

God Will Save Everyone!

GOD HAS A GOAL. God will save all mankind [Rom 5:18 Consequently, then, as *it was* through one offense for all *mankind* for condemnation, thus also *it is* through one just *award* for all *mankind* for life's justifying.] **by the blood of Christ** [Rev 1:5 ... Christ Jesus, the Faithful Witness, the Firstborn of the dead, and the Suzerain of the kings of the earth. To *Him* Who is loving us and looses us from our sins by His blood] **the Firstfruit** [1Cor15:20 (Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing.), **next the believers at Christ's return** [1Cor15:50-52 Now this I am averring, brethren, that flesh and blood is not able to enjoy *an allotment in the kingdom of God*, neither is corruption enjoying *the allotment of incorruption.* (:51) Lo! a secret to you am I telling! We all, indeed, shall not be *put to repose*, yet we all shall be changed, (:52) in *an instant, in the twinkle of an eye*, at the last trump. For He will be trumpeting, and the dead will be roused incorruptible, and we shall be changed.] **and lastly His enemies** [1Cor 15:25 For He must be reigning until He should be placing all His enemies under His feet.], **Christ, when He is the Supreme ruler, will give the kingdom to God** [1Cor 15:28 Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to *Him* Who subjects all to Him, that God may be All in all.]. **The last enemy will have been death** [1Cor 15:26 *The last enemy is being abolished: death.*]. **Once death is abolished, all the unbelievers, having been judged and cast to the lake of fire (the second death)** [Rev 20:14 And death and the unseen were cast into the lake of fire. This is the second death--the lake of fire (:15) And if *anyone* was not found written in the scroll of life, he was cast into the lake of fire.], **will be vivified (made alive) and included as subjects under Christ's feet** [1Cor 15:26, 28 See above].

(8)

THE GREEK SCRIPTURES
"CORRECTLY CUT"

C I R C U M C I S I O N	<i>The King and Kingdom Refused</i>	MATTHEW MARK LUKE JOHN	Christ as King Servant Man Son of God
	<i>Reoffered and Rejected</i>	ACTS	
	<i>In Abeyance</i>		

The Present Parenthetic Interval
PAUL'S EPISTLES

F A I T H	<i>Faith</i>	THE PREPARATORY EPISTLES ROMANS I. CORINTHIANS II. CORINTHIANS GALATIANS	<i>Justification</i> <i>Conciliation</i> <i>Department</i> <i>Department</i> <i>Conciliation</i> <i>Justification</i>
L O V E	<i>Love</i>	THE PERFECTION EPISTLES EPHESIANS PHILIPPIANS COLOSSIANS	<i>Doctrine</i> <i>Department</i> <i>Department</i> <i>Doctrine</i>
E X P E C T A T I O N	<i>Expectation</i>	THE PROMISE EPISTLES I. THESSALONIANS II. THESSALONIANS	

THE PERSONAL EPISTLES
I. AND II. TIMOTHY, TITUS, PHILEMON

W R I T I N G S	<i>Reaffirmed</i>	HEBREWS JAMES I. AND II. PETER I., II., AND III. JOHN JUDE	
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Realized **THE UNVEILING**

THE GREEK SCRIPTURES

"Correctly Cut"

2Tim 2:15 Endeavor to present yourself to God qualified, *an unashamed worker*, correctly cutting the word of *truth*.

CHRIST and His kingdom occupies the place of prominence in the Greek Scriptures. They chronicle its refusal when proclaimed by the King Himself, its rejection when heralded by His apostles after His resurrection, its present abeyance, its reaffirmation and realization in the days to come.

Only a very small portion of the Hebrew Scriptures were written to or for the nations, or gentiles. By far the greater part is concerning the nation of Israel. The same is true of the Greek revelation. Excepting Paul's epistles, all is directly related to the Circumcision. Christ confined His ministry to the people of the covenant. Where was nothing but crumbs for aliens in the accounts of our Lord's life. The chief of the twelve apostles, Peter, could with difficulty be persuaded to preach even to such a proselyte as Cornelius [Acts 10]. From Hebrews to Jude all is limited to the twelve tribes. The Unveiling gives Israel the sovereignty of the earth.

Only Paul's epistles, from Romans to Philemon, are written to, or intended for, the Uncircumcision. While all blessing for the nations was planned to come through the sons of Israel, this channel is choked when they reject the testimony of the apostles, as recorded in the book of Acts. All blessing for the present is based on their apostasy, and comes to us, not through them, but through their defection, and is limited to the period of their rejection. Furthermore, the destiny in Paul's epistles is different. The Circumcision and their beneficiaries are blessed on earth. The Uncircumcision of this economy are blessed among the celestials.

This book is not the "New Testament" or covenant. The new covenant which Jehovah will make with His people Israel is to be formed in the so-called "Old Testament" (Jer.31:31-34), and is repeated in the "New" (Heb.8:8-13). In both cases it is confined to the physical seed of Jacob, the same people who received the old covenant at Sinai, and its place is in the coming kingdom. The grand division in God's purpose is not between these two covenants, but rather between covenanted and uncovenanted blessings. The nations (gentiles) will share some of Israel's good things when they are in favor once again, and are under the new covenant. But in the great parenthetic period between their past apostasy and future fullness we have the

present grace. This is made known only in Paul's epistles and is entirely distinct from the message of the scriptures to the Circumcision.

Paul's writings have been enclosed in a parenthesis to indicate that they are an interlude. The great movements inaugurated in the Hebrew Scriptures are continued in the accounts of our Lord's life, in Acts, and in Hebrews, James, Peter, John and Jude, and especially in the Unveiling [Revelation]. But Paul's epistles reveal a secret purpose which antedates and transcends God's counsels for the earth and the blessing which comes through them is based on grace so pure and unadulterated that it depends for its display on Israel's failure rather than their faithfulness. Hence the same thread of thought can be traced through all the scriptures, omitting Paul's revelations, and they form a complete system, suited to the regeneration of the earth, through Israel. But Paul has a higher mission. He is concerned with the heavens and their reconciliation to God.

The outline shown on the first page will give a grasp of the Greek scriptures at a glance.

Paul's Epistles are for the present. All the rest of Scripture finds its interpretation and application either before or after the present secret administration. Paul alone gives the truth for the ecclesia which is the body of Christ. This is found nowhere outside of his writings. Israel and the nations occupy all other parts of divine revelation. What is true of them in other eras and eons must not be mixed with the present truth or it will lead to confusion and error. All Scripture is profitable, as a revelation of God's ways, but it must not be applied outside its proper place.

The main subject of the Greek Scriptures is the kingdom of Israel. It is refused in the four accounts of our Lord's ministry, it is again rejected in the treatise called Acts, It is reaffirmed in Hebrews, James, Peter, John, and Jude, and it is realized in the Unveiling. In Paul's epistles it is "on hold", so to speak.

It is God's purpose to bless the nations through Israel. But when Israel, the channel of blessing, fails, this becomes impossible. In Paul's epistles the nations are blessed during Israel's *defection*. The sphere of blessing is changed from earth to heaven. Repentance and pardon are replaced by justification and reconciliation. Grace replaces mercy.

The scope of Paul's epistles, both in time and in space, far transcends all the rest of revelation. He is not confined to the earth, but includes the whole

universe in God's grand climax of reconciliation (Col.1:20). He is not confined to the eons, or ages, but reveals a purpose formed before they began, and not concluded until after their consummation. His range reaches from a time long anterior to the first of Genesis to a period long past the final vision of the Unveiling (Revelation).

Paul's writings naturally fall into two divisions, his epistles to the ecclesias, and his personal letters to Timothy, Titus and Philemon. Paul wrote nine epistles to seven ecclesias. They arrange themselves into three groups. The epistles in each group are very closely related, the first epistle in each, Romans, Ephesians and 1Thessalonians, setting forth the truth as instructions, while the other epistles of the same group are explanatory and corrective. The best commentaries on Romans are Corinthians and Galatians; on Ephesians, Philippians and Colossians; and 2 Thessalonians supplements the first epistle, Romans.

The Thessalonian group was labeled the Promise Epistles, because they deal with the expectation of our Lord's return. The Romans group was labeled the Preparatory Epistles because they deal with the transitional era which prepared the saints for the final revelation found in the Ephesian group, which were labeled the Perfection Epistles.

Each group is characterized by one of the abiding trinity of graces, faith, expectation and love (1Cor13:13 Yet now are remaining faith, expectation, love -- these three. Yet the greatest of these is love.).

I put this tract together mainly from teachings I found on the web site of www.Concordant.org that were written by **A. E. Knoch (1874-1965)**. **Earlier In late 2010** I had been reading in the KJV Bible about laws that concerned those of Israel, and those that concerned the gentiles. Not knowing why there was a difference, I had started listing them on a web site of mine. This was because in 50 years of listening to Bible teachers, I was never taught on this subject.

Soon after October 2011, as I was looking for an interlinear Bible, I found one that I now use exclusively at www.Scripture4All.org called "Interlinear Scripture Analyzer" (ISA), and at the same time discovered the teachings of Knoch and a Bible translation called the Concordant or CLV, one of the three translations (KJV, Youngs Literal, and Concordant) used in the ISA. In addition I found that most of the KJV Bible translations concerning "everlasting", and "forever" etc. are mistranslations, in that they need to declare a finite

time period, such as "eon" or "age".

To recap, I found that the translations of "forever etc." were mostly mistranslations, and should be "for a finite time". I found that we all, believers, and unbelievers, will be saved, and also that the scriptures for the gentiles or nations, myself included, are those from Romans to Philemon, by Paul. And it is Paul's writings that are where I need to focus my studies and obedience. The remainder of the Bible (Old and New Testament) is useful to the gentiles, to teach us about God, and how he works.

I consider myself greatly blessed in having learned about these things, and if it is pleasing to God, may He bless you in the same way.

1Corinthians 4:12-16 ... Being reviled, we are blessing; being persecuted, we are bearing with it; **(13)** being calumniated, we are entreating. As the offscourings of the world we became, the scum of all things, hitherto. **(14)** Not to be abashing you am I writing these things, but as my children beloved am I admonishing you. **(15)** For if you should be having ten thousand escorts in Christ, but nevertheless not many fathers, for in Christ Jesus, through the evangel, **I' beget you. (16) I' am entreating you, then, become imitators of me.**

These verses are from Paul and **he speaks only to us in the books of Romans through Philemon, plus a small amount of Hebrews.** This is where we, the gentiles (the nations), are to obtain our instructions as to how to imitate Paul. **This is what we should be attending to, and practicing. These are our commands through Paul, from our Lord God.** All other books are for our learning about God and His ways, only! **This division of the scriptures is called "Correctly cutting the word of truth."**
2Timothy 2:15.(see also: Galatians 2:6-9)

Blessed be the Lord God and Father of our Lord, Christ Jesus.

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