



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 23  
Issue 572

# Divisions Are Necessary

## I Corinthians 11:19

by — Clyde L. Pilkington, Jr.

*For it must be that there are sects also among you (Concordant).  
For divisions are necessary among you (Bible in Basic English).*

### THE IMPORTANCE OF UNITY

That there may be **no schism** in the body (I Corinthians 12:25; Concordant).

That there may be **no division** in the body (Young, Rotherham).



Endeavoring to keep the unity of the Spirit in the bond of peace. There is one Body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in you all (Ephesians 4:3-6).

The spiritual imperative is that the Body of Christ be free from schism and division. Oneness is divinely designed to be its hallmark. Paul makes this case only a few verses earlier.

*For as the body is one, and has many members, and all the members of that one body, being many, are one body: so also is Christ (:12).<sup>1</sup>*

He also writes in Romans 12:5,

*So we, being many, are one Body in Christ, and every one members of each other.*

God has produced our unity by a remarkable seven-fold oneness:

Here is our seven-fold oneness:

One Body	One Spirit
One Hope	One Lord
One Faith	One Baptism
One God	

These seven are the divine facts of our unity, whether or not we believe or comprehend them. God has given us this unity. We are not called to create it. We are merely called to keep, or guard it; and the key to its guardianship is PEACE. ►

*Difference in doctrine does not destroy the unity – it only mars its expression.*  
— A.E. Knoch (1874-1965)

1. "The figure of the human body is the most notable of all the illustrations of our relationship to Christ. It is the most marvelous example of unity with diversity in the realm of creation. Spirit baptism unites all who believe God to one another and to Christ, and dissipates all the physical distinctions which divide humanity into diverse and antagonistic classes, making them one in Him." — A.E. Knoch (1874-1965), *Concordant Commentary on the New Testament*

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Endeavoring<sup>2</sup> to keep<sup>3</sup> the unity of the Spirit in the bond of **peace** (:3).

Giving diligence to keep the oneness of the Spirit in the uniting-bond of **peace** (Rotherham).

We are to exercise this divine peace of the unity given to us,

With **ALL** humility<sup>4</sup> and meekness,<sup>5</sup> with pa-

2. **Σπουδάζω** (*spoudazō*) “be-DILIGENT” (Knoch), “to make effort, be prompt or earnest” (Strong), “to exert one’s self, endeavor, give diligence” (Thayer), “diligence, earnestness, zeal” (Bullinger); translated also as:

- giving diligence (Rotherham);
- being diligent (Young);
- using diligence (Diaglott);
- striving (Weymouth).

3. **Τηρέω** (*tēreō*) “to guard, from loss or injury, properly by keeping the eye upon” (Strong), “to attend to carefully, take care of, to guard” (Thayer), “to watch over, take care of, keep an eye upon, observe attentively” (Bullinger); translated also as:

- guard (Dabhar);
- preserve (Moffatt);
- maintain (Weymouth).

4. **Ταπεινοφροσύνη** (*tapeinophrosunē*) “LOW-DISPOSITION-TOGETHERNESS” (Knoch), “having a humble opinion of one’s self, a deep sense of one’s littleness, modesty, humility, lowliness of mind” (Thayer); translated also as “lowliness” (Rotherham, Young).

5. **Πραότης** (*praotēs*) from the root **πραύς** (*praus*) meaning “meek, gentle, enduring all things with an even temper, tender, free from haughty self-sufficiency, tender of spirit” (Bullinger).

“Meekness is not weakness, as to human eyes it so often seems. Meekness does not mean compromising the truth, but it does mean accepting the fact that others may have a greater measure than oneself. It also often means that we accept suffering without murmuring, affliction without complaining, injustice without rebelling. Strength of character is required to repress our feelings of indignation, especially when we feel that we are suffering undeservedly.

“Meekness is one of the attributes of the new humanity which has to be ‘put on’ after other things connected with the old humanity have been ‘put away’ (Colossians 3:8, 12).” — John H. Essex, *Unsearchable Riches*, Volume 78

“Meekness is based on **humility**, which is not a natural quality but an outgrowth of a renewed nature ... as outgrowths of a spiritual relation to God. ... [1] As toward God, meekness accepts His dealings without murmur or resistance as absolutely good and wise. [2] As toward man, it accepts opposition, insult, and provocation, as God’s ... ministers.” — *Vincent’s Word Studies*

“Those who are of a quiet, gentle spirit, in opposition to the proud and supercilious ... We have a compound word in English, which once fully expressed the meaning of the original, *viz., gentleman*; but it has now almost wholly lost its original signification.” — *Adam Clarke’s Commentary on the Bible*

“The meek are those who quietly submit themselves to God ... and are **gentle towards all men** (Titus 3:2); who can bear provocation without being inflamed by it; are either silent, or return a soft answer; ... who can be cool when others are hot.” — *Matthew Henry Commentary*

“Meekness is patience in the reception of injuries. It is neither

tience, bearing with each other in love (:2).<sup>6</sup>

The divine fact of our oneness can’t be overemphasized. Our oneness has already been completely established. Our unity has been delivered to us by God. It is founded on the seven-fold oneness, not on our faith or understanding of them.

Our union is not even based on our profession or agreement on these seven. Our oneness is not human, it is divine. Our unity is not in the *process* of being accomplished: *it has already been achieved*. Our oneness is absolute and unshakable.

Now, our enjoyment and fellowship of our bond can be quite another story altogether. If we do not operate by faith in our unity, we will fail to heed Paul’s warning to endeavor to keep it in our day-to-day experience. We may even sadly make faith and understanding of the seven elements of our union a litmus test of its very practice.

True faith and understanding of our unity and its seven-fold basis will drastically change our attitudes and actions. Our oneness *in practice* must be faith-driven: God has declared us to be one; we will there-

meaness nor a surrender of our rights, nor cowardice; but it is the opposite of sudden anger, of malice, of long-harbored vengeance. Christ insisted on His right when He said, ‘*If I have done evil, bear witness of the evil; but if well, why smitest thou Me?*’ (John 18:23). Paul asserted his right when he said, ‘*They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves, and fetch us out*’ (Acts 16:37). Yet Christ was the very model of meekness. It was one of his characteristics, ‘*I am meek*’ (Matthew 11:29). So of Paul. No man endured more wrong, or endured it more patiently than he. Yet the Savior and the apostle ... bore all patiently. They did not press their rights through thick and thin, or trample down the rights of others to secure their own.

“Meekness is the reception of injuries with a belief that God will vindicate us (Romans 12:19). It little becomes us to take His place, and to do what He has promised to do.

“Meekness produces peace. It is proof of true greatness... It comes from a heart too great to be moved by little insults. It looks upon those who offer them with pity. He that is constantly ruffled; that suffers every little insult or injury to throw him off his guard and to raise a storm of passion within, is at the mercy of every mortal that chooses to disturb him. He is like ‘*the troubled sea that cannot rest, whose waters cast up mire and dirt.*’” — *Albert Barnes’ Notes on the Bible*

6. Humility and meekness are the first and highest virtues in this economy (Ephesians 4:2). ... Whoever knows the highest truth in the Scriptures will walk in this way. ... Pride on our part can keep men away from the truth. May we be given grace to present it in a spirit of meekness and humility! — A.E. Knoch, *Unsearchable Riches*, Volumes 26, 27, 40

fore live the truth of who we are. Faith in our bond will not allow *anyone* or *anything* to undermine what God has already done.

Walking in unbelief we will end up denying the rich, practical benefits of our unity. Rather than embracing the truth of our union with each other, we will walk instead in unbelief’s dark paths of divisiveness and contention that make endless dogmas and creeds, human distinctions and preferences, barriers to living out the divine reality of our unity. Unbelief will make us opponents to the very truth and purpose of God. Pride and arrogance must be denied. Cliques and parties must be rejected. *All* humility must be earnestly given, *all* meekness must be exercised, with patient longsuffering, bearing with each other **IN LOVE** – “*the bond of maturity*” (Colossians 3:14).

### A LOVING AND GRACIOUS DISPOSITION

Edward Henry Clayton (1887-1972) writes encouragingly along these important lines.

God has made a unity for His saints and He enjoins us to endeavor to keep the unity. Like every other achievement wherewith God graces us, this unity is in spirit. To keep the unity is an individual matter, and should be the divine service of each saint. In this endeavor we ought not to have the idea that we are to establish a union with other saints, but simply seek that we do not mar the unity with which the saints are constituted by God.

To see the unity as embracing only those who realize the special truths of Ephesians is to fail to understand the question. We may have more intimate fellowship with those of like understanding, but that is not the limit of the spirit’s unity. In this respect the outward aspect is not in point, for whether outward unity is apparent or not, the spirit’s unity is in *being*. Yet our obedience is to *endeavor* that we outwardly *keep* the unity, and to do so we ignore all other “unities” and associations, for any such alliances create but a superficial fellowship which, in fact, amounts to division.

A loving and gracious disposition is inculcated<sup>7</sup> by the doctrine of the present economy; it displays the

7. “Instilled by forceful or insistent repetition.” — *Collins Dictionary*

boundless grace and love which we have received from God and so accords with God’s attitude. The nature or character of our activities are to be those which accord with the truth of our being one body.<sup>8</sup>

### GOD’S ATTITUDE TOWARD DISCORD

*These are six things Yahweh hates, even seven that are abhorrences to His soul: exalted eyes, a false tongue, hands shedding innocent blood; a heart engrossed with lawless devisings, feet hastening to run to evil, a false witness who blows out lies, and **one who instigates quarrels between brothers** (Proverbs 6:16-19, Concordant).*

The instigation of quarrels is an abhorrence to God. Mark well those important words – the last and seventh thing that God decidedly hates is:

... *one who instigates<sup>9</sup> quarrels<sup>10</sup> between brothers.*

### THE DIVINE PURPOSE OF DIVISIVENESS (SECTARIANISM)

*For first, indeed, at your coming together in the ecclesia, I am hearing of schisms<sup>11</sup> inhering among you, and some part I am believing. **For it must be that there are sects<sup>12</sup> also among you, that those also who are qualified may be becoming apparent among you** (I Corinthians 11:18-19, Concordant).*

While God has provided us with a fixed spiritual unity, He has also decreed an important place for divisiveness and contention within the Body. The divine purpose for this appointed evil within Christ’s Body is so that those who are divinely “qualified” (i.e., “approved”) ►

8. *Grace and Truth Magazine.*

9. “Soweth” (KJV), “sending forth” (Rotherham, Young), “stirs up” (Holman).

10. “Strifes” (Rotherham), “contentions” (Young), “discord” (KJV).

11. Σχίσμα (*schisma*):

- “a split or gap” (Strong);
- “SPLIT-effect” (Knoch, CKC);
- “schism” (Bullinger);
- “parties” (Rotherham);
- “division, dissension” (Thayer).

12. Αἵρεσις (*haireisis*):

- “a party or disunion” (Strong);
- “dissensions arising from diversity of opinions” (Thayer);
- “sect” (Bullinger; Concordant Version translation).

among the saints may be easily identified (*i.e.*, “manifest,” made “apparent” or “recognized”). They are the ones operating in “**ALL** humility and meekness, with patience, bearing with each other in love” (Ephesians 4:2).

Division allows for a contrast so that there can be a true recognition of where the very life of God is activated and where it is absent. For, God’s “fruit is not the result of mechanical effort but the natural expression of life and growth” (A.E. Knoch).

Thus, conflicts of contention and divisiveness are a divinely ordained gauge intended to draw a clear distinction between those who manifest God’s spirit-fruit (love, joy, peace, patience, gentleness, goodness, faithfulness, meekness and temperance) from those who display flesh-works (variance, strife, seditions, divisions).

Those “not walking honestly,” but “in strife” are divinely declared to be “making provisions for the flesh, to fulfill the lusts thereof” (Romans 13:13-14), causing “divisions” (Romans 16:17) as “carnal” displays of “strife” (I Corinthians 3:1-3).

Such marked distinctions are crucial because,

*The Lord’s servant must not be fighting,<sup>13</sup> but be gentle toward all, able to teach, bearing with evil, with meekness training those who are antagonizing* (II Timothy 2:24-25).<sup>14</sup>

True servants of the Lord are not the antagonist; they are rather the gentle and meek contrasts. While there are some who indeed preach Christ “out of strife” and “out of contention,” this in itself actually distinguishes them from those who preach Christ “out of love” (Philippians 1:15-17). Without this single ingredient of love, *all* is void and vain.

*Though I ... understand all mysteries, and all*

13. **Μάχομαι** (*machomai*), meaning “to quarrel” (*Strong*), “to fight ... in a war of words, to quarrel, wrangle, dispute” (*Thayer*).

14. “We must not fight over the truth. We must never seek to injure or destroy anyone, or even their false ideas. This must not be our motive or purpose. The value of truth in the power of love has its own strength. It alone has the ability to conquer evil with good in a truly edifying way. Even orderly and kindhearted ‘discussions’ of controversial points are rarely very helpful. Ordinarily, God’s way is to provide the open door and opportunity for a competent teacher to instruct those ‘whose hearts the Lord opens up to heed what is spoken by Paul’” (Acts 16:14). — James Coram, *Unsearchable Riches*, Volume 75)

*knowledge; and though I have all faith ... and have not love, I AM NOTHING*<sup>15</sup> (I Corinthians 13:2).

*Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, IT PROFITS ME NOTHING* (I Corinthians 13:3).

### THE NATURE OF THE DIVISIVE SPIRIT

Paul readily declares that one who has a divisive spirit is:

– self-centered:

*serve ... their own appetites* (Romans 16:18, *Holman*).

– subverted:

*has been subverted* (Titus 3:11).

– deceitful and dangerous:

*deceive the hearts of the unsuspecting with smooth talk and flattering words* (Romans 16:18, *Holman*).

– missing the divine mark (sinned):

*is sinning* (Titus 3:11).

– self-condemned:

*being self-condemned* (Titus 3:11, *Young, Rotherham*).

### THE DIVINE RESPONSE TO DIVISIVENESS (SECTARIANISM)

We are *not* called on to join the wrangling and contention of antagonists. We are merely called to reject it by excusing ourselves from it. We are to walk independently from it, not being drawn into its contrasting conflict.

15. **Οὐδείς** (*oudeis*), “not even one, that is, none, nobody, nothing” (*Strong*), “not one thing, *i.e.*, none at all, not even one” (*Bullinger*). Bullinger notes that it is used here “with another negative, strengthening the negation.”



When someone persistently produces strife, division, contentions, disunity, schisms and party spirits, then adjustment must follow: *rejection of attempted disunity by avoidance* (Romans 16:17-18; Titus 3:10-11).

## OUR DIVINE CALLING IS PACIFIC AND LENIENT

*Remind them to be subject to sovereignties, to authorities; to be yielding, and to be ready for every good work, to be calumniating no one, to be **pacific, lenient**, displaying all meekness toward all humanity* (Titus 3:1-2)

... [by example] *not quarrelsome, but **lenient, pacific*** (I Timothy 3:3, *Concordant*).

We have been divinely called to be “*pacific*” and “*lenient*.” This is the advanced position of *grace*, during the Secret Administration and this is the characteristics of those divinely “*qualified*” (i.e., “*approved*”): according to divine revelation they demonstrate a “*pacific*” and “*lenient*” spirit.

“**Pacific**” is defined as,

- peaceful in character or intent (*Oxford*);
- tending to diminish or put an end to conflict (*American Heritage*);
- tending or conducive to peace ... free from conflict; peaceful (*Collins*);
- peace-making; conciliatory; suited to make or restore peace; adapted to reconcile differences (*Noah Webster*, 1828).

“**Pacific**” is the root of our word “pacifist.” The Greek word translated “*pacific*” is ἄμαχος (*amachos*) meaning:

- “peaceable” (*Strong*);
- “not contentious, abstaining from fighting” (*Thayer*);
- “without battle ... disinclined to fight” (*Liddell-Scott-Jones*);
- UN-FIGHTING (*Knoch*);
- Moffatt translates it as “*conciliatory*.”

“**Lenient**” is defined as,

- permissive, merciful or tolerant (*Oxford*);
- not harsh or strict; merciful or generous (*American Heritage*);
- showing or characterized by mercy or tolerance (*Collins*);
- softening; mitigating; assuasive (*Noah Webster*, 1828).

Those divinely “*qualified*” among us exhibit the Spirit’s *pacific* and *lenient* “*tie of maturity*.”

*Put on, then, as God’s chosen ones, holy and beloved, pitiful compassions, kindness, humility, meekness, patience, bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, thus also you. Now over all these put on love, which is **the tie of maturity*** (Colossians 3:12-14, *Concordant*).

Those divinely “*qualified*” among us manifest the Spirit’s *pacific* and *lenient* “*tie of peace*,” and thus, “*walk worthily of the calling with which [they] were called*,”

*with all humility and meekness, with patience, bearing with one another in love, endeavoring to keep the unity of the spirit with **the tie of peace*** (Ephesians 4:1-3).

o-0-o

The path of the saints is not at all aggressive. It is not for them to redress wrongs, but to yield to injustice; not to speak evil of others even if they justly deserve it, not to stir up trouble; but to be *pacific*, making allowance for the failure of others, meekly enduring what would naturally inflame our indignation.

— A.E. Knoch  
*Concordant Commentary on the New Testament* (Titus 3)



## PAUL’S 10 GREEK WORDS WARNING AGAINST A DIVISIVE SPIRIT

<b>Greek Word</b>	<i>aihrētikos</i> αἰρετικός	<i>dichostasia</i> διχοστασία	<i>eris</i> ἔρις	<i>eritheia</i> ἐριθεία	<i>hairēsis</i> αἵρεσις	<i>logomachia</i> λογομαχία	<i>machē</i> μάχη	<i>machomai</i> μάχομαι	<i>(a)machos</i> ἀμαχος	<i>schisma</i> σχίσμα
<b>Strong's Number</b>	G141	G1370	G2054	G2052	G139	G3055	G3163	G3164	G269	G4978
<b>Strong's Definition</b>	a <i>schismatic</i>	<i>disunion</i>	<i>quarrel, wrangling</i>	<i>faction</i>	<i>party or disunion</i>	<i>disputation (logomachy)</i>	<i>controversy</i>	<i>to quarrel</i>	G1 (as a negative particle) and G3163; <i>peaceable</i>	<i>split or gap (schism)</i>
<b>Various English Version-Translations</b>	a heretic a sectarian	dissensions division sedition	contention debate strife variance	contention contentious factions strife	heresy parties sects	strife of words controversies word-quarrels	fighting, strive, striving quarrels	fight, strive	no brawlers not a brawler pacific <sup>2</sup> not contentious unquarrelsome	divisions rent <sup>3</sup> schisms
<b>Usage By Paul</b>	Titus 3:10	Romans 16:17 I Corinthians 3:3 Galatians 5:20	Romans 1:29 Romans 13:13 I Corinthians 1:11 I Corinthians 3:3 II Corinthians 12:20 Galatians 5:20 Philippians 1:15 I Timothy 6:4 Titus 3:9	II Corinthians 12:20 Galatians 5:20 Philippians 1:16 Philippians 2:3	I Corinthians 11:19 Galatians 5:20	I Timothy 6:4	II Timothy 2:23 Titus 3:9	II Timothy 2:24	I Timothy 3:3 Titus 3:2	I Corinthians 1:10 I Corinthians 11:18 I Corinthians 12:25

(Footnotes)

1. A battle of words.
2. Peace-making; conciliatory; suited to make or restore peace; adapted to reconcile differences; mild; appealing” (Webster’s Dictionary, 1828); from which we get the word “pacifist.”
3. Tear.

## Bible Student's Notebook™

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This free 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 (Ephesians 1:1-3);
- 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).

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### ABBREVIATION KEY

#### Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).

CV: Concordant Literal Version  
 DAR: Darby Translation  
 DT: Dabhar Translation  
 FF: Ferrar Fenton Bible  
 KJV: King James Version  
 RE: Rotterdam's Emphasized Bible  
 WT: Weymouth Translation  
 YLT: Young's Literal Translation

#### Reference Sources

AA: Analytical Analysis (Welch)  
 BDB: Brown-Driver-Briggs Hebrew Lexicon  
 CB: Companion Bible Notes & Appendixes (Bullinger)  
 CC: Concordant Commentary (Knoch)  
 CKC: Concordant Keyword

Concordance (Knoch)

CL: A Critical Lexicon and Concordance (Bullinger)  
 CWS: Complete Word Study Dictionary (Zodhiates)  
 FoS: Figures of Speech (Bullinger)  
 SEC: Strong's Exhaustive Concordance  
 TGL: Thayer's Greek-English Lexicon  
 UR: Unsearchable Riches  
 VED: Vine's Expository Dictionary  
 YAC: Young's Analytical Concordance

#### Reference Notations

cf. – compare  
 e.g. – for example  
 et al. – and others  
 etc. – et cetera (and so on)  
 ff. – and the following  
 i.e., – that is

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