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RIGHT DIVISION

AND THE

GOSPEL

Charles H. Welch

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GOSPEL

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Just and the Justifier
Dispensational Truth
The Testimony of the Lord's Prisoner
In Heavenly Places

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RIGHT DIVISION AND THE GOSPEL

The Principle of Right Division Explained.

Before dealing with the application of the principle of Right Division and the Gospel, some explanation of the meaning and implications of the principle itself is called for. The use of the principle is enjoined by Paul in his last letter to Timothy (2:15) and inasmuch as Timothy had been taught the Scriptures from a child (3:15) and, further, seeing that Timothy had been brought up in Asia Minor and that his father was a Greek, it is certain that his Bible would have been the Greek version known as the Septuagint. The word translated 'rightly divide' is the Greek *orthotomeo*, and occurs in the LXX version of Proverbs 3:6, 'In all thy ways acknowledge Him and He shall RIGHTLY DIVIDE thy paths'.

We find the same word is also used in Proverbs 11:5, where it is once again used of a path or a 'way'. It is not the believer's conduct or service or anything to do with himself that had to be 'rightly divided', it was the Word of Truth that had to be so treated.

Let us take one illustration from the ministry of the Lord Himself. In Luke 4:16-21 the Lord is described as reading the opening words of Isaiah 61. He closes the book at the words, 'to preach the acceptable year of the Lord', and then says, 'This day is this Scripture fulfilled in your ears'. Had He read on, the next words quoted would have been, 'and the day of vengeance of our God', a day which is also connected with the millennial blessings of Israel when they become 'priests of the Lord' and receive 'double' for their shame. This double prophecy was not fulfilled in the days of Christ's ministry. Over 1,900 years separate those two sentences of Isaiah, which in our Authorised Version are separated merely by a comma. How important therefore this principle must be.

Before we leave this illustration of right division it will be of service to observe one other feature. The words omitted in Luke 4 were not set aside; they were simply reserved for their own proper place, and are found in Luke 21:22:

'For these be the days of vengeance, that all things which are written may be fulfilled'.

LUKE'S GOSPEL

Chapter 4:	Chapters 5 to 20.	Chapter 21:
The acceptable		The day of
year of the	←-fulfilled	vengeance of
Lord. drawing near- Error! Reference source not found. After an interval of 1900 years.		

The right division of the Word of Truth recognizes *all* Scripture. It does not cut out unpopular doctrine; it just apportions all Scripture according to God's purpose.

If the Epistles are as equally inspired as the Gospels (and we believe most sincerely that they are) we cannot believe ALL that they contain without 'right division'. In the Sermon on the Mount we read 'the meek shall inherit the earth', whereas in the epistle to the Ephesians the believer is blessed 'in heavenly places'. Mark 16:17 assures us that 'these signs shall follow them that believe', yet Paul is saddened at the sickness of Epaphroditus, and sends a prescription to Timothy for his 'often infirmities'. To the apostle Peter the redeemed are 'a holy nation and a royal priesthood'; to Paul, the redeemed are spoken of as 'the body of Christ'. Even the Gospels themselves contain enough to make us anticipate fuller revelation, for Christ Himself said just before His death 'I have yet many things to say unto you'. The principle of right division is most clearly seen at work in John 1:17:

'For the law was given by Moses, but grace and truth came by Jesus Christ'.

Here two dispensations are in view, both given by God, and both true in their own season, but we have only to read the epistle to the Galatians to see the frightful havoc that can follow any attempt to blend the dispensation of law with that of grace. They will not and cannot mix. While all Scripture is inspired and profitable, and its study as a whole is incumbent upon every believer of whatsoever calling he may be, yet we have to recognize that while all Scripture is FOR us, all Scripture is not ABOUT us.

If there are dispensational distinctions observable in the Word of God it seems reasonable to suppose that the 'good news' preached to one class or company, may differ in some essentials from the 'good news' preached to another. If there has taken place a complete change in the administration of God's dealings with man subsequent to that period covered by the Gospels and the Acts; if a different piece of God's 'good news' has been sent by an especially chosen apostle; if higher hopes and richer grace have been revealed; if we are definitely told that to the apostle Paul has been committed this present dispensation; if he had the apostleship to the Gentiles, and the proclamation of the mystery which had been hidden from before the foundation of the world committed to him, then it is perfectly clear that to put into practice the commands, to entertain the hopes, or proclaim the 'good news' to-day pertaining to another dispensation, we shall be as guilty of denying the Lord, and of being ashamed of His testimony, as the Judaisers were who sought to enforce the Mosaic law upon Gentile believers, as recorded in chapter fifteen of Acts.

The above comments must suffice to introduce the subject of Right Division to our reader as our present object is not so much to explain the principle but to apply it to one very important section of all Christian service, *the preaching of the gospel*. We are sometimes met by the rejoinder to our advocacy of right division by the remark 'We are not concerned with dividing the Scriptures, but with preaching the gospel', to which we reply 'Which Gospel'? This often leads to a heated protestation that there is but 'one gospel', the defender even going so far as to speak of it as 'the everlasting gospel'. Now in all this there is not the slightest slur cast upon the zeal or the earnestness of those who thus object, we only feel that in many instances it proves to be a zeal without knowledge, and if such zeal leads to preaching a gospel that belongs neither to kingdom nor to church, neither having the sanction of the apostle of the Circumcision nor that of the apostle of the Uncircumcision, then surely the seriousness of the subject will more than justify the prayerful perusal of the pages that follow.

Differing Gospels found in the New Testament.

Let us take as our opening consideration the oft repeated statement, 'There is but one gospel'. Here is a list of references to different gospels found in the New Testament.

- The Gospel of the Kingdom (Matt. 4:23; 9:35; 24:14).
- The Gospel of the Uncircumcision and of the Circumcision (Gal. 2:7).
- The Gospel of God (Rom. 1:1; 1 Thess. 2:2).
- The Gospel of Christ (Rom. 1:16).
- The Gospel of the Grace of God (Acts 20:24).
- The Gospel of the Glory of Christ (2 Cor. 4:4).
- The Gospel of the Glory of the blessed God (1 Tim. 1:11).
- The Gospel of your Salvation (Eph. 1:13).
- The Everlasting Gospel (Rev. 14:6).

Now it is not our teaching that these nine items represent nine separate gospels, that would be both untrue and absurd. The gospel of God, to be a gospel of salvation, must also be the gospel of Christ. It must also at the same time be a gospel of grace. Upon examination we shall find that these references fall into well defined groups.

The application of the principle of right division is concerned particularly with the observance of 'things that differ'. Let us therefore turn our attention to each of these gospels in turn and commence with:

The Gospel of the Kingdom.

'And Jesus went about all Galilee, teaching in their synagogues, and preaching the *gospel of the kingdom*, and *healing* all manner of sickness and all manner of disease among the people' (Matt. 4:23; and in similar words, 9:35).

It is obvious from these two references that miraculous healing of disease was the normal accompaniment of this gospel, and in the tenth chapter, where the twelve are commissioned to preach this gospel, the selfsame accompaniment is stressed and given in detail.

'As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils' (Matt. 10:7,8).

Not only is there this unavoidable accompaniment of miraculous gifts, gifts that not merely relieve undiagnosed ills, but which actually cleanse lepers and raise the dead, there is also another dispensational limitation which cannot be disassociated from this gospel:

‘Go NOT into the way of the Gentiles, and into any city of the Samaritans enter ye NOT: but go rather to the lost sheep of the house of Israel’ (Matt. 10:5,6).

This is not all. When we consider Matthew 16:21, together with verses 22 and 23, we discover that Peter who was one of the twelve, and who thus preached the gospel of the Kingdom, was in ignorance of the fact that Christ must *die and be raised again the third day!* Here therefore is a ‘gospel’ suited to its time and place, authorised and vindicated by the Lord, yet totally devoid of all that constitutes a ‘gospel’ worthy of the name to-day. In a yet future day ‘this gospel of the kingdom shall be preached in all the world for a witness’ (Matt. 24:14). Nothing is said of salvation or forgiveness, it is to be preached as a witness ‘and then shall the end come’. The fact that the Lord revealed this to the apostles in connection with His coming as KING, that it is associated with the GREAT TRIBULATION and with the abomination of desolation spoken of by Daniel the prophet, makes it clear that, whoever it may be that will fulfil this ministry among the nations, it cannot be the members of the Church of the Mystery who will thus be engaged. We must include in our present survey the closing verses of Mark’s gospel :

‘And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 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’ (Mark 16:15-18).

This commission looks to the Acts of the Apostles for its fulfilment, and in the last chapter (28:1-9) we find that the power over ‘serpents’ and power to cure such a dreadful disease as ‘dysentery’ was still in force - for ‘the hope of Israel’ continues to the all-day conference at Rome (28:20).

We turn now to the consideration of another set of ‘things that differ’.

The Gospels of the Circumcision and the Uncircumcision.

We have seen that it is necessary to distinguish between the gospel of the Kingdom, and the gospel as preached by the apostle Paul. Before we proceed to analyse the gospel made known by Paul, we must give heed to the statement found in Galatians 2:7:

‘When they saw that the gospel of the uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter’.

Fourteen years after the apostle Paul’s conversion and commission he went up to Jerusalem.

‘And communicated unto them *that gospel which I (said he) preach among the Gentiles*’ (Gal. 2:2).

If the apostle had preached a gospel, with every evidence of divine approval, fourteen years before he went up to Jerusalem about the matter, it is fairly obvious that he owed nothing by way of commission to the other apostles. He assures the reader that the gospel which he preached was not after man, and that he neither received it from man, nor was he taught it. He received it by the revelation of Jesus Christ (Gal. 1:11,12).

Earlier still in this chapter, the apostle made the extraordinary statement :

‘Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed’
(Gal. 1:8).

An analysis of Peter’s message on the day of Pentecost reveals that :

He limited his message to the people of Israel (Acts 2:14,22,36).

He declared that Christ was raised from the dead to sit upon the throne of David (30), and that the outpouring of the Spirit, was a testimony to that fact (33).

He exhorted the anxious enquirer to repent, and be baptized for the remission of sins (38), a feature of Peter's gospel entirely foreign to that of Paul's, for said Paul, 'Christ sent me NOT to baptize BUT to preach the gospel' (1 Cor. 1:17), words that Peter could never truthfully utter.

In the third chapter of Acts we learn more of the nature of Peter's message, when he called upon Israel to repent and be converted, linking their conversion with the second coming of Christ, and the time of the restitution of all things spoken of by the prophets. Peter, equally with Paul, preached 'Jesus and the resurrection', but each with a somewhat different object. According to Peter, Christ was raised from the dead and exalted at the right hand of God,

'To be a Prince and a Saviour, for to give repentance *to Israel*, and forgiveness of sins' (Acts 5:31).

Even when Peter had commission from the Lord to go to the house of Cornelius, we find his attitude and his message very different from that of Paul.

Peter's attitude. - 'Ye know how that it is an unlawful thing for *a man that is a Jew* to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean' (Acts 10:28).

Peter's message. - '*The word which God sent unto the children of Israel*, preaching peace by Jesus Christ: (He is Lord of all)' (Acts 10:36).

There is nothing like this in the whole record of Paul's ministry. In the thirteenth chapter of Acts, Paul gives much the same place to the history of Israel as does Peter in the second chapter. He quotes the *same* Psalms and refers to the *same* fulfilment in the fact of the resurrection of the Lord. The great difference between Peter's opening sermon and that of Paul, is expressed in Acts 13:38,39.

Paul's message. - 'Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, *from which ye could not be justified by the law of Moses*'.

Here, for the first time, is announced that glorious foundation of Paul's gospel, 'justification by faith without works of law'. Paul's attitude also is different from that of Peter. While he too addresses Israel, he includes the Gentile as well.

Paul's attitude. - 'Men of Israel, *and ye that fear God*' (13:16).

'Men and brethren, children of the stock of Abraham, *and whosoever among you feareth God*, TO YOU is the Word of this salvation sent' (13:26, compare 10:36 quoted above).

We cannot attempt an exhaustive analysis of the gospel as preached by Peter, but the reader would find it profitable and enlightening to take such great doctrinal terms as 'Justification' and 'Reconciliation', without which Paul's gospel would be emptied of all meaning, and observe the use (or non-use) of such terms in the epistles of Peter, James and John. The oft repeated expressions 'the salvation of souls' and 'soul winners' find no place in the gospel preached by Paul. Peter speaks of the soul (1 Pet. 1:9,22; 3:20; 4:19) and his usage is comparable with Paul's use of the term in the epistle addressed to the 'Hebrews' (Heb. 4:12; 6:19; 10:38,39; 13:17) for to the Jew he spake as a Jew.

Right division robs us of no essential element, preserves to us such fundamentals as Justification by Faith, prevents us from preaching baptism for the forgiveness of sins, and gives us a gospel that opens the way without reserve for the revelation of the mystery when the announcement of that great truth fell due.

A Threefold Title of the Gospel.

'Of God'; 'Of Christ'; and 'My gospel'.

We have seen that Peter's gospel differs in some essentials from that entrusted to Paul, we must now turn our attention to the good tidings that were preached by the apostle of the Gentiles.

This is a great subject and we shall have to keep to the dispensational settings of his preaching, for Paul's ministry itself needs to be divided aright - one part falling within the Acts period and being exercised while Israel were a nation before God, the other being exercised after Acts 28, and after Israel had been set aside. Concentrating upon the first part of Paul's ministry, we find that the gospel he preached may be summed up by the following titles :

‘The gospel of God’, ‘The gospel of Christ’, ‘My gospel’.

Let us consider some of the outstanding items of this good news. The earliest use of the title ‘The gospel of God’ is found in 1 Thessalonians 2:2,8,9. No explanation is there given as to its distinctive terms, but a reference is made in the second verse to the apostle's shameful treatment at Philippi and his subsequent visit and preaching at Thessalonica. We accordingly turn to Acts 17:1-3 where we find the apostle's visit recorded, and although no actual mention is made of the gospel of God in so many words, we find it all there in actual fact.

‘And three sabbath days reasoned with them out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, Whom I preach unto you, is Christ’.

If we are correct in our thought that here we have a summary of the ‘gospel of God’ as preached by Paul, that gospel is evidently based upon Old Testament Scriptures, and focuses attention upon the fulfilment of Old Testament prophecy in the Person of Jesus Who is the Christ, and further stresses particularly the sufferings, death and resurrection of the Saviour, as prophesied before hand in the Old Testament Scriptures, and fulfilled to the very letter by the Lord Jesus Himself. Those who are already acquainted with the apostle's preaching will have Romans 1:1-4 in mind as we make these observations. In this passage, the gospel of God is clearly defined and upon examination we discover that it is the same in substance as that given in Acts 17:1-3.

‘Paul, a servant of Jesus Christ, called (to be) an apostle, separated unto the gospel of God (which He had promised afore by His prophets in the holy Scriptures,) concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead’ (Rom. 1:1-4).

Here we have the same insistence upon the fulfilment of Old Testament Scriptures and the same focusing of attention upon the person and work of Christ. Liddon's analysis of the passage is suggestive. This gospel of God he more specifically describes by :

- ‘(1) Its relation to earlier religious history. It was :
 - (a) promised by God in preceding ages,
 - (b) by the agency of God's prophets,
 - (c) in Sacred Scriptures.
- ‘(2) Its subject is the SON OF GOD (*peri tou huiou autou*) Who
 - (a) in respect of His Manhood (*kata sarka*) was born of the race of David;
 - (b) in respect of His Holy, superhuman Being (*kata pneuma hagiosunes*) was decisively marked out as the SON OF GOD, as a result of His resurrection.
 - (c) is known by the
 - (a) human name Jesus
 - (b) official designation Christ
 - (c) title of authority Our Lord;
 - (d) conveys from God the Father to the writer (*di' hou elabomen*) whatever graces and powers he has received’.

The only other occurrence of this title ‘the gospel of God’ is found in Romans 15:16 :

‘That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God’.

The explanation of the gospel given in 1 Corinthians 15:1-11 is much the same as that of Romans 1:1-4 :

‘The Gospel which I preached’.

‘Christ died for our sins according to the Scriptures ... He was buried ... He rose again the third day according to the Scriptures’.

‘He was seen of Cephas ... of the twelve ... above five hundred brethren at once ... of James ... of all the apostles ... of me also’.

Here we have, as in Romans 1:1-4, the apostle as the preacher, the gospel according to the Scriptures, concerning Christ, as the One Who died, and rose again in fulfilment of those Scriptures.

Turning to the next title ‘The gospel of Christ’, it is evident that no different message is intended. Seeing that the ‘gospel of God’ is ‘concerning His Son’, it can be called either the gospel ‘of God’ or ‘of Christ’ as we think of it originating in the love of God, or manifested in the gift and work of the Son. So in Romans 1:16 the apostle uses the title ‘the gospel of Christ’. In the earlier passages he had spoken of the Risen Christ ‘with power’, here he speaks of that power as ‘the power of God unto salvation’.

In the same way, we find in Romans 15:19 the apostle, who in verse sixteen said that he was a minister of Jesus Christ to the Gentiles, ministering the gospel of God, speaks of that ministry thus :

‘So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ’.

The same holds good in 1 Thessalonians. In 2:2 and 8, Paul speaks of the ‘gospel of God’, but in 3:2 he speaks of Timothy as a fellow labourer in the ‘gospel of Christ’. There can be no gospel of ‘God’ apart from the redemptive work of ‘Christ’.

There is one more way in which the gospel committed to Paul is described. It was associated with Paul himself the preacher. He calls it ‘my gospel’. Now a reading of Galatians makes it quite clear that Paul was not taught by man, he received this gospel by revelation. In 1 Corinthians 15:3 he says :

‘I delivered unto you first of all that which I also received’.

When therefore the apostle says ‘my gospel’, it was a recognition of the fact that *God had committed* the gospel of the uncircumcision to him, and that he had identified himself with so sacred a trust. He calls it ‘my gospel’ on three occasions.

When dealing with the problem of the unevangelized Gentiles, and their judgment in the day when the Lord will judge the secrets of men (Rom. 2:16).

When dealing with the ‘revelation of the secret which had been silenced in age times’, referring particularly to the inner portion of Romans, namely Romans 5:12 to 8:39, which deals with Adam, not with Israel, the Gentiles or Abraham (Rom. 16:25).

When giving his last exhortation to Timothy. ‘Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel: wherein I suffer trouble, as an evil doer, even unto bonds’ (2 Tim. 2:8,9).

Here the apostle speaks of this gospel as associated with the Mystery, hence he stresses the fact that the risen Christ must be conceived of as ascended and seated, head of the Church, and not as associated with the gospel of the circumcision, risen that He may sit on the throne of David. We can therefore bring together this threefold title of the gospel.

As to its Author - It is the gospel of GOD and is according to scripture.

As to its Subject - It is the gospel of CHRIST, and is the power of God unto salvation.

As to its Minister - It is MY gospel (i.e. Paul’s), and is the basis of all ministry.

The reader, we trust, who may have had any misgivings when the first pages of this booklet were read, has none now. We have lost nothing by leaving the gospel of the Kingdom to the dispensation to which it belongs. We have lost nothing by realizing that John, Peter and James had a gospel of the circumcision. We have gained considerably if we have realized that God had a particular message for the Gentiles and that this message as defined in Romans 1:1-4 and 1 Corinthians 15:1-11 forms the basis of all our hopes. Much may be erected upon this foundation that

will not be mentioned until the dispensation changes, but that is another matter, unconnected with the terms of that gospel which Paul so pointedly calls 'my gospel'.

The Gospel of Glory and of Grace.

Another title of the gospel committed to the apostle Paul is 'The gospel of glory' (2 Cor. 4:4), and it is to be interpreted by the context, which, by comparing the New Covenant with the Old, declares that the transient glory associated with the face of Moses is rendered practically null in view of the glory that excelleth. The structure of the section containing these comparisons is as follows:

2 Corinthians 2:17 to 4:6

- A 2:17. **a** Not corrupt the Word of God.
b Speak in sight of God.
- B3:1-16. THE FACE OF MOSES.
The passing glory.
- C3:17,18. The *unveiled* face.
 Transfigured. Image.
 From glory to glory.
- A4:1,2. **a** Not handle Word of God deceitfully.
b Commend in sight of God.
- C4:3,4. The *veiled* face.
 Image.
 Glory.
- B4:5,6. THE FACE OF JESUS CHRIST.
The glory that abides.

The epistles to the Romans and the Galatians draw a sharp distinction between law and grace and between works and faith, which is set out in this comparison of the Old and New Covenants. These comparisons can be seen if the argument is set out as follows :

2 Corinthians 3:6-11

<i>The Letter.</i>	<i>The Spirit.</i>
The letter killeth.	The Spirit giveth life.
The ministration of death.	The ministration of the Spirit.
The ministration of condemnation.	The ministration of righteousness.
Glory that was done away.	Rather glorious.
No glory in this respect.	The glory that excelleth.
Glory done away.	Glory remaining.

From glory ←-----**Error! Reference source not found.** It is an unspeakable joy to know that, while we must and do speak of the sufferings of Christ, the death of Christ, the cross of Christ, the blood of Christ, we can go on via His glorious resurrection, and His equally glorious ascension, and not hesitate or stop until we also preach the GLORY of Christ, Who is now seated at the right hand of God in the heavenly holiest of all, a gospel of glory indeed and in truth.

Another associated title is that used by Paul in 1 Timothy 1:11.

'The Gospel of the Glory of the Blessed God'.

An examination of the context draws attention to the 'dispensation of God' (1 Tim. 1:4, R.V.) and reveals a severe contrast between 'law' and its foolish teachers (1 Tim. 1:6-10) and the wholesome doctrine which was according to the gospel entrusted to Paul. This gospel is summed up in the words of 1 Timothy 1:15 :

‘Christ Jesus came into the world to save sinners; of whom I am chief (first am I)’.

This is the gospel of the glory of the blessed God. It is surely a point not to be missed that the word ‘blessed’ here is strictly speaking ‘happy’. We do not, as a rule, use the word ‘happy’ of God. Let us bathe in the sunshine of this truth. God is happy in the great plan of salvation of sinners. He Who told Israel :

‘He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee with singing’ (Zeph. 3:17),

is surely the ‘happy’ One. The gospel as proclaimed by Paul glorifies the Lord, establishes righteousness, saves the chief of sinners and exalts the Saviour. We say, when contemplating our calling in Ephesians, ‘Blessed be the God and Father of our Lord Jesus Christ’, and we can also assure our hearts that He Who is ‘blessed’ in His plans, is ‘happy’ in their outworking.

The Gospel of the Grace of God.

Another title of the gospel preached by Paul that calls for a word, is that given in Acts 20:24 :

‘But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God’.

The context makes it plain that Paul is at the conclusion of one ministry and at the opening of another. He sums up his earlier ministry in verses 18-21, he told the Ephesian elders that they would see his face no more (38); he told them what would happen after his departure (29). His future ministry was associated with bonds and afflictions (23) but also with the completion of a ministry that he had received of the Lord. It is here, when contemplating that ‘Prison Ministry’ wherein the apostle received the ‘Dispensation of the GRACE of God’ that Paul speaks of the ‘gospel of the GRACE of God’. In Acts 26, where the apostle makes his defence before Agrippa, he speaks of a twofold ministry (16), the second ministry being especially directed towards the Gentiles (17), and summed up in the words of verse 18, a summary that forcefully reminds us of passages in the prison epistles, Ephesians and Colossians:

‘To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me’ (Acts 26:18).

This is the ‘gospel of your salvation’ spoken of in Ephesians 1:12,13 and in Colossians 1:5, where the special aspect of hope that is connected with the Mystery is in view (‘trust’ in Ephesians 1:12 being ‘hope’).

The Everlasting Gospel.

In conclusion it remains for us to refer to the everlasting or *eonian* gospel of Revelation 14:6. This gospel differs from all others since the gospel of the kingdom, in that it makes no reference to Christ and His atoning sacrifice. This *eonian* gospel will be good news to those who dare to believe that God is Creator in the days of anti-christian persecution, for by that time the theory of evolution will have become paramount, and ‘God’ will have been bowed out of His universe. Those who heed this evangel, and who fear God and give glory to Him, will recognize that He is both Creator and Judge, as the message declares. The fact that they ‘worship’ Him will mean that they will refuse the mark of the beast.

‘If any man worship the beast and his image, ... the same shall drink ... of the wrath of God’ (Rev. 14:9,10).

Elsewhere redemption is spoken of in Revelation, and we read of ‘the Lamb’, the ‘new song’, ‘redemption’ (14:1-4), and the patience and faith of the saints (12). This shows therefore that the omission of redemption from the *eonian* gospel is intentional and takes us back to Romans 1:19-25 where the things that are ‘made’ testify to the Creator and call for worship; this will be ‘good news’ in the chaotic time of the end.

We however, in this dispensation, can no more preach this gospel of Creation than we can preach the gospel of the Kingdom (Matt. 4), for the message that we must declare is no good news at all unless it has as its central feature Jesus Christ, crucified, buried and risen from the dead.

We have met the objection that has sometimes been made in ignorance, that those who rightly divide the Word have no gospel to preach, by showing that on the contrary, *only* those who rightly divide the Word of Truth have a clear conception of the gospel that should be preached at the present time. We cannot afford to occupy much more space in this present booklet, but having gone so far it may be good to present in outline some features of the gospel which we preach and which effectually saves those that believe.

Salvation From ... By ... To.

The gospel is concerned with salvation, and salvation can be considered as a salvation FROM a condition of danger, salvation TO a condition of blessedness, and salvation BY an agent, either by the Saviour Himself, or by faith in that Saviour exercised by the one who is saved. Perhaps the simplest statement concerning salvation is found in Luke 19:10, 'The Son of Man is come to seek and to save that which was lost'. The figure of the 'lost' sheep has been described as 'the gentlest view of apostasy, a wretched wandering sheep' and from this condition we advance with the Scriptures into the realm of sin and death, enmity and rebellion. We can borrow the language of the parable of the prodigal son and say that the condition *from* which we are saved is that of being 'lost', that the alternative *to* is expressed by the word 'found' and that the agent *by* which this salvation is accomplished is that of the Saviour in the capacity of a 'Seeker', and in this condition it should be remembered that the Scripture affirms :

'There is none that seeketh after God' (Rom. 3:11), and :

'I was found of them that sought Me not' (Rom. 10:20).

The word translated 'lost' in the parable of the prodigal son, is also translated 'perish' where the prodigal says 'I perish' (Luke 15:17), a word also translated 'destroy', a word placed over against 'save' in Luke 6:9 and 9:56.

'The Son of man is come to seek and to save that which was lost' (Luke 19:10).

'The Son of man is not come to destroy men's lives, but to save them' (Luke 9:56).

'The wicked shall perish, and the enemies of the LORD shall be as the fat of lambs: they shall consume; into smoke shall they consume away' (Psa. 37:20).

John 3:16 makes it abundantly clear that 'perishing' is no mere poetic figure, and places over against it 'everlasting life' upon believing the only begotten Son of God. Rotherham maintains that the word 'everlasting' should be rendered 'age-abiding', the eternal character of the life bestowed being guaranteed by such terms as 'immortal', 'incorruptible', and because the Saviour said 'because I live ye shall live also', and because the apostle declared :

'... your life is hid with Christ in God. When Christ, *Who is our life*, shall appear, then shall ye also appear with Him in glory' (Col. 3:3,4).

However many terms we employ, we must ultimately come to the conclusion of Scripture that the reason for the lost condition of mankind is because of the presence and the consequence of sin. Sin is as universal as humanity. It came into the world through the transgression of the first man, and it brought death in its train. Sin reigned unto death. In Adam all die. All have sinned and come short of the glory of God. As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. He hath made Him to be sin for us Who knew no sin, that we might be made the righteousness of God in Him. The heart of the gospel of the grace of God is the sacrifice of the Son of His love. In Him we have redemption through His blood, the forgiveness of sins. We are justified by faith without works or merit, for of Him are ye in Christ Jesus Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Instead of enmity, the believer is at peace with God, he boasts in God but not in himself. That which appears foolishness in the eyes of the worldly wise, he sees the very glory of this great salvation and exclaims, God forbid that I should glory, save in the cross of our Lord Jesus Christ.

The reader will realize that page after page would have to be written to assemble together what the Scripture teaches as to the three aspects of salvation we have here introduced. We cannot go further into this examination, but trusting that the reader will pursue this vital matter to its further limits, we conclude, without giving chapter and

verse, to present something of an analysis of these aspects of the gospel of our salvation, and rejoice to believe that many a preacher of the good news, will find help and stimulus in this great ministry.

A tentative suggestion to preachers of the gospel is, that the Salvation presented and provided should be subdivided into three aspects. It is a salvation *from* sin and all its consequences, it is a salvation *to* Glory and its blessed associations, it is a salvation accomplished *by* a Saviour, His sacrificial death, by grace and by faith. We commence below, such a set of relationships, but every preacher will be able to supplement these lists out of the experiences of his own ministry. Let us never forget that the LORD who led Israel *from* Egypt, led them ultimately *to* the land of promise that He *kept* them in the way, and was all the time their Saviour and their God. Let us not so present the gospel as to leave the impression that He Who delivers us *from* our extreme danger, has forgotten and left our pilgrim journey unprovided for.

SALVATION IS

FROM	BY	TO
<i>Condition</i>	<i>Agent</i>	<i>State</i>
Lost	Seeker	Found
Perishing	Believing	Everlasting Life
In Adam	Substitution	In Christ
Sin	Sin Offering	Salvation
Sin	Redemption	Forgiveness
Sin	Shedding of blood	Cleansing
Sin	The Cross	Deliverance
Enmity	The Cross	Peace
Far off	The Cross	Nigh
Death	Grace	Life
Condemnation	Faith	Justification

‘By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast’ (Eph. 2:8,9).

We trust this survey of the presentation of the various gospels found in the New Testament and the application to them of the principle of ‘right division’ will have been of some service to those of our readers to whom some of the truth taught in *The Berean Expositor* is somewhat new and startling. We also hope that those readers to whom nothing here written is new or strange, will nevertheless rejoice at this presentation of the truth that reveals in such a bright light both the ‘grace’ and the ‘glory’ of the gospel of our salvation, and find this booklet of service in its assurance, that ‘Right Division’ robs us of nothing but reveals how rich is the grace made known in the gospel especially entrusted to Paul the apostle of the Gentiles. We lose nothing, we rather gain the more, for he who ‘tries the things that differ’ will ‘approve things that are excellent’ (Phil. 1:10 margin).