



Bible Student's Notebook™

The Herald of His Grace

Weekly

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

Volume 22
Issue 548

John's "If" Evangel

by — A.E. Knoch (1874-1965)

John's evangel (*i.e.*, Gospel) is *conditioned on human cooperation*. There is none of the certainty to it which we find in Paul's persuasions. There is no passage to compare with Paul's assurance that,

... neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord (Romans 8:38-39).



of Bethesda (John 5:1). First of all, we have a picture of salvation in Israel before Christ came. How hopeless it was! A multitude wait until the Lord's messenger stirs the water, but *only one* is healed, who evidently is not as bad a case as the rest, for he manages to enter the pool first. The man whom the Lord healed may have been there thirty eight years. The trouble with him was that he depended on his own efforts or human help. So those under the law were told *how* to walk, but were not given the strength to do so.

ISRAEL'S HEALING IS FUTURE

John's evangel is marked by such words as "if," and "lest," and bases blessing on human conduct such as no conscientious believer can claim, and no one who realizes the weakness of the flesh would ever attempt to fulfill.

Although my early teachers laid great stress on such phrases as "once saved always saved," they made much more of John's evangel than of Paul's. Indeed, now that I look back, I realize that John's evangel blinded them to the essential truths of Paul's, even as it does to most "Christians" today.

So I trust it will be helpful to point out a few passages which no one, who really believes and appreciates Paul's transcendent message, can possibly apply to himself without great harm. As a very young believer I felt that something was wrong with these texts, but could not discover what it was as Paul's evangel was largely unknown to us. Even though we quoted many contradictory passages they did not grip us sufficiently to emphasize their grave discordances.

Let us consider the case of the infirm man at the pool

When Christ healed him we have a picture of John's evangel, with a clear indication of the time to which it belongs, for it was the Sabbath, which speaks of the future millennial kingdom. Then it is that Israel's long infirmity will be healed. However, even then he is told to *do* something! So it is in the Circumcision evangel at all times. We are justified apart from works of law.

The most troublesome part of this passage to me was this: Afterward, when Jesus found the healed man in the sanctuary, He said to him,

Lo! You have become sound. By no means longer be sinning, lest something worse should be coming to you.

Such a salvation seemed to me totally inadequate ►

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for my case. I was aware that good is not making its home in me (that is, in my flesh). I had the will, but not the way (Romans 7:18). That sort of a salvation was only a temporary relief. What I needed I found in Paul's Roman epistle.

Nothing, consequently, is now condemnation to those in Christ Jesus (Romans 8:1).

In grace are you saved, through faith, and this is not of you; it is God's oblation, not of works, lest anyone should be boasting (Ephesians 2:8).

Union with Christ is a most precious privilege. In John's evangel there is a living link, just as well as in Paul's. But the figures used to illustrate it are vastly different. John uses the grapevine and its branches. Paul uses the human body and its members.

Israel was the empty vine of old, Christ was the true (John 15). Israel bore no fruit so was cast out (John 15:2). *Christ's disciples also are pruned away if they are unfruitful.* Not only that, but *the pruned branches are burned.* What a terrible fate it portrays for those believers who bear no fruit! What difference is it if we are burned as an unfruitful branch or in the fire of Gehenna? Is this the fate of the members of Christ today, who bear no fruit?

THE TERRIBLE "IF"

If anyone should not be remaining in Me, he was cast out as a branch and is withered. And they are gathering them, and into the fire are they casting them (John 15:6).

That terrible "if"! What power has the branch of a vine to remain in it? Anyone whose eyes have been opened to the infirmity of the flesh would live in constant fear of losing their hold. There are, indeed, many like this. Then comes another "if"! Whatever we may be wanting will become theirs "if" His declarations should be remaining in them.

John is always promising something at a price which we cannot pay. Only those who are given special consideration by the Father among the *sons of Israel* will be able to fulfill these conditions.

PAST, PRESENT, FUTURE

As even John's name points us to the *future* (*Will-being-Grace*), we should carefully consider all indications of time, or the incidents recorded certainly occurred in the then *present*. Perhaps the most significant passage is found in the sixth chapter, beginning with verse forty-seven. It begins with,

Verily, verily, I am saying to you that he who is believing into Me has life eonian.

As generally understood and expounded, this cannot be true, for all to whom He spoke died not so very long thereafter, including even the apostles themselves. In the Scriptures themselves we have a record of the death of two of the leaders, James (Acts 12:2) and Peter (II Peter 1:14). Hence we must read more accurately. The word "has" does not imply present *enjoyment*. Even our Lord Himself, the Channel of eonian life, died a few years later; but He *now* enjoys it, and they *will*, in the resurrection.



224 pp, PB

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by – E.W. Bullinger

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THE IMPOSSIBLE CONDITION

Then He proceeded,

I am the Bread of life. Your fathers ate the manna in the wilderness and they died. This is the Bread which is descending out of heaven that anyone may be eating of it and may not be dying. I am the living Bread which descends out of heaven. If anyone should be eating of this Bread, he shall be living for the eon.

Here the usual versions make our Lord a liar, when they translate it “forever,” for none of them lived forever: – they are all dead now, without exception. However, He never told an untruth. They will live “for the eon” of the kingdom, exactly as He said.

Later on (:54) He confirms this by saying that he who “has life eonian ... I shall be raising him in the last day.” The Bread of life was present with them, so that they possessed life eonian. In the future resurrection they will enjoy it, in accord with the future promise in John’s name and evangel.

WALKING IN THE LIGHT

In John’s evangel, the idea of justification by faith apart from works (Romans 3:28) is absolutely ignored. In I John 1:7 we read,

... If we should be walking in the light, as He is in the light ... the blood of Jesus, His Son, is cleansing us from every sin.

Here we have another impossible condition, entirely unnecessary for those to whom the present grace is shown. Certainly we may walk in the light to some extent, but hardly “as He is in the light.” How much better it is to be justified in Christ (Romans 5:9)!

Here we have the basis for the two greatest divisions in Christendom. Both are based on the Bible, but one leans to an evangel dependent, to a large extent, on human conduct and “responsibility,” as Christ, Peter and John preached; the other emphasizes predestination and election, like Paul. Neither are clear and definite, for they seek to combine both evangels in an incongruous mixture which causes the utter confusion which prevails.

We cannot condemn them as contrary to the “Bible,” for both doctrines are in it; but we can point out their differences and keep them separate, and “apply” only that which is ours, and refrain from filching that which is for others.

THE CONFSSIONAL

Walking in the light does not imply “without sin,” so John makes provision for its removal.

If we should be avowing our sins, He is faithful and just that He may be pardoning us our sins and should be cleansing us from all injustice (I John 1:9).

However, who knows all his sins? Many of us think we are serving the Lord, and even suffering for His sake, when we are opposing His truth. We should all do our utmost, first of all, to learn what constitutes sin today. It is by no means confined to gross immoralities and criminal acts, which even the unbeliever would recognize as sin. In the higher spiritual sphere, one of the common and most harmful mistakes lies in misapplying and “appropriating” truth that does not belong to us, such as these passages in John’s epistle.

THE PROPITIATORY SHELTER

John tells us that He is faithful and just in pardoning and cleansing, and entreating, and is becoming the propitiatory shelter for sins (I John 1:9-2:2).

In contrast to this Paul tells that we are,

... justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a Propitiatory shelter through faith ...) ... for Him to be just [not us] and a Justifier of the one who is of the faith of Jesus. Where then, is boasting? It is debarred! Through what law? Of works? No! But through faith’s law. For we are reckoning a man to be justified by faith apart from works of law (Romans 3:24-28).

The kingdom evangel of John enables them to boast. “I repented! I confessed! I did something.” That is ►

the law of works. We should say, "I believe!" That is the law of faith.

OVERCOMERS

The awards to the "overcomers," or conquerors are not such as we would or could appreciate. Blessed with every spiritual blessing among the celestials, with life unlimited, what would we do with the fruit of the tree of life, which will be on the earth? We will have a higher life long before that day (Revelation 2:7).

We already have immunity from the second death, so have no need for this award to the conqueror in Smyrna (Revelation 2:11).

So with all the prizes. None of them come up to that which is already ours by grace transcendent. The justification which is ours in Christ Jesus far exceeds the promise of white clothing in the future, and the life we have in Christ allows of no erasure (Revelation 3:5). We are the temple of God already, so need no promise to be a pillar in it (Revelation 3:12).

The atmosphere that pervades John's writing is oppressive to those who have breathed the ozone of Paul's later writings. To be sure, we also must be manifested before the dais of Christ, to be requited for that which we put into practice through the body, whether it be good or bad, but all of us already have, by grace, much greater gifts, than the highest awards in John's writings. This is because they are *purely* divine, without any element of human merit or demerit. They cannot be given as prizes, because no flesh can ever merit them.

All of the other circumcision epistles, except Hebrews, are addressed to the dispersion, and are confined to the people of that day; but John, in the Unveiling, writes to ecclesias in the future when the kingdom ecclesia exists again. That his epistles also concern that time seems to be indicated by his exclusive, sevenfold repetition of the phrase "*the last day*" (John 6:39-40, 44, 54; 7:37; 11:24; 12:48), which he shortens to "*the last hour*" in one epistle (I John 2:18, 18). This shows us also the different outlook in time between his evangel and his epistles. They fit into the closing era before the unveiling of Christ.

JOHN SKIPS DEATH IN SPIRIT

In spirit John skips the present secret administration, and lives on throughout the day of the Lord and the day of God on the earth. He reports what he saw and heard, although the fulfillment is still future. He wrote to ecclesias that are not yet in existence, judging them for acts they have not even yet committed. He saw the fulfillment, in the future, of the heralding which was a failure in the past.

He saw the King, the Son of David, on His throne, the Son of Mankind, rule the whole race during the day of Yahweh, and his own evangel of the Son of God fulfilled in the benign sway of the day of God on the new earth. However, he did not enter the third *heaven*, as Paul did when our apostle was shown the sequel of his efforts in inaugurating this secret administration. John had a more spiritual service than Peter and the other apostles, but it will be a blessing here below, on the *earth*. Paul's is not only *more* spiritual, but *far above*, among the celestials.

PETER DISAPPEARS

Remarkable as it is that *Peter* should disappear from the scene in the book of Acts after the *fifteenth* chap-

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ter, it is still more notable that *John* should not be found after the *eighth chapter*, before *Paul had even been called*.

The most spiritual aspect of the kingdom evangel, as represented by John, had very little place in the fleshly kingdom ecclesia. Let us by no means imagine that it went out to the nations, or merged into Paul's evangel. Long after John's name dropped out of the Acts account, he was at the conference reported in the fifteenth chapter. Paul tells us that *he was one of the pillars* of the kingdom ecclesia, and gave Paul the right hand of fellowship – that, while Paul was to be for the nations, *he would be for the circumcision*. John disavowed having any connection with the nations outside of the kingdom covenant.

JOHN AND THE NATIONS

The apostasy from Paul which caused him to lament (II Timothy 1:15; Philippians 3:19), has been largely a retreat to John's gospel because it reaches out to the "world." However, this is also the purpose of the kingdom, for Israel is to be a priest nation to bless the rest of mankind. In John's evangel He did not *come* to all, but only to *His own* (John 1:11). He *died* for that

nation, as in the rest of the accounts, but not for that nation *only* (John 11:52). It is by far the most spiritual of the accounts; but that cannot mean that it is a distinct non-kingdom evangel so that John loses his throne when the Messiah comes to Israel.

The name "Jew" occurs in John's writings about seventy times, nearly as often as in the book of Acts, and about four times as often as in Matthew, Mark and Luke put together. Paul uses "Jew" about thirty times, but usually *about*, not *to* them. Right to the end John kept his nation distinct. In his last epistle he strongly recommended some who *got nothing from those of the nations* (3 John 7). How many evangelists do this today?

Even a few of my friends, who seemed to have received the truth of the one body, have reverted to the teaching of John. Perhaps this is just what the early believers in the province of Asia did in Paul's day. He does not say that they had stopped believing, or that they apostatized. He says only that they were turned from "me." It seems to be too much to accept transcendent truth and give the greatest good to the least deserving. ■

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The support for *Pilkington Abbey* comes from our family itself and from vital co-laborers. Our endeavors would be greatly constrained were it not for gracious assistance from concerned, faithful co-laborers (some of whom sacrificially give on a monthly or even weekly basis).

While we have been able to conduct many of our ministries adequately and accomplish many of our goals at our current location, they are nonetheless restricted.

We are pursuing procuring a tract of land that would enable us to expand aspects of our ministry efforts more effectively. A vital part of this planned relocation would be to create a retreat environment for fellowship, education and ministry among members of the Body of Christ, allowing for space to accommodate new aspects of ministry as well as additional residential space for those who would be willing to labor with us, *side-by-side* in the ministry.

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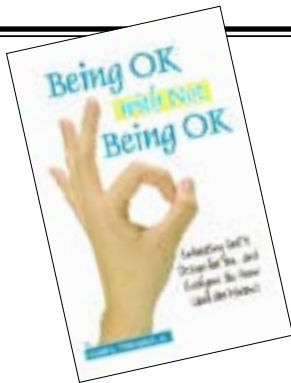
inthians 16:15). The opportunity, while certainly not limited to retirees, might be especially suited to them. For some this could be *retirement with a purpose!*

Though we desire our location to have a “retreat” setting, because our lives and family ministries are lived and conducted as an outreach, we also want it not to be isolated. We see it as ideal to be in close enough proximity to a metropolitan area to have adequate access to a population base with whom Father may allow us to share our lives and ministries – or, alternatively, in close proximity to a sizable community that is in turn within a reasonable distance from a metropolitan area.

In our search for a new location for our family and ministries we're not necessarily limiting ourselves to our immediate area. Though obviously there are certain natural, transitional advantages to something relatively close to our current location, we do however keep an open mind and heart to whatever Father has in store for us in this next chapter of our lives, especially if it would involve others.

Having laid forth all of this, our vision for this work is still well beyond our own personal means to accomplish, both in labor and resources. If we are to pursue this expansion of family ministry we will need help from those who share our passion to accomplish it. Do you have any personal interest in such an endeavor? Do you know of a specific suitable location for our consideration? If so, let us know. We would love to hear from you and would welcome the opportunity to talk with you more specifically about our future goals and plans.

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134 pp., PB

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I have read it completely three times. I always refer back to certain chapters. – FL

When I read it, it was like I could breathe again. Your calming words lead me to a greater realization. – OH

Being OK with Not Being OK – Embracing God's Design for You ... and Everyone You Know (and Don't Know)

by — Clyde L. Pilkington, Jr.

For now, you're broken, and you aren't going to be “fixed.” Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are “OK,” but the wearisome cycle simply will recur.

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Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God's great love for all His creation. That He alone is in control of everything is mind boggling to say the least! – NM

So fantastic! Such peace!! – Australia

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

<u>Scripture Version</u>	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	
<u>Reference Sources</u>	<u>Reference Notations</u>
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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