's ambassador to the United States vote? Can any ambassador legislate in the country to which he is sent? Of course not. Ambassadors come in to "sojourn" like Lot, and but few, if any, are guilty of making Lot's mistake.

How many of God's people have failed to see that if you exercise a citizen's privileges in the time of peace you must honorably fulfill a citizen's duties in the time of war! Ballots and bayonets are logically united: the ballot is the means whereby the majority makes law for the minority; and the bayonet is the weapon whereby the strong make law for the weak. You can no more preach the gospel with a ballot than you can with the point of a bayonet, but if as a citizen you claim the privilege of using the former do not be surprised if your fellow-citizens expect you to face the duty of employing the latter.

Paul was no politician. Once, it is true, he claimed Roman citizenship, but see what happened thereafter. The events that followed after he claimed his "rights" quickly led to a conclusion of the preaching of the kingdom of God. If, as a Roman citizen, he received Roman protection for a season, it is also true that as a

Roman citizen he was put into a Roman prison, and ultimately as a Roman citizen suffered from the stroke of a Roman sword.

Paul had no political program. The cross put an end to man in the flesh. It assessed the natural man and declared him bankrupt. Bankrupt politically, morally, spiritually, totally. Instead of being a citizen of the world he became a corpse in it: "*I am crucified with Christ.*" As far as the world is concerned, the church of God is a cemetery full of nothing but dead men, and men with their names on tombstones do not run for political nominations.

The religious world of today prates much and often of the glories of "democracy;" yet the believer's hope is centered not in democracy but in Theocracy, not in man-ocracy but God-ocracy. If the reader is a "Paulician," or has learned the truth of Paul's epistles, he will not claim to be either a Republican, a Democrat, or a Socialist, for God's choice and not his, God's vote and not his ballot has made him a member of the Theocratic party by the grace of God. "*Demas hath forsaken me, having loved this present world*" (II Timothy 4:10) would correctly describe the modern religious political attitude toward Paul's theocratic teaching.

Whitewashing the world is – alas! – the occupation of a "church" which should have learned by now that what the world needs is to be washed white. The whitewash may be applied now with this brush and then with that; but the "church" which thus would gloss over, and patch up, and do a tinkerer's job with a world whose disease is in its nature, and whose evils spring from its constitution, has repudiated the cross of Christ, the Theocratic hope of the Scriptures, God's way of dealing with the world's sin, and has become merely a political club instead of a Paulician church.

Unsearchable Riches

