



Bible Student's Notebook™

The Herald of His Grace

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

Volume 24
Issue 578

The Spirit's Unity

Part 2

by — A.E. Knoch (1874-1965)

I am entreating you, then, I, the prisoner in the Lord, to walk worthily of the calling with which you 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: one body and one spirit, according as you were called also with one expectation of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is over all and through all and in all (Ephesians 4:1-6, CV).

The kingdom will be administered by many masters. The whole nation of Israel will be a royal nation with the rest of the world as their subjects. The twelve apostles will sit on twelve thrones, ruling the twelve tribes of Israel. If this were such an administration, we should have Paul and Timothy and all the rest of the apostles, or their successors, ruling over us today. It is well that the Roman pontiff does not claim to be Paul's successor, for Paul himself would refuse to take the place he occupies. Such delegated authority is a necessity in the kingdom. Christ will rule through His representatives, and men must be subject to them, as to under-lords.



However, for us there is only *one* Lord. When men step in and dictate to us what we are to believe, how we are to behave, and assign our tasks, they usurp *His* place, and deny His headship, and underrate His capacity. Before the present status of the saints had been made known, and the nations were still supposed to be subject to Jerusalem, a convention could be called to make decrees, and James could settle matters by saying "*I decide*." Not so now. God has not replaced the deposed Circumcision by other lords, taken from

among the gentiles. Those who have risen to reign over the saints have usurped the place of Christ. He needs no earthly vicar, Catholic or Protestant. No Jerusalem, nor Rome, nor Council, nor Synod, nor any Diotrophes has any right to stand between us and our Lord!

There is dire need that the people of God realize the fact that they are not only saints saved by Christ, but slaves serving their Lord. There is much religious work today, but how little of it is under His direction! How much will merit His approval? How little effort is being made to discover His will! In most cases some man has made himself a master, and the lordship of Christ is lost.

ONE FAITH

It seems almost ironical to say that there is *one* faith. Whence, then, are the thousands of "faiths" which challenge us with the assurance that they are all taken from the Bible? Many of them *can* point to proof texts for their doctrines and thus found all, as they fondly believe, "on the Bible." Some go to the law, in spite of the fact that the nations never were under ►

the law. Some refer us to the “Gospels,” forgetting that Jesus Christ was not sent but to the lost sheep of the house of Israel.

Some stake all on John’s or Peter’s ministries, not heeding their own words that “*the gospel of the Circumcision*” was committed to them, but that of the Uncircumcision to Paul.

There is only one true faith today. The many confessions and statements of belief are all fragmentary and faulty. They divide rather than unify. Christendom contains a thousand beliefs. Each is stoutly defended as the only one! They are all buttressed by “the Bible.”

Have we not discovered the key to this confusion? Once the truth is correctly apportioned, once the last great revelation – *the secret economy* – is given its due place, then only one belief is possible. All prior revelation is glorified by its transcendent truths. Practically all of the creeds ignore it. Their dogmas are derived from previous administrations. They base their beliefs on passages which have no present application.

We must remember that, *before the current administration*, there was more than one body of truth. What was true of the Jew was not by any means to be taken of the gentile. This was especially the case in the transitional period between Pentecost and the present. This is the background for the statement that there is but one faith *now*. It is not selective, predicat-

ing of one class what is not true of another.

When those of the Circumcision who were with Paul received a celestial allotment, they had no monopoly of it. It was for the gentiles also. When a new humanity was created, the superiority of the Circumcision vanished. So long as the churches seek to establish themselves on the shifting scenes of Acts there will be many conflicting faiths.

ONE BAPTISM

The so-called “Great Commission,” at the close of Matthew, must have been given but a short time before Pentecost. Yet there is no record that it was obeyed in a single instance during the period covered by the book of Acts. This shows the great confusion into which the truth as to baptism has fallen. While claiming the support of primitive practice, the attempt is made to fulfill the Matthew commission, baptizing in the name of the so-called “trinity,” *which the disciples never did!*

The early disciples were right. That commission waits for the day when all earthly power is in the hands of the great King. *It is not the one baptism for this era.*

Peter, on the day of Pentecost, conditions the reception of the spirit upon baptism *in water* (Acts 2:38). Conversely, in Cornelius’ case, he conditions baptism *in water* on the reception of the spirit (Acts 10:47-48). The tendency was away from water to spirit, especial-



116 pages, PB

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After the Thousand Years: The Glorious Reign of Christ as Son of Man in the Dispensation of the Fullness of Times

by — George F. Trench (1841-1915)

In Revelation 20 the closing period of the Millennium is foretold as one of general insurrection against Christ as King, thus revealing the true condition of the population of the world, taken as a whole, throughout the thousand years. A Kingdom such as this cannot be the KINGDOM described in the epistles of Paul. According to I Corinthians 15:24, our Lord will not reign forever, but will deliver up His mediatorial KINGDOM to God at its end, that God will henceforth be “All in all.” If the reign of Christ in its perfection cannot be millennial, and shall not be eternal, it follows that between the end of the one, the millennial, and the beginning of the other, the eternal state, must of necessity intervene that “dispensation of the fullness of times” (Ephesians 1:10), that KINGDOM of the Son of God’s love, that KINGDOM that cannot be shaken, which it is Christ’s to enjoy as Heir of all things, and Head of the new creation.

ly in regard to the gentiles. Under Paul's ministry this is carried much further. Of baptism *in water* he said.

Christ does not commission me to be baptizing but to be preaching the evangel (I Corinthians 1:17).

Though so vehemently denying the practice of baptizing *in water* he insists, in the same epistle, that,

... in one spirit we all are baptized into one Body (12:13).

Spirit baptism is essential to membership in the Body of Christ. Water baptism is not. During our Lord's life water baptism was the only one. During the Pentecostal era spirit baptism was added, so there were two. Now there is a return to one. Either water or spirit baptism is no longer in force. Can anyone hesitate which one to drop? Spirit baptism is vital. Without it we have nothing; we are not united into one Body.

Not so water baptism. Paul had practically dropped it long before. It was nothing but a ceremonial, of no efficacy in itself. One was the shadow, the other the reality. *Spirit baptism is the one baptism for today.*

Perhaps some of those who first received this Ephesian epistle had known two baptisms. Some in Corinth had been dipped in water. Since that time there has been a constant change from the physical to the spiritual. *This epistle finally sets aside all fleshly prerogatives.* Nothing depends on the physical and everything is based on the spiritual. The very unity of which this is a part is made by *spirit*. How could such a oneness come from the superficial contact of water with the flesh? In a catalogue of spiritual unities it should be unnecessary to insist that the one baptism is that of God's spirit. All to whom this was written had been baptized in spirit. It is the vital basis of unity.

The popular view of the baptism of the spirit is far astray. *It unifies; it does not impart power.* That is done by the *coming on* of the spirit, a manifestation which must not be confused with it. After the Pentecostal era, which paraded the powers of the coming eon, this *coming on* of the spirit ceased. In its place

we have the homing of the spirit. We are not promised power, but weakness such as may be used as a foil for God's strength. The manifestations popularly connected with spirit baptism are usually the work of deceiving spirits, promising powers which *have no place in this economy.*

ONE GOD AND FATHER

The "proofs" of trinitarianism all flow from false inferences founded on passages which do not deal with the subject. The texts which actually and definitely decide the question are either ignored or "explained," notwithstanding the vehement emphasis put upon the word *one* and the denial of more than one.

The Scriptures plainly teach that there is *one* God, the Father, but orthodox Christianity upholds a form of apologetic polytheism in which Satan, as well as the so-called persons of the godhead are invested with the attributes of deity.

Postulating a good and beneficent God, eternal torment is unreasonable and insane. By a reversal of the logical process, it demands a monstrous deity, partial, cruel, vindictive.

The doctrine that good proceeds from God and evil from another source is the basis of Zoroastrianism or Parseeism. It is the teaching of the Zend-Avesta. It was later embraced by the Gnostic philosophy, against which Colossians warns us. It is impossible to teach that evil originated in any being, independent of God, without destroying the basic truth of the Bible that there is only *one* God. Monotheism becomes a cloak to disguise the doctrine of dualism. God is defied and Satan deified.

It is this false and pagan philosophy of the genesis of evil which bears fruit in the further falsehood that evil has always existed and always will exist. No one not equally powerful and divine could have introduced evil against the will of God, hence the god of evil must be as great as, or greater than, the god of good. Hence this evil god is a proper deity with divine attributes. He can have neither beginning nor end, and his work is as eternal as himself.

This is not all. If there is more than one God, and ►

these two are not in accord, then, as an inevitable consequence, there is no real God at all, with any of the theological “attributes.” A good god would not allow an evil god either place or power if he could help it. He could not be “omnipotent.” He could not endure the presence of his rival, hence could not be “omnipresent.” In short, two gods are no God. There is One or none.

The Christian pantheon consists of four distinct deities. No being that successfully contests the power of the divine Creator can be denied omnipotence. Such is Satan of Christendom. He occupies practically the same place that Zeus, or Jupiter, did in Greek mythology. Saturn was first supreme, and Zeus succeeded in overcoming him. The same fable is foisted upon us by orthodox theology. God has been overpowered and cannot prevent the evil in the world, or He would. Satan has the upper hand!

A few facts will show how unfounded is the explanation of the “trinity” – three “persons” in one “godhead.” These expressions are not found in the Scriptures. Is it not significant that we must go outside of God’s Word entirely to explain its most important truth?

The holy spirit is not a distinct “person” from God Himself. Both “God” and “the holy spirit” are given as the father of our Lord Jesus Christ. He was generated by the holy spirit. His Father was God. Surely we have only one “person” here! Christ did not have

two fathers! The only spirit is God’s spirit, and in no sense a separate “personality.”

Christ, as the Son of God, is the Image of God and the Word of God, by means of which we hear and see the invisible deity. As such He is called “God”; but His entire work is to manifest Another. He has a will, but prefers His Father’s. He has all power, but it is given to Him by His Father. He carries out God’s purpose, not His own. He rules as God’s Executive, and when His work is gloriously finished and He hands over a universe reconciled to God, He Himself becomes subject. None of this is proper to absolute deity. He is the *one Lord*, not the one God and Father, of this passage.

The special thought which is called for by the context, has to do with the present grace. Now, as never before, the *one God* is the *one Father* also. In preceding eras Israel had almost a monopoly of His covenant care. For them He took a special title Jehovah as their special Deity. He did not belong to the other nations. They were shut out of His temple, and kept at a distance from His habitation. All of this is past. We know Him as our God, in the most intimate and blessed of all of His characters. He is our Father.

In this regard we come very close to God’s ultimate. We anticipate the time when He will become “*All in all*” of His creatures. He, as “*the Father of all*,” is



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I Am! Who and What God Says I Am!

The Divine Reckoning of the Renewed Mind; Daily Thoughts on Divine Life

by — Clyde L. Pilkington, Jr.

People are always talking about their attempts to discover their true selves – of trying to “find themselves.” The believer in the Lord Jesus Christ needs to find out who they *really* are. This doesn’t need to be such a difficult search. All that is really needed is a careful look at the Scriptures, and a simple faith in the words of who and what God says we are. God knows who we are; all we need to do is to *believe Him*. This book catalogs the Divine Record of who and what God says that you are. It is a short encyclopedia of faith – the truth about you. It is the truth about you, simply because it is *God* Who has said it. God has spoken these truths concerning you – the *real* you. Believe His record! Refuse to be the shell of a person, pushed into a mold of Adamic conformity. Be the real you that God has uniquely designed you to be. Refuse to be bullied out of your divinely designed identity that our Father has given you.

over all and through all and in all (:6). Toward us He does not assume the role of a distant deity, to be approached only through His appointed people, by means of a forbidding ceremony. He bids us draw very near to an affectionate Father, Who is involved in all that we do and are.

Again, He is this to all, not to a special class. May our hearts be enlightened to appreciate this culminating grace! May its blessedness be ever fresh and may it be enjoyed with an increasing sense of its preciousness!

Perhaps no better test of our interpretation of Ephesians, or of our understanding of the truth for today can be found than this sevenfold spiritual unity. Happy is he who can say with a true heart that he acknowledges but one body, one spirit, one expectation, one Lord, one faith, one baptism, and one God and Father! Who cannot look back to the time when he recognized at least two of each?

Christendom, with its trinity, its various baptisms, its multitudinous faiths, its many lords, its hazy expectations, its conflicting spirits, and its organized bodies, presents a spectacle to sadden every saint who gets a glimpse of God's ideal. *Man has multiplied every unity that God has made.*

The point in all that we have been considering lies in the word "one." No one doubts that there *is* a body, a spirit, an expectation, a Lord, a faith, a baptism, a God. It would have conveyed the sense to say that there is one body, spirit, expectation, Lord, faith, baptism, God and Father; but the Author of this epistle was solicitous on this point. So He repeats the

word "one" before each item to give it extraordinary emphasis.

In view of the prevailing refusal to believe and keep this unity, we feel like printing "one" with all the force that type can convey.

*There is only **ONE** body, **ONE** spirit, **ONE** expectation, **ONE** Lord, **ONE** faith, **ONE** baptism, **ONE** God and Father!*

Of course, there *are* many "gods" (I Corinthians 8:5), two baptisms and many modes, many faiths (mostly false), many lords, a multitude of mirages beside the one expectation, many spirits (for we are warned against them), and bodies too numerous to mention. "Nevertheless for us" (I Corinthians 8:6) there is only **ONE** of each of these. To acknowledge this is to keep the spirit's unity.

What closer links than these can there be to bind us to one another? We are members of a joint-body. O, that each would do his utmost to preserve this unity! Strife has exploded its manifestation into a million fragments. We beseech you, gracious reader, nay, *God* beseeches you to guard this precious ideal.

The breach between Jew and gentile no longer cleaves the saints in twain. However, in its place we find a thousand factions, all ignoring this great exhortation. Regardless, the unity still is there. We need not make it, but let us keep it! ■

— *Unsearchable Riches*, Volume 22 (1931)
(*edited & abridged*)

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Paul Our Guide – Christ Our Goal

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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).

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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