



Bible Student's Notebook™

The Herald of His Grace

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

Volume XV
Issue 352

Designated – Called – Justified – Glorified

by — Frank Neil Pohorlak (1907-1988)

God has for us four links that cannot be torn asunder.

God **designates** us: that began in heaven. Two of the links drop to the earth to **call** and **justify** us. The fourth sweeps us back through the celestials, **glorified**.

So, we see how securely fastened to God we are. Our salvation from start to finish is with Him, and He cannot fail in one word of promise, since

God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? (Numbers 23:19).

This is echoed by Paul, who writes,

What, then, shall we assert to these things? If God is for us, who can be against us? (Romans 8:31).

What is there that can take precedence over the sublime consciousness of a place in God's heart: If He is for us, even those who would be against us work to our well. No one can be against us. He goes on and gives the reason.

Surely He who spares not His own Son, but gives Him up for us all, how shall He not, together



with Him also, be graciously granting us all? (:32).

God's best gift was His only Son Whom He did not spare. Nothing else can compare with Him. Therefore, if God gave His best, do you think that He will withhold any good thing from those who have Him Who is the beloved of the Father?

To ask the question is to answer it, since the greater includes the less. We can challenge the universe to find a single thing against us, for,

Who will be indicting God's chosen one? God is the Justifier. Who is the condemner? ... (:33-34).

Surely it cannot be,

Christ Jesus, the One dying, yet rather being roused, Who is also at God's right hand, Who is pleading for our sakes! (:34).

Whatever we may be in ourselves, in Him God has justified us. As we allow these words to be apprehended and meditated on by our spirit, in all of our weaknesses and failures we are still commanded to

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This free weekly electronic 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 (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 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 (I 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 freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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LINKS (continued from front page)

look forward to the day of judgment with boldness,

For as He is, so are we, in this world (I John 4:17).

All judgment has been committed to the Son, the very One Who died for us; and even now [He] is, at this very moment, at the right hand of the Father for our sakes – that we are guiltless, spotless, righteous, blameless. Therefore no charge that can even imply guilt in us can stand before Him. God, Who is the Judge of all, pronounced the verdict in our case: “Not Guilty.”

Christ, Who alone has the right to condemn, is our Savior. Since there is no higher tribunal than His, we need never fear that the Adversary will contest the verdict in another and have the decision of the Supreme Court of the Universe reversed.

Oh how we should praise Him for His wisdom in providing for our failures and mistakes! So, Paul naturally asks,

What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? ... Nay! In all these we are more than conquering through Him Who loves us (Romans 8:35-37).

The love of God never lets us go, for, when

Jesus being aware that His hour came that He may be proceeding out of this world to the Father, loving His Own who are in the world, He loves them to the consummation (John 13:1).

What an unlovely group to love! – doubting Thomas, cursing Peter, betraying Judas, thundering James and John, and the rest – disciples who would shortly forsake Him and flee.

Such is His love. The trials and tribulations which we are called to face and endure are not to be looked on as though they were an evidence of His displeasure. They are generated by a loving heart. A deep abiding trust and consciousness of His watch-care over us in

the midst of our distresses will enable us not only to endure but to enjoy them.

Paul knows the sweet taste of victory that God can press out of seeming adversities, and he gives His saints to drink in the midst of their sorrows, for he says,

I take pleasure in my infirmities ... (II Corinthians 12:10).

Only the grace of God can find and take pleasure in the trials of God.

For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor the future, nor powers, nor height, nor depth, nor any other creation will be able to separate us from the love of God in Christ Jesus our Lord (Romans 8:38-39).

Here all of the forces of the universe are marshaled and paraded by God: they loom on the horizon and assume gigantic proportions as they draw near. Then, as they fade away into the distance, a deep peace falls on our spirits as we realize that not one, nor all of them combined, can come between us and the unconquerable love of our God as displayed in Christ Jesus our Lord.

Life may at times seem to lead us far from Him, but in reality they never lead us beyond the embracing circle of His great love. The things which we are called to face today may perplex us, and that which appears to loom in the future may fill us with fear, but they only do so when we take our eyes from Him Who is the Inaugurator and Perfecter of faith.

Everything in the universe is subject to Him. Nothing above or beneath, nothing at all, has the power to break the bond that fastens the humblest and most unworthy saint to His great throbbing heart.

This is more than salvation from sin. This is reconciliation. This is peace with God through our Lord Jesus Christ. God's promise is that He will keep him in perfect peace whose mind is stayed on Him. The Adversary is subtle and, knowing this, wants you to

(see **LINKS**, last page)

THE PURPOSE OF T

ONE GOD
THE
FATHER
OUT OF
WHOM
ALL IS

ONE LORD
JESUS
CHRIST
THRU WHOM
ALL IS

1 Co. 8:4,6

Before eonian times

2 Tim. 1:9.

FORMER EONS



FLOOD

PRESENT EON



DEATH *Rom. 5:12 John 5:28,29*

THE EONS

THE EONS OF THE EONS

Millennium

New Earth



NATIONS
JUDGED



GREAT
WHITE THRONE



New Jerusalem



Tree of Life



EARTHQUAKE

COMING EON



FIRE

EON OF THE EONS

END
OF
EONS

2nd DEATH *Rev. 20:14*

ALL
JUSTIFIED
Rom. 5:18,19

RECONCILED
Col. 1:20,21

VIVIFIED
1 Co. 15:20-26

SUBJECTED
1 Co. 15:27,28

ALL RULE
AUTHORITY
POWER
DEATH
ABOLISHED
1 Co. 15:24,26

G
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1 Co. 15:28

Classification of the Psalms

by — E.W. Bullinger (1837-1913)

PSALMS 1-41: CONCERNING MAN

Psalms 1-8 – Man and the Son of Man.

Psalms 9-15 – The man of the earth – the Antichrist.

Psalms 16-41 – The man Jesus Christ.

Psalm 16 – Taking His place of Suffering.

Psalm 17 – Prayer and appeal in view of Psalm 16.

Psalm 18 – Answer to the prayer of Psalm 16.

Psalm 19 – His people acknowledging God's Glory in creation and revelation.

Psalm 20 – Their Prayer as they see Messiah their own Salvation.

Psalm 21 – Their exultation in Messiah's exultation.

Psalm 22 – The Good Shepherd in death.

Psalm 23 – The Great Shepherd in resurrection.

Psalm 24 – The Chief shepherd in Glory.

Psalm 25 – Prayer with reference to Psalm 16.

Psalm 26 – Prayer with reference to Psalm 17.

Psalms 27, 28 – Prayers with reference to Psalm 18.

Psalm 29 – His people's praise for God's Glory in creation.

Psalms 30-34 – Their praise as they see the answer to *Psalm 20*.

Psalms 35, 36 – Prayer and praise with reference to Atonement.

Psalm 37 – Instruction as to the *present* blessing in view of Psalm 23.

Psalms 38-41 – Prayer and praise - to *future* blessing.

PSALMS 42-72: CONCERNING ISRAEL AS A NATION

Psalms 42-49 – Concerning Israel's Ruin.

Psalm 42, 43 – Ruin and oppression realized. No help from man.

Psalm 44 – The cry for help to the Deliverer and Redeemer.

Psalm 45 – The Deliverer praised, answer to the cry.

Psalm 46 – The help of the Deliverer.

Psalms 47, 48 – The Deliverer praised.

Psalm 49 – The ruin and need of redemption realized.

Psalms 50-60 – Concerning Israel's Redeemer.

Psalm 50 – God speaks to His people breaking the silence.

Psalm 51 – Transgression - confessed and forgiven.

Psalms 52-55 – Transgression - unconfessed and destroyed.

Psalms 56-60 – God's people speak to Him of Israel's Redeemer, telling of death and resurrection.

Psalms 61-72 – Concerning Israel's Redemption.

Psalms 61-64 – Israel waits for deliverance from the ends of the earth which is the work of God alone.

Psalm 65 – Zion waits for her blessing.

Psalms 66, 67 – Praise promised, the trouble remembered.

Psalm 68 – The answer to 61-67.

Psalm 69 – The King waits for His deliverance from suffering, shame and sorrow - The trespass offering.

Psalm 70 – The King waits for His deliverance 'Make haste'.

Psalm 71 – Praise promised, the trouble remembered.

Psalm 72 – The answer. The king reigns.

PSALMS 73-89: CONCERNING THE SANCTUARY

Psalms 73-83 – The Sanctuary in relation to man.

Psalm 73 – The effect of being outside the sanctuary.

Psalm 74 – The enemy of the sanctuary.

Psalm 75 – God's Anointed in the sanctuary.

Psalm 76 – Destruction of the enemies of the sanctuary.

Psalms 77, 78 – The effect of being outside the sanctuary; Occupation with self and subsequent misery.

Psalm 79 – The enemy of the sanctuary.

Psalms 80-82 – God in the sanctuary.

Psalm 83 – Destruction of the enemies of the sanctuary.

Psalms 84-89 – The Sanctuary in relation to YHWH.

Psalms 84, 85 – The blessedness of approaches to the sanctuary.

Psalm 86 – Prayer before God. Messiah's humiliation. The secret source of blessing.

Psalm 87 – The blessedness of dwellers in Zion.

Psalm 88 – Prayer before God. Instruction as to Messiah's humiliation as the secret source of blessing.

Psalm 89 – The blessedness of those who know the joyful sound.

PSALMS 90-106: CONCERNING ISRAEL AND THE NATIONS

(Prophetically portrays the Tribulation)

Psalm 90 – The Rest. Lost and needed.

Psalms 91-94 – Rest for the earth desired. No hope for it until the wicked cease from troubling.

Psalm 91 – Rest only in YHWH in a perishing world.

Psalm 92 – Prayer for the Sabbath keeping yet to come.

Psalm 93 – Rest only in YHWH. His throne when established will be the place of safety.

Psalm 94 – Prayer for rest to YHWH the Judge of the earth.

Psalms 95-100 – Rest for the earth anticipated.

Psalm 95 – Worship in view of rest anticipated.

Psalm 96 – A summons to sing the new song.

Psalm 97 – The new song.

Psalm 98 – A summons to sing the new song.

Psalm 99 – The new song.

Psalm 100 – Worship in view of rest anticipated.

Psalms 101-105 – Rest for the earth celebrated.

Psalm 101 – The coming kingdom.

Psalm 102 – The King in His humiliation and coming glory as the eternal Creator.

Psalm 103 – The coming kingdom.

Psalm 104 – The King in His coming glory as eternal Creator.

Psalm 105 – The coming Kingdom, based on the covenant.

Psalm 106 – The rest. How lost and valued.

PSALMS 107-150: CONCERNING GOD AND HIS WORD

(Prophetically portrays the Millennium)

Psalm 107 – Deliverance by the healing Word.

Psalms 108-110 – The true David's humiliation, deliverance and exaltation.

Psalms 111-113 – Praise.

Psalms 114,115 – Deliverance from Egypt and Egypt's idols.

Psalms 116-118 – Praise.

Psalm 119 – Sustaining by the Revealing Word.

Psalms 120-134 – Deliverance from Sennacherib typical of Israel's future deliverance.

Psalms 135, 136 – Praise.

Psalm 137 – Deliverance from captives.

Psalm 138 – Praise.

Psalm 139 – Deliverance from an evil Heart.

Psalms 140-144 – Prayer and Praise.

Psalm 145 – The True David leading the praises of His People.

Psalms 146-150 – Praise: the great Hallelujah chorus' pointing to future events.

The Future of Satan

by — André Piet

Shortly after His baptism in the river Jordan, Jesus Christ was led into the wilderness to be tempted by the *diabolos* (i.e., the devil, the one causing confusion). He does not give into him; He always responds with, “*It is written ...*” Finally, the *diabolos* tries to have Jesus worship him. Notice how Jesus then settles the matter:



tongue will confess that Jesus is Lord, for the glory of God the Father!

How painful for Satan to be confronted with this truth! He therefore immediately slinks away:

Then the Adversary is leaving Him. And lo! messengers approached and waited on Him. (Matthew 4:11).

Then Jesus is saying to him, “Go away, Satan, for it is written, ‘The Lord your God shall you be worshiping, and to Him only shall you be offering divine service’” (Matthew 4:10).

SATAN WILL WORSHIP THE LORD GOD

Since Satan (i.e., the Adversary) in this verse is directly addressed, it is logical that Jesus’ quotation also refers to Satan. In connection with it, we have to remember that “*you shall*” concerns a prophecy, in the same way as in 11:23 (“*To the unseen shall you subside*”), 17:27 (“*and opening its mouth, you will be finding a stater*”) or 21:2 (“*and immediately you will be finding an ass, bound*”), etc.

In other words, Satan got to hear from Jesus that he will worship the Lord his God. The word “*worship*” literally means “*bow forward*.” Indeed, that is what Satan will do: He will bow to the Lord his God. It does directly remind us of Paul’s words in Philippians 2:10, 11, where it says that in the name of Jesus (i.e., Yahweh Rescues) every knee will bow, “*terrestrials and celestials and subterraneans*” and every

NO SATAN ANYMORE

With some regularity I get asked whether I believe if Satan will be saved. My answer is, “No,” because he will bow to the Lord his God and that means that from that moment on he will no longer be Satan or the Adversary! So does God destroy His enemies: He changes them into friends! That is also what the word “*reconciliation*” implies: enmity changed into peace.

Through the blood of the cross God will reconcile all to Himself, whether those on the earth or those in the heavens (Colossians 1:20). Satan is one of those creatures in the heavenly realms that are hostile and estranged from God. Why? He does not know GOD (as yet); but also for him is the inescapable truth that he will bow before the Lord his God. Even though he is the father of speedy lies, the truth will overtake him!

(Translated from Dutch)

LINKS (continued from page 3179)

be looking away from Him to yourself.

The Slanderer wants you to think of how unworthy you are, for, in thinking of how unworthy you are, you cannot be thinking of how worthy He is!

It fortifies my soul to know
That though I perish, Truth is so;
That howsoe’er I stray and range,

Whate’er I do, Thou dost not change;
I steadier step when I recall
That if I slip, Thou dost not fall.

— A. H. Clough

