



PAUL ALONE

Wayne Stewart

Structure showing their Distinctive Doctrine and their Interrelation.

- A | EPHESIANS.**  
    **Seated together.**  
    | +The dispensation (3: 2 and 9 R.V.); +Mystery (3: 3).  
    | +The Church which is His Body (1: 22, 23).  
    | +The fullness (1: 23; 4: 10); +Christ the Head (1: 22).  
    | +Principality and Power (1: 21).
- B | PHILIPPIANS.** | Try the things that differ (1: 21).  
    **The Prize.** | Strive (1: 27); Press towards the mark (3: 14).  
    | Prize (3: 14); \*Depart (1: 23); \*Offered (2: 17).
- A | COLOSSIANS.**  
    **Complete in Him.**  
    | +Dispensation (1: 25); +Mystery (1: 26).  
    | +The Church which is His Body (1: 24).  
    | +Fullness (1: 19); +Christ the Head (2: 19).  
    | +Principalities and Power (1: 16; 2: 10).
- B | II TIMOTHY.**  
    **The Crown.**  
    | Rightly dividing the word (2: 15).  
    | Strive (2: 5); Course finished (4: 7).  
    | Crown (4: 8); \*Depart (4: 6); \*Offered (4: 6).

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# IMPERATIVES

2 Tim. 1:8, 13-14; 2:1-3, 7-8, 14-16, 19, 22-23; 3:1, 5, 14; 4:2,  
5, 9, 11, 13, 15, 19, 21

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# IMPERATIVES

## Notes on the imperative

- Be not ashamed (Lord, Paul the prisoner)
- Hold the form (example, pattern)
- Keep that good thing
- Be strong in the grace
- Things heard of Paul commit to faithful
- Suffer hardships
- Understand what Paul says
- Remember Jesus Christ was raised according to Paul's gospel

## Notes (cont...)

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# SUN + WORD(NOUN,VERB,...) APPLIED TO COLLECTIVE FELLOWSHIP

## Philippians

- συγκοινωνούς (Phil. 1:7 TBT)
- συγχαίρετέ (Phil. 2:18 TBT)
- συγκοινωνήσαντές (Phil. 4:14 TBT)
- συνεργῶν (Phil. 4:3 TBT)
- συλλαμβάνου (Phil. 4:3 TBT)

## 2Tim

- συγκακοπάθησον (2 Tim. 1:8 TBT)
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# FELLOW PARTAKERS

συγκοινωνούς

KJV Philippians 1:7 Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, **ye all are partakers of my grace.**

TBT Philippians 1:7 καθώς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς, ἐν τε τοῖς δεσμοῖς μου καὶ τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου, **συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.**

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# JOINTLY REJOICE **συγχαίρετέ**

<sup>KJV</sup> **Philippians 2:18** For the same cause also do ye joy,  
and **rejoice with me.**

<sup>TBT</sup> **Philippians 2:18** τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε  
καὶ **συγχαίρετέ μοι.**

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# FELLOW COMMUNICATORS **συγκοινωνήσαντές**

<sup>KJV</sup> **Philippians 4:14** Notwithstanding ye have well done,  
that **ye did communicate with my affliction.**

<sup>TBT</sup> **Philippians 4:14** πλήν καλῶς ἐποιήσατε  
**συγκοινωνήσαντές μου τῇ θλίψει.**

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# TIMOTHY TO BE A JOINT PARTAKER OF THE AFFLICTIONS OF THE GOSPEL

συγκακοπάθησον

KJV 2 Timothy 1:8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: **but be thou partaker of the afflictions of the gospel according to the power of God;**

TBT 2 Timothy 1:8 μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ **συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ,**

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# FELLOW-LABOURERS **συνεργῶν**

KJV Philippians 4:3 And I intreat thee also, true yokefellow, help those women which laboured with me in the gospel, with Clement also, **and with other my fellowlabourers**, whose names are in the book of life.

TBT Philippians 4:3 καὶ ἐρωτῶ καί σε, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος, μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. **καὶ τῶν λοιπῶν συνεργῶν**

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# JOINTLY TAKE POSSESSION **συλλαμβάνου**

KJV Philippians 4:3 And I intreat thee also, true yokefellow, **help those women** which laboured with me in the gospel, with Clement also, and with other my fellowlabourers, whose names are in the book of life.

TBT Philippians 4:3 καὶ ἐρωτῶ καί σε, σύζυγε γνήσιε, **συλλαμβάνου αὐταῖς**, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος, μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς. καὶ τῶν λοιπῶν συνεργῶν

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# FELLOWSOLDIER

συστρατιώτην

KJV Philippians 2:25 Yet I supposed it necessary to send to you Epaphroditus, my brother, **and companion in labour**, **and fellowsoldier**, but your messenger, and he that ministered to my wants.

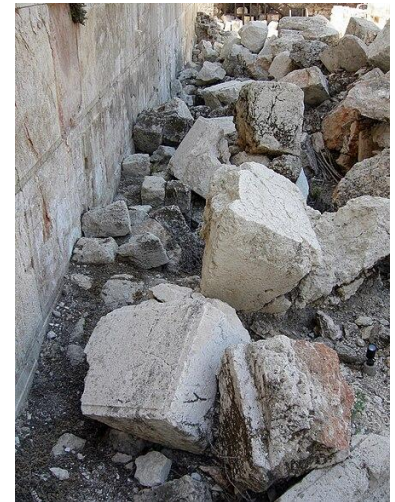
TBT Philippians 2:25 ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ **συνεργὸν καὶ συστρατιώτην μου**, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς·

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# AD 70

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2 Tim



# My Gospel

KJV Rom. 2:16 In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

KJV Rom. 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

KJV 2 Tim. 2:8 Remember that Jesus Christ of the seed of David was raised from the dead according to my gospel:

TBT Rom. 2:16 ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

TBT Rom. 16:25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου,

TBT 2 Tim. 2:8 μνημόνευε Ἰησοῦν Χριστὸν ἐγηνερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαβίδ, κατὰ τὸ εὐαγγέλιόν μου.

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To appreciate the latter of these two statements it is essential that we give the structure of the epistle.

### The Structure of the Epistle to the Romans as a whole.

A   i. 1—17. Gospel. Promised afore. For obedience of faith among all nations.	
B   i. 18—iii. 20. Jews equally with Gentiles guilty before God.	In the outer portion of
C   iii. 21—31. The Glory of God. Come short of.	Romans we read of
D   iv. 1—25. His own body now dead.	sins, law of Sinai,
E   v. 1—11. Reconciliation. Doctrinal.	Abraham, Israel, Jew and Gentile.

From CH  
Welch  
“Just and the  
Justifier”

The Mystery of Romans xvi. 25—27.	F   v. 12—21. Condemnation in Adam.	In the inner portion of Romans, we have sin, law of sin, Adam, and Man, but no references to Abraham, Jew, or Gentile.
	G   vi., vii. Question. Repudiation.	
	Answer. F   viii. No condemnation in Christ.	

E   ix.—xi. Reconciliation. Dispensational.	The outer portion, Rom. ix.—xvi. 24, the same features as Rom. i.—v. 11, but from a dispensational and practical point of view.
D   xii., xiii. Present your bodies a living sacrifice.	
C   xiv.—xv. 7. The Glory of God. Received, to	
B   xv. 8—xvi. 24. Gentiles equally with Jews acceptable before God.	
A   xvi. 25—27. Mystery silenced afore. For obedience of faith unto all nations.	

\* For explanation of these symbols see Scrivener or Burgon and *The Berean Expositor*, Vol. XXI, page 16. They are not important enough to us here to justify time and space in their elucidation.

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# DEMAS HATH FORSAKEN ME (RUIN)

- KJV 2 Timothy 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
  - KJV 2 Timothy 4:11 Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. (2 Tim. 4:11 KJV)
  - KJV 2 Timothy 1:15 This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes. (2 Tim. 1:15 KJV)
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## OPTATIVE (USED TO WISH)

- 2 Tim. 1:16
- 18
- 2:7
- 4:14
- 16

Not used in Philippians

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# OFFERING = LIBATION (DRINK OFFERING)

## σπένδομαι

- KJV Phil. 2:17 Yea, **and if I be offered upon the sacrifice and service of your faith**, I joy, and rejoice with you all.
  - KJV 2 Tim. 4:6 **For I am now ready to be offered**, and the time of my **departure** is at hand.
  - TBT Phil. 2:17 ἀλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν·
  - TBT 2 Tim. 4:6 ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς **ἀναλύσεως** ἐφέστηκε.
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# STIR UP THE GIFT

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

8 Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God; (2 Tim. 1:6-8 KJV)

Gen. 37:22

Lev. 4:15

16:21

24:14

Num. 8:12

2 Ki. 4:34

Neh. 13:21

Est. 3:6

Job 17:3

Prov. 31:19

Matt. 21:46

Mk. 5:23

16:18

Lk. 20:19

21:12

Acts 8:18

19

28:8

1 Tim. 4:14

5:22

Heb. 6:2





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# THE BORDER

Wayne Stewart

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US ARMY CHECKPOINT

CHECKPOINT CHARLIE

CHECK POINT CHARLIE



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# ISAIAH 6:9-10

- **Mat. 13:13-15**
  - **John 12:40**
  - **Acts 28:25-27**
-



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Mat 13

John 12

Acts 28

AD 70

Mysteries of the kingdom

Hide himself from them

Preaching the kingdom of  
God





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MATT 22:1-7

SEE COMPANION BIBLE NOTES VS 7

NEW TEST., ACTS 4. 34-35, 13. 1, 14. 2-3.

7 thereof. See the varied supply of the Ellipsis after "heard" in vv. 7, 22, and 33.

his armies. The Roman armies.

burned up their city. Gr. *emprēthō*. Occ. only here. This refers to the destruction of Jerusalem, which took place shortly after the close of the Acts Dispensation.

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# INTENTION TO GO TO SPAIN THROUGH ROME

- KJV Romans 15:24 Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company.<sup>1</sup> (Rom. 15:24 KJV)

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# BEFORE AGRIPPA

- 6 But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee;
  - 17 Delivering thee from the people, and from the Gentiles, unto whom now I send thee,
  - (Acts 26:16-17 KJV)
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# NOT DISOBEDIENT

- 9 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:
  - 20 But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.
  - (Acts 26:19-20 KJV)
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# 1THES. 1:9-10

- 9 For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God;
  - 10 And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.
  - (1 Thess. 1:9-10 KJV)
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# NONE OTHER THINGS

- TBT Acts 26:22 ἐπικουρίας οὖν τυχῶν τῆς παρὰ τοῦ Θεοῦ, ἄχρι τῆς ἡμέρας ταύτης ἔστηκα μαρτυρούμενος μικρῷ τε καὶ μεγάλῳ, οὐδὲν ἐκτὸς λέγων ὧν τε οἱ προφῆται ἐλάλησαν μελλόντων γίνεσθαι καὶ Μωσῆς,
  - KJV Acts 26:22 Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:
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# NOTE THE QUALIFIER

- TBT Acts 26:23 εἰ παθητὸς ὁ Χριστός, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ λαῷ καὶ τοῖς ἔθνεσι.
- KJV Acts 26:23 That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.



Acts 26: 6  
Judged for the hope of the promise

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# ACTS CONTEXT MUST BE SEEN IN THE EPISTLES OF THE PERIOD

From C.H Welch pg 14  
*The Apostle of the  
Reconciliation*



GALATIANS		
ACTS	Chapter... i. 13	VIII. 3.
ACTS	Chapter... i. 14	XXII. 3.
ACTS	Chapter... ii. 11, 13	XI. 25, 26.
ACTS	Chapter... ii. 1, 2, 3, 14	XV. 1, 2.
ACTS	Chapter... v. 4	XIII. 39.
Second Missionary Journey XVI-XVIII.		
1 THESSALONIANS		
ACTS	Chapter... i. 1	XVI. 25. XVII. 1.
ACTS	Chapter... ii. 2	XVI. 23.
ACTS	Chapter... iii. 4	XVII. 5, 6.
ACTS	2 THESS. III. 9.	XX. 34, 45.
2 CORINTHIANS		
ACTS	Chapter... i. 2	XVIII. 1, 17.
ACTS	Chapter... i. 14	XVIII. 8.
ACTS	Chapter... iii. 5, 6.	XVIII. 24, 27.
ACTS	2 COR. I. 15, 16	XIX. 21.
ROMANS		
ACTS	Chapter... i. 1	XIII. 1.
ACTS	Chapter... i. 13	XIX. 21.
ACTS	Chapter... XV. 18, 19.	XIX. 11, XX. 12, XXI. 19.
ACTS	Chapter... XV. 23, 24, 28	XIX. 21.
ACTS	Chapter... XV. 30, 31.	XXI. 17-30.
ACTS	Chapter... XVI. 9, 21, 23	XVIII. 1, 2, 5; XIX. 22.



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# IN ROMANS: SIGNS AND WONDERS

- TBT Romans 15:19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος Θεοῦ· ὥστε με ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ πεπληρωκέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ.
  - KJV Romans 15:19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.
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# GALATIANS

- TBT Galatians 3:13 Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα· γέγραπται γάρ, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου· 14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, **ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.**
  - KJV Galatians 3:13 Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; **that we might receive the promise of the Spirit through faith.**
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# LIFE ON THE HIGHWAYS: AN EXPOSITION OF JOHN'S GOSPEL

Wayne Stewart

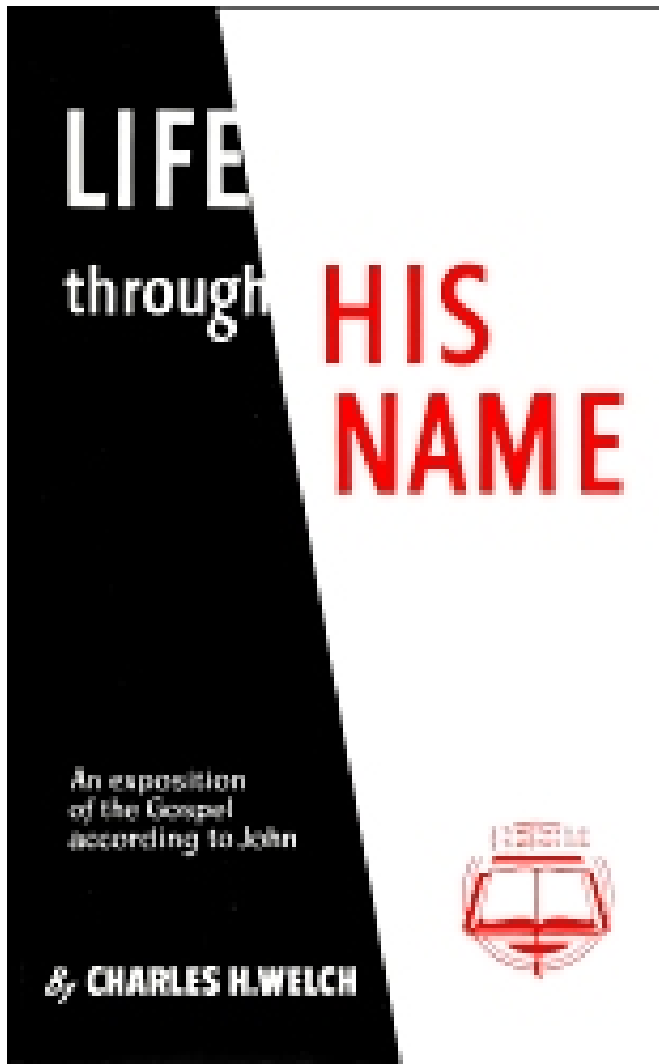


# MODUS OPERANDI (LAT.: METHOD OF WORKING)

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- Learn quickly from what has been established
  - Use Welch's "Life through his name" commentary on John.
- Ask and answer "good" questions:
  - From biblical context
  - Assuming what we strongly believe to be true
- Refashion our systematic to conform to the scriptures rightly divided





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  - Lots of linking passages
  - Great use of structure to ascertain scope
  - Emphasis on Right Division.
-

JOHN  
AND THE  
MYSTERY

Charles H. Welch

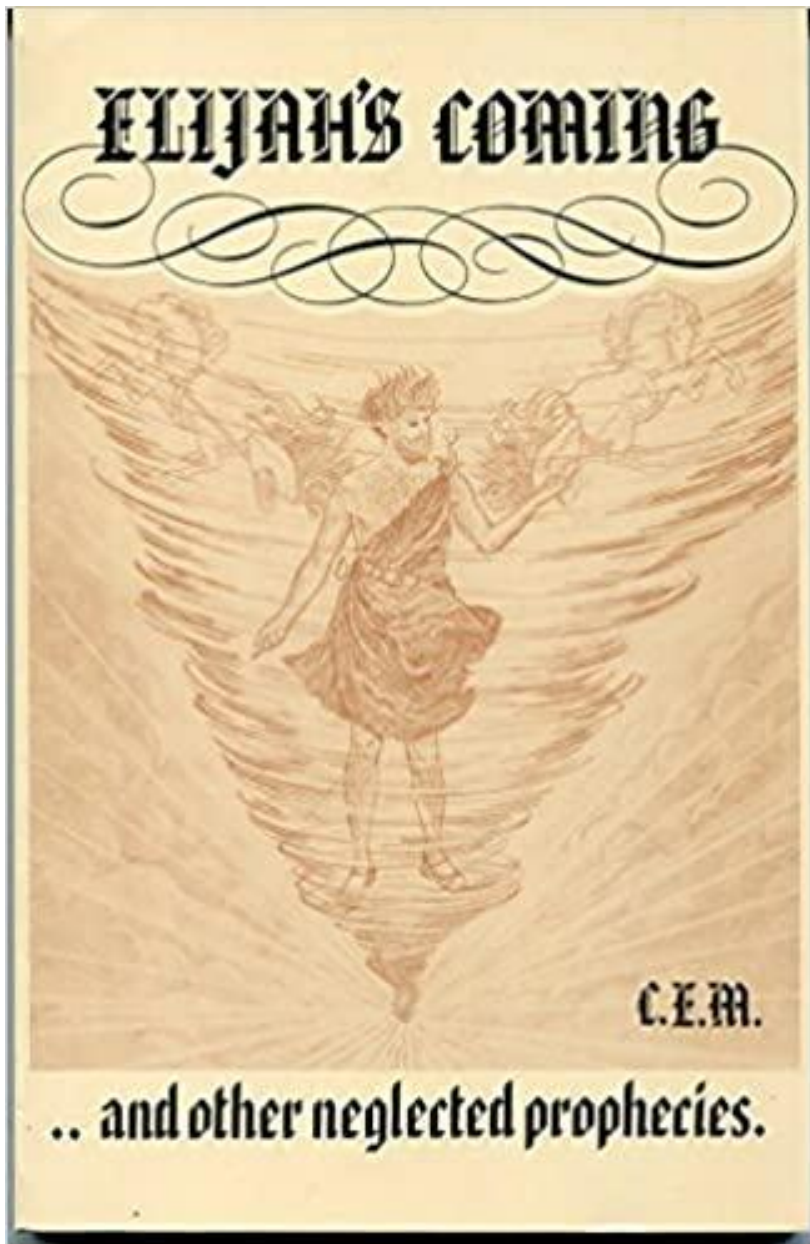
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# SECOND BOOK: ALSO USEFUL TO OUR STUDY

[https://levendwater.org/books/john\\_and\\_the\\_mystery.pdf](https://levendwater.org/books/john_and_the_mystery.pdf)

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THIRD BOOK: ELIJAH'S  
COMING (NOT  
DEDICATED TO "JOHN" —  
BUT OVERLAPS IDEAS  
WE WILL DISCUSS)

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# MOTIVATION

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## JOHN 20:30-31

- KJV John 20:30 And many other signs truly did Jesus in the presence of his disciples, which are not written in this book:
- 31 But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

“THE  
WORLD”,  
5.1,6.4 “FEAST  
OF THE  
JEWS”, 20.16  
RABBI

# KOSMOS

- Jn. 1:9-10, 29; 3:16-17, 19; 4:42; 6:14, 33, 51; 7:4, 7; 8:12, 23, 26; 9:5, 39; 10:36; 11:9, 27; 12:19, 25, 31, 46-47; 13:1; 14:17, 19, 22, 27, 30-31; 15:18-19; 16:8, 11, 20-21, 28, 33; 17:5-6, 9, 11-16, 18, 21, 23-25; 18:20, 36-37; 21:25



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# SOME QUESTIONS

- How does Israel become Lo-ammi –does it happen all at once?
- What happens when Israel/Judah becomes Lo-ammi?
- Does the prophecy stop?
- Does God stop using Israel's prophets?

... οἱ δὲ **κεκλημένοι** οὐκ ἦσαν ἄξιοι. (Mat 22:8 TBT)

<sup>KJV</sup> **Revelation 19:9** And he saith unto me, Write, Blessed are **they which are called** unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

<sup>TBT</sup> **Revelation 19:9** καὶ λέγει μοι, Γράψον, Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου **κεκλημένοι**. καὶ λέγει μοι, Οὗτοι οἱ λόγοι ἀληθινοί εἰσι τοῦ Θεοῦ.

# ACTS 28 – LOOK AGAIN!

- vs23 They appointed him a day
- vs23 Law of Moses and prophets
- vs24 some believed some believed NOT
- vs25 “dismissed” ἀπελύοντο
  - vs25 One word ῥῆμα ἓν

- vs25 Well spoke
- vs26-27 Isa 6:9-10
- vs28 Salvation of God sent – they will hear it!
- vs29 These words ταῦτα
  - vs29 the Jews departed ἀπέρχομαι

Compare:  
Matt. 13:12-  
14

KJV Acts 28:28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that **they will hear it.**

TBT Acts 28:28 γνωστὸν οὖν ἔστω ὑμῖν, ὅτι τοῖς ἔθνεσιν ἀπεστάλη τὸ σωτήριον τοῦ Θεοῦ, αὐτοὶ καὶ **ἀκούσονται.**

Are they hearing “the Mystery”?  
How about the Jewish Kingdom message?

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ἀκούσονται.

Are they hearing  
“the Mystery”?  
How about the  
Jewish Kingdom  
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# “THEY DEPARTED”

- Matt. 1:19; 5:31-32; 14:15, 22-23; 15:23, 32, 39; 18:27; 19:3, 7-9; 27:15, 17, 21, 26; Mk. 6:36, 45; 8:3, 9; 10:2, 4, 11-12; 15:6, 9, 11, 15; Lk. 2:29; 6:37; 8:38; 9:12; 13:12; 14:4; 16:18; 23:16, 18, 20, 22, 25; Jn. 18:39; 19:10, 12; Acts 3:13; 4:21, 23; 5:40; 13:3; 15:30, 33; 16:35-36; 17:9; 19:40; 23:22; 26:32; 28:18, 25; Heb. 13:23

[Fri] ἀπολύω impf. ἀπέλυον; fut. ἀπολύσω; 1aor. ἀπέλυσα; pf. pass. ἀπολέλυμαι; 1aor. pass. ἀπελύθην; fut. pass. ἀπολυθήσομαι; (1) of a prisoner or debtor set free, release, pardon (MT 27.15); (2) of divorce send away, dismiss, let go (MT 1.19; 19.3); (3) of a crowd or assembly dismiss, send away (MT 14.15); (4) middle go away, depart (AC 28.25); (5) euphemistically, for death let die, let depart (LU 2.29)

ἀπολυσαι VNAA ἀπολύω

Mat.1:19 No divorce





NB:  
Time  
NOT to  
scale

Paul's First Roman  
Imprisonment

Paul Dies

# CREATING "MY" VIEW OF ACTS 28

## A WORK IN PROGRESS!



Salvation sent  
to the gentiles  
Acts 28:28

...and burned up their  
city. ....καὶ τὴν πόλιν  
αὐτῶν ἐνέπρησε. (Matt.  
22:7 TBT)  
Titus: AD 70?

Mystery Revealed  
HERE!!  
Later imprisonment

pragma of the apostles right to the end of Acts and possibly  
beyond

Pregnant  
Period

Two  
ministries  
and hopes

ἀπέστειλε...  
τοὺς  
κεκλημένους  
“...and they would  
not come” Mt 22

πάλιν ἀπέστειλεν ἄλλους  
δούλους  
“...they made light of it”

ACTS  
28  
:  
28

Paul Continues with New  
Jerusalem hope!

Acts 28:28-31.

Acts 29

Fellowship  
of the  
mystery

2

Highways

1

Ezekiel  
Captive 1  
Ezek 12:

Pregnant  
Period

Ezekiel  
Captive 2  
Ezek 33:

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The Mystery  
Revealed after  
Acts 28

ACTS 28:1-31 • (29) FREE

Prison Epistles  
Containing the Mystery

Paul's latter life  
and final  
execution

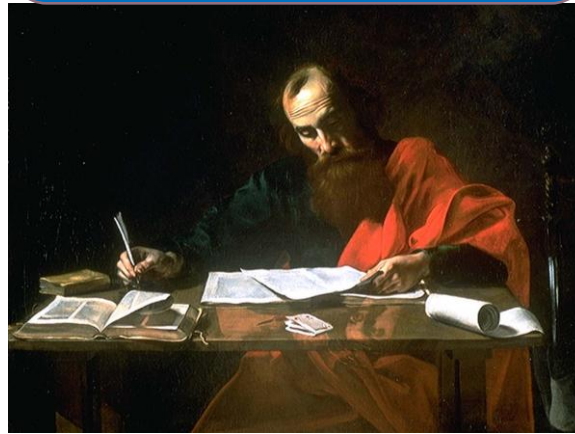


ACTS 28:28

Lo-Ammi

Later  
Imprisonment

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# SUPERNATURAL GIFTS STILL AVAILABLE PAST ACTS 28 EVEN POST MYSTERY AND PRE AD 70.

- KJV 2 Timothy 1:6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. (2 Tim. 1:6 KJV)
  - <sup>KJV</sup> **1 Timothy 4:14** Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. (1 Tim. 4:14 KJV)
  - KJV 1 Timothy 1:20 Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. (1 Tim. 1:20 KJV)
  - <sup>KJV</sup> **1 Timothy 1:18** This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;(1 Tim. 1:18 KJV)
  - KJV Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;(Eph. 4:11 KJV)
-

# MOTIVATION

- Can two dispensations run together?
- Paul said near the end of his life:
- <sup>KJV</sup> **2 Timothy 4:1** I charge *thee* therefore before God, and the Lord Jesus Christ, **who shall judge** the quick and the dead at his appearing and his kingdom;
- <sup>TBT</sup> **2 Timothy 4:1** Διαμαρτύρομαι οὖν ἐγὼ ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, **τοῦ μέλλοντος κρίνειν** ζῶντας καὶ νεκροὺς κατὰ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ,

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# “ABOUT TO JUDGE”

- [Young's Literal Translation](#)

I do fully testify, then, before God, and the Lord Jesus Christ, who is about to judge living and dead at his manifestation and his reign –

- [Weymouth New Testament](#)

I solemnly implore you, in the presence of God and of Christ Jesus who is about to judge the living and the dead, and by His Appearing and His Kingship:

- [Darby Bible Translation](#)

I testify before God and Christ Jesus, who is about to judge living and dead, and by his appearing and his kingdom,

- [Berean Literal Bible](#)

I earnestly declare before God and Christ Jesus, the *One* being about to judge *the* living and *the* dead, and by His appearing and His kingdom:

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TEXTBOOK:  
I WILL QUOTE  
LIBERALLY FROM  
THIS TEXT

# LIFE THROUGH HIS NAME

being

an exposition of the Gospel of John

by

Charles H. Welch

*Author of*

*Dispensational Truth*

*The Apostle of the Reconciliation*

*The Testimony of the Lord's Prisoner*

*Parable, Miracle, and Sign*

*The Form of Sound Words*

*Just and the Justifier*

*In Heavenly Places*

*etc.*

# ~~POINT OF VIEW~~

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## LIFE THROUGH HIS NAME

### CHAPTER 1

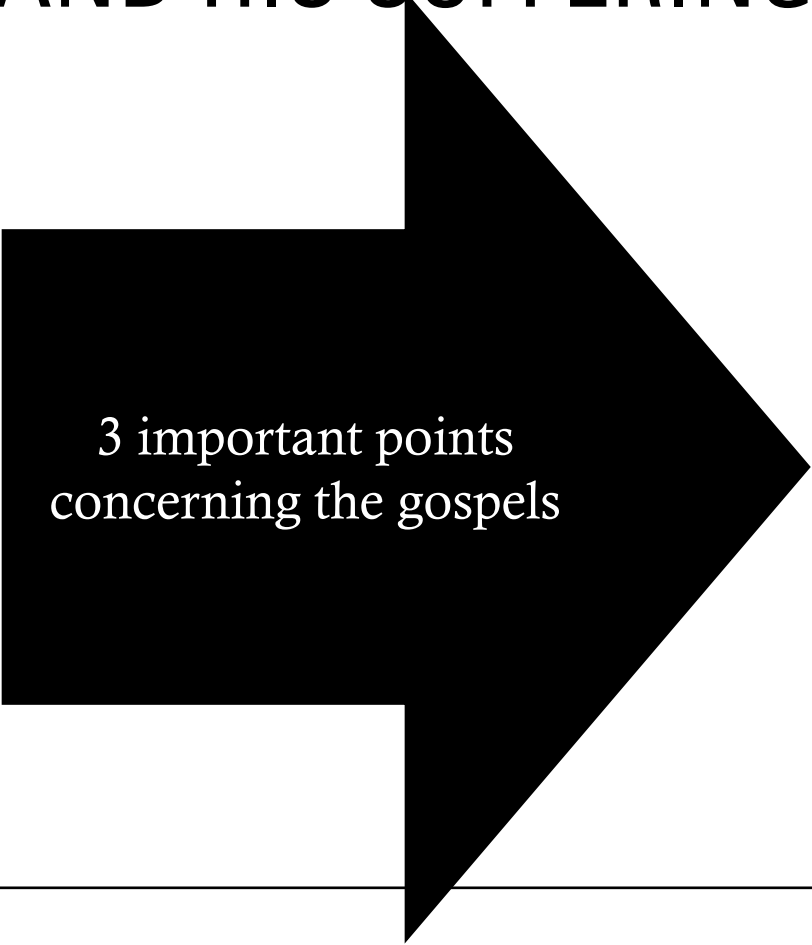
#### **Introduction**

#### **A Question of View Point**

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# BASIS OF OUR BLESSINGS – GOES BACK TO CHRIST AND HIS SUFFERINGS



3 important points  
concerning the gospels

(1) The historic facts which they record are basic. The birth, death, resurrection and ascension of the Lord are fundamental to doctrinal and practical truth.

‘If Christ be not risen, then is our preaching vain, and your faith is also vain’ (1 Cor. 15:14).

(2) While the Gospels are, in a sense, complete in themselves, the Lord told His disciples that there was still further truth to be revealed to them when the Spirit of Truth should come.

‘I have yet many things to say unto you, but ye cannot bear them now’ (John 16:12).

(3) There is a Divine purpose in the fact that the earthly life of our Lord is recorded from four different aspects. The only One Who could have inspired a single complete account of that life and ministry has not done so, but has been pleased to inspire four different writers to write individual and selective accounts from four different points of view.

MATTHEW. - The point of view of this writer is that of the Kingdom, and his readers are Jews and Jewish believers. He begins with Abraham.

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MARK. - This Gospel follows the same line as that of Matthew, but is shorter and omits some subject matter that would not appeal to the Gentile proselytes, for whom the account was primarily intended.

LUKE. - Luke writes for the Gentiles evangelized by Paul. He goes back to Adam.

JOHN. - John's point of view is to be discovered. All we will say at the moment is that in 20:31 the apostle has plainly indicated the great object he had in mind in writing his account of the ministry of Christ.

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# JOHN WROTE FOR NON-JEWS

That John wrote for non-Jewish readers is at once evident, for it is obvious that no Jew needed to be told that the 'Passover' was a feast of the Jews, or that 'Rabboni' meant My Master. Here is further evidence that non-Jewish readers are in view:

The *world* is the sphere of John's ministry.

The fact that Jewish customs are explained.

The *rejection of the Lord by His own people* is at the very forefront of the Gospel.

No mention is made of the Lord's Supper, the *New Covenant* feast.

The *ascension* is emphasized.

The 'Word' in John 1:1 is parallel with the 'Image' in Colossians 1:15.

The prayer of John 17 is, among other things, that 'the world' may know.

Miracles are not mentioned as such; they are called 'signs'.



## THE EIGHT SIGNS

A	2:1-11. THE MARRIAGE IN CANA.	The third day. No wine. Glory manifested.
B	4:46-54. THE NOBLEMAN'S SON.	After two days. At the point of death.
C	5:1-15. THE IMPOTENT MAN	The Pool of Bethesda. Thirty-eight years. Sabbath. Sin.
D	6:1-14. FEEDING FIVE THOUSAND.	Many went back (6:66).
D	6:15-21. WALKING ON THE SEA.	Many of the people believed (7:31).
C	9:1-14. THE MAN BORN BLIND.	The Pool of Siloam. From Birth. Sabbath. Sin.
B	11:1-44. THE SISTERS' BROTHER.	Two days. Lazarus is dead.
A	21:1-14. THE DRAUGHT OF FISHES	The third time. No meat. The Lord magnified.

# JOHN'S GOSPEL PAUL'S EPISTLES

BEREAN CHARTS.		TWO MINISTRIES SINCE ACTS 28. JOHN "GUESTS", PAUL "BODY".		NUMBER THIRTEEN.	
MATT.		XXII.			
First invitation to Marriage.					
(Gospels)		They would not come.		(Period)	
Second invitation to Marriage.					
(Acts)		They made light of it.		(Period)	
Israel set aside				City destroyed.	
Acts		XXVIII.			
John the	Paul the Prisoner	Elder			
Christ	Christ, the Image	The Word			
Only	First born	Begotten			
His Fulness	Fulness...ye complete	we receive			
Children	Adoption of sons	of God			
Heavenly	Heavenly Places	things			
From heaven	Far above all heavens	above all			
Where before	He ascended	I ascend			
Friend of	Perfect Man	Bridegroom			
Other	Pastors	sheep			
World	Pr. & Powers may know	may know			
Vine &	Head & Members	branches			
Glory before	Chosen before overthrow	Overthrow			
Many	Manifested in Glory	Mansions			
Gospel of John.		Ephesians			
The World		The Church			
Non-Jewish		To Gentiles			
Jn. 11. = Acts xxviii.		Mystery			
The other sheep		Israel set aside			
Signs		No miraculous gifts.			

# HISTORICAL EVIDENCE AND SCOPE

antiquity. We give a few pointed references. Clement of Alexandria (A.D. 150-215) writes:

‘St. John, the last (of the evangelists), when he saw that the outward bodily facts had been set forth in the (existing) Gospels, impelled by his friends (and) divinely moved by the Spirit, made a spiritual Gospel’.

# WORD FREQUENCIES – SHOWING HOW JOHN DIFFERS

	<i>Word.</i>	<i>John's Gospel.</i>	<i>Synoptic Gospels.</i>
<i>Kosmos</i>	THE WORLD	79 times	15 times.
<i>Ho Pater</i>	THE FATHER (used of GOD)	121 „	66 „
<i>Martureo</i>	WITNESS	33 „	3 „
<i>Aletheia</i>	TRUTH	25 „	7 „
<i>Pempo</i>	SEND	33 „	15 „
<i>Teleioo</i>	FINISH	19 „	2 „

These six words, which are so characteristic of John's message, would, if studied together, throw considerable light upon the special purpose of his Gospel.

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# SUMMARY OF THE GOSPELS

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MATTH. - Christ is set forth as KING. 'Behold *thy King*'  
(Zech. 9:9).

Christ is set forth as David's BRANCH. 'Behold ... I will raise unto David a righteous *Branch* and a King shall reign and prosper' (Jer. 23:5,6; 33:15).

Christ's *genealogy* is therefore given from Abraham through David (Matt. 1:1-17).

Christ, *relatively*, presented as in the highest earthly position, a KING.

# SUMMARY OF THE GOSPELS

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MARK.- Christ is set forth as SERVANT. ‘Behold *My Servant*’ (Isa. 42:1).

Christ is set forth as the BRANCH. ‘Behold I will bring forth My Servant, *the Branch*’ (Zech. 3:8).

Christ as a servant, needs no *genealogy*.

Christ, *relatively*, presented as in the lowliest earthly position, a SERVANT.

# SUMMARY OF THE GOSPELS

---

LUKE.- Christ is set forth as MAN. 'Behold *the Man*' (Zech. 6:12).  
Christ is set forth as the BRANCH. 'Behold the man whose name is *the Branch*' (Zech. 6:12).  
Christ's *genealogy* is traced back to Adam.  
Christ, *intrinsically*, presented as the ideal MAN.

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# SUMMARY OF THE GOSPELS

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JOHN.- Christ is set forth as GOD. 'Behold *your God*' (Isa. 40:9).  
Christ is set forth as Jehovah's BRANCH. 'In that day shall Jehovah's *Branch* be beautiful and glorious' (Isa. 4:2).  
Christ, as God can have no *genealogy*. He 'was' in the beginning.  
Christ, *intrinsically*, presented as 'GOD', mediatorially as the 'WORD', and savingly as 'JESUS THE CHRIST, THE SON OF GOD', 'THE WORD MADE FLESH'.



# SIMPLEST STRUCTURE FOR THE GOSPEL OF JOHN

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- A* 1:1-18.            The PROLOGUE. The theme enunciated.
- A* 1:19 to 21:25.    The GOSPEL. The theme elaborated.
-

# ELABORATING THE SECOND MEMBER *A*

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Taking the second member *A*, we can set it out in its simplest form as follows:

*B* 1:19-51.      WITNESSES.

*C* 2:1 to 21:14.      SIGNS.

*B* 21:15-25.      WITNESSES.

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# FURTHER STRUCTURE IN B, *B*

B 1:19-51. WITNESSES.

**a** 1:19-34. The witness of John the Baptist. ‘This is the record  
... I saw and bare record’.

**b** 1:35-51. Andrew, Simon the son of Jona, Philip,

Nathanael. ‘Follow Me.’

*B* 21:15-25. WITNESSES.

**b** 21:15-23. Simon Peter, Son of Jonas, John. ‘Follow Me’.

**a** 21:24,25. The witness of John. ‘We know that his testimony is  
true’.

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# THE EIGHT SIGNS

Intervening

## *The Eight Signs (2:1 to 21:14)*

FIRST SIGN. MARRIAGE AT CANA (2:1-11).

‘My meat ... to finish His work’ (*ergon*).

‘Now we believe’ (*pisteuo*) (2:13 to 4:42).

SECOND SIGN. NOBLEMAN’S SON. ‘Except ye see signs’ (4:43-52).

‘He believed’ (*pisteuo*) (4:53,54).

THIRD SIGN. IMPOTENT MAN (5:1-15).

‘My Father worketh ... and I work’ (*ergon*).

‘Believe on Him that sent Me’ (*pisteuo*) (5:16-47).

FOURTH AND FIFTH SIGNS. 5,000 FED. WALKING ON SEA (6:1-25).

‘This is the work (*ergon*) of God that ye believe (*pisteuo*) ... the works of your father’ (6 to 8).

SIXTH SIGN. MAN BORN BLIND (9:1-41).

‘The works (*ergon*) ... in My Father’s name bear witness’.

‘Ye believed not’ (*pisteuo*) (10:1-42).

SEVENTH SIGN. SISTERS’ BROTHER RAISED (11:1-46).

‘I have finished the work’ (*ergon*).

‘That the world may believe’ (*pisteuo*) (11:47 to 20:31).

EIGHTH SIGN. DRAUGHT OF FISHES (21:1-14).

# STRUCTURE OF THE INTERVENING LINKS

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*A* 2:13 to 4:42. My meat is ... to finish His work.

*B* 4:53,54. He believed.

*C* 5:16-47. My Father worketh ... and I work.

*C* 6:26 to 8:59. This is the work of God ... the works of your father.

*B* 10:1-42. The works ... in My Father's name bear witness.

*A* 11:47 to 20:31. I have finished the work.

# JOHN 20:30

‘And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name’ (30,31).

Any structure that ignores this testimony must be faulty, and consequently misleading. We were therefore obliged to start afresh, and the result we commend to the discriminating reader.