

**SOME IMPORTANT
CONTRASTS IN THE BIBLE
YOU SHOULD KNOW**

Prophecy and The Mystery

The Twelve Apostles and
The Apostle Paul

The Gospel of The Kingdom and
The Gospel of The Grace of God

The Second Coming of Christ
and The Rapture

Written by:
Arthur Johnson

Contrast: the act of distinguishing by comparing differences; put in opposition to show or emphasize differences.

Prophecy and The Mystery Two Different Programs

Most people are only familiar with the difference between the Old and the New Testament. And while there is a difference between both, they are not the most important difference in the Bible. In that the most important difference in the Bible is between Prophecy and the Mystery. The Old Testament and the New represent God's purpose concerning the Nation of Israel. Prophecy and The Mystery represent God's purpose concerning heaven and earth. They are about God's plan to reclaim the governmental authority of both the heaven and the earth back unto Himself, under the headship of the Lord Jesus Christ. He plans to do this through two agencies: the Nation of Israel on the earth, and the Church, which is the Body of Christ in the heavens:

Eph. 1:9,10 Having made known unto us the mystery of his will, according to his good pleasure which he hath

purposed in himself: 10 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him”—KJV

The governmental authority of the universe was usurped by Satan. First, in Satan's (then known as Lucifer) rebellion against God in the heaven's (Isa 14 and Ezek. 28) then further, when God created man on the earth to subdue the earth, when Adam surrendered his authority over the earth, unto Satan (Gen 3).

Isa 14:11-14 “Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. 12 How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

14 I will ascend above the heights of the clouds; I will be like the most High.

Gen 3:6 “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

The 12 Apostles and Apostle Paul Two Different Apostleships

The Twelve Apostles (*apostleship of the Circumcision: Jews*) and the Apostle Paul (*apostleship of the Gentiles: Uncircumcision*) are different.

Gal 2:8 (For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles:)

The Twelve were appointed during the earthly ministry of Christ to the Jews only:

Mat 10:5 “These twelve Jesus sent

forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 10:6 But go rather to the lost sheep of the house of Israel.”

While, after Christ resurrection, to the Jews first, requiring their salvation before salvation could be preached to the Gentiles (Luke 24 and Acts 1).

Luk 24:47 “ And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

Act 1:8 “ But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Paul was appointed after the fall of Israel, after the reconciliation of the world, as the Apostle of the Gentiles (Rom. 11 and 1 Ti 1:15,16).

Rom. 11:11,12 “I say then, Have they

stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. 12 Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?”

1Ti 1:15,16 “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. 16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.”

His ministry to the Gentiles does not have in view the nation of Israel’s salvation first, which is now future (Rom. 11:25,26), but the salvation of all men without distinction (Rom. 3:22, 10:12).

Rom. 11:25,26 “For I would not, brethren, that ye should be ignorant of

this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. 26 And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob”

Rom. 3:22 “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference”

Rom. 10:12 “For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.”

Paul's Apostleship and Ministry govern this present dispensation (Eph. 3:1,2, 1 Cor. 3:10,11).

Eph. 3:1,2 “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,
2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:”

1Co 3:10,11 “According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. 11 For other foundation can no man lay than that is laid, which is Jesus Christ.”

When the question is asked “what must I do to be saved?”, the answer cannot be the one Peter and the Eleven gave in Acts 2:38,39 cp Lu 24:46,47:

Act 2:38,39 “ Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. 39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

Lu 24:46,47 “And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: 47 And that repentance and

remission of sins should be preached in his name among all nations, beginning at Jerusalem.”

Rather, the answer Paul gives in Acts 13:38,39 cp Rom. 3:25. See also 1 Cor. 1:17,18. Paul preached Christ and Him crucified for the forgiveness of sins, whereas Peter and the Eleven preached the baptism of repentance for the remission of sins.

Act 13:38 “Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: 39 And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.”

Rom. 3:25 “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God”

1Co 1:17,18 “For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of

Christ should be made of none effect. 18
For the preaching of the cross is to them
that perish foolishness; but unto us
which are saved it is the power of God.”

Salvation today is according to the gospel
Paul preached and not the gospel Peter and the
Eleven Apostles preached. Paul preached
Christ according to the revelation of the
mystery (Rom. 16:25,26)

Rom. 16:25,26 “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, 26 But now is made
manifest, and by the scriptures of the
prophets, according to the
commandment of the everlasting God,
made known to all nations for the
obedience of faith”

And Peter and the Eleven preached Christ
according to prophecy (the Law, the prophets
and the Psalms):

Luk 24:44 “And he said unto them,

These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.”

Paul speaks to the church, which is the Body of Christ, a new creation (Col 1:24,25).

Col 1:24,25 “Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church: 25 “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”

Peter and the Eleven spoke to the little flock, which was Jewish and to whom was given the kingdom (Matt 21:43, Lu 12:32, Jn 10:1,2).

Mat 21:43 “Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.”

Lu 12:32 “Fear not, little flock; for it is

your Father's good pleasure to give you the kingdom.”

Joh 10:1,2 “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door is the shepherd of the sheep.”

Paul's doctrine is to be prevalent in every church everywhere (1 Cor. 4:15-17 and 2 Peter 3:15,16) rather than Peter and the Eleven.

1Co 4:15-17 “For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. 16 Wherefore I beseech you, be ye followers of me. 17 For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church.”

2Pe 3:15,16 “And account that the

longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;

2Pe 3:16 “As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.”

The Gospel of The Kingdom and The Gospel of The Grace of God Two Different Gospels

The Gospel of the Kingdom is rooted in Prophecy. Mar 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Mar 15:43 Joseph of Arimathaea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

This kingdom was preached by John the Baptist, the Lord Jesus Christ and the Twelve Apostles. Mat 3:2 And saying, Repent ye: for the kingdom of heaven is at hand.

Mat 4:17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Mat 10:7 And as ye go, preach, saying, The kingdom of heaven is at hand.

The Kingdom is to be established at the Second Coming of the Lord Jesus Christ. Mat 6:10 Thy kingdom come. Thy will be done in earth, as it is in heaven. Mat 16:28 Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

The Kingdom will consist of all the saints of the prophecy program. Mat 8:11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. Luk 13:28 There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the

prophets, in the kingdom of God, and you yourselves thrust out.

Luk 13:29 And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.

The beginning of the preaching of the Gospel of the Kingdom. Mat 11:12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

Mat 11:13 For all the prophets and the law prophesied until John.

The signs of the Gospel of the Kingdom. Mat 12:28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

The Gospel of the Kingdom produced true believers and false believers (parable of the sower). Mat 13:47 Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

Mat 13:48 Which, when it was full, they drew to shore, and sat down, and gathered the good

into vessels, but cast the bad away.

The Authority of the Kingdom was invested in Peter and the Eleven other Apostles. Mat 16:19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

An interesting verse, considering the fact we have pointed out that the Kingdom is to be established at the Second Coming of Christ, what then is meant here? The Scribes and the Pharisees were in possession of the Kingdom which is to be taken from them and given to the Twelve Apostles and them that believe on the Lord Jesus Christ through their word (the Little Flock). Mat 21:43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Luk 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. See Matt 23:1,2 The Scribes and the Pharisees sit in Moses seat—
The gospel of the kingdom will not be

preached in all the world till the Second Coming of Christ and the setting up of his kingdom. Mat 24:14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

The issue with God from the beginning has been to set up a kingdom upon the earth. Mat 25:34 Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

There is to be a literal, physical kingdom to be established at the Second Coming of Christ. Mat 26:29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

What the Jews were looking for: Act 1:6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?

One last thing about the gospel of the kingdom, there is a message of grace inherent

in it's message (See Heb 8) Joh 1:17 For the law was given by Moses, but grace and truth came by Jesus Christ.

The Gospel of the Grace of God is rooted in the revelation of the Mystery. 2Co 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

2Co 5:20 Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.

2Co 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Eph 2:11 Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of

promise, having no hope, and without God in the world:

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

Eph 2:14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;

Eph 2:15 Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace;

Eph 2:16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

Eph 2:17 And came and preached peace to you which were afar off, and to them that were nigh.

Eph 2:18 For through him we both have

access by one Spirit unto the Father.

The Second Coming and The Rapture Two Different Comings

No Big Deal?

“After digging into the history of this book {Marv Rosenthal book}, I found that I am obviously very naive about how much of a golden calf pre-tribulationism is to some people. I mean, I have no problem with someone BEING pre-trib...or post or a-mill for that matter. It’s really no big deal. But man, some organizations are downright MILITANT about it.”—Dysfunctional Parrot

“I think this doctrine is dangerous, because it may give people false hope - that they have 7 years to get their life in order, when in fact we only get one chance in this life. Can you give me your thoughts on this subject?”
—Anonymous

The Rapture of the Church, the Body of Christ

is an integral part of the Gospel of the Grace of God, even the Mystery. A denial of the Rapture subverts “the Dispensation of the Grace of God, even the Mystery”.

Unless a distinction is made between the Kingdom Church and The Body of Christ no one can successfully argue a pre-trib rapture and one subjects the Bible to an irreconcilable error.

The revelation of Christ on the road to Damascus was not prophesied, therefore Christ coming for the Church the Body of Christ, apart from Paul, was not prophesied.

Placing it as prior to the Tribulation provides comfort, while placing it as after is troubling for the Body of Christ.

Note the language of the preaching in the gospels about pending wrath to the believer versus the language of the preaching in Paul's epistles about deliverance from the wrath to

come.

Like the gospel of the kingdom, the Second Coming of Christ speaks to the subject of prophecy and not the mystery. It follows Daniel's 70th week and in fact ends the tribulation for the Nation of Israel, the time of Jacob's trouble.

While the rapture of the Body of Christ is part of the revelation of the gospel of the grace of God which is part of the revelation of the mystery and not prophecy.

The Contrasts

2nd Coming: to wrap up the prophecy program (Rom 15:8-12). Romans 11:11,12,15 and 25-27

The Rapture: to wrap up the mystery program. 1 Timothy 3:15,16 and Titus 2:11-14

2nd coming prophesied by the Law, the

Prophets and the Psalms. 1 Peter 1:10,11

The Rapture revealed by the Mystery only. Ephesians 3:1-7 and 1 Corinthians 15:51,52.

2nd coming viewed by the world. Revelation 1:7 and Zechariah 12:10

The Rapture viewed by the Body of Christ only. Philippians 3:20,21 and Colossians 3:1-4

2nd Coming, Christ comes to the earth, to the Mt. of Olive. Acts 1:11,12 and Zechariah 14:4

The Rapture Christ comes in the air and the Body of Christ is caught up to meet the Lord there. 1 Thessalonians 4:13-17 and 1 Timothy 3:15,16

These contrasts (*Prophecy and The Mystery, The Twelve Apostles and The Apostle Paul, The Gospel of The Kingdom and The Gospel of The Grace of*

God, The Second Coming of Christ and The Rapture) reveal important differences that speak to the question of How we should walk so as to please God. While one might want to emphasize what we have in common in each of these contrasts it is the differences that matters most. The differences reflects the fact that there are two different programs of God. You are only in the will of God if you are following the right program. The right program is the one where Paul's Apostleship, Ministry and Message is preeminent (*leading*).

