



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume XII  
Issue 299

# *The Doctrine of the Double Nature of Christ*

## Part 2

by – Don Snedeker

### CHANGING THE MEANING OF HIS WORDS

The implications of making the words of Jesus mean the opposite of what they were originally designed to mean are not hard to discover. By changing the meaning of His words, Christianity cannot shine as the light it is supposed to be. Jesus' words are life, and they have been altered.

It is thought that elevating Him to the status of God bestows greater honor upon Him, but it has produced the opposite effect. His words have become nonsense when explained according to the Trinitarian model. The reasoning employed by Trinitarians to overthrow the clear meaning of Jesus' words not only make themselves deceitful, but make Jesus appear to be deceitful as well. Those who embrace the supremacy of the Father have no difficulty accepting our Lord's words in their obvious sense, just as if we were present when He spoke them, and just as those who were present received them. At that time His words were not equivocated away as they are today by those who espouse two natures in Christ.

Regarding it then as the merest hypothesis, for that is all it is, we object, aside of its superfluity, that its admission makes difficulty where there is none; renders vague or obscure the plainest and most explicit language of Scripture. It demands on its face the surrender of reason, and involves positive absurdity. Divine and human qualities, as the essence of being, cannot co-exist in the same person.

God is infinite, man is finite, and no being can be at once and essentially finite and infinite. ...

It destroys Christ's unity, and makes Him two distinct and opposite beings. That Christ is *both* God and man is a proposition plain enough in its statement; but the two predicates are incompatible. But a graver objection is that in effect it charges our Lord with duplicity. When He declared on one occasion: "*Of that day and hour knows no man; no, not the angels which are in heaven, neither the Son, but the Father*" – what more precise and significant words could He have used, to show that He laid no claim to omniscience, that attribute essential to Deity, without which no being could be God? If there was any one thing of which our Lord was ignorant, He could not be God. And how should we have understood Him, had we been present – how did the Apostles, how did the multitude who were present, understand Him at the time? They must have understood Him as we do, to have made a positive, express declaration, that "*of that day and*

(see **DOUBLE**, page 2743)

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## **Bible Student's Notebook™**

Paul Our Guide – Christ Our Goal

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This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (1 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 since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (1 Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- 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 forgiveness of sins (Colossians 1:14);
  - identity in His death, burial, and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

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## **Bible Student's Notebook™**

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

bsn@studysshelf.com

www.BibleStudentsNotebook.com

Clyde L. Pilkington, Jr. – Editor

(clyde@studysshelf.com)

André Sneider – Managing Editor

Rick Lemons – Associate Editor

### **Department Managers**

Clyde L. Pilkington, III – Office

Nathan H. Pilkington – Shipping

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*DOUBLE (continued from front page)*

hour” He had no knowledge; and therefore to suppose that He made a mental reservation, as to His divine knowledge, while He declared only His human want of it, is to charge Him with duplicity, with double-dealing, with deceit.<sup>1</sup>

One of the effects of a long-standing doctrine is that its terminologies become so entrenched that it no longer seems strange to hear them. The words and phrases that constitute Trinitarian theology have been heard so frequently that the most absurd, confusing and meaningless terms and phrases go unchallenged. This is a prime example of the old adage, “If you say something long enough and loud enough, people will believe it.” Jesus, because of His alleged double nature, is represented as knowing what He said He did not. Whatever the current arguments are, His hearers at that time did not take years to deliberate on His supposed meaning when He spoke to them. Those present understood Him as He spoke, and it is certain that Jesus was well aware of this.

If the Bible was written to prove the doctrine of two natures in Christ or the doctrine of a Triune God, it would have to have been written entirely differently.

On this hypothesis, what mean all His declarations of dependence on God?

*Of Mine Own self I can do nothing; as I hear I judge; and My judgment is just, because I seek not Mine Own will, but the will of the Father which hath sent Me.*

*The Son can do nothing of Himself, but what He sees the Father do.*

What mean His expressions of trust in God? To Pilate's haughty menace He replied,

*Thou couldst have no power at all against Me, except it were given thee from above.*

In that most solemn hour when He was drawing His last breath upon the cross, He said,

*Father, into Thy hands I commend My spirit!*

To whom were these words addressed? To whom was He accustomed to pray? To one part of His nature – to Himself – to a part of Himself? What mockery all this seems!<sup>2</sup>

## HE IS ABLE TO BE TOUCHED

*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin* (Hebrews 4:15).

*Who can have compassion on the ignorant, and on them that are out of the way; for that He Himself also is compassed with infirmity* (Hebrews 5:2).

One seeking comfort from the example Jesus was while here on earth will not find it in the Jesus of Trinitarianism. Trinitarians present a doctrine that makes it impossible to obtain comfort from His example since He has become, on their hypotheses, an utterly incomprehensible being. We cannot identify with a being whom we do not comprehend. For example, if He was God, what sort of example could His prayers to God be?

We object to the doctrine of the Two Natures, because it would, if admitted, deprive us of the comforts and advantages arising from the example of Christ's prayers and sufferings. ... If Jesus is God, He must have prayed to Himself. But of what benefit to us can such an example be? What comfort or instruction can be derived from contemplating the prayers of Jesus, if every prayer He offered was addressed to Himself, and He was so independent that He needed nothing?

*Being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.*

Was all this only to set us an example? What sympathy can we feel with the sufferer, if He needed nothing He prayed for? Prayer is an expression of dependence and need. If a person who needs nothing prays, is it not mere pretence? – is it not hypocrisy?<sup>3</sup>

1. Farley, pp. 129, 130.

2. Farley p. 131.

3. Morgridge, p. 78.

## CHRIST'S HIGH PLACE

*ed forth and came from God; neither came I of Myself, but He sent Me (John 5:43; 8:42).*

Our Lord Jesus, in respect to His authority, is placed above the angels. He is also elevated above the sphere of mere humanity due to His exaltation by the Father. He is subordinate to only the Father in all of creation. He was rewarded for His obedience. Acts 2:36 says,

*Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, Whom ye have crucified, both Lord and Christ.*

Jesus was made Lord and Christ.

## DIVINITY OF CHRIST

All others have sinned and fallen short of the glory of God. As such, and though we are partakers of the divine nature, we need a spiritual guide, and this guide is our Lord Jesus. We are to regard all that Jesus did as divine, since none of it was of a corrupt nature, nor did it yield corruption in any of its manifestations. Everything He did was the will of the Father, so it is properly spoken of as divine. There is no difficulty in saying our Lord Jesus is divine, but this does not equate Him with God, since God is the originator and definer of that which is divine.

Another definition of the word Divinity is, state of being divine, or godlike. In this sense of the word we speak of the Divinity of the Scriptures; meaning that they came from God. According to this interpretation of the phrase, also, we firmly believe in the Divinity of Christ. We believe in the Divinity of His person and nature; because He is the Son of God. If every son is the image and likeness of his father, and if Jesus is God's Own Son, He must be divine or Godlike. If we believed Him not to be divine, we should also believe Him not to be the Son of God, but the Son of Joseph, or some other man.

## DIVINITY OF HIS MISSION

We believe in the Divinity of His mission; because God sent Him. He said,

*I am come in My Father's name ... I proceed-*

This is an explicit declaration of the Divinity of His mission. God confirmed the Divinity of Christ's mission by wonders and miracles which He wrought by Him; and also by raising Him from the dead, and exalting Him at His Own right hand.

Nicodemus testified that no one but a messenger sent from God could do the works which Christ did. The miraculous powers He communicated to His Apostles, the fulfillment of His predictions in the destruction of the holy city, the dispersion of the Jews, and the early triumphs of the gospel, completed the evidence of the Divinity of Christ's mission.

## DIVINITY OF HIS OFFICE

We believe in the Divinity of His office; because it was established not by human authority, but by the will of heaven. God qualified Him for His office, appointed Him to it, and sustained Him in it. Jesus opened His commission in these words:

*The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, and to preach the acceptable year of the Lord (Luke 4:18-19).*

## DIVINITY OF HIS DOCTRINE

We believe in the Divinity of His doctrine; because it did not originate from Himself, but came from God. As He came not to do His Own will, but the will of God, so He spoke not His Own words, but the words of God. He said,

*My doctrine is not Mine, but He that sent Me ... I have not spoken of Myself, but the Father which sent Me, He gave Me a commandment, what I should say and what I should speak (John 7:16; 12:49).*



The message Jesus brought was divine. It was the message of God, Who has spoken unto us in these last days by His Son (Hebrews 1:2). The revelation of Jesus Christ was a revelation which God gave unto Him (Revelation 1:1).

## DIVINITY OF HIS WORKS

We believe in the Divinity of His works; because of Himself He could do nothing; but it was the Father that performed the works by Him.

*The Father that dwells in Me, He does the works* (John 14:10).

*Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by Him* (Acts 2:22).

We believe in the Divinity of the fullness that was in Christ, and the blessings he communicated. For it pleased the Father that in Him should all fullness dwell. In Him dwells all the fullness of the Godhead bodily (Colossians 1:19; 2:9). As the Son of God He was full of grace and truth (John 1:14). God gives not the Spirit by measure unto Him (John 3:34).

We believe in the Divinity of His authority, wisdom, power and glory, because God gave them to Him. He said, “*all things are delivered unto Me of My Father*” (Matthew 11:27). We believe in the Divinity of all He was, all He did, and all He suffered, because God made Him both Lord and Christ, exalted Him to be a Prince and Savior, and ordained Him Prophet, Priest and King; and all He did, and all He suffered, was by the grace of God.<sup>4</sup>

So it is written in Paul’s first letter to the Corinthians, that, after Jesus accomplishes His redemptive mission with the church, our Lord will also be subject unto the Father.

*When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all* (1 Corinthians 15:28).

Abridged section from:  
*Our Father Has No Equals* (527 pages)  
Chapter 3: The Doctrine of the Double Nature of Christ  
Christian Educational Services

4. Morgridge, pp. 21-23

# Lenny Lines

From Lenny Pappano

## THE “APPLE” IS GREATER THAN THE “CROSS”

Adam took one bite of the fruit, and sent all humanity on a one-way path to eternal Hell. Jesus tried his best to undo Adam’s work. Jesus took on the sin of the world. Hung on a cross and died a horrific death. Even so – most folks go to Hell. Why? Well, because the “Apple” is greater than the “Cross.” Ask any Christian pastor to “splain” why ... Oh, they won’t like you.



## MORE BOUNDARIES NEEDED?

While explaining God’s grace to a Christian, he quickly cut me off to remind me that this sort of “God forgives everything” idea is the reason our standards are slipping. We need more boundaries. Things have only gotten worse.”

After a short pause, I said, “You remember that part in Genesis where Cain killed his brother? Whatever made you think things had gotten better? I mean, he killed his very own brother from the get-go, and you think drinking a beer and gawking at pretty women is worse?!! Really?!! Things have gotten worse than 2,000 years ago when they killed Christ? Ok, please do tell me about it.” Next subject.

# Life's Most Important Thing

by – Clyde L. Pilkington, Jr.

*Better is a dinner of herbs where love is, than a stalled ox and hatred therewith (Proverbs 15:17).*

As a whole, Americans have a rather luxurious culinary lifestyle. Perhaps we even have taken this extravagance and variety to an all-time high. We live in a day of great diversity when it comes to dining. We regularly partake of worldwide spices, foods and cultural dishes that our grandparents, and especially our great-grandparents, never would have dreamed of being able to acquire. Just consult our yellow pages to see the variety of eating cuisines that are available; many of these “tastes” end up in our own homes. Just look at all of the cookbooks that are offered in our society to help us get these menus onto our dining tables. With cable and satellite television there are even entire networks devoted to the culinary world.



wide variety of dishes, but there may come a day when our lavish lifestyles will no longer be possible. These lifestyles are in no wise guaranteed to us, and if such a time does come, what will be our attitude then? Are the temporal and physical things of “this life” what *make up life* to us? Or are the *real* values of life of an eternal and spiritual nature?

Would we think of missing meat at dinner, or missing dinner altogether? However, do we miss *love* around our homes? I guess the question is, which do we value more? There are simply some things more important than food. Notice that Job pondered these types of thoughts and his response was,

*I have esteemed the Words of His mouth more than my necessary food (Job 23:12).*

What if we were to devote the same (or a greater) amount of energy and attention to the things of lasting value as we did to the things of fading value? Thoughtful consideration of our life will probably reveal at least some misplaced affections.

Paul instructs us concerning our affections:

*If you then are risen with Christ, seek those things which are above, where Christ sits on the right hand of God. Set your affection on things above, not on things on the earth. For you are dead, and your life is hidden with Christ in God (Colossians 3:1-3).*

I trust that we clearly can see the temporal nature of the elements of this life, and that we can place proper *focus* on the things of *lasting value* – and the greatest of these is love!

*Now abides faith, hope, love, these three; but the greatest of these is love (I Corinthians 13:13).*

Of course, at the very center of all of this display of diversity is the “main course.” We are speaking about meat of one kind or another, served up in some very unique way. Indeed, most Americans do not think that they have “eaten” if they have not had meat, and if the meat is missing or meager in size we may inquire, “Where’s the beef?”

This brings us to our verse. Could I paraphrase it for you?

*It is better to have vegetables with love, than to have steak with hatred.*

There are two very striking points. Every home should have a generous supply of *love*, and every home should have a *proper* view of the material, physical world. Could you think of a meal without meat? Well, the better question is, could you think of a home without *love*? Or, are the *most* important things in life *physical*?

*Meats for the belly, and the belly for meats: but God shall destroy both it and them ... (I Corinthians 6:13).*

I am not suggesting that we all give up meat or our

# Everything's Under Control!

## Take a Deep Breath and Relax in Father

by – Clyde L. Pilkington, Jr.

*He works all things after the counsel of His Own will (Ephesians 1:11).*

### God's Purposes Will Stand

*My purpose will stand (Isaiah 46:10).*

### God's Purposes Can't Fail

*No plan of Yours can be thwarted (Job 42:2).*

### Man's Life Is Not His Own

*I know, O LORD, that a man's life is not his own; it is not for man to direct his steps (Jeremiah 10:23).*

### God Directs the Steps of Men

*A man's steps are directed by the LORD. How then can anyone understand his own way? (Proverbs 20:24).*

*A man's steps are ordered by the Lord (Psalm 37:23).<sup>1</sup>*

*Seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds that he cannot pass (Job 14:5).*

### Regardless of Man's Plans, It Is God Who Is in Control

*A man's heart devises his way, but the Lord directs his steps (Proverbs 16:9).*

*Who is there who speaks and it comes to*

1. Some versions such as the *King James Version* insert the English word "good" in this verse as thus,

*The steps of a **good** man are ordered by the Lord (Psalm 37:23).*

There is no Hebrew word for "good." It is inserted into the text, as the *King James Version* translators acknowledge by placing it in italic font.

*pass, unless the Lord has commanded it? (Lamentations 3:37).*

*The way of man is not in himself: it is not in man that walks to direct his steps (Jeremiah 10:23).*

### God Is at the Center of All Human Activity – Including Human Governments

*He is the great King over all the earth (Psalm 47:2).*

*[He] Rules in the kingdom of men, and gives it to whomsoever He will ... (Daniel 4:17, 25).*

*For there is no power but of God: the powers that be are ordained of God (Romans 13:1).*

*The king's heart is in the hand of the Lord, as the rivers of water: He turns it wherever He will (Proverbs 21:1).*

*The Lord has made all things for Himself, yes, even **the wicked** for the day of evil (Proverbs 16:4).*

### There Are No Events that Are by Chance

*The lot is cast into the lap, **but** the whole disposing thereof is of the LORD. (Proverbs 16:33).*



*O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments and His ways past finding out! (Romans 11:33).*

# Giving God Thanks for ALL Things

by – Clyde L. Pilkington, Jr.

*In everything give thanks: for this is the will of God in Christ Jesus concerning you (I Thessalonians 5:18).*

*Giving thanks always for all things to God and the Father in the name of our Lord Jesus Christ (Ephesians 5:20).*

**T**hese two powerful verses of Paul have captured my attention for many years.

We are not only to be thankful *IN* everything (I Thessalonians 5:18) – regardless of the circumstances – but we are also to be thankful *FOR* all things (Ephesians 5:20).

Thinking about this, according to Paul, to whom are we to give thanks for “*all things*”?

“To God.”

If my daughter gave me a gift of a pie she had made, would I send a “thank you” for it to my barber? Of course not! That would simply be ridiculous. Certainly, I would thank my daughter who gave it to me. The only reason we would thank God *FOR* “*all things*” is that “*ALL THINGS*” actually came from God. All things – *every last one of them!*

*All things are of God (II Corinthians 5:18).*

*For of Him, and through Him, and to Him, are all things (Romans 11:36).*

*There is but one God, the Father, of Whom are all things (I Corinthians 8:6).*

Here is the entrance of faith. The Scriptures make the plain, bold statement that “*all things are of God.*” Therefore, faith will have the audacity actually to thank Him for “*all things*” that come in life, and will with Job say,

*Shall we receive good at the hand of God, and shall we not receive evil? The Lord gives, and the Lord takes away; blessed be the name of the Lord (Job 2:10; 1:22).*

Here is the greatest lesson of life, what life is all about: Truly trusting Father *in* everything, to the point that we also are thanking Him *for* everything.

Faith is the divinely given courage to believe Father regardless of the circumstances – that daring spiritual boldness simply to believe Him over our emotions, over our senses, over our creeds, over what others might say – that plain audacity just to believe the actual words of God!

Thank God *for everything!*

## Our Enemies

Just as the enemies of Christ will figuratively find themselves a footstool for His feet, so will the greatest of all of our enemies be placed beneath our power. But, best of all, we will not retaliate. We will not use our authority to further alienate and estrange him from God or from ourselves. We, to whom conciliation was first presented, will be conciliatory to all, and be able to bring back all of our enemies into the circle of friendship and

conciliation with God. Doubtless due to Satan's machinations, we cannot now even bring about peace among ourselves, but then all of our own differences will have been dissolved, and we will be able to bring it to our erstwhile enemy in the spirit world.

A.E. Knoch (1874-1965)  
*The Dais*, Chapter Twelve