



Bible Student's Notebook™

The Herald of His Grace

Volume XIII
Issue 319

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

Believing Scripture

by — Aaron Locker

I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks be made for all men; for kings, and for all who are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the Man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time (I Timothy 2:1-6).

Practicing what this passage teaches will get you persecuted by “Christians” if they don’t notice that you are referencing God’s Word (but sometimes even if they do realize it). The mere *suggestion* of putting these things into practice will start arguments among church-goers. Here are some you can try at your nearest “church”:



us to believe in mythological polytheism.

Scripture says that there is one God, and one Mediator between God and men, the Man Christ Jesus. Man says that there are two rivaling forces in the universe jockeying for control. One party consists of Satan and his angels, and the other consists of three beings that are all 100% God; God #1 – The Father, God #2 – Jesus, and God #3 – A Ghost.

We should be thankful for our President.

God will have all men to be saved.

There is only one God.

Jesus was a man.

Jesus has not only paid the purchasing price for believers, but for all.

The biggest truth that this passage teaches is the sovereignty (the unshared, matchless authority) of God over all things, and that He is the responsible party of it all. (If He is not responsible for all men, why then are we urged to give thanks to God for them?) It is the denial of *this* truth that requires us to deny the other truths in this passage and finally leads

Scripture says that we ought to pray for all men and give thanks to God for them; but because man

(see **BELIEVING**, page 2908)

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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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Philippians 1:10-11

PHILIPPIANS 1:10

That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ (KJV).

For you to be testing what things are of consequence, that you may be sincere and no stumbling block for the day of Christ (CLT).

So that you may recognize things that are different; that you may be genuine and blameless in the day of Christ (BSV).

1:10 – recognize

WORD MEANING

Test and approve.¹

TRANSLATION

Recognize (Phillips²).

Determine (HCS³).

Testing (CLT⁴).

Distinguish the differences (Fenton⁵).

Distinguish things that differ (Berry⁶).

May discern the points of difference (Richter⁷).

1. Getz, Gene, *A Profile of Christian Maturity: A Study of Philippians*, p. 43.
2. Phillips, J.B., *The New Testament in Modern English* (1958).
3. *Holman Christian Standard*.
4. *Concordant Literal Translation*.
5. Fenton, Ferrar, *The Holy Bible in Modern English*.
6. Berry, Harold J., *Gems From the Original – Studies in Philippians*, vol. 3, p. 25.
7. Richter, J.A., *A Translation of the New Testament* (1877).

Approve by testing the things which differ and are more excellent (Recovery⁸).

Test the things that differ (KJV margin, Weymouth⁹, Briscoe¹⁰, Robertson¹¹; Shiflet¹²; Bachand¹³).

Try things that differ (Welch¹⁴, Ironside¹⁵).

GLEANINGS

By comparison or examination as in the testing of metals one learns wherein they differ and which is superior and at what points. Thus one is prepared intelligently to approve the excellent. — Robertson¹⁶

“Testing the things that differ” in various dispensational settings in order to “rightly divide the Word of Truth.” — Shiflet¹⁷

[By] *“testing the things that differ”* he is talking about the things that differ in God’s plan and purpose ... God has dealt differently with different people at different times. We may need to put the exhortation of II Timothy 2:15 into practice. — Penny¹⁸

8. Lee, Witness, *The New Testament: Recovery Version*.
9. Weymouth, R.F., *The New Testament in Modern English* (1903).
10. Briscoe, Stuart, *Bound for Joy: Philippians – Paul’s Letter from Prison* (1975), p. 11.
11. Robertson, A.T., *Paul’s Joy on Christ*, p. 69.
12. Shiflet, R.B. *An Informal Study of Philippians: A Dispensational Approach*, p. 5.
13. Bachand, Fred, *Studies in Philippians*, p. 12.
14. Welch, Charles H., *The Prize of the High Calling: Being an Exposition of the Epistle to the Philippians*, p. 11.
15. Ironside, H.A., *Notes on the Epistle to the Philippians*, p. 21.
16. Robertson, A.T. *Op. Cit.*, p. 69.
17. Shiflet, R.B. *Op. Cit.*, p. 5.
18. Penny, Michael, *Studies in Philippians*, p. 11.

1:10 – different

GLEANINGS

TRANSLATION

Of consequence (CLT).

What really matters (HCS).

Vital (Amp.¹⁹).

GLEANINGS

“Things that differ,” not “things which are opposed” ... not between good and bad ... The word “*approve*” here means “discriminate” – to test.²⁰

The word “sincere” offers a good example of an intriguing word study. The English word comes from the Latin *sine*, meaning “without,” and *cere*, meaning “wax.” The thought involved is genuineness. It was common practice to mend cracks or cover flaws in ceramic works by using wax. Some repair jobs were good and not easily detected. ...

The Greek word Paul used is *heilikrines*, from *helio*, the “sun,” and *krino*, “to judge.” Again, the combination of words gives us a clear picture. A “sincere” article was one which could be judged by the sunlight. — Shiflet²¹

1:10 - genuine

WORD MEANING

The Greek word means “judge by sunlight” *i.e.*, tested as genuine; hence, pure, sincere (*Recovery*, notes)

“Sincere” is derived from a Latin expression meaning to be “without wax.” Wood might be filled with wax to conceal its flaws. A sculptor’s work might be filled with wax to conceal his lack of skill. — Laurin²²

TRANSLATION

Clear (Fenton).

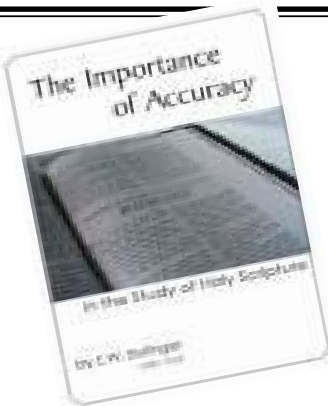
“Sincere” meaning literally, “without wax” – used to translate a Greek word meaning “sun-tested.” It might seem at first as though there is no connection between the two forms. But we are told that the ancients had a very fine porcelain which was greatly valued, and brought a

19. *Amplified New Testament.*

20. King, Guy, *Joy Way: An Expository Study of Philippians*, page 26

21. Shiflet, R.B. *Op. Cit.*, p. 6.

22. Laurin, Roy L., *Where Life Advances* (1955), p. 31.



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by — E.W. Bullinger

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very high price. This ware was so fragile, that it was only with the greatest of difficulty it could be fired without being cracked; and dishonest dealers were in the habit of filling the cracks that appeared with a pearly-white wax, which looked enough like the true porcelain to pass without being readily detected in the shops. If held to the light, however, the wax was at once manifest as a dark seam; and honest dealers marked their wares: *sine cera* (without wax). — Ironside²³

The old etymology (T.H. Green quoted by Kenndy, *in loco*) defines the word as “*perfect openness towards God*.” ... Certainly the eye of Him with Whom we have to do sees us as we are (Hebrews 4:12f.) He is the God of things as they are. — Robertson²⁴

Early marble workers who made statues often found flaws in the marble, and they would mix some marble dust with wax and smooth it out thereby filling up the unsightly holes ... When these flawed statues were placed out in the open they got quite warm, the wax would melt and the flaw would be seen. — Rhoades²⁵

1:10 – blameless

WORD MEANING

Uninjured (without stumbling). — Gingrich²⁶

Not stumbling. — Robertson;²⁷ Hobbs;²⁸ Loh & Nida²⁹

TRANSLATION

Certain (Fenton).

Unstumbling (Way³⁰).

1:10 – in

TRANSLATION

23. Ironside, H.A., *Op. Cit.*, pp. 22, 23.

24. Robertson, A.T., *Op. Cit.*, p. 71.

25. Rhoades, R.E., *Paul's Letter to the Philippians*, p. 22.

26. Gingrich, Roy, *The Book of Philippians*, p. 9.

27. Robertson, A.T., *Op. Cit.*, p. 71.

28. Hobbs, Herschel H., *Philippians: Life in Fellowship*, p. 76.

29. Loh. I.J., Nida, Eugene, *Helps for Translators: A Translators Handbook on Paul's Letter to the Philippians*, page 17.

30. Way, Arthur S., *A Translation: The Letters of Paul* (1950).

In (HCS).

For (CLT).

PHILIPPIANS 1:11

Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God (KJV).

Filled with the fruit of righteousness that is through Jesus Christ for the glory and laud of God (CLT).

Being filled with the harvest of righteousness, which is by Jesus Christ, to the glory and praise of God (BSV).

1:11 – harvest

WORD MEANING

Full crop. — Robertson³¹

TRANSLATION

Harvest (Moffatt;³² TCN³³)

1:11 - by Jesus Christ

TRANSLATION

A harvest of righteousness which Jesus Christ produces (Moffatt).

COMMENTS

This harvest is not self-effort. It originates in Jesus Christ.

1:11 – glory and praise of God

GLEANINGS

The supreme end of Christian life is the glory and praise of God. — Loh & Nida³⁴

(to be continued)

31. Robertson, A.T. *Op. Cit.*, p. 71.

32. Moffatt, James, *A New Translation* (1913).

33. Stead, William T., *The Twentieth Century New Testament* (1902).

34. Loh. I.J., Nida, Eugene, *Op. Cit.*, p. 13.

THE FATHER-SON RELATIONSHIP

You would think it would be difficult, even impossible, to screw up so simple a doctrine as the relationship between Jesus Christ and His Father. God is the Father, and Jesus Christ the Son. God gives us earthly fathers and sons to illustrate this simple and satisfying relationship.
— Martin Zender, *State of the Ministry* (2008)

THE IMAGE OF THE INVISIBLE GOD

In Colossians 1:15 Christ is called the “*Image of the invisible God*,” as well as, “*the Firstborn of every creature*.” The word “*image*” means a visible representation and must speak to us of God’s longing to be revealed. His objective in originating Christ was that this One should be His revelation. The word “*firstborn*” in the Scriptures is a figure of speech, denoting the highest in rank and station, the one who is to take his father’s place. — *Unsearchable Riches Magazine*, September, 1944

MY LORD AND MY GOD

The Lord Jesus is our Lord and God because He is the image of the invisible God. Everything we can know about God is seen and heard in His Son. John presents Christ as the Word, through Whom we hear God; Paul presents Him as the image through Whom we see God. So, we should honor the Son even as we honor the Father.

— Dan Sheridan

Motives

Humans are very seldom either totally sincere or totally hypocritical. Their moods change, their motives are mixed, and they are often themselves quite mistaken as to what their motives are.

C.S. Lewis (1898-1963)
Letters to an American Lady

GOD’S TWO SCHOOLS: *Israel and the Body of Christ*

by — Wim Janse
Netherlands

Christ’s life, suffering, death and resurrection form the strong, unshakable, reinforced concrete foundation on which two school buildings have been built. The buildings are connected by a central hall through which the students enter. That hall has “In Christ” over the doors.

One group went to the building on the right, which is called “Israel.” In the future they will rule and bless the peoples of the earth.

The other group goes to the building on the left, called “The Body.” They are being trained for work in heaven.

The handbook for the students in the “Israel” school was written by Peter and the others; the handbook for the “Body” school was written by Paul.

Parallel schools, different handbooks; based on the work of one and the same Genius.

Better than a Hallelujah

We pour out our miseries,
God just hears a melody.
Beautiful the mess we are,
The honest cries of breaking hearts
Are better than a Hallelujah

Better than a church bell ringing,
Better than a choir singing out.
The honest cries of breaking hearts
Are better than a Hallelujah

— Chapin Hartford & Sarah Hart

The Chronological Order of Paul's Letters

(Their Dispensational Significance)

by — Clyde L. Pilkington, Jr.

SIX TRANSITION LETTERS

I Thessalonians – from Corinth (AD 52)
II Thessalonians – from Corinth (AD 53)
I Corinthians – from Ephesus (AD 57)
II Corinthians – from Ephesus (AD 57)
Galatians – from Corinth (AD 57)
Romans – from Corinth (AD 58)

During the time covered by these letters Paul had a unique ministry (I Corinthians 9:19-23), to the Jew first, then the Gentile. Thus we see miracles, signs and the practice of the Jewish law still in effect. The mystery was not yet fully revealed. We must “rightly divide” these epistles.

SEVEN PERFECTION LETTERS

Ephesians – from Rome (AD 62)
Philippians – from Rome (AD 62)
Colossians – from Rome (AD 62)
Philemon – from Rome (AD 62)
I Timothy – from Corinth (AD 67)
Titus – from Corinth (AD 67)
II Timothy – from Rome (AD 68)¹

In the time covered by these letters, Israel, as a nation, has been set aside – miracles, signs and observance of the Jewish law cease. The mystery is fully revealed in all of its glory, making known God's purpose for His church today, during this present dispensation of grace.

1. Order and dates were taken from E.W. Bullinger's *Companion Bible*.

WE NEED NOTHING MORE

by — J.C. O'Hair

A Person is our salvation. A Person is our life-giver and our life. A Person is our Redeemer and our redemption. A Person is our righteousness and holiness. A Person is our peace and our hope. That Person is the Lord Jesus Christ, “*the Man Christ Jesus,*” the “*one Mediator between God and men.*”

We need nothing more than Christ; to

add any religion whatsoever is to displease God. In Christ dwells all the fullness of the Godhead bodily. In Christ are hidden all of the treasures of wisdom and knowledge. God was in Christ, reconciling the world to Himself. We are accepted in Christ, complete in Christ, without condemnation in Christ, the righteousness of God in Christ. We are blessed with all spiritual blessings in Christ.

Happy Together

GOD IS HAPPY

The glorious good news of the happy God (I Timothy 1:11).

WE ARE HAPPY

Happy is the man to whom the Lord will not impute sin (Romans 4:8).

WE ARE HAPPY TOGETHER

Looking for that happy expectation (Titus 2:13).

BELIEVING (continued from front page)

has already concluded that there is more than one controlling force – multiple gods in the universe – man says that we ought to pray for those who are under the “control” of Satan and his angels and give thanks only for those of whom God has control.

Scripture says that God *will* have all men to be saved and to come to the knowledge of the truth. Man says that Satan will have most men not come to the knowledge of the truth before they die and that, because Satan will succeed with this goal, God will ultimately fail with His goal to have all men saved and will be able to win only a few.

Scripture says that Christ Jesus gave Himself a ransom for all. Man says that because Satan will win

more people than God will, Christ only actually paid for those who believed before they died.

God’s good news has always been accepted by just a few, but we must remember that the percentage of believers in the truth never has an effect on the amount of truth that is actually in it. It is either true that God *will* have all men to be saved, or it is false. It is either true that Jesus was a man, or it is false. It is either true that there is only one God, or it is false. It is either true that Christ Jesus gave Himself a ransom for all, or it is false. Let’s either accept as truth what Scripture has to say on these matters, or deny them – but let’s not continue to consider ourselves Bible believers if we consider it to be a lie. ■



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