



Bible Student's Notebook™

The Herald of His Grace

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

Volume 23
Issue 574

The Logos

by — Clyde L. Pilkington, Jr.

In the beginning was the word, and the word was toward God, and God was the word. This was in the beginning toward God. All came into being through it, and apart from it not even one thing came into being which has come into being (John 1:1-3, Concordant).

The Greek word used to translate our English “word” in these verses is λόγος (*logos*). Little wonder many are confused with our traditional understanding of its meaning when we realize that the *King James Version* translators used some 28 words and phrases in an attempt to translate this single Greek word.¹



extension, according to their research, it then further carried the meaning of:

- proposition
- conclusion
- embodying the result
- principle directed to an end
- according to plan
- universal principle
- provisional ground
- formula
- the divine order

Sorting through available linguistic resources we see that λόγος (*logos*)² carries such meanings as:

- “computation, especially the Divine Expression” (*Strong*);
- “embody[ing] a conception or idea ... calculating” (*Thayer*);
- “The Word, as embodying the divine will” (*Vincent*);
- “The complete expression of a thought, not a grammatical but logical word, referring to the whole account” (*Knoch*).

Liddell-Scott-Jones Greek-English Lexicon, in tracking its extensive ancient usage, shows that at its root λόγος (*logos*) meant computation, or reckoning.³ By

Taking note of the word “computation” in *Strong’s* definition, we see how this matches the underlying accounting term of *logos*. Computation is “the result of calculating.” Thus, *Thayer* also uses the word “calculating”

Noah Webster (1828) defines “computation” as, “The sum, quantity or amount ascertained by computing, or reckoning.” He begins his definition this way: ▶

(*Liddell-Scott-Jones Greek-English Lexicon*).

1. Account, cause, communication, concerning, doctrine, fame, have to do, intent, matter, mouth, preaching, question, reason, reckon, remove, say, saying, show, speaker, speech, talk, thing, none of these things move me, tidings, treatise, utterance, word, work.
2. *Logos* comes from the root word λέγω (*legō*), with the meaning of “put in order, arrange, gather”; “to lay forth” (*Strong*).
3. It was an accounting or banking term: “account of money handled,” “banking account,” “branch of treasury,” expanded to include “an account of the cause,” “sum, total of expenditure”

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The act of computing, numbering, reckoning or estimating; the process by which different sums or particulars are numbered, estimated, or compared, with a view to ascertain the amount, aggregate, or other result depending on such sums or particulars. We find by computation the quantity of provisions necessary to support an army for a year, and the amount of money to pay them; making the ration and pay of each man the basis of the computation.

Reading this definition, our attention is drawn to the words of Christ in Luke 14:28:

For which of you, wanting to build a tower, does not first sit down to calculate ...?

Wisdom never operates on a whim, but rather calculates before acting. “*In the beginning ...*” the wise God (I Timothy 1:17) calculates and lays forth His detailed pattern for the ages, thus,

Declaring⁴ the end from the beginning, and from ancient times the things that are not yet done, saying, “My purpose⁵ shall stand, and I will do all My pleasure” (Isaiah 46:10).

Known unto God are all His works from the beginning of the ages (Acts 15:18).

4. נָגַד (nâgad) – “properly to front, that is, stand boldly out ... by implication (causatively), to manifest; figuratively to announce ...; specifically to expose, predict, explain” (Strong).
5. עֵצָה (’êtsâh) – “purpose” (Brown-Driver-Briggs), “by implication plan” (Strong).

The purpose⁵ of Yahweh shall stand for the eons, the designs of His heart for generation after generation (Psalm 33:11).

God declared the end from the beginning, knowing all that He would do beforehand, generation after generation, because of His *logos* (i.e., plan).

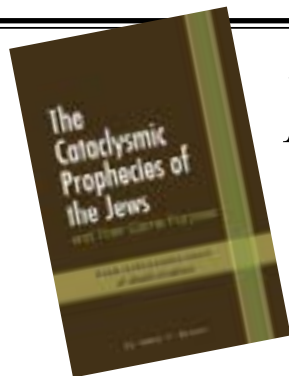
Now, continuing with all of the wonderful facets of *logos*’ meaning we can see that it is “the divine order” – the directive by which God decrees all. “*In the beginning,*” prior to any revelation or execution, God had formulated His divine plan that He would unfalteringly, and with minute precision, carry forth throughout the ages – all “according to plan.”

Well did Alan Burns (?-1929) write,

God “made up His mind” concerning the outcome of creation. The ages are unfolding the determination of God. ... What we find in the ages is not a possibility, but a purpose. Humanity is not a divine speculation but rather one of God’s investments. God is the God of certainty and not of chance, and He has “made up His mind” and the ages are working out His plan.⁶

“*In the beginning ...*” God laid before Himself His detailed blueprint (*logos*) – it was always before His face (i.e., “was with God,” “was toward God”). The *logos* was God’s “principle directed to an end,” “embodying the result,” encompassing “all.” All originates out
(see LOGOS, page 4998)

6. Faith Fellowship (Vol. 60, No. 1).



The Cataclysmic Prophecies of the Jews – Their Divine Purpose

by – James T. Burson

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403 pp., PB

See order form.

The Fruit of Ephesians

by — A.E. Knoch (1874-1965)

The Fruit of Ephesians is found in 4:1-6,

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.



Above all let us not give offense by a haughty pretension to all the truth, or by claiming for our “leader” the monopoly of it. All of God’s saints have some light, and much truth has come to everyone who has sought to know God through His Word.

None of us has anything that God has not given to him. It is not given us to keep, but to dispense. Let us not award the prize before the race is run. Then the Lord, Who looks upon the heart, will praise each one.

Whoever knows the highest truth in the Scriptures will walk in this way. This should be our endeavor, especially in these days when so few know the truth. It should be especially stressed in our contacts with those whom God has given ears to hear and eyes to desire His glory. We all have much to learn ourselves, so it should not be hard to have patience with others, even if they seem slow and dense.

We should show especial sympathy and helpful consideration to those pastors who, with a true heart, are seeking to lead their flocks into the truth. Here the test is not the head, but the heart. It is not easy to clear our mind from tradition, nor can it be done in a moment.

Let us remember that, if we really have the highest truth, it will not appear in pride and self-exaltation, or in confining our fellowship to those like-minded, but in lowly and forbearing service among those we desire to lead into further light

One who feeds others must deal gently with them, and cannot do as he himself desires. He must suit his pace to their steps. Like Jacob, he dares not overdrive them a single day, lest the weak fall by the way. It may not be pleasant for us to measure our steps, but this must be done when ministering to many.

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Let us not discourage those whose hearts are open to God’s truth, but who still cling to the past. Their persistence is a good quality which may keep them from wavering when they come into fuller light. ■

Unsearchable Riches, Vol. 27
(edited)

Year-for-a-Day Theory

When I definitely came to reject the substitution of a year for a day, as a theory unwarranted by faith in God’s Word, I looked forward to the present time, beyond all “dates,” and hoped that the theory would be so utterly discredited that no one would care to countenance it any further. But, alas, even experience does not teach those who do not wish to learn.

A.E. Knoch (1874-1965)

Unsearchable Riches, Volume 27 (1936)

The "Middle Wall" of Ephesians 2:15 and How It Relates to Acts 15

by — Charles H. Welch (1880-1967)

The apostle likens "the middle wall" to "the law of commandments contained in ordinances." Here we must exercise care. The Greek word translated "ordinance" is *dogma*. Dogma must not be confused with "doctrine." Crabb discriminates between dogma and doctrine thus:



The doctrine rests upon the authority of the individual by whom it is framed; the dogma on the authority of the body by whom it is maintained.

Dr. Bullinger in his Lexicon says,

Dogma, that which seems true to one, an opinion, especially of philosophic dogmas; a public resolution, decree (occ. Luke 2:1; Acts 16:4; 17:7).

We find this word employed for "the decrees" of Caesar, and for "the decrees" delivered to the Jerusalem ecclesia, and this reference takes us to Acts 15. To quote Crabb again "that which appears good and right to one," was actually used in Acts 15.

The council that met at Jerusalem was convened to decide what measures could be taken to solve the problems that arose out of the coming into the ecclesia of Gentiles whose whole up-bringing, feeding and habits, rendered them obnoxious to their Jewish fellows, and to quote this time from the ordinance itself given in Acts 15,

It seemed good unto us, being assembled ... to lay upon you no greater burden than these necessary things (Acts 15:25-28).

The epistle to the Ephesians uses the figure of the *broken middle wall*, the setting aside certain "ordinances" which caused and perpetuated "enmity." This figure has access in view; the setting aside the decrees of Acts 15.

Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace (Ephesians 2:15).

The "enmity" of Ephesians 2:15 which had been abolished, and which was symbolized by "the middle wall of partition," was not a middle wall between the believer and his God, but a middle wall that separated believers who

were Gentiles from believers who were Jews. The enmity was the "the law of commandments contained in ordinances."

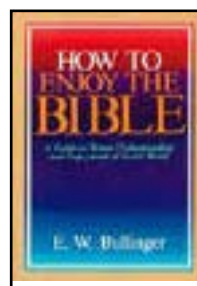
While there were four items of conduct prescribed for the Gentiles, the added comment "for Moses of old time has in every city them that preach him" (Acts 15:21) suggests that the Jewish believer would continue to observe the full ceremonial law.

It is this "decree" which is the ordinance referred to in Ephesians 2:15. This has now been abolished. This word, "abolished," translates the Greek *katargeō* which means rather "to render inoperative," as can be seen in such passages as Romans 7:2, "loosed from the law"; "done away" (II Corinthians 3:7, 11, 13-14) and "to make of none effect" (Galatians 3:17; 5:4).

The temporary measures introduced by the Council at Jerusalem were abrogated when the truth for the *present administration* was revealed and this abrogation was seen to have been accomplished.

Instead of a divided company of believers where the Jew was first, where the Gentile was but a wild olive graft contrary to nature, we have the creation of the two, in Himself, of "one new man." In this new company neither Jew nor Gentile as such can be discovered; the ecclesia of the One Body is not something carried over from earlier days, remodeled and reconstituted in order to give the Gentile a better place in it. It is a new creation, in which all previous privileges and disadvantages vanish, in which there are blessings hitherto unknown to any son of Adam. ■

An Alphabetical Analysis, Vol. 3
(abridged & edited)



How To Enjoy the Bible

by — E.W. Bullinger (1837-1913)

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The Divine Barrier

by – Clyde L. Pilkington, Jr.

Did you know that when God called Abraham, He placed a *division* between his descendants and all of the rest of humanity?

It was God Himself Who established the “*barrier*” between Jew and Gentile, Israel and the Nations. Paul called this division a “*middle wall of partition*” in Ephesians 2:14. *The Concordant Version* calls it “*the central wall of the barrier.*” *The Dabhar Version* renders it, “*the middle wall of the blockage.*”

How interesting are these words: partition, barrier, blockage. The Greek word used to translate these words is φραγμός (*phragmos*), meaning “a fence, or inclosing barrier” (*Strong*), “that which separates, prevents two from coming together” (*Thayer*).

When reading through the Scriptures it is vitally im-

portant that we ask ourselves two simple questions:

1. Is the middle wall of partition up, or is it down?
2. If it is up, which side of the wall are we on?

Recognizing and answering these crucial questions is an important key in following Paul’s instruction found in II Timothy 2:15 of “*rightly dividing*” (*KJV*), “*correctly cutting*” (*CV*, 1976 – 6th Edition) or “*correctly partitioning*” (*CV*, 1927 – 2nd Edition) the “*Word of truth.*”

It’s not until we get to Paul’s epistle to the Ephesians that we see the barrier removed. Read Paul’s Perfection Epistles and enjoy, without barrier, the pinnacle of God’s truth for today! ■



Reader’s Question Box #16

Opposing Theories About Israel

Q: Some Christians are all about supporting the state of Israel and the Jewish people at this time. They even sell Jewish items for worship, jewelry, etc. Others believe that the Christians are the true Jews now and that the state of Israel will be destroyed. They think the Jews should not return to Israel and the Christians should get out. What is your thought on these opposing theories?

A: Good questions. Throughout the book of Acts, Israel is continually warned to repent. As a nation, they do not heed these warnings. At the end of the book of Acts (28:28) a final rejection is made by the Nation of Israel. They then become “*Loammi*” (*i.e.*, “*not my people,*” Hosea 1:9), and are temporarily set aside as God’s nation.

During this period when Israel is “*not my people,*”

though they are beloved for the Fathers’ sake they are enemies of the gospel (Romans 11:28). They have fallen (Romans 11:12), with the “*middle wall of partition*” that divided Jews and Gentiles having been taken down (Ephesians 2:14), with Israel now having the same status as the Gentiles, “*for there is no difference between the Jew and the Greek*” (Romans 10:12; *cf.* 3:22).

This remains the current state of Israel until the “*fulness of the Gentiles be come in*” (Romans 11:25), and then “*all Israel shall be saved*” (Romans 11:26).

Believers today do not become “the true Jews” or some kind of “spiritual Israel.” Instead, believing Jews and Gentiles both become the “*one new man,*” as members of “*the Body of Christ.*” ■

Clyde L. Pilkington, Jr.

LOGOS (continued from page 4994)

of God, all operates through God, and ultimately all returns back to God (Romans 11:36), simply because God had a *logos*.

God's *logos* was "directed to an end," that He would be "All in all" (I Corinthians 15:28). His plan is ultimately accomplished through Christ, God's divine "conclusion." Christ, "embodying the result" of the divine revelation, is the full execution of God's plan (*logos*).

According to the **PURPOSE⁷ of the ages**, which He made in Christ Jesus our Lord (Ephesians 3:11, Young's).

To have an administration of the complement of the eras, **to head up all in the Christ** – both that are in the heavens and that on the earth (1:10).

And **through Him to reconcile all to Him** (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens (Colossians 1:20).

Accordingly, Christ is the embodiment of God's blueprint.

The logos was made flesh and dwelt among us

7. Πρόθεσις (*prothesis*) – "a setting forth, that is, (figuratively) proposal (intention)" (Strong), "a setting forth of a thing, placing of it in view" (Thayer).

(John 1:14).

Christ is the divine prototype after which God is building the new humanity (i.e., "God's Creative Original" – Revelation 3:14). Thus, we may paraphrase John 1:1-4, 14 as follows:

In the beginning was the divine blueprint, and God's master-plan lay before Him, in fact He Himself was the blueprint. All things came into being through this plan, and apart from this design, not even one thing came into being which came into being. God's model contained life, and this life was the enlightenment of men. ...

And God's divine pattern became flesh and dwelt among us and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth. ■

The God of All Grace

"The God of all grace" is a wonderful name:

What a privilege it is, His grace to proclaim.

Grace excludes boasting, religion or deeds;

Provides for the sinner all that he needs.

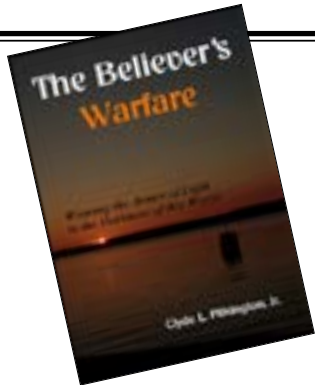
In Christ we're accepted, complete in God's Son;

Saved without doing, by the work He has done.

Not by man's wisdom, endeavor or plan;

How utterly futile the best work of man!

— J.C. O'Hair



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by — Clyde L. Pilkington, Jr.

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Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 23, No. 574 – December 6, 2016

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).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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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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