



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 33  
Issue 801

### "Tossed To-and-Fro"

by — André Sneidar

*That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Ephesians 4:14, KJV).*

*That we may, no longer, be infants - billow-tossed and shifted round with every wind of teaching - in the craft of men, in knavery suited to the artifice of error (REB).*

*That we may by no means still be minors, surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception (CV).*

Children have malleable minds; their thinking and values can be molded and modified by anything and anyone. This is why it is so important for parents to control access to their children by other sources – whether other people, or media of any sort.



this happen? Through the instrumentality of “doctrine.” This word is consistently rendered “teaching” by the CV. Note also that it is teaching that is done in “craftiness,” i.e., deviously: with the purpose of deceiving.

Almost every adult knows how easy it is to fool (deceive) a child. It takes much learning over time for the child to develop the knowledge and experience that prepares him for adult life. It is no different for the adult who is a spiritual child. No one to whom God has bestowed faith ever comes into immediate fullness of that faith (i.e., starts out as a spiritual adult). Just as it is easy to deceive a young child, it is also easy to deceive and confuse an adult who is spiritually immature.

The Scripture is unabashedly clear about whom God has given the authority in a child's life: the parents, with the father as the head over the family (Ephesians 5:23; 6:1; Colossians 3:20). As the authority over the family, the father is directly accountable for the education and spiritual welfare of his family.

We who are called by God ought not easily relinquish our authority over our families but rather jealously guard our God-given responsibility of overseeing those whom He has given into our stewardship and care with the goal of preventing them from being “tossed to and fro with every wind of doctrine.”

Notice that the tendency of children is to be “tossed to and fro,” “surging hither and thither,” etc. How does

Careful attention should be paid to II Corinthians 11:13-15, where we are warned that Satan performs

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in a role as a “messenger of light” while his servants function as “ministers of righteousness.” This refers to the spiritual realm and indicates that “deceitful workers” exist whose goal it is to deceive, presenting lies as though they are truth. It is critical that we understand that the religious system is the main realm of Satan’s work of deception, and those within are being deceived, misled into erroneous doctrines (cf. II Timothy 3:13) that at the very least hinder their spiritual growth – and are harmful to the authority of the father over his family.

To be sure, spirit-beings visually unseen by us practice deception on a regular basis in other areas of life (cf. Daniel 10:13, 20), but make no mistake: the main battle in the spiritual realm is for the purpose of blinding the “minds of them which believe not” (II Corinthians 4:4).

Our spiritual journey from child to adult is founded on the basis of the Scriptures. Our calling and placement into the Body of Christ is as adults; however, our progression and growth in faith begins as “children.” This is made clear by Paul:

*And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (II Timothy 3:15-17).*

Another aspect related to teaching is *to teach others* – not just the members of a man’s family but also those with whom he has opportunity to share God’s gospel.

*And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (II Timothy 2:2).*

- Note the source of teaching: “**the things that you have heard of me**” – Paul’s doctrine.
- Note who is to be taught: other “**faithful men.**” Paul’s doctrine is to be committed<sup>1</sup> to those who

1. SEC, G3908, “to present (food, truth); by implication to deposit

### Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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 and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);  
– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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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are "faithful."<sup>2</sup>

- Note the goal of teaching: that those who are taught "shall be able" ("competent," CV) "to teach others also."
- Note the qualification for teaching: "who shall be able to teach." Only a spiritually mature "faithful" adult is both capable and authorized to teach others.

*And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will (:24-26).*

Note that our teaching is to be conducted in a way that is not quarrelsome<sup>3</sup> or divisive, where it can be perceived as fighting, or "war." How often have we sadly observed hotly contested "debates" where it appeared that opposing views might lead to violence? This is not to be our method or conduct in our mandate of teaching. Rather, our call is to be "gentle ... patient ... meek," the goal of which is "repentance ... acknowledging the truth" in order to "recover ... out of the snare of the devil."

(as a trust or for protection)"; TGL, "to deposit; to entrust, commit to one's charge."

2. SEC, G4103, "trustworthy"; TGL, "trusty, faithful; of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties."
3. SEC, G3164, "to war, that is, (figuratively) to quarrel, dispute"; TGL, "to fight; of armed combatants, or those who engage in a hand to hand struggle; of those who engage in a war of words, to quarrel, wrangle, dispute."

It is very interesting that the Greek word rendered "meekness" ("must not be fighting," CV) is a feminine noun and has the characteristic of being humble.<sup>4</sup> Our recognition that we are the Lord's "servants"<sup>5</sup> should serve as the means of our humility. This seems to indicate that our teaching should tend more toward the feminine trait of gentle instruction rather than the masculine tendency of heated debate, and it is this feminine aspect that is said to lend to the eventual "recovering" of those opposed to the truth, or who are trapped in deception.

The only remedy for and protection against spiritual ignorance and being "tossed to and fro" is sound Scripture "doctrine ... reproof ... correction ... instruction" – the end result being the progression from "child" to "man." An adult is capable of self-learning, because he is "perfect,"<sup>6</sup> because he has been properly "furnished"<sup>7</sup> with the necessary tools to do so by the Word of God "rightly divided" (II Timothy 2:15), competently equipped to teach other faithful men. **BSN**

**TOPICS:**

**Major:** Maturity; Teaching

**Minor:** Division; Spiritual Growth

4. SEC, G4236, "gentleness; by implication humility"; TGL, "gentleness, mildness, meekness."
5. SEC, G1401, "a slave (literally or figuratively, involuntarily or voluntarily; frequently therefore in a qualified sense of subjection or subserviency)"; TGL, "a slave, bondman, man of servile condition; metaphorically, one who gives himself up to another's will; those whose service is used by Christ in extending and advancing his cause among men; devoted to another to the disregard of one's own interests."
6. SEC, G739, "fresh, that is, (by implication) complete"; TGL, "fitted; complete, perfect; having reference apparently to 'special aptitude for given uses.'"
7. SEC, G1822, "to equip fully"; TGL, "to furnish perfectly."



## The Lord's Supper: A Compilation

A dispensational consideration of whether or not the Lord's Supper is necessary for today. Authors include Bert W. Hallman, John H. Kessler, Clyde L. Pilkington, Jr., R.B. Shiflet, Ike T. Sidebottom, and Charles H. Welch.

70 pp., PB

See order form.



# Reader's Question Box #33

## Punishment

by — Clyde L. Pilkington, Jr.

**Q:** I'm on board with the whole "no such thing as free will" concept, but I can't reconcile this position with a future in which God punishes (out of love and for the eventual salvation of all) those who did not believe during this dispensation. How could He if they had no choice in the matter? – J.K.

**A:** You are correct in not being able to reconcile God's sovereignty and the idea of future punishment. The judgment of God is not about "punishment," but about setting things right.

Aptly did A.E. Knoch write,

"Punishment" is a word I have come to hate, for men have so fearfully misused it of God's operations. Once we see that all of God's dealings are with a view to the eventual **reconciliation of all**, the idea of punitive retribution, introduced by corrupt theology, will become abhorrent. We must remember that the object of all **God's operations is rooted in love** and fruited in reconciliation. If God is love, He cannot be orthodox. Before there can be a universal reconciliation, each one must be *set right* with God, and this is accomplished at the "*judging*." Such indeed is the true meaning of

"judgment." – *The Problem of Evil*, pages 231-236.

**BSN**

For further study I recommend reading:

- [The Fallacy of Post Mortem Punishment](#), Mike Owens' (see order form under "Other Authors");
- What Is Punishment?, A.E. Knoch, [Bible Student's Notebook #290](#);
- Future Punishment: What God Says About It, W.B. Screws, [Bible Student's Notebook #628](#);
- Judgment: Its Nature and Purpose, A.P. Adams, [Bible Student's Notebook #388](#);
- Father's Judgments Are Remedial (*Kolasis: A Word Study*), Clyde L. Pilkington, Jr., [Bible Student's Notebook #308](#);
- Eternal Punishment Is Not Found in the Greek New Testament, Tony Nungesser and Gary Amirault, [Bible Student's Notebook #667](#);
- Judgment, Jack E. Jacobsen, [Bible Student's Notebook #540](#);
- Judgment: It's Nature and Purpose, Arthur P. Adams, [Bible Student's Notebook #388](#).

**TOPICS:**

**Major:** Judgement; Punishment  
**Minor:** God; Salvation of All



56 pp., PB.

See order form.

## *The Importance of Accuracy in the Study of the Holy Scriptures*

by — E.W. Bullinger (1837-1913)

Error in premise equals error in conclusion. In this work Bullinger stresses the critical importance of accuracy when it comes to the study of Scripture.

[www.EWBullinger.com](http://www.EWBullinger.com)

# The “Falling Away”

by — Tom L. Ballinger

The Thessalonian believers were shook-up because a false apostle, or false teacher, informed them that the “Day of the Lord”<sup>1</sup> was “at hand” (II Thessalonians 2:1-3). The Apostle Paul assured those at Thessalonica that the “Day of the Lord” could not come until two things were accomplished:



The Greek word translated “falling away” is *apostasia*. A casual look at the word clearly gives the meaning of the word: “apostasy.”<sup>4</sup> An enlightened world, over time, as the Restrainer loosens His restraints, will apostatize. Not everyone will, but there will be those who do.

- (1) There must be a “falling away;”<sup>2</sup> and,
- (2) The “man of sin” must be revealed.<sup>3</sup>

Then, will come “the Day of the Lord.”

## THE “FALLING AWAY”

“Except there come a falling away first” has been a most difficult passage for many Bible students to handle. Some even teach that the “falling away” is the pre-tribulation rapture of the Church. This interpretation doesn’t stand the test of right division. The “falling away” will be a departure from the Divine enlightenment.

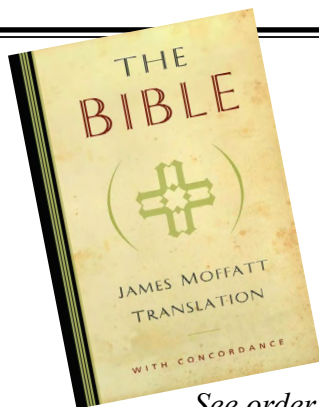
The Scripture clearly indicates that the center of the apostasy will be in the former City of God, Jerusalem. The apostasy will be found among many of the Jewish leaders (Daniel 9:27). At the height of her apostasy she takes on the character of Babylon and is called “BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH” (Revelation 17:5).

Those who fail to consider a long period of time *prior to* the Second Coming (*parousia*) of Jesus Christ do not allow, in their interpretation, the Lord Jesus Christ to reign from Heaven over an enlightened Universe from His heavenly throne.

The “Day of the Lord” begins *after* there is a “falling away.” This falling away is not the apostasy of the church as orthodoxy teaches. It is a worldwide apos-

- 1. [Editor:] Erroneously translated “the Day of Christ” in the KJV, but correctly as “the Day of the Lord” in CV, REB, WT, DT, ED, HCS, etc.
- 2. [Editor:] “Apostasy” (CV, WT, ASV, DT, HCS), “revolt” (REB).
- 3. [Editor:] “The man of lawlessness be unveiled” (CV; cf. REB).

- 4. [Editor:] Strong’s G646; “defection from truth.”



1560 pp., HC.

See order form.

## James Moffatt Translation

by — James Moffat (1837-1913)

Moffatt was born and educated in Glasgow, Scotland, and spent the early years of his career as a pastor in the Free Church of Scotland. In 1911 he became Professor of Greek and New Testament Exegesis at Mansfield College, Oxford, and subsequently served at the United Free Church College, Glasgow, and at Union Theological Seminary, New York, as Washburn Professor of Church History. Moffatt took a leading role in the preparation of the *Revised Standard Version* (1946) as well as writing numerous books on biblical textual criticism. Moffatt is best remembered, however, for single-handedly translating the Bible. His New Testament was printed in 1913, followed by the Old Testament in 1924. Both translations were revised and reprinted together in 1935 and popularly known as Moffatt’s Bible. 8-½ x 6.0 x 2-½, 10 point font size.

tasy that occurs toward the end of the Pre-millennial Kingdom.

## TWO THINGS PRECEDE THE “DAY OF THE LORD”

The “*Day of the Lord*” will not come until two things take place during the last days of the Pre-Millennial Kingdom of God. (1) The “*falling away*” comes first, and then, (2) the “*man of sin*” will be revealed – “*a king of fierce countenance*” (Daniel 8:23) who leads the rebellion against the Kingdom (Government) of Jesus Christ.

The kings of the nations that surround Israel and their people are the ones “*who imagine a vain thing*” (Psalm 2:1); that is, they,

*take counsel together against the LORD and His anointed, saying, “Let us break their bands asunder, and cast away their cords [restraints] from us” (:2-3).*

II Thessalonians 2:4 gives more information concerning the “*man of sin*,”

*who opposes and exalts himself above every so-called god or object of worship, so that he takes his seat in the temple of God, displaying himself as being God (II Thessalonians 2:4, NAS).*

Notice that the Temple of God has been rebuilt during the *Pre-millennial Kingdom*. The “*man of sin*” can’t be revealed during the era of today, because there is no Temple, nor will there be one until the Lord Jesus Christ creates “*Jerusalem a rejoicing, and her people a joy*” (Isaiah 65:17), and the Temple and Sanctuary is

built on Mount Zion.

The anti-Christ’s coming to the Temple is accomplished with power, signs and lying wonders wrought by Satan through his devilish agent (II Thessalonians 2:9). The apostate Jews will be deceived because they have no love for the truth in order that they might be saved (:10). Because of this,

*God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness (:11-12).*

It was impossible for the “*Day of the Lord*” to come because there must **FIRST COME** the “*falling away*” (i.e., the apostasy) and, then, the “*revealing of the man of sin*.” After these two future events take place the “**DAY OF THE LORD**” begins.

However, the “**DAY OF CHRIST**”<sup>5</sup> begins with the appearing<sup>6</sup> of Christ, and then perhaps as many as another 700 years elapse before the events mentioned in II Thessalonians 2 take place. **BSN**

— *Plainer Words*

(abridged & edited)

### TOPICS:

**Major:** Apostasy; Day of the Lord

**Minor:** Pre-Millennial Kingdom

5. [Editor:] Philippians 1:10; 2:16.

6. [Editor:] φανερώω (*phaneroō*), cf. Colossians 3:4.

## *The Saviour of All Mankind*

Compilation (Joseph E. Kirk, contributing)

This treatise is comprised of a series of seven articles dealing with human destiny and the purpose of the eons. The topics discussed include: how “the many” shall be constituted just; God’s purpose in creation; God, Who wills that all mankind be saved; the completeness of salvation; the final goal of God’s love; the evangel and its ultimate consequences; and the definitive meaning of the Greek word *aiōn*.

*The Saviour  
of All Mankind*

48 pp., BK

See order form.

# Dietary Laws

## A Dispensational Marker

by — Bob Davidson

As God is dealing with different groups of people in different ways at different times, *i.e.*, dispensationally, it is to be expected that some practices would characterize different dispensations. Such things could be considered *dispensational markers*. One area worth examining is dietary rules, for God has given rules about food from the beginning.

### PRE-FLOOD

Before the fall God told Adam,

*Every tree in which is the fruit of a tree sowing seed, to you it is for food ... every green herb is for food* (Genesis 1:30).

*Of every tree of the garden thou mayest freely eat* (Genesis 2:16).

The only exception was that they were not to eat of the Tree of the Knowledge of Good and Evil. They were vegetarians.

### AFTER THE FLOOD

No dietary pronouncements were made until after the flood, but when they came the new rules were revolutionary.

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- (2) Choose your state on the right-hand side.
- (3) Add a post with your name and contact information.

*Every moving thing that liveth shall be food for you; even as the green herb have I given you all things* (Genesis 9:3)

Man could eat any animal or any plant, but no blood (:4). This was a major change and marks a new phase in God’s dealing with man.

### THE MOSAIC LAW

The next changes to the rules were given to Israel at the time of the Exodus. There were specific changes related to Passover, but also far-reaching changes related to general dietary rules.

The things they *could* eat included: animals which are cloven footed, and chew the cud (Leviticus 11:3), fish which have fins & scales (:9), the locust, the beetle and the grasshopper (:21-22.).

The things they *could not* eat included: fat and blood (Leviticus 3:17), whatsoever goeth upon the belly, and ... whatsoever hath more than four feet among all creeping things (11:42), that which dieth of itself, or is torn with beasts (22:8).

There were many more detailed changes than these few, and most can be found in Leviticus. God told Israel why He had given these rules. It was to make them different from other nations.

*... I am the LORD your God, which have separated you from other people. Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not make your souls abominable by beast, or by fowl ... which I have separated from you as unclean. And ye shall be holy unto Me: for I the LORD am holy, and have severed you from other people, that ye should be Mine* (20:24-26).

These laws mark a major change in God’s dealing

with man and are associated with the Old Covenant between God and Israel.

### ACTS PERIOD

No more dietary changes were made until the Book of Acts. There are two changes of note in Acts.

The first occurs when Peter is confronted by God (Acts 10:11-16). Peter fell into a trance while waiting for a meal to be prepared. He saw a sheet lowered from heaven containing all sorts of animals and birds. He was told to kill and eat, but he refused, saying that he had never eaten anything unclean or common. Peter was told not to call what God had cleansed, common. This was done three times.

Although Peter was not aware of it at the time, the Lord was about to begin dealing with the Gentiles. The dietary rules which had been designed to separate Israel from the Gentiles would be a hindrance in this situation, and so their importance was reduced. He could eat almost anything, for God had told him that anything God had cleansed was clean.

There is another dietary revelation during the Acts period. There were problems among Israelite believers concerning Gentile believers. A conference in Jerusalem gave dietary instruction to Gentile believers.

*Wherefore my sentence is that we trouble not them, which from among the Gentiles are turned to God: but that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood (Acts 15:19-20).*

Clearly they had considered Peter's experience for there was no mention of clean and unclean animals. This was a new dispensation following Christ's death and resurrection and there were new rules.

### THE PRESENT DISPENSATION

In the present dispensation, which began at the final rejection of Christ by Israel in Acts 28, there is a new approach to rules or ordinances.

*Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (Colossians 2:20).*

We are not to be subject to rules about such things. Specifically about food we are told,

*Let no man therefore judge you in food or drink (Colossians 2:16).*

There are no food rules. Not even blood is mentioned.

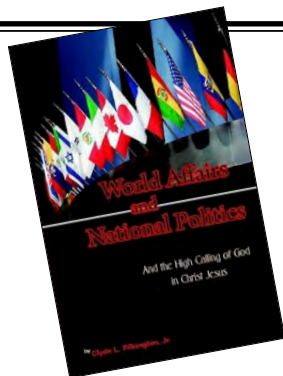
So, it can be seen that, whenever there were changes in the way God dealt with man, there were changes in the dietary rules, making these rules very good markers of the various dispensations. **BSN**

— *Spiritual Blessings*

(abridged & edited)

#### TOPICS:

*Major:* Law; Right Division  
*Minor:* Dispensations; Food



258 pp., PB

See order form.

## *World Affairs and National Politics and the High Calling of God in Christ Jesus*

by — Clyde L. Pilkington, Jr.

When did nationalism begin? What is God's purpose for nationalism? Is the United States a Christian nation? Does any government have *Favored Nation Status* with God today? Should believers support Israel? What did Paul have to say about our citizenship? What is our role in relation to nations? Is our job to rid the world of evil? What should the believer's attitude be toward earthly authority? Should all obedience to earthly magistrates be absolute? Are believers to pay their taxes? Where does voting and jury duty fit in? Why was the apostle Paul executed?

*These and many other questions are addressed in this groundbreaking work!*