



Bible Student's Notebook™

The Herald of His Grace

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

Volume 37
Issue 908

The “Body” of Corinthians and the “Body” of Ephesians

by — G.J. Paupit (1889-1962)
(Translated from Dutch)

Many believers have no right insight into the difference between the Corinthian and Ephesian epistles, especially between the *bodies* mentioned there. We want to give a brief explanation.

Paul served in two dispensations. If the revelation given to us in Ephesians was hidden in God until the time that it was revealed to him in Rome, the *body* found in Corinthians cannot be the *Body* found in Ephesians. The *body* of Corinthians is part of the counsel of God (Acts 20:27) and this includes things “*from the casting down* [KJV, “*foundation*”] *of the world*,” whereas the *Body* of Ephesians dates from “*before the casting down*” and spans the purpose of the *aions* (KJV, “*eternal purpose*,” Ephesians 3:11).

The *body* of Corinthians is the elaboration of what was already revealed in the Old Testament, namely that God would provoke Israel to jealousy by those who are not a people (Deuteronomy 32:21), it is a part of the blessings already promised to Abraham (Genesis 12) that in him and his seed all nations should be blessed.

So, God did a double thing: He provoked Israel to jealousy and began to fulfill the Abrahamic promises. Both were revealed. The *Body* of Ephesians, however, had not been revealed in the Old Testament, nor in the New Testament, until Paul – it was hidden in God.

The *body* of Corinthians was a body only insofar as it was a grouping of believers who all had one or more

gifts. Paul could best illustrate this group through an earthly, human body. The head of it was formed by the apostles, so was plural, the other members were prophets, teachers [and others who had] powers, gifts of healings, helps, governments, diversities of tongues and other gifts (I Corinthians 12:28).¹

There were more such bodies at that time (cf. Romans 12:5). By bodies are meant a whole, whose members were harmoniously arranged, and who needed each other to form a unit. All those local bodies, the believers of all those congregations together, formed a group for God. This was not to be confused with “*the Church which is His [Christ’s] Body*.”

The Scripture reader should not let himself be confused by I Corinthians 12:27, “*Thou art the body of Christ*.” These are bodies that, of course, belonged to Christ. They were groups that not only belonged to each other, but belonged to Him. The head of these bodies was not Christ, [but the local apostles, proph-

1. [Editor:] During the Acts Administration there were *many* ecclesiases (erroneously translated “churches”), such as in Corinth. These ecclesiases were in the plural – “*all the ecclesiases*” (Romans 16:4, 16; I Corinthians 7:17; 14:33; II Corinthians 8:18; 11:28, CV); while today in the Secret Administration there is but *one* ecclesia, in the singular – “*the Ecclesia which is His Body*” (Ephesians 2:22-23, CV). These earlier ecclesiases were what we would appropriately call “synagogues.”

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ets, evangelist and pastor-teachers].

The *Body* of Ephesians has only one Head, Christ. It is not a local or earthly community, but a spiritual unity of members who often do not know each other by name and person, but together already form an invisible unity and all have one Head and once, when revealed, form a unity. They are often prepared separately by the Spirit, have one faith, one hope, one baptism (that of the Spirit) and look forward to the sphere of glory, where Christ now is, far above (Greek: over above) all things.²

2. [Editor:] Observing the contrast, A.E. Knoch wrote that the figurative "body" of Christ,

... had been made known years before to the Corinthians (I Corinthians 12) and to the Romans (Romans 12:5). These earlier uses of the figure of a "body" were by no means intended to bring out the heavenly equality of the nations. The figure was confined to the spiritual relations of individual saints to one another in their behavior down here on Earth. That "body" is not a joint body. Christ is not seen as its Head. This is the same figure – a human body – but it is now applied to the relationship of the two great classes, Jew and Gentile, and makes Christ the Head. ...

The members of the human body are variously esteemed. Some are far more honorable than others. So a new figure must be invented to adequately set forth this most glorious grace. It is called a joint body, in which each member is equally and pre-eminently exalted, in order to display the transcendent riches of

Bodies like the one in Corinth do not exist anymore. Paul says in I Corinthians 13:8 that prophecies, tongues, knowledge, all would cease, and this when the perfect would come (:10). That perfect came after Israel's setting aside, in the revelation of the Ephesian truth.

The *Body* of Ephesus opens a new dispensation. In it God stands without any intermediary mediation of a people, priest or ministry. All ordinances have been abolished for them (Colossians 2:20), holding only one Head (Colossians 2:19), with the twofoldness of the past, of Jew and Gentile, having disappeared.

[The many *bodies* prior to Acts 28] were blessed by Christ with the believing Abraham (Galatians 3:9), Abraham's spiritual seed (Galatians 3:29), belonging to the Jerusalem that is above (Galatians 4:26), which go to meet the Lord in the air (I Thessalonians 4:13-17), becoming the heir of the world (I Corinthians 6:2; Romans 4:13).

The *Body* of Ephesus has its position in the over-heav-
(see "**BODY**," last page)

God's grace. – A.E. Knoch (1874-1965), *Rooted and Grounded in Love*, A commentary on Ephesians, chapter 23, pp. 212, 216 (see [order form](#) under "Knoch.")

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 universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (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 seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

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."

We are always open for discussion, but never for disputation. – André Sneidar

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For definitions of abbreviations/acronyms, see the [online key](#).

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Gabriel's Prophecy Analyzed

(Daniel 9:24-27)

by — Andrew Brown

God's truth is not a weak, flimsy thing that will topple when examined. The exact opposite is true: it is a firm foundation. Common interpretations of the prophecy that Gabriel brought to Daniel in Daniel 9 are a "house of cards" awaiting collapse. The conclusions do not follow through.

These widely spread theories place the first 69 weeks as history and separate the 70th week (the Great Tribulation) as future. Can the 70th week be separated from the other 69?¹

The separation is attributed to the crucifixion of Christ and the laying aside of Israel. This is preposterous, since they claim that the crucifixion was predicted in the passage. The timeline's interruption occurs because something in the timeline happens?! It is a self-contradicting impossibility:² Israel

1. [Editor:] Of course, the "pause" can be conveniently inserted to equivocate about the timeline of Daniel's prophecy in order to make it fit the Christian narrative; however, just as we shouldn't force Jesus Christ into a passage where He doesn't belong, let's also not insert a "pause" where God gave no indication of one.
2. [Editor:] The typical Christian teaching is that the first 69 weeks of Daniel's prophecy have already occurred, with the last week yet to be fulfilled. Christianity inserts Christ into the passage with the "cut off" referring to His crucifixion.

The terms "interruption" and "separation" indicate that the

was not laid aside at the cross; the Lord asked that they be forgiven. Israel still had the prominent place throughout the book of Acts.

Under scrutiny, many problems arise. Beliefs that result in absurdities should be questioned. There is no evidence to support the separation of the 70th week. These weeks must remain intact.

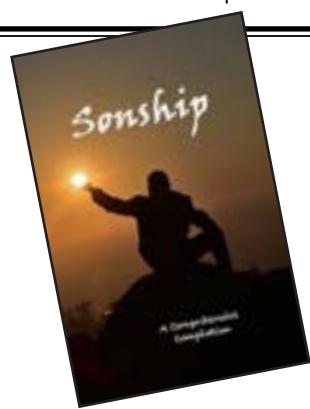
Daniel prayed concerning the 70-year captivity that resulted from Israel's sin [:2, Jeremiah's prophecy re-

"pause" between the 69th and 70th week, as taught by Christianity, is caused by Christ's crucifixion, at which time God laid aside Israel. Essentially the interruption is assumed based on religious bias, inserting a "pause" in the prophecy which indicated that God laid aside Israel.

The "self-contradicting impossibility" is that there is no indication of the pause in the passage, but that it has to be "interpreted" by placing the crucifixion into the prophecy as the means/reason that God "paused" the prophecy. He goes on to explain the "self-contradicting impossibility" in the following two sentences.

In other words, How could God have laid aside Israel at the crucifixion if Christ asked that they be forgiven and since Israel was still God's people throughout Acts? Hence the "self-contradicting impossibility."

Moreover, if there has been a pause after the 69th week then we're waiting for the 70th week to commence (again, as typically taught) and we're currently in a period of prophecy; this would at the least contradict Paul's teaching about the Mystery dispensation, or worse, disavow it.



102 pp., PB

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"Compilations."

Sonship: A Comprehensive Compilation

The Romans 9 "sonship" is the exclusive prerogative of "Israel according to the flesh," the Galatians 4 "sonship" extends to the spiritual seed of Abraham who are not "after the flesh" (:23), but was associated with "Jerusalem which is above" (:26). However, the Ephesians "sonship" has no relationship whatsoever to Abraham or Israel. It has no connection with the promises made unto the fathers, it is not founded on an earthly inheritance (allotment). The Ephesians "sonship" extends back before the disruption of the world, and extends "far above" all heavens. These three "sonship" distinctions correspond to the three distinct spheres of blessing. This book contains 14 works from 10 authors, spanning 100 years.

Authors include: Tom Ballinger, John H. Essex (1907-1991), M. Jaegle, A.E. Knoch (1874-1965), Clyde L. Pilkington, Jr., George L. Rogers (1869-1947), Russell H. Schaefer (1919-1999), C.R. Stam (1909-2003) and Charles H. Welch (1880-1967).

garding God's judgment of Israel]. The angel Gabriel answered Daniel's prayer by revealing to him a vastly greater "70×7" period of Israel's glorification.

Seventy weeks have been declared for your people and your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the most holy place (9:24, NASB throughout).

Daniel spoke of 70 years, whereas God responded with "seventy weeks" of years.

The Hebrew "weeks of years" is established in Leviticus 25. After six years, the farmer is commanded to give his field a year-long "sabbath" rest, a pattern symbolic of a "week" made of years instead of days. Then after seven sabbaths, comes another Jubilee year (:10) where everything resets, including slaves and property laws. The Jubilee year is set apart and NOT COUNTED, since 49 years would pass until the next Jubilee. The math does not add up any other way. Gabriel quoted this precedent when he spoke of seventy-sevens. Therefore, Gabriel set apart 490 years plus 10 Jubilee years (500 years). This portion is commonly interpreted as 490 years passing *until* the thousand-year reign of Christ. Other interpretations ignore details and create similar errors by making these fulfilled in Jesus Christ's death on the cross. The passage clearly states, "*seventy weeks have been declared FOR your people and the holy city ...*" listing six amazing characteristics of the time. The 500-year period will be represented by those six characteristics: a future 500-year period of blessing BEFORE the second coming.

Gabriel next said,

So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until messiah the prince there will be seven weeks ... (Daniel 9:25).

Gabriel revealed a decree to "restore and rebuild Jerusalem." This decree waits to be given. There was a declaration of Cyrus in II Chronicles 36:22-23 and Ezra 1:1 about rebuilding the Temple, *but not the city*. Furthermore, both passages cite fulfilling Jeremiah's

words, not Daniel's writings. *If Daniel were fulfilled surely God would cite it somewhere.*

Darius (Ezra 6) and Artaxerxes (Ezra 7) both gave orders pertaining to the Temple, but not the city. Serious problems arise if one makes the building of Ezra's Temple equal to restoring and rebuilding Jerusalem. Dr. E.W. Bullinger started the 70 weeks with Artaxerxes, allowing Nehemiah to rebuild the Jerusalem wall; but there is NO decree in Nehemiah to warrant this. Why would Scripture be silent? *There is no recorded decree because no connection exists.* It did not happen.

One might start at Christ's death in 29 A.D. (a probable date) and conjure up a historical date working backward to an imagined date for Artaxerxes' decree in Nehemiah (which did not happen) in 454 B.C. and conclude (from misinterpreting Gabriel's prophecy) that the Temple must have been finished by 405 B.C. (instead of Ussher's 516 B.C. date). In comparison, Solomon's Temple took seven years to build (I Kings 6:38). God does not reveal how long Zerubbabel's Temple took to build. *In this bait-and-switch one can be duped into believing that certain Roman dates of Bible events are accurate.* Tying these specific events to this prophecy is manipulation.

Before the Roman fixed-dating method, dates of specific events were normally compared to other events. This made the exact times and dates highly uncertain to fix in time. For example,

The word that came to Jeremiah from the Lord in the tenth year of Zedekiah king of Judah, which was the eighteenth year of Nebuchadnezzar (Jeremiah 32:1).

This common practice can be seen throughout the Bible where dates are pinned to a king's reign. *Attaining a specific date for historical events BEFORE Roman times is highly debatable and uncertain.* Ussher, Bullinger and Josephus are all fallible men trying to do the best they can to anchor these dates into the timeline. Problems often arise (especially trying to cement them with b.c. dates) as kingdoms exaggerate their antiquity, as the Persian Empire was known to do. *In the case of Gabriel's prophecy, history has been bent to fit an interpretation.*

There is no scriptural reason to start the seventy weeks anywhere in the past, nor to conclude that the completion of the Temple occurs in the 7th week (49th year). The decree continues “*until messiah the prince*.” This says nothing about the Temple! The seventh week is specifically connected to the appearance of “*messiah the prince*.” The Hebrew word *mashiyach* occurs 40 times in Scripture and is consistently translated everywhere as “*anointed*” – *except here* where it is “*messiah*” twice. These two occurrences are interpreted rather than translated, which leads to the uneducated conclusion that this can refer only to Jesus Christ.³ It should be consistently translated “*anointed*.” Scripture calls others anointed, like Saul and David.

One should carefully consider that the entirety of Gabriel’s prophecy should not be divided. Gabriel was encouraging righteous Daniel with the fully-future 500-year period (not 490). He describes an incredible time of blessing (referred to as the Pre-millennial Kingdom of God) “*declared upon your people [Israel] and your holy city [Jerusalem]*” that would reverse all ill effects of the captivity being experienced. The characteristics of blessing entail a period when transgression is restrained (finished), sin has been ended (sealed up), iniquity has been removed (covered/atoned for), eonian (flowing) righteousness has been brought in, vision and prophecy have been sealed up (attested to daily), and an anointed most holy place exists. This prophecy describes a time of blessing, which culminates in the Great Tribulation when the holy place is desecrated.

3. [Editor:] For this reason we have changed the applicable capitalized “Messiah” and “Prince” in this article to the lower case “messiah” and “prince,” and be read or at least understood as “the anointed prince.”

The seventy weeks launch with the command to “*restore and rebuild Jerusalem*.” This could refer to a resurrected King Cyrus’ fulfilling of Isaiah’s prophecy (Isaiah wrote about 200 years prior to Cyrus).

It is I Who says of Cyrus, “He is My shepherd! And he will perform all My desire.” And he declares of Jerusalem, “She will be built,” and of the Temple, “Your foundation will be laid” (Isaiah 44:28).

The anointed prince appears at the 7th week ([the 49th year] at the first Jubilee), possibly for his inauguration. “*Anointed*” and “*prince*” are connected to King David in Scripture. Consider the following prophetic verses:

... David My servant will be their prince ... (Ezekiel 37:24-25).

but they shall serve the Lord their God and David their king, whom I will raise up for them (Jeremiah 30:9).

afterward the sons of Israel will return and seek the Lord their God and David their king ... (Hosea 3:5, cf. Jeremiah 23:5; 33:15; Ezekiel 34:23-24).

These passages refer to David long after he was dead. They foretell the resurrection of David, who will once again be anointed as the kingly “*prince*.” Ezekiel 45-46 mentions this prince during a future time with a working temple and sacrifice. The anointed prince continues to reign uneventfully for sixty-two weeks (434 years/442 years counting Jubilees). The straightforward reading reveals this anointed one living longer than 400 years.

Expose of the “Two Natures”

by — A.E. Knoch (1874-1965)

Long have believers labored under the false premise that within them resides “two natures.” This is a refreshing, liberating, scriptural investigation of this key subject.

42 pp., PB

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Gabriel continues,

... and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the messiah will be cut off and have nothing ... (Daniel 9:25-26).

There is no reason to add $7+62=69$ except coincidental math. It is incredibly significant that after sixty-two weeks the plaza and moat will be built again. At that point characteristics of peace and utopian economic prosperity will have persisted for hundreds of years. The plaza refers to capitalism reemerging to replace the sharing of God's government and to the reinstitution of wealth opening the path for the mark of the beast mentioned in Revelation. The "moat" carries the idea of defense. Since wars and rumors of wars are reentering the world, people start to protect themselves, to solidify their might to keep this newfound "wealth." The anointed prince David is cut off from his throne in Jerusalem and possesses absolutely no authority. This likely connects to Psalm 27:5 in which David hides in the secret place of the Temple. This event is never recorded in the past and likely occurs in this future time.

The Kingdom rule of peace, wherein no one is allowed to fight back, makes it easy for the Anti-Christ, the little horn, to overthrow David.

... the people of the prince who is to come will de-

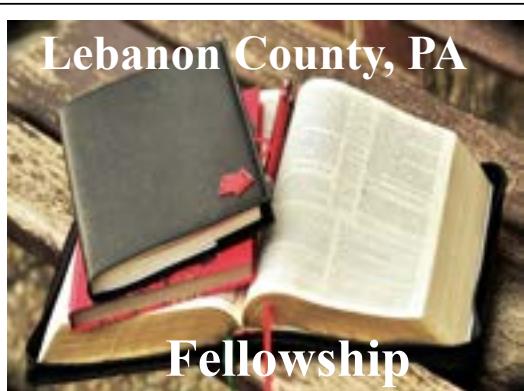
stroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined (Daniel 9:26).

The Anti-Christ takes David's place as king and his army eventually takes over. Many details in Daniel can be compared to other Scriptures about the Anti-Christ destroying the city and the sanctuary. Desolations are obviously characteristic for the man known as the "*abomination of desolation*" (Matthew 24:15). His end occurs with a sudden flood in the battle at Christ's Second Coming. Before this comes to pass,

he will make a firm covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abomination will come one who makes desolate, even until a complete destruction, one that is decreed, is poured out on the one who makes desolate (Daniel 9:27).

This man will make a strict covenant-agreement with many Israelites allowing the Temple sacrifices and offerings to continue. However, he then breaks that covenant, stopping the sacrifices and offerings. This occurs in the middle of the week covenant (3½ years) when he sets himself in the wing of God's Temple and declares himself [as] God (desecrating the Temple). At this point, those in Judea flee to the mountains where protection awaits from God. His complete de-

(see GABRIEL, last page)



*Salvation of All: 101
The Rich Man and Lazarus
Who is Greater: Adam or Christ?*

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5 Sessions:

What About the Rapture?

God's Purposes: From, Through & To God

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Tidbits of Truth #33

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

Created for Good Works

[Edited excerpt:] We have been created for good works, which God makes ready beforehand in order that we should be walking in them (Ephesians 2:10). Our desire to render acceptable service shall be gratified. It may not be fulfilled on earth, for this is not the normal sphere of our activities.

What good deeds are these for which we have been created? What employ will be ours as the glory laden eons roll their bounty to the feet of God! How strange that we, who look to spend the eons with our Lord, should have so little knowledge of our future work! All we need know is what is His employ. If we learn this, then we have the knowledge that we seek. So intimately are we one with Christ that His official duties are ours as well. An unselfish interest in His work and exaltation is enough to stir our hearts to study this. But when we see that He is not alone in all He does, that we share in His activities, how much the more should we search the future glories that are His!

This is the alchemy that transforms the dull and heavy page of prophecy into a program of intense delight, a bulletin of future bliss. More blessed is the blesser than the blessed. So, if we read of blessing that is not for us, we share the happier portion of the blesser. Not only is the future fully known to God, but every detail has been prepared and arranged by Him to fulfill the purpose of the eons. Our every step is chosen for us as for a child who follows in his father's footsteps across a muddy street. We do not need to scheme and plan to improve the condition of mankind. Our Head has done all this in His own inimitable way, and He, unlike poor creatures such as we, can carry out His plan. He will not waste His efforts now, but do it in its proper time, through the instruments He has chosen and fitted for the task.

Let us exult that He has prepared our good works for us and created us in Christ Jesus so that we are competent to perform them.

— A.E. Knoch (1874-1965)

[Rooted and Ground in Love¹](#)

A commentary on Ephesians, chapter 23, pp. 212-213
(*Unsearchable Riches*, Volume 21 – 1930)

Saved For and To a Future Grace

[Edited excerpt:] The parenthetic ejaculation of the apostle, “*you are saved FOR grace!*” is one of those high pinnacles of faith that few ascend. Our translators, in rendering it “*BY grace*,” have not reached any higher than that elevated peak in the Roman epistle. Were it in the text, we would gladly expatiate on the marvels of such a salvation. “*Therefore it is of faith, that it may accord with grace*” (Romans 4:16) deserves a sermon by itself. But we must not allow it to rob us of this far greater grace, which is much more in keeping with the transcendent nature of the context. Literally, we read that it is *to* grace. Salvation *by* grace is past. Salvation *to* grace is future.

— A.E. Knoch (1874-1965)

[Rooted and Ground in Love²](#)

Unsearchable Riches, Volume 21 (1930)

Objects of Father's Transcendent Riches of Grace

[Edited excerpt:] Believers are jointly seated with Christ Jesus among and over the peers of the heavenly domain (Ephesians 2:6). These believers are the objects of the Father's “*transcendent riches of grace*” in the impending ages (:7). This will give time for the purposes and achievements of grace to be worked out. The “*exceeding riches of His grace*” is to be shown toward us, and the showing forth of these excelling

1. See [order form](#) under “Knoch.”

2. See [order form](#) under “Knoch.”



riches of grace will be a part of the on-coming ages. When he speaks of the “*exceeding riches of His grace*” he is speaking of infinite riches. The unsearchable, untrackable, unpredicted, unprophecied, untraceable riches of Christ in Paul’s closing ministry: this is the message that occasioned so great a gift [of grace].

— Russell H. Schaefer (1919-1999)

Scripture Research, Volume 1; Number 9 (1964)

BSN

TOPICS:

Major: [Objects of Father’s Transcendent Riches of Grace:] Celestials Grace, Future; [Saved For and To a Future Grace:] Grace, Future [Created for Good Works:] Allotment; Celestials

BODY (continued from page 7682)

only (Ephesians 1:3, 20; 2:6; 3:10; 6:12), over above all things (Ephesians 1:21). It has a calling in Christ far above heavens (Ephesians 4:10).

The *body* of Corinth had signs and gifts. Nine are mentioned. The *Body* of Ephesus has no gifts. They are completely absent. It only receives spiritual blessings, in Christ, in the over-heavenly (Ephesians 1:3). **BSN**

— *Out of the Scriptures*
(edited excerpt)

Paupit was a student of E.W. Bullinger (1837-1913), an associate of A.E. Knoch (1874-1965)³ and Charles H. Welch (1880-1967), and a co-laborer with S. Van Mierlo (1888-1962)⁴ with

3. [Citation:] Who Is Afraid of The Reconciliation of All? (Foundation in Perspective).
4. See Van Mierlo’s articles in the *Bible Student’s Notebook*:

GABRIEL (continued from page 7686)

struction has also been decreed and is cemented into biblical prophecy awaiting the time when God will pour it out on “*the one who makes desolate*.” He will reap what he sowed.

Common interpretations of Daniel 9 are a *house of cards* attempting to prop up guesses of dates and events of Scripture. We must maintain integrity in our study that allows the full message of God’s prophecy to speak. When we do, the truth revealed is

whom he was co-editor of the Dutch monthly periodical *Uit de Schriften* (*Out of the Scriptures*, 1920-1960). He was author of numerous books, including: *Times of the Ages: The Scriptural Concept of “Eternity”* and co-author of *About the Mystery: Some Brief Explanations of the Great Mystery Revealed to the Apostle Paul*.

See Paupit’s other articles in the *Bible Student’s Notebook*:

- “The Difference Between the Heavenly and the Over-Heavenly Spheres,” [Bible Student’s Notebook #841](#);
- “The Opening of a New Dispensation,” Titbits of Truth, [Bible Student’s Notebook #907](#).

TOPICS:

Major: Celestials; Ecclesia; Ephesians; Mystery

Minor: Acts; Calling; Gifts; Israel; Right Division; Signs

- “The Present Dispensation (or, the “Administration of the Secret” – Ephesians 3:9),” [Bible Student’s Notebook #840](#);
- “John’s Gospel and Paul’s Gospel,” [Bible Student’s Notebook #842](#).

stunning: in this case, a display of the Pre-millennial Kingdom and future events. The solid foundation of God’s Word is firm. **BSN**

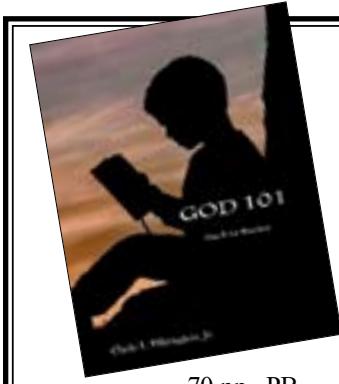
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by — Clyde L. Pilkington, Jr.

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