



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 730

The Sonship

by — M. Jaegle

... the enjoyment of His allotment among the saints (Ephesians 1:18, Concordant).

Now, after we have been allowed to look at the origin of our pre-designation, we are shown the heights of salvation to which this leads: *the sonship*. It is the same truth with which Paul's Roman letter made us acquainted: conformation to the image of His Son (Romans 8:29).

Sonship, literally SON-PLACING, denotes the investiture with the rights and privileges of a mature son. What a nobility to be called a Son of God! In this grace is included that we may be initiated into God's secrets. Occupation with these is the practical realization of our sonship.

In Galatians is written what cleared the way to this honor.

Now when the full time came, God delegates His Son, come of a woman, come under law, that He should be reclaiming those under law, that we may be getting the place of a son. Now, seeing that we are sons, God delegates the spirit of His Son into our hearts, crying "Abba! Father!" So that you are no longer a slave, but a son. Now if a son, an enjoyer also of God's allotment, through Christ (Galatians 4:4-7).

These words conduct us into the real essence of sonship, which consists of receiving the spirit of Christ, through which we, like the Son, may say "Abba! Father!" As His Sons, we are allottees of God; that is, we receive an allotment out of the transcendent riches of His glory for our enjoyment and blessedness.

That which the law found impossible, grace – which

was foreseen by God – has accomplished. All of this comes "through Christ Jesus." As all else, so God has carried out this glorious salvation, which raises us to sonship, through Christ, His Son. This opens up the precious insight that God has wrought our selection through Christ.

This harmonious cooperation between God and Christ is shown to us so engagingly at the selection of the Twelve Apostles. Mark writes thus concerning it,

He is ascending into the mountain and is calling to Him whom He would, and they came away to Him, and He makes twelve, whom He also names apostles, that they should be with Him (Mark 3:13-14).

Luke also describes the call of the Twelve as if our Lord alone had chosen them.

Now it occurred in these days that He came out into the mountain to pray, and throughout the night He was in the prayer of God. And when it became day He shouts to His disciples, and chooses from them twelve, whom He names apostles (Luke 6:12-13).

Now, however, we turn to John, who had been given a deeper insight. He reveals what preceded this selection by the Son. In His prayer Jesus empha- ►

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sizes three times (17:6, 10, 12) that the Father had given Him the apostles. In 10:29 He says also that the Father had given them to Him. In that night of prayer, which preceded the selection, the Father had evidently revealed to Him whom He had chosen, and only after that Christ chose them. Our selection was probably like that. We also were given to the Son by the Father, as we shall see further on.

The continuing revelation in the first chapter of Ephesians comes back to the "designated beforehand." It follows after the great truth of the heading up of all in Christ:

*to head up all in the Christ – both that in the Heavens and that on the Earth – in Him in Whom our lot was cast also, being **designated beforehand** according to the purpose of the One Who is operating all in accord with the counsel of His will, that we should be to the laud of His glory, who are pre-expectant in the Christ (Ephesians 1:11-12).*

This word is in accord with Romans 8:28-29. For there we read of His purpose in connection with His designation beforehand. In Ephesians 1:11 we have more than a mere repetition, in that the horizon is widened. God is revealed as the One Who is operating *all* in accord with the counsel of His will. This is the basis which underlies the whole from beginning to end. No matter what the opposition does, all is lastly the operation of His will, so that nothing comes to pass that does not agree with His intention for the whole creation.

Now if we read further, "in Whom our lot was cast," we may infer that other allottees and allotments are

foreseen. Here we have a reference to the allotment in Israel, in which they were given a plot of land to enjoy, allotted by humans, yet the whole disposal thereof is from Yahweh (Proverbs 16:35).

The real allotment had been held long before. Then no human had any part but only God. Then we won the most glorious and beautiful allotment that God could give to humans. Half of the Ephesian epistle is devoted to a description of it and shows that it is made up of the foremost divine glories. One of these is our pre-expectancy. What will it be when Christ introduces us into the expectation reserved for us in the Heavens! (Colossians 1:5).

The ecclesia, therefore, no longer needs to cast the lot in order to determine God's purpose with each one, for our lot has *already* been drawn before the creation of the world! This personal allotment includes such transcendent riches of grace that it is an inexhaustible spring of divine power and joy.

How thankful we should be for the divine selection! Wherever we read about it, God's Word continually reminds us of our advantages over all other of His creatures. It raises us to the highest plane to which a creature can be brought. Through these we have become recipients of the glory of God and Christ. With this God has given us an allotment which He has reserved in the Heavens.

Yes, our election is a boon of blessing which constantly provides a source of purest joy. When we meditate on this, we will be deeply impressed by such gracious, divine condescension. It is bound to fill our hearts with the profoundest thankfulness to Him,

(see SONSHIP, page 6262)



The Writings of M. Jaegle

Jaegle was an esteemed German associate of A.E. Knoch and contributor to the periodicals *Unsearchable Riches* and *Unaussforschlicher Reichtum*.

476 pp., PB

See order form.

The Allotment of Sonship

by — John H. Essex (1907-1991)

... the enjoyment of His allotment among the saints (Ephesians 1:18, CLV).

The word “allotment” comes from the Greek κληρονομία (klēronomia) and has the meaning of “tenancy” rather than “inheritance,” as rendered in many versions, which also use the terms “heir” and “inherit.” Now it is evident that an heir can come into an inheritance only when the present occupier of the estate either dies or abdicates, and, of course, God does neither. Moreover, an heir has a right of succession; we, however, enter into our allotment by favor.

However, this is God’s allotment, and God cannot inherit anything from anybody, for all is out of Him (Romans 11:36; I Corinthians 8:6). However, He can allot something to Himself – something which, in this case, redounds richly to our enjoyment. To see what this is, we have to look back to the earlier verses of this chapter, and there we were told of being,

designated beforehand for the place of a son for Him through Christ Jesus (Ephesians 1:11).

Yes, our sonship, and all that follows from it in the succeeding verses, is for His delight and His glory.

In the order of scriptural revelation, the idea of sonship did not originate with the ecclesia of today. Right back in the time of Moses, God instructed him to say to Pharaoh,

My son, My firstborn, is Israel (Exodus 4:22).

Elsewhere we read that Israel is God’s allotment. The Hebrew word is נַחְלָאֵה (nachālâh) which, like its Greek equivalent, is translated “inheritance” in some versions, but is rendered “allotment” in the CV.

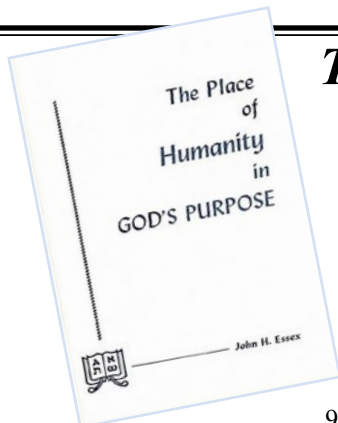
Let us note, for example,

As for you, Yahweh took you, and He brought you ... from Egypt, to become His as a people of allotment (Deuteronomy 4:20).

Happy is the nation which has Yahweh for its Elohim, and the people He chooses as an allotment for Himself (Psalm 33:12).

From these, we can have no doubt that God took pleasure in having an allotment in the nation of Israel. He did not choose the descendants of Israel because of their numbers, for they were the fewest of all of the peoples, but because He loved them, and because He would keep the oath that He had sworn to their fathers (Deuteronomy 7:7-8). God said of them that if they would hearken to His voice and observe His covenant, then they would become His,

... special possession above all of the peoples, for Mine is all the Earth (Exodus 19:5; see also Deuteronomy 14:2; 26:18; Psalm 135:4).



The Place of Humanity in God’s Purpose

by — John H. Essex (1907-1991)

Contents:

- | | |
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| What is Man? | The All-Sufficiency of God |
| The Vanity of Humanity’s Endeavor | From Abram to Abraham |
| The Lessons of the Potter | A Unique Treasure Chest |
| God’s Great Displays | Before the Disruption of the World |
| | The Ecclesia which is His Body |

98 pp, PB

See order form.



The promise made in Exodus was conditional on Israel's obedience. In I Peter 2:9-10 however, the promise of Exodus 19:5 is repeated but without the "if" clause, for the apostle sees the prophecy fulfilled, and Israel's tribulations in the past. Hence Peter says,

*Yet you **are** a chosen race, a royal priesthood a holy nation, a procured people, so that you should be recounting the virtues of Him Who calls you out of darkness into His marvelous light, who once were not a people, yet now are the people of God, who have not enjoyed mercy, yet now are being shown mercy (I Peter 2:9-10).*

Israel, as God's allotment among the nations, is greatly blessed. To the Israelites belong

the sonship and the glory and the covenants and the legislation and the divine service and the promises (Romans 9:4).

Through Isaiah God expresses His love for the nation of His choice by saying,

You are more precious than riches in My eyes (Isaiah 43:4).

All were created for His glory (:7), and they were to be His witnesses and His chosen servant (:10). So close, indeed, is Israel to God that in one place He says that he who is touching her is touching the apple of His eye (Zechariah 2:8). The spirit of Yahweh will be guiding her to rest, for so He will be leading His people, to make *for Himself* A NAME OF BEAUTY (Isaiah 63:14).

All nations, indeed all families, of the earth are to be blessed through Israel when Christ returns to set up His Kingdom on Earth. This is in accord with the promises made to their fathers. However, if so much blessing is to flow to so many through so few, how much more and how much greater will be the blessings which will flow from God through the Ecclesia which is the Body and the complement of His own dearly beloved Son Whom Israel crucified! They will reach out and will multiply until they have encompassed the whole universe, and all of God's creation is duly reconciled to Him.

Israel is God's allotment on Earth. His allotment in the celestial realms is "*among the saints.*" In them, and in Christ Jesus, God will find glory

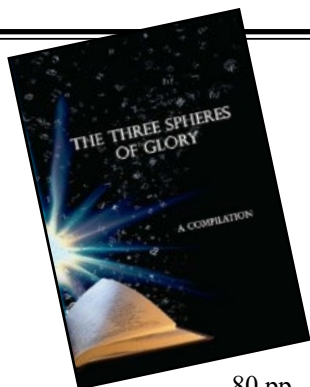
for all the generations of the eon of the eons. Amen! (Ephesians 3:21).

The saints are indeed precious to God. In Ephesians 2:4, Paul speaks of

His vast love with which He loves us.

Nothing can ever separate us from His love in Christ Jesus, our Lord (Romans 8:39). Even now, while we are still in these bodies of our humiliation, we can find immense joy in the fact that we are part of His allotment. The glory of this enjoyment is great, far beyond anything that we can have anticipated. We can only marvel at its riches.

Christ, too, has an allotment. It is perhaps appropriate to mention it at this stage, though clearly it is God's own allotment that is referred to in the verse we are considering. However, Christ's allotment is supremely glorious and comprehensive. In Hebrews



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80 pp., PB

See order form.

1:2 we read that God appoints Him to be “*the enjoyer of the allotment of all,*” and we have an allotment from God as joint enjoyers of Christ’s allotment (Romans 8:17; Galatians 3:29; 4:7).

In view of all that God has been declaring concerning us, “*how shall He not, together with Him (Christ) also, be graciously granting us all*” (Romans 8:32)?

There is no way in which God, as our Father, will not be granting us the full enjoyment of His own allotment among us, that is, by giving us all of the privileges and blessings of sonship which He has already bestowed upon our Lord and Head, nor is there any way in which Christ will not be granting us the full participation in the joys of His allotment, for it is as “*Head over all*” that He is given to us, as we shall see when we reach the end of this article.

What the transcendent greatness of His power for us who are believing (Ephesians 1:19).

This is the third great fact which the apostle desires for us to perceive, and this demands real faith on our part, for the evidences are imperceptible to our human faculties. True, we have the word of the apostles that our Lord was seen after His resurrection, but no one could see the heights to which He has ascended, or the powers He has assumed. To see how great these are, and how great is the power of God Who operated to bring them about, we must consider them in conjunction with the next two verses, and these deserve a study on their own.

SONSHIP ACCOMPANIED BY FAVORS

Back in Romans 8 Paul had introduced us to a new relationship in Christ – one indeed which allowed us to call ourselves “*sons of God,*” and even to address Him by that name which Jesus Himself used, “*Abba, Father.*”

The fact that we are “*children of God*” brings with it the enjoyment of “*an allotment from God*”; indeed, we become

joint enjoyers of Christ’s allotment, if so be that we are suffering together, that we should be glorified together also (Romans 8:15-17).

A very similar thought is expressed in Galatians 4:6-7.

Now, seeing that you are sons, God delegates the spirit of His Son into our hearts, crying “Abba! Father.” So that you are no longer a slave, but a son. Now if a son, an enjoyer also of an allotment from God, through Christ.

Thus, when Paul wrote his Ephesian letter it was no secret that the saints were to have an allotment. What was secret until Paul revealed it was that this allotment was to be in the heavenly realms (“*among the celestials*”) and that the Gentiles (nations) were to have a glorious share in it, along with a remnant of believing saints called out of Israel.

The destiny of these called-out ones, and the purpose for which they were called, was revealed and discussed in the first chapter of this epistle (:1-14). ►



48 pp., PB

The Ages: God's Time Periods

by — Edward Henry Clayton (1887-1972)

Chapters:

The Purpose of the Ages	The Number of Ages	The First Two Ages
Eonian Life	(Eons)	(Eons)
The Ages (Eons, Aeons)	The Present Age	The Purpose of the Ages
	The Ages (Eons) to	(Eons)
	Come	

See order form.

From there up to the 10th verse of the second chapter we are shown the relationship between Christ and His ecclesia (His Body and His complement). He is given to the ecclesia as “*Head over all*,” and we are seen to be God’s achievement in that He has saved us in grace, and is creating us anew in Christ Jesus. Notice in particular the *threefold* use of the word “*together*” in :5-6. God

vivifies us together in Christ ... and rouses us together and seats us together among the celestials.

Then in the later verses of the second chapter, all of the barriers between Jew and Gentile are removed, and the Gentile members of the ecclesia are no longer to be regarded as “*guests and sojourners*,” but as “*fellow-citizens of the saints*” belonging to God’s family. Indeed, they also are being “*built together for God’s dwelling place, in spirit.*”

This leads us easily into the third chapter, where Paul begins a prayer (“*On this behalf, I, Paul, the prisoner of Christ Jesus for you, the nations ...*”) and then abruptly interrupts it to make quite sure that all, both Jews and Gentiles (and particularly the Gentiles), realize that, in the ecclesia which is the Body of Christ, there are no distinctions due to the flesh and that no section has a preeminence over the other.

We have to understand that, up to this period of time, the nations had been “*guests*” of the promise covenants (Ephesians 2:12). Believers from among the nations had been accepted into sonship and had a part in the promised allotment (this had been

made clear in Romans 6). However, they were not on equality with those of Israel.

As long as their expectations were centered on this earth (as they were prior to their reception of the truths contained in the Ephesian epistle), Israel must hold the preeminence. Now that the allotment was seen to be in the Heavens, a totally different position emerges. The ecclesia is stated to be chosen in Christ “*before the disruption of the world*,” that is, long before Israel, or even humanity, came into being. Israel’s pre-eminence cannot go further back than the promise to Abraham, and that promise did not concern the celestial realms but specifically stated,

Blest in you and in your seed are all the families of the ground (Genesis 12:1-3).

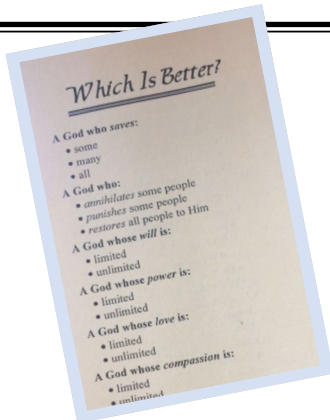
— *Unsearchable Riches*, Volume 76 (1985)

SONSHIP (continued from page 6258)

the large-hearted Giver of these boundless gifts. A deep desire must possess us for the knowledge of His will, in order to enable us to respond with our hearts and our hands in any service He may provide, and such also is the wish of the Father’s heart.

— *Unsearchable Riches*, Volume 47 (1956)

[Editor:] M. Jaegle was an esteemed German associate of A.E. Knoch and contributor to the periodicals *Unsearchable Riches* and *Unausforschlicher Reichtum*. See *The Writings of M. Jaegle* on the order form, under “Other Authors.”



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Editor's Desk

A Look at Our Sonship

Beginning with this issue we'll be embarking on a closer look at the important subject of "sonship" (also known as "adoption"). We first presented this theme in *Bible Student's Notebook* #146 when we ran an important introductory article by C.R. Stam (1909-2003).

This glorious truth deserves much attention. We'll be pulling from various authors in an attempt to provide a better grasp of its richness. Sonship (or son-placing) involves much more than just being mere "children of God," grand enough as that is; it concerns our being "sons of God."

Adam was a "son of God" in the old creation (Luke

3:38). We're "sons of God" in the new creation (II Corinthians 5:17), of which Christ is Head and Creator (Colossians 1:16-20). As members of Christ's Body we've been placed as a full, adult sons "with Him." We're not minor "children"; instead, like Christ, we occupy the standing of full-grown "sons."

The word "minor" is defined as "a state of infancy; one that has not attained the age of a major" – the word "minor" in contrast with the word "major."

"Major" is defined as "one who has attained his full age, and has acquired all his civil rights; one who is no longer a minor; an adult." This is a concept known as "majority" – "The state or condition of a person who has arrived at full age. He is then said to be a major, in opposition to minor, which is his condition during infancy."¹

A.E. Knoch (1874-1965) wrote concerning this.

In the Scriptures those who are too young to have a voice in affairs, who need a guardian, are minors ... The *Authorized Version* renders

1. Definitions are from *Bouvier's Law Dictionary* (1856).



100 pp., PB

See order form.

Suffering: God's Forgotten Gift

by – Clyde L. Pilkington, Jr.

Two gifts given to the believer are mentioned by Paul in Philippians 1:29. The first is "to believe on Him." This is a glorious gift. Every believer has been given this gift from God. Those who possess it may not even fully recognize it as a gift from Him, but indeed faith is God's wonderful gift to us. Faith is a rich gift from God, but there is also another gift from God to the believer, mentioned by Paul in Philippians 1:29, that is equally as glorious. The second gift is "also to suffer for His sake." This, too, is a glorious gift. Every believer has been given this gift from God as well, but those who possess it often do not fully recognize it for what it is. Indeed, suffering for His sake similarly is God's wonderful gift to us. Paul teaches us to embrace this second gift as well as we do the first!

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this “*babe*,” “*child*,” and “*childish*,” ... It is in contrast to the wise and intelligent ... mature man (I Corinthians 13:10-11).²

“Majority” (or maturity) is the position of the Lord Jesus Christ Himself, and it is a station that we share being “*in Him*.” This wonderful truth is often missed because of the limitations placed on our modern usage of “*adoption*.”

The word translated as “*adoption*” (AV), “*sonship*” (RE, CV, ED) or “*son-setting*” (DT) is the Greek word υιοθεσία (*huiiothesia*) meaning “placing as a son.”³ It is defined by A.E. Knoch as,

Sonship, literally son-placing, the station in life accorded a son.⁴

Regarding this, C.I. Scofield (1843-1921) wrote,

Adoption is the act of God whereby children of God redeemed by Christ are made adult sons, whose full manifestation as such awaits

the resurrection.⁵

Of course the world does not yet know who we are. Our sonship has been completely hidden from them at this time, but one day we’ll be made known. Our appearing with Christ in glory will initiate this unveiling (Colossians 3:4). This will be our glorious coronation day: The Christ (the Head with His Body).

For the earnest expectation of the creature waits for the manifestation⁶ of the sons of God (Romans 8:19).

In the meantime, we remain “*hid together with Christ in God*” (Colossians 3:3).



Clyde L. Pilkington, Jr.

2. *Babe, Child, Sonship and Firstborn.*
3. SEC #5206.
4. *Babe, Child, Sonship, and Firstborn.*

5. *The Scofield Bible Correspondence Course* (1907), Vol. III, page 412.
6. *Strong’s Greek Lexicon* #602, *apokalupsis*, defined as “disclosure” and translated elsewhere in the AV as “*appearing*” and “*revelation*.”

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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For definitions of abbreviations/acronyms, see index after the order form.

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ABBREVIATION KEY

Scripture Version

AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
FF: Ferrar Fenton Bible
KJV: King James Version
NET: New English Translation
RE: Rotherham'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