



Bible Student's Notebook™

The Herald of His Grace

Weekly

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

Volume XXI
Issue 507

The Nature of Faith Is It Really "All or Nothing"?

by — Clyde L. Pilkington, Jr.

There are those who would make faith "all or nothing." Among those who do there are a wide range of doctrinal and/or behavioral requirements for one to be a believer. Many of their criteria create domino effects that can be far reaching, if not seemingly limitless.



Consider his heartfelt cry,

Lord, I believe; help my unbelief (9:24)

Or as Rotherham renders it,

I have faith! Help my want [i.e., lack] of faith.

I grew up in the depth of the religious system. Most of my denominational life I heard, "You can't possibly be a believer if ..." What would follow, depending on exactly who you talked with, would be a host of doctrines and practices that either were mandatory or prohibitive in order to be a believer. Each sect exalts their own understandings of Scripture as *the standard* for what true "faith" is. If you miss a single one of the "essential" tenets of *their* "faith," you are labeled as an "unbeliever."

Who, reading this, has not at some point identified with the force and passion of these heartfelt words?

A MEASURE OF FAITH

Having a mixture of faith and unbelief at the same time is possible because, as Paul made plain, faith – instead of being all or nothing – is actually granted in "measures."

IS FAITH "ALL OR NOTHING"?

Some evidently have difficulty in grasping the mixture of faith with unbelief, because they mistakenly see belief as "all or nothing." No such concept of faith originates from Scripture, but from the supposed superiority of manmade reasoning and religious standards. The simple fact is that, because of the very nature of faith, those who believe may, and often do, also experience areas or degrees of unbelief.

... unto each one, God has dealt a measure of faith (Romans 12:3).¹

To use terms we can all identify with – around the (see *FAITH*, page 4459)

THE SIMPLICITY OF FAITH

The book of Mark records a father who by simple faith brought his tormented son to our Lord.

1. "A measure of faith" (Rotherham; Young; Green); "faithing" (Dabhar).

The Nature of Faith: Is It Really "All or Nothing"?	4457
The Acts Transition and the Pentecostal Dispensation	4460
Reader's Question Box #14: Using All Scripture in Light of the Most Recent Revelation	4463



Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume XXI, No. 507 – August 25, 2015

This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of 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);
 - union 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).

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ABBREVIATION KEY

<i>Scripture Version</i>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<i>Reference Sources</i>	<i>Reference Notations</i>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

Bible Student's Notebook™

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FAITH (continued from front page)

house we may have measures of a teaspoon (or smaller), and on the other end of the scale, that of a 5-gallon bucket (or larger). These are quite different, unequal measures – but both are genuine measures nonetheless. Thus, our Lord's striking illustration concerning a small measure of the kingdom—faith as being like that of a mustard seed (Matthew 17:20).

Not only that, but to put it another way, Paul also speaks of those who are “strong,” as well as those who are “weak” in faith (Romans 14)², even as Scripture speaks of “great faith”³ and “little faith.”⁴ Nonetheless, Paul did not discount those who had a small or weak measure of faith as being “faithless” nor “unbelievers.”

Even our Lord's own chosen apostles petitioned Him for an *increased* measure of faith.

The apostles said unto the Lord, “Increase our faith!” (Luke 17:5).

Paul, speaking to the saints at Thessalonica, said of them,

... your faith grows exceedingly (II Thessalonian 1:3).

Now, apply this nature of faith to the most basic elements of Paul's gospel: the death, burial and resurrection of Christ. What would a small and weak measure of faith look like in regards to these foundational truths? Likewise, what would a great and strong measure of faith look like? How could we apply an *increase* and *growth* of faith concerning the death, burial and resurrection? The mistaken theology of some would not make allowance for such growth.

FAITH'S INFANCY

Just as individuals progress from infancy to maturity, so it is with the life of faith. Just because one is immature mentally and/or physically does not mean that they are not yet an individual. Likewise, just because one has an infant or immature form of faith does not mean that they are therefore an unbeliever.

2. Cf. “strong in faith” (Romans 4:20); “weak in faith” (:19).

3. Matthew 8:10; 15:28; Luke 7:9.

4. Matthew 6:30; 8:26; 14:31; 16:8; 17:20; Luke 12:28.

The most basic form of faith is to be found in simply believing that “God is.” This constitutes faith's first approach toward God.

*Without faith it is impossible to please Him: for he who comes to God **must believe that He is, and that He is a rewarder of those who diligently seek Him** (Hebrews 11:6).*

THE WAY OF GOD MORE PERFECTLY

In the Book of Acts we have a wonderful example of Apollos being helped along on his journey of faith by Aquila and Priscilla. He knew only the baptism of John and was shown “*the way of God more perfectly*” by them (18:24-26). This is the nature of our ministry toward others of faith – a work toward perfection, or maturity of faith.

OUR ATTITUDE AND APPROACH TOWARD THOSE WITH WEAK FAITH

What is Paul's instruction concerning those who are weak in faith? One simple word: *Reception*.

Him that is weak in his faith, receive ... (Romans 14:1, Rotherham).

Paul did not diminish as “faithless” or “unbelievers” those who had a small or weak measure of faith. Quite the contrary, they were to be *received* (:1), and that reception was in the same way that we ourselves have been received by Christ (15:7). Paul also stressed that this reception was not to be for the purpose of belittling and debating their weak faith. Notice the rest of Romans 14:1.

not to doubtful disputations (KJV)

not for discrimination of reasonings (CV)

not to determinations of reasonings (Young)

not for differences of reasoning (Diaglott)

not for disputing opinions (Rotherham)

(see *FAITH*, page 4462)

The Acts Transition and the Pentecostal Dispensation

by — Sir Robert Anderson (1841-1918)

Who can fail to mark the contrast between the earlier and the later chapters of the Acts of the Apostles? Measured by years the period they embrace is comparatively brief; but the latter portion of the narrative belongs to a different age. And such is in fact the case. A new dispensation has begun, and the Book of the Acts covers historically the period of the transition. "The Jew first" is stamped on every page of it. The Savior's prayer upon the cross¹ had secured for the favored nation a respite from judgment. The forgiveness asked for carried with it a right to priority in the proclamation of the great amnesty.

When "the apostle of the circumcision," by express revelation, brought the gospel to the Gentiles, they were relegated to a position akin to that formerly held by the "proselytes of the gate."² Even "the apostle of the Gentiles" addressed himself first, in every place he visited, to the children of his own people. This was not from prejudice, but by Divine appointment. "It was necessary," he declared at Pisidian Antioch, "that the word of God should first be spoken to you."³ Even at Rome, deeply though he



longed to visit the saints there,⁴ his first care was to summon "the chief of the Jews," and to them "he testified the kingdom of God." Not until the testimony had been rejected by the favored people did the word go forth,

The salvation of God is sent unto the Gentiles, and they will hear it.⁵

Men talk of the Divine history of the human race, but there is no such history. The Old Testament is the Divine history of *the family of Abraham*. The call of Abraham was chronologically the central point between the creation of Adam and the Cross of Christ, and yet the story of all the ages from Adam to Abraham is dismissed in eleven chapters. If during the history of Israel the light of revelation rested for a time upon heathen nations, it was because the favored nation was temporarily in captivity. But God took up the Hebrew race that they might be a center and channel of blessing to the world. It was owing to their pride that they came to regard themselves as the only objects of Divine benevolence.

When some great French wine-grower appoints an

1. Luke 23:34.
2. Acts 10. This is made still more clear by 15:2.
3. Acts 13:46 (R.V.); cf. 17:2, 10; 18:1-4.

4. Romans 1:11.
5. Acts 28:17, 23, 28.



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agent in England, he no longer supplies his wines except through that agent. His object, however, is not to hinder but to facilitate the sale, and to ensure that spurious wines shall not be palmed off upon the public in his name.

Akin to this was the purpose with which Israel was called out in blessing. The knowledge of the true God was thus to be maintained on earth.⁶ But the Jews perverted agency into a monopoly of Divine favor. That temple which was to have been a “house of prayer for all nations”⁷ they treated as though it were not God’s house, but their own, and ended by degrading it till it became at last “a den of thieves.”

But was not the death of Stephen, recorded in the seventh chapter, the crisis of the Pentecostal testimony? Undoubtedly it was; and thereupon “the apostle to the Gentiles” received his commission. But it was a crisis akin to that which marked the ministry of our blessed Lord Himself when the Council at Jerusalem decreed His destruction.⁸ From that time He enjoined silence respecting His miracles,⁹ and His teaching became veiled in parables.¹⁰ But though His ministry entered upon this altered phase, it continued until His death. So was it in the record of the Acts.

6. Such was the spirit of their inspired Scriptures. See, e.g. II Chronicles 6:32-33; Psalm 67:1-3; 100.
7. Mark 11:17 (R.V.).
8. Matt. 12:14.
9. *Ibid.*, :15-16.
10. *Ibid.*, ch. 13.

Progress in revelation, like growth in nature, is gradual, and sometimes can be appreciated only by its developments. The apostle to the circumcision gives place to the apostle to the Gentiles as the central figure in the narrative, but yet in every place the Jew is still accorded a priority in the offer of blessing, and it is not until, in every place from Jerusalem round to Rome, that blessing has been despised, that the Pentecostal dispensation is brought to a close by the promulgation of the solemn decree,

*The salvation of God is sent unto the Gentiles.*¹¹

The hopes excited in the breasts of the disciples by their Lord’s last words of cheer and promise were more than realized. Converts flocked to them by thousands, and “signs and wonders were wrought among the people.” And, as already noticed, not only was Divine power in exercise to accredit their testimony, but also to deliver them from outrage, and rescue them from bonds and imprisonment.

Nor was Paul behind the rest in these respects. But compare the record of Pentecostal days with the narrative of his imprisonment in Rome, and mark the change! When dragged to jail at Philippi as a common disturber of the peace, Heaven came down to earth in answer to his midnight prayer, the prison doors flew open, his jailer became a disciple, and the magistrates who had committed him, besought him, with obsequious words, to comply with commands they no ►

11. See Appendix, Note III.

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longer dared to enforce. But now [in Rome] he is “the prisoner of the Lord.” His bonds are known everywhere to be for Christ.¹² In other words, there is no side issue, no incidental charge, as at Philippi, to conceal the true character of the accusation against him.

It is a public fact that it is only because [of his teaching] that he is held in bonds. If the received theory respecting miracles be well founded, this [jail in Rome] is the scene and here is the occasion for “signs and wonders and mighty deeds,” such as he had appealed to in his earlier career.¹³ But Heaven is silent. There is no earthquake now to awe his persecutors. No angel messenger strikes off his chains. He stands alone, forsaken of men, even as his Master was, and seemingly forsaken of God.¹⁴

How natural the sceptic’s taunt that miracles were cheap with the peasants of Galilee and the rabble of Jerusalem! A miracle at Nero’s Court might indeed have “accredited Christianity.” In truth, it might have shaken the world. But miracle there was none; for, the special testimony to the Jew having ceased, the purpose for which miracles were given was accomplished.

Like a day that breaks with unclouded splendor, and approaches noontide in all the glory of perfect summer, but then begins to wane, and early closes in amidst the gloom of gathering storm-clouds that shut out the sky and darken all the scene, so was it with the course of that brief story. At the first great Pentecost three thousand converts were baptized in a single day, the manifested power of God filled every soul with awe, and those who were His own had “gladness of heart” and “favor with all the people.” And when the first threat of persecution drove them together in prayer, “the place was shaken where they were assembled ... and with great power gave the apostles witness of the resurrection of the Lord Jesus.”¹⁵ The seeming check of the first martyr’s death was followed by the conversion of him who caused it, the fierce persecutor and blasphemer, won over to the faith he had struggled to destroy. But now we see that same Paul, albeit the greatest of the apostles and the foremost champion the faith has ever known, standing alone at Cesar’s judgment-seat, a weak, crushed man, given up to death to satisfy the policy or caprice of Imperial Rome.

In days to come “the song of Moses and the song of the

12. Philippians 1:13.

13. II Corinthians 12:12.

14. II Timothy 4:16. This passage disposes of the tradition that St. Peter was Bishop of Rome.

15. Acts 4:23-33.

Lamb” shall mingle once again in the anthem of the redeemed:¹⁶ the song of Moses – “I will sing unto the Lord for He hath triumphed gloriously, The horse and his rider hath He thrown into the sea” – that song of the public triumph of Divine power openly displayed; and the song of the Lamb – the song of that deeper but hidden triumph of faith in the unseen. But now the song of Moses has ceased. The days of the “rushing mighty wind,” “the tongues of fire,” the earthquake shock, are past. The anchor of hope is firmly fixed in the veiled realities of heaven. He endures “as seeing Him Who is invisible.” ■

— *The Silence of God*, Chapter 5
(Edited and abridged)

16. Revelation 15:3.

FAITH (continued from page 4459)

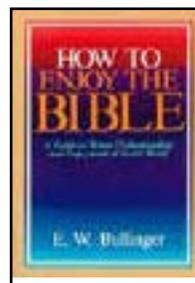
SO, JUST WHO IS A BELIEVER?

So, some will pose the question as to who is a believer. The answer is really quite simple. Believers are those whom God has called. We are not believers *because* we believe; we believe because we are called of God and granted a measure of faith to believe – however small or weak that faith may be. Faith is entirely the operation of the self-revealing God.

While some religious leaders will take it upon themselves to decide who is or is not a believer, Paul, at the end of his ministry, was quite content to leave the answer of who belonged to our Lord *with our Lord Himself*.

*Nevertheless the foundation of God stands sure, having this seal, **The Lord knows them who are His*** (II Timothy 2:19). ■

(The next installment in this series will be, *The Nature and Context of I Corinthians 15:1-4*.)



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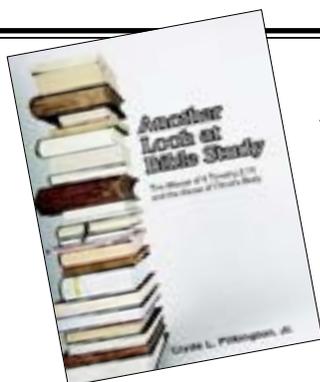
Q: I am a firm believer in interpreting Scripture from a dispensational viewpoint. However, you seem to take it a step further and divide the Body of Christ into early and late dispensations, in which case today's Church would have only 3 or 4 short epistles by Paul to guide it. Is that how you see it? I can understand why critics might think you are throwing 99.9% of the Bible under the bus as far as direct application to the church. — *Tony B. in North Carolina*

A: Thank you for your question, Tony. I certainly understand your concern, but as one who is a firm believer in the dispensational viewpoint, you're probably already used to those who accuse us of throwing out most of the Scriptures. However, this is simply not the case, as we actually embrace ALL Scripture as a guide, since Paul has declared that it is all profitable (II Timothy 3:16). We do, *however*, use all Scripture only as a guide *in light of* the most recent revelation. That is the foundation of our understanding. Thus, direct application starts with the most recent revelation, working its way backwards, all the while asking, "How does the fullest revelation affect this passage?" This then is not just merely "dividing the Word of Truth" by some personal or theological whim; instead, it is "RIGHTLY dividing the Word of Truth" by divine standard. This even extends to the early ministry of our Apostle. Let us consider a few simple examples

from Paul's early epistles.

- Do members of the Body of Christ still speak in tongues as Paul and early members did (I Corinthians 12:10, 28, 30; 14:5, 18)?
- Do members of the Body of Christ still work miracles as Paul and early members did (I Corinthians 12:10, 28-29; Galatians 3:5)?
- Do members of the Body of Christ still have healing ministries as Paul and early members did (I Corinthians 12:9, 30)?
- Do members of the Body of Christ still prophesy as Paul and early members did (Romans 12:6; I Corinthians 12:10; 13:2, 9; 14:1, 24, 31)?

In these few examples, we either *directly apply* Paul's early epistles *for today* and have members of the Body of Christ speaking in tongues, working miracles, healing and prophesying, or we "**rightly divide the Word of Truth**" using his latter epistles to adjust the doctrine and practice of the Body of Christ as found in his earlier epistles. While certainly all the Bible is *for* us, not all the Bible is written *to* us or *about* us. — Clyde L. Pilkington, Jr. ■



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