



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume XVIII  
Issue 427

## Every Knee Shall Bow

by — A.E. Knoch (1874-1965)

God's glory is the grand goal of the eons. Every atom of the universe, every item of creation, every action in history is part of a vast plan to bring glory to God at the conclusion of the eons, and at the consummation, when the eons end. Then perfection will prevail, and His purpose will be fully accomplished. Gleams of this glory have already pierced the gloom in the visions of the prophets and the appearances of our Lord; but it is not until the end of the evil eons and the commencement of the good that there is any great public display of divine glory. The return of Christ is the signal for its manifestation among mankind on the earth. Even before this it will be revealed to His celestial saints in His presence. The dais will be the beginning, the prelude, to God's revelation of His glory to the universe.



ty, the smashing power of evil. We learn this lesson in ourselves through sad experience, but others are allowed to learn it through us and our sorrows and afflictions. Yet we are only the supporting cast, whose duty it is to act as the foil for the great Principal, Whose might and mercy, wisdom and love are the great theme of creation and revelation. The show is already going on, but the play is progressive. The first act, now on the stage, is a display of God's multifarious wisdom. The audience is composed of the sovereignties and authorities among the celestials. It would be a great help to us if we realized the part we play and the characters we portray. Then we also would see the wisdom, and worship the Wise One.

### MULTIFARIOUS WISDOM

It gives us a tremendous uplift to realize that we are essential to the display of God's greatest exhibition of wisdom (Ephesians 3:10). Blessing for ourselves, exhilarating as it is, cannot compare with a realization of being a blessing to the great Blessor. He has put us in a place where we reflect the highest form of wisdom. God not only knows all, but He knows how to use all, and to transmute temporary evil into eternal good. Most of us lack wisdom, hence continually fail to accomplish the object we have in view. God can turn the worst failure into the greatest success. This is what He has done during the past eons, and in this it is our privilege to have an important part.

(see *Bow*, page 3815)

Important as we may deem our own presentation at the dais and our loss or applause, or our rule among the celestial hosts, or even the exaltation of Christ to the highest place in the empyrean, all of this is only preliminary to the prime purpose of it all, which is the display of the Supreme in all of the perfections and excellencies of *His* wisdom, power and love. Our highest privilege will be, not the homage of others over whom we rule, but to bow the knee to *Him* in deepest adoration, and to be the means of bringing the heavens back to *His* feet in humble confession and high acclamation.

The earth is the stage on which the tragedy of the eons is enacted, and men are merely players in the drama of reconciliation. Not all of God's creatures are called upon to endure the harsh winds of adversi-

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## **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

ISSN: 1936-9360

Volume XVII, No. 427 – December 17, 2013

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).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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**Bow** (continued from front page)

The past eons seem to be replete with failures on God's part. Adam sinned and offended, and brought the whole human race into the service of sin and the doom of death. Could not God have prevented this by prudent provision? Thereupon the race that sprang from him became so wicked that they almost had to be wiped out by a deluge. Why did not God foresee this and forefend the evil? Thereafter the nation of Israel was segregated to be a blessing to the balance; but they became worse than the rest and even crucified God's Christ, so seemed to fail utterly to fulfill their function. Failure! Failure! Failure! All that God did seemed to end in futile failure. Both creation and revelation were full of evidences of God's infinite wisdom, yet His dealings with mankind apparently showed the reverse. He seemed to pyramid one failure upon another.

To the human, unanointed eye, the present operations of the Deity are the greatest failure of all. In almost every avenue of life the mortals that He made fall short – they excel principally in evil and death-dealing devices. Yet the greatest of all failures is Christendom, His avowed representative on earth. Notwithstanding its immense privileges, its tremendous advantages over Israel, it has sunk even lower than the favored nation. Only the eye of faith on earth can see the multifarious wisdom of God in these apparent failures, for only those whose hearts have been opened to the secret which He concealed from the eons hitherto are able to apprehend the vastness of the wisdom therein displayed.

Yet, now that the administration of the secret has been revealed, the sovereignties and authorities among the celestials can see that *these failures are evidence of His super-wisdom*, for they form the needed background for His present and future display of grace and glory, to His earthly as well as His heavenly creatures. I once saw and heard a similar plan used by a man who was lecturing on public speaking. When he first rose to talk he was ludicrously awkward and gawky and did not seem to know what to do with his hands and his feet. He hemmed and hawed and stammered and excused himself. Yet, all at once he was transformed, and explained that *that* is how one should *not* address an audience. To a limited degree we can see in this case how it is possible

for failure to be justified in the interests of success. His clownish capers at the start realistically revealed his later accomplishments.

**TRANSCENDENT RICHES OF GRACE**

Only by faith are we blessed today. We are “resting on the promises” of persecution for those wanting to live devoutly in Christ Jesus (II Timothy 3:12). Our blessing is not only among the celestials, but in the on-coming eons. Then we will no longer be weak and weary mortals, but grand and glorious immortals, the special objects of God's kindness, whose former impotence and sinfulness are a perfect foil for the transcendent riches of God's grace. This is not ours because of aught in us, but because of the glory which it brings to God in the eyes of the celestial hosts.

Today we are self-centered. Our hearts are engaged with our rights or our wrongs, our fame or our shame, our pleasure or our pain, due to our mortal frame. At the dais we will put on immortality and be rid of our selfishness, for pain will be past, shame will be absent and grace will replace right. There will be no need to concern ourselves with ourselves, so that our hearts may be God-centered, totally absorbed with His grace and glory and fully engaged, not only in worshipping Him, but in His great plan of bringing every knee to bow in adoration. This will be revealed to the celestial realms not merely by words which we *speak*, but by that which we *were* and what we have *become*. Utterly unworthy of our high station in ourselves, we will be the prize exhibition of God's grace, the revelation of the power of His love.

This will be our felicitous function in the on-coming eons. During the last two eons – the millennium, and the new heavens and the new earth which follow it – God will *display* His transcendent *grace* through us. This should humble us in the dust, for grace demands, not our works or our worth, but our utter degradation. If we had any glory of our own, that would destroy this display. If we *think* we are at all worthy, that would only increase the grace, for it would show how ignorant and conceited we are.

Yet, is not this grace already on display? By no means! There is very little outwardly visible of what God has done for us. Inwardly, our spirits may be exulting ►



in the glory of His grace, but this is not apparent to the celestial hosts. Indeed, it is necessary *now* that they become acquainted with our mean estate, that they realize the depth of our degradation, so that the contrast will be apparent when we are glorified. This is why the flesh is still in us, why we fail so utterly in our walk, why the saints are often more unjust and ungracious than sinners. This does not excuse them by any means, but it is a relief to realize that God will use even this for His own glory in the eons to come.

Grace is much easier to grasp when we see it as an ingredient of God's glory. In our pride and self-righteousness we would like to *earn* the prize, which will be ours in the future, we would like to *pay* the price for our portion. This would contribute very little, if anything, to the display of God's heart to the celestial hosts. To them there would be nothing especially attractive in such justice. Their hearts could not be reached by righteousness, even though this is essential in God's government. It is only when God justly dispenses transcendent grace, through Christ, that the heart of these superior creatures will be stirred, and they will also fall down and bow the knee in fervent adoration. To be the means of this will be our highest happiness.

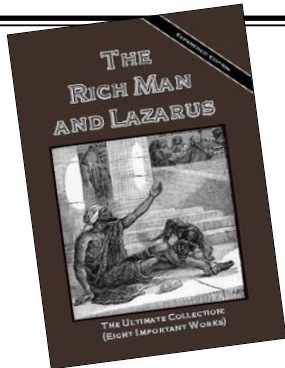
In my school days it seemed to me very odd that the *end* of the school course should be called a "commencement," but it now appears to me as a very good designation for the beginning of our career, after the

time of tutelage is past. So it will seem to us in the coming glory when we look back at the dais. It no longer will appear to us as the end of our mortal existence merely, but as the *commencement* of real life, the beginning of the career for which we were created and called, justified and reconciled, vivified and glorified. It will encourage our hearts in the midst of our present sufferings and persecutions to anticipate that future bliss, and compare it with our present state.

Let us keep God's grand goal ever in view, not only now, in the midst of our suffering and humiliation, but in our thoughts of the future. It will transform the dais from a "judgment seat," concerned mostly with the "punishment" of *our* "sins," to the grand celestial inaugural of the eons of the eons, in which God commences to take a public part in the affairs of His creation, through His Christ and His saints, in transforming the creatures of His hand into the comrades of His heart. The dais will prepare us to have a part in this the greatest and grandest achievement of the eonian times.

We are assured that the sufferings of the current era do not deserve the glory about to be revealed for us (Romans 8:18). How this should help us now! In the midst of weakness and weariness, lack of recognition and much opposition, slander and reviling, not only from foes, but from false friends, how heartening it

(see **Bow**, page 3818)



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# Saul - Paul

## The Unseen Interval

by — Edward H. Clayton (1887-1972)

In the use of the two names [for one person] – Saul and Paul – in the Scriptures, we note that they lie on either side of his severance as given in Acts 13, and none of the epistles coming through this person use the name Saul.

Further, close attention brings out the fact that the name Paul is associated with three ministries – Justification, Conciliation and the Secret Economy – which are the great doctrines characterizing the present administration.

Those who use the *Concordant Version* will be acquainted with the meanings of the name Paul. It comes most probably from the element PAU, meaning CEASE, which is responsible for our English word *pause*. God *ceased* direct dealings with His people Israel.

At present Israel is thrust aside, but in the future God will take them back and He will consummate to them His promises. There is a *pause* in the ways of God with Israel; the ensuing interval between God's past and fu-

ture dealings with them is filled by the ministries of a person whom the Scriptures begin to name CEASED (Paul).

The cessation of God's operations with and for Israel is an essential feature required by such teaching as equality of blessing amongst believers, whether out of Israel or out of the Nations. God's promises of old and the ministry of the Lord Jesus Christ and the Twelve necessitate the continuance of Israel's ascendancy amongst the nations of the earth. Yet there is a hiatus, and this idea is enshrined in the name Paul.

However, the first name in the Scriptures which brings this person before us is Saul, and the meaning of this is likewise notable and distinctive, both at the moment of its first occurrence and in other connections.

The name Saul is Hebrew, and it occurs in a Greek declined form, and also a form following the undeclinable Hebrew, the latter used only by the Lord when meeting Saul on the Damascus way, and Ananias when visiting Saul. ▶



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Students will be familiar with the Hebrew word pronounced *sheol*, but may not realize that Saul in Hebrew only differs from that word by the pointings of the Masorettes, being Shaul. If we omit the pointings, then we have exactly the same letters for both, *i.e.*, *Shaul*.

Each of these words belong to the Hebrew word-family represented by the root SH A L, the meaning of which is ASK. The *u* (or *vav* of the usual grammarians) is a frequent feature of Hebrew words, and often changes the verb to a noun, thus *shal* is the verb, and *shaul* is the noun; other members of this word-family are formed by adding *e* to *shal*, thus *shale*, which gives the feminine; another form of this group prefixes *m*, which is largely equivalent to our nouns ending in “ing,” hence ASKING. Though Saul is used as a proper name, yet its meaning remains.

We *ask* regarding that which we do not possess, or that which is unknown, or is not immediately within the range of the senses; it is unseen. The Hebrew “*sheol*” is the same as the Greek “*hades*,” the imperceptible, the unseen.

A king was unseen in Israel; they did not have a king as other nations, so they *asked* for a king, and Saul was given. The name marked the details of the situation. So

also Saul of the Acts. He was not seen at the beginning of the record, nor was he seen with the Twelve, and even when introduced into the account, he is largely unseen so far as association with the Twelve is concerned; in fact it was years before he met them, and the name had been dropped long before the occasion when he goes to Jerusalem for the conference.

Saul’s doings at the point in the record when he becomes seen (Acts 7:58-8:3) are such that he would be unseen in the kingdom, for Saul’s attitude against that Prophet like unto Moses was such as to lead to his utter extermination from among the people.

In Acts 13 Saul is severed (FROM-SEEIZED) for special work. The literal Greek of this word “severed” is very suggestive when considered together with the meaning of the name used at that point, Saul, *unseen*. Saul has been brought on the *horizon*, (SEEIZED when transliterated) in Acts nine, but now (Acts 13) he is taken *from the horizon* (FROM-SEEIZED when transliterated), and definitely defined to become Paul, the *interval*. Thus the prior name, together with the second, suggest an *unseen interval*, making possible a ministry such as has arisen through the Apostle to the Nations. ■

— Grace and Truth Magazine



***The Problem of Evil and The Judgments Of God***

by — A.E. Knoch

#3850, 346 pp, PB, \$15.95  
(+ \$3.99 S&H = \$19.94)

This book traces the divine function of evil from its inception to its consummation, by presenting scriptural solutions to the various long-debated questions concerning God and His sovereignty. Here is what one of our readers has written about *The Problem of Evil*:

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*Bow* (continued from page 3816)

is to compare their weight with the transcendently transcendent eonian “*burden*” of glory! When Paul did this, his severest suffering was transformed into a momentary, light affliction (II Corinthians 4:17).

However, the highest happiness of heaven will not lie in our own blessings, but in that which we bring to others. Happy is it to *give*, rather than to *get* (Acts 20:35). The unveiling of the sons of God will free the whole creation from the slavery of corruption to which it has been subjected. Salvation and reconciliation, justification and vivification will be the portion of all at the consummation, not only the saints. Yet we are not only blessed with all of this as well as immortality and eonian glory, long, long before, but we are the *means* of blessing the rest, the *channel* in which all happiness will flow to the balance of God’s celestial creation. ■

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