



Bible Student's Notebook™

The Herald of His Grace

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

Volume 24
Issue 591

An Impossible "Judgment"

by — E.W. Bullinger (1837-1913)

We must all appear before the judgment-seat of Christ (II Corinthians 5:10).

How all of us have struggled with this statement! Because we know that we, whose standing in this present *Dispensation of the Mystery* is all of grace, cannot be judged by our works. Hence, we have all endeavored to show that the judgment here spoken of was for *service*. Yet nothing is said about any such distinction here; and "works," as such, are mentioned in connection with this judgment in the first Epistle (I Corinthians 3:13-14).¹ "Works" are also in question when the Lord speaks of His coming to each one of the seven churches of Asia (and to one of them twice) *during this same period*.²



setting in the chronological order of the Sacred Writings, the supposed "difficulty" not only disappears, but unites its testimony with all of the other Scriptures.

Moreover, this appearing before the judgment-seat of Christ, which was ever before the minds of believers in the *Dispensation of the Acts*, was not some contingency still in the far distant future; but *it concerned them individually* and personally. Paul unites himself with them, "we must."

Not only so, but there was a *necessity* for it, demanded by the fulfillment of "all that the prophets has spoken" of this coming judgment, which was conditioned on the repentance of the nation. "We must" says the apostle. It was necessitated by all of the prophecies of the Lord's Coming. Moreover, the statement is not isolated. It is repeated in so many words in the latest of these *earlier* Pauline Epistles,

We shall all stand before the judgment seat of Christ. ... So then each one of us shall give account concerning himself to God (Romans 14:10, 12).

This language is perfectly consistent with the *Dispensation of the Acts*; and not only so, but it was the only way in which the truth could be put. When we reflect on and read again the language used in the Prison Epistles, we must see the vast change which had taken place.

Surely we cannot fail to see that in those [Prison] Epistles such statements would be not only entirely out of
(see **IMPOSSIBLE**, page 5134)

We remember also how we have said that the *bema* was used by the Greeks of the raised dais, from which the prizes were given; though we were confronted with the fact that it is *never so used by the Holy Spirit in the New Testament!* The Greek word *bema* occurs twelve times and is ten times translated "judgment-seat"³ and once "throne" (Acts 12:21). An examination of these passages will at once show that the Holy Spirit uses it only of a *tribunal for pronouncing judgment*.

The difficulty which we, and many who will read these words, have wrestled with has been of our own creating: but when we look at it *Dispensationally*, and in its

1. [Every man's **work** shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's **work** of what sort it is. If any man's **work** abide which he hath built thereupon, he shall receive a reward. If any man's **work** shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.]
2. See Revelation 2:2, 9, 13, 19; 3:1-2, 8, 15.
3. Matthew 27:19; John 19:13; Acts 18:12, 16-17; 25:6, 10, 17; Romans 14:10; and II Corinthians 5:10. The twelfth occurrence is Acts 7:5, when it is used with another word, and in a different connection.

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Editor's Desk

E.W. Bullinger
(1837-1913)

Although “Bully,” as his close friends called him, has been dead for over a hundred years, it would be impossible to estimate his remarkable effect on the students of Scripture – not only directly, through his vast writings which have copiously survived the years, but also through the generations of those who have retold, in their own writings and teachings, the findings which poured forth from his many years of dedicated labors. Even those who have never heard of Bullinger have been nonetheless influenced by the fruitfulness of his steadfast diligence in the pages of God’s Word – and write he did.

After many years of faithful study of the Scriptures, he began meticulously to record his findings. Bullinger produced over 150 works during the last 30 years of his life. Some of his writings were of considerable size and of profound significance, any one of which would have been a major accomplishment for another author. We speak of such works as:

The Witness of the Stars (1893)
Number in Scripture (1894)
The Apocalypse (1902)
The Book of Job (1903)
The Chief Musician (1908)
The Church Epistles (1898)
The Giver and His Gifts (1905)
How to Enjoy the Bible (1907)
Great Cloud of Witnesses (1911)

Each of these is a treasure in itself.¹ Meanwhile, this consummate researcher of Scripture also produced three monumental reference¹ works which would have a profound and lasting impact on the Body of Christ.

Critical Lexicon and Concordance (1887)
Figures of Speech Used in the Bible (1898)
The Companion Bible (1909 ff)

1. See order form, under **E.W. Bullinger**

Many trusted authors and teachers whom our readers might value can trace the opening of their eyes to grand scriptural truth to Bullinger.

Things to Come

As with any students who takes their efforts seriously, Bullinger was always learning, growing *and changing* as a result of his Scripture research. Thus, his later writings reveal greater light gained over the decades of his studies.

From 1894 until his death at 75 in 1913, he chronicled and shared his Scripture examination, and that of his associates, as the editor of a monthly periodical, *Things to Come: A Journal of Biblical Literature*.

Today, we who study the Scriptures have grown so accustomed to the internet that it’s hard even to think of life before computers (BC). For those to whom God is graciously granting faith, we have access to seemingly endless information at our fingertips. Such was not the case a century ago. This is what is remarkable about the way in which God used *Things to Come*.

Think of it: near the close of the 19th century this periodical began to be printed and mailed across the globe to hungry students of Scripture who sought for answers outside of Christendom. Many of them found the answers they were looking for in *Things to Come*; and some of them, as a result, also found each other. God used it as a type of primitive internet of that day.

We even know the names of some of those who subscribed to *Things to Come*. We know their names, because some of them in turn began to write about what they had learned. In their writings they would acknowledge the role that *Things to Come* had played in their lives.

Due to this single periodical, many would become associates of Bullinger and/or of each other, and in like manner, many similar periodicals would be born.

We could list many such men, but we will restrict ourselves to a short sample list most likely to be familiar to our own readers:

Sir Robert Anderson
Alan Burns
Edward H. Clayton

Vladimir Gelesnoff
 A.E. Knoch
 Fredrik H. Robison
 W. Graham Scroggie
 W. H. Griffith Thomas
 George F. Trench
 Charles Welch

As Bullinger desired, some of his readers would advance what he taught, beyond what he taught; and as they shared back with him their discoveries, they would find in him a humble, gracious and open recipient. Vladimir Gelesnoff, A.E. Knoch and Charles Welch were outstanding examples of such men.

Unsearchable Riches

Two such longstanding magazines spawned by Bullinger's *Things to Come* were Welch's *Berean Expositor* (published for 54 years) and Gelesnoff and Knoch's *Unsearchable Riches* (currently in its 108th year). One needs only to read merely the titles of these periodicals, both which were launched in 1909, to see the more refined influence that Bullinger's *Things to Come* had upon them. Reading these journals will reveal the far reaching effect that his great ministry had.

For our purposes here, we will limit ourselves to a few examples from the pages of *Unsearchable Riches*. Throughout its volumes, "*Things to Come*" is mentioned often in reference to many of its readers coming to see some aspect of great truth. In fact, in the very first issue, Knoch writes of the influence of his personal relationship with Bullinger:

In his epoch-making articles on "*The Mystery*," first published in *Things to Come*,² our beloved Dr. Bullinger has led the way into the almost forgotten mysteries of the present period. Vast fields of unexplored truth were opened. Much distorted teaching was readjusted. The way was cleared for still further explorations. No doubt many were moved to meditate on these things. In a letter received not long since a beloved brother writes:

Of late I have been much struck by Paul's statement (I Corinthians 4:1) that we are "*stewards of the mysteries of God*." Looking at the heavens with the naked eye our attention is naturally

drawn to some large and luminous star which appears to be isolated from the rest. But, if we look at the same star through the telescope, a number of other stars are discovered in its proximity. So also with God's word. What at first seemed an isolated star turns out to be a constellation. What once appeared to be one mystery is, on closer acquaintance with the truth, discovered to be but one of a long and glorious series. May the Lord anoint the eyes of His people to see it and prepare their hearts to receive them as a priceless treasure!

Knoch, after having learned "*Mystery*" truth from Bullinger, advanced its theme in his own studies resulting in Knoch writing a work, "*On Baptism*." Knoch submitted it to Bullinger, who remarkably remained teachable throughout his senior years, and received it heartily. Here is the announcement for the series in *Things to Come*, 1906:

We purpose to commence in January, 1907, if the Lord will, a series "*On Baptism*," by a brother in the U.S.A., who has dealt with this question in an exhaustive manner, so completely embodying the whole of the Biblical types and teaching, that we have never seen anything yet to equal the masterly way in which the whole subject is dealt with.³

Gelesnoff and Knoch themselves were brought together through the running of "*On Baptism*" in the pages of *Things to Come*. Knoch tells us the back-story, and as a result we learn a bit more about Bullinger.

After accepting "*On Baptism*," Dr. Bullinger changed his position to accord with it. This is the backbone of what is generally called "Bullingerism." I am thankful to see that it is spreading among thoughtful Bible students. Before he started the *Companion Bible*, he wrote to me saying that he had heard that I was contemplating a new version, and asked what my plans were. I sent him a page with a version in one column and notes in the other, like that in the *Companion Bible*, and begged him to make a new translation. But he considered that too great a task at his age.

A Russian Bible teacher named Vladimir Gelesnoff saw "*On Baptism*" in *Things to Come*, and ►

2. Volume 2 (Issues 3-9; September, 1895-March, 1896).

3. Volume 12.

wrote to Dr. Bullinger, requesting the right to issue it in pamphlet form. Dr. Bullinger referred him to me and very kindly sent him stereotype matrices, with which he published it in America.

Later, when he started the magazine, *Unsearchable Riches*, he drafted me as associate editor.⁴

Nearly three decades later Knoch reminisced more fully on this.

I still recall the intense interest with which I read an article in *Things to Come*, more than thirty years ago, which took the position that the early epistles of Paul were the receptacles of present truth. **My own studies had led me to make his latest, especially the Ephesian group, the special and highest revelation for this administration, and it seemed to me that this was nearer the truth.** I consulted two of my close friends, and found that they agreed with me. Indeed, they insisted that I write to Dr. Bullinger about the matter. But, as I was only a beginner compared with the great scholar, whom I admired above all other Bible teachers of that day, I did not think it fitting for me to do anything in opposition. Yet as the others insisted, we compromised, and I wrote “*On Baptism*” in order to show that Paul’s latest epistles are the charter of the church, but in such a way that there was no indication whatever that it opposed any other teaching, but simply set forth the positive side.

This manuscript I sent to Dr. Bullinger, who received it just as he was about to commence a journey by train, so that he had time to read it and consider it immediately. I was overjoyed that he accepted the new position and wished to publish the article in his magazine. Ever after, *Things to Come*, as well as Dr. Bullinger’s other works, gave Paul’s latest epistles the place supreme in this administration.⁵

Later, Knoch wrote again,

I corresponded with Dr. Bullinger for many years and had the extreme pleasure of convincing him of some of the greatest truths for which he stood. His whole dispensational attitude was changed by

the pamphlet “*On Baptism*.” In big private letters to me he was frank and confidential, while his public utterances were guarded, and influenced by the attacks of his enemies.

He asked me for the plans of my projected translation, when he started on the *Companion Bible*, and I sent them to him. He confided to me that he was its compiler and asked me to keep his secret. When the differences as to universal reconciliation came up, he remained as friendly as ever in his letters, while publishing quite a little against me. From this I saw that he was concerned lest his testimony be destroyed by being associated with “universalism,” and he deemed it necessary to deny it strenuously in public. I could not object to this, for it was based on misapprehension.

But Dr. Bullinger was a really great man, who was open to fresh truth. His heart was not closed to considering any matter, even when he deemed it wise to deny what it seemed to imply. What he really objected to was “universalism,” not to our teaching, for he made it plain to me that he did not understand it, and was open to further light.

I leave it to my readers to decide whether I, the one who had been carrying on the correspondence, have a right to form an opinion as to the force of his words, or the probabilities as to his future attitude. ... I have seen others in his position, and they all were convinced. I read what Dr. Bullinger published against me. I am not ignorant of that side. But I also know the other, which the objectors do not.⁶

Knoch shared another portion of a very tender letter that he received from Bullinger, 37 years his senior.

... I duly received your most kind letter, together with the draft copy of your Concordance. I must say it will be exceedingly valuable ... With regard to Ephesians, I am greedy for more of the light which God has given to you ... Please, accept my love in the Lord and my appreciation of His gifts bestowed upon you, from which I profit.⁷

4. Volume 56.

5. Volume 28.

6. Ibid.

7. Volume 47.

Over the past century God has graciously assured that the works of Bullinger have been in continual publication. Some publishers who have been keeping certain of his various works in print have been:

American Christian Press
Baker Book House
Eyre & Spottiswoode
Kregel Publications
The Lamp Press
Longmans Green
Oxford University Press
Samuel Bagster & Sons
Truth for Today
Zondervan Publishing House

One of our great honors here has been to have the privilege of doing our part to keep Bullinger's wealth of works alive for yet another generation. We currently have 36 titles in print, with additional ones in preparation.⁸ We have been carrying his works since 1980, and printing them since 2006.

The Companion Bible

Perhaps the crowning work of E.W. Bullinger was *The Companion Bible*, with its extensive footnotes, outlines and appendixes. If you are not familiar with this work, on some pages there are more notes on the page than corresponding Scripture text.

Much of Bullinger's later years were devoted to this massive undertaking. Originally issued in six installments beginning in 1909, it was eventually completed as a single volume posthumously. We have a set of the original 6 volumes here from which we base our reprints.

As we have seen by the testimony of Knoch, Bullinger had originally desired that his notes would accompany a new, literal translation. However, realizing that the entirety of the work would be too large an undertaking at his age, he reluctantly settled on

8. In fact, we have begun the reprinting of the entire 21 volumes of Bullinger's original *Things to Come* (1894-1915). We have completed the first two volumes. However, recognizing that it is such an arduous task, we decided perhaps we should have started with the last volume (which represented Bullinger's fuller understanding) and worked our way backwards. So, we have, and now we have volumes 21, 1 and 2 available currently. (see the order form under **E.W. Bullinger**).

Companion Bible Appendixes

In accord with Bullinger's original desire, in 2009 we began the painstaking process of freeing his *Companion Bible* work from the text of the *King James Version*, so it could be used alongside a literal translation (such as the *Concordant*, or any version for that matter).

In 2010, after much labor, we completed the first phase of that work, publishing the *Appendixes* separately. This was the first fresh typeset of the appendixes in nearly 90 years. Anyone can now use Bullinger's invaluable appendixes side-by-side with their own personal Bible, in a new, larger, easy-to-read font.⁹

Companion Bible Notes & Outlines

In the ensuing years much tedious labor has been invested in now completing the project by extracting Bullinger's outlines and notes from the Scripture text as well. This ongoing work, extremely monotonous and wearisome, is best described as "drudgery." Day in and day out, it is being accomplished by our long-time editor and co-laborer, André Sneidar. This task is in addition to all his many other editing and publishing responsibilities, besides the tasks of everyday family life. He is the faithful "drudge" behind it all.

... He gives to the drudges, His righteousness remains for the eon (II Corinthians 9:9, *Concordant*).

We are thankful for God's dedicated ministry through him which shall remain for the ages.

For God is not unjust, to be forgetting your work and the love which you display for His name when you serve the saints, and are serving (Hebrews 6:10, Concordant).

Grace and peace,



Clyde L. Pilkington, Jr.

9. See order form, under **E.W. Bullinger**.

IMPOSSIBLE (continued from front page)

place, but absolutely impossible. All we have to do is to read them through again and learn what we were in times past (Ephesians 2), and what we are now and shall ever be by grace.

How can those who are “*blessed with all spiritual blessings in Christ*” (Ephesians 1:3); who are “*chosen in Him before the foundation⁴ of the world*” (Ephesians 1:4); who are “*accepted in the Beloved*” (Ephesians 1:6); who have in immediate prospect the blessed promise of a prior resurrection or *exanastasis*⁵ (Philippians 3:11), that resurrection out from among the dead, and a “*calling on high*” by Him (Philippians 3:14); who have their political status already, now, existing in the heavens, from whence we look for the Savior, not to judge us but to change us; not merely to raise us, and clothe us upon with spiritual bodies, but to transform our vile bodies and make them like unto His Own glorious body (Philippians 3:20-21); who are “*perfect in Christ Jesus*” (Colossians 1:28); who have been “*made meet to be partakers of the inheritance of the holiest of all,*” in the light of the heavenly Shekinah (Colossians 1:12); who “*have the redemption through His blood, even the forgiveness⁶ of sins*” (Colossians 1:14); who “*are complete in Him*” (Colossians 2:10); to whom He says, “*having forgiven you all*

4. [I.e., overthrow.]

5. [Used only here; ἐξανάστασις, G1815; OUT-UP-STANDING (Concordant Keyword Concordance); i.e., the out-resurrection.]

6. [I.e., freedom.]

*trespasses*⁷” (Colossians 2:13) – how, we ask, can there be necessity for such to appear before the judgment-seat of Christ to be judged in respect of any imaginable thing whatsoever? Impossible.

Yet all of this wondrous standing, given to us in the riches and glory of His grace, is made of none effect, and is utterly lost to those who force themselves back into a position which obtained in a Dispensation which has passed away.

What despite is thus done to the grace of God! What loss is sustained by the doers thereof! What difficulties are thus created and thrust into the Word of God, and what vain and ceaseless efforts are made to get them out!

Whereas, once we rightly divide the precious “*Word of Truth*” according to its times and Dispensations, then not only are all of these difficulties removed from the Scriptures (difficulties which are the subject of the questions put by most inquirers), but we are free to learn something of the peace of God and the grace of God; what He has made Christ to be unto us, and what He has made us to be in Him.

— *The Foundations of Dispensational Truth*, pp. 122-123
Bible Student's Press (2011 Reprint)

7. [I.e., was gracious to you.]

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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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