



Bible Student's Notebook™

The Herald of His Grace

Weekly

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

Volume XXI
Issue 521

The Celestial Conflict

by — A.E. Knoch (1874-1965)

Stand! This is the thrice-repeated watchword for those who occupy the celestial allotment which is ours in Christ Jesus (Ephesians 6:10-14; 1:3-14). In case of attack by the cohorts of the heavenly hosts, “withstand!” (Ephesians 6:13).



God has granted us an allotment among the celestials. It is only as we tenant the tract entrusted to us that we have a place to stand. It is only when we hold this ground that the enemy will seek to dislodge us. Then alone will there be warfare. This is not the rest we have at God’s right hand, neither is it a war of aggression. Those who find *the faith of Ephesians* will have to fight to hold the ground that they have gained. There are unseen strategists who will seek to dispossess them. There are powers of darkness who will assault their position and drive them from it.

When Israel was in the wilderness, “Forward!” was their watchword. The wilderness warfare, however, was, in a sense unnecessary. It was the result of their refusal to hearken to Jehovah. Once the land had been conquered, after they had taken possession, their aggressive warfare was at an end. Then it was their duty to stand upon it and withstand the onslaughts of all who sought to drive them from it. When faith was low and valor scarce, the people fled and left their allotment to their enemies. On occasions such as these the mighty men of David gained their fame by defending their fields against the Philistines.

We have no earthly allotment to hold, but we have a heavenly inheritance. No forward move is necessary

now, for the fields are ours by faith; but there is need abundant to stand firm on the ground we have gained and withstand every effort to dislodge us from our allotment.

To those who confuse contexts, God’s Word is full of contradictions. One of the great truths of a previous portion of Ephesians is that we are *seated* together among the celestials (Ephesians 2:6). There is relaxation and rest. Now this seems to be denied for we are exhorted to *stand*, clad with all of the accouterments of conflict. There is vigilance and warfare. Both are true, in their *contexts*; both are false *out* of their contexts.

As related to Christ Jesus, as members of His body we have no work to do, for He has completed it all Himself. However, as related to *God*, as *enjoying an allotment* among the celestials, we need to be invigorated with God’s mighty strength, and to stand in His protective panoply [*i.e.*, “armor”]. The allotment is ours. We shall enter upon its tenancy in fact when we are called above; but now we need to hold it by *faith*. *There* is where the danger lies; *there* failure may be found; *there* the saints have practically forfeited the enjoyment of their celestial blessings.

This warfare is almost unknown in Christendom today for the simple reason that few have even heard of the territory on which they are supposed to stand.

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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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).

We do not claim infallibility for the contents of this publication. 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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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

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CONFLICT (continued from front page)

The Slanderer's stratagems have been so successful, the sovereignties and authorities, the world-mights of this darkness, the spiritual forces of wickedness among the celestials have so outmaneuvered the saints that they are running around in circles on ground that does not belong to them, rather than standing firm on their own patrimony.

Our enemies scarcely need to fight. They have outwitted us. How many saints are enjoying their celestial allotment? How many have appropriated the territory by faith which is theirs in this administration? Few indeed are standing on celestial soil and defending it from spiritual foes!

We talk of apostate Israel, but, in all of their apostasy they have not utterly lost their beaming. They know where their allotment is. True, they are foolish to fight for land that Jehovah will give them in due time, but their folly shows that they know His mind concerning them in a minute measure. They are ready to meet every effort which opposes their claim. Woe to the nation which will not concede it!

O that the joint-allottees of the celestial realms had a tithe of their intelligence and a fraction of their fervor. They would not come into conflict with the Arabs, as the Jews in Palestine, but with far craftier foes in the celestial sphere.

Israel's warfare is with blood and flesh. Their allotment is the land. Our holdings are in heaven. Our strife is with wicked spirits. One of the hardest lessons for us to learn is the fact that we do *not* fight with our fellows. There must be no close conflict, no grappling with men, no wrestling with those within our reach. This negative injunction has never been heartily heeded.

Even Protestant princes have not hesitated to use the arm of flesh in forwarding the fight of faith. Saints have seldom worn the sandals of the evangel of peace in their earthly contacts. The great truth of the conciliation of mankind was not recovered at the Reformation. There was only a blurred vision of Romans 3-4, and a refusal to enter the fifth chapter.

OUR CELESTIAL STRIFE

As soon as we seek to enjoy our allotment among the celestials by faith we enter a scene of unceasing strife, carried on with skillful strategy and spiritual force. If the marvelous revelations of the previous portion of this epistle have been apprehended, two matters of much moment have emerged:

1. *On earth we have no interests which conflict with any man;*
2. *We have no allotment here to form the basis of a quarrel.*

Palestine is not for us, hence we have no clashes with the Arabs who claim it. Yet, just as the dispossessed Palestinian Arabs resent and resist the presence of the Jews to whom God has promised the land of Palestine, so the celestial powers oppose our appearance on their possessions.

Moreover, no world power has been given a mandate over the celestial territory to help us retain our rights. Each one must hold his own ground, and defend the plot which is allotted to him single-handed and alone.

In the coming administration of God's indignation, the Adversary will come down to earth to be a roaring lion to the remnant of Israel. Why does he single them out for his prey? Because he is well aware that earth's sovereignty, which he has held for more than seven millenniums, has been given to God's Anointed, and that His people Israel will administer His government when He ascends the throne. The same motive now impels the spiritual forces of wickedness among the celestials in their opposition to the ecclesia which, some day, will displace them in their celestial sovereignty. They know far better than the saints what our presence implies. It is a plain intimation that their sovereignty is succumbing to the assaults of Christ. It heralds the hour when their hold on the heavens will cease. They will do their utmost to keep us from the enjoyment of our allotment.

How well they seem to have succeeded! Few, ►

indeed, of the saints even know that they have a celestial allotment to defend. They are like a Jew who has never heard of Palestine. Some deny our title to any celestial-allotment. They are like those Jews who prefer the Argentine or some other place to the patrimony of their fathers.

A few, very few, in spirit, hold celestial property. Even these are not well equipped, and suffer for lack of armor suited to the conflict. It is to these that we address ourselves. If, by faith, they have acquired the celestial homestead which is presented in the first chapter of this epistle (:3-19), then they have also come into the possession of a feud which will cost them many a defeat if they are not prepared for its defense.

Do not let the stratagems of the Slanderer shift your stand to earth. Do not allow his fiery darts to slip past the shield of faith. Remember, though you have been saved from your sins, and are being saved from sin, you still need salvation in the celestial spheres.

THE ADVERSARY

A good general sends out scouts to get all possible information as to his enemy. It is wise that we should be well acquainted with our foes. It is essential that we should recognize our chief Adversary. In the future, on the earth, he will resemble a roaring lion. He will openly attack the saints. No one will mistake him then. Not so now. To all appearances he is “*an angel of light.*” His ministers are transfigured as “*dispensers of righteousness.*”

Most men imagine that he is the monarch of an imaginary underworld, that he is enthroned in “hell;” but from God’s Word we know that he never was, nor is, nor shall be there. When death and “hell” are cast into the lake of fire he is already in that dreadful place, not its monarch, but its victim. In that day Christ alone will rule throughout the universe, but in this era Satan holds sway in secret on the earth.

It is only by stealth and deception that he holds fast the homage of humanity. If men knew that the serpent of Eden had been transformed into a messenger of light in order to better carry on his early work of weaning men’s hearts away from God, would they so blindly do his bidding?

Our adversary is the god of this eon. He is worshiped in Christendom as well as among the heathen. Everywhere is found his worship, except among the feeble few who to Christ are true.

He it is who blinds the minds of unbelievers, so that the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God, does not irradiate them (II Corinthians 4:4).

THE SLANDERER’S STRATAGEMS

Satan could never blind men to the evangel by torturing them with miseries. That would drive them to Christ as a Refuge from his hands. He has learned far better than that. He can lead them on by filling

(see *CONFLICT*, page 4575)



Figures of Speech Used in the Bible

by – E.W. Bullinger

Bible students have made serious blunders through the inattention to figures of speech, clouding the real meaning of many important passages of Scripture. Bullinger’s work, first published in 1898, clarifies 217 distinct figures of speech used in the Bible. In systematic order, this classic gives the proper pronunciation of each figure of speech, its etymology or origin, and a number of Scripture passages where the figure of speech is used, giving full explanation of its use in each context. It cites nearly eight thousand Bible passages and includes five appendices and seven indexes, making it even more valuable as a reference tool. No other work approaches the scope and detail of this field of study. *New edition:* Re-typeset and formatted, with errata incorporated.

535 pp., PB

See order form.

A Hallmark of Denominationalism

by — Denis Durham

One of the hallmarks of the religious system is the perceived need to “protect the doctrine.” Depending on the brand of denominationalism or belief system the doctrine will differ, but the desire to protect that belief-system will be the same.



teaches otherwise. At Rome there were those who were weak in faith. Paul says *NOT* to judge them and to *RECEIVE* them like God has.

Let’s look at another verse that encourages unity.

Endeavoring to keep the unity of the Spirit in the bond of peace (Ephesians 4:3).

We will look at some verses that are used to support this exclusive mindset, and to show why this way of thinking is destructive and only divides an already fractured church.¹ In fact, the people who claim that they are protecting the church from error are often the very ones promoting error causing disunity among the Body of Christ.

In *Vine’s Expository Dictionary*, the word “endeavor” is said to mean zealous or diligent. This unity that Paul speaks of is something we should passionately seek. This is something that takes work. In the previous verse Paul said that we are to “*forbear one another in love.*” *Vine’s* defines “forbear” as to bear with or endure. We are to endure our differences, and yes, that includes doctrinal differences as we saw in the Romans 14 passage.

Let’s look at Romans 16:17, from which my title is based.

In Romans 16:18, Paul goes on to describe the people who cause divisions and offenses:

Now I urge you, brothers, mark those who cause divisions and offenses, contrary to the doctrine which you have learned; and avoid them.

For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.

This passage is used to support dividing into denominational factions. However, this passage is not referring to believers who have simply a different understanding of doctrine. Having a different view about various scriptural truths does not that mean someone is causing divisions or offenses. In fact, a believer who has a better understanding of doctrine than most believers actually could be the one seen as guilty of causing “divisions.” Paul encouraged unity despite the differences. Consider the following passage:

The people referred to here are those who actively seek to deceive believers. The verse is not talking about those who simply believe differently than you do. If a person believes some doctrine that is in error, this does not mean that we are to avoid them. Rather, we should love them, and be humble enough to realize that it actually may be we who are in error in our doctrine. I believe the peo- ►

Receive the weak in faith, but not to doubtful disputations. For instance, one believes that he may eat all things: another, who is weak, eats herbs. Don’t let him who eats despise him who doesn’t; and don’t let him who eats not, judge him who does: for God has received him (Romans 14:1-3).

The word “disputations” means to *debate* or *question*. It seems that many Christians believe that debating and questioning others is what the spirituality is all about. Receiving one another is all too often contingent on what someone believes; but in this Romans 14 passage, Paul

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1. [Editor:] The Greek word often translated as “church” in most English versions is ἐκκλησία (*ekklēsia*, or *ecclesia*). The word is a compound word meaning “called-out” (*ek* = “out”; *klēsi* = “called”). The *ecclesia* is God’s “called-out” ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are.

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ple that Paul talks about in Rom. 16:18 are the same ones referred to in Titus 1:10-11.

For there are many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Notice that the ones referred to here are not your average believer who may not understand all of the doctrine correctly. Rather, these people are “unruly,” “vain talkers,” and “deceivers.” Notice also that they are teaching. These people are preachers, and not simply teaching incorrect doctrine: they are doing it for money – for “filthy lucre’s sake.” They are people who desire power, wanting to control people, and getting rich by using this power for their own end. These are the types of people we are to avoid, not those who simply believe differently.

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate (Titus 1:16).

In this Titus passage, Paul goes on to describe these people as being “abominable,” “disobedient” and “reprobate.” Someone having a different doctrinal understanding does not make them these things. Notice that the emphasis in Titus 1:16 is on works, not your doctrinal IQ. Notice that this emphasis on works is continued into chapter two of Titus:

But speak thou the things which become sound doctrine: that the aged men be sober, grave, temperate, sound in faith, in charity, in patience (Titus 2:1-2).

The sound doctrine mentioned here is not about which chapter in Acts you begin the Body of Christ. It’s about living out the truth in your daily experience. Notice that the verse says to speak things that “become sound doctrine.” The emphasis is on a living doctrine, not just words on a page. It’s doctrine that “becomes” a reality in your life.

At Corinth they were dividing over doctrine: the “divisions” of I Corinthians 3. The Greek word is also translated “sedition” (Galatians 5:20, KJV) – actions or words intended to provoke or incite rebellion.

For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, “I am of Paul”; and another, “I am of Apollos”; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord


gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor (I Corinthians 3:3-8).

In this passage, you see the denominational spirit beginning to take root. Believers at Corinth began to take sides according to their preferences. Some preferred the apostle Paul, while others boasted in Apollos. It’s easy to understand why people preferred the apostle Paul. He was the one to whom Christ appeared and first gave the truths concerning the Body of Christ. It’s also easy to see why some believers preferred Apollos. Acts 18:24 says that Apollos was “... an eloquent man, and mighty in the Scriptures ...” Both Paul and Apollos were very knowledgeable, and apparently both could speak very well. Those at Corinth, like today, began to focus on the men and their ability rather than their message.

Paul not only warns of divisions, but also offenses. An offense is defined in *Vine’s Expository Dictionary* (“offence”) as something that “becomes a hindrance to others, or causes them to fall by the way.”

In I Corinthians 8, Paul deals with the issue of being a stumbling-block to a fellow believer. The issue in this chapter deals with those who did not want to eat meat offered to idols. Obviously they were in error doctrinally. Paul does not instruct the mature believers to separate from them, but rather not to offend them by eating meat in their presence. So in this context, the ones whom Paul identifies as the offenders are not the immature believers but the mature ones who would use their liberty and knowledge to offend the weaker ones. ■

— The “Mark and Avoid” Religion
BSN 325 (edited & abridged)

	<p><i>Restitution of All Things</i> by — Andrew Jukes (1815-1901) 194 pages, PB <i>See order form.</i> The author, who wrote <i>Four Views of Christ</i> and <i>The Law of the Offerings</i>, also penned this work in 1867. It brings the reader into an aspect of the author’s later ministry which may surprise some. In it he examines the Scriptures regarding the destiny of the human race.</p>
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CONFLICT (continued from page 4572)

their vision with a promise of prosperity. He does not gain their allegiance by siding with wrong. By propaganda for justice and peace he finds multitudes to applaud his measures and support his pretensions.

Such is his course with the unbelievers, especially with the self-righteous, church-going religionist. How does he behave toward the saints? Here also the danger lies in his strategy. The heart fails as we see multitudes of Christ's members become Satan's eager instruments for the reformation and moral uplift of mankind. Not only are they involved in sanitary politics and fleshly philanthropies, but the very "gospel" which is preached glides over the blood of Christ to a promise of bread and butter, better clothes, a cleaner and more prosperous career, and a respectable standing in the community, all of which Satan will gladly give to those who will worship him. Christ's gospel bears no promise of temporal advantage in the world today. Instead, it may mean nakedness and poverty and ignominy. It brought all of these to the great apostle who is the example of its power.

THE CELESTIAL WARFARE

To sum up, our warfare is not with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials (Ephesians 6:12).

The celestial allotment (Ephesians 1:3, 11) which characterizes the present secret administration is still

in the hands of opposing spiritual forces, who will not be finally dislodged until the day of deliverance.

These enemies of ours are active in opposing every effort of faith to grasp its patrimony and maintain its heavenly stand. Conduct conforming to this truth, any measure of attaining to the out-resurrection, as the apostle puts it in Philippians, will meet sore opposition from sinister spirit forces. To withstand them we are provided with the panoply, the shield and the sword. So may we stand.

Our conduct toward these dark spirit powers should be the opposite to that of our behavior toward our fellow men. There is a sword for the former, an olive branch for the latter. Men may be used by these spirit forces to antagonize us, but let us always look beyond the human agents. The sword is not for them.

If we wish to be saved from these foes let us furnish our armory with the girdle of truth, the cuirass of righteousness, the sandals of peace, and God will furnish the helmet of salvation and the sword of the spirit. Let us then stand, like Shammah (II Samuel 23:11-12) one of David's mighties, with all of our armor on, with shield and sword in hand, and defend our celestial fields from the dark spirit powers which seek to rob us of the enjoyment of our heavenly lot. ■

— *Unsearchable Riches*, Volume 65
(edited & abridged)



65 pp., PB

See order form.

The Steps I Have Taken

A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

Many times over the years Clyde has been asked how he got from an Independent Baptist pastor to where he is now: from a hell-fire and brimstone street preacher to a herald of the good news of "the happy God." This work is a short chronicle of his journey: leaving the confines of religious bondage to enjoying the life of God in the wide open spaces of His grace.

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