



# BOLD TO SPEAK THE MYSTERY

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## THE TRUE FULL GOSPEL

### INTRODUCTION

**Bold To Speak The Mystery** has received many requests and questions over the past months with regard to Rom. 16:25-27, one of the most important summary passages for those who rightly divide God's Word. So, it is worth looking at once again to make sure we are understanding it as fully as possible.

**Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery kept secret since the world began <sup>26</sup> but now made manifest, and by the prophetic Scriptures made known to all nations, according to the commandment of the everlasting God, for obedience to the faith: To God, alone wise, be glory through Jesus Christ forever more. Amen. (Rom. 16:25-27 NKJV)**

The traditional way of explaining this passage is that there are three distinct things that are needed to establish believers today:

1. Something called "my (Paul's) Gospel."
2. Something called the "Preaching of Jesus Christ according to the revelation of the Mystery,"
3. And something called the "Prophetic Scriptures."

And, according to the traditional interpretation, when these 3 things are taught, believers will become fully established. This conclusion is attractive because it seems to put the whole Bible in one neat little package. This is what I used to teach, and this is what most of my beloved Grace teachers taught as well. So, let me say up front that any deviation I take from the traditional teaching about this passage, I take with great reluctance. Let me say it another way: This article is not an attack on anyone or a criticism of anyone's ministry or teaching. My sole goal is for **the defense and confirmation of the gospel**, as a partaker in the Grace God gave to Paul (Phil. 1:7).

But we need to ask the question: Is this traditional interpretation the correct interpretation of this passage? Is this what God and Paul were really trying to convey when they wrote this passage?

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### THE TRADITIONAL INTERPRETATION (Rom. 16:25-27)

To expedite the writing process, I have before me an article that I will use to represent the traditional view, not perhaps in every detail but in general. I do not know the author, nor do I have any information on his ministry. I am sure his Grace Ministry has been the source of countless blessings to countless people, and I thank God for both in my prayers. There is much in his article on Rom. 16:25-26 that would build-up believers and that shows his love for the Lord. This is just an article I stumbled upon that gives an overview of the traditional interpretation of this passage. Therefore, I will use his words when referring to the traditional interpretation.

This author begins his argument of the traditional view by stating his purpose: “The key teaching for us in the passage is how God establishes the believers in faith.” Then the author goes on to distinguish between Paul’s Gospel (The Gospel of the Grace of God, which he quotes from 1 Cor. 15:3-4) from that of the Gospel of the Kingdom that Christ, Peter and the 11 preached. So far, I think we can all whole-heartedly agree with these statements.

Next, the author delineates “the three things that will begin in us the process of establishment,” and he lists: 1. “My (Paul’s) Gospel,” 2. “The Preaching of Jesus Christ according to the dispensation” (sic, I believe this is a typo and that he meant to write revelation not dispensation) “of the Mystery” and 3. “The Prophetic Scriptures.” In doing this, it is important to recognize that the author made a large interpretive decision with regard to Rom. 16:25. He decided to inter-

pret the Greek word “kai” (“and” in English) in the sense of “in addition to.” That is a valid interpretative option, and when taken, the text reads as: Paul’s Gospel *in addition to* the Preaching of Christ according to the Revelation of the Mystery, indicating that these are two distinct “things.”

But it is just as important to recognize that this is not the only interpretive choice available for the word “kai.” It is also commonly used in the sense of “even,” meaning “in which.” Taken in this way, this text reads as: Paul’s Gospel *even or which is* the Preaching of the Mystery.

The author understands the significance of his interpretive decision because he explains that while the Preaching of Jesus Christ according to the Revelation to the Mystery “could be taken as my gospel, **EVEN** the preaching of Jesus Christ according to the Revelation of the Mystery,” he *thinks* it is being used in the sense of “in addition to.” The point being that this author of the traditional interpretation acknowledges that “and” in this passage can be used in the sense of “even” (the position I will present in this article) but has chosen not to.

Once he makes his interpretive choice, he immediately falls into difficulties. To keep the Gospel and the Mystery distinct, he must make some surprising assertions. One of which is that the Gospel should only be preached to the lost, to unbelievers, because it tells them how to get saved. The Revelation of the Mystery, however, is only preached to the saved, to believers. He states: “It would go beyond the gospel of salvation to include the gospel to the saved. We thank God for all the gospel passages to the lost that brings them knowledge of eternal life. But once a person is saved, there is much more good news to preach and teach

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which again brings the church into further establishment.” We watched him dig a pit, and now we painfully see him fall into it.

According to this author then, the Preaching of the Mystery isn't the Good News (Gospel) for today, but it is Good News for today. I understand what he is getting at, but it sounds a little too much like he is “trying to have his cake and eat it too.” It just doesn't work.

But beyond that, are these assertions biblically true? Is the Gospel *really* only to be preached to the lost? Is the preaching of the Mystery really only for the saved? Even a cursory look at the Scriptures demonstrates that this is not the case. Paul contradicts this on nearly every page of his writings, beginning in Romans 1. The recipients of Paul's letter to the Romans, for instance, were definitely saved people, but his strongest desire was that: **So, as much as is in me, I am ready to preach the gospel to you (the saved Romans) who are in Rome also (Rom. 1:15).**

And does the Gospel only have to do with initial past salvation of the lost but not with present and future salvation for the saved? Paul again repeatedly contradicts this: **For I am not ashamed of the Gospel of Christ, for it is the power of God to salvation for everyone who believes ... For in it the righteousness of God is revealed from faith to faith: as it is written the just (those who are saved!) will live by faith (of the Gospel) (Rom. 1:16).** No, Paul's Gospel is not just for the lost, explaining how sinners get saved. It is also for the saved, explaining how the just live out their new life in the present and the future in faith.

Finally, this author of the traditional interpretation concludes his article by ex-

plaining that the “prophetic scriptures” are the Old Testament writings. Once again, he acknowledges that this conclusion is only one of two interpretive possibilities.

He acknowledges that the phrase “prophetic scriptures” can also refer to the writings of Paul (the position I will present in this article). The author writes this: “It is true that Paul was a Prophet (Acts 13:1; 1 Cor. 14:37). A prophet not only foretold the future but also forth told (sic) the will of God for the people of his generation. Paul did both ... he gave forth God's Word in a new revelation to the people of his day and ours. So ... the Pauline epistles are consistent with the term writings prophetic or prophetic scriptures.” But he *thinks* “it is more likely that Paul was referring to the Old Testament writings.”

The main reason he gives for making this interpretive decision is that “Paul never used ‘prophetic scriptures’ to refer to his own writings.” But is this true? Paul certainly described his writings in prophetic terms many times throughout his epistles (1 Cor. 14:37; Eph. 3, 2 Tim. 3:16, etc.). And while Paul may not have used this exact phrase—“prophetic scriptures”—the Apostle Peter when speaking of Paul's writings very nearly does. According to Peter, no **prophecy of the scripture** (prophetic scripture) **is of any private interpretation, for the prophecy never came by the will of man, but holy men of God spoke as they were moved by the Holy Spirit** (2 Pet. 1:20-21), and then he identified Paul's writings as belonging to these Prophetic Scriptures in 2 Pet. 3:16.

With this overview of the traditional interpretation of Rom. 16:25-26, let's look at an alternate way of understanding Rom. 16:25-27, and see if it provides a more faith-

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ful and consistent interpretation of this important passage.

### PAUL'S GOSPEL AND THE MYSTERY

#### (Rom. 16:25)

As explained above, the Greek word “kai” translated by “and” in English can be used in the sense of either “in addition to” (i.e., Paul’s Gospel “in addition to” the Preaching of the Mystery) or in the sense of “even” (i.e., Paul’s Gospel even or which is the Preaching of the Mystery). These are both common meanings not only for the Greek word “kai” but for the English word “and” as well.

Take one example. If I refer to the Twelve Apostles as “Peter and the 12” am I saying the same thing as when I refer to them as “Peter and the 11?” Of course not. They mean two different things, depending on the meaning of the word “and.” In the former case, I am referring to the Twelve as a group under the headship of Peter—Peter *even* the 12. Whereas in the latter case I am referring to the Twelve made up of 12 separate individuals of whom Peter is 1—Peter *in addition to* the 11.

We find something similar in Rom. 1:5. There, Paul states that he received “grace and apostleship” from the Risen Lord. Does this mean he received two individual things? One thing called “grace” in addition to a second thing called “apostleship?” Or is the word “and” here being used in the sense of “even?” Paul received “grace even his apostleship” or his “apostleship of grace.” If we read the accounts of Paul’s conversion on the road to Damascus, it is clear that the

grace and apostleship he received did not come separately but as one. Paul’s salvation and Mystery apostleship commissioning were one and the same (Acts 26:14-20).

So, does Paul treat the Gospel and the Mystery separately, one to the lost and the other to the saved, in his epistles? Or does he treat them as one? Let’s take a look.

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#### In 1 Corinthians

We see in the opening verses of 1 Corinthians, that while the Gospel most certainly proclaims salvation to the lost, it proclaims ongoing salvation to the saints as well. The same Gospel of Christ Crucified that saves sinners when preached to the lost (1 Cor. 1:21), is the same Gospel that when preached to the saved becomes the power and wisdom of God (1:24), and Paul identified this wisdom of the Gospel as being Mystery truth: **In a Mystery, even the hidden wisdom, which God ordained before the world unto our glory (2:7-8).**

The same Gospel Paul preached that saved the lost Corinthians from sin and spiritual death, is the same Gospel he preached to the Corinthian saints to save them from their unloving destructive deeds in the assembly. In fact, the only answer to the saved Corinthian’s sinful predicament was the Gospel of Christ Crucified because that provided the answer to all their problems; namely, it gave them the mindset of Agape Love—God’s Love displayed at the Cross of Christ. And they could only participate in the Gospel of Agape Love if they followed God’s Mystery apostle, the Apostle Paul, because he is the one following Christ today (1 Cor. 11:1; chap. 13).

For Paul in Corinthians, God’s Gospel

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for the world today—the Good News of the death, burial and resurrection through the Cross of Christ—is the proclamation of **Jesus Christ according to the revelation of the Mystery, which had been kept secret since the world began** (1 Cor. 2:6-7 compare w/Rom. 16:25).

## THE GOSPEL/MYSTERY In Colossians

Paul states the same thing when writing to the Colossians:

**... Because of the hope which is laid up for you in heaven, of which you heard before in the word of the truth of the Gospel ... which is bringing forth fruit as it does also in you since the day you heard and knew the grace of God in truth ... which effectively works in you who believe** (Col. 1:5-7, 13).

We could bring out many things here, such as the Gospel producing fruit not only by saving the lost but by effectively working among believers (the saints) as well, but let's focus on one thing in particular. Paul here states that the believer's hope is laid up "in *heaven*" and that the Colossians heard about it in the Gospel. This is similar to a familiar phrase believers use when discussing their salvation: "I'm saved and going to *heaven*."

This has become so cliché we don't really think about it anymore. But I want us to think about it for a moment right now. In Israel's Prophetic Program the only hope for the saved was *earthly* and was associated with the Nation of Israel's long-prophesied earthly Kingdom. It is only in the Body of Christ's Mystery Program that the believer's hope becomes *heavenly* (Eph. 1-3).

When Paul preached the Gospel, he was also preaching the Mystery. If he hadn't

been, his message would have made no sense to his hearers, especially to the Jews. Preaching the Gospel meant Paul also preached the Mystery Truth about the Body of Christ's heavenly calling. If the "Gospel" and the "Revelation of the Mystery" were two distinct "things," one to be preached to the lost and the other to be preached to the saved, how could the Colossians have heard Mystery Truth when they heard the Gospel? They must be one and the same. God's Gospel for today is not just Good News for the lost. It is Good News for the saved as well.

Paul drives this point home in the subsequent verses:

**If indeed you continue in the faith, grounded and steadfast, and are not moved away from the hope of the gospel which you heard, which was preached to every creature under heaven, of which I, Paul, became a minister ... whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles.** (Col. 1:23-27).

Paul states explicitly that he was made minister of the gospel, which had to do with the Dispensation (of the Grace) of God (especially for the Gentiles) given to him, and when he ministered that Gospel into his writings, it fulfilled God's Word with the Mystery, which had been kept hidden from ages and generations BUT NOW (through Paul's proclamation of the Gospel that revealed the Mystery) it is manifest to the saints (!). In other words, for Paul, being a minister of the Gospel of Grace meant pro-

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claiming and recording in the Scriptures the Revelation of Mystery Truth for all—saved and unsaved—to make all see what is the fellowship of the Mystery (Eph. 3:6-9).

### THE GOSPEL/MYSTERY In 1 Thessalonians

**... remembering without ceasing your work of faith, labor of love, and patience of hope in our Lord Jesus Christ in the sight of our God and Father, <sup>4</sup> knowing, beloved brethren, your election by God. <sup>5</sup> For our gospel did not come to you in word only, but also in power, and in the Holy Spirit and in much assurance ...**  
(1 Thess. 1:3-5)

In these verses, we read that Paul's preaching of the Gospel was not only addressed to the lost but to the saved as well. The Gospel not only taught how the unsaved were to turn to God from idols, it taught the saints how to serve the living and true God in the present and what the saints are to wait for in the future as well (1 Thess. 1:5-10). It is clear from this passage that Paul's preaching of the Gospel not only got them saved, but also continued to provide the saints with instructions on how to conduct their present Christian lives in the light of their future Hope.

Then, after referring to the Gospel 5 times in the first 2 chapters, Paul says this:

**We preached to you the Gospel of God ... For this reason we also thank God without ceasing, because when you received the Word of God which you heard from us (the Gospel) ... which effectively works in you who believe (the saints) ... For ye, brethren, became followers of the churches of God which in Judea are in**

**Christ Jesus: for ye have suffered like things of your own country men, even as they have of the Jews: who both killed the Lord Jesus and their own prophets and have persecuted us ... forbidding us to speak to the Gentiles that they might be saved ... and wrath has come upon them to the uttermost** (1 Thess. 2:9-16)

This passage shows that Paul's preaching of the Gospel was not just to the lost to get them saved but to empower the saved for life and ministry as well (2:13). And notice the context in which Paul preached the Gospel to the Thessalonians. It was in the context of Israel's national rejection of Christ (2:14-16).

Paul did NOT preach his Gospel with Israel and through her RISE in accord with Israel's Prophetic Program. Rather, as evidenced in his earliest proclamations of the Gospel, he preached the Gospel apart from Israel and through her FALL (vv. 14-16), which could only occur in accord with God's Mystery Program (Rom. 11). Therefore, when he preached the Gospel, he preached the Mystery as well.

Think about it. The first place Paul went in Thessalonica was the synagogue to present his ministry to the Jews. No doubt, the first question out of their mouths would have been: "How, Paul, can what you are saying be true? How can you be taking God's blessings to the Gentiles apart from Israel and through her FALL when the only way for Gentiles to be blessed as revealed in Israel's prophetic Scriptures, was with Israel and through her RISE?"

God had never before mentioned anything like what Paul was preaching!" Let me say it again: any Jew with even a superficial knowledge of their Old Testament knew that God's divinely revealed will for Gentile bless-

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ings was with Israel and through her RISE! “But you, Paul, claim to be taking God’s blessings to the Gentiles apart from Israel and through her FALL! What right do you have to do that? Who gave you the authority to do such a thing!”

Therefore, when Paul preached the Gospel, of necessity, he had to also preach the Mystery because that is the only explanation for his distinct apostleship. In fact, without preaching the Mystery, Paul would have had no authority to preach his Gospel, especially to the Gentiles! In other words, preaching the Gospel without preaching the Mystery, would have drained the Gospel of its divine authority. No, they cannot be separated. They are one and the same body of Truth.

Now, with all of this evidence in mind, these passages, and many others like them, support our decision to take the word “and” in Rom. 1:5 in the sense of “even” and not in the sense of “in addition to.” The Risen Christ gave Paul grace *even* or *which is* his apostleship, his (Mystery) apostleship of grace whereby God is now making His blessings available to the Gentiles apart from Israel and through her FALL (Rom. 1:5-7).

### SUMMARY

We see then that making a sharp distinction between the Gospel and the Preaching of the Mystery is something invented by human teachers and not something required by the Scriptures themselves. Paul does not limit the Gospel to the lost nor does he limit the Mystery to the saved. There is only one divine Body of Truth for today, whose content is the Gospel proclaimed in the context of the Mystery. Paul’s proclamation of the Gospel explained how Gentiles could be blessed today apart from national Israel and her Prophetic

Scriptures and directly through Christ in accord with God’s Mystery Program, which is to be **preached among the Gentiles ... to make ALL** (saved and unsaved) **see what is the fellowship of the Mystery** (Eph. 3:1-9) as recorded in Paul’s Scriptures.

In fact, Paul could not have even preached the Gospel if he had not first put it into the context of the Mystery. Before God’s revelation of the Mystery to Paul, the only way His blessings could go to the Gentiles was ***with Israel and through her RISE*** (which had been spoken about by the prophets since the world began. Lk. 1:70; Acts 3:21). But God revealed through the distinct Mystery apostleship of Paul that He is now sending His blessings to the Gentiles ***apart from Israel and through her FALL*** (which had been kept secret since the world began. Rom. 16:25; Eph. 3:1-11).

Therefore, to separate the Gospel from the Mystery is to drain it of its divine authority because without God changing from Israel’s Prophetic Program to the Body of Christ’s Mystery Program, Paul would have had no right to take the Gospel to the Gentiles apart from Israel and through her FALL in the first place.

If Paul proclaimed the Gospel separate from the Mystery, Paul’s critics would have been right to accuse him of being a con man who was peddling his own wares, and was preaching an unfaithful, unrighteous and false god (Rom. 3:1-8). They would have been right to say, Paul was contradicting everything God had ever revealed before in His Scriptures. They would have been right in trying to discredit and silence Paul. The only way the Gospel had divine validity was if it came by the bold proclamation of the Mystery, what Paul calls the

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Mystery of the Gospel (Eph. 6:19).

Now before leaving Romans 1:5 and returning to Romans 16:25-27, let's note one final very important item. Notice that today it is not the **writings of the prophets** that provides for obedience of the people to God unto His Glory. It is Paul's **apostleship of grace** that provides for obedience of the faith for all people unto God's Glory (Rom. 1:5). Keep this in the back of your mind because it will become very important later as we return to our verses in Rom. 16:25-27.

### RETURN TO ROMANS 16:25-27

Okay, let's go back to Rom. 16:26 and figure out what Paul is referring to with regard to the "prophetic Scriptures." As mentioned in the beginning of this article, the traditional answer to this is that it refers to the Scriptures of the Old Testament Prophets. So, according to the traditional view, we now have a third item that establishes the believer: one thing called the Gospel, a second thing called the Preaching of Jesus Christ according to the Revelation of the Mystery, and a third thing called the Prophetic Scriptures (referring to the Old Testament).

To determine the validity of this conclusion, we must first look at the word "manifest." The word "manifest" means "to cause something to be fully known, revealed or explained." The verse states that the Mystery, which had been kept secret since the world began, **BUT NOW** is being manifested, revealed, fully made known and by means of the Prophetic Scriptures, (which, according to the traditional interpretation, are the Old Testament Scriptures) was made known to the world.

But there is a big problem with the

traditional interpretation, nay, an insurmountable problem for this interpretation, because this isn't the first time Paul used the word "manifest" in Romans. He also used it in Rom. 3:21: **BUT NOW the Righteousness of God apart from the Law is revealed** (our word for manifested in Rom. 16:26), **being witnessed by the Law and the Prophets** (the Old Testament Scriptures). Here is one of the major pitfalls of the traditional interpretation. Paul stated explicitly in Rom. 3:21 that the Old Testament **CANNOT** reveal or manifest or make known the **BUT NOW** Righteousness of God now being manifested through Paul's apostleship and recorded in his Scriptures. According to God and Paul, the Old Testament may be able to "*witness*" to the Righteousness of God being manifested through Paul's apostleship, but it **CANNOT** "*reveal*," "*manifest*" or "make it known."

Therefore, for the traditional interpretation of Rom. 16:25-26 to be consistent with Paul's previous teaching in Rom. 3:21, Paul would have had to say: "Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ ... but now made manifest, **and by the WITNESS OF THE** (Old Testament) prophetic Scriptures made known to all nations ..." (Rom. 16:25-26). But the text does not say that. It says that these Prophetic Scriptures **MANIFEST and MAKE KNOWN** God's truth for today, which means Paul cannot be referring to the Old Testament prophetic Scriptures here but to his own Prophetic Scriptures, for those are the only things that can **MANIFEST and MAKE KNOWN** the Righteousness of God being revealed in the revelation of Mystery Truth to and through Paul.

In other words, the Old Testament can "witness" to Paul's Mystery Revelation but it

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cannot “manifest” it. The Old Testament can “witness,” to the attributes of God and to the utter sinfulness of fallen humanity and to the futility of gaining righteousness by Law-keeping, for instance. And it can “witness” to concepts like redemption and propitiation and even faith righteousness. We see Paul using that “witness” in the first four chapters of Romans. But then, Paul dismisses the witness of the Old Testament in Rom. 5 and won’t bring them back until chapters 9-11.

The Old Testament Scriptures can “witness” to what God is accomplishing through the Mystery apostleship of Paul, but it cannot “manifest” it. Therefore, in Rom. 16:26, Paul is referring to the “manifestation” of his Mystery revelation, which is now found in Paul’s Prophetic Scriptures. If the traditional interpretation was correct, it would mean Paul (and God!) contradicted himself by saying in Rom. 16:26 that the Old Testament can, in fact, do what he said it could not do in Rom. 3:21. And that, of course, is impossible.

With all of this in mind and with all the problems associated with the traditional interpretation, it is time to ask if there is a better way to understand this passage. What if we treat God’s truth for today not as three distinct separate truths but as one body of truth, does it provide us with a more faithful and consistent reading of this biblical text? Such a reading would go like this:

**Now to Him who is able to establish you according to my (Paul’s) Gospel even (which is) the Preaching of Jesus Christ according to the Revelation of the Mystery kept secret since the world began BUT NOW has been manifested (through Paul’s apostleship) and by the Prophetic Scriptures (of Paul) made**

**known to all nations, according to the commandment of the everlasting God, for obedience to the faith—to God, alone wise, be glory through Jesus Christ forever. Amen.**

Those who teach the traditional interpretation usually proudly point out that their interpretation ties the whole book of Romans together, noting that it begins with a reference to the Old Testament prophets (Rom. 1:2) and (according to them) ends with a reference to the Old Testament prophets (Rom. 16:26).

But this is not the right correlation to make for the Book of Romans. In fact, to make it is to miss the whole purpose for the Book of Romans. There is a far greater correlation that when understood turns the world upside down. This far greater correlation between the beginning and ending of Romans is not one between references to the Old Testament prophets, but one between:

***Paul’s apostleship of grace for the obedience of the faith among all nations unto Gods Glorious Name*** (Rom. 1:6),

**and**

***The Apostle Paul’s Gospel, the preaching of the Mystery, as recorded in Paul’s Scriptures for the obedience of the faith among all nations for God’s Glory*** (Rom. 16:25-27).

That is the great correlation that encapsulates and unifies the whole Book of Romans, and the one that does the most justice to its earth-shaking, no, universe-shaking content.

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## ADDITIONAL SUPPORT FOR THE NON-TRADITIONAL INTERPRETATION

In Rom. 1:11 Paul describes his longing to go to the *saved* Romans to give them a spiritual gift so that they (the *saved* believers in Rome) might be established. In Rom. 16:25-26, Paul identifies that spiritual gift as his Gospel, the preaching of Jesus Christ according to the revelation of the Mystery. That can only come through his ministry as now recorded in his Prophetic Scriptures, not the least of which being the Book of Romans itself.

To learn the role of the non-Pauline Scriptures with regard to members of the Body of Christ, we must not go to Rom. 16:26 but to Rom. 15:1-20. In Rom. 15, Paul states clearly that the Old Testament, Gospel Accounts and Ministry of the Twelve have to do with God confirming and fulfilling His Prophetic Program for the Nation of Israel whereby the Gentiles would be blessed with Israel and through her RISE (Rom. 15:4-12).

But that put the Roman Gentiles in a very difficult place because Paul just told them in Rom. 11 that Israel had stumbled and FALLEN. The Gentiles never had a hope of their own, but they could participate in National Israel's Hope. But if Israel has FALLEN, what hope was there for the Gentiles? None. If God didn't do something new, they would be doubly and utterly hopeless.

But thanks be to God! He didn't leave them hopeless. Paul tells them: **Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost** (Rom. 15:13)! How could this be? Because God opened up a new way for Gentile blessings through Paul's apostleship that was apart from Israel and through her FALL, coming to them

directly through the Lord Jesus Christ! God is now making the Gentiles acceptable and sanctified by the Holy Spirit and He is doing it through Paul's Mystery apostleship. Paul says explicitly that he did not build upon another man's foundation (not the Old Testament Prophets, not Christ in His earthly ministry and not Peter and the 12). He only spoke those things which Christ wrought by him (Paul) to make the Gentiles obedient (Rom. 15:13-18 comp. Rom. 16:26).

Finally, let's stretch our thinking and see if the way the traditional interpretation handles Paul's Gospel and God's Mystery Program could be applied to the Gospel of the Kingdom and God's Prophetic Program. In other words, could the Gospel of the Kingdom be preached separately from the Preaching of Jesus Christ according to the Revelation of Prophecy? It is inconceivable.

What meaning would the Gospel of the Kingdom have outside its context of Israel's long prophesied earthly Kingdom as recorded in the Old Testament Scriptures? They are the same. They cannot be separated. Likewise Paul's Gospel only has meaning inside the context of the Preaching of Jesus Christ according to the Mystery as recorded in Paul's Scriptures. They cannot be separated.

## ONE FINAL APPEAL

I believe that embracing the traditional interpretation of this is one of the greatest errors of Pauline Dispensationalism. By treating the Gospel and the Mystery as something distinct and separate, we reduce the Gospel to mere appeal to the sinner's selfish interest as though the whole universe revolved around the sinner and his or her salvation. This concedes too much to the man-made religious and man-centered theological systems of Historic Christianity.

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The whole Bible is not centered on man and his redemption (as important and wonderful as that is!). It is centered on God and His Glory. And it is only when the Gospel and the Mystery are presented as one that we begin to see, not just the sinner's redemption, but God's Glory. Today God is making saved sinners participants in the display of His Glory in the Heavens forevermore (Eph. 1-3). To preach the Gospel without the Mystery reduces it to the level of man. To preach the Gospel with its context of the Mystery raises it to the level of God.

What if, for example, we began our evangelism not with the sinner and redemption ("the Gospel") but with God and His Glory ("the Mystery")? Once, I was talking to a pastor's son about the Gospel, and he told me not to bother because he had heard it all before. He said, "I know, I'm a rotten sinner, and if I just believe the Gospel, I can be a goody two shoes and go to heaven to sing hymns all day. Sorry, I'll pass."

This man's problem wasn't that he didn't know God's offer of salvation in "the Gospel." What he didn't know was God's purpose in saving him. This young man was looking for more than that. He was looking for something bigger than himself to be involved in. He had joined the military, but that wasn't big enough. Then he joined a global corporation, and that wasn't big enough either.

So I explained the biggest thing in all the universe--something bigger than the US military, bigger than any Corporate conglomerate, bigger than any worldwide charitable organizations, bigger than anything in this world, even bigger than Israel's Prophetic Program—and that is God's Mystery Program. I told him about what God is doing today through Paul's Mystery apostleship.

I told him that God is now saving sinners not so He can get involved in their things (how petty is that!) but so that they can get involved in His things (how extraordinary is that!). I told him that believers in the Body of Christ are equipped to glorify God not just on the earth, but in the Heavens! I told him that these spiritual provisions take the believer up into the heavenly government above all other powers and principalities to reign forevermore with the Lord Jesus Christ. I told him that God gives believers the infinite and eternal riches of God in Christ. I told him that getting saved sweeps believers up into the very Life of the whole Triune Godhead, making them participants in the re-establishment of all that the universe was meant to be according to God and His Glory. There is no bigger job. No better opportunity. No more important privilege than this. Nothing else can match it!

I am happy to report that that young man became a believer and returned to his father's Bible church to put the incomplete Gospel his father preached back into the context of Mystery Truth, re-establishing Paul's true "Full Gospel" for today.

So, I will end where I began. This article is not an attack on anyone or any ministry. It is a challenge. I "beseech" you to Proclaim God's one body of truth for today—Paul's Gospel, which is the Preaching of Jesus Christ according to the Revelation of the Mystery, which had been kept secret since the world began, but is now manifested and recorded in Paul's Prophetic Scriptures—Romans through Philemon--for the obedience of all people unto God's Glory.



We are now on YouTube!  
 You can hear all our current messages at  
[GBCRM.ORG](http://GBCRM.ORG)

We preach *Christ Crucified*<sup>1</sup>; we worship *Jesus Christ According to the Revelation of the Mystery*<sup>2</sup>; and we study the Bible using the principle of *Rightly Dividing the Word of Truth*<sup>3</sup>.

1. 1 Cor. 1:23 2. Rom. 16:25 3. 2 Tim. 2:15

We meet every Sunday morning at the *Rolling Meadows Community Center* located at 3705 Pheasant Dr.

[www.gbcrm.org](http://www.gbcrm.org)

**Morning Service: 9:55 - 11:15**

**We have Sunday School for all children**

Please visit our website for Directions: [Directions](#)

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All Articles in the **Bold To Speak The Mystery** Newsletter are by Steve Walker

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