



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 28  
Issue 682

### “Excuse Yourself”

by — Clyde L. Pilkington, Jr.

From a party-man, after a first and second admonition, excuse thyself (Titus 3:10, Rotherham).

Excuse yourself from a quarrelsome person, after advising him once and twice (BSV)

Paul says to “excuse yourself” from a persistent “party-man.”



“showing or betraying an attitude of superiority” (*American Heritage*);

“Party-man” is defined by Noah Webster as “a factious man”; faction being defined as “tumult, discord, dissension.”

“assuming an air of importance or superiority” (*Wordsmith*).

It certainly doesn’t take long to realize that religion, Christianity included, is filled with endless contentions. It’s bad enough that this world is so full of strife, but how sad it is when such is exercised in the name of God, and pawned off as spirituality.

Various translations of *aihretikos* include,

“sectarian” (*Concordant*);

“a divisive person” (*Holman*);

“a quarrelsome person” (*The Message*).

Paul uses three key words in this verse.

Thus, an *aihretikos* is a person causing division and strife by their contentious spirit. Their arrogant attitude is infectious, leaving a trail of divisiveness everywhere they go.

#### αἰρετικός (*aihretikos*)

#### νοῦθεσία (*nouthesia*)

The first key word is *aihretikos*. It is defined as,

The second Greek word *nouthesia* is to *bring to one’s attention*. It is defined as,

“schismatic” (*Strong*);

“factious” (*Thayer*);

“one who acts from a party spirit, a factious person” (*Bullinger*).

“calling attention to” (*Strong*);

“putting-into-the-mind” (*Mitchel*);

This word speaks of a divisionary – one who is self-exalting. Thus Fenton translates it as “pretentious” (*i.e.*, showy, conceited, pompous). “Pretentious” is defined as,

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“advising” (Fenton).

It is our solemn duty to bring to the schismatic’s attention his divisive spirit. We are to do this once, and twice if it persists.

### παραιτέομαι (*paraiteomai*)

The final key word is *paraiteomai*. Various translations of this word include,

“avoid” (Green);

“be done with” (Message);

“excuse thyself” (Rotherham);

“have nothing more to say to” (20<sup>th</sup> Century);

“have nothing more to do with” (Weymouth);

“stop having anything to do with” (Williams);

“have no more to do with” (Moffatt).

Thus, Paul’s entreaty to us is that if, after a “*first and second admonition*,” the schismatic’s cancerous contention continues, we are simply and quietly to disassociate from him.

Two decades ago, after many years of personal grief over such strife, Father graciously granted me sight of this *higher road*. I saw from the Scriptures that *we are free to excuse ourselves from wrangling*.

It really is quite a simple thing: it takes at least two to argue and fight. No one can effectively war all by

himself; so, as a *decisive act of faith*, we can respectfully refuse to be one of the two. We can meekly and graciously “*excuse ourselves*” from that which is such a grief to Father’s Spirit.

*Do not be causing sorrow to the holy spirit of God by which you are sealed for the day of deliverance. Let all bitterness and fury and anger and clamor and calumny<sup>1</sup> be taken away from you with all malice, yet become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you (Ephesians 4:30-32).*

We can fellowship with anyone, but once divisiveness and contention arises, we simply can just “*excuse ourselves*” from the disruptive discord and thereby remain loyal to our on-high calling.

*To the mark I pursue for the prize of the **high calling** of God in Christ Jesus (Philippians 3:14, Young).*

*Toward the goal am I pursuing for the prize of God’s **calling above** in Christ Jesus (Concordant).*

We’re under no obligation to respond to divisiveness, or enter into debate. Since it’s harder for those with factious spirits to argue all by themselves, we can bring strife to a close – at least as far as it related to our participation.

(see *EXCUSE*, page 5880)

1. [Editor:] The English word *calumny* means “The making of false and defamatory statements about someone in order to damage their reputation; slander” (Oxford Dictionary).

The Greek word is Βλασφημία, *blasphēmia* (“HARM-AVERING” – *Concordant Keyword Concordance*), and is defined as “vilification” (Strong’s G988), “slander, detraction, speech injurious, to another’s good name” (Thayer).



32 pp., PB

## *The Sabbath and the Sunday Question*

by — Otis Q. Sellers (1901-1992)

The two subjects dealt with are ones concerning which fixed ideas, personal religious prejudices and traditional views are almost bound to assert themselves to the exclusion of everything that is revealed in the Word of God. On these subjects many are so fully convinced that, what they believe is the truth, they actually read their beliefs into the Word of God and imagine confirmation of them on every one of its pages.

*See order form.*

# Are Bride and Body Identical?

## Part 10 of 10

by — F.H. Robison (1885-1932)

*He who has the Bride is the Bridegroom (John 3:29).  
He is the Head of the Body, the Ecclesia (Colossians 1:18).*

### PAUL'S EARLIER EPISTLES

[This section of the article, *Paul's Earlier Epistles*, previously ran as two installments of the *Bible Student's Notebook* in issues [#669](#) & [#670](#). If they have not been read, it would be of great benefit to the reader to do so before continuing. Even if they have been read, it would be of added worth to re-read or at least review them.]



deliverance would still leave in the celestial part of the universe.

The current ecclesia's place will be somewhat similar to that now occupied by Satan and his cooperatives. Quite possibly a realization<sup>3</sup> of this fact is the root of their animosity against the Body of Christ (6:12; 2:2). This "host of high ones on high" formerly opposed the best interests of Israel, and are to be punished for that (Isaiah 24:21).

### THE CHARTER OF THE CURRENT ECCLESIA

The book of Ephesians<sup>1</sup> is the charter of the Body, the ecclesia of this dispensation. The distinctness of its revelations and the exalted character of the destiny therein made known stamps it as unique and as apart from anything having a Jewish tinge.

Ephesians tells us of "spiritual blessings among the celestials" (1:3); it tells of being "chosen in Him before the down-casting of the world" (1:4); it tells of God's purpose to "head up" the universe in Christ (1:10). This "heading up" is an expansion of I Corinthians 15:24-28 on the work in Christ prior to the Consummation.

It is in Ephesians that we learn that the ecclesia, the Body of Christ, has been granted the sovereignty of the Heavens (1:23; 2:6), as we have already learned that Israel has such sovereignty on the earth. The Body is the fullness,<sup>2</sup> filling that lack which Earth's

### SIX "CONJOINTLIES"<sup>4</sup>

It is in this epistle that we learn that we ourselves are on an equal footing with believing Jews who were under Paul's teaching. The Greek shows this quite clearly with its preposition-prefixes. We are,

1. vivified conjointly,
2. raised conjointly,
3. seated in the heavenlies conjointly.

It is "we," Jews and Gentiles, who are involved in this. Note the preceding "you" and "we" in 2:5-6.

The purpose of such sovereign, even despotic action, is to put together a working model of the New Creation to silence men's doubts and calm men's fears in the age following the Millennial.

Conscientious legalists may then still doubt that the

[Student's Notebook #455.](#)

1. "Ephesians" (so called for convenience of identification) was a circuit or encyclical letter, one copy of which was addressed to the ecclesia at Ephesus. Another was addressed to the church in Laodicea (Colossians 4:16), etc. Marcion, a teacher of the second century, said that the copy of this epistle which he had bore the superscription, "To the Laodiceans."
2. [Editor:] For more information about the complement, see:
  - The Complement Which Completes, Frank Neil Pohorlak, [Bible](#)
3. [Editor:] For more information on "Realization," see:
  - Realization: The Outcome of the Eons, E.H. Clayton, [Bible Student's Notebook #409](#);
  - Growing in the Realization of God, Robert McMahon: Part 1 ([Bible Student's Notebook #356](#)); Part 2 ([Bible Student's Notebook #357](#)). Book edition, see order form.
4. [Editor:] Conjointly: Jointly; unitedly; in union; together. – Webster's *American Dictionary of the English Language* (1828)

sunshine of grace is able to do what the north wind of law never did, and they will be pointed to the ecclesia. The argument will be, *It has worked; therefore it will work* (2:7).

In 3:5 we meet with "holy apostles and prophets," not prophets and apostles, as would be the case with the Jewish apostles. These apostles and prophets are those which belong distinctively to the Body-ecclesia (4:11).

Then Ephesians 3:6-7 gives us another triad of "conjointlies." We are,

4. joint allottees, in a
5. joint body, and
6. joint partakers of the promise in Christ Jesus through the evangel of which Paul became the dispenser.

### THE TWOFOLD PURPOSE OF PAUL'S PECULIAR MINISTRY

The twofold purpose of this peculiar ministry is shown to be:

1. to preach the gospel of the "unsearchable riches of Christ" to the nations, and
2. to enlighten all (both Jew and Gentile, or such of both as accepted the ministry of Paul on the subject) as to the *Secret Administration* which has been concealed from the ages in God (3:8-9).

God's endowment for the Body-ecclesia is made plain in 4:11-13. No more is given and no more is needed.

### BODY-ECCLESIA WORKMEN

The divinely appointed agencies, workmen or ministrants are *Apostles and Prophets* for the readjustment of the saints.

The ages having been readjusted<sup>5</sup> to utilize the gap of Israel's blindness necessitated a readjustment of believers to the facts. Alas! Many have preferred to ignore the facts by ignoring the apostles and prophets who alone have the facts on this matter of change of dispensation. None of the Twelve says even one word about the things of this dispensation.

*Evangelists* for the work of dispensing – for evangelizing.

*Pastors and Teachers* for the up-building of the Body of Christ.

These were all designed to operate until we shall have attained,

1. *to the unity of the faith* – faith unity, that unity which derives from faith rather than from works;
2. *to the realization of a son of God*;
3. *to mature manhood*, to the adult stature of Christ's complement, no longer minors – as they had been before this epistle.

Paul was all of these. He was apostle, prophet, evangelist, pastor and teacher. So was Timothy, for he was empowered by the laying on of hands of the Apostle.

5. [Editor:] For more on Paul's ministry of readjustment in Acts, see: – The Pentecost, Readjustment and Secret Administrations, Adlai Loudy, [Bible Student's Notebook #497](#).



## *The Glory of the One Baptism*

by — Otis Q. Sellers (1901-1992)

A dispensational look at the subject of baptism throughout the Scriptures, with a special focus on the glory of the "one baptism" for today.

32 pp., PB      *See order form.*



The first pair of services requires and was provided with miraculous powers of discernment and utterance. These we do not have any more in living persons, but we have all of them it is necessary to have in the written apostolic revelations and prophetic exhortations of the Pauline epistles.

The "work of an evangelist" does not require miraculous powers, since it is an announcement to whomever listens to the basic good tidings in Christ, to the effect that salvation and life are *gifts* of God, not things earned by us. It would consist of much of the basic and non-dispensational instruction of the book of Romans, even of Galatians, but it would at the same time omit the peculiarly dispensational figures, pictures, types and illustrations which belonged then and do not belong now.

The work of pastors and teachers (the tying of these two words together by a conjunction implies that these two would naturally, though not necessarily, be found in the same person) has specifically to do with the up-building<sup>6</sup> of the Body of Christ. Interest in and care for the spiritual welfare of the Lord's people, as pastors, and insight into and ability to minister food from the Word of God marks these brethren. Pastors and teachers may be understood to be essentially the same as the "overseers and ministers" of Philippians 1:1.

Philippians 3:3 is sometimes taken as proof that Israel is off the stage forever, not to be returned, but it was the same apostle who said that "the gifts and calling of God are without regret" (Romans 11:29).

6. [Editor:] For more information about edification, see:  
– Instruments of Up-Building, Clyde L. Pilkington, Jr. [Bible Student's Notebook #491](#).

## CIRCUMCISION OF THE HEART

The distinction between outward worship and inward is not peculiar to the writings of Paul. It is found frequently in the Hebrew Scriptures. The *circumcision of the heart* is referred to in Leviticus 26:41; Deuteronomy 10:16; 30:6; Ezekiel 44:7; *circumcision of the ear* in Jeremiah 6:10; *circumcision of the lips* in Exodus 6:12, 30; cf. Jeremiah 9:25-26.

The idea has been made use of before by Paul in Romans 2:25-29, then here in Ephesians 2:11 and subsequently in Colossians 2:11. The whole passage is a warning against the Judaizers who, since the sentence of Acts 28, had become all that they contentiously spoke of the Gentiles as being. They had spoken of themselves as God's children, and boasted of eating at God's table. They had reproached others as "dogs," as being ceremonially "unclean," and as getting, at best, only crumbs from the table. They were the workers of good, because they had the Temple services.

Paul now reverses the image. The believers, not merely in the Messiahship of Jesus but also in His Lordship and Headship, are the children who banquet on the spiritual feast which God has set before them. The Judaizers are now the dogs who nose around over things which God has marked as refuse. They are now the evil workers and the mutilation.

The mere outward circumcision did not make a Jew in fact. Arabians since Ishmael have circumcised their males. The outward act without the change of heart was no different from cutting off any other part of the body, as far as any religious significance was concerned. There was a true circumcision in Israel in olden days; there was a true circumcision in Israel ►



## *Examination of the Doctrine of a Future Retribution*

by — Hosea Ballou (1771-1852)

Ballou showed himself to be the principal American expositor of Universalism of his day with the release of this work in 1834.

216 pp, PB      See order form.



during our Lord's ministry, and they followed Him. There was a true circumcision in Israel during the Acts period, and they clustered around the Pentecostal ecclesia or around the apostle Paul.

Now that Israel was sinking into blindness there was little of the true circumcision in her, except such as came over to Paul's new teaching and such of Israel as trusted in God after the manner of Abraham, yet not falling, in the divine apportionment of things, under Paul's own ministry. Of such last were certainly John, Peter and such others of the Twelve as were living. Of such also were the three friendly Jews left to Paul out of his former co-announcers of the Kingdom (Colossians 4:10-11). Aristarchus, Mark and Justus were never transferred from the Bride to the Body, yet they had enough of the spirit of the universal household of faith to appreciate Paul as a brother, though his special ministry was not for them.

We are the true circumcision now. No need to look to the Jew as a class for anything whatever during this dispensation. They are in blindness, and until that blindness is lifted there will be nothing of note. We are the true circumcision<sup>7</sup> who have put off the

impurity of the heart – the heart being purified by faith – and have put on Christ, whether belonging to the outward circumcision, as Paul and Timothy, or to the outward uncircumcision, as the most of us.

## FESTIVALS, NEW MOONS, SABBATHS

Another distinction between the believing Gentile of this dispensation and the believing Jew related to or under the Millennial Kingdom is shown in Colossians 2:16-17, 21, where the present believers are shown to be free from ceremonial food and drink

restrictions, from festival days, new moons and sabbaths.

All of these restrictions and specifications will be in force during the Millennium. The nations,

for instance, will come up to Jerusalem each feast of Tabernacles to acknowledge the political and spiritual supremacy of Israel in the Earth (Zechariah 14:16). The Millennium itself will be the great seventh day, the crown of the whole sabbatic system.

Now believers are not to look to the Earth for anything. They are to center their minds on that which is above and seek<sup>8</sup> it (Colossians 3:1-2). That is, they

7. [Editor:] For more information on "Spiritual Circumcision," see:  
– We are the "Circumcision" – Paul's Figures of Distinction, Clyde L. Pilkington, Jr., [Bible Student's Notebook #555](#).

8. [Editor:] For more information, see:  
– Seek and Set Those Things Which are Above, Clyde L. Pilkington, Jr., [Bible Student's Notebook #103](#);  
– *Daily Goodies*, February 27 (book, see order form).



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## *I Will Have One Doctrine and One Discipline*

*The Influence of Religion and Politics on the King James Bible*

by — Ross Purdy

A brief but insightful overview of the history surrounding the publication of the King James Version of 1611. You will never look at the King James Version the same way again!

are not to expect anything of an earthly character, now that Christ is not on Earth but is in the celestial realms, and since all earthly operations are in suspense.

The ground of present fellowship and of our present understanding in Christ is shown in Colossians 3:11.

*Wherein there is no Greek and Jew, Circumcision and Uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ.*

Paul was herald, apostle, teacher (I Timothy 2:7). At first, from Damascus to Antioch, his ministry was *confined to the Jews*; from his separation at Antioch and on to Rome it was *to the Jew first*; while from Acts 28 on there is *no difference*. Now there is neither rationalist nor ritualist,<sup>9</sup> neither fleshly advantage nor disadvantage, neither uncouth nor urbane, inferior nor superior, but Christ is all and in all. “*In the Lord*” there are distinctions (Ephesians 5:22; 6:1, 7); but in Christ there are none.

Timothy had learned the things concerning the present dispensation from one source only: Paul. Timothy was urged to remember that fact, not to turn to Judaizers nor even to the authorized Jewish apostles for anything which would be in any manner subversive of the truth for the Body-ecclesia.

9. [Editor:] For more information about ritualism, see:  
– The Rites and Ceremonies of Idolatry, E.W. Bullinger, [Bible Student's Notebook #449](#).

Thus we find the distinctions between the Jewish nation, its promises, its prophetically elect classes, and the ecclesia, the Body of Christ, are everywhere made and sustained. The Body of Christ is not mentioned anywhere in Scripture save in the Pauline Epistles.

## BRIDE AND BODY DISTINCT

Of the “Bride of Christ” there is no mention anywhere in the Bible, but the “*Bride of the Lamb*” is mentioned, and all plain allusions to the “*Bridegroom*” are made only by John, who, like his Lord while on Earth, was a minister of the circumcision (Romans 15:8), not to reveal something new but to confirm something old.

The answer to our main inquiry, “Are Bride and Body Identical?” must, therefore, be found in the *negative*. The conclusion which the Scriptures force upon us is that “*Bride*” and “*Body*” are not only *not* identical, but that they are *entirely distinct* and separate classes, differing in time of call, in ministry, and in destiny. ■

### TOPICS:

**Major:** Body of Christ; Bride; Israel; Right Division  
**Minor:** Celestials; Circumcision; Ephesians; Mystery; Paul's Epistles; Secret



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**EXCUSE** (continued from page 5874)

We need not to be party to the carnality of "party-men." We needn't be drawn into the likeness of their endless "folly" (Proverbs 26:4).

Dear precious ones, for the greater sake of "endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3), I implore us all to follow our apostle's admonition and simply "excuse ourselves" (Titus 3:10) from that which is a dishonor to God and our calling of peace.<sup>2</sup>

2. [Editor:] For more information on Father's desire for unity in the Body of Christ, see:

- Freedom from Identifying and Assigning Motives, Clyde L. Pilkington, Jr., [Bible Student's Notebook #266](#);
- Be Likeminded, Daniel Anderson, Parts 1 & 2, [Bible Student's Notebook #503](#) & [#504](#);
- Our Attitude Towards Others, Clyde L. Pilkington, Jr., [Bible Stu-](#)

God has called us to peace (I Corinthians 7:15).

Let the peace of Christ be arbitrating in your hearts, for which you were called also in one Body (Colossians 3:15). ■

**TOPICS:**

**Major:** Division; Unity

**Minor:** Department

[dent's Notebook #549](#);

- Divisiveness and Contention – and Our Divine Calling to Peace, Clyde L. Pilkington, Jr., [Bible Student's Notebook #571](#);
- Paul's Stern Warnings Against Divisiveness and Contention, Clyde L. Pilkington, Jr., [Bible Student's Notebook #571](#);
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- Contention's Entrance and Exit – Wisdom from the Book of Proverbs, "Reason" or "Argue"? and Unbelieving Believers, Clyde L. Pilkington, Jr., [Bible Student's Notebook #573](#);
- Making Peace, Aaron Locker, [Bible Student's Notebook #573](#).



## Divine Lockup

by — Clyde L. Pilkington, Jr.

This work deals scripturally with God's sovereignty in the midst of humanity's current condition of, and future deliverance from, unbelief, sin, vanity and corruption. Without question, for all creation, the best is yet to come.

66 pp., PB

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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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