



# Bible Student's Notebook<sup>TM</sup>

## *The Herald of His Grace*

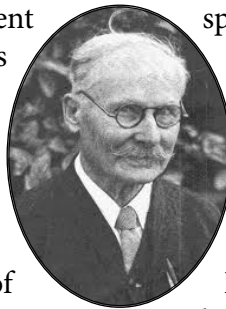
Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume 33  
Issue 812

## *Transcendent Exaltation:* **From Minority to Manhood**

by — A.E. Knoch (1874-1965)

**T**he transcendent nature of the present outflow of God's favor corresponds with the exaltation of Christ among the Celestials. Because He is "*up above all the heavens*" (Ephesians 4:10) we are raised to the heights supreme.



Just as the Celestial aspect of the mystery of Christ is the basis of the Secret Economy, so now also the completeness of Christ's sweep of all creation is the basis of our maturity. A complete revelation raises us to the plane of adults. Being associated with Christ in His headship of the whole universe the believers now have attained their majority.

The inauguration of the present administration of God's grace brought many changes with it. This called for an *adjusting* of the saints, in the language of inspiration (Ephesians 4:12). It is figuratively presented as the change from minority to manhood (:13). The new Celestial destiny severed the saints from earthly, physical blessing, which they had enjoyed as guests of Israel's covenants. The new status of the nations demanded that their spiritual growth be completed, so that they truly may be the complements of Christ among the Celestials.

The believers among the nations had been enjoying some things, as the guests of Israel's promise covenants, which find no appropriate place among the spiritual, Celestial blessings which characterize the present grace. Perhaps if such a change should be brought about in these days we would call it a re-organization. If a great business should change the

sphere of its operations and the character of its products, some of its machinery would become useless and be discarded. Its system of doing business would be revised to suit the new conditions. So it was when this charter of our faith was first given. Some things were entirely dropped, others merely modified. Physical benefits vanished. Earthly disabilities disappeared. In Paul's Preparatory Epistles the believers are seen in the period of adolescence.

The very idea of maturity is unknown to many, and their ministry is more calculated to make infants out of full-grown believers than to make mature saints out of minors. We are mature in Christ! Let us not relapse into infancy!

It is commonly supposed that I Corinthians 13 contrasts our present experience with our future glory in resurrection. Now we are supposed to see in a glass darkly, but then face to face (I Corinthians 13:12). Then we shall know as we are known. This popular and erroneous interpretation has practically robbed us of the true teaching of the chapter. The apostle is not comparing our experience in this life with that in the next. He is comparing the dispensation before it with that of the present. That was minority. This

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is maturity. Then matters were dimly seen which now are clear and plain. Now knowledge is not being doled out in installments. We have a full revelation since the mystery has been revealed.

Most of the believers today need adjusting quite as much as those to whom Ephesians was addressed. Their doctrine and experience is limited to the teaching of our Lord while on Earth, or His apostles in the Book of Acts. Under the false impression that “the church began at Pentecost,” they seek to utilize the varying presentations which follow it to determine their creed and practice. Others go further and seek to include some of the teachings of Paul’s earlier epistles, notwithstanding the grave differences between the two. How few go to Paul’s final presentations and modify even his previous ministries to accord with these transcendent truths! This is the task of the true teacher today. He must, first of all, be an adjuster.

He must also be a dispenser. Very few believers even know what He has for them. It is the duty of the teacher to put them into possession of their riches in Christ Jesus. This is a vastly different matter from entertaining the members of a church or the adherents

of a denomination.

The teacher who merely recognizes the fact that there is a spiritual organism to which all believers belong, irrespective of creed or affiliation, is edifying or building up the Body of Christ. The teacher who ignores it or displaces it by human organizations is demolishing the One Body. He who discounts human associations, and presses upon the believers their place in that marvelous organism of which Christ alone is Head is fulfilling the work of building up the Body.

*Sonship* is a much higher thought than that conveyed by the figure of the *new birth*. Indeed, Paul leaves that illustration to the Kingdom proclamation. He makes us a *new creation* rather than a regeneration. Sonship is not necessarily based on birth. It may be obtained by adoption. It does not figure mere relationship but the honors granted only to the heir when he comes of age and is invested with the highest dignities which his father can bestow. It is vastly more to be a *son* of God than a *child*. A teacher in this economy should press this point, so that the saints may realize their

(see *TRANSCENDENT*, page 6920)

## 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 unpropheied, 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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# Reader's Question Box #40

## The Torment of Matthew 18:34

by — Arnold Bickham

Then, approaching, Peter said to Him,

Lord, how many times shall my brother be sinning against me and I shall be pardoning him? Till seven times? Jesus is saying to him,

I am not saying to you "Till seven times," but "Till seventy times and seven." Therefore likened was the Kingdom of the Heavens to a man, a king, who wants to settle accounts with his slaves. Now, at his beginning to settle, one debtor was brought to him who owed ten thousand talents. Now, at his not having wherewith to pay, the lord orders him to be disposed of, and his wife and children and all, whatever he has, and payment to be made. Falling down, then, that slave worshiped him, saying, "Lord, be patient with me, and I will pay you all!" Now, having compassion, the lord of that slave dismisses him, and remits his loan. Yet, coming out, that slave found one of his fellow slaves, who owed him a hundred denarii, and, holding him, he choked him, saying, "Pay, if you are owing anything!" Falling down, then, his fellow slave entreated him, saying, "Be patient with me, and I will pay you all!" Yet he would not, but, coming away, he casts him into jail, till he may pay what he is owing. Then his fellow slaves, perceiving what is occurring, were tremendously sorry, and coming, they elucidate to their lord all that is occurring. Then his lord, calling him to him, is saying to him, "Wicked slave! That entire debt I remit to you, since you entreat me. Was it not binding on you also to be merciful to your fellow slave, as I also am merciful to you?" And, being indignant, his lord gives him up to the tormentors till he may pay all he is owing him. Thus shall My heavenly Father also be doing to you, if each one should not be pardoning his brother, from your hearts (Matthew 18:21-35; CV).

**Q:** Can you explain the torment of Matthew 18:34? – D.W.

*His lord gives him up to the tormentors till he may pay all he is owing him.*

**A:** Matthew 18:34-35 is another parable that illustrates what the "Kingdom of Heaven" (i.e., "the Kingdom of the Heavens") is like. We must be

careful that we do not confuse the "Kingdom of Heaven" with the "Kingdom of God." The "Kingdom of God" is all the dominion that God Himself is over – which of course is everything; while the "Kingdom of Heaven" is the Messianic Kingdom (i.e., the Heaven ruling on Earth). The "Kingdom of Heaven" is the literal, physical, earthly Kingdom promised to the Nation Israel, which was prophesied all throughout the Old Testament, and confirmed and proclaimed



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 Come	(Eons)

See order form.

by their Messiah and His Jewish disciples.<sup>1</sup>

If Israel, nationally, had accepted Jesus, the Kingdom could have been manifested. As it was, He was rejected, crucified, raised from the dead and now sits at the right hand of the Father. Because of this, salvation is possible for all mankind, not just Israel.

Second, interpreting this parable may vary from each individual. I can only give my interpretation:

Those who are in the “*Kingdom of Heaven*” have been pardoned much, yet if they won’t pardon a brother for a minor offence, then they will be cast into prison. Though Messiah will be reigning as The Prince of Peace in that day, it will be a reign based on righteousness and the rod of law.

This passage can’t be applied today. Believers today are not “*pardoned*” (i.e., “*forgiven*”), an act which is rooted in *guilt* and clearly can be rescinded. Instead Paul taught the ultimate freedom (ἀφεσις, *aphesis*) from sin: “**JUSTIFICATION**,” which is rooted in *righteousness*.<sup>2</sup>

[**Editor:**] A.E. Knoch (1874-1965) wrote concerning this passage in Matthew 18,

Singularly, the verb, *pardon* or *forgive*, does not even occur in Paul’s epistles except as a quotation from the Hebrew Scriptures (Romans 4:7). A term is used which goes beyond the seventy times seven of this passage. We are to *deal graciously* with one another *even as God, in Christ*, deals graciously with us (Ephesians 4:32; Colossians 3:13). There are no limits to such grace.

The parable of the ten thousand talent debtor is a most graphic illustration of the true meaning of pardon or forgiveness. **Though so great a debt was remitted, the pardon was afterwards recalled. The permanence of pardon depends on the conduct of the one receiving it. It may be withdrawn.** ... We are justified ... in our judicial standing, for there is no charge

against us. God, as Judge, has cleared us of guilt by the blood of Christ (Romans 3:24). A judge cannot pardon. That is the prerogative of a governor or king. **Only when a kingdom is in view can the pardon of sins be proclaimed.**

**Justification puts us beyond the sphere of condemnation. It is based entirely on the blood of Christ, is received by faith, apart from works, in order that it may accord with grace** (Romans 8:1; 4:5, 16).

**Pardon leads to probation. Unbecoming conduct causes it to be withdrawn.** God cancelled it in every case where it was not extended to others. Those who were pardoned in the Pentecostal era are the ten thousand talent debtor. They had crucified Christ, the Lord of glory, and were under incalculable obligations to God. Nevertheless, out of the compassion of His heart He pardoned their sins, as Peter proclaimed at Pentecost (Acts 2:38).

The nations, who had none of the light and privilege which was Israel’s special portion, did not owe nearly so much. They are the debtor who owed only one hundred denarii. But the pardoned believers in Israel had no thought of sharing the mercy they had received with the despised aliens. It took much persuasion before Peter would go to Cornelius, a convert who was already a proselyte to Judaism (Acts 10). And when he did he found his brethren most antagonistic to the very thought (11:3). But they are far more antagonistic to Paul’s ministry among the nations. At his final appearance in Jerusalem these pardoned believers sought to stone him for the very mention of the name of the Gentiles. Paul in his speech to them gets as far as the word “*nations*” (22:21), and they refuse to listen further. Consequently their pardon is revoked. ...

**Pardon is probational because it is based on behavior. Justification is irrevocable because it is based on the blood of Christ, which is ever precious and potent.** — [Concordant Commentary on the New Testament](#)<sup>3</sup> BSN

1. [**Editor:**] One must be careful to note both the differences and similarities of the “*Kingdom of God*” and the “*Kingdom of Heaven*.” For more information see:

An Introduction to “*the Kingdom of God*” and “*The Kingdom of Heaven*,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #793](#).

2. [**Editor:**] For more information on this vital theme see [Ultimate Liberation: Beyond Forgiveness \(The Justification from and of Sin\)](#) by Clyde L. Pilkington, Jr. (see order form).

#### TOPICS:

**Major:** Forgiveness; Justification; Pardon

**Minor:** Kingdom of Heaven; Right Division

3. [**Editor:**] See order form under “Knoch.”



# Transformed by Beholding

by — by — J.R. Miller (1840-1912)

*Those He foreknew, He also predestined to be **conformed to the image of His Son!*** (Romans 8:29).

*We know that when He appears, **we will be like Him**, because we will see Him as He is!* (I John 3:2)

*We all, with open face beholding as in a glass the glory of the Lord, are **changed into the same image** from glory to glory.* (II Corinthians 3:18).

**O**ur deepest yearning is to be like Christ. But what is Christ like?

When one turned to Jesus Himself and gave utterance to his heart's yearning in the prayer, "Show us the Father," the answer was, "He who has seen Me has seen the Father."

Artists paint their conceptions of that face; but there is more true Christlikeness in a single verse in the New Testament than in all of the faces of the Savior that artists have ever drawn.

As we struggle here with imperfections and infirmities, with scarcely one trace of Christlikeness yet apparent in our life, we still may say, when we catch glimpses of the glorious loveliness of Christ, "Someday I shall be like that!"



We *can* become like Jesus. Indeed, we *shall* become like Him. We are foreordained to be conformed to His image. It matters not how faintly the divine beauty glimmers now in our soiled and imperfect lives – someday we shall be like Him!

But how may we grow into the Christlikeness of Christ? Not by our own strugglings and strivings. We cannot make ourselves Christlike by any efforts of our own. Nothing less than a divine power is sufficient to produce this transformation in our human nature.

The Scripture describes the process. As we behold the glory of the Lord in His Word we are changed into His glorious image! That is, we are to find the likeness of Christ, and are to look upon it and pon-

(see **TRANSFORMED**, page 6920)



## The Administration of the Secret

*A Comprehensive Compilation*

308 pp., PB

*See order form.*

The Secret Administration, revealed through Ephesians and Colossians, is characterized and empowered by the dispensing of transcendent grace (Ephesians 1:7; 2:7; 3:2). Now, believing Gentiles are "no longer guests and sojourners," as they were in the Pentecostal and Readjustment Administrations, but are "fellow-citizens of the saints and members of God's family" (Ephesians 2:19). This outstanding work includes 45 chapters, by 17 authors, spanning nearly 200 years. Author's include: Oscar M. Baker, Tom L. Ballinger, J. R. Caldwell, E. H. Clayton, J.J.B. Coles, John Essex, J.H. Evans, H.W. Fry, Vladimir Gelesnoff, William B. Hallman, Richard Holden, John H. Kessler, A.E. Knoch, Adlai Loudy, Clyde L. Pilkington, Jr., and Charles H. Welch.

der it, gazing intently and lovingly upon it – and as we gaze we are transformed and grow like Christ; something of the glory of His face passes into our dull faces and stays there, shining out in us!

We know well the influence on our own natures, of things we look upon familiarly and constantly. A man sits before the photographer's camera, and the image of his face prints itself on the glass in the darkened chamber of the instrument. Something like this process is going on continually in every human soul; but the man is the camera, and the things that pass before him cast their images within him and print their pictures on his soul. Every strong, pure human friend with whom we move in sympathetic association does something toward the transforming of our character into his own image.

Yet it is true in a far higher sense of the beholding of Christ. It is not merely a *brief glance now and then* that is here implied – not the turning of the eye toward Him for a few hurried moments in the early morning or in the late evening – but a constant, loving beholding of Him through days and years until His image burns itself upon the soul. If we thus turn our heart's eyes to look at Christ, we shall be transformed into His image.

*"Beholding, we are changed."* The verb is *passive*. We do not produce the change. The marble can never carve itself into the lovely figure that floats in the artist's mind; the transformation must be wrought with patience by the sculptor's own hands. We cannot change ourselves into the image of Christ's glory; we *are* changed. The work is wrought in us by the divine Spirit. We simply look upon the image of the Christ,

and its blessed light streams in upon us and prints its own radiant glory upon our hearts.

We have nothing to do but to keep our eyes fixed upon the mirrored beauty – as the flowers hold up their faces toward the sun – and the transformation is divinely wrought in us. It is not wrought *instantaneously*. At first there are but *dimnest glimmerings* of the likeness of Christ. We cannot in a single day learn all of the long, hard lessons of patience, meekness, unselfishness, humility, joy and peace. Little by little the change is wrought, and the beauty comes out as we continue to gaze upon Christ. Little by little the glory flows into our lives from His radiant face, and flows out again through our dull lives, transforming them.

While we sit in the shadows of weariness, disheartened with our failures, He carries on the work within us, and with His own hands produces the *divine beauty* in our souls.

*We all, with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image.*

Accordingly, we too become mirrors. We gaze upon the glory of the Lord, and as we gaze, the glory streams upon us, and there is an image of Christ reflected and mirrored in us. Then others, looking upon us, see the image of Christ in our lives!

We look into a little puddle of water at night and see the *stars* in it; or by day and see the blue sky, the passing clouds and the bright sun high in the heavens. So we look upon Christ and His glory shines down into our soul. Then our neighbors and friends about us – as they  
(see **TRANSFORMED**, page 6920)



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I think you are doing very important work for God and His saints. You are more than a source of encouragement to me. I don't know what I would do without you. – **GA**

Very good statement about [Our Appearing with Christ](#). I've been discussing this subject with a friend for months but this friend insists and believes on a date time frame taught from another teacher. I've asked God to show him the truth of this very important subject. He says he is a follower of this other teacher. I told him I'm a follower of Christ and none other.

This date/season/times thing is a hope many people hold onto. I went through this when I was a former member of the World Wide Church of God. 1975 was supposed to be the date when the tribulation took place according to their date setting. They told us to get ready to flee to a place of safety to Petra in Jordan three years before 1975. I never took them seriously about it but a lot of WWCG members did. Some members sold all of their assets and sent the money to the headquar-

ters in preparation for the event to start leasing a fleet of 747 jumbo jets to get us there. I'm still here in Ohio!

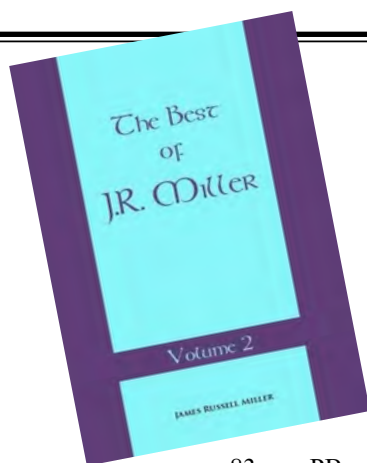
We have enough on our plate daily to handle. We should not worry about the future because our Father is in charge, and this Earth is our daily training classroom. I have not read where Christ, or the apostle Paul, mentions an eon ending date. I find prophetic date setting amusing. This is the Father's jurisdiction according to Acts 1:7.

All of this date setting is a cause of disruption in a person's life, taking their focus off of Christ's celestial revealing of which we will be a part. – **OH**

I so appreciate your ministry and the incredible number of resources you have available on the site. Thank you so much for your commitment to the gospel of the grace of God and proclaiming the ultimate reconciliation of the world, and for your faithfulness and passion to share the truth. – **CO**

I received [The Universalist's Miscellany](#) yesterday and read this evening the intro and first chapter. Absolutely great! I'm so looking forward to gradually working through the 4 volumes. It is all that I expected and more. Thanks once again to you and Nathan for your hard work on the [Facsimile Project](#). – **KY**

**BSN**



83 pp., PB

See order form.

## *The Best of J.R. Miller, Vol. 1*

by — James Russell Miller (1840–1912)

Miller was a prolific author, born of Irish/Scottish descent to James Alexander Miller and Eleanor Creswell, near Frankfort Springs, Beaver County, PA. He was a graduate of Westminster College (New Wilmington, PA), and Allegheny Theological Seminary (Allegheny, PA). Miller pastored churches in New Wilmington, PA, Philadelphia, PA, and Rock Island, IL, and was the author of over 60 published books, as well as countless booklets and pamphlets. He also served as supervisor of over two dozen periodicals with a combined annual circulation of over 66 million copies at the time of his death. This is the second in a collected series of his best selected articles.

**TRANSFORMED** (continued from page 6917)

behold us – perceive the image of Christ in us! We are the mirrors, and in us men see the beauty of the Lord.

Of course the mirroring never can be *perfect*. Muddy puddles give only dim reflections of the blue sky and the bright sun. Too often our lives are like muddy puddles. A *broken mirror* gives a very imperfect reflection of the face that looks into it.

Many times our lives are broken, shattered mirrors, and show only *little fragments* of the glory they are intended to reflect; but as we continue ever beholding the glory, gazing upon it, we shall be *mirrors* re-

flecting Him into Whose face we gaze. Then those who look upon our lives will see in us a dim image at least – *a little picture of Christ!* **BSN**

(1888)

(*edited*)

For more of the writings of Miller see [The Best of J.R. Miller](#) volumes 1 & 2 (on the order form under “Miller”).

**TOPICS:**

**Major:** Beholding; Maturity; Transformed

**Minor:** Growth; Image

**TRANSCENDENT** (continued from page 6814)

*sonship* (Ephesians 4:13).

The crowning result of true teaching today brings the believers to mature manhood, to the adult stature of Christ’s complement (Ephesians 4:13). This can be accomplished only by showing them the immature character of previous economies, and the fullness which is theirs in Christ in this transcendent administration. It is only as they realize that they have outgrown much that God once gave, and that, in Christ, they have attained their full stature, that they are fitted to stand steadfast in the midst of the turmoil in which they find themselves. False teaching carries them about (Ephesians 4:14); the true establishes them in grace.

The revelation of the Ephesian secret was accompa-

nied by the incoming of maturity. Minority prevailed before, even among the Pauline ecclesias. We have outgrown the immaturities of past eras and are now mature in Christ. It is our privilege to tread the path of transcendence. May God grant that many who read these lines will enter that path in conscious appreciation of the privileges of their majority. **BSN**

“(Re)Adjusting the Saints”

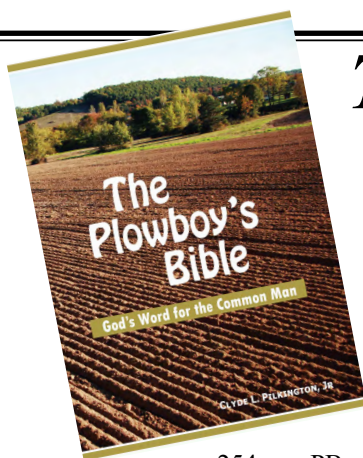
*Unserachable Riches*, Volume 23 (1932), edited Volume 64 (1973)

(*abridged & edited*)

**Topics:**

**Major:** Adjustment; Celestial; Maturity

**Minor:** Right Division; Secret



254 pp., PB

*See order form.*

## *The Plowboy's Bible*

*God's Word for the Common Man*

by – Clyde L. Pilkington, Jr.

Shocking conclusions from the man who brought you *The King James Bible Song*.

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## ABBREVIATION KEY

### Scripture Version

ASV: American Standard Version  
AV: Authorized Version  
BSV: Bible Student's Version  
CLNT, CLV, CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
ED: Emphatic Diaglott  
ERV: English Revised Version  
EB: Exegeses Bible  
FF: Ferrar Fenton Bible  
GNT: Goodspeed New Testament  
HCSB: Holman Christian Standard Bible  
KJV: King James Version  
MKJV: Modern King James Version  
MNT: Moffatt New Translation (James Moffatt)  
NAS: New American Standard Version  
NET: New English Translation  
NIV: New International Version  
REB: Rotherham's Emphasized Bible  
TCNT: Twentieth Century New Testament  
WEB: World English Bible  
WNT: Williams New Testament  
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