



Bible Student's Notebook™

The Herald of His Grace

Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XIII
Issue 313

God Is Love

A.E. Knoch (1874-1965)

We are never told that God is justice, or God is power, or God is wisdom. These are His *attributes*, not His *essence*. The distinction is of vital import in the conflicting maze of reasoning concerning God's ways and words. Justice and power and wisdom are *relative*, but love is *absolute*. **He is never so just as when He justifies the unjust, for that is in line with His love.** He is never so strong as when His weakness overpowers human strength, for that links it to love. He is never so wise as when His foolishness confounds the wisdom of men, for that glorifies love.

All of His attributes appear and withdraw at the beck of

love. All serve it and never go counter to its commands. We cannot reason that God will do thus and so because He is just, or strong or wise. Love may not give leave; but we can safely lay our heads on the bosom of His love and there learn the great lesson that He *is* love, and has both the power and wisdom to carry out the dictates of His affection. What clearer proof can be given that all that He has done and is doing is leading up to that grand ultimate when He will be All in all, and love will rest in being loved?

Concordant Commentary
p. 371

"Christ Jesus Came into the World to Save Sinners"

by — Gustavus Emanuel Hiller (1852-1939)

If I receive forgiveness, and peace, and a new mind, and the glory to come, wholly as a free gift of God, how can I possibly doubt that God will do the same thing for all fellow sinners that He is doing for me?

I have found that there lurks in many Christians, who refuse to entertain this larger hope, some self-righteousness, some such conceit as that after all they are finally saved by some merit of theirs, which the others do not possess, and on account of which God does not and cannot save those others.

I once asked one of whom I thought a great deal, but who protested indignantly against my faith in this hope, "Brother, do you expect to be saved?" He answered: "I surely do." "Well, if God saves you, why should He not save all of your brother humans? Are they harder to save than you? Are they so hard to save that God is not able to do it? Or does He not love them as much as He does you? Tell me, why should He make such a frightful difference between you and the others who are no greater sinners than you are?"

After some hesitancy, he said what nearly all who hold this same attitude would have said, namely, that the others are not saved because they refuse to be saved. But I showed him that he

also refused to be saved up to a certain time, that all refuse to be saved until the right hour has come, and that the willingness to be saved, according to the teaching of the Gospel, also comes from God's grace.

It became plain that in this man's thinking there still lurked a piece of that Phariseism which thanks God that one is not as bad as the other sinners, and that one still has some merits by which one's salvation is made possible for God, while He must utterly abandon those others, who do not possess this merit, to endless torment.

The Great Question
Will God Redeem His Own Creation?
Indianapolis, 1924

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume XIII, No. 313 – October 11, 2011

This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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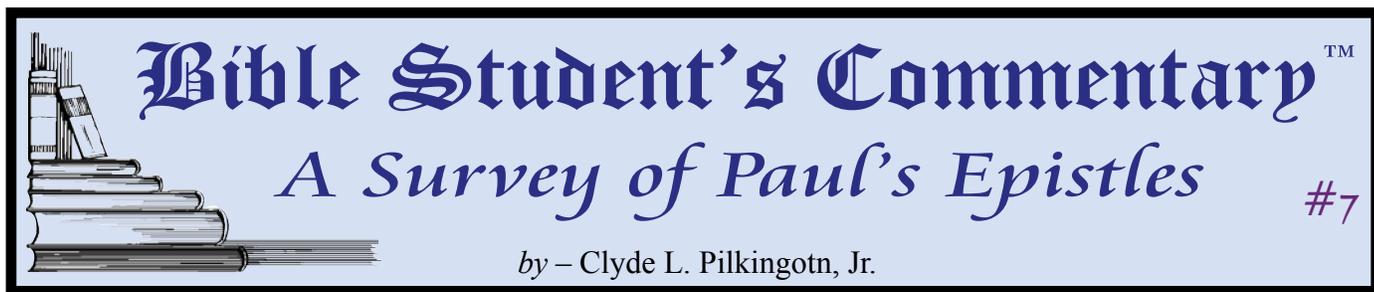
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Philippians 1:2-5

Philippians 1:2

Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ (KJV¹).

Grace to you and peace from God, our Father, and the Lord Jesus Christ (CLNT²).

Grace to you, and peace, from God our Father and the Lord Jesus Christ (BSV³).

1:2 - grace ... and peace

“Grace and peace” are always Paul’s greeting, in every letter.

Grace to you and peace (Romans 1:7).

Grace be to you, and peace (I Corinthians 1:3).

Grace be to you and peace (II Corinthians 1:2).

Grace be to you and peace (Galatians 1:3).

Grace be to you, and peace (Ephesians 1:2).

Grace be to you, and peace (Philippians 1:2).

Grace be to you, and peace (Colossians 1:2).

Grace be to you, and peace (I Thessalonians 1:1).

Grace to you, and peace (II Thessalonians 1:2).

Grace, mercy, and peace (I Timothy 1:2).

Grace, mercy, and peace (II Timothy 1:2).

Grace, mercy, and peace (Titus 1:4).

Grace to you, and peace (Philemon 1:3).

Grace is always first. Peace always follows grace. Grace is the source of peace. Grace is the *cause*, peace the *effect*. First grace – no condemnation before God; then peace of mind as a result of its truth – not condemnation of the heart.

1. King James Version.
2. Concordant Literal New Testament.
3. Bible Student's Version, a text designed to assist in the accuracy, clarity, simplicity and crystallization of the editor's personal study.

GRACE

Christendom, by placing emphasis on the wrong things, is little more than an ethical or moral system.

Grace Is Undeserved

Redemption is the work of God for man, not man's work for God. Grace is the undeserved and unrecompensed favor of God. Grace cannot be withheld because of unworthiness (Romans 4:5-8). It ceases to be grace if it is withdrawn due to sin. Grace cannot be exercised where the slightest degree of merit or goodness is recognized.

Because of the work of our Lord Jesus Christ all questions of unworthiness have been banished (Ephesians 1:6). Salvation is by God's grace alone. It cannot be lessened because of unworthiness. Much sinfulness calls for much grace (Romans 5:20-21).

The sin question has been set aside permanently. God's grace is without measure. This is not to say that God has ignored the fact of sin, but He has met this issue squarely – perfectly and finally, once and for all, at Calvary.

Debt-Free Grace

Grace cannot incur a debt. An act is not gracious if, under any circumstances, it incurs a debt. Grace can't be recompensed; that includes any past, present or future repayment. Salvation is a gift, and a benefit cannot rightfully be called a gift if it must be paid for before, at the time of or after (Romans 6:23).

No service is to be given, on the part of the believer, with any thought of repayment. Any such attitude would only cause “distress” to the Giver. These attempts only “frustrate” His grace (Galatians 2:21). ►

How faithfully we should serve Him as an expression of love, but never as a repayment.

Grace is not exercised as a payment of a debt (Romans 4:4; 11:6). Grace could never be the payment of a debt (*i.e.*, deserving). All worthiness on man's part has been disposed of absolutely and permanently (Ephesians 2:8-9; Titus 3:5-7). Grace is neither treating a person as he deserves, nor treating a person better than he deserves, but treating a person without the slightest reference to what he deserves.

*To the praise of the glory of His **grace**, wherein He has made us accepted in the Beloved* (Ephesians 1:6).

PEACE

If we look at Christendom we might be led to believe that confrontation, conflict and contention are the norm; but God has called the believer to peace!

God has called us to peace (I Corinthians 7:15).

We live in the "*dispensation of the **grace** of God*" (Ephesians 3:2), and peace is the divine complement of grace. "*Grace and peace*" are what this dispensation is all about. This is why grace and peace are joined by Paul in every one of his letters. After all, the God of grace is also the God of peace!

The God of peace (Romans 15:33).

The God of peace (Romans 16:20).

The very God of peace (I Thessalonians 5:23).

God is the Author of peace!

God is not the author of confusion, but of peace (I Corinthians 14:33).

In fact, we have peace *with* God Himself!

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

This peace was made through Christ's work at Calvary!

Having made peace through the blood of His cross (Colossians 1:20).

In fact, Christ Himself *is* our peace!

For He is our peace (Ephesians 2:14).

Peace is what spiritual-mindedness is about!

To be spiritually minded is life and peace (Romans 8:6).

Peace is what we are to pursue!

Let us therefore follow after the things which make for peace, and things wherewith one may edify another (Romans 14:19).

Pursue righteousness, faith, love, peace (II Timothy 2:22).

Faith fills us with peace!

Now the God of hope fill you with all joy and peace in believing (Romans 15:13).

God wants us to live in peace!

Live in peace; and the God of love and peace shall be with you (II Corinthians 13:11).

Peace is the fruit of God's Spirit in our lives!

The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Galatians 5:22-23).

God's peace keeps our hearts and minds!

The peace of God, which passes all understanding, shall keep your hearts and minds through Christ Jesus (Philippians 4:7).

We are to let God's peace rule our hearts!

Let the peace of God rule in your hearts (Colossians 3:15).

We are to be at peace with each other!

(With the saints):

Be at peace among yourselves (I Thessalonians 5:13).

(And with all men):

If it is possible, as much as it lies in you, live peaceably with all men (Romans 12:18).

Peace – what a beautiful gift of God! Though the world, and even the “Christian” world around us, may live in strife, rivalry, hostility, uproar, anger, and aggression, we can enjoy “*the very peace of God.*”

1:2 – from God our Father AND the Lord Jesus Christ

COMMENTS

The Father and Son are here distinguished. Father is the *source* of grace and peace. His Son is the *means* by which grace and peace came.

PHILIPPIANS 1:3

I thank my God upon every remembrance of you (KJV).

I am thanking my God at every remembrance of you (CLNT).

I thank my God on every memory of you (BSV).

1:3 – my God

COMMENTS

Paul had a personal relationship with God. To him, He was not just the Creator, or the God of the universe, or the God of Abraham, Isaac and Jacob. To Paul, He was *his* God.

1:3 – memory

TRANSLATION

For all the memories I have of you (GWT⁴)

4. *God's Word Translation.*

Whenever I remember you (Fenton⁵; Loh and Nida⁶)

Every time I think of you (TEV⁷).

COMMENTS

All of Paul's memories of the Philippians brought thanksgiving to God.

Thanksgiving is an unusual beginning for a letter written from prison. Paul was a living example of I Thessalonians 5:18, “*in everything give thanks.*”

Here we see the true nature of prayer. It is not a religious ritual, but a heart attitude toward God.

PHILIPPIANS 1:4

Always in every prayer of mine for you all making request with joy (KJV).

Always, in every petition of mine for you all, making the petition with joy (CLNT).

Always, in every prayer of mine for you,⁸ making request with joy (BSV).

1:4 – every prayer

TRANSLATION

Every time I pray for all of you, I do it with joy (GWT).

1:4 – joy

TRANSLATION

Delight (Amplified⁹).

PHILIPPIANS 1:5

For your fellowship in the gospel from the first day until now (KJV).

5. *The Holy Bible in Modern English*, Ferrar Fenton.

6. Loh, I.J., Nida, Eugene, *Helps for Translators: A Translator's Handbook on Paul's Letter to the Philippians*, p. 10.

7. *Today's English Version.*

8. 2nd person plural (“ye” or “you all” in the KJV).

9. *Amplified New Testament.*

For your contribution to the evangel from the first day until now (CLNT).

For your partnership in the Good News from the first day until now (BSV).

1:5 - partnership

WORD MEANING

koinonia

Joint-participation. — Gingrich¹⁰

Participation in something with someone. — Loh and Nida¹¹

The word *koinonia* is used ... of the marriage contract as well as of commercial partnership ... James and John were partners (*koinonos*) with Simon in fishing (Luke 5:10). — Robertson¹²

TRANSLATION

Partnership (Holman¹³; Amplified; Getz¹⁴; RSV¹⁵)

Contribution (Amplified).

What you have contributed to the gospel (Moffatt¹⁶).

GLEANINGS

It is their partnership or fellowship with Paul in the furtherance of the Gospel. — Robertson¹⁷

A partnership in defending and establishing the gospel (:7). — Shiflet¹⁸

This participation includes their financial contributions (4:10, 15-16). — Recovery¹⁹

Through their gifts [they] became partners. — Hobbs²⁰

The “fellowship” of the Philippians with Paul in the gospel (1:5) concerned primarily their contribution to his necessity (4:16). And so – their contributions to Paul’s necessity (4:16) were in “fellowship” (in communion) with him in his gospel (1:5). — Bachand²¹

The servant of God shares with the saints what he has received from God, and his hearers share with him the material wealth which they have obtained ... Here we have a picture of the ideal relations between the Lord’s saints and those of His slaves who are seeking to defend the evangel. — Knoch²²

COMMENTS

One need not be wealthy to give abundantly (II Corinthians 11:9-10; cf. the “widow’s mite” Luke 21:1-4).

The Philippians were *participants*, not just *recipients*. This “fellowship” was not “getting together.” It was not a religious social of “coffee and donuts.”

Partnerships exist for a specific purpose, goal, or plan. This was a divine partnership.

The word for “fellowship” here is the Greek word *κοινωνία* (*koinonia*). It is translated in the *King James Version* as: “fellowship,” “communion,” “contribution,” “distribution,” “communication.” It means “partaking by sharing with.”

Paul uses *κοινωνία* five times in connection with the stewardship of His gospel. Stewardship has to do with the management of all that is placed in one’s trust. *Κοινωνία* is the giving of one’s self and one’s resources – fellowshiping – with those who proclaim the Good News (the evangel) – the Lord’s heralds. Thus, *the Concordant Literal Translation* has,

For your contribution to the evangel from the first day until now (Philippians 1:5).

10. Gingrich, Roy, *The Book of Philippians*, p. 8.

11. Loh, I.J., Nida, Eugene, *Op. Cit.*, p. 12.

12. Robertson, A.T. *Paul’s Joy on Christ*, p. 61.

13. *Holman Standard Version*

14. Getz, Gene, *A Profile of Christian Maturity: A Study of Philippians*, p. 31.

15. *Revised Standard Version*.

16. Moffatt, James, *A New Transaltion*.

17. Robertson, A.T. *Op. Cit.*, p. 61.

18. Shiflet, R.B. *An Informal Study of Philippians: A Dispensational Approach*, p. 2.

19. Lee, Witness, *The New Testament: Recovery Version*, p. 896, footnote 5¹.

20. Hobbs, Herschel H., *Philippians: Life in Fellowship*, p. 73.

21. Bachand, Fred, *Studies in Philippians*, p.8.

22. Knoch, A.E., *Concordant Commentary*, pp. 297.

The Meaning of “Fellowship in the Gospel”

“Fellowship in the gospel” involves assisting in meeting the needs of God’s heralders, including communicating with them financially.

The Participation in the “Fellowship in the Gospel”

Paul begins his letter to the Philippians by emphasizing their continuation with him in “the fellowship in the gospel.” This is the setting of this letter. These saints recognized that it was their honor to contribute financially to Paul because he communicated faithfully the truth of the gospel. By so doing, they co-labored with him in the evangel.

The Effects of the “Fellowship in the Gospel”

I rejoiced in the Lord greatly, that now at the last your care of me has flourished again; wherein you were also careful, but you lacked opportunity. Now you know also, that in the beginning of the gospel, when I departed from Macedonia, no one communicated with me as concerning giving and receiving, but you only. For even in Thessalonica you sent once and again to my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God (Philippians 4:10, 15-18).

In this passage Paul lists two specific effects of “the fellowship in the gospel.”

(1) Fruit Abounding on Their Account

Not because I desire a gift: but I desire fruit that may abound to your account (4:17).

According to Paul, the fruit of the gospel not only accrues to the account of the herald, but also to the account of those who contribute to the ministry of the one heralding. They become co-laborers in the evangel. **Paul was a celestial investment broker.** It is this principle of ministering that he elsewhere calls “ministering seed to the sower.”

Now he who ministers seed to the sower both

ministers bread for your food, and multiplies your seed sown, and increases the fruits of your righteousness (II Corinthians 9:10).

Many believers are near-sighted. They are making provision for their future retirement, which is all well and good; but many miss the glorious investment that has *real and lasting* value for the ages – “the fellowship of the gospel.”

(2) Fragrance Pleasing to God

I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God (4:18).

God is well-pleased with sacrificial giving to His servants’ (bondslaves’) needs. Paul even equated the fragrance of the Philippians’ sacrificial giving to Paul with Christ’s sacrifice on Calvary by using the same language he had used to describe the fragrance of the offering and sacrifice the Lord Jesus Christ made when He offered up Himself.

Christ ... loved us, and has given Himself for us an offering and a sacrifice to God for a sweet-smelling savor (Ephesians 5:2).

The Lord alone is the supply of His servants’ needs, but He channels this provision through the sacrificial giving of His *choice* vessels. They are His conduit of material resources. While the herald looks to the Lord *alone* for His needs, the investor looks to Father for the opportunity to become His vessel of supply.

Imagine if we lived in Paul’s day. If we had been given place in God’s administration to have the heart and ability to “herald the word,” would we not have joined with Paul in heralding the glorious evangel of the grace of God? Would we not have heralded with Paul? Would we not have done so to the same abandonment as Paul did – even to the neglect of earthly things?

What if our calling was not as a herald, would we not attach ourselves to Paul the herald – channeling every resource possible to him for the furtherance of the evangel? Would we have dared to miss out on the greatest opportunity of human history to herald the evangel? ►

Nearly two millennia later this glorious Pauline ministry and opportunity continues! For how long, we do not know. Those of us with the call to herald must “do the work of an evangelist,” we must “fully discharge our ministry.” We must not be distracted from our enormous duty. Those of us who have not been so called must not be distracted from “the contribution to the evangel.” We must attach ourselves to those who have been called, with wisdom and courage seizing the day with all that we have!

In the “ages to come,” when we look back at this life of golden opportunity, what will have been our “contribution to the evangel”? Will we have invested wisely as good stewards of Paul’s gospel, or will we have squandered our life and resources on that which was only temporary and passing?

1:5 – Good News

WORD MEANING

The “gospel” (*euaggelion*) literally means “good news.”

The word “gospel” originally ... often [meant] ... the joyous news of victory in war. — Loh and Nida²³

TRANSLATION

In the work of the gospel (TEV).

GLEANINGS

Up against the bad news of our sinnerhood, comes the Good News of Christ’s Saviorhood. — King²⁴

1:5 – first day

COMMENTS

This is obviously a reference to Paul’s initial work in Philippi as recorded in Acts chapter 16. At the writing of this letter the believers at Philippi had been faithful partners with Paul for a dozen years.

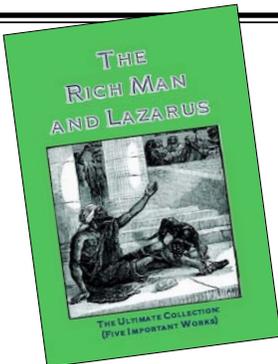
(to be continued)

²³. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 12.

²⁴. Guy King, *Joy Way: An Expositional Study of Philippians*, p. 20.

Identical “Alls”

“In Adam all are dying, thus also, in Christ, shall all be vivified [made alive].” These are identical “alls,” else Adam was a better sinner than Jesus is a Savior. — John McGill Reynar



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