



Bible Student's Notebook™

The Herald of His Grace Weekly

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

Volume XX
Issue 495

Hope

Part 3

by — Charles H. Welch (1880-1967)

The Present Dispensation a New Revelation

The omission of “*the law and the prophets*” from Acts 28:31, as compared with :23, is an important point. Throughout the early ministry of the Apostle he makes continual and repeated appeal to the Old Testament Scriptures; but when one examines the “Prison Epistles,” one is struck by the absence of quotation.

The reason for this change is that Paul, as the prisoner of Jesus Christ for the Gentiles, received the Mystery “*by revelation*” (Ephesians 3:1-3). This mystery had been hidden from ages and generations, until the time came for Paul to be made its minister (Colossians 1:24-27). It could not, therefore, be found in the Old Testament Scriptures.

Two Special Features of this New Calling

- Chosen: “*before the foundation of the world*” (Ephesians 1:4) and “*before age-times*” (II Timothy 1:9).
- Sphere of Blessing: “*in heavenly places, far above all principality and power. ... seated together in heavenly places in Christ Jesus*” (Ephesians 1:3, 20-21; 2:6).

The Prison Epistles

While the very nature of things demands a new dispensation consequent upon Israel's removal, we are not left to mere inference. There is a definite section of the New Testament with special teaching relating to the present dispensation. This is found in the epistles written by Paul as the prisoner of the Lord for us Gentiles. These epistles are five in number, but we generally refer to the “four Prison



Episles,” as that to Philemon is practical and personal and makes no contribution to the new teaching.

The four Prison Epistles are:

EPHESIANS

The Dispensation of the Mystery
Basic Truth

PHILIPPIANS

The Prize
Outworking

COLOSSIANS

The Dispensation of the Mystery
Basic Truth

II TIMOTHY

The Crown
Outworking

The reader will find evidence in each of these epistles that they were written from prison and that they form part of the ministry referred to in Acts 28:31.

(see **HOPE**, page 4363)

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- 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 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of 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);
 - union 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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ABBREVIATION KEY

Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the *Bible Student's Version*.)

CV: Concordant Literal Version

DAR: Darby Translation

DT: Dabhar Translation

FF: Ferrar Fenton Bible

KJV: King James Version

RE: Rotterdam's Emphasized Bible

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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The New Phase of Hope Necessitates Prayer

While prayer should accompany the Word at all times, there is no need to pray for “revelation” concerning one’s hope if it is already revealed. Words can be scarcely clearer than those employed in I Thessalonians 4, and if this chapter still represented the present hope for the One Body, there would be no need for the Apostle to speak as he does in Ephesians 1. In :17, he prays that the saints might receive,

the spirit of wisdom and revelation in the knowledge of Him ... that ye may know what is the hope of His calling (Ephesians 1:17-18).

It might be well if the reader pondered the marginal reading of Ephesians 1:17 where, instead of “*in the knowledge of Him*,” we read, “*for the acknowledging of Him*.”

This raises a most important point. Many fail to go forward with the truth, not because of inability to understand the meaning of plain terms, but because of failure to “*acknowledge Him*.” The Apostle pauses in his teaching to tell his hearers that, before another step can be taken, acknowledgment of what has already been revealed must be made. To acknowledge the truth of the Mystery is to put oneself out of favor with denominationalism, and many a child of God who says, “I do not see it,” is really making a confession of failure to acknowledge the revelation of truth connected with the ascended Lord.

This New Phase of Hope Associated with a New Promise

Hope and promise are necessarily linked together. Promises that were the basis of expectation during the Acts were the promises “*made unto the fathers*.” Now the fathers had no promises made to them concerning heavenly places “*where Christ sitteth at the right hand of God*.” The promises made to the fathers never extended beyond “the Bride” or “the Heavenly Jerusalem,” but in Ephesians we have a sphere “*far above all*.”

In Ephesians 1:12, where the A.V. reads “*first trusted*,” the margin reads “*hoped*;” and as we cannot speak of “*the blessed trust*” or “*the trust of the second coming*,”

it is best to keep to the translation “*hope*.” The actual word used is *proelpizo*, to “fore-hope.” Of this *prior hope* the Holy Spirit is the seal, and as such is “*the Holy Spirit of promise*” (:13).

What promise is in view? This promise takes us back to the period of Ephesians 1:4, “*before the foundation of the world*”:

According to the promise of life, which is in Christ Jesus ... according to His own purpose and grace, which was given us in Christ Jesus, before age-times (II Timothy 1:1, 9).

It is this one unique promise that will be realized when the *Blessed Hope* is fulfilled. Its realization is described by the Apostle in Colossians 3:

When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory (Colossians 3:4).

In the Prison Epistles the word *parousia* is never used of the Hope of the Body of Christ. The word *epiphany* is used.

We are waiting for “*Christ our life*,” and so awaiting “*the promise of life*,” which is our Hope. The word “*appearing*” might be translated “*manifestation*,” and will be familiar to most readers in the term “*epiphany*.”

Parousia and Epiphany

Believing as we do that all Scripture is given by inspiration of God, we must be careful to distinguish between the different words used by God when speaking of the Hope of His people. We observe that the word *parousia*, usually translated “*coming*,” is found in such passages as the following:

What shall be the sign of Thy COMING and of the end of the age? (Matthew 24:3).

The COMING of the Lord (I Thessalonians 4:15).

The COMING of our Lord Jesus Christ (II Thessalonians 2:1).

They that are Christ’s at His COMING (I Corinthians 15:23).

The COMING of the Lord draweth nigh (James 5:8).





The promise of His COMING (II Peter 3:4).

Not ashamed before Him at His COMING (I John 2:28).

This word is used to describe the Hope of the church *during the period* when “*the Hope of Israel*” was still in view. Consequently we find it used in the Gospel of Matthew, by Peter, James and John, ministers of the circumcision, and by Paul in those epistles written before the dispensational change of Acts 28.

A different word is used in the Prison Epistles. There, the word *parousia* is never used of the Hope of the Body of Christ, but the word *epiphany*. In I Thessalonians 4 the Lord descends from heaven; in II Thessalonians 1 He is to be revealed from heaven. This is very different from being manifested “*in glory*,” i.e., where Christ now sits “*on the right hand of God*.”

While, therefore, the Hope before all other companies of the redeemed is “*the Lord's Coming*,” our “prior-hope” is rather to be “*manifested with Him in glory*.”

While the epistle to Titus is not a “Prison Epistle,” it belongs to the same group as I and II Timothy. There, too, we read that we should live,

Looking for that Blessed Hope, and the manifestation of the glory of our great God and Savior Jesus Christ (Titus 2:13).

The Marriage of the King's Son

We may perhaps illustrate these different aspects of the

Second Advent by using the occasion of the marriage of the King's son at Westminster Abbey. The marriage is one, whether witnessed in the Abbey itself, from a grandstand, or from the public footway. So, whatever our calling, the hope is one in this respect, that it is Christ Himself. Nevertheless, we cannot conceive of anyone denying that to be permitted to be present in the Abbey itself is something different from sitting in a grandstand until the King's son, accompanied by “shout” and “trumpet,” descends from the Abbey to be met by the waiting people. These waiting people outside of the Abbey form one great company, although differentiated as to point of view.

So the *early church*, together with the Kingdom saints, form one great company, although some, like Abraham, belong to “*the heavenly calling*” connected with Jerusalem that is above, while others belong to the Kingdom which is to be “*on earth*.”

We can hardly believe that any subject of the King would *prefer* the grandstand over the closer association of the Abbey itself; and we can hardly believe that any redeemed child of God would “*prefer*” to wait on earth for the descent of the Lord from heaven if the “*manifestation with Him in glory*” were a possible hope before him. We cannot, however, force these things upon the heart and conscience. We can only respond to the exhortation to be,

ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and reverence (I Peter 3:15). ■

Alphabetical Analysis (edited & abridged)



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God's Truths Recovered: *Beyond the Reformation*

by – Daniel Russino

God's Truths Recovered is a study manual which covers such topics as: The eons and their importance; eternity; Satan; evil; administrations; rightly dividing the word; the gospel of the circumcision and uncircumcision; the church; book of Acts; Paul's epistles; salvation; justification; reconciliation; maturity in Christ; human traditions; baptism of the holy spirit; born again; new creation; the body and bride; trinity; spiritual gifts; gifts for today; healing; suffering; reigning; revealed secrets; Israel's future; your future; God's unconditional love; the Deity; hell; lake of fire; death; pagan philosophy; immortality; soul; second death; resurrection; vivification; judgment; great white throne; secret of Christ and more. 8-½ x 11 format.



Members of the Ecclesia

Excerpts Regarding Faith

by — James R. Coram

The True Number of Believers

Here we must say that it has not been revealed to us what percentage of the professing ecclesia are also members of the genuine ecclesia. It is likely that the true number of the members of the ecclesia is much larger than supposed by some, while remaining much smaller even so than presumed by many. Beyond this, we ourselves have no opinion here; for to say any more would be to be disposed above what is written (*cf. I Corinthians 4:6*). Indeed, faith can be feigned (*i.e.*, “simulated”; *cf. I Corinthians 15:2*), not genuine; even so, this is not to say that in any certain case we may know that it is. It is simply not our place or province to judge such matters, whether on an individual basis or on a global basis. It is enough for us to confirm our own faith (*cf. I Corinthians 1:23-25*; *cf. I Thessalonians 4:14*), and to be persuaded as well of the genuine faith of our close associates, ones who convince us thus accordingly (*cf. II Timothy 1:5*; *I Timothy 1:2*). The rest we may well leave to God (*cf. II Timothy 2:16-19*), being happy and content in so doing.¹

Misconception of Faith

The spurious argument that, if one does not believe that Jesus died entirely, he does not believe that Jesus died, and so is unsaved, is based on the false assumption that in order to believe any certain statement, it is necessary to possess a true knowledge of its particulars. This simply is not true. One may believe a declaration, itself, while *also* believing mistakenly concerning certain of its particulars.²

Faith and Correct Understanding

The truth concerning those who are called and in Christ is not that they will correctly understand this or that “fundamental doctrine,” but that they will perceive in Christ God’s own wisdom and power. They will be convinced of the declaration of faith that Jesus died and rose, whether or not their knowledge should be flawless concerning the correct sense of either “die” or “rise,” in this connection.

1. *Keeping the Unity of the Spirit, In the Midst of Confusion, Unsearchable Riches*, #91..
2. *Ibid.*

For the reasons already stated, the notion that one is simply not a believer or in Christ until he accepts certain important correct doctrines while rejecting certain other incompatible, incorrect doctrines, is necessarily mistaken. It is true that popular myths such as the Trinity, free will, immortal souls, and eternal torment, are incompatible with and militate against the truth of the evangel. Because of their adherence to such contradictory views, many are kept back, whether to a great degree or even entirely, from a true understanding of the evangel. We feel this tragedy deeply, and frequently need to be reminded that this, too, even as all else that is wrong with the world, is in God’s purpose and will eventuate for good.

We have no promise that, within the course of our present lifetime, even relative maturity of faith will be given to all who are chosen. We only know that, whether sooner or later, concerning the one who is infirm in the faith, “*he will be made to stand, for the Lord is able to make him stand*” (Romans 14:4).

In the meantime, the ecclesia will continue to consist of all those who are *chosen and called*, to whom it is *given* to believe that Christ is the wisdom and power of God and that Jesus died and rose – however limited or faulty their apprehension of these glorious declarations may be.³ ■

(edited)

3. *Ibid.*

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I sure appreciate all you are doing to further the evangel of our Lord. – **Canada**

I've just finished reading [*Bible Student's Notebook* #480](#) and wanted to thank you for the encouraging words that it is OK to be happy while living in this world. I've suffered a lot for my new beliefs, and in my personal life, but I have also felt that God still wants me to feel joy in smaller day to day things (my grandkids' hugs, the sunshine, chocolate, etc.) I've come across believers who feel that we are supposed to be very removed from everything on this earth, because we are not of it. I really feel that God wants me to let Him shine through me whenever possible, even in my suffering, so that I can encourage and uplift others, so this was such comforting confirmation for me!

I was also comforted to see others write to you that they felt lonely, as the numbers were small in their area. It's not that I want anyone to feel bad things, but I guess the message is that for us, this is normal, and OK. I am very much an introvert, so it's not that I feel the need to gather with other people face to face every Sunday (which made breaking up with the church much easier). ...

Anyway, thank you again for all your terrific teachings. I've learned more in the last 2 months than I've learned in 20 years. – **Facebook**

Your hard work doesn't go unnoticed. We love you out here. It would be a lonely place without you and what you do. – **GA**

I have listened to the video series [*The Greatest Truth I Know*](#) several times. They are great remind-

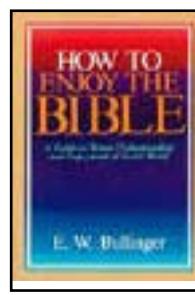
ers to keep my focus on God and not my circumstances. About a week ago I took my focus off of God's sovereignty and became really angry and irritable about my circumstances. The next few days were miserable. Your messages helped me refocus on Father being in charge of all of my circumstances. While I can't say that I am happy with this life, I have more peace when I remember Who is in charge. What a relief! – **IL**

Just a quick note to say thanks for your tireless labour in the evangel. Your writing and videos never cease to uplift and encourage me. The past year has had a lot of tough days, but whenever I visit your conference videos I feel like I am right there having fellowship with you guys. Just like a breath of fresh air to me. – **Australia**

You topped yourself in your presentations about [*The Greatest Truth I Know*](#). I especially needed to hear the message now, when all those feelings you mentioned – frustration, fear, anxiety, anger, etc. – are trying to destroy me and my peace. You spoke directly to me. Your words must and shall take root in my being. I'm watching your videos for the second time in two days; as you said, repetition is necessary.

I thank you again for all you're doing for people like me who want to realize who God is and who wish to throw off the old reactive nature. – **CO**

I appreciate all that I receive from you. It's been a rugged road trying to be able to speak with saints of like mind. I came out of religion many years ago after trying to be what I thought the Lord wanted



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by – E.W. Bullinger (1837-1913)

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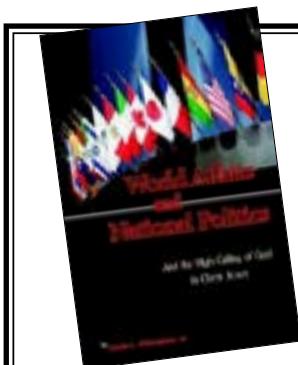


me to be. Even after I came out it took a while to finally get away from being religious. Since then, the Lord has been very generous toward me, continuously opening my eyes, my heart and my mind.

I have studied and taught dispensationally for 42 years, and until recently never really understood the power, ability, but most of all the Sovereignty of God. The reconciliation of all should be shouted from the rooftops, preached from the mountaintops and be the glorious message taught, immediately after the believing sinner realizes why Christ died, was buried and rose again. – **FL**

It is so wonderful to know that our Father-God is nothing like what the religious system makes of Him. He is a good and loving Father Who cares for us and knows exactly what is going on in each of our lives, and for that matter in everything in heaven and earth ... **EVERYTHING!** – **NM**

I really enjoyed the articles in the last three *BSNs*: [Paul's 5 Ministries](#) (#484), [The Hope of Israel](#) (#485), [Lord's Coming in Early Epistles](#) (#486). Understanding the *transitional* nature of Christ's earlier revelations to Paul is **critical** in the proper interpretation of baptism (water or spirit), signs, gifts, His return, marriage, etc. Thank you for leading us in that direction. – **SD**



258 pp., PB

See order form.

Christianity: A Religion of Works

David Sielaff

Most of all, present-day Christianity is a religion of works. It is believed that you must "accept Christ," or you cannot be saved. Some think that you must make a public confession or you will not be saved. If you do not think that this is works, then look up the definition. Anything you DO to be saved, no matter how minuscule, is a "work." You can argue with evangelicals and Protestants, Catholics and Orthodox, and they will deny to your face that "accepting Christ" is a work, even though it is something that you must "do" in order to be saved. You cannot participate in your salvation. It is too important to leave to me, you, or anyone else. It is the job of God's only-begotten Son. His faith saves, not yours. His acceptance of you counts (not your acceptance of Him and God the Father). His righteousness, His baptism, His circumcision, His death, His resurrection, His blood on the altar in heaven, and His return count — not any possible action by you. ■

— *Antichrist and Salvation*

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by — Clyde L. Pilkington, Jr.

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