



Bible Student's Notebook™

The Herald of His Grace

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

Volume 24
Issue 594

Heavenly Mindedness

by — Thomas Newberry (1811-1901)

Set your affection on things above, not on things on the earth (Colossians 3:2).

One great end with God, in the gospel of His grace, is at once so to bring those who believe into fellowship with Himself, that they may be like-minded with Him. Until this is the case mankind is alienated in his mind from God.



is the wonderful glory of the mind of heaven – the power to endure.

Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, humbleness of mind, forbearance and longsuffering (Colossians 3:12).

Mankind is “renewed in knowledge after the image of Him that created him,” that we may,

This is the mind of heaven.

Henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. But ye have not so learned Christ, if so be ye have heard Him and have been taught by Him as the truth is in Jesus (Ephesians 4:17-21).

The Son of Man, which was the Just and Holy One received sinners, and ate with them. This is the mind of heaven.

Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you; be ye therefore followers of God, as dear children, and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a Sacrifice to God, for a sweet smelling savor (Ephesians 4:32; 5:1-2).

Quickened together with Christ, and made to sit together in the heavenlies in Him, we are enabled to survey the world, and all that is in it, by the light of heaven.

Here is God's most remarkable character of mind in
(see HEAVENLY, page 5155)

If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Mind the things above, not the things on the earth; for ye are dead, and your life is hid with Christ in God (Colossians 3:1-3).

The system of things on the earth is the subject of the long-suffering and forbearance of God. How needful for us thus to be heavenly-minded, and to bear with it as God does; not avenging ourselves, and showing the same grace towards it that He shows. Here, truly,

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The Theological Dam of Christendom's Creeds

by — Alan Burns (1884-1929)

A creed may be nothing more than a doctrinal rut, serving to channel the mental activities of those upon whom the creed is imposed into certain desired directions. Whether it be a rut or a river-bed, in either case the result is identical – in other words, limitation. Perhaps a better simile would be that of a dam; for a channel, or rut, does not hinder the motion, it merely directs it. Whereas a dam is altogether repressive, forbidding motion. The theological dams of Christendom have always acted thus, until at times the flood-tides of thought, or reason, have burst through the barriers. ...

When creedal statements acquire a fixed finality we may gravely question whether such fixity is the immutability of immortal perfection or simply the *rigor mortis* associated with mental or doctrinal death. Creeds, like their makers, are mortal, and some of them are corrupt. A creed may be the Bethlehem of important truth; but alas! most of them are but the graveyards of Christian thought in which the faith of millions has interred the questions and doubts of a thousand years.

— *Unsearchable Riches*, Volume 8, page 145
(edited)

Father An Advanced Revelation

by — Clyde L. Pilkington, Jr.

In the Hebrew Scriptures *El*¹ reveals Himself to His covenant Nation Israel by the personal name *Yahweh*.² Though this represented a highly exalted relationship above that of the rest of the nations, it simply pales in comparison to what would be progressively revealed.



Although we can surely appreciate the great value and use of “*Yahweh*,” we ultimately dishonor Him by limiting ourselves to such a narrow approach.

Though there were slight hints of this greater truth in the Hebrew Scriptures, it was our Lord Jesus Christ Himself Who came to reveal *El*'s true identity and nature as “*Father*.”

1. *i.e.*, God. The Hebrew word *El* means “Subjector,” while the Greek work *Theos* means “Placer.” Both are commonly translated into English as “God.”
2. Also commonly rendered “*Jehovah*,” and in the *King James Version* and other versions as “LORD.”

“*Father*” is an advanced revelation concerning *El*, super-abounding that of any previous one, including *Yahweh*. With radical boldness Christ personally calls *El* “*Father*” over 150 times in the gospel accounts.

Jesus Christ came so that we also can have a *Father* relationship with *El*, just as He has. He bridged the gap of separation giving us a loving Father-child bond with God.

Little wonder that Paul said, because we are sons, we have received “*the spirit of sonship*” – the spirit of His own son into our hearts – so that we can cry,

Abba, Father (Galatians 4:6; Romans 8:15).

What a rich and wonderful relationship with Father into which the Lord Jesus Christ has brought us. It pales all others! ■

Paul's Gospel

Freedom Through Union with Christ

by — Vladimir Gelesnoff (1877-1921)

Paul's gospel may be condensed in one sentence: *freedom through union with Christ.*

His rationale of the gospel is this: The law was an interim institution designed to prepare the way for the freedom that would come through the gospel. The law is decidedly destructive in character – a death-dealing agency.

The death of Christ, who lived under law, is the concrete expression of its deadly power. But, in slaying the Prince of Life, the law exhausted itself, and its work came to an end. The death which it dealt proved the prelude to life. When the deadly action of law was at its zenith, God intervened, raising His Son from the dead.



The resurrection wrought a radical change in His status. In His earth-life He was under the grim reign of law: in resurrection law has faded, and He is under the unclouded smile of the Father's good pleasure.

Since He is Head, when He died, all died. For those who know and believe this glorious fact, freedom has dawned. Grace is regnant. Christ is exalted above all. He is enthroned in their hearts. His faith is their guiding star; His love, their inspiration and working energy.

What need is there for law? None whatever. It belonged to infancy and has become obsolete.

— *Unsearchable Riches*, Volume 9, pages 105-106

HEAVENLY (continued from front page)
reference to the world:

*God sent **not** His Son into the world to condemn the world, but that the world through Him might be saved* (John 3:17).

It is the rule of heaven which is prescribed to us.

The world is the sphere of God's display of His love through Christ and we are implored to,

Let this mind be in you which was also in Christ Jesus.

— *Bible Subjects for the Household of Faith*, Volume 1, 1863
(abridged & edited)



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The God of the Brokenhearted

by — J.R. Miller (1840-1912)

The LORD is nigh unto them that are of a broken heart (Psalm 34:18).

The God of the Bible is the God of the brokenhearted. The world cares little for broken hearts. Indeed, people oftentimes break hearts by their cruelty, their falseness, their injustice, their coldness – and then move on as heedlessly as if they had trodden only on a worm! But God cares.



God is the God of those who fail. There is a special divine promise, which says,

My strength is made perfect in weakness
(II Corinthians 12:9).

When we are conscious of our own insufficiency, *then* we are ready to receive of the Divine sufficiency. Thus our very weakness is an element of strength. Our weakness is an empty cup – which God fills with His own strength.

You may think that your weakness unfits you for noble, strong, beautiful living – or for sweet, gentle, helpful serving. You wish you could get clear of it. It seems to burden you – an ugly spiritual deformity. But really it is something which He will transform into a blessing, a source of His power.

He healeth the broken in heart, and bindeth up their wounds (Psalm 147:3).

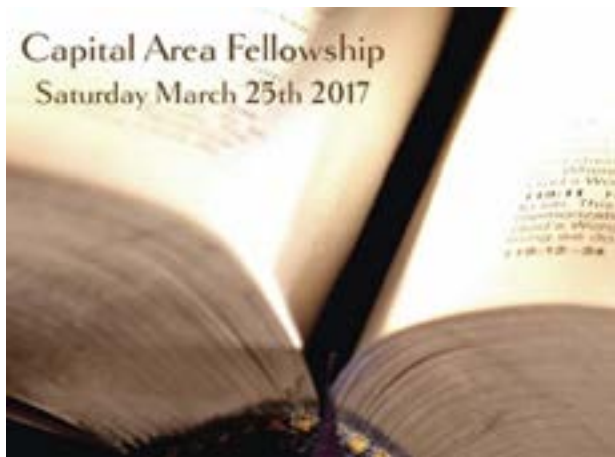
— *The Beatitude for the Unsuccessful* (1892)
(edited)

Physicians in their rounds do not stop at the homes of the well, but of the sick. So it is with God in His movements through this world. It is not to the whole and the well, but to the wounded and stricken that He comes with sweetest tenderness! Jesus said of His mission,

He has sent Me to bind up the brokenhearted
(Isaiah 61:1).

We look upon trouble as misfortune. We say that the life is being destroyed which is passing through adversity. But the truth which we find in the Bible does not so represent suffering. God is a Repairer and Restorer of the hurt and ruined life. He takes the bruised reed, and by His gentle skill makes it whole again until it grows into fairest beauty. The love and grace of God minister sweet blessing of comfort and healing to restore the broken and wounded hearts.

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The Nations to Partake of Israel's Blessings

by — A.E. Knoch (1874-1965)

That you were, in that era ... guests of the promise covenants (Ephesians 2:12).

The covenants of promise belonged to Israel (Romans 9:4). Yet the nations, the Uncircumcision, were not and will not be *strangers* to it but enjoy its blessings *with* His people (Romans 15:9-12), not only in the thousand years that are coming, *but in the era in the book of Acts which is in the past*, as Paul himself insists. What kept them from full and equal participation, from becoming members of the family, was their *flesh*.

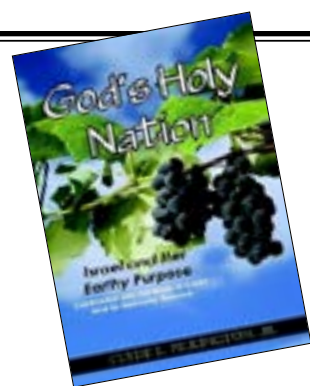
This corresponds with a great truth. *The covenants belong to Israel*. Yet the blessings are not theirs to monopolize, but to share with the nations. In the Kingdom this is the normal position of the nations. When blessing flows through Israel, the nations are not strangers to the covenants but *guests* of them. *Such was the case in the era preceding the Ephesian epistle*. This was brought to an end by the revelation of the secret, hence is a vital point in the explanation



of the change which occurred at the time.

The position that the nations in flesh were *guests of*, rather than *strangers to*, the covenants (Ephesians 2:12) is fully confirmed by coupling it with *sojourners* (:19). Now to sojourn in a place you must *be there*, as Abraham was in the land of promise (Hebrews 11:9), or as the sons of Israel in the land of Egypt (Acts 7:6; 13:17), or Moses in Midian (Acts 7:29). Abraham was in the land and lived upon its produce. Israel was in Egypt and found sustenance there. So the nations were *sojourners* in that which belonged to Israel. This is only a slightly different aspect of their *guest-hood*. Those who *sojourn* in a land can hardly be *strangers* to it in the sense of having no part in it.

— *Unsearchable Riches*, Volume 31
(*edited*)



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God's Holy Nation – Israel and Her Earthly Purpose Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God's plan of the ages. Though currently she has been set aside "until the times of the nations be fulfilled," He is by no means done with her.

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God's *earthly* nation and Christ's *celestial* body.

Christendom, however, has diminished Israel's divine significance in an attempt to advance their artificial homogenization of Scripture's grand theme, thus obscuring the glorious evangel of our day – "the Good News of the Happy God" committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God's literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God's dealings with God's favored nation, so that they may in turn embrace a *far greater* calling and purpose.



Our Response to Blindness is a refreshing and encouraging video. Your love and compassion for people radiates from you in your words, your voice, and your manner. – **YouTube**

I thank Father for giving us you and your family! – **MS**

I see you still have so much on line materials which I have not seen! They all are so wonderful! Your testimony is a great start for any person who is interested! Our Father's work is truly such a delight to my heart! – **AL**

Thank you for being a faithful servant to the truth. – **PA**

Thanks for all you guys do. We appreciate it we really do. – **SC**

I have probably watched [The Undoing of Adam](#) and [The Approach Present](#) of yours at least 5 times each. The real truth is so addictive. – **TN**

I have bought several books from you over the years. I'm writing to thank you. [I Am Who and What God Says I Am](#) has helped me so much. My dad died this year ... So now I am an orphan ... I was so sad, and this book caught my eye on the shelf and I'm reading it again. My Heavenly Father is reminding me how much He loves me and He will never leave me. Death is a kind of abandonment, and God reminded me that He said "even though your father and your mother abandon you, I will never leave you." So I just wanted to thank you so much for writing this book. – **NC**

Loving all that you do and stand for. – **TX**

I would certainly like to thank you for your labor of love and for the many study materials that you provide. I will be referring others to your site to purchase your wealth of information. As usual, there are many things I simply disagree on, yet I do appreciate you for doing your part for the "Body of Christ." Keep up the good work. I just had to write to give honor where it is due. – **TN** ■

Bible Student's Notebook™

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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