



Bible Student's Notebook™ Weekly

The Herald of His Grace

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

Volume XX
Issue 484

Paul's Five Ministries

by — Edward H. Clayton (1887-1972)

Five general divisions may be formulated as covering the whole of the Apostle Paul's career from his call to his decease. They are as follows:

1. Acts 9:1-30

Damascus, Arabia, Jerusalem, Tarsus, Antioch

2. Acts 13:1 to 14:26

First steps and intimation of God's choice to life amongst the nations.

3. Acts 15:1 to 19:20

Associated with the Twelve.
(cf. Romans 15:19)

4. Acts 19:21 to 28:31

Based on Israel's defection.
(The Conciliation)

5. After Acts 28

The Secret Economy.

Section 3

The third section is that period where Paul works in conjunction with the twelve. It is bounded at each end by a fulfillment (cf. Acts 14:26 and 19:21). During this period he is particularly witnessing to the Messiahship of the One Who was crucified (see Acts 17-18). The Bereans were able to check his assertions from the Scriptures. The theme is the "sure mercies of David," and how they are connected with the resurrection of the Messiah. This is

the viewpoint in the Acts; it is the gospel of Messiah, and subsequent to Acts 19:20 the apostle is able to say that he has fully preached this gospel (Romans 15:19), but not so the gospel of God's grace (see Acts 20:24). The Acts does not detail the message outside of the synagogues; this is found in the epistles, and is grounded on matters connected with Abraham. The announcement to idolaters as recorded in the Acts is based on Luke's commission. He calls the Athenians to repentance in view of judgment (cf. Acts 17:30-31; Luke 24:46-47). His ministry to idolaters as related to the gospel of God is not the aspect in the Acts, but is given in the earlier epistles. At Thessalonica the opposition (Acts 17:5) is because of Messianic testimony; in the epistles it is because Paul speaks to the gentile idolaters who did not company with the synagogue (see I Thessalonians 2:16). The epistle speaks of their turning from idolatry (1:9-10) and presents the death of Christ as dealing with sin (5:10).

Section 4

The fourth section corresponds largely with the written ministry; the Acts gives little details of the matter that the apostle presents at this time. We find it in Romans and II Corinthians. I Corinthians has its historical basis in Acts 19.

The review and purview which Paul gives at Miletus (Acts 20) gives some details which follow these indications. Verse twenty refers to the synagogue witness – "publicly" – and private witness – "house to house." Par-

(see **PAUL**, page 4275)

Paul's Five Ministries	4273
God Is Working	4278
Our Mailbox	4279
Leave Me Out (quote)	4279



Bible Student's Notebook™

Weekly

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).

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).

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PAUL (continued from front page)

ticulars of the latter are in the epistles. Verse twenty-four gives definition to Paul's future course; it is wholly on the ground of the gospel of the grace of God, but it is not detailed in the Acts; the basis must be obtained from the pre-prison epistles.

Paul was separated to the gospel of God; he was separated from others and installed into something with which neither he nor they were connected; the dimensions of the movement are but dimly apparent in the Acts. *Paul's ministry is not strictly a progression: a progression involves a forward movement in the same thing. Paul's operations are progressive relative only to the gospel of God; a full view of his movements is best defined as transitional* –from one state to another – the subsequent state involving the essential elements of the original. These latter are how God deals with sin and gives righteousness and life, and they receive new relationships during the change.

Romans eleven brings before us a distinct situation in the process; it is the question of national status. Israel as a nation is apostate, and we learn that Israel's blindness is to continue. God will not give them ears to hear or eyes to see. The duration of Israel's future blindness now becomes defined by a point designated as "*the fullness of the nations*".

What does this latter phrase mean? It indicates a re-

If events had followed the normal course pointed to by the prophets, the Lord Jesus, and the Twelve, the kingdom should have been established in spite of Israel's persistence in apostasy. The kingdom will ultimately become a fact because of God's judgments; repentance will bring preservation during such judgments.

sult arising out of the grafting of the wild olive into the true olive. Partaking of the root and fatness of the olive, there is to be the consequent fruit from the wild olive. A point in this direction will be reached, termed "*the fullness of the nations*." There will arise a remnant out of the nations enjoying the individual reconciliation consequent upon the exhibition of God's conciliation to the nations (as such).

So also at this point, individuals of Israel who hear Paul's gospel need not approach God through the law, but

through the justification and conciliation effected by the death and resurrection of the Lord Jesus Christ. Here we get a view of why we can have the "Body" in Romans; Jew and gentile are equal before God in such matters as sin, righteousness, salvation and intimacy with God.

Beyond this [in the secret economy (section 5)], Ephesians informs us that now Jew and gentile in the actual eventuation of their salvation do not revert to the priority of Israel; even in this respect they are reconciled to each other (Ephesians 2); hence follows logically the definite position of Ephesians 3 as regards a joint-Body, and a joint allotment.

Jew and gentile under the ministry of the Twelve and James, or even those descendants of Abraham who heard Paul's witness but did not perceive its spiritual force, did not come to the mutual understanding which faith in the teaching given in Romans, Corinthians and Galatians inculcated (*cf. Acts 11; 21*; and observe that they are believers).

The reality into which the salvation and conciliation of the individual will eventuate is not discussed in Romans 11, but it is shown that the status accorded the nations (as such) is precarious and contingent on faith amongst them.

The status to which the nations have been raised is that they give out the light coming through the root Israel, and this because of the continued defection of Israel. Israel has not obtained righteousness; the nations are obtaining it, for they seek it by faith. Will Israel be provoked to emulate the nations? Is the great question at this juncture (Romans 11:14). Because Israel is apostate God deals directly with the nations; He is conciliated to the nations (as such); God does not now interpose Israel between Himself and the nations.

This is the position before Acts 28. If events had followed the normal course pointed to by the prophets, the Lord Jesus, and the Twelve, the kingdom should have been established in spite of Israel's persistence in apostasy. The kingdom will ultimately become a fact because of God's judgments; repentance will bring preservation during such judgments.

During the Acts the “day of the Lord” is impending; it was necessary only for the events consonant with such prophecies as Daniel to arise, and then the judgments will lead to the kingdom. Should this point be reached, then blessings will flow to the nations through Israel. This is the Old Testament view, and before the initial events of the day of the Lord those called together by the apostle Paul would be taken out of the way according to I and II Thessalonians.

We get the teaching of Romans 11 introduced corresponding to Acts 20. This gives us a secret that God will further

Certain aspects of Paul's ministry in the Acts and early epistles are really enigmatical; especially is this so in I Corinthians (see 13:12), and it is necessary to recognize this in order to give value to the character of it.

delay the judgments. He will Himself call a complement out of the nations. If Israel will not go to the nations, God will go to them Himself. What will be the outcome?

Isaiah 6 does give a certain length to Israel's obstinacy; it does answer the prophet's query, “How long?” – but it does not intimate that any blessing will accrue to the nations because of it. Romans 11 extends the period

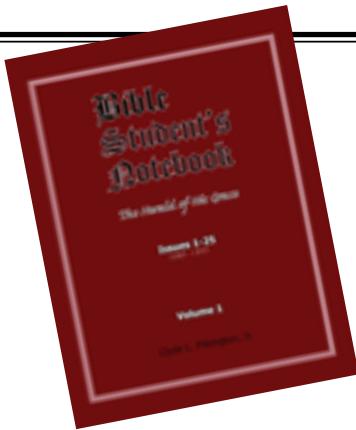
and gives a new value to it, informing us of a secret hid from the prophet.

Here we get a division of Paul's ministry definitely based on Israel's defection; even at this point it is not apparent that they will be inducted into a celestial allotment. This situation in its various details forms a basis for the next division of Paul's ministry subsequent to Acts 28.

At Rome the apostle publicly announces that the description of Israel is perfectly true, and he says that it is virtually impossible to lead Israel to emulate the nations. Will God's judgments therefore fall? Not at present, says the apostle's subsequent ministry; he now reveals the *secret economy* [section 5], which is grounded on the historical and doctrinal situation developed contemporary to Acts in the earlier epistles. It is outside of the scope of the Acts to intimate the addition of the secret economy. The Acts terminates the divine record of Israel's history.

Out of Paul's itinerancy have arisen believers, Jew and gentile, and *these are the Body even prior to Acts 28*. It will promote our apprehension of its relation to the secret economy if we consider the course through which it came into being.

Strictly, the Body is outside of the design of the Acts; on the other hand, it is contemporary with much of the history of this period; so also it is as regards the earlier epistles of Paul. The Body had its inception at Pisidian Antioch; it is the outcome of Paul's preaching there and onwards; it is definitely connected with his distinctive activities since his separation. Reflection on the whole course of events from this point will reveal that the body is an item



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 *Theology is man's reasoning about the Word of God, as Science (so called) is man's reasoning about the Works of God. – E.W. Bullinger*
agreeable either to an earthly or a celestial allotment.

In Acts 15, James does not definitely refer to the Body, but his remarks and the deliberations show that a company out of the nations is not against Old Testament Scriptures; such must, however, be subject to Israel's premier position evinced in the action of the council assuming their authority and dispatching decrees to the nations through Paul.

The I Corinthian epistle gives more details on the matter, but does not commit the Body to any definite destiny. It is the status within the Body that is elaborated and defined on different lines to Old Testament requirements in Paul's later epistles, and this together with a definite destiny.

Because of the trend of events, the Body becomes the nucleus for the later revelation. An apt analogy of this may be observed in the chain which bound Paul; in Acts 28:20 it is for the *"hope of Israel"*; in Ephesians (cf. 3:1; 6:20) it is for *"you nations."* Now, it was not a new or different chain; just so with the Body, it comes into a new and permanent relationship.

A further illustration of the Body in the two eras – before and after Acts 28 – may be seen in Paul himself. Clearly he was connected with whatever he taught at any stage. If we make two Bodies corresponding to two periods, then at least Paul must be brought over into the second; and why not therefore the other members? To bring the apostle, only as a nucleus, is obviously absurd, and makes futile the work which has been previously done, which has brought matters to a definite position.

It must not be overlooked that, during Acts 13 to 28, the nations were "lodgers" of the covenants (Ephesians 2:12), and they disbursed their obligations for such privilege.

For they are delighted, and they are their debtors, for if the nations participate in their spiritual things, they ought to minister to them in fleshly things also (Romans 15:27).

During the Acts the "day of the Lord" is impending; it was only necessary for the events consonant with such prophecies as Daniel to arise and then the judgments will lead to the kingdom.

Here again we have an aspect of the internal status of the Body prior to the secret economy, and this is why we have the New Covenant figuring in I Corinthians. Certain aspects of Paul's ministry in the Acts and early epistles are really enigmatical;¹ especially is this so in I Corinthians (see 13:12), and it is necessary to recognize this in order to give value to the character of it.

When we reach immediately prior to Acts 28 it has become more definite as outlined in this paper. Contingencies and conditions have receded and God goes forward readjusting the eons to correspond with His ways in the present secret economy. Thus we come to learn the final and present form of God's grace, and we require the whole of Paul's epistles for this. ■

(This work first appeared in *Grace & Truth Magazine*.)

1. "difficult to interpret or understand" (Oxford), "puzzling, or ambiguous" (Collins), "obscurely conceived or apprehended" (Webster, 1828).

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God Is Working

by — Edward H. Clayton (1887-1972)

We are all familiar with the words of Paul in Romans 8:28,

Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose that, whom He foreknew, He designates beforehand also to be conformed to the image of His Son, for Him to be Firstborn among many brethren. Now whom He designates beforehand, these He calls also, and whom He calls, these He justifies also; now whom He justifies, these He glorifies also. What, then, shall we say to these things? If God is for us, who is against us?

Notice how, in these verses, all of the emphasis is upon God. “Now we are aware that God is working ...” (*Concordant Version*). The *Authorized Version* omits the word “God,” but it most assuredly is in the Greek, and the *Concordant Version* therefore includes it.

Things do not work together by chance to achieve God’s purpose; there is *no* element of luck in the matter. No, it is God *Himself* Who is working all together for good. It is God Who foreknew. It is God Who designates beforehand those who are to be conformed to the image of His Son. It is God Who calls, and Who justifies and Who glorifies. Truly, *all* is of God! There is no room here for self-calling, self-justification or self-glorification.

For, what say have we had in our calling? None whatever. Who has brought us into a knowledge of the truth of the Scriptures? It is God, not us. Who is operating all according to the counsel of His will? God, and God alone!

What, then, shall we declare to these things? That God, having chosen us, will ever let us go? Shall we say this? Or that God, having chosen us, will allow anything to come between Him and us to separate us from His love in Christ Jesus, our Lord? The answer to these questions is an emphatic, “No!”

Nothing in this whole universe can step between us and our ultimate glorification, not even our own stupidity. For there are saints who say really stupid things, like “I really don’t see what use I can be to God,” or, “I am too ignorant, or too unworthy, or too fond of other things, to be one of His chosen ones.” The answer to such doubts lies in the fact that it is chiefly those of no account (humanly speaking) who are the very ones whom God has chosen for His ecclesia, so that glory may be His (I Corinthians 1:26-31).

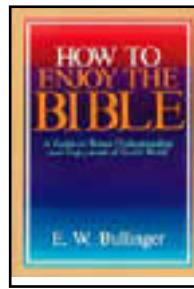
Not one of us can boast in himself – in his own achievements. If we wish to boast at all, let it be in the Lord, “*for His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them*” (Ephesians 2:10).

Let us remember that “*it is God Who is operating in us to will as well as to work for the sake of His delight*” (Philippians 2:13).

Let us have confidence that the God “*Who undertakes a good work among us, will be performing it until the day of Jesus Christ*” (Philippians 1:6).

Like Paul, let us “*rely on the living God, Who is the Savior of all mankind, especially of believers*” (I Timothy 4:10).

May the God of expectation be filling you with all joy and peace in believing (Romans 15:13). ■



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I was “saved” in 1978. My progression from Baptist Fundamentalist – Jack Hyles, John R. Rice, etc. – to Scofield, Larkin (Acts 2), through Ruckman, R. Jordan (KJV only), to Stam, Baker (Acts 9-13), to Bullinger (Acts 28), to Knoch (U.R.): slowly climbing the mountain, finally piercing the fog and clouds at the mountaintop. I look around now, breathing and seeing “freely,” and know with an *absolute* awareness in my heart and spirit that there is **NO**where else to go. This is the end of my journey until my transformation from corruption to incorruption. There is no going

back. All that’s behind me is religious smoke and mirrors. I can finally rest, because **HE** is the Potter and I am *His* clay. Truly, the truth does set you free (thank you, Father!). – **SD**

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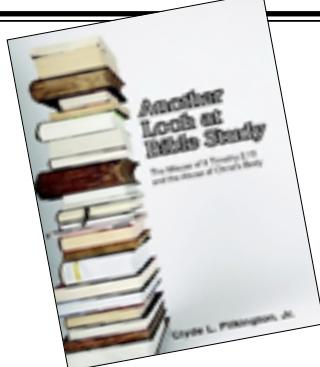
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Leave Me Out

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— *J. D. Fine*



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