



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 26  
Issue 650

# The Original Bible Restored

by — Ernest L. Martin (1984)

Book Review & Notes by – Bob Evelyn  
(Including Some Additional Comments)

Part 3 of 3

### “CANONIZATION” TOOK PLACE BEFORE THE “CHURCH COUNCILS”

When the early “church fathers” began to talk about the canon of the New Testament near the end of the second century, it is assumed that it was already in their midst.<sup>(182)</sup>

When at last a Council – the Synod of Carthage in A.D. 397 – listed the twenty seven books of the New Testament, it did not confer upon them any authority which they did not already possess, but simply **recorded** their previously established canonicity (Bruce, *The Books and the Parchments*, p. 111).<sup>(182)</sup>

Augustine believed that the New Testament canon came into existence in the time of the apostles:

Distinguished from the books of later authors is the excellence of the canonical authority of the Old and New Testaments; which having been established in the time of the apostles, hath through the succession of overseers and propagators of churches been set as it were in a lofty tribunal, demanding the obedience of every faithful and pious understanding (*Contra Faustum Man.* 11.5).<sup>(185)</sup>

Another witness to this fact:

The striking fact that the early councils had noth-

ing whatever to do with the forming of the Canon of the New Testament, has been so emphasized by a number of writers that one is astonished that it is not more widely known (Urquhart, *The Bible*, pg. 37).<sup>(186)</sup>

In the writings of Papias (about 115 A.D.), it seems clear that there were already a set of books which were regularly being consulted concerning the teachings of Christ and the apostles.<sup>(266)</sup>

### PAUL’S LETTERS

Peter knew that many were highly suspect of Paul’s teachings. But in this epistle Peter reminds his readers that Paul’s letters were also reckoned as divine Scriptures:<sup>(178)</sup>

*And be deeming the patience of our Lord salvation, according as our beloved brother Paul also writes to you, according to the wisdom given to him, as also in all the epistles, speaking in them concerning these things, in which are some things hard to apprehend, which the unlearned and unstable are twisting, as the rest of the Scriptures also, to their own destruction (II Peter 3:15-16).* ▶

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So Peter recognizes the letters of Paul (no doubt a particular set of letters) as being as inspired as the Scriptures of the Old Testament.<sup>(179)</sup>

## Paul's Role in Canonization

*The heralding of Christ Jesus in accord with the revelation of a secret<sup>1</sup> hushed in times eonian,<sup>2</sup> yet manifested now and through prophetic Scriptures* (Romans 16:25).

Paul did not mean that this revelation could be found in the earlier prophets of the Old Testament. If that were the case it would not have been a secret, but would have been revealed previous to Paul.<sup>(189)</sup> Paul did not simply proclaim from the Scriptures already in place. He received revelations from God:

*Wherefore also, lest I should be lifted up by the transcendence of the revelations* (II Corinthians 12:7).

*By revelation the secret is made known to me ... which, in other generations, is not made known to the sons of humanity as it was now revealed to His holy apostles and prophets* (Ephesians 3:3, 5).

Paul realized that he was proclaiming a word from God.<sup>(190)</sup>

*What I am writing to you is a precept of the Lord* (I Corinthians 14:37).

*Therefore we also are thanking God unintermittingly that, in accepting the word heard from us, from God you receive, not the word of men, but, according as it truly is, the word of God, which is operating also in you who are believing* (I Thessalonians 2:13).

Paul even realized that he was responsible for preaching the full and final teachings of God.<sup>(190)</sup>

*I became a dispenser, in accord with the administration of God, which is granted to me for you, to **complete** the Word of God – the secret which has been concealed from the eons and from the generations, yet now was made manifest to His saints* (Colossians 1:25-26).

When Paul realized his death was near, he asked Timothy to meet him in Rome.<sup>(248)</sup>

- [Editor:]** For more information about "the Mystery" and its "Secret Administration," see:
  - *What Is the Mystery?* A.E. Knoch, [Bible Student's Notebook #516](#);
  - *The Present Secret Administration*, A.E. Knoch, [Bible Student's Notebook #575](#);
  - *A New Administration at the Close of Acts*, Adlai Loudy: Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#);
  - *The Pentecost, Readjustment & Secret Administrations*, Adlai Loudy, [Bible Student's Notebook #497](#);
  - *Acts 28: The Dispensational Boundary*, Charles H. Welch, [Bible Student's Notebook #550](#);
  - *The Ranking Revelation of the Prison Epistles*, A.E. Knoch, [Bible Student's Notebook #524](#).
- [Editor:]** Some English translations mistakenly render  $\alpha\omega\nu$  (*aión*) as "world" (and even in other places as "eternal" and "for ever") when the word clearly means "age," or "eon." For a further look at the subject see:
  - *Eons and Worlds: A Preliminary Overview*, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
  - *"Ages" or "Eternity" and the English Versions*, John Dokas, [Bible Student's Notebook #309](#);
  - *Definition of Bible Terms: Eon and Kosmos*, Arthur P. Adams, [Bible Student's Notebook #517](#);
  - *Definition of Bible Terms: Eternity*, Arthur P. Adams, [Bible Student's Notebook #518](#);
  - *Forever, Eternal and Everlasting*, Clyde L. Pilkington, Jr. [Bible Student's Notebook #83](#).



### ***The Problem of Evil and The Judgments Of God***

by — A.E. Knoch

346 pp, PB  
(See order form.)

This book traces the divine function of evil from its inception to its consummation, by presenting scriptural solutions to the various long-debated questions concerning God and His sovereignty. Here is what one of our readers has written about *The Problem of Evil*:

“The litmus test for motive in any writer is whether or not the power of the ‘Cross’ is being diminished or supplanted in any way; Knoch unfolds each point with the loving simplicity of someone who has faced and answered the critics with the overarching victory of Calvary. One comes away from each chapter of this work once again realizing that the offense of the ‘Cross’ has driven so many wonderful and freeing truths out of what is traditionally taught and practiced.”

Endeavor to come to me **quickly**, for Demas, loving the current eon, forsook me and went to Thessalonica, Crescens to Galatia, Titus to Dalmatia. Luke only is with me. **Taking Mark**, lead him back with you for he is useful to me **for service** (II Timothy 4:9-11).

Paul wanted John Mark, the author of the Gospel of Mark, to come with Timothy to perform a “service.” Though John Mark was often an associate of Paul in his ministry among the Gentiles, history and tradition attest to his closer relationship with Peter. Peter refers to Mark as “my son” (I Peter 5:13). The Gospel of Mark could very well have been the “Gospel of Peter,” with Mark assisting with the writing and other ministerial duties.<sup>(249)</sup>

Besides asking Timothy to bring Mark along, he also made a specific request:

*When you come, bring the traveling cloak which I left in Troas with Carpus, and the scrolls, especially the vellums* (II Timothy 4:13).

“Cloak” could also refer to a receptacle for the scrolls and vellums (parchments) ... much like a book cover or case.<sup>(250)</sup> This thought is conveyed by the *Syriac Version* of the New Testament, and by the writings of Chrysostom and Jerome.<sup>(251)</sup>

The definite article preceding each of the three items (cloak, scrolls, vellums) reveals that Paul was speaking of certain specific items that Timothy and Mark would know about.<sup>(252)</sup>

Knowing his death was approaching, it would make sense that Paul summoned Timothy and Mark to

Rome, with the scrolls and vellums (probably certain specific writings). With Mark being a close associate of Peter’s, the service Paul may have had in mind for him was to take Paul’s inspired writings to Peter for inclusion in the scriptural canon.<sup>(253)</sup>

## NOT EVERY WRITING WAS “CANONIZED”

Not everything Paul (or the others) wrote was inspired and intended to be recognized as Scripture. Peter and John determined which were to become a part of the canon. Paul, for example, makes reference to at least one additional letter which was not included (I Corinthians 5:9).<sup>(295)</sup>

## NEW TESTAMENT “CANONIZATION” BY PETER

Maintaining purity of doctrine required the apostles to provide a canon of New Testament Scriptures which would last “until the day dawn” (II Peter 1:19). This appears to have prompted Peter to journey to Rome in the Summer of 66 A.D. to see Paul concerning this matter.<sup>(165)</sup> Dionysius, the minister in charge of the Corinthian church, mentioned in 170 A.D. that both Peter and Paul “taught together in Italy and were martyred about the same time” (Eusebius, *Ec-clesiastical History*, II.25.8).<sup>(165)</sup>

The historical evidence suggests that Peter went to Rome in 66 A.D.<sup>(165)</sup>

It appears to be after Paul’s execution, and recognizing that his own execution was near, that Peter wrote II Peter. The first chapter speaks of the canonization of the New Testament:<sup>(166)</sup> ▶



## Dabhar Translation: The Writ of the New Testament

The *Dabhar* (pronounced “Davar”), reprinted by permission exclusively for our students, was a work over 40 years in the making. First released in 2005, this is a hyper-literal concordant translation of the Greek Scriptures into English.

478 pp., PB/HC/spiral

See order form.

Wherefore I shall **ever** be about to be **reminding you** concerning these things, even though you are aware of, and have been established in, the present truth (II Peter 1:12).

Now I am deeming it just, for as much time as I am in this tabernacle, to be rousing you by a reminder, being aware that my tabernacle is to be put off swiftly according as our Lord Jesus Christ, also makes evident to me (II Peter 1:13-14).

Yet I shall endeavor to have you, after my exodus, to make mention of these things, ever and anon, also (II Peter 1:15).

For not by following wisely made myths do we make known to you the power and presence of our Lord, Jesus Christ, but by becoming spectators of His magnificence (II Peter 1:16).

The writings sanctioned by Peter and John were not going to be like the fables of others because Peter and John had “the word of prophecy more confirmed” [:19]<sup>(188)</sup>

For He got from God, the Father, the honor and glory of the voice, being carried to Him in such a way by the Glory Magnifical: “This is My Son, the Beloved, in Whom I delight!” And this voice we hear being carried out of heaven, being together with Him in the holy mountain (II Peter 1:17-18).

There were three human beings with Christ when these words were uttered. James was the first of the apostles to be killed. This left Peter and John who

witnessed Christ's transfiguration.<sup>(177)</sup>

We are **having the prophetic word more confirmed**, which you, doing ideally, are heeding (as to a lamp appearing in a dingy place, till the day should be breaking and the morning star should be rising) in your hearts (II Peter 1:19).

Note that Peter is not referring to just his own writings. Considering the previous verse, “we” seems to include John, the other surviving apostle who witnessed the transfiguration, and who had the prophetic word “more confirmed.”<sup>(177)</sup> Despite the fact that there were other Gospel accounts being circulated, Peter and John had the prophetic word “more confirmed”:

Knowing this first, that no prophecy of Scripture at all is becoming its own explanation. For not by the will of man was prophecy carried on at any time, but, being carried on by holy spirit, holy men of God speak (II Peter 1:20-21).

Peter now indicates that this “prophetic word more confirmed” is Scripture, and not of man's origination ... unlike other writings being circulated in that day.<sup>(178)</sup>

II Peter is actually the key to the first canonization of the New Testament. It is an official statement to show how he and John (not long before Peter's death) gathered together some written records which the apostles themselves either wrote, had authorized to be written, or sanctioned already existing works into a position of canonicity. Peter's second epistle was written, among other things, for the express purpose of showing that the apostle John and he were the ones ordained of God



64 pp, BK

## ***The Rich Man and Lazarus: The Intermediate State***

by — E.W. Bullinger

It is the author's contention that, when dealing with the subject of what happens at death, it is important that Christians confine themselves to what the Bible has to say and not turn to tradition. Some current views have more in common with the traditions taught by the Pharisees than with the teachings of the Lord Jesus Christ.

*See order form.*



to leave Christians with the canon of the New Testament. It is not the later church who collected the 27 books of the New Testament ... it was the apostles themselves who canonized the New Testament.<sup>(180)</sup>

Probably with Paul's writings in hand, Peter then wrote his second epistle ... sending it along to John with the writings he and Paul had collected ... who would be the last remaining apostle ... and who would perform the final canonization. And most likely Peter was martyred in Rome not long afterwards.<sup>(255)</sup>

### FINAL NEW TESTAMENT "CANONIZATION" BY JOHN

The final "canonization" by John took place long after Peter and Paul were dead.<sup>(207)</sup>

Before his death, John finalized the writing, arranging, and editing of the New Testament canon and presented it to the Christian elders who lived in the area of Ephesus. It was thus at Ephesus near the end of the first century (not Jerusalem or Rome) where the canonization was completed.<sup>(215)</sup>

John was the last to write his Gospel. His work is more of a summing-up of events that the others skimmed over or did not feel important to relate. And even the fact that John's Gospel separates Luke's Gospel from the Book of Acts is a sure sign that his Gospel was written last. It also helps to show that the final canonization of the New Testament was accomplished by the apostle John.<sup>(213)</sup>

Peter and John were the last remaining alive who had witnessed the Transfiguration of Christ. They had

"the prophetic word more confirmed" (II Peter 1:19) so as to be a "lamp appearing in a dingy place, till the day should be breaking" (II Peter 1:19).

As John worked, he had assistance:<sup>(259)</sup>

*This is the disciple who is testifying also concerning these things, and who writes these things. We are aware that his testimony is true* (John 21:24).

We also note in John's epistles his moving from the singular "I" to the plural "we" at times (I John 1:1-4; 4:11; III John 12). Whoever these men were, they figured prominently in the writing of John's three epistles. And from what John wrote we see that they were men from Palestine who had been personal acquaintances of Christ and were witnesses of His resurrection.<sup>(262)</sup>

In the writings of Papias (around 115 A.D.) we see reference to certain Elders who were disciples of John who succeeded him at Ephesus.<sup>(265)</sup>

### MANUSCRIPT DIFFERENCES

The period when no full canon was yet available, but where some manuscripts were being circulated by the apostles, could account for a great deal of the differences between manuscripts. For instance, the original Gospel of Mark which Peter most likely dictated to John Mark in Rome (and that Mark left with the Roman church) probably did not contain the long conclusion (16:9-20) or even a short conclusion of one verse which followed Mark 16:8. Thus, for a 30 or 35 year period some manuscripts were circulat-

(see **BIBLE**, page 5624)

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# The Aftermath of Suffering

by — W.M. Evans

*The God of all grace, Who has called us unto His age-abiding glory by Christ Jesus, after that you have suffered a little while, make you perfect, establish, strengthen, settle you (I Peter 5:10).*

One of the most wonderful things in the setting of the whole Scriptures is that suffering<sup>1</sup> is never mentioned apart from glory. Glory is always in the context.

It is remarkable that, when you come to Peter's (or Paul's) epistles, never is suffering mentioned without glory. Always the trial and the promise, as voiced by the Psalmist:

*Sorrow may endure for a night, but joy cometh in the morning (30:5).*

Sorrow is pictured in the Old Testament as only a traveller in the world – like a tent in the wilderness, only there for a night. In the purpose of God, it will be rolled up in the morning.

God promises that sorrow and anguish are bounded by “a little while” – followed by lasting glory. The cloud can be only for a time, the deep waters are only for “a little while,” and “when thou passest through the

*waters I will be with thee” (Isaiah 43:2, KJV).*

Trials have a divine purpose. We cannot see it today; we may not see it tomorrow; we will, however, realize that “all things work together for good” (Romans 8:28, KJV) when we have left the close-range view of trouble.

Life is a school of grace. The process here through which we pass is *on the way* to glory. We are marked out as the children of God – a relationship which can never be broken – and we are on the way home. We are, as it were, at a boarding-school, but we are on the way home, and there is a welcome for us.

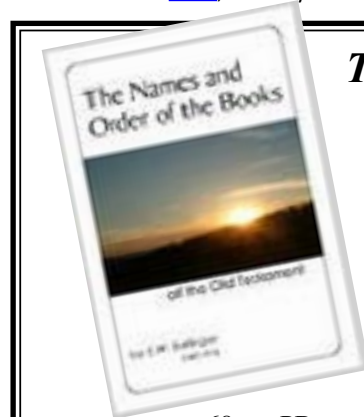
God has His way in the storm and in the sea, and He teaches us many things along the way. His great object is to teach us our dependence on Himself. The healthy spiritual position is the deep sense of the grace of God, the wisdom of God, and the guidance of God.

*He maketh sore, and bindeth up: He woundeth, and His hands make whole (Job 5:18, KJV).*

The hand that wounds is the hand that brings the

1. [Editor:] For more information on *Suffering*, see:

- *Suffering: God's Forgotten Gift*, Clyde L. Pilkington, Jr. (book, see order form), also available in *Bible Student's Notebooks* #203, #204, #205, #206 under the same title;
- *The Sequel Which Sustains*, Frank Neil Pohorlak, Bible Student's Notebook #258; book by the same title (see order form).



68 pp, PB.

## The Names and Order of the Books of the Old Testament

by — E.W. Bullinger

To get back to the “original” is ever the endeavor of the careful Bible student. To find that he has followed in the study of the Holy Scriptures some man-devised classification of the Sacred Writings is disheartening, yet such is the condition of all who have based spiritual thought and exegesis on the names and order of the books of the Old Testament as they appear in our Bibles. The “authority” for them is a human one dating back to about 300 B.C. How seriously the original order and the original names were tampered with in this change is shown in this book, and the true names and order of all of the books are clearly set forth as they appear in the original Hebrew, and in harmony with the Divine imprimatur of Luke 24:44. It will be seen at once that the information contained between the covers of this book is of vital importance as fundamental knowledge for the Bible student.

See order form.

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balm of comfort. That is the way of our God. Whatever the trial is, it is connected with God's purpose. Even that pressure upon the spirit – that mental anguish which does not take you to any earthly physician – even that sense of being crushed in one's soul has a divine purpose!

### THE AFTERMATH OF SUFFERING

“The God of all grace” will “make you perfect, establish, strengthen, settle you,” **“after ye have suffered a while.”**

Oh, that we may say, “Yes, Lord,” to every expression of His will, for in due course “the God of all grace” will mend you, restore you, establish you and ground you.

The words are, “make you.” This is not something we work ourselves into, but something *He* does.

*The God of all grace ... [will] ... **make you perfect, establish, strengthen, settle you.***

This is the aftermath of trouble.

Excerpted from:

#### **Suffering and Glory**

*Funeral Sermon for F.W. Davis (1926)*  
(edited & abridged)

#### **TOPICS:**

**Major:** God; Grace; Suffering

**Minor:** Glory

## “But Now”

Let us take a quick, but careful look at Colossians 1:26 and note particularly one word in the verse. The verse reads,

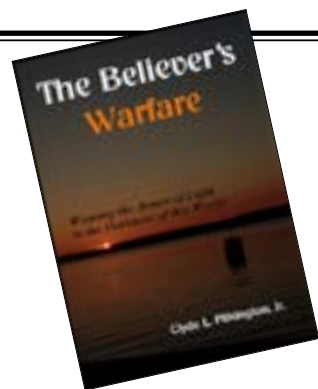
*Even the mystery which hath been hid from ages and from generations, **but now** is made manifest to his saints.*

It is the word “now” that we wish to analyze. It has a commanding position in the last clause of the verse as it stands first. It is an adverb which means “present time.”

The basic Greek word is *nun*; but in the oldest manuscripts it is *nuni*. The addition of the letter *iota* strengthens the word. It is called an *iota demonstrative*. According to *Thayer's Greek-English Lexicon* it should be translated “now at this very moment (precisely now, neither before nor after).” The Latin is *nunc ipsum*. This word should settle *once and for all the question of when Paul revealed “the Secret.”* It was at the time of his writing the Prison Epistles.

— William B. Hallman (1903-1973)

*In the Heavens*



84 pp., PB

See order form.

## *The Believer's Warfare*

by — Clyde L. Pilkington, Jr.

The believer is in the middle of an ancient spiritual warfare that is as old as mankind. The battle itself, although intense, is not complicated. It is not a process of spiritual hoop-jumping. Indeed it is simple. *The Believer's Warfare* surveys a few key passages of Scripture to reveal God's sure plan of victory in the life of His saints.

“I have really enjoyed *The Believer's Warfare*. For years I have struggled with my walk with Christ, bouncing ‘in and out of fellowship’; using some human effort to try and control the flesh. It seems as though I still have a lot of legalistic and guilt-ridden programming in my brain.” — **OH**

**BIBLE** (continued from page 5621)

ing without the long conclusion. Yet when John and his assistants finally canonized the New Testament, twelve verses were added to the Gospel of Mark to complete it. Even the Book of Acts has come down to us in two distinct types of manuscript versions – one which is more replete with historical and geographical information.<sup>(271)</sup>

### SIGNIFICANCE OF THE NUMBER OF BOOKS IN THE BIBLE

We see that the original Old Testament consisted of 22 books (the same as the 39 we recognize today, but divided and ordered differently). Added to the 27 books in the New Testament, there were a total of 49 books ... 7 times 7, which would represent completion.<sup>(13)</sup>

Compare this with our current Bibles consisting of 66 books (albeit the same writings) – 6 being the number of man.

Bob Evely's other articles in the *Bible Student's Notebook*:

– *Something's Wrong with This Gospel!* (#114, #145);

- *The Orthodoxy of Hell* (#166);
- *The Salvation of All: What Led Me to This Belief?* (#175);
- *How Can You Be Right, and the Whole Church Wrong?* (#227);
- *All? or Just Some?* (#314);
- *Adam and Christ* (#391);
- *Notes Taken from: "E. W. Bullinger: A Biography"* (#392).

**TOPICS:**

**Major:** Bible; Canonization; Divine Preservation (Bible)

**Minor:** Church Councils; Church History

## True. Whether We Believe It or Not

Were no one to believe God's truth it would still be true: were no one to believe its proclamation it would still be our duty and privilege to proclaim it, yet how thankful we are that God is graciously giving tokens of heartfelt appreciation, and that the truth is moving, even if it cannot be said to run.

— A.E. Knoch (1874-1965)

### Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

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*Scripture education in a semi-weekly format!*

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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