

PAUL'S GOSPEL

**The Gospel of the Glory
and Grace**

by **R.A. HUEBNER**

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Introduction

It may come as a surprise to many to learn that decline has set in even in the views of many saints concerning the grand scope of the gospel. Generally speaking, defective views of the gospel will have its effect on those who hear it preached. How well it is if all who seek to serve the Lord do so with the desire that their service receive the Lord's approval! How needful, then, that we all should keep before us what Paul's gospel (Rom.16:25) is, in order that we might measure our service by it and secure God's objects. It is important to all who would serve the Lord that His mind and ways are studied to find out what pleases Him. Service ought to be the result of communion, but our hearts are such that we might serve in place of communion. Our Levitical service should be under the direction of our Priesthood and thus it will have the character of priestly service. In order to realize this we must increasingly become acquainted with the mind of God and thus we will learn how to serve Him acceptably. This is true regarding gospel preaching as well as preaching other lines of truth. And thus it is needful for us to know what Paul meant by "MY gospel" (Rom.2:16; 16:25; 2 Tim. 2:8).

When considering Paul's gospel, it will help us to a clearer understanding to consider first the following three subjects:

1. The commission of Matthew 28.
2. The good news preached before the crucifixion.
3. The preaching of the twelve after Pentecost.

In contrasting the preaching of the twelve after Pentecost with Paul's gospel, we must not slip into deprecation of what they preached, because what they preached is the fundamental truth of the gospel, without which a person cannot be saved. See 1 Cor.15:3,4,11. We may distinguish things without separating or disjointing them. The unfolding of a more enlarged view of the gospel should never diminish in our minds the importance of other aspects of the gospel which may not be as comprehensive.

The object in this paper is to call particular attention to that which Paul designated as "my gospel." Other terms using the word "gospel" will be found in a section at the end of this paper entitled "Expressions containing the word 'Gospel'." It should in no way be construed that by calling special attention to "Paul's gospel" any deprecation of these other expressions is implied; we preach these also, —they are part of the truth committed. Paul's gospel, however, is a facet of the truth we feel is much neglected, especially in the gospel preaching of evangelical Christendom. Lest what is currently preached in evangelical Christendom influence our perception of the whole truth, we feel it especially important to stir up our minds with respect to this blessed facet of the truth, Paul's gospel.

* * * * *

Scripture quotations are from the translation by J.N. Darby.

Abbreviations:

PT-2-303 is The Present Testimony, vol.2,p.303.

FF is Food for the Flock.

VF is A Voice to the Faithful.

BT is The Bible Treasury.

The Gospel Preached Before the Crucifixion of Christ

The Christian, though he be ever so learned, who affirms that there is only one good news, one gospel, shows a basic lack of understanding of the ways of God. He is ignorant of dispensational truth; and perhaps he is more than ignorant of it—he may be rejecting it deliberately.

"For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit them, not being mixed with faith in those who heard" (Heb.4:2). Here we find that the good news of God's purpose to deliver Israel from Egypt and bring them into Canaan is called "glad tidings." What has been presented to us is given in 1 Cor.15:1-11, and even more than this as we shall see.

There is another glad tidings which we shall now consider. It is the gospel of the kingdom. Just prior to the crucifixion of Christ the "gospel of the kingdom" was preached. It was the good news that the kingdom was at hand (Matt.4:17; Luke 16:16; Mark 1:14). The announcement was made by John the Baptist (Matt.3:1,2), by the King Himself (Matt. 4:17) and by the disciples (Matt.10:7). The refusal of the kingdom as connected with the lowly Christ resulted, humanly speaking, in the postponement of the kingdom. Of course, all of this was in the sovereign hand of God. The cross must come in meanwhile. And so the King went into a far country to receive a kingdom and to return (Luke 19:12). Meanwhile the kingdom does exist, but not in power and glory. It is here now in a "mystery," or "secret" form. When Christ comes to subdue His enemies (Luke 19:27, Psal.110:1,2; Rev.19:11-21 etc. etc.) then will He reign before His ancients gloriously, or in glory (Isa.24:23; cp. Psalm 2; Zech.14:8,9; etc. etc.) This will be the kingdom and power. Now, it is the kingdom and patience (Rev.1:9).

The gospel of the kingdom will be preached again (Matt.24:14) by the Jewish remnant during

Daniel's 70th week (Daniel 9) when the abomination that makes desolate is in Jerusalem (Dan.9, 12, 11; Matt.24:15; Rev.13:15). The announcement of the kingdom will again sound forth. This is not to say that Christendom has "a second chance." Those who have now rejected the gospel, if living then, will be sent a working of error so that they "will believe what is false, that they all might be judged who have not believed the truth, but have found pleasure in unrighteousness" (2 Thes.2:11,12).

The result of this future preaching of the gospel of the kingdom is seen in Rev.7:9-17 and Matt. 25:31-46. The faith of the sheep is seen according to James 2; faith producing, not law-works, but life-works. Having received the message and the messengers (the King's brethren—Jews), it produced works of faith. Such will be blessed in the kingdom when Christ will sit down on His throne of glory. Meanwhile, He is not on His throne of glory, but on His Father's throne (cp.Matt.25:31 and Rev.3:21). But it must not be erroneously concluded from these facts that the gospel which we preach, or ought to preach, does not contain that which refers to the kingdom (Acts 14:22; 19:8; 20:25; 28:23,30,31). The point is that we do not preach the gospel of the kingdom, i.e. that the kingdom is at hand. We preach things concerning the kingdom in its moral aspect, in its mystery phase, and in its power form when Christ reigns.

The Commission of Matthew 28

The commission of Matthew 28 is often misunderstood either as to its force or its application. To understand the commission of Matthew 28 three questions must be considered:

- (a) To what period of time does the commission apply?
- (b) To whom does it apply?
- (c) What will be the content of the preaching by those carrying out the commission?

An integral part of the commission is the promise of Christ, "behold I am with you all the days, until the completion of the age." The expression "completion of the age" is a characteristic one referring to a specific period of time defined in Matt. 13:39-43. It is seen there as the time during which angels gather out of Christ's kingdom all offences and those that practise lawlessness. It is clear that this does not refer to the present period of grace, but rather to a period of time, after the rapture, preparatory to the setting up of the millennial kingdom on earth. The period of time, then, to which the Matthew 28 commission applies, is clearly one following the day of grace when God resumes His dealing with His ancient people as a nation.

During that period God will raise up teachers who will "turn many to righteousness" (Dan.12:3). Their message will be the gospel of the kingdom, i.e. the good news that the King is coming to set up the kingdom. How will they turn many to righteousness? By "teaching them" (all nations) the things which Christ taught them concerning the principles of the kingdom and the character of those suitable to it. The sermon on the mount (Matt.5-7) will have special application in that preaching. Such is the significance of the words in the commission of Matthew 28, "teaching them (all nations) to observe all things whatsoever I have enjoined you" (Matt.28:20).

It is also significant to note that these preachers will go to all nations (Matt.28:19 with Matt.24:14). The results of this preaching will be assessed

by the Lord at the judgment of the nations (Matt.25: 31,32), where His brethren, the preachers of the gospel of the kingdom, are distinguished from all nations.

Those familiar with the dispensational setting of Matthew's gospel will recognize the peculiar force such expressions as "all nations" and "the completion of the age" have in this gospel.

Clearly then, the commission of Matthew 28 applies to the period of time following the rapture, and will be carried out by preachers raised up of God among the Jewish remnant. Their baptizing and teaching will disciple all nations, turning many to righteousness by teaching them the things Christ taught His disciples here on earth.

Seeing that this commission applies to the Jewish preachers in a coming period explains an interesting matter. In John 20:17 our Lord says to Mary, "Touch me not, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, and [to] my God and your God." John views our Lord as come from the Father to accomplish the work that He was given to do and ascend to the Father. Meanwhile there would be the assembly, concerning which we get a picture typically in John 20:19-29. Mary would lay hold of Him as the risen Messiah in connection with Israel. No, says the Lord. I must ascend. But Matthew, as inspired by the Spirit, presents Christ especially as King and especially in His relation to Israel. In Matt.28:9 the women are seen holding Him and no hindrance is made. The lesson is that they lay hold of Him as the risen Messiah in connection with Israel. All power is given to Him and He is seen commissioning the remnant of Israel.

Those who contend that Matthew 28 is the "marching orders of the church" have failed to recognize the dispensational character of things in Matthew's gospel, and more particularly the implication of Paul's statement, "I was not sent to baptize" (1 Cor.1:17). If Matthew 28 is the marching orders of the church, then clearly it is the marching orders for Paul. It was a serious neglect of his

alleged marching orders for him to say, "I was not sent to baptize" if the alleged marching orders included the command to baptize! That Paul did baptize is not the question, for we know that he did baptize according to 1 Cor.1:14. The point is that baptism (which formed part of the commission of Matthew 28) was not his direct commission.

The Commission of the Twelve

What was the mission of the twelve? Please read Acts 1:15-22. Verse 22 shows that the twelve* had to be those who were with the Lord Jesus from the baptism of John until His ascension so that they could be a witness of the resurrection, with the qualification of having known Him intimately before the resurrection. See also John 15:26,27. The fact that they were with Him from the beginning was the reason for their appointment to their mission.

"In chapter 17 [John] Christ's present fullness and desires for His own are detailed to them while He was with them here on earth. Now all this was embraced in their mission; hence they were to be witnesses to Him, both in Jerusalem and... This mission was,...to comprehend Christ's course and sufferings on earth, until He was received up into glory; but besides this they were empowered to testify and unfold Him ascended, and how He would be known to them, and how they would be for Him here on earth by the Holy Ghost during His absence." (VF-3-166)

In connection with the following quotation read Acts 1:6; 3:19-22.

"The Gospel that they had received (cf. Acts 1:4) was that Jesus was risen, and that He was appointed of God both Lord and Christ. And now in the power of the Holy Ghost they were in unity, but still as yet their hope was not apart from earth, nor did they regard them-

*It should be clear from Acts 2:14 that Paul did not replace Judas, for he wasn't saved yet and it speaks of Peter plus eleven. If Paul replaced Judas, then Acts 2:14 would have to read 'Peter plus ten.' Matthias was chosen to replace Judas in Acts 1:26, "...and he (Matthias) was numbered with the eleven apostles." See also Acts 6:2 and also Paul's own declaration about it in 1 Cor.15:5,8, as well as Matthias' qualifications in Acts 1:21,22.

selves as apart from relation thereto; though they held that relation in view of their risen Lord, whose return to it they announced," (PT-1-65).

To this we list the following Scriptures which show the nature of the gospel preaching of the twelve, or really, mainly Peter.

Acts 2:32; 3:15,26; 4:2,10,33; 5:30-32; 10:39,41 show their great faithfulness to that which the Lord had committed to them (cf John 15:27 and Acts 1:8,21,22).

The titles by which they refer to the Lord in Acts 2:36; 4:26; 8:5,12 are titles connected with the kingdom. The words "Son Jesus" in Acts 3:26 and "child" in Acts 4:27, are really "servant." See the translation by J.N.D. or a good concordance. Acts 8:37 is to be omitted. See note in J.N.D.'s translation. This is mentioned because it is Paul (Acts 9:20) who preaches Jesus as Son of God. While Peter so acknowledged Him, of course (Matt. 16:16), it is reserved* for Paul so especially to preach Him first because it is Christ in this character that gives foundation to the church (Matt.16:18). How beautiful is the harmony of the Word of God!

We have already noted that repentance was part of the message preached in the gospel of the kingdom. Subsequent to the exaltation of Christ, repentance is still preached, but "remission of sins," i.e. "forgiveness of sins," which was not part of the message of the gospel of the kingdom, is also brought into prominence. Repentance and remission of sins are words that CHARACTERIZE the first preaching after the exaltation of Christ, on the day of Pentecost; Acts 2:38; 3:19,26; 5:31; 8:22; 10:43; 11:18; 13:38.

Not only did the character of the preaching change from before Pentecost, but the consequences to those who believed changed. This change is discernable by the fact that after Pentecost believers were sealed with the Spirit, a thing unknown before

*As to Acts 13:33, Peter quotes this from the Old Testament. That Jesus is the Son of God does not characterize his preaching; repentance does.

that. (Compare Eph.1:13,14 with Acts 19:1-9, and note that the disciples whom Paul met at Ephesus, probably Jewish proselytes, believed what John the Baptist preached but they were not sealed with the Spirit as a result. Paul then preached to them the gospel of their salvation, Eph.1:13,14, and they were sealed with the Spirit.)

A somewhat similar situation existed with Cornelius (Acts 10) except, being a Gentile, laying on of hands was omitted. But he was a child of God; he was "pious, fearing God with all his house,... supplicating God continually." His prayers rose as a memorial before God (Acts 10:3,4); he was indeed a child of God; he was born again, yet he needed to receive that Word whereby he would be "saved" (Acts 11:14). It is plain that Cornelius knew of the "preaching peace by Jesus Christ... which had spread through the whole of Judea" etc. (Acts 10:34-39). But he needed to hear something else: he needed to hear that the application of the work of Christ is for whosoever believes. He believed the gospel of his salvation and received, as a consequence, the sealing with the Spirit (Eph.1:12, 13). He had been born again, but now he was "saved." He had been safe from the judgment of the great white throne when he was born again, as all children of God have been and will be, but now he rested on the Person and finished work of Christ for the forgiveness of sins for himself. He now had this knowledge from an open declaration by God and hence he could appropriate all the grand results of the work of Christ and could openly take the place of a child of God (John 1:12). All of this, at least, is included in the use of the word "saved" in Acts 11:14.*

So in considering the preaching of the twelve it is important to see the tremendous change consequent upon the exaltation of the Man of God's purpose. There never was the body of Christ, the

*For an explanation of the differences in the case of Cornelius, that of the disciples at Ephesus, and that of the Samaritans (Acts 8), see "Pentecost and Tongues", to be had from the publisher.

assembly, until there was that Man exalted in heaven to be the Head (Col.1:18). It is only as the glorified One that He is Head of the body and that body was formed at Pentecost in Jerusalem (John 7:37-39; 14:17,26; 16:7; Luke 24:49; Acts 1:4-5; 2:1-4,32,33; 1 Cor.12:13). When the twelve preached after Pentecost persons received the gift of the Spirit (Acts 2:38; 8:20; 10:45; 11:17), i.e. they were sealed with the Holy Spirit of promise (Luke 24:49; Eph.1:13,14), that Spirit which had been promised before Pentecost. Thus they were joined to the Lord (1 Cor.6:17) and so connected to a body formed once for all at Pentecost in Jerusalem. The gift of the Spirit did not follow the preaching of John the Baptist, or of the Lord, or of the seventy, or of the twelve before Pentecost. Only after the exaltation of Christ was the Spirit poured out (Acts 2:32,33). Thus there was a change both in message and result after Pentecost.

I do not mean to say that the truth that "there is one body" (Eph.4:4) was understood before it was revealed to Paul. It was not (Rom.16:25,26; Eph.3:1-12; Col.1:24-29). However, consequent upon the exaltation of Christ and the coming of the Spirit, there was a change in testimony.

This period during which the twelve so mightily witnessed to the nation of Israel, as such, is noted in a parable found in Luke 13:6-9. The man in this parable is the Lord: the dresser of the vineyard represents the Holy Spirit. But the Lord found no fruit and said that the tree (Israel) should be cut down. The dresser said that He desired to apply what was necessary for fruitfulness for one more year; and if results were not obtained, then cut it down. This refers to a year after the Lord's three years of ministry; i.e. it refers to a year after He went to the Father. Now let us refer to Luke 19:12-27. The nobleman represents the Lord and the far country is the place where He is now. Before He left, He delivered responsibilities to His servants (whether they were possessors or false professors). Then He left to receive a kingdom. He is now at the right hand of God waiting until His enemies are made the footstool of His feet (Psa.110:

1). But after He left, His citizens, who hated Him, "sent an embassy after him, saying, We will not that this [man] should reign over us." What is that? When did that happen? It happened about one year after the Lord's three years of ministry. There was about one year, according to these Scriptures, between the time that He went to the far country and the time when His citizens (the Jews) sent an embassy after Him. Who was the embassy? It was Stephen!

The Jews heard the words of Stephen until he said that he saw the Son of man standing at the right hand of God. What was their reaction? In effect they sent Stephen up to the Lord with the message, "We will not that this [man] should reign over us." Thus we see the application of these two parables. But what happened during that year that the vinedresser applied that which is necessary for fruitfulness, i.e. during the year after the man who sought fruit in the vineyard was gone? The twelve, mainly Peter, were used by the Spirit to bring the Word of God to Israel. The Spirit still sought to produce fruit even though the Jews had crucified the Messiah. Nationally, Israel would not hear and no fruit was produced. In fact, they murdered Stephen and sealed their immutable hatred of Christ. They wouldn't have Him when He was here, and they wouldn't have the Son of man at the right hand of God either.

Consequent upon the rejection of the testimony of Stephen there resulted a change in the ways of God. Up to this point the twelve had powerfully given witness concerning the resurrection of the Lord Jesus Christ. Israel, nationally speaking, rejected this testimony. They sent the embassy (Stephen—Acts 7) with the message of rejection. And so, in the next chapter (Acts 8) we find the gospel moving out to embrace an enlarged sphere. In Acts 9 we find the conversion of the apostle to the nations.

Paul's Commission

PAUL'S CONVERSION

It is not without significance that God saved Paul as he journeyed away from Jerusalem. Not only was he not at Jerusalem when the Lord saved him; he was moving away. Why? I believe the reason is this:

1. Paul was not brought into blessing in the locality where the twelve were, in order that there would be no reason to suppose that he was subordinate to them.
2. His mission was different from theirs and there was to be no confusing the two distinct missions.

And so we find Saul moving away from Jerusalem when He saw Christ in glory. The final year of patience with Israel (Luke 13:6-9) was over. The last testimony to the nation, as such, represented by the council (Acts 6:15), was rendered by Stephen, who traced the people's opposition to the Holy Spirit and charged the nation with the same sin (Acts 7:51-53). He had said that the "God of glory" appeared to Abraham and though those in the council gnashed their teeth against him, he "being full of [the] Holy Spirit, having fixed his eyes on heaven, he saw the glory of God, and Jesus standing at the right hand of God" (Acts 7:54, 55). There was a young man who watched the clothes of those who murdered Stephen (Acts 7:58). In the unfolding of the purpose of the ages (Eph.3:11), the clothes-watcher of those who stoned the man who saw the Lord Jesus in the glory of God was struck down by "a light above the brightness of the sun" (Acts 26:13). In the ways of God, the stoning of Stephen marked the end of the testimony to the nation of Israel, as such.

This elect vessel, Paul, (Acts 9:15) was now brought forward. He received a new mission, distinct from the mission of the twelve (Acts 9:15, 16; 26:14-19; Gal.1:11-24; Eph.3:1-13 Col.1:24-29). He did not preach anything that contradicted what the twelve preached. 1Cor.15:10,11 proves

this, but does not prove that he had an identical mission with the twelve. 1 Cor.15:10,11 refers to 1 Cor.15:3-5. Paul taught the same truth concerning the death, burial and resurrection of Christ as did the others. "Whether, therefore, I or they, thus we preach, and thus ye had believed." However, the texts listed above show that, while they preached this in common, he received much beyond that and indeed his mission was distinct.

One cannot over-emphasize the importance of allowing our souls to be distinctly and emphatically impressed by the distinctive character of Paul's mission. It comes as a shock to many to learn that Matt.28:19,20 is not "the marching orders of the church"! We have already considered the commission of Matthew 28, but let us re-emphasize one point. A characteristic feature of the commission of Matthew 28 is "make disciples of all nations." This is done by:

1. Baptizing them.
2. Teaching them.

If this commission were for the church, then it was for Paul. If so, his words in 1 Cor.1:17 were a serious abrogation of his responsibility derived from that commission, for he said "I was not sent to baptize." Paul knew what his commission was, but WE need to adjust OUR thoughts to agree with the Word of God, and not vice versa. It is clear from 1 Cor.1:17 that Paul did not regard the commission of Matthew 28 as his commission.

THE SOURCE OF PAUL'S COMMISSION

The twelve received their commission (Matthias indirectly) from the Lord when He was here. We noted that Paul did not meet the qualifications of Acts 1:21,22, but Matthias did. The cloud received the Lord Jesus out of the sight of the twelve.

Paul's view of the Lord was different; he saw Him on the other side of the cloud, even in the glory. The glorified Christ gave Paul his mission. This is a starting point altogether different from that of the twelve, and the starting point has given its character to all of his ministry. Others writing on this subject have said:

"We have seen that salvation through a risen Saviour could be and was known, and the saints maintained (through the Holy Ghost here on earth) in one mind and one soul, remembering the death of Christ in the breaking of bread (Acts 2:42-46; 4:32), while they were still linked to earth and to the temple services; (Acts 2:46; 3:1; 5:12) and their hope entirely connected with the earth, as awaiting their Lord's return, (the order of events was revealed through Paul, cf. 1 Thes.4). But now that this [earthly] hope could no longer be presented on account of Christ's rejection from the earth, God unfolds through Christ the deep full counsel of His heart; and the scene where all this can be displayed is the glory into which Saul of Tarsus is now introduced; and seeing Jesus in the glory, is the pivot and the centre of that gospel which is now entrusted to him." (PT-1-69)

"We sometimes try to comprehend the manner and ways of His grace, without seeing the simple starting point of the gospel now. Christ, God's Son in glory, is the centre for the soul to rest in, and it is as this, the foundation and starting point, is rested in that we are prepared to understand the nature of our position before God as opened out in Paul's epistles." (PT-1-71)

"Hence, it is of great importance that I should see and present to the soul that Christ is the simple object of faith; and as He, in glory, is the object of my faith, and as He Who is there controls my heart, I learn that every thing I have to do with, must be consistent, and in keeping with Him Who is the foundation of all blessing to me." (PT-1-71)

"Every development must necessarily bear, not only traces of its origin, but be a fuller unfolding of the nature of that origin, which gives it its character and value. Now, every point of truth presented or taught by Paul unequivocally bears this stamp." (VF-3-197)

"And just allow me to state another word or two in connection with the gospel of St. Paul. He is the only one who characterizes his gospel as the glorious gospel. And one may be interested to know that when the apostle used that phrase, he does not say 'glorious' merely as we use it; he means the gospel of the glory. And the true force of that expression is this: It is the gospel of Christ glorified at the right hand of God. It is the glad tidings that we have a Saviour who is risen and glorified. We are called to all the effects of His glory as well as of His death upon the cross. Other apostles never wrote of the subject of the Church being made one with Christ; Paul alone did. Possibly, then, Paul was the only one that was in a position to say, 'If one add anything to my gospel, let such an one be accursed.' Although Paul added something to their gospel, they could add nothing to his. The apostles announced Christ as the Messiah and made known remission of sins through His name; but they did not bring out the heavenly glory of Christ as Paul did. He brought out all these truths, and more which they never touched on. That is the reason why he so constantly speaks of 'my gospel.' Because while, of course, as to the grand truths of the gospel there could be no difference between what Paul and the other apostles preached, there was a great advance in that which Paul preached beyond them. There is nothing contradictory; but Paul being called after the ascension of our Lord to heaven, he was the one to whom it was peculiarly appropriate to make any addition. Till Paul was called, there was something still needed to make up the sum of revealed truth. In Col. 1:25, he says that he was a minister of Christ to complete the word of God, to fill up a certain space that was not filled up."

(Wm. Kelly, Lectures on the Epistle to the Galatians, pp. 28, 29.)

Paul's Gospel— The Gospel of the Glory and Grace

THE GOSPEL OF THE GLORY OF GOD

The gospel of the glory has two aspects and one is the complement of the other. Paul, as we have seen, repeatedly speaks of "my gospel" and in 1 Tim.1:11 speaks of it as "the glad tidings (gospel) of the glory of the blessed God." The gospel of the glory of God is the good news that God has been fully glorified!!!

"When therefore he was gone out Jesus says, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God also shall glorify him in himself, and shall glorify him immediately" (John 13:31,32).

"I have glorified thee on the earth, I have completed the work which thou gavest me that I should do it" (John 17:4).

Grace is very much more than "unmerited favour;" it is "God for us in all that He is" and in spite of our natural enmity. Now, God is light and God is love. He cannot overlook sin. He demands 100% satisfaction, but man is bankrupt. But if God would overlook sin, we cannot count on His justice. Thus He might change His mind later. A god that could merely bypass sin, or some sins, is a god made in man's image. He would be as uncertain and unstable as man. Our hearts could not find rest in the mere overlooking of sin. God is light; and grace is God for us, as light just as well as love. His perfect hatred and abhorrence of sin has wrought for our good. God has acted consistently with His own nature as light (which manifests the true character of everything—John 1). He demands 100% satisfaction for sin. Our Lord Jesus has completely satisfied that demand and now God has a righteous basis upon which to forgive the sins of those who appropriate the work of that blessed One Who has rendered that satisfaction to God (Rom.3: 23-26). "God is satisfied with Jesus," well may we sing. This is the ground of eternal security, i.e. that God has acted consistently with ALL that He is.

God has maintained His integrity and consistency and we may rest in the finished work. The righteousness of God is the consistency with Himself in all that He is. So the fact that God is light has worked for our good. When we think of the cross we mostly think that God is love. However, in the cross we see both: God is light and God is love.

But we do not wish to be occupied with man's benefit here. Sin is an outrageous affront to the Creator and Moral Governor of the universe. Atonement, i.e. propitiation, is the rendering of a full satisfaction to God for the outrage of sin against the nature of God Who is light. Think of the awful audacity of the creature to make god of himself by daring to do his own will! Eternal punishment, the outer darkness, the weeping, wailing and gnashing of teeth, are his just reward for such an act that sullies the majesty of God. We cannot find words strong enough to reprobate the creature's (our) affront to God's majesty. And into the very scene where this goes on every day, a place where "the ploughing of the wicked is sin" (Prov.21:4), has entered the One Who always did those things that pleased the Father.

Think of the qualifications of this blessed One! Someone said that it takes a cloud to meet a cloud. In Leviticus 16 we find two clouds. One is the shekinah, the glory cloud of the presence of the God of Israel, between the cherubim; demanding, in accordance with what He is in Himself, that death be brought before Him. Who can meet the glory cloud? There is a cloud of incense, on the fire, brought into the holy of holies. It denotes God's Christ in all the perfections and excellencies of His own Person; that forms the cloud of acceptable incense. And so the only One Who was qualified went to the cross, and the fire of the burnt offering judgment, and all that rose up was what brought glory to God. The fire brought out from the Person of Christ only what met the glory of God.

What a mighty atonement was wrought! What glory to God as He brought infinite satisfaction for the outrage of sin against the majesty and nature of God! His blood was shed (John 19:34; 1 John 5:6;

Lev.16) and God was SATISFIED and raised Him from among the dead. Even if no sinner was ever saved, yet God was glorified (John 17:4). His glorification stands independently of man's blessing, although man's blessing is directly dependent on the fact that full satisfaction was made to God. God being thus so immeasurably and fully glorified, He must raise Him Who has done it from the dead and give Him glory (1 Pet.1:21);—give our Lord Jesus a place worthy of, and commensurate with, the depths to which He had gone into death. Think of the Holy One becoming the sin-bearer, the bearer of that vile, foul and loathsome rebellion against God! THINK!!

Oh, come, my soul, and gaze
On that great grief, that crown of thorn,
See there in deep amaze
Thy sentence borne.

There was a moral obligation on the part of God to give Christ glory. God must be true to Himself. His unalterable moral truth that transcends all dispensation is that he who humbles himself shall be exalted. Who has humbled himself as has our Lord Jesus? The place given must be commensurate with the place taken in His humiliation and degradation. The platform upon which Solomon ascended and led the praises of Israel, someone said, is equal in height to the brazen altar. Even in this world "He must reign" (1 Cor.15:25). It is a moral necessity that where He took the lowest place, He shall have the highest. But there is even more than this.

"Christ has been raised up from among
[the] dead by the glory of the Father" (Rom.
6:4).

Wm. Kelly remarks,

"It is a poor interpretation to take the Father's glory as equivalent to His almightiness or power. Every motive which animates Him morally, every way and end whereby He is set forth in His perfections, all that goes forth in excellence and delight, not toward the creature only but His Son, was exercised in raising up the Lord Jesus."

(Notes on Romans; London: G.Morrish,
1873, p.86.)

And so He has ascended far above all heavens that He might fill all things (Eph.4:10). Oh how He fills the heart of God with delight and satisfaction! God finds all His rest in Christ. He fills the Father's throne (Rev.3:21) without wrong. But does He fill your and my heart?

There is good news: God has been immeasurably and everlastingly glorified. Who is preaching the good news of the glory of God (1 Tim.1:11)?

THE GOSPEL OF THE GLORY OF CHRIST

There is good news that Christ has been glorified (2 Cor.4:4)! !!!

God has glorified Christ in a way that answers to, and is commensurate with, the glory that He brought to God. How will the value of the work on the cross be measured? What measuring tape shall be used? None. There is only one thing capable of declaring and measuring the infinite value of that work to God. God answers with glory! He has glorified the Lord Jesus and placed Him in the highest place.

"But if also our gospel is veiled, it is veiled in those that are lost; in whom the god of this world has blinded the thoughts of the unbelieving, so that the radiancy of the glad tidings of the glory of the Christ, who is [the] image of God, should not shine forth [for them]. For we do not preach ourselves, but Christ Jesus Lord, and ourselves your bondmen for Jesus' sake."

The light that Paul saw conveyed to him the glory of Christ. That light came from the glory. And with what did it cause Paul to be occupied? He did not know himself to be a sinner nor was there a sense of sin, because he lived just concerning the law of God. But what he saw occupied him with Another. That's what the gospel of the glory does. It conveys to us the Blessor, occupying us with Himself instead of just the benefits received. It declares: the knowledge of the glory of God in the face of Jesus Christ. It is very much more than relief from our miseries; it gives to us a new place for our sight. It conveys to us the glory of God

resting upon the Christ of God, the exalted Man. It conveys to us a Man in God's glory. What a stupendous thought! Christ has carried humanity right up to the very throne of the Father and wears our nature (sin apart) there, in His body of glory, as these lines are read. As we meditate upon this wondrous fact more and more, it staggers our minds and calls forth the worship of His purged worshippers. When He had by Himself made purification for sins, He set Himself down at the right hand of the Greatness on high. The grace now flows from this place. Another has said,

"The grace comes from the glory, not from the cross. The cross is the basis of it all, but the light shines down from the finish, and the nearer you get to the glory the more you know your welcome; the more assured you are that it is your place according to God; and the effect on you is; that Christ personally absorbs your heart. This is the gospel of the glory. I am not only clear of all that was against me, but I have appropriated His death, and as I follow Him to where He is, I am transformed into the same image."

Scope of the Gospel, pp.154,155.

"The gospel of the glory is that He has not only cleared us of everything that was against us, but that we have boldness through His blood, to share with Him in His own blessedness in the presence of God—we share in the blessedness of what Christ is to God. Every one who has seen His glory inside the veil will be so transformed in taste into moral correspondence to Him, that he could not be found here in any place, but going forth unto Him without the camp, bearing His reproach... No one rises higher than his altar; that is, he cannot be for Christ here where all is adverse to Him, if he does not know Him where all the glory of God rests on Him. This is the gospel of the glory. When you know Him thus, you will be inside the veil with Him, and outside the camp, bearing His reproach." ibid., pp.182,183.

Another says,

"What a joy it is, that when man was proved irretrievably lost, God in the gospel reveals His righteousness justifying the believer in the most glorious way! For it is not only in what the blood of Christ effects that his sins should be cleansed away atoningly, but that the believer himself should enter the new and heavenly place, yea in Christ as He is in glory before God. Thus if no one saw the heavenly vision as the apostle did, every Christian is entitled to say that he has the substance of the blessing which was made known to Saul and through him to all who believe His word. The grace of God gratuitously met him in his sins when he bowed to Christ; it has also made him to become God's righteousness in Him, not as He was but as He is in heavenly glory.

"No wonder then that the apostle could speak of the gospel of God's glory. For if love brought down the Son to us as the only but perfectly efficacious propitiation for our sins, He so glorified Him in Himself, and gives us to become His righteousness in that glory, whence the light of Christ in glory reached our dark hearts, and we are henceforth identified with Him there. The light of the knowledge of God's glory in the face of Jesus Christ was not for Saul of Tarsus only, but through his inspired testimony that the Corinthian saints of old and that we now who believe might know ourselves blessed after the same rich pattern. What wondrous grace to be a Christian in the simple, unadulterated, and full faith of Christ according to the gospel of His glory! How unutterably wretched to be anything less! Between the two there is no middle ground of standing sanctioned by God. Christendom is utterly short of the truth, and hastening full sail into the abyss of the apostasy."

(BT, N.S., vol.5, p.363)

The glory of the Lord is a formative power in our lives if we are beholding it.

"But we all, looking on the glory of the Lord,

with unveiled face, are transformed according to the same image from glory to glory, even as by [the] Lord [the] Spirit." (2 Cor.3:18)
Does God want us to look on the Lord, to behold the Lord? How could anyone say no? But the verse does not say 'looking on the Lord.' It includes that, no doubt, but we all should be looking on the glory of the Lord. We ought to have our hearts occupied with the place given to the Worthy One. There is no place too high for Him in heaven.

"Join all the glorious names
Of wisdom, love, and power,
That mortals ever knew,
That angels ever bore;
All are too mean to speak His worth,
Too mean to set the Saviour forth."

The glory of the Lord is the expression and measure of the satisfaction and glory brought to the One Who put Christ there! To look upon Him there means to meditate upon and enjoy in the soul what we have been considering in these pages about how He has propitiated God and how God has responded to this by placing Christ in the glory. And according to 2 Cor.3:18 this beholding the glory of the Lord will have a transforming effect upon us.

The male child Who is going to shepherd the nations with a rod of iron was caught up to God and to His throne (Rev.12). The apostle Paul was caught up to that very scene of glory and HEARD things which in our present condition cannot be communicated. And, oh, how blessed to think of it, that One Who is crowned with glory and honour will Himself (John 14:3) descend into the air and we too shall be caught up (1 Thes.4:17), right into that scene where the glory of God rests upon Him. Then in a fuller way, face to face (1 Cor.13:12), we shall behold the glory of the Lord (John 17:24). But that scene is meant to form us now. A man is formed by his object, be it money, power, fame, pleasure, etc. Is Christ in glory our object? If so, there will be a transformation (imperceptible to ourselves, no doubt) to moral correspondence to Himself and to what is suitable to that scene of glory

into which we shall shortly be introduced.

THE GOSPEL OF THE GRACE OF GOD

Grace is much, much more than unmerited favour. Surely it includes that; but grace is God for us in ALL that He is. God is light (1 John 1:5) and God is love (1 John 4:8). Light exposes the true character of everything (Eph.5:13). And God causes us to be where He is. All Christians walk in the light (1 John 1:7), although we may not always walk according to the light. We would not be happy with a god who is not light. Such are the capricious gods of the Gentiles. God is always true to Himself, always consistent. He has demanded the exaction of the sentence and Christ has rendered the satisfaction. God is light and is satisfied and glorified, as light, in the work upon the cross. And now His love is free to go out to the sinner because He is righteous in doing so since He, as light, is satisfied with the work of atonement. He must be just when He justifies the sinner (Rom.3:26).

The eternal satisfaction thus rendered manifests God for us as light. He has demanded and He has paid! God, as light, thus wrought for us: wondrous thought! So God is for us as light and as love. This is what we mean by saying that grace is God for us in all that He is and in spite of our natural enmity. Is that not much more grand than only seeing unmerited favour in the word 'grace'?

Paul testified the gospel of the grace of God (Acts 20:24). God having been propitiated and glorified, and Christ having been glorified commensurate with the humbling that brought God such glory, grace pours forth from the glorified Christ to Gentiles who were without God and without hope in the world (Eph.2:13). Oh, look to the pit from whence we have been digged! Look to the gloom of darkness (Jude 13), away from God FOREVER. Without God, without hope! Lost, lost, LOST!!! Gentile dogs, strangers to the covenants of promise.

The iron-willed persecutor of the Way (Acts 22:4) is suddenly struck down by the glory of a brightness above the noonday sun. The very One

he was unwittingly persecuting suddenly appears to him in the blaze of His glory and he discovers that he is persecuting Christ Himself, since he was persecuting Christ's own (Acts 9:5). It is the first hint of the truth of the one body and the union of the members with Christ (Acts 9:4; 1 Cor.6:17; 12:12, 13, etc.).

Straightway he goes into the synagogue and preaches Christ as the Son of God (Acts 9:20). All believers knew Christ as such, of course, but Paul especially emphasized this. It is Christ as Son of God that is the foundation of the church (Matt.16:16-18). The Lord subsequently appeared to Paul in other revelations (Acts 26:16) and to him was committed those lines of truth which unfold the eternal purpose of God (Eph.3:11) and which fill up the Word of God (Col.1:25).

Paul serves as a delineation of those God would save (1 Tim.1:16). Think of the grace of God that saved this man! We think of grace for what are called down-and-outers. Paul was an up-and-outer (Phil.3:4-7) and withal the first (i.e. as worst) of sinners (1 Tim.1:15).

But when we think of the scope of the glory brought by Christ to God, and how God answered and measured this by the corresponding glorification of Christ, no wonder that such mighty grace could pour forth from Christ in glory to the first of sinners! No wonder that he was that elect vessel (Acts 9:15), and one fitted by God to be the bearer of the gospel of the glory and the gospel of the grace of God. A special administration of the grace of God was committed to him (Eph.3:2) and he proclaimed the blessed truths that Jew and Gentile were joint-heirs and joint-body and joint-partakers (Eph.3:6). These are not mere words, but living realities. We need to meditate on what these words really mean and imply. The greatness of this grace will then correspondingly be magnified in our souls and we shall see the connection between the good news of the grace of God and the good news of the glory. We shall learn that we are justified and made the very righteousness of God. Yea, wonder of wonders, "as He is, so are we in the world" (1 John 4:17).

Our life is hid with Christ in God (Col.3:3), with Christ Who is already in the glory. We are new creation in Him, linked by the Spirit to the glorified Head (2 Cor.5:17). Thus we will learn to testify the good news of the grace of God. Grace is God for us in ALL that He is, and in grace He has blessed us with every spiritual blessing in the heavens in Christ (Eph.1:3).

SUMMARY

Paul speaks of "my gospel" (Rom.2:16; 16:25; 2 Tim.2:8; cp. Gal.1:11; 2:2), and says "our gospel" (1 Thes.1:5; 2 Thes.2:14) when he couples others with himself. He preached the foundation truths of the gospel, as did the others (1 Cor.15:1-11), but what he preached he did not learn from others. He received it by direct revelation. In these revelations he received the foundation truths of the gospel, but more besides. Had it been only what those at Jerusalem were preaching he could not have said, "After a lapse of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with [me]; and I went up according to revelation, and I laid before them the glad tidings which I preach among the nations..." (Gal.2:1,2; see also Acts 26:16).

Because of these additional truths of the gospel received by revelation, Paul speaking of the gospel says, "the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation which [is] under heaven, of which I Paul became minister" (Col.1:23). See also Rom.15:16. He also says of the body of Christ, "...his body, which is the assembly; of which I became minister, according to the dispensation of God which [is] given me towards you to complete the word of God, the mystery which [has been] hidden from ages and from generations, but has now been made manifest to his saints; to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope of glory" (Col.1:25-28. See also Eph.3:7.)

Note well that there are two things of which Paul became minister, not became THE minister.

Leave the out. He became minister* of these two lines of truth, distinguished but not disconnected, in a special sense as having special revelations of these truths. The connection of these truths is seen in the expression "mystery of the gospel" (Eph.6:30). It is not the gospel which is called a mystery. The point is that Paul's gospel is the door to the unfolding of the mystery. And so to him was committed the gospel of the glory of God (1 Tim.1:11), the gospel of the glory of Christ (2 Cor.4:4), and the gospel of the grace of God (Acts 20:24). The administration of the grace of God towards the Gentiles was committed to Paul (Eph.3:2; Gal.2:8). God never gave any man the right to choose to believe the gospel. Paul's gospel and the revelation of the mystery are "made known for obedience of faith to all the nations" (Rom.16:26). The Lord Jesus will be revealed "from heaven, in flaming fire taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ" (2 Thes.1:8). Rather than asking man to choose to believe the gospel, "God...now enjoins men that they shall everywhere repent" (Acts 17:30). See also 1 Pet.4:17; Rom.1:5; 10:16. Josh.24:15 is not a gospel verse, since used thus it contradicts the above Scriptures. Besides, the choice in Josh. 24:15 is to choose one's gods if it seem evil to serve Jehovah. The choice to serve Jehovah, noted in Josh.24:22, was mere human choice, human will, and the book of Judges shows how soon human choosing in divine things comes to nothing. God is the One Who takes the initiative (John 1:13; Jas.1:18; 1 Pet.1:23; Eph.2:9,10; Rom.9:22,23; 8:29,30; 2 Tim.1:9; 2:10, etc.) in the new birth and salvation. It is all of grace (Eph.2:8) and God is for us in all that He is.

*(in the sense of having this committed to him as a special commission)

Satan's Attack on the Gospel of the Glory of Christ

One of Satan's special points of attack is that "the radiancy of the glad tidings of the glory of the Christ, Who is the image of God, should not shine forth" (2 Cor.4:4). Oh, the subtlety of this attack of Satan! Why this special point of attack? It is because clouding this clouds the radiancy. The glory of Christ is the measure of God's glorification and to cloud the radiancy of that glory of Christ is to cloud the other. It correspondingly also clouds the scope of the grace of God as apprehended in the soul and lowers all to merely meeting man's need, blessed as the meeting of that need is in its place. But the gospel goes vastly beyond the meeting of man's need and it is the object of the enemy to hinder the radiancy of the good news of the glory of Christ from shining to the lost. And as we preach these things we are meeting the enemy just where the battle is the heaviest. He very well knows why he especially attacks this truth. Do we know why? Someone has said,

"At all times it has been a well-known stratagem of the enemy, when he cannot prevent the promulgation of divine truth, to advance some portion of it at the expense and to the neglect of much higher and more blessed truths, in order to confine the attention of believers to such as are of secondary import—however precious they may be in themselves—and to keep out of sight, or at least in the background, truths of primary and deepest importance."

J.N.D. well noted that,

"Dwelling exclusively on meeting the sinner's need, though true, and revealing God's love, always sweet to the soul, lays a narrow basis for after-growth." Letters of J.N.D., 3-445 (Stow-Hill ed.)

"Revival preaching" and gospel preaching in general is characterized by just this, "the dwelling exclusively on meeting the sinner's need...and revealing God's love..." The good news presented

is that there is a "fire escape from hell," or a "thrill for your life," etc. rather than that God has been fully glorified. Our beloved and esteemed brethren of a past generation saw the decline in the character of gospel preaching (particularly in evangelical Christendom) and wrote warnings about it. We do well to note such words as:

"I believe the person of the Lord has lost the place—at least in revival preaching—it ought to have, and it makes that preaching, though I doubt not often blessed, seriously defective. Salvation by the love of God to sinners—surely a blessed truth—is preached rather than Christ." ET-11-93.

"...going to heaven—an unscriptural expression—has displaced in the evangelical mind the coming of the Lord and resurrection." ET-11-93.

Lest any should misunderstand, let me clearly say that we are not advocating an abandonment of preaching man's need, God's remedy, repentance, etc. Paul's gospel includes all of these but does not stop there. It has been well expressed as follows:

"He who knows that he is safe for heaven preaches safety; he who knows God's grace in forgiving his sins preaches forgiveness; he who rejoices in peace preaches peace; and he who has Christ dwelling in his heart by faith—Christ, as He is, Christ, the hope of glory—preaches safety, forgiveness, peace, but all coloured by his own personal acquaintance with Christ. The less does not include the greater, but the greater does take in the less." FF-2-100,101.

Oh, let us encourage our hearts to learn to appreciate Christ more! Let us ask Him to empower us to set forth His Person, His work, His glory, and God's glorification and grace. Let us do nothing that would in any way hinder "the radiancy of the glad tidings of the glory of Christ" from shining forth.

Expressions Containing the Word 'Gospel'

GOSPEL OF GOD. In Rom.1:1-4 we see the glad tidings of God concerning His Son Who fulfills prophecy and is marked out Son of God in power, ...Jesus Christ our Lord. Thus God has given the Son and He is to be owned as Lord. Paul carried out the preaching of the gospel of God as a sacrificial, or priestly, service, because it has in view the offering up of the nations (Rom.15:16,17). It was preached free of charge and with much earnest striving (2 Cor.11:7; 1 Thes.2:2,5,11). 1 Pet. 4:17 indicates the dire consequences for the disobedient.

GOSPEL OF HIS SON. This is mentioned in Rom.1:9 and speaks of God's heart, God's love, in the gift of His Son. Divine affection is told out in the Gospel of His Son.

GOSPEL OF CHRIST. The term "Christ" sets forth the official place that belongs to the Son of God (cf. Acts 2:36). As such He has claims upon us. The following Scriptures show that the thought of responsibility is attached to the expression Gospel of Christ; Phil.1:27; 1 Cor.9:12; 2 Cor.2:12,17; 9:13; 10:14; Gal.1:7; 1 Thes.3:2.

GOSPEL OF JESUS CHRIST. Not only has the Son of God the title "Christ," or "anointed," but it is as Man that He has this place; it is "Jesus Christ, Son of God." The Gospel of Jesus Christ points to the person who has the place.

GOSPEL OF OUR LORD JESUS CHRIST. (2 Thes.1:8) This is the full title of the Christ of God and sets forth every aspect of His acquired glories, and in this none shall ultimately resist Him, but all opposers shall feel the might of the strength of His power. Note also that man is not presented with a choice. He should OBEY the gospel of our Lord Jesus Christ.

GOSPEL OF PEACE. Reference to Rom.10:15 and Eph.6:15 shows that feet have a prominent part in connection with this. The thought is bringing glad tidings of peace. What beautiful feet, perhaps very tired and painful feet, sore and swollen from the journey, but pressing on to bear good news of peace. Beautiful feet are they, says the Holy Spirit, if the walk is consistent.

GOSPEL OF THE GRACE OF GOD. The Lord had told Paul that he would be a witness of those things that he had seen and of that in which He would appear to him. And so Paul was a faithful witness (Acts 20:24) of the grace of God that had converted the chief of sinners (there is only one chief; Paul wrote it under inspiration.)

GOSPEL OF THE KINGDOM (Matt.24:13). This will be preached by the remnant during the tribulation. Matt.24:1-44 applies to the time of Daniel's seventieth week. No doubt this gospel was preached before the cross also (Matt.10:7), but the kingdom in manifest form is in abeyance, having presently a "mystery" form (Matt.13) because of the rejection of the King.

EVERLASTING GOSPEL. This gospel and the gospel of the kingdom are related. Both will be proclaimed by the Jewish remnant during the tribulation. The everlasting gospel brings out the thought of the blessing of the creature by God, that all evil will be crushed; and it presents God as the One alone worthy of homage. (Rev.14:7)

GOSPEL OF THE GLORY OF THE CHRIST. This is explained in the main treatment of this paper and nothing need be added here.

GOSPEL OF THE GLORY OF THE BLESSED GOD (1 Tim.1:11). 1 Tim.1:9,10 shows the application of the law. But is there glory connected with that which curses and smites the sinner? Yes, indeed (2 Cor.3:7-9), but it is eclipsed by the ministry of righteousness (2 Cor.3:9,10). Sin has

been met and righteously put away. God has been glorified in every respect concerning sin, and the gospel of the glory of the blessed God proclaims this. This gospel is opposed to those things which are an outrage to God (concerning which He has been glorified) as was the law, covering even a greater scope than did the law. Indeed it is more opposed to those things than was the law;—as much more as His glory acquired by the cross (upon which the blessed Son of Man died) eclipses that glory of the law, given by disposition of angels.

GOSPEL OF THE UNSEARCHABLE RICHES OF THE CHRIST (Eph.3:8). The gospel of Christ, as noted, refers to the responsibility that attaches to those who have trusted the One to whom God has given the official place. In Eph.3:8 the point is that the variegated, acquired glories are unsearchable. See Rom.9:23; Eph.1:7,18; 2:7; 3:16; Phil.4:19; Col.1:27; Rev.5:12.

GOSPEL OF YOUR SALVATION (Eph.1:13). Acts 19:1-6 shows that the disciples that Paul found in Ephesus had not received the Holy Spirit when they had believed. They didn't know that the Holy Spirit had come. The Spirit never came as the Indweller until Christ was exalted (John 7:39; Acts 2:32,33). They were baptized to John's baptism, before the exaltation of Christ. John had declared to them a Coming One (Acts 19:5). Paul declares Jesus to them and no doubt they rested then upon His Person and finished work for the knowledge of the forgiveness of sins. Paul laid hands on them and they received the Spirit.* They believed the gospel of their salvation which is to rest on the Person of Christ and His finished work—for the forgiveness of sins. The Spirit is given as the seal of this faith. It is the Holy Spirit of promise (Luke 24:49) that all who so believe receive, Who links them with the body of Christ, formed once-for-all in Jerusalem at Pentecost. He is the earnest, the

*For a fuller treatment of this, see "Pentecost and Tongues", to be had from the publisher.

pledge, of our inheritance also.

GOSPEL OF THE CIRCUMCISION (Gal.2:7).

This denotes a special sphere of responsibility committed to Peter towards Jews.

GOSPEL OF THE UNCIRCUMCISION (Gal.2:7).

This denotes a special sphere of responsibility committed to Paul towards Gentiles.

— R. A. H.

Recommended papers related to fellowship in service in the gospel, available from the publisher, are:

What Is the True Character of Departure From Iniquity?

What Is Scriptural Fellowship in Gospel Work?

