



# Bible Student's Notebook™

*The Herald of His Grace*

Weekly

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

Volume XXI  
Issue 523

## What Right Have We to Expect to Go to Heaven?

### Our Destiny: *In* Heaven, Not *From* Heaven (Ephesians – Philipians – Colossians)

by — A.E. Knoch (1874-1965)

One of the greatest differences and one that most vitally interests us is this: all through the “Old Testament,” and almost all of the “New Testament,” the destiny of the saved is a place and portion upon the regenerated earth.



epistle to the Ephesians. It is sustained in Philipians and Colossians. Paul's letters, written just before this, contain a strong tendency toward spiritual blessings above the earth, but they still present the kingdom of God spoken of by the prophets before the eyes of hope.

It will seem strange, to those who have never considered it, to find that the whole Bible from Genesis to Revelation, *with the exception of seven short letters,*

From the epistle to the Hebrews to the end of Revelation, we seek in vain for a heavenly destiny, for the kingdom is again in view.

***Paul's letters, written just before this [Philipians and Colossians], contain a strong tendency toward spiritual blessings above the earth, but they still present the kingdom of God spoken of by the prophets ...***

***know nothing of heaven as a place for mankind in the future. They speak, indeed, of “heavenly”***

This discovery is in keeping with the declaration in Ephesians that the administration which it inaugurates is a secret economy, never made known before, which finds fulfillment in the heavens.

What right have we, then, to expect to go to heaven? In other words, why do we ignore the great bulk of the Word and believe *the few short intimations of Paul after he was imprisoned?*

Some will say that he was the apostle who was sent  
*(see RIGHT, page 4587)*

blessings, for all blessing comes *down* from heaven, even those we now enjoy; but we know that we are not *in* heaven.

The first time that such a thought as blessing *in* the heavenly regions themselves is broached is in the

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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 <i>Bible Student's Version</i> ).	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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*RIGHT (continued from front page)*

to the nations. This is true – even the Lord Himself did not go to any other nation than Israel – and Paul, even when he went about among the alien nations, preached the kingdom of God to them. It was only after he had come to Rome that he could say, “The salvation of God is sent to the nations and they will hear it” [Acts 28:28].

**... why do we ignore the great bulk of the Word and believe the few short intimations of Paul after he was imprisoned?**

It was after this, in his letter to the Ephesians, that he, for the first time, unveils the secret economy which we now enjoy. In the latter part of the second chapter of that epistle he contrasts the place they had by means of his previous ministry (in which the Jew was first, Romans 1:16), with the present system of things in which Israel and the other nations are on an equal footing and have the same access into God’s presence.

*The recognition of this fact will do much towards straightening out the doctrinal disagreements of the people of God.*

Instead of picking at random among conflicting systems and making one of their own out of these fragments,

**Until [Ephesians] “going to heaven” would have seemed to separate His people from Him, which would have been a poor heaven**

they will see *only one economy or system of things to be in force at present.* This will not need modeling and restating in the form of a creed, for it is already systematized and perfect.

No wonder, soon after this new economy was launched, the apostle writes to Timothy exhorting him to “rightly divide the Word of Truth.” To import and inject the truth of previous systems into the one

just revealed would cause havoc; and to bring prophecies of the future into it would be equally destructive. The warning, so sorely needed, has passed unheeded.

We can offer no greater help to God’s dear children than to point out the fact that the truth concerning this time is found in Paul’s epistles, particularly the last seven, three to assemblies and four to individuals. It will simplify their path amazingly and in no wise rob them of any of the other Scriptures. On the contrary: these, too, will be suffused with new light and blessing.

The heavenly destiny of the saints is founded on another, until then, unrevealed secret. Messiah was to rule over all of the earth, but His heavenly headship comes out for the first time in the first chapter of Ephesians. *Until then “going to heaven” would have seemed to separate*

*His people from Him, which would have been a poor heaven, indeed.* So, first of all, His heavenly headship is

**The recognition of this fact will do much towards straightening out the doctrinal disagreements of the people of God.**

unfolded, then our place with Him there. In recognition of His work and worth, as an acknowledgment of His spiritual capacity, the spiritual beings of heavenly realms are subjected to His sway.

Upon earth the twelve apostles and the royal nation of Israel will administer His Kingdom. There, jurisdiction is bounded by the earth. The nations never could usurp the place He gave to Israel; but they have an unmeasurably higher place! They are His heavenly court. They have the administration of His heavenly realms. Thus both earth and heaven will be governed by the church’s Head. Thus it will be in the future. ■

*(edited & abridged)*

— *Unsearchable Riches*, vol. 6, pages 86-89

# The Heavenly Allotment and An Entirely New Humanity in Ephesians

by — A.E. Knoch (1874-1965)

God has a heavenly allotment to bestow on believers now, even as He has an earthly allotment for Israel in the land in the day of her glory. The customs of land tenure in Israel were so different from ours that it is quite difficult to find equivalent terms in English. As a rule, land was not owned by individuals in Palestine. It belonged to the crown, held by the community, and allotted each year. The lot was cast into the bag and the portion of land was assigned to each one as Jehovah disposed the lot. The earth is the Lord's and the fullness thereof, He did not sell ought of it. He allotted portions of it to His people for their enjoyment. Just so with our "inheritance" in heaven. Our portion there will not be ours to *own*, but to *enjoy*. So we are compelled, for the sake of accuracy, to use the words "joint allottee" to show our portion in the heavens.

Nor should we confuse this with a "heavenly" calling or city. All things *on earth* will yet be "heavenly." The Lord called some while on earth. He calls some from heaven after the rejection of His earth message. This was the "heavenly calling." The heavenly city will come down *out of* heaven upon the earth. The kingdom *on the earth* will be called "the kingdom of the heavens" and will be a "heavenly" kingdom.

Yet the allotment in Ephesians is not merely "heavenly," but in heaven. These distinctions are clearly indicated in the original by the use of the dative case in Ephesians when *locating* blessings, and the genitive case elsewhere when *characterizing* them. We could never be *joint* allottees on earth.

This section of the mystery does not consist in the fact that we are allottees. This was well known before (Romans 8:17). The secret lies in the fact that we are *joint* allottees. We share the allotment on equal terms with those of Israel who accept Paul's message. The mystery is usually taken to be "the body"; but the truth of the body was no secret (Romans 12:4). The *joint*-body was a secret, yet even this is but one of the items which compose the mystery. The allotment has no reference to the "body." Nor has the joint participation which follows any distinct reference to the "body." In fact "the body" is not the mystery at all. The secret now revealed lies in the fact that it is a *joint*-body. The Spirit has actually invented a word to express it, for there is no such thing in nature as a body in which all of the members are of equal rank. This is unity indeed.

Yet we are principally concerned at this time with the third section of this statement of the secret. The



48 pp., PB

## The Ages: God's Time Periods

by — Edward Henry Clayton (1887-1972)

Chapters:

The Purpose of the Ages	The Number of Ages	The First Two Ages
Eonian Life	(Eons)	(Eons)
The Ages (Eons, Aeons)	The Present Age	The Purpose of the Ages
	The Ages (Eons) to	(Eons)
	Come	

See order form.

☞ *"No more death" does not merely mean no more dying, but also no more dead ones ... death shall be "swallowed up in victory." – John H. Paton (1843-1922)*

versions point this passage as though Paul is informing the Ephesians (among whom he had labored for years) that he was a minister of the gospel! There should be no point after "gospel." What he insists on is that the nations are now *joint* partakers of, not the gospel which Peter and the twelve were preaching but, the gospel which he had preached to them before.

They had been partakers before this time (Romans 15:27), but not *joint* partakers. At one stroke of the apostle's pen we are relieved of the thought that the gospel which he preached – the justification and reconciliation and expectation and glory of which he had been the dispenser, which he had received directly from God, apart from the twelve – was now discarded.

By one word he glorifies all of these grand blessings by making them ours on equal terms with those of the chosen nation who may accept Paul's message. Let this Scripture settle the matter. Paul's previous ministry does not vanish at the revelation of the mystery – it is rather enforced and enhanced by the very statement of the mystery itself. The nations *were* partakers of this ministry, *now* they are *JOINT* partakers.

The categorical statement of the mystery is the key to the whole epistle to the Ephesians. The body of the epistle is taken up with its elaboration. The first half develops its doctrinal details; the latter half its practical purpose.

The joint *allotment* is fully explained in 1:3-14 and 6:10-17. The joint *body* is developed in 1:19b-2:5a and 5:21-6:9. The joint *participation* with the Circumcision is expanded in 2:5b-2:22 and 4:17-5:20.

It is especially with the last item of the mystery that we are concerned, for the conciliation is a part of Paul's previous ministry of which, we are now told, we have become joint partakers. The passage which especially sets this forth is 2:11, 22. Here we are first asked to recall the condition of believers previous to the time when they became joint partakers. The highest that can be said of them *from the standpoint of flesh* is that they were *guests*. The promises contained in God's covenants were not directly for them,

yet did not forget them. The covenant with Abraham made provision for the blessing of all nations; but joint participation was entirely out of the question.

## BUT NOW

*But now* – these thrilling words introduce the great change which the revelation of the mystery has wrought. Their *physical* status is not changed, but physical access to God is denied even Israel by the destruction of the temple. The central wall of the barrier – the *soreg*, which denied the nations all access into the sacred courts – this barrier is crumbled to dust so that there are no longer two courts, one near for the Circumcision, and one far for the Uncircumcision. There are no courts at all! Now we both have access – not to the court of the priests, not to the holy place, not to the holy of holies – but to the Father!

The enmity, or estrangement between Jewish converts and the believers among the nations was based on the flesh of Christ. The Jew was related to Him by ties of blood, the nations were not. Yet when His blood was shed by that near nation, then they laid the basis for a bloodless relationship of spirit which was presaged by the rending of the veil which hid the God of Israel even from her priests. Jew and Gentile are now one.

A false coloring is given to this passage by the rendering "ordinances." There is no reference to ordinances here. The word *dogma* means a *decree*. Caesar made decrees, not ordinances (Luke 2:1; Acts 17:7).  
(see *ALLOTMENT*, page 459!)

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# The Revelation to Paul

by — Vladimir Gelesnoff (1877-1921)

The truth made known through Paul was revealed to him, not all at once, but in *installments*. It comprises three distinct items:

The Gospel of God (Romans 1:1);

The Mystery of the Gospel (Romans 16:25);

The Dispensation of the Mystery (Ephesians 3:3, 9).



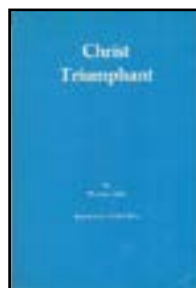
promise and prophecy, it was “silenced” or “hushed up” (Romans 16:25). The truth was there, but its lips were sealed. Being mute, it could not speak and draw attention to itself; but at the proper time its lips were unsealed: the long silence was broken and the truth began to speak with the burning power of eloquence and the consuming passion of love. The work of Adam becomes a silhouette – the delineation in outline – of the work of Christ.

The Gospel of God was “*promised before through his prophets in the holy Scriptures*” (Romans 1:2). Its burden is the conferment of the blessing of justification on the nations on the basis of the Abrahamic promise, through Christ as the promised Seed (Romans 4:10; Galatians 3:8). When Paul perceived that Jesus is the Son of God, the conviction flashed on him in an instant that he was the heir of the Abrahamic promise. The full significance of this was borne in on him after reflection on the Scriptures, and could not be adequately realized in the shock of his first discovery.

He knew the Scriptures. All he needed was a changed viewpoint. The vision of the Just One furnished it. The conscientious legalist, once enlightened, had only to readjust his ideas around Christ as the center.

If the Gospel of God was revealed to Paul through the Scriptures, so also was the second revelation, the Mystery of the Gospel, or the Secret news – the Conciliation (Romans 16:25; Ephesians 6:19; Colossians 4:3). The apostle develops the marvelous grace inherent in God’s racial dealings from the failure of Adam (Romans 5:12-21). The conciliation was latent in the Scriptures; but, unlike the Gospel of God, which was a distinct item of

Wholly different means were used in conveying to Paul the third distinctive truth of his message – the Dispensation of the Mystery (Ephesians 3:9). A falling star indicates the occurrence of disturbances in the unknown far-off expanse, but does not reveal enough to satisfy our intelligence. Just so, the few vague and scattered allusions to defection in the heavens convey hints of mysterious happenings, sufficient to raise questionings and excite interest, but not coherent enough to give even a general idea of a consistent purpose. So



## **Christ Triumphant**

by — Thomas Allin (1838–1909)

327 pp, PB  
(See order form.)

Originally published in 1890, this book answers the question of questions: Can evil triumph finally over good? If we answer affirmatively with the popular creed, we are practically falling into Dualism. Men strive to save the popular creed by various modifications: by diminishing the number of the lost, by softening their torments, or by asserting their annihilation. What are all of these but so many unstated confessions that men everywhere feel it impossible to maintain the creed still generally professed?

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Paul is “caught up” to the third heaven and hears “unspeakable words” (II Corinthians 12:4). He is transported to the dispensation of the fullness of the seasons and beholds heaven and earth gathered into one in Christ (Ephesians 1:10); he sees heaven and earth reconciled, he sees an election out of the human family given a place among the celestials. The *mention* of the heavens in the old Scriptures made room for such unfolding, but the revelation itself was “*hid in God.*” Christ is head in the heavens as well as on earth. This fact makes salvation universal, for salvation rests on headship.

He is the “Savior of all men” (I Timothy 4:10) because He is “Head of every man” (I Corinthians 11:3). He is the “Savior” of the Body (Ephesians 5:23) because He is its “Head” (Ephesians 1:22). He “reconciles” the thrones, principalities and powers (Colossians 1:20), because He is “Head” of every principality and power (Colossians 2:10). Well could Paul speak of the “*exceeding greatness*” of the revelations. ■

(edited & abridged)

— *Unsearchable Riches*, vol. 9, pages 11-14

ALLOTMENT (continued from page 4589)

The decree of the apostles was to the effect that the believers among the nations need *not* observe Jewish ordinances. So they were very far from being ordinances (Acts 16:4). The two remaining occurrences (Ephesians 2:15; Colossians 2:14) refer to these decrees. These are the only occurrences. The decrees issued by the council of Jerusalem are repealed.

### AN ENTIRELY NEW HUMANITY

There is now an entirely new humanity in which the old-time distinctions and divisions vanish. Adam’s descendants are a confusion of factions. Christ heads a new humanity in which there is not a vestige of any of the old divisions left. His cross, displaying as it does the utter worthlessness of the Jewish claim to

superiority, destroys all ground of enmity and unites them both into one. *Thus it is that there is reconciliation between Circumcision and Uncircumcision.*

Romans 5 adjusts the estrangement between God and the individual. Romans 11 puts the nations under God’s proclamation of peace. Ephesians 2, however, reconciles Jew and Gentile to one another in Christ. They are guests no longer, but fellow citizens and members of God’s family circle. They are no longer shut out of God’s courts, but in spirit are themselves His sanctuary. ■

(edited)

— *Unsearchable Riches*, vol. 5, pages 71-74



72 pp., PB

See order form.

## The King James Version – 400 Years of Bondage 1611-2011

by — Clyde L. Pilkington, Jr.

1611 was not a high spiritual mark in the history of the church, the Body of Christ. Instead of being a grand year of the pinnacle of preservation or perfection of God’s Word, it was rather the sad depths of the subtle corrupting of God’s Word by the historic union of governmental and ecclesiastical politics.

An excellent book! – NC

Quite an eye opener to say the least! Very good! – NM

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