



Bible Student's Notebook™

The Herald of His Grace

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

Volume XV
Issue 362

The Father and the Son

by — Clyde L. Pilkington, Jr.

Yet to us there is but **one God, the Father**, from **WHOM** are all things, and we in **HIM**; **AND one Lord, Jesus Christ**, through **Whom** are all things, and we by **Him** (I Corinthians 8:6, *BSV*).

God has given us the earthly father/son relationship to establish understanding and clarity concerning Himself, and His relationship to the Lord Jesus Christ.



I am God, and NOT a man (Hosea 11:9).

However, it is in plain and repeated terms that,

Some teach that the Son of God is somehow eternally co-equal and co-existent with the Father. Only religion could mar and distort such a simple truth as the Father and the Son.

JESUS IS CALLED A “MAN” IN SCRIPTURE

The Testimony of the Lord Jesus Christ Himself

Now you seek to kill Me, A MAN Who has told you the truth, which I have heard from God (John 8:40).¹

In I Corinthians 8:6 we see clearly that Paul proclaims that there is only “**one God**,” Whom he immediately identifies as “**the Father**.” He then clearly declares that there is “**one Lord**,” Whom he also immediately identifies as “**Jesus Christ**.”

The Testimony of the Chief Apostle of the Circumcision, Peter

You men of Israel, hear these words; Jesus of Nazareth, A MAN approved by God among you (Acts 2:22).

ONE GOD

FATHER

We can't possibly know God *as Father* if we do not know Jesus Christ *as His Son* – distinct from the Father. This is why God designed the father/son relationship, and then deliberately used that *specific* relationship as the revelation of Himself to His Son, and then to us.

ONE LORD

Son

The Testimony of Our Apostle, Paul:

There is one God, and one mediator between

(see *FATHER AND SON*, page 3259)



The Hebrew Scriptures plainly tell us,

God is NOT a man (Numbers 23:19).

1. NOTE: It is the Gospel of John that is often purported to show that Jesus Christ is God. Interestingly, the references from the Gospels in this study will be from John's.

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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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FATHER AND SON (continued from front page)

God and men, **THE MAN** Christ Jesus (I Timothy 2:5).



We will learn a lot about God by listening to the revelation of Him by His Son.

JESUS REFERS TO GOD AS HIS FATHER

Jesus said to her, “Touch Me not: for I have not yet ascended to **My Father**: but go to My brothers, and say to them that I ascend to **My Father and your Father**, and to **My God and your God**” (John 20:17).

JESUS RECOGNIZED HIS FATHER AS THE ONLY TRUE GOD

This is life lasting for the ages, that they may know You, **the only true God**, AND Jesus Christ Whom YOU have sent (John 17:3).

JESUS SAID THAT HE WAS GIVEN LIFE FROM HIS FATHER

As the Father has life in HIMSELF, so has HE given to the Son to have life in Himself (John 5:26).

JESUS SAID THE FATHER WAS GREATER THAN HE

You have heard that I said to you, “I go away, and come again to you.” If you loved Me, you would rejoice, because I said, “I go to the Father”: for **My Father is greater than I** (John 14:28).

Jesus answered and said to them, “Truly, truly, I say to you, The Son can do nothing by Himself, but what He sees the Father do: for whatever things HE does, these also does the Son likewise” (John 5:19).

I can of My Own self do nothing: as I hear, I judge: and My judgment is just; because I seek not my Own will, but the will of the Father WHO has sent Me (John 5:30).

Jesus answered them, and said, “My teaching is not Mine, but HIS WHO sent Me” (John 7:16).

Then said Jesus to them, “When you have lifted up the Son of Man, then shall you know that I am He, and that I do nothing of Myself; but as My Father has taught Me, I speak these things” (John 8:28).

JESUS WAS MADE BOTH LORD AND CHRIST BY GOD

Therefore let all the house of Israel know assuredly, that God has made that same Jesus, Whom you have crucified, both Lord and Christ (Acts 2:36).

In the Future the

SON SHALL SUBJECT HIMSELF AND HIS KINGDOM TO THE FATHER

When all things shall be subdued to Him, then shall the Son also Himself be subject to HIM WHO put all things under Him, that God may be ALL in all (I Corinthians 15:28).²

PAUL DECLARED THERE TO BE ONE LORD, AND ONE GOD

Yet to us there is but **one God, the Father**, from WHOM are all things, and we in HIM; AND **one Lord, Jesus Christ**, through Whom are all things, and we by Him (I Corinthians 8:6).

There is one body, and one Spirit, even as you are called in one confident expectation of your calling; **one Lord**, one faith, one baptism, **one God and Father** of all, WHO is above all, and through all, and in you all (Ephesians 4:4-6).

(see **FATHER AND SON**, page 3263)

2. Note the divine order of subjection:

You are Christ's; and **Christ is God's** (I Corinthians 3:23).
I would have you know, that the Head of every man is Christ; and the head of the woman is the man; and **the Head of Christ is God** (I Corinthians 11:3).

The Image of God

by — Clyde L. Pilkington, Jr.

In Whom we have deliverance through His blood, even the freedom from sins: Who is the **Image** of the invisible God, the Firstborn of every creature (Colossians 1:14-15).

The Lord Jesus Christ is the *Image of God*. This speaks to us of two things:

- (1) The distinction between the Father and His Son, and,
- (2) God's longing to be known.

What we know about the Father is made known through His Son. God's "objective in originating Christ was that this One should be His revelation" (A.E. Knoch).

The Greek word here in Colossians for *image* is *eikon* (icon). *Eikon* is defined as,

a likeness, *i.e.*, (literally) a statue, a profile, or (figuratively) representation, resemblance (James Strong).

The Lord Jesus Christ is the *Eikon* of God.

Interestingly enough the law of Moses forbids images:

Thou shalt not make for you any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth (Exodus 20:4).

Man was prohibited from making his own image. This is because God already had an Image. The Lord Jesus Christ is our only divinely authorized image.

Eikon is used in the Gospel accounts for the image on coins (Matthew 22:20; Mark 12:16; Luke 20:24). It was the likeness of Caesar that was on the coins, not Caesar himself. So it is with the Lord Jesus Christ. He is not God, but the likeness, or image of God.

The Son is NOT literally God in the absolute sense, but He is His authorized image, or likeness.

Jesus said to him, "Have I been so long time with you, and yet have you not known Me Philip? He who has seen Me, has seen the Father; and how do you say then, 'Show us the Father'?" (John 14:9).

Philip could see the Father when he saw Christ, not because He *was* the Father, but because He was the Father's *eikon*, or image.

This is why Paul wrote,

Who, being in the form of God, thought it not robbery to be like God (Philippians 2:6, BSV).

Paul did not write:

Who, being God, thought it not robbery to be God.

Of course not. He wrote instead that our Lord Jesus Christ was "*in the form*" of God, and "*like*" Him. The word "*like*" is the Greek word *isos*. It is often translated as "*equal*" – which can be misleading. It is defined as "*similar*" (James Strong).

The Son is NOT God, but makes Him visible. Like Father, like Son.

No man has seen God at any time; the only begotten Son, Who is in the bosom of the Father, He has declared [or unfolded] Him (John 1:18).

Paul reveals to us how we relate to this image.

We are destined to be conformed into the image of the Son.

(see *IMAGE*, page 3263)

Emmanuel: God with Us!

by — Clyde L. Pilkington, Jr.

*Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, **God with us** (Matthew 1:23).*

As we can tell from our passage, Emmanuel means “*God with us.*”

Hear these wonderful words. “*God with us*” is what the life of Christ was about.

Emmanuel is NOT some type of religious invitation (that somehow requires our acceptance). God is not extending an invitation to come, but declares that through Christ, He simply is with us.

Emmanuel is all Father’s work. The Lord Jesus Christ is the divine declaration that we have not been abandoned – for God is with us. We are not approaching God, but God is approaching us.

Emmanuel clearly demonstrates that we are NOT separated from God, we are NOT alone, and that God is NOT absent.

Emmanuel is the revelation of a loving God Who is our Father. Emmanuel *alone* knows Father. Emmanuel came to reveal His *Father* and His undying passion for us.

Emmanuel joined us in the brokenness of our world to bring us into the reality of His world with His Father.

Left alone we have a *distorted image* of God, one that produces fear and agony. Humanity’s mind is imprisoned by a *mythological god* – distant, angry, unjust, unpredictable and untrustworthy. Christendom’s view of God is veiled in a stainless steel Western concept of justice.

Emmanuel bridges our gulf of mental alienation. He stepped into our world, joining us in our pain and rejection. He did so to share His intimate knowledge of His Father with us.

Emmanuel knows the distress of being born in a broken world. He fully immersed Himself into our darkness – where we tremble in hurt and fear, where we masquerade as though all is well, where we keep busy trying to avoid thinking of our broken situation, where we are surrounded by the coldness of loneliness and the anguish of betrayal, where we desperately clutch to anything for a moment of relief, where we recoil from any possibility of being exposed in the darkness of our prison.

Emmanuel invades this sad saga. He penetrated the world of our deceptive illusion to free us from the imagination of Adam’s mind – cowering, hidden from God.

*They heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. And the LORD God called to Adam, and said to him, “Where are You?” And he said, “I heard Your voice in the garden, and **I was afraid**, because I was naked; and **I hid myself**” (Genesis 3:8-10).*

As seen in Adam’s hiding in fear, humanity’s alienation from God is on his own part, not on God’s part. In fact, the alienation is actually in the *mind* and *understanding*.

*You, who were formerly alienated and **enemies in your mind** by wicked works, yet now has He reconciled (Colossians 1:21).*

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart (Ephesians 4:18).

EMMANUEL IN OUR BROKENNESS

Through the Lord Jesus Christ, God is with us in our brokenness. Concerning Emmanuel, it was written to the Hebrews,

For we have not a High Priest who cannot be touched with the feeling of our infirmities; but Who was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:15-16).

"All points" – Emmanuel leaves no place in our darkness untouched. There is no place we can go in darkness that He has not already been, no pain or anguish so agonizing, no abuse or cruelty so brutal, no abandonment so personal to which He can't identify.

Emmanuel administers Father's heart to our alienated Adamic mind. He *joined* us so that we may be *unioned* with His Father.

EMMANUEL IS GOOD NEWS

Emmanuel is NOT some type of invitation for humanity to do something. It is the record of what God has done – *He is with us!*

Emmanuel is NOT some invitation for us to invite Jesus into our lives, or for us to clean up our act. Emmanuel is NOT about *anything* we can do. Emmanuel is about what Father has *already* done.

"God with us" has never been a question of our ability or worth; but about His passion and grace. Em-

manuel is the revelation that we are loved by Father – always have been, always will be.

Emmanuel came to correct our wrong-headedness and wrong-heartedness about Father. He is proof that we belong to Father, and that our place with God is as sure and as abiding as is His.

REJECT RELIGION'S VIEW OF GOD; EMBRACE "GOD WITH US"

All things are from God, Who has reconciled us to Himself by Jesus Christ, and has given to us the ministry of conciliation; to wit, that God was in Christ, conciliating the world to Himself, not imputing their trespasses to them; and has committed to us the word of conciliation. Now then we are ambassadors for Christ, as though God did urge you by us: we pray you in Christ's stead, be you reconciled to God. For He has made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him (II Corinthians 5:18-21).

Dare to reject our inherited, warped version of a "god" who is our enemy. Dare to embrace Emmanuel and His loving Father.

Father is not in some far-off distant place waiting for us to make a move, waiting for us to clean up our act, waiting for us to make Him part of our lives. Father has already made us a part of His life, through His Son: Emmanuel – "God with us!"

Portions have been adapted from *Jesus Inside Our Darkness*, C. Baxter Kruger, *Bible Student's Notebook* #144; ■

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JESUS CHRIST PLAINLY IDENTIFIED HIMSELF AND THE FATHER AS TWO³

It is also written in your law that the testimony of two men is true. I am One Who testifies concerning Myself; and the Father WHO sent Me testifies concerning Me (John 8:17-18).

Let not your heart be troubled: you believe in God, believe also in Me (John 14:1).

SCRIPTURES CONTINUALLY PORTRAY THE FATHER AND THE SON AS TWO

He, being full of the Holy Spirit, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7:55-56).

THAT THEY ARE TWO IS ULTIMATELY CONFIRMED IN THE DEATH OF JESUS CHRIST

God is immortal, and can't die. Christ was mortal, and died.

THE CONFESSION OF PETER

Jesus asked His disciples who men said that He was.

3. NOTE: Isn't it a bit odd that we hear "I and My Father are one" (John 10:30) so often quoted, and not this? And isn't it interesting that Jesus in His prayer in John 17 prays that His disciples would be one even as He was one with His Father?

*That they all may be one; as You, Father, are in Me, and I in You, that they also may be one in Us: that the world may believe that You have sent Me. And the glory which You gave to Me, I have given to them; that **they may be one, even as We are one.** I in them, and You in Me, that they may be made perfect in one; and that the world may know that You have sent Me, and have loved them as You have loved Me (John 17:21-23).*

IMAGE (continued from page 3260)

Whom HE did foreknow, HE also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brothers (Romans 8:29).

The first man Adam was made a living soul, the last Adam was made a vivifying spirit. How-

Then He asked the disciples who they said He was. Peter answered:

*Thou art the Christ, **the Son of the living God** (Matthew 16:16).*

Jesus told Peter that the Father had revealed this to him.

CHARGE OF BLASPHEMY

Interestingly, at the trial of Jesus, they desperately sought to find evidence of blasphemy for which to charge Him. What could they find as to His claim? That He claimed to be "God"? No! – but that He claimed to be God's Son.

*The Jews answered him, "We have a law, and by our law He ought to die, because He made Himself **the Son of God**" (John 19:7).*



In the Hebrew Scriptures it is extremely rare that God is ever referred to in His parental role as "Father" – perhaps as few as some 14 times.⁴ It was a minor theme until Jesus was dispatched⁵ by God to humanity *as His Son* in order to manifest Himself to us *as Father*. Our Lord Jesus Christ refers to God as "Father" over 165 times. It was His predominant term used for God. He did not originate the concept of God as "Father," but elevated it to a major theme. He came to reveal God as "Abba" – The Daddy-God.

4. Deuteronomy 32:6; II Samuel 7:14; I Chronicles 17:13; 22:10; 28:6; Psalm 68:5; 89:26; Isaiah 63:16 [twice]; 64:8; Jeremiah 3:19; 31:9; Malachi 1:6; 2:10.
5. "Thou dost dispatch Me into the world" (John 17:18, CLNT).
"God has dispatched His only begotten Son into the world" (I John 4:9, CLNT).
"The Father has dispatched the Son, the Savior of the world" (I John 4:14, CLNT).

ever, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is from the earth, earthy: the second Man is the Lord from heaven. As is the earthy, such are they also who are earthy: and as is the Heavenly, such are they also who are heavenly. And as we have borne the image of the earthy, we shall also bear the ►



image of the Heavenly (I Corinthians 15:45-49).

DIVINE PROTOTYPE

The Lord Jesus Christ is not only the divine Image of God, His is also the divine prototype of humanity.

Eikon comes from the Greek word *eiko* meaning “faintness as a copy, to resemble” (James Strong).

Even John, the apostle, wrote:

Beloved, now are we the sons of God, and it does not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him (I John 3:2).

The Lord Jesus Christ is our means of participation in divine life. We join in the life of God through our union with His Son. “In Christ” we share in the very life that the Son has with the Father.

The Son of God “*proceeded forth and came from God*” (John 8:42). “*He lives by the power of God*” (II Corinthians 13:4); and, “*in that He lives, He lives unto God*” (Romans 6:10).

The Son will bring “*many sons into glory*” (Hebrews

2:10). All other sons will be fashioned after Christ – the divine Prototype.

God will share His glory and His dominion with these replicas of His Son; these “*many sons*” will fill the governing administration of the earth (Israel) and celestials (Body of Christ).

Although we certainly recognize the infinite distinction between **the** “*Son of God*” and the “*many sons of God*,” yet it is God’s Word itself that recognizes us as copies of Him, *i.e., bona-fide* siblings. We are incorporated as a new creation into a rank above all of the rest of creation, elevated to the position of celestial aristocracy.¹

This Divine process of change has begun *even now*.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord (II Corinthians 3:18).



1. For more on this subject read Paul Billheimer’s *Destined for the Throne*, First Edition, 1975, pp. 33-37.



Suffering: God’s Forgotten Gift

by — Clyde L. Pilkington, Jr.

Two gifts given to the believer are mentioned by Paul in Philippians 1:29. The first is “to believe on Him.” This is a glorious gift. Every believer has been given this gift from God. Those who possess it may not even fully recognize it as a gift from Him, but indeed faith is God’s wonderful gift to us. Faith is a rich gift from God, but there is also another gift from God to the believer, mentioned by Paul in Philippians 1:29, that is equally as glorious. The second gift is “also to suffer for His sake.” This, too, is a glorious gift. Every believer has been given this gift from God as well, but those who possess it often do not fully recognize it for what it is. Indeed, suffering for His sake similarly is God’s wonderful gift to us. Paul teaches us to embrace this second gift as well as we do the first!

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