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# The Mystery Revealed To Paul – What it is Not

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## I. What Does The Bible Have To Say About Its Revelation?

### A. God's will is the moving cause in the conception and revelation of the mystery.

**Eph. 1:9** "Having made known unto us the mystery (this is the previous reference Paul alluded to in 3:3) of his will, according to his good pleasure which he purposed in himself."

**Col. 1:27** "...whom God would make known..."

**Rom. 16:26** "...according to the commandments of God..."

**Col. 2:2** "...the mystery of God even Christ..." (or the mystery originated from God; he is the cause or source of it)

### B. The Mystery is a Revelation Given Directly to Paul from the Risen Lord and Not through any Human Agency.

1. Since the mystery originates within the Godhead, (purposed in himself) God must reveal it. It cannot be learned by sense experience, or human reasoning alone. As with all revelation from God, Jesus Christ is the very center and heart of the doctrine of the mystery. As the revelation of the O.T. Scriptures testified of Christ (cf. John 5:39 and Rev. 19:10 which says "the spirit of prophecy is the testimony of Jesus") so the mystery is a revelation of Jesus Christ (cf. Rom. 16:25, 26), to his joint body.

2. The word "**mystery**" in the greek is "musterion" and means a secret; with the definite article it refers to a sacred secret. In each case it refers to a secret known only to those initiated. The mystery is a secret of God when uncovered or "revealed" is known and understood by those believers taught by the Spirit of God. The predominate use of the word occurs in Paul's writings. A more detailed listing of the mystery as relating to Paul's revelation will follow below.

- 3 times it occurs in reference to the mysteries of the kingdom.
- 17 times it occurs in reference to the revelation of the mystery.
- 2 times it occurs in reference to understanding mysteries in general.
- 1 time it occurs in reference to the mystery of iniquity.
- 2 times it occurs in reference to the mystery of God during the tribulation.
- 2 times it occurs in reference to mystery Babylon

3. Paul received it directly from Christ.

a. **Eph. 3:3** "...how that by revelation he made known unto me the mystery".

The word "**revelation**" in the greek is "apokalupsis", and in its basic meaning refers to an uncovering. In an extended sense when the context refers to revelation of truth it means "a disclosure of truth, instruction, concerning divine things before unknown... and so to be distinguished from other types of instruction. This word as used in Rom. 16:25; II Co. 12:1,7; Gal. 1:12; and Eph 1:17 presents this revelation as an act of God 's Spirit uncovering to Bible writers, truth incapable of being discovered by man's natural reason. This revelation also included an imparted ability to understand what is uncovered. In context Jesus Christ is the one who gave the revelation.

b. **Gal. 1:11, 12** "But I certify you, brethren, that the gospel which was preached of me is not after man. But I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ".

Paul mentions three things in regards to human agency that need consideration. (cf. 1:1 and note the trilogy)

**Is not after man** - Paul's gospel did not originate with men: it is not human in its character.

**Neither received it of man** - Paul's gospel was not transmitted to him by man.

**Neither was I taught it** - Paul's gospel was not taught him by man.

#### Therefore

The Galatians must not receive any other gospel than the one given to Paul by the risen Christ.

c. **Col. 1:25,26** "Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God; the mystery... but **now** is made manifest to his saints".

d. **I Co. 12:1, 7** "I will come to visions and revelations of the Lord... And lest I should be exalted above measure through the abundant of the revelations..."

4. Peter, James and John received their understanding of the mystery directly from Paul. At least at the dating of Galatians 2. They did not receive this truth "en pneuma" (by the Spirit), but from Paul (cf. Eph. 3:5 and I Co. 2:6-16 with Gal 2:2, 7-9).

a. **Gal. 2:1-9** Paul's whole point in going to Jerusalem was not to reveal to Peter, James and John **WHO** he preached to, but **WHAT** he preached to the gentiles (v.2).

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## C. The Mystery was not Revealed Prior to Paul.

The mystery, was a totally un-prophesied unrevealed truth; whether in type, figures, illustrations, explicit or implied statements of scripture, the mystery was unknown before Paul. There are doctrines in scripture that may be unknown or not understood, but the mystery was not one of them. It was an unknowable truth until God in his sovereign pleasure revealed it to Paul.

1. **Eph. 3:5** "...which in other ages was not made known unto the sons of men, **as it is now** revealed unto his holy apostles and prophets by the Spirit". **Comment:** The word "**ages**" is the greek word "genea" and refers to "the period covered by a generation of men"; thus a generation. The expression "**sons of men**" has a much broader meaning than O.T. prophets, because of the word "generations". It means that in the preceding generations of men, this truth of the mystery mentioned in verse 6 was not revealed. Look and see if you can find the truth of the mystery (v.6) outside God's revelation to Paul. The word "**now**" is the greek word "nun" and refers to "the actual present time, just now, even now, at this instant. Its as if God uncovered something at the present time that was previously concealed.
2. **Eph. 3:8** "Unto me, who am less that the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ". **Comment:** The word "**unsearchable**" in the greek is "anexikniastos" and refers to something that cannot be traced or that cannot be tracked out. It's taken from a word meaning "footprint or track". In the present context Paul is declaring that the riches of Christ (in context the mystery) cannot be traced or tracked prior to its revelation to Paul. The mystery cannot be traced in the O.T. The unsearchable riches of Christ that Paul preached among the Gentiles is the mystery mentioned in 3:2-6. The riches of Jesus Christ can only be known through that revelation given to Paul. It is truly unsearchable outside of Paul.
3. **Eph. 3:9** "And to make all men see what is the fellowship (same word as dispensations in 3:2) of the mystery, which from the beginning of the world hath been hid in God,..." **Comment:** The word "**hid**" is the greek word "apokrupto" and means to conceal, to withhold from knowledge, keep secret. Its use in the following passages show that it's not merely something that is not personally known or understood, but kept secret, hence not revealed (Matt. 11:25; 25:18; Luke 10:25; I Co. 2:7; Eph. 3:9; Col. 1:26).
4. **Col. 1:26** "The mystery which hath been hid from ages and generations, **but now** is made manifest to his saints". **Comment:** Vincent says this on commenting on the words "**From ages and generations**", "The unit and the factors: the aeon or age being made up of generations... The preposition apo (from), differs from pro (before) as marking the point from which concealment could properly begin. Before the beginning of the ages of the world, the counsel of God was ordained, but not concealed, because there were no human beings from whom to conceal it. The concealment began from the beginning of the world, with the entrance of subjects to whom it could be a fact."
5. **Rom. 16:25,26** "... according to the revelation of the mystery, which was kept secret since the world began, **but now** is made manifest,..." **Comment:** The phrase "**was kept secret**" means to keep silent or still.

### Creation of world

mystery kept secret (or silent) ----->

### Paul and other Body Prophets

Now it is made manifest for the obedience of faith

- a. Some have assumed that the phrase "the scriptures of the prophets" or literally "the writings of the prophets", refers to just the O.T. prophets and their scriptures. Nothing could be farther from the truth. That interpretation does not adequately solve the problem. You can not have something revealed and not revealed at the same time. You can't have the truth of the mystery kept silent (in the O.T.) and revealed (in the O.T.) at the same time. It makes no logical or grammatical sense and would directly contradict many scriptures.
- b. The writings of the prophets could refer to one of three explanations.
- c. Paul is referring to those prophets who helped in whatever form write his epistles.  
**Rom. 16:22** "I Tertius, who wrote this epistle, salute you in the Lord".  
**I Cor. 1:1; 4:9,10** Sosthenes  
**II Cor. 1:1; Philip. 1:1; Col.1:1** Timothy  
**I Thess. 1:1; II Thess. 1:1** Timothy, Silvanus, cf. I Thess. 2:6
- d. Paul is referring to writings (separate from his but not canonic), written by body prophets to body members. These prophets were either revealed this truth by the Spirit (see I Cor. 2:6-8 below) through supernatural empowerment, directly through Paul, or through some teacher connected to Paul's teaching.
- e. Paul could be referring to both "a" and "b" at the same time.
- f. **I Co. 2:6-8** "we speak the hidden wisdom of God in a mystery, even the hidden (or having been hidden gk.) which God ordained before the world unto our glory". **Comment:** In v.10 Paul says that God revealed the

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hidden wisdom of the mystery unto him by his Spirit. This wisdom was totally hidden prior to its revelation to Paul by the Spirit. It was made known to those saints (after Paul) that had a special interest in the mystery; i.e. the members of the body of Christ. At the time of this epistle, this mystery was spoken to mature believers (2:6), whereas in Paul's latter epistle to the Colossians he preached it to every man (Col. 1:25-28). Compare this passage with Eph. 3:5 where Paul refers to these same truths as revealed "by the Spirit". When ever the greek phrase "in the Spirit" ("en pneuma" in the greek, cf. Matt. 22:43; I Co. 14:2; Rev. 4:2; 1:10; 12:3; 21:10) occurs in the N.T. and in the context, revelation of truth is the result of that "en pneuma", its a revelation by supernatural empowerment.

## D. How Secure was the Secret of the Mystery?

1. It was hid in God (Eph. 3:9).
2. It was kept secret by God since the world began (Rom 16:25, 26).
3. You can't find a trace of it anywhere outside of Paul (Eph. 3:8).
4. It was not known by the generations of man (Eph. 3:5).
5. It was hid from ages and generations (Col. 1:26)

## II. What The Mystery Is Not?

**Introduction:** Anything we find revealed, prophesied, anticipated, and hoped for prior to Paul is not the mystery. You cannot have something revealed and not revealed at the same time. Such contradictions in God's word cannot be. Remember, something can be revealed and not personally known and understood by God's people and still not be the mystery. On the other hand, we need to ask ourselves "Is everything unique to Paul part of the mystery?" What guidelines can we use to determine if a particular doctrine is part of the mystery revealed to Paul or part of his special ministry to fill up to the full (Col. 1:25), doctrines not fully expanded elsewhere. Some dispensationalists have missed the mark in this area of exposition, and it seems fitting to lay out a few guidelines that we will use throughout this study.

### A. Guidelines

1. Appeal to those passages which specifically state what the mystery revealed to Paul is. Since we appeal to the literal hermeneutic in defense of our dispensationalism, lets use it.
2. Resist making novel pronouncements about the mystery without considering the full impact this would have on other important and related doctrines. Consistency is an absolute must.
3. Keep in mind, that a doctrine may not be revealed outside of Paul, yet still be a reality in the salvation experience of O.T. believers. Something can be unique to Paul doctrinally, yet still be true outside of Paul and the body of Christ. God used Paul for example, to more fully unfold the doctrines of election and justification by an imputed righteousness; but that does not mean that these truths were not operative before Paul revealed them.
4. Old revelation can be enhanced/ expanded by new revelation, but not changed or modified beyond its original intent or framework. In short, other doctrines which seem to be peculiar to Paul may augment our understanding of the O.T.
5. We need to determine those doctrines common to all elect groups (Gentile, Jew, and Body of Christ) such as:
  - a. Attributes of God.
  - b. Doctrine of salvation. Does the basic need of salvation by grace change because of additional revelation? Does the need for justification by an imputed righteousness change because of new revelation?
  - c. Nature of man
  - d. Purpose of God with respect to the salvation of sinners.
  - e. Vicarious substitutionary sacrifice and resurrection of Christ securing the basis and blessings of salvation.
  - f. The work of the Spirit in applying the benefits secured through the work of Christ. Unless the work of Christ is applied, Christ died in vain.
  - g. Perseverance and preservation of the saints.
  - h. The necessity of personal holiness and communion with God.
  - i. The inspiration, authority, and sufficiency of the word of God.
6. Based upon what we have previously said concerning the revelation of the mystery, we will now proceed with the following negative analysis of what the mystery does not contain. These statements can be found in popular dispensational and non-dispensational writings. Documentation can be provided if interested. What the mystery is will be completed sometime in the future Lord willing.

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## B. Gentile Salvation is not the Mystery Revealed to Paul.

1. Gentile salvation was a well anticipated and prophesied truth in the O.T. The salvation of Gentiles cannot be the mystery. Since Israel's creation and the pre-Pauline scriptures, Gentiles were saved in righteous subjugation to Israel's authority; politically and spiritually, however salvation was never exclusively for the Jews. The Lord said in John 4:22 that "salvation is of the Jews" or in other words salvation proceeds forth from the Jews. He did not say or imply that salvation was exclusively for the Jew, but that the children (Jew) must be fed first (Mk 7:24-30). The Gentile nations were to come to the brightness of Israel's rising (see Isa. 60:1-3 cf. with Rev. 21:24). That includes not only submission to Israel's political authority but also to her spiritual authority, in salvation.
  - a. **Amos 9:11,12**
  - b. **Psalm 67:1,2**
  - c. **Isa. 11:10**
  - d. **Deut. 32:43**
  - e. **Luke 2:29-32**
  - f. **Matt. 15:22-28** The Syrophenician women (cf. Mark 7:24-30) Notice the principle of Gentile submission to Israel's position and authority over them.
  - g. **Matt. 8:5-10** The centurion. Notice his humble attitude towards Christ as Israel's Messiah and the preeminence of Israel over the Gentiles.
  - h. **Acts 8:26-39** The Ethiopian eunuch. Notice "salvation is of the Jews"
  - i. **Acts 10:34-48** Cornelius. Notice "salvation is of the Jews".
  - j. **Rom. 11:25** Does not the mystery in context refer to the unprophesied blessing of the Gentiles through Israel's fall. The O.T. speaks of the blessing of the Gentiles through Israel's rise **NOT** fall (cf. Isa 60:1-3). Only in Paul do we find this aspect.

## C. The Death Burial and Resurrection of Jesus Christ is Not the Mystery Revealed to Paul.

1. As revealed in the O.T.:  
**Isa. 53**
2. As taught by Christ in his pre-resurrection ministry:  
Christ not only revealed truth concerning his impending death and resurrection but he also revealed that his death and resurrection would affect something for God's people Israel. The mystery doesn't have to be termed "gospel" in order for it to be considered revealed. Since the content of the gospel Christ preached effects our discussion we will briefly consider what that content is (see b and c below). NOTE: Christ revealed many truths that were indeed "Good News" to those that had ears to hear, but was not published as the "Gospel of the Kingdom".
  - a. The future work of Jesus Christ on the cross although not understood nor remembered by his disciples was nevertheless a revealed truth and therefore not the secret revelation given to Paul. If the death, burial and resurrection of Jesus Christ is the mystery, then we have Christ revealing truth (although not understood) prior to Paul in direct contradiction to Paul's scriptures. (see I. above)
    - (i) This point proceeds directly from the above discussion in I. C.
    - (ii) The design of his death:

<b>Matt. 20:28</b> To give his life a ransom for many	<b>Matt. 26:28</b> cf. Mark 14:24 blood shed for many
<b>Luke 22:19-20</b> N.C. blood shed for you	<b>Luke 24:26</b> cf. I Peter 1:11 Christ should suffer
<b>John 1:29</b> Takes away sin of the world	<b>John 3:14-17</b> The son lifted up to give life
<b>John 6:51</b> Give flesh for the life of the world	<b>John 10:11,15,17</b> Shepherd gives life for sheep
<b>John 12:24,31,32,33</b> Lifted and draw all to him	<b>John 6:39,40,44,54</b> Christ keeps his own
<b>John 11:23-26</b> Christ is the resur. and the life.	<b>John 14:19</b> Christ lives you shall live
<u>The Lord's death and resurrection anticipated:</u>	
<b>Matt. 12:40</b> three nights in heart of the earth	<b>Matt. 16:4; Lk 9:22,44</b> Suffer many things
<b>Matt. 17:12,13,22,23</b> kill him and 3rd day rise	<b>Matt. 20:17-19; Mark 10:23,24</b>
<b>Matt. 26:2</b> Son betrayed to be crucified	<b>Mark 8:31</b> Suffer, killed and rise again
<b>Mark 9:31</b> And he taught his disciples ....	<b>Mark 10:33-34</b> Condemn to death, kill and rise
<b>Luke 17:25</b> He must first suffer many things	<b>Luke 22:15,37</b> Desire to eat before I suffer
<b>John 15:13</b> Man lay down life for his friends	<b>Matt. 26:32</b> After I am risen again...
<b>Luke 18:33</b> Put to death & 3rd day rise again	<b>John 2:19,21</b> In 3 days raise up destroyed temple
  - b. Jesus as "Messiah" was not included in the content of the Gospel prior to his resurrection.

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- (i) The disciples were explicitly commanded not to reveal Jesus who they personally knew as Messiah.  
**Luke 9:21**  
**Matt. 16:20**  
**Mark 8:30**  
**Mark 9:9, 10** Transfiguration mount. Tell no man until Christ rises from the dead.
  - (ii) Others were commanded not to reveal him or his miraculous deeds.  
**Matt. 8:4; 9:30; 12:16, 17** Not make him known  
**Mark 1:44; 5:43; 7:36**
  - (iii) Unclean spirits were commanded not to reveal him.  
**Mark 3:12**  
**Lk. 4:35,41** The Lord suffered them not to speak: for they knew that he was the Christ.  
**POINT:** To preach Jesus as the "Christ" of the "Gospel" was in direct rebellion to the revealed will of Jesus Christ. However the truth that Jesus was the "Christ" was a revealed truth. Notice John the Baptist's statement in John 1:29 when he said "behold the lamb of God which taketh away the sin of the world". John well understood along with Andrew (John 1:41 "we have found the Christ") that Jesus of Nazareth was the Christ; the suffering servant of Isaiah 53:7.
- c. The Lord's cross work was not the subject of the public preaching of the "Gospel of the Kingdom" prior to the act itself. We need to make one point before preceding on. The future work of Jesus Christ although not part of the "Kingdom message" was nevertheless a revealed truth by Christ prior to the cross and prior to Paul's revelation. Therefore the cross work of Jesus Christ is not part of that distinct revelation given to Paul known as the mystery. The supposed condition that the Lord's cross work must be preached as the "Gospel" to qualify as revealed is not supported by scripture or reason.
- (i) The disciples did not fully understand nor remember the true nature of the Lord's words concerning his death and resurrection until after his resurrection from the dead.  
**John 2:19-22** The disciples remembered and believed the scripture after he had risen from the dead. The word remember means "to think much of a thing and so to remember, to call to ones mind".  
**Luke 24:5-8** "And they (the women) remembered his words".  
**Luke 24:25-27**  
**Luke 24:44-48** Their commission was based upon Christ's work and the O.T. scriptures.  
**John 20:9** "For as yet they knew not the scripture, that he must rise from the dead".  
**John 14:26; 16:13** "The Holy Spirit when he comes will bring to remembrance all things".  
**Mark 9:9-10** Transfiguration mount. "Tell no man until after I have risen from the dead". They questioned what it meant, what the rising from the dead should mean?  
**POINT:** Faith in the Lord's work divorced from the Lord himself SAVES no one. However, union with the person of Jesus Christ equals union with his work. In other words, if you have been united by faith (by his Spirit) to the person of Christ you have also been united to all that goes with Christ, namely his redemptive work and resurrected life. This applies to all of God's elect whether past or future.  
**I John 5:12** He that has the Son has life; he that has not the Son of God has not life.
  - (ii) The Lord sent his disciples on a preaching exhibition to preach the same gospel he preached.  

<b><u>Disciples</u></b>	<b><u>The Lord</u></b>
<b>Luke 9:6</b> Preached the Gospel of the Kingdom -->	<b>Matt. 4:23; 9:35</b>
<b>Mark 6:12</b> Preached that men should repent -->	<b>Mark 1:14; 6:12; Luke 13:3,5</b>
<b>Matt. 10:7</b> Preached that the Kingdom of heaven is at hand ->	<b>Matt. 4:17</b>
<b>Matt. 11:1</b> They taught and preached	
  - (iii) The Gospel of the Kingdom prior to the cross concerns the King who was to rule over Israel's Kingdom. The Gospel after the cross concerns the King who as Messiah suffered and rose (providing the redemptive basis for the establishing of the new covenant for his elect in Israel) from the dead and will someday return to take possession of his Kingdom. This is what Philip preached in Acts 8:12; the things concerning the kingdom of God, and the name of Jesus Christ. This is the sufferings and the glory that should follow spoken by Peter (cf. I Peter 1.10).
3. As taught by the Kingdom saints in the book of Acts.  
This is a direct result of Christ interpreting the scriptures to them (Luke 24:27), giving them the ability to remember his words (John 2:22 cf. Lk 24:5 and John 14:26) and opening their minds (Luke 24:45). Also see II. B. 2 above. If Peter and the others post resurrection gospel included the death, burial, and resurrection of Jesus

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Christ, and the death, burial, and resurrection is the mystery revealed to Paul; then it makes Peter and the others a means of instructing Jews of the Kingdom the mystery given to Paul. This is in direct contradiction to what Paul says about the mystery, and its revelation to him.

- Acts 2:23,24,31,32,35
  - Acts 3:17,17,26
  - Acts 4:10-12
  - Acts 8:32-35
  - Acts 10:34-36, 39-43 v.43 cf. Acts 3:18
4. As taught by Paul in the book of Acts concerning the O.T.
    - Acts 24:14,15
    - Acts 26:22,23
  5. As taught by other non-Pauline writers.
    - I Peter 1:2,3,18-21
    - I Peter 2:21-25
    - I Peter 3:18
    - I John 2:2; 4:10,13
    - Rev. 1:5; 5:9; 7:14
  6. As taught by Paul in his epistles.
    - a. **Rom. 1:1,2 cf. Rom. 16:25,26** NOTE: Rom. 1:1-3 is the gospel Paul preached according to prophecy; whereas Rom. 16:25 is the preaching of Jesus Christ according to the mystery kept secret since the world began. Paul preached both gospels. There is no contradiction. The one gospel (which I will call the generic gospel) Paul establishes (like Peter) from the witness of the prophets; the other gospel Paul received from the risen Lord. The gospel of God (Rom. 1:1-3) concerns the **basis** of salvation in Christ alone. The gospel of the mystery (Rom. 16:25,26) concerns the **blessings** of salvation for the joint body of Christ in the heavenlies.
    - b. **Rom. 3:21** "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets". cf. Acts 10:43; Acts 3:18; Luke 1:70
    - c. **Rom. 9:30-10:17** The word that Paul preaches (Rom. 10:8) in this passage is the "Gospel of God" Paul refers to in Rom. 1:1-3. The gospel (10:15, 16) Paul speaks of here is apart from any works of the law. Let's see if we can find the two aspects mentioned in 10:9 outside of Paul; that is confession that Jesus is Lord and belief that God raised him from the dead. These two aspects are the principle ingredients found in the gospel of God which He promised by his prophets (Rom. 1:1,2 cf. 3:21).
      - (i) **Jesus as Lord** - Acts 2:36, 38 His name is Lord ; 10:36,37,42 Implied; (see Luke 2:11)
      - (ii) **God hath raised him from the dead** - Acts 2:24,31,32; 10:40,41;  
cf. Acts 2:37 with Acts 11:17 and note Peters commentary on the faith expressed.
    - d. **I Co. 15:1-11** The gospel Paul preached to the Corinthians concerning the death, burial and resurrection of Jesus Christ was "according to the scriptures". This I take to refer only to the prophetic O.T. scriptures as alluded to in Rom. 1:1, 2; 3:21; and Acts 3:18. The Greek word for "according to" refers to some standard of comparison stated or implied. Christ's work is being compared to the prophetic O.T. scriptures which at the time of Christ's death was the divine standard of truth. How can you have Christ's cross work according to the scriptures if the scriptures were written years after the fact (i.e. Paul's scriptures). Paul's main (only?) defense of the gospel to Jews was the O.T. cannon. Paul concludes his discussion about the gospel with verse 11 which says "therefore whether it were I or they, so **WE** (this includes the circumcision apostles) preach, and so ye believed". Does not the "they" in v. 11 refer back to the circumcision apostles in v. 7 which says "after that, he was seen of James; then of all the apostles". Paul is saying that the essential, basic, generic salvation by grace alone gospel through the person and work of Christ could have been preached to the Corinthians by the other circumcision apostles (or others of the circumcision camp) who witnessed his resurrection. This point alone destroys the premise that the mystery is the death, burial and resurrection of Christ. Scripture could not be plainer. This gospel saves the elect in all ages as Paul says in verse 2 "by which also you are saved".



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(i) **Sin Offering:**

**Regular Occasions**

- For the whole people, at the New Moon, Passover, Pentecost, Feast of Trumpets, Feast of Tabernacles (Numb. 28:15-29:38) and the Day of Atonement (Lev., ch 6)
- Consecration of priests and Levites (Ex. 29:10-14,36)
- The sacrifice of the red heifer, from the ashes of which was made the "water of separation" (Num. 19:1-10).

**Special Occasion**

- For any sin of ignorance against the commandments of the Lord, on the part of the priest, prince, people, or individual (Lev. 4:1,2,23,27; Num. 15:22-36)
- For ceremonial defilement (Lev. 5:2,3); such as, women (Lev. 12:6-8), leprosy (Lev.14:9,31), issues in men and women (Lev. 15:15, 30), defilement of a Nazarite, or at expiration of his vow (Num. 6:6-11,16).

(ii) **Trespass Offering:**

**Prescribed for Special Sins**

- Sins of ignorance regarding the holy things of God (Lev. 5:15).
- Ignorant transgression of any definite prohibition of the law (Lev. 5:17).
- Fraud, suppression of the truth, or perjury against a neighbor (Lev. 6:1).
- Rape of a betrothed slave (Lev. 14:12), and a polluted Nazarite (Num. 6:12).

(iii) **Burnt Offering:**

**Regular Burnt Offerings**

- Every morning and evening (Ex. 29:38-42; Num. 28:3-8).
- Each Sabbath, double that of the daily offering (Num. 28:9, 10).
- At the new moon, the three great festivals, the Day of Atonement, and the Feast of Trumpets (Num. 28:11 - 29:39)

**Special Burnt Offerings**

- At the consecration of priests (Ex. 29:15; Lev. 8:18; 9:12).
- At the purification of women (Lev. 12:6,8).
- At the cleansing of lepers (Lev. 14:19).
- Removal of other ceremonial uncleanness (Lev. 15:15, 30).
- On any accidental breach of the Nazarite vow, or its conclusion (Num. 6:11,14).

**Freewill Burnt Offerings**

- Offered on any solemn occasion, e.g. dedication of the tabernacle (Num. ch. 7) and of the temple (I Kings 8:64)

c. Temporal appeasement of Gods wrath.

- (i) Without the shedding of blood there is no remission of sin; however the blood of bulls and goats could only cover they could not take away sin (Heb. 10:1,4,11). There was no sacrifice for known sin (Numbers 15:22-36), where the law specified capital punishment.
- (ii) Animal sacrifices appeased God's temporal wrath only. It cleansed the flesh but not the conscience from dead works. **Heb. 9:12-14**

d. Compatible with saving faith.

- (i) David understood it correctly (Psalm 51 specifically verses 16-19). David's faith was expressed through the animal sacrifices as a means of his sanctification, and not as a basis for his acceptance before God. There was no sacrifice for David's sin of adultery; according to law he deserved to die. God however extended pardon to David not based upon the blood of bulls and goats but on the future redemption of Jesus Christ (Rom. 3:25). In fact according to this passage animal sacrifices were not accepted by God apart from faith. (cf. Psalm 51:16-19 and Heb. 11:4; Isa. 1:11-20)
- (ii) Peter and the others understood correctly (cf. Acts 15:10,11 with Acts 3:1; 21:20-25); the law (including



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- animal sacrifices) makes nothing perfect yet it points to the one who could truly make one perfect.
- (iii) Since animal sacrifices add **NOTHING** to a sinners righteous acceptance and standing before God, we can interpret those passages on the tribulation and millennium literally, with animal sacrifices actually taking place.
4. The insufficiency of works to merit in any way our acceptance before God.
- a. **Rom. 3:20,21** Christ's righteousness was apart from works of the law.
- b. **Rom. 3:28**
- c. **Rom. 4:1-** Abraham is the father of all that believed. **Rom. 4:16**
- (i) God made a covenant with him. **Gen. 13:1; Acts 7:3,4; Neh. 9:7**
- (ii) God calls him his friend. **Isa. 41:8; II Chron. 20:7; James 2:23**
- (iii) The gospel was preached unto him. **Gal. 3:8**
- (iv) He believed in God who justifies the ungodly. **Rom. 4:5**
- (v) He believed in Christ as the promised seed in whom all the families of the earth should be blessed. **Gal. 3:8,9** cf. 3:16,28
- (vi) The Lord Christ said that Abraham rejoiced to see Christ's day and when he saw it he was glad. **John 8:56**
- d. Abraham was justified the same way God justifies all his elect.  
**Rom. 4:1,12,16,23,24; Gal. 3:8,9,29**
- 1st** He was justified without works by faith. **Rom. 4:4,5**
- 2nd** Since he was justified without works he was consequently justified by grace. **Rom. 4:16**
- 3rd** Justification came not by the law but through the promise. **Gal. 3:18; Rom. 4:14**
- 4th** He was not justified by circumcision or any other outward privileges. **Rom. 4:9,10,11**
- 5th** He had no ground for boasting, or of glorying, or self righteous confidence. **Rom. 4:2; 3:27**
- e. Abraham was called and regenerated while still in Mesopotamia; Acts 7:2 "The Lord of Glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran", and also Heb. 11:8 "By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed;..." Abraham's faith and therefore his regeneration in Ur of the Chaldees (Gen. 12:1-4; Gal. 3:8) pre-dates his justification by faith in Canaan (Gen. 15:6). Therefore there is no instrumental connection between regeneration (and the subsequent exercise of faith) and justification by faith. Justification by faith is an experience in the life of a saved/regenerated man and not a medium or instrument by which a lost man is united to Christ.
- Rom. 4:5-9** David (cf. Ps. 32:1-4)
- Rom. 9:11** "...that the purpose of God according to election might stand, not of works but of him that calleth."
- Rom. 9:30-10:13** works do not attain to the righteousness that is of faith.
- Rom. 11:6** "And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."
- Gal. 2:16-21** Christ died in vain when anyone affirms that righteousness came by the law at any time in salvation history; in so doing they frustrate the grace of God. Peter understood grace correctly in Acts 15:10,11.
- Gal. 3:2,9,10,11,21** Note: In the "sight of God" cannot be limited just to when Paul was saved or thereafter, but to all his creatures at all times "in His sight".
- Gal 3:6-29** The law cannot disannul the promise made to Abraham.
- Abel was righteous or accepted as righteous in God's sight. **Heb. 11:4; Gen. 4:4**
  - Enoch walked with God, and he pleased God or was accepted as a just man. **Heb. 11:5; Gen. 5:24**
  - Noah found grace in the eyes of the Lord and became heir of the righteousness which is by faith. **Heb. 11:7; Gen. 6:8,9**
  - Lot **Gen. 19:16; II Peter 2:7,8**
  - Job **1:1,5**
5. God has always saved his elect by sovereign grace. This is grace that is solely in his Son Jesus Christ.
- a. **John 1:17** Grace and truth came through Jesus Christ. He is the sole supplier of grace and truth from God to his elect.
- b. **Acts 10:43** "To him give all the prophets' witness, that through his name whosoever believeth in him shall receive remission of sins".
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- c. **Acts 15:9-11** Peter understood salvation by grace as operative for Gentiles and Jews alike. "We believe that through the grace of the Lord Jesus Christ we shall be saved, even as they".
- d. **Rom. 3:24** "Being justified freely by his grace..."
- e. **Rom. 4:1-9** "Now to him that worketh is the reward not reckoned of grace, but of dept". Abraham and David were saved totally by grace apart from the works of the law.
- f. **Rom. 5:15** "...much more the grace of God and the gift by grace, which is by **one man**, Jesus Christ, hath abounded unto many." All those individuals conceived in the mind of God unto election are united to Christ who stands as their representative in this passage. All the elect of God receive this grace through Christ.
- g. **Rom. 9:11-13** Note Isaac and Jacob. "That the purpose of election might stand, not of works but of him that calleth."
- h. **Rom. 11:6** Grace and works are opposites. Since election is of grace (11:5) our acceptance before God must be of grace through the Lord Jesus Christ. Works add nothing of merit to Elias or to the seven thousand men mentioned in v.2, 3. How can someone possibly claim that works play a vital part in someone's salvation at Pentecost?
- i. **Ezek. 36:22-31** Please notice God's unconditional blessings showered upon a nation that deserves only wrath (v.16-21). Please cf. Jer. 31:31-34.
- j. How many saints mentioned by Paul in Romans, are said in the text to be saved by grace apart from the works of the law:
  - (i) **Abraham** (4:1-5, 9-25) - Grace was extended before the circumcision covenant was given to him, therefore it was not causative of his salvation.
  - (ii) **David** (4:6, 7), **Elias, Seven thousand men** (11:1-6), - Grace was extended to these individuals after God gave Moses the Sinai covenant; therefore the covenant did not hinder or condition God's grace in any way.
  - (iii) **Jacob** (9:6-13) - God's grace was extended to Jacob after God gave Abraham the circumcision covenant that the purpose of God might stand, not of works, but of him that calleth.
  - (iv) The saved **Romans** (1:7; 3:10-31; 6:14; 8:3, 32-34) Paul writes to were extended grace the same way God extended it to father Abraham.
  - (v) We reach a point of no return on this whole issue of salvation by grace apart from the works of the law; for when we see so many individuals mentioned in scripture as saved by grace in all stages of salvation history, by what logic can I say that other individuals were saved partly by what they did, and partly by grace.
- k. **A Comparison of Mark 16:15-18 with Acts 2:22-39.** I believe a brief comparison of these two texts is in order. Some have taken these passages to imply salvation by works. We need to ask ourselves what "gospel", "saved", and "the gift of the Holy Spirit", mean in context.

	Mark 16:15-18	Acts 2:22-39
<b>The Gospel Declared</b>	v.15 "Go ye into all the world and preach the gospel to every creature."	v.22-36 "Ye men of Israel, hear these words; Jesus of Nazareth, a man of God approved among you..." ...God hath made that same Jesus, whom ye have crucified, both Lord and Christ ."
<b>The Gospel Believed</b>	v.16 "He that believeth"	v.27 "Now when they heard this, they were pricked in their heart, and said unto Peter and to rest of the the apostles, Men and brethren, what shall we do." (cf. Acts 11:16,17)
<b>The Gospel Obeyed</b>	v.16 "And is baptized"	v.38 "Repent and be baptized every one of

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	Mark 16:15-18	Acts 2:22-39
		you in the name of Jesus Christ"
<b>The Gospels End</b>	v.16 "shall be saved; but he that believeth not shall be damned."	v.38 "for the remission of sins"
<b>The Gospel Fruit</b>	v.17 "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."	v.38 "and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call."

- (i) Notice that the Gospel declaration in both texts is centered on the person and work of Christ and not about what **I** do for merit before God. The gospel pure and simple concerns what Christ has done, and the gospel declaration should exhibit that. The Jews were commanded to exhibit their faith in Jesus Christ and what he has done by repentance and water baptism. If we want to say that faith, repentance and baptism are commanded as **part** of the Gospel message but separate from the Gospel declaration I have no problem with that distinction. However when we say (as many have in the past) that baptism is part of the Gospel that the kingdom saints were commanded to preach then we make baptism an intrinsic part of salvation, and that's heretical.
- (ii) Those in Peter's audience were first regenerated/indwelt (see next section D.) then blessed with the power from on high. Can true repentance and belief in Jesus Christ followed by obedience to be water baptized be produced by the carnal mind (flesh, old man etc.)? Only that which is spiritually alive can produce the characteristics of spiritual life. That which is dead cannot produce that which is characteristic of life. It is simply impossible. Someone who believes in this type of impossibility, I would tend to call an Arminian evolutionist (one who believes life proceeds from non-life), with respect to the origin of spiritual life. The response in v.37b "what shall we do?" clearly indicates that they believed the declaration of the gospel in the previous verses. That response was produced by the internal regenerating work of the Holy Spirit.
- (iii) Since regeneration by the Spirit precedes faith and repentance (see E below) it cannot be the gift of the Holy Spirit mentioned in Acts 2:38. The gift of the Holy Spirit or the power from on high is a reference to the Spirit's work upon (Acts 1:8) a man manifestly (this gift can be seen and heard cf. Acts 2:33) for the purpose of witnessing for Christ (Acts 1:8; John 15:26,27).

### E. The Indwelling Presence of God in the Believer is Not the Mystery Revealed to Paul.

- 1. Preliminary thoughts and definitions:
  - a. In order to grasp the importance of this topic we must ask ourselves the following questions:
    - (i) What is the relationship between regeneration and indwelling, and is there a necessary inherent and intrinsic connection between them?
    - (ii) What does regeneration and indwelling mean?
    - (iii) Does God regenerate saints, without indwelling them?
    - (iv) Does God indwell saints, without first regenerating?
    - (v) Can the natural man spiritually dead to God and his word exhibit characteristics of spiritual life? In other words can the natural man exercise saving faith without first being quickened alive by the Spirit in regeneration; or can the characteristics of life (i.e. faith, repentance holiness etc.) be present without regeneration?
    - (vi) My basic position in this area is stated in the following propositions:
    - (vii) Regeneration proceeds saving faith. No man in any dispensation came to saving faith prior to regeneration.
    - (viii) All saints/elect redeemed by Christ in all ages were regenerated by the Spirit to spiritual life.
    - (ix) The reality of these truths of scripture relative to God's saints is not conditioned by the revelation of these truths in the scriptures. Therefore:

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- The natural man (the flesh) cannot attain to spiritual life unless the Spirit regenerates.
  - Unless God regenerates no man will come to him in faith.
- (x) God regenerates all those elected unto salvation and redeemed by Christ on the cross. All those that God regenerates he indwells. Indwelling is a mark of ownership that God owns and possess his people (Rom. 8:9; Eph. 1:13, 14). Regeneration is the vehicle or mechanism by which the goal of indwelling is reached. They are almost synonymous terms, but viewed from different vantage points. If we can prove regeneration outside of Paul, then we can prove indwelling by virtue of their intrinsic relationship to each other.
2. **Regeneration** is the work of God's Spirit whereby he quickens alive man's dead spirit, according to the eternal purpose of God and redemptive work of Jesus Christ, producing spiritual life, and all that goes with that life namely; faith, repentance, illumination of understanding, conviction of sin, desire for holiness, knowledge and love of God, and of Christ etc... No man can exhibit the characteristics of spiritual life while in his dead fleshly state.
- a. Its different names in scripture:  
A quickening - **John 5:21; Eph. 2:6**  
Born again or born from above - **John 3:3, 7**  
God's workmanship - **Eph. 2:20**  
Creating anew - **Eph. 4:24**
- b. Fundamental references:  
**John 3:3-8**  
**Titus 3:5, 6**  
**Col. 3:10, 11**  
**I Peter 1:3**  
**Eph. 2:4, 5**  
**James 1:17, 18**  
**I John 2:29; 3:9; 5:1**  
**Gal. 2:20**
3. The necessity of regeneration from scripture and reason. Below we will be contrasting the differences recorded in scripture between the flesh and the spirit. When we speak below, that the natural man cannot do something such as seek God we do not mean to say or imply that he wants to seek God but is prevented from doing so. We mean he has no desire or inclination to seek God, (Rom. 8:7, 8 cf. Heb 11:6) for to seek God belongs in the spiritual realm and the natural man **cannot**, yea **will not** do that which he has no desire to do. In saying that, we believe that a man chooses that which is most agreeable to him. It is absurd to say that a man chooses that which he hates (Jer 13:23). A man's will then is merely the act of the actor (the man's nature see Rom. 10:10) and does the bidding of the actor. The Lord said "from out of the heart proceeds all these evil things" (see Mk 7:18-23); the heart or nature of a man is the source of all the acts of the will and the will can do nothing else than serve its master. The will therefore is free to serve the dictates of the fallen nature or to put it another way, the will is in bondage to the sinful nature.
- a. Characteristics of the fleshly or carnal man contrasted with the regenerated man. This can be expanded on request.

## FLESHLY MAN

### Characteristics of Spiritual Death

That which is born of the flesh is FLESH John 3:6

Condition of ALL men in sin Ecc. 7:20  
For there is not a just man upon the earth that doeth good, and sinneth not.

#### A. Senses

He cannot see the Kingdom of God John 3:3

He cannot hear the words of Christ John 8:43; 47

## SPIRITUAL MAN

### Characteristics of Spiritual Life in Christ Jesus

That which is born of the Spirit is spirit John 3:6

Condition of all born again ones James 1:18  
Of his own will begat he us with the word of truth that we should be a kind of first fruits of his creatures.

Born again ones see John 3:3

All that are of the truth John 18:38, Matt. :25-27

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			hears Christ voice	<u>I Co.2:14-16, John 10:3</u> <u>Prov. 20:12</u>
<b>B. Mental Ability</b>				
He doesn't understand	<u>Romans 3:11</u>	<-->	The understanding is Enlightened	<u>Eph. 1:17,18,</u> <u>Matt. 11:25-27</u> <u>I Cor. 2:12-16</u>
His understanding is darkened	<u>Eph. 4:18</u>	<-->	The understanding is quickened	<u>II Co. 4:4-6</u> <u>II Co. 4:4</u>
His mind is darkened	<u>Titus 1:15</u>	<-->	Christ gives them understanding	<u>I John 5:20</u>
<b>C. Moral Ability</b>				
He is not righteous	<u>Romans 3:10</u>	<-->	Born again ones are righteous	<u>IJohn2:29; 3:7</u>
He does not do good things	<u>Romans 3:12</u>	<-->	Born again ones walk in goodness	<u>Eph. 6:7,8; 5:7-13</u> <u>3John 11, Heb. 13:21</u> <u>II Thess. 2:16-17</u>
There is no good thing in Him.	<u>Romans 7:18</u>	<-->	They have a good work in them	<u>Phil. 1:6</u> <u>Eph. 2:10</u>
He cannot stop sinning	<u>II Peter 2:14</u> <u>Jer. 13:23</u>	<-->	Born again ones have faith That which is born again can't sin	<u>Romans 14:23</u> <u>I John 3:9</u>
His heart is incurably wicked. His heart is darkened	<u>Jer. 17:9</u> <u>Rom. 1:21</u>	<--> <-->	Born again ones have a new heart	<u>Jer. 32:39-40</u> <u>Ezek. 36:26</u>
His conscience is defiled	<u>Titus 1:15</u>	<-->	Their conscience are purged	<u>Heb. 9:14</u>
The flesh minds the things of the flesh	<u>Rom. 8:5</u>	<-->	The spirit minds the things of the spirit	<u>Rom. 8:5</u>
He performs the works of the flesh	<u>Gal. 5:19-21</u>	<-->	He performs the works of the spirit	<u>Gal. 5:22-24</u>
<b>D. Desire for God and his Law</b>				
He doesn't seek God	<u>Romans 3:11</u>	<-->	Those with faith seek God	<u>Heb. 11:6, Eph. 2:8,9</u>
He doesn't fear God	<u>Romans 3:18</u>	<-->	God puts his fear in his people	<u>Jer. 32:39-40</u>
He hates God (cf. John 15:15)	<u>Romans 8:7</u>	<-->	The born again ones love God	<u>I John 4:7, 8, 9, 10, 16</u> <u>Rom. 5:5</u>
He cannot come to God	<u>John 6:44</u>	<-->	God draws his people by love They come to God willingly	<u>John 6:44, Jer. 31:3</u> <u>Ps. 110:3</u>
He cannot please God	<u>Romans 8:8</u>	<-->	He pleases God with his faith	<u>Heb. 11:6, Eph 2:8,9</u>
He does not desire Gods ways	<u>Job 21:14</u>	<-->	The born again ones desire Gods ways	<u>Ps.25:4-9</u>
His way is not in himself	<u>Jer. 10:23</u>	<-->	The born again ones way is established by the Lord	<u>Ps. 37:23, 24,28</u>
He will not submit to Gods law	<u>Romans 8:7</u>	<-->	He delights in the law of God	<u>Romans 7:22, 25</u> <u>Heb. 8:10</u>
<b>E. Knowledge of God and of Christ</b>				
Christ does not know them	<u>Matt. 7:21-23</u>	<-->	Christ knows his own	<u>John 10:4, 14, 27</u> <u>I Tim. 2:19</u>

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He does know not God	<u>Titus 1:16</u>	<-->	Born again ones know God	<u>John 17:2, 3</u> <u>I John 5:20</u>
He is ignorant of God	<u>Eph. 4:18</u>			<u>John 8:19</u>

How does a man get from the left column to the right column above? By an act of his will! Hardly, for the will is merely indicative of the nature in a man. It's only by a direct and immediate act of God (its the same power used to raise Christ from the dead Eph. 1:19-20) whereby he quickens our dead spirit alive unto him that we can exhibit the characteristics of life. The natural man cannot attain to the spiritual realm unless God in his sovereign mercy so quickens alive. Praise be to God it is not left up to us.

- b. God demands the natural man to change.
  - (i) God commands a circumcised (or regenerated) heart - **Deut. 10:6** Provided by grac Deut. 30:6
  - (ii) God commands holiness in his creatures like he is holy. **I Peter 1:15,16** Provided by grace **Col. 3:8**
- c. Faith is a characteristic of the spiritual man not of the natural man.  
**Rom. 8:7, 8 cf. Heb. 11:6, Gal. 5:22**
- d. Since the natural man cannot attain true saving faith, God must give it to those of his choosing.  
**Eph. 2:8; Heb. 12:2; Phil. 1:29**
4. The cause of regeneration:
  - a. **NEGATIVELY:** Neither truth of being nor truth revealed can act to cause regeneration. Truth is not a being, nor can it act to cause regeneration. **Regeneration is an act of a being who possess the attribute of truth.**
  - b. **POSITIVELY:** The entire Godhead works at regenerating the lost. Regeneration is an immediate efficient and direct act of God.  
**John 1:13** "Which were born, not of blood, (ancestral background) nor of the will of the flesh (fleshly production), nor of the will of man (self determining effort) but of God".
5. The change wrought in regeneration:
  - a. Man is entirely passive in regeneration. (John 3:3-7)
  - b. Regeneration is not a process but an instantaneous act of God. (John 3:3-7; Eph. 1:19-20)
  - c. Regeneration is not just a change in faculty or affections or understanding. They are not personal entities. They reflect what is in a man but they are not what's in a man.
    - As God's attributes express what he is in his essence.
    - So mans attributes of love or hate, holiness or sin express who he is and what his essence is.
6. Regeneration is more that just a restoration to Adams pre-fall state. Regeneration is to a newer and higher state in the image of Christ (Rom. 8:29). Lost sinners need more that just restoration.
7. The spirit is not added or replaced at regeneration - but changed. The spirit substance or essence is changed which makes man in his spirit and spirit life "A new man which after God is created in righteousness and true holiness" (Eph. 4:29). Man is has a material and an immaterial nature. The material nature refers to his flesh, bones, blood etc.. His immaterial nature is composed of two parts, his soul and spirit. Prior to regeneration the soul dominates the man; the spirit is almost indistinguishable from the soul. The man is soulish or fleshly in all of his deeds and thoughts. The soul reigns in the man with all its fleshly desires as an absolute monarch. When God regenerates, its the spirit that is quickened alive in the image of Christ. The soul loses its reigning power but not its influence over the man. The spirit is now clearly defined (at regeneration) apart from the soul and reigns in the life of the saint (Heb. 4:12). At death the soul is quickened alive (I Thess. 5:23), and at the resurrection the body is quickened alive to the glory of God (I Cor. 15:42-54; Phil. 3:21).
8. Regeneration is not just reformation. Someone can be reformed and still not be regenerated.
9. The relationship of regeneration to saving faith:
  - a. The flesh is flesh and cannot attain to the spiritual realm unless God's sovereign Spirit so quickens.  
**John 3:6-8** According to the law of bio-genesis, life must proceed from life. In order for a spiritually dead man to exercise that which is characteristic of a spiritual man, he must be regenerated.
  - b. Regeneration precedes belief. Since faith is a property of the spiritual or quickened man there is no way to make it the basis of the quickening act. The truth John speaks in I John 5:1 "whosoever believeth that Jesus is the Christ is born of God" is relative to this point. The pluperfect "has been begotten" (gegennatai) makes the begetting precede the belief. R.V Sarrels in his book on Systematic Theology makes this pertinent statement on page 378 "It is impossible to bring the pisteuo (believes or believeth) and the gegennetai (has been begotten) close enough together to make them logically or chronologically simultaneous. The time element

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cannot be erased from this equation...That which takes place now cannot be a condition of that which has already been...Dr. A.T. Robertson quotes and follows Law on this text, who says, "The divine Begetting is the antecedent, not the consequent of the believing" (Word Pictures, chapter 18)".

10. The relationship of regeneration to the work of Christ is fundamental in our consideration. Regeneration is secured by Christ at the cross.
  - a. It is one of the "all things" that Christ with the Father freely gives to us.(Rom. 8:32)
  - b. The Son's work is the distinguishing basis for who the Spirit quickens alive. (John 3:3-16)
  - c. The Son tells the Spirit what, where, and when with respect to the application of his work. (John 5:26; 16:13)
  - d. It is one of the many spiritual blessings that flow through Christ's and his work (Eph. 1:3)
    - Understanding and knowledge - **I John 5:21**
    - Faith - **Philip. 1:29; I Peter 1:19-21; Heb. 12:2**
    - Life - **John 10:11,28; Gal. 2:20; John 17:2-3**
    - Purification - **Titus 2:14; Eph. 5:25-27; Heb. 9:14**
11. The relationship of regeneration to indwelling:

Regeneration is the mechanism (or vehicle) by which God can indwell and have communion with his people. God regenerates no one he doesn't indwell, in fact God regenerates to indwell. We can therefore say that regeneration and indwelling are identical but viewed from different perspectives. God desires to be in communion with his people, but before there can be communion there must be a change in the dead spirit of man. There are two things that are fundamental to our consideration of this topic; things must be in agreement before they can work together and there must be a likeness of essence before there can be a union.

**We can't have communion with God until we are in union with him.  
We can't be in union with God until our spirit essences are like his Spirit.**

Our essence can't be like his until He quickens us alive in the image of his Son. As far as the body of Christ is concerned, God will incorporate no foreign material into that body. The dead spiritual nature or essence of members of that body must be made alive and like the essence of the body before it can be joined to it.

- a. Regeneration: the beginning of the sustained power of the Godhead manifested in the new nature.
  - Created **Col. 3:10,11; Eph. 1:19,20; Rom. 6:4,5**
  - Power that works in us **Eph. 3:16,20**
  - Power that sustains us **II Co. 4:16**
  - Power that causes us to progress towards holiness and towards the image of Christ. **II Co. 3:18; Rom. 8:29; Col. 3:10, 11** Please compare with Heb. 12:14.
- b. God regenerates to indwell. There must be a likeness of essences before there can be a union of essences. God regenerates to have fellowship with his people.
  - It a mark of ownership **Rom. 8:9-11**
  - Considered prophetically for corporate national elect Israel **Ezek. 36:25-27**
  - Considered symbolically **Ezek. 37:5,9,10,14**
  - Considered originally as a purpose of God giving life **Gen. 2:7,;1:27**
- c. God indwells through the Holy Spirit by means of power manifested in the new nature.
  - (i) The importance of understanding indwelling in light of God's omnipresence cannot be understated. God's attributes tells us who and what God is as far as his essence is concerned. Any doctrine that affects God's attributes affects what we understand God to BE in his essence.
    - (a) **Omnipresence Defined:** God is unbounded by space and time and is therefore everywhere. God is neither included in space nor absent from it. God is above all space yet present in all of it.  
**Ps. 139:7-10** "Whither shall I go from you Spirit?"  
**Jer. 23:23, 24** "Do not I fill heaven and earth." God is not restricted or limited by anything or anyone he is unbound.  
**I Kings 8:27** "Heaven and earth cannot contain thee" There is no extension of substance to his creation nor is the creation a containment for God essence.  
**Acts 17:27** "...though He be not far from every one of us."
  - (ii) When God is said to dwell somewhere whether in heaven or earth or in men it does not imply that a part

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of God's essence is there more that somewhere else, but that God is especially manifesting his power or graces in such a way that he is said to be present.

- God is said to dwell in the tabernacle above the mercy seat.
- **Ex. 27:21; 28:11, 12** The Lord is before the tabernacle.
- **Ex. 25:8, 22; 29:42-43** God is said to meet his people above the mercy seat.

(iii) God is said to dwell in the temple built by Solomon.

- **I Kings 8:13, 27** God is said to dwell in the temple Solomon built.
- cf. with I Kings 8:27 " the heavens of heavens cannot contain thee"
- God is said to dwell in heaven as his habitation.
- **Ps. 115:3** "Our God is in the heavens" \
- **Isa. 63:15** "I look down from heaven" ---> They denote manifestations of his presence
- **Matt. 5:9** "Our Father which are in heaven" / or exertions of his power.

(iv) God is said to indwell his people. As God's essence is no more present in heaven than in the remotest part of the universe so to God's essence is no more present in me as a believer than anywhere else. God is not contained by the new nature. A part of God's essence is not personally in me. God dwells in me similar to the way he dwelt in the temple. God is said to dwell there because his power was manifested there. The temple was where God met his people Israel. The new nature is where God manifests his power to meet and have fellowship with us.

### 12. Regeneration and indwelling outside of the Pauline scriptures:

God regenerates no one he doesn't indwell. Was not Christ the author and finisher of Abel, Noah, and Abraham's faith (Heb. 12:2). Please notice that Heb. 12:2 comes right after Heb. 11; there is no other way to take this verse but in light of the previous chapter. Is not the faith Christ gives his people part of those blessings Christ secured on the cross that he will freely give us with the Father (Rom. 8:32). If the O.T. saints were the possession of Christ, then according to Rom. 8:9 they had the Spirit of Christ (I Cor. 10:4 Christ was the Rock that followed them). I use Abraham as one example, others very easily could be Peter (Matt. 16:16), and David (Ps. 51). Once we have established an essential connection between regeneration and indwelling, we can prove one exists by the existence of the other. The essential doctrines of the mystery, the hope, position and responsibility of the joint body of Christ are not revealed outside of Paul. However we do find the doctrine of indwelling spoken of outside Paul. How can this be? Are we to say to the opponents of dispensationalism that John heard these truths through Paul even though in John 6:56 and 15:4-7, John merely records the words of Christ, and adds no narrative at all. In 1st John the writer had a good grasp of the doctrine of indwelling and gives credit to the anointing that abides in him as the reason. Notice the other passages I John 3:24; 4:12, 15. If indwelling (the Spirit in a man) is a doctrine of the mystery then we have Christ, and John revealing body truths to Jews in direct contradiction to Paul's scriptures (see I. above)

a. If the body began with Paul, and being "in Christ" is descriptive of the mystery truth of being in the body, then what does it mean when Paul says in Romans 16:7, that there were those "in Christ" before him. What does it mean when Paul says in Galatians 1:22, that "he was unknown by face unto the churches of Judea which were in Christ." This proves that the "in Christ" relationship is not part of that secret mystery revealed to Paul, but describes the indispensable union between Christ and his elect. The greek work for "in" is "en" and means co-extensive union and association. The elect are in intimate union with Jesus Christ in four related aspects.

- 1st **Eternal union** in Christ in the mind and purpose of God. (Eph. 1:3-5)
- 2nd **Representative union** with Jesus Christ on the cross. (Romans 5:12-21; 6:1-10)
- 3rd **Vital union** in Christ in our present walk in the Spirit. (Rom. 8:1-11)
- 4th **Personal union** with Christ in the intermediate state and resurrection. (II Cor. 5:1-9; IThess. 4:13-17)

b. What does "There is no condemnation to them which are in Christ Jesus" mean if Abraham was not in Christ. Does that mean that Abraham was and is under condemnation? This passage connects topically back to Romans 5 and 6, where Paul describes the headship of Christ as representing the elect that are in him, and Adam as representing those that are in him. Jesus Christ was a divine vicarious substitute for all those he came to represent on the cross. Romans 6 are descriptive of that substitutionary work. Those elect that Christ represented were so united to him in the mind and purpose of God that when he died, they died in him; when he was buried, they were buried in him; when he rose from the dead, they rose from the dead in him. If Abraham (David?) was not "in Christ" then Abraham is still under condemnation contrary to many passages



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- (Rom. 4:2-25). Paul says in II Cor. 5:17, that "if any man be in Christ then he is a new creature". Abraham was a new creature, for Christ lived in him (Gal. 2:20).
- c. A New Testament analysis of Abraham's relationship to regeneration.
- (i) Abraham had faith, (Heb. 11:8) and therefore was regenerated. Jesus Christ and his work is the originator of Abraham's faith (cf. Heb. 12:2; with John 15:5 b).
  - (ii) Abraham's faith pleased God (Heb. 11:6, 8). (The flesh cannot please God (Rom. 8:7, 8) therefore all those in the flesh and without the Spirit have not faith. (cf. II Thess. 3:2)
  - (iii) Abraham's faith is the fruit and product of the Spirit's work in him (regeneration cf. John 3:5-8) not a product of his flesh. (Gal. 5:18,22,25)
  - (iv) Faith was a free gift to Abraham from God. (Eph. 2:8)
  - (v) Faith was given to Abraham as with all the elect by Christ (Philip. 1:29; Heb. 12:2) through his redemptive work on the cross (I Peter 1:18-21; Rom. 8:32).
  - (vi) Abraham was "Christ's" (in a redemptive sense) like we are "Christ's". (Gal. 5:24,18; Rom. 8:9)
  - (vii) Abraham's faith was by the Spirit's work in him (regeneration) through the person and work of Christ. If Abraham was not "Christ's" he would not have the Spirit of Christ, who alone produces faith. (Rom. 8:9)
  - (viii) Abraham was led by the Spirit and therefore was not under the works of the law with respect to condemnation. (Gal. 5:18; Rom. 4:1-5; 8:1; Gal. 3:6-29)
  - (ix) Chronologically in Abraham's life:
    - He was regenerated, (in Ur of the Chaldees) and faith issued forth from that quickening. See D.1.d above.
    - He was justified by faith MANY years after he first believed in God. Cf Gen. 12:1,2; Heb.11:8; Acts 7:2 with Gen. 15:6.
- d. Some insist that Paul's statement in Col.1:27 "Christ in you the hope of glory" proves that the "in Christ" relationship is confined to mystery truth. However when we examine the context carefully we see that the emphasis is not on the "in" but on the "you", saints of v.26 and the Gentiles of verse 27a. The fact that Christ was "in" anyone was not a new revelation and part of the mystery (see prior sections). Christ is now forming a totally un-prophesied joint body with each member having full equality with one another (Eph. 3:1-6). Although there are Jews in the body, Gentiles comprise the greater part of the body community. Paul is called the Apostle of the Gentiles (Rom. 11:13), because his commission is primarily to the Gentiles, and its in that emphasis that Paul seeks to "provoke to emulation them which are my flesh that I may save some" (Rom. 11:14). "You" refers back to the saints (v.26b) to whom the mystery has been revealed. They are the Gentiles to whom the riches of the glory of the mystery is made known. The emphasis is on "You Gentiles", you are the ones whom Christ is in. This truth is further brought out in Ephesians 3:1-6.
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| <b>Verse One</b>   | Paul was a prisoner of Jesus Christ for the Gentiles.                                    |
| <b>Verse Two</b>   | The dispensation of the grace of God was given to Paul for the Gentiles.                 |
| <b>Verse Three</b> | The dispensation of the grace of God is doctrinally revealed to Paul as the mystery.     |
| <b>Verse Five</b>  | The mystery revealed to Paul was not revealed prior to its revelation to him.            |
| <b>Verse Six</b>   | In the mystery the Gentiles have full equality in every way with the other body members. |
13. God indwells elect Israel corporately at the return of Christ to earth to set up Israel's kingdom. **Ezek. 36:37; 37:14**
14. The Spirit in a man does not equal the Spirit upon a man. The Spirit in a man refers to life (see Ezek. 37:14,9,10; 11:19; 36:27); the spirit upon a man refers not to power internalized, but power manifested externally.
- Spirit in a man** - refers to the power of the Spirit of God manifested in the new nature God created, known through the graces given and the presence of God felt. **All** of God's saints have the power of the Spirit in them (i.e. the new nature).
- Spirit upon a man** - refers to the power of the Spirit of God manifested externally in some discernible measure usually in prophecy, tongues, visions, physical strength etc.. The power is transient; its purpose always to bring glory to God. Not all that had the power of the Spirit on them had the Spirit in them (cf. King Saul, Judas Iscariot and Heb. 6:1-6)
- a. O.T. references to the Spirit upon a man, refers to the Spirit of God giving power manifestly for some particular service for God.
- **Ezek. 39:25-29**
  - **Joel 2:28,29**
  - **Numbers 11:25**

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- **Judges 6:34; 11:29; 14:6**
- **I Sam. 10:6,10; 11:6**
- N.T. references to the Spirit upon a man. Note: the Holy Spirit coming in power at Pentecost was a prophesied event and therefore not part of the secret mystery revealed to Paul.
- **Luke 3:21,22** cf. Isa. 11:2; 42:1; 61:1
- **John 1:33, Luke 24:49** Power from on high cf. Acts 1:8; 2:1-13, 33.