

# Bible Student's Notebook"

# The Herald of His Grace

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

Volume 33 Issue 819

# The Complement of Christ

by — John H. Essex (1907-1991)

he great work of the *reconciliation of the Universe* – the Heavens in all their magnitude, the Celestial regions with all their multitude of inhabitants – is to be carried out by Christ, operating in and through that glorified Ecclesia which is His Body, *His Complement*.

It is only in the Prison Letters of Paul that the Ecclesia is so presented. We have the Ecclesia mentioned in Romans, in Corinthians, Galatians, etc., but for the first time, in Ephesians, we have it presented to us in that peculiar but sublime relationship to Christ as *His Complement*.

Hence the supreme importance, the sublime significance, the unparalleled splendor, of that first chapter of Paul's Ephesian letter. Can we ever plumb its depths; can we ever scale its heights; always it strikes us with fresh force and with ever increasing loveliness.

Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the Celestials, in Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, in love designating us beforehand for the place of a Son for Him through Christ Jesus; in accord with the delight of His will, for the laud of the glory of His grace, which graces us in the Beloved (1:3-6, CV).

What a wonderful passage is this, regarding the chosen ones of this era! It tells of the richness of their blessings and the loftiness of their status – blessed with every spiritual blessing among the Celestials.

It tells of the means by which these blessings and this status are provided – in Christ. It tells, too, of the marvelous antiquity of their calling – "chosen ... in Him before the disruption of the world." That takes us back long before Adam. It tells of their continued appearance in God's eyes – "holy and flawless in His sight," a state which they could never acquire of themselves. It tells of the place in God's purpose for which they have been designated – a place of a son for Him. What a supreme honor! It tells of the cause which occasioned this wonderful exaltation – "the delight of God's will," for it is in accord with that and nothing else. Finally it tells of the reason for it – that it might be

for the laud of the glory of God's grace, which graces us in the Beloved.

That is why we are foreknown, predesignated, called, justified and glorified;<sup>1</sup> not for any blessings that may accrue to us, although we shall be blessed beyond all mea-

- 1. [Editor:] For more information, see:
  - Designated Called Justified Glorified, Frank Neil Pohorlak, <u>Bible Student's Notebook</u> #352;
  - God Justifies, Vivifies, Saves and Reconciles All, Dr. Edgar G. Jones, <u>Bible Student's Notebook</u> #608;
  - "Eonian Life": Does It Really Matter? Clyde L. Pilkington, Jr., Bible Student's Notebook #655;
  - How Many Has Father Given Christ? Dr. George W. Quimby, <u>Bible Student's Notebook #660</u>;
  - The Absolute and the Relative, Clyde L. Pilkington, Jr., <u>Bible Student's Notebook</u> #662.

The Complement of Christ6	5969
Straightjacket Verses #2: Hebrews 10:256	5972
The Three Spheres of Glory and Our	
Unique Destiny6	5973
Reader's Question Box #42: Can Believ-	
ers Be Lost?6	5976

sure in the process, but that the supreme glory of His grace might be lauded throughout the whole Universe.

As Paul says in :11 of this same first chapter of Ephesians, we are those

being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will, that we should be for the laud<sup>2</sup> of His glory.

If that opening passage of Ephesians 1 is so wonderful, what are we to say about the concluding phrases of that chapter?

For you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the **might of His strength**, which is operative in the Christ, rousing Him from among the dead and seating Him at His

**2.** [Editor:] I.e., "to praise highly." – American Heritage Dictionary. Applaud, applause; Greek: epaineō, epainos, ON-PRAISE (CKC, page 17, a part of the CLNT; see order form). - A.E. Knoch

right hand among the celestials, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: and subjects all under His feet, and gives Him as **Head over all** to the ecclesia which is His body, the complement by which He is completing the all in all (:18-23).

Here again every phrase is pregnant with meaning. We are still considering matters "among the Celestials" - nay, our attention is directed to the highest point in the Universe, up over every sovereignty and authority and power and lordship, and every name that is named; for it is as "Head3 over all" that Christ is given to us. We are even carried forward into the eons of the future, and are allowed a glimpse of the consummation when all in all is completed.

Let us never cease to ponder on, and wonder at, the magnitude and importance of the work which is reserved for us "among the celestials," a work to be accomplishedbythepowerofChristoperatinginandthrough

- 3. [Editor:] For more information, see:
  - The Body of Christ Has Only One Head, A.E. Knoch, Bible Student's Notebook #527.

#### Bible Student's Notebook

Paul Our Guide - Christ Our Goal ISSN: 1936-9360 Volume 33, No. 819 – May 4, 2020 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."

## Bible Student's Notebook™

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

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the Ecclesia which is His Body, His Complement.

The truth of I Timothy 4:10 now appears in a different perspective.

We rely on the living God, Who is the Savior of all mankind, especially of believers.

That God is indeed the Savior of all mankind is truly a precious truth, in the sense that it is a token. What God does on Earth, He will also do in the heavens. He must save all on Earth if He is to reconcile all to Himself, and the completeness of His reconciling work on Earth can be taken as evidence of the thoroughness which He will exercise in reconciling all in Heaven.

Have you noticed the superscription to the Ephesian epistle?

Paul, an Apostle of Christ Jesus, through the will of God, to all the saints **who are also believers** in Christ Jesus (1:1).

God is the Savior of all mankind, "especially of believers." What do we believe? We believe in Christ Jesus, the risen Lord. We believe that our lot was cast in Him. We believe that we are indeed part of the Ecclesia which is His Body – His Complement by which all in all is to be completed.

Brethren, be thinking of these things. Be seeking that which is *above*. Be disposed to that which is *above*, not to that on the Earth. All things are given us richly to enjoy, and we are right to enjoy what is ours now, but let us put temporal things in their true perspective.

Lift your eyes to the height and see; Who created all these? (Isaiah 40:26).

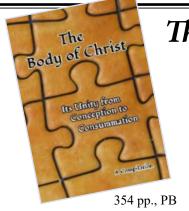
Remember that, just as there are incalculable numbers of suns (we call them stars) scattered all over the universe, so, too, there are incalculable numbers of beings inhabiting the Celestial realms, all waiting to be brought within the scope of the reconciling work of God. All have need to be brought within the subjecting influence of Christ.

We, if we are members of the Ecclesia which is His Body, have been chosen in Him from before the disruption of the world for an allotment<sup>4</sup> among the Celestials – and are even now being blessed with all spiritual blessings among the Celestials; and even now find our conflict not with flesh and blood, but with spiritual forces of wickedness among the Celestials; and are even now being used of God to make known to the sovereignties and the authorities among the Celestials the multifarious wisdom of God – in accord with the purpose of the eons which God makes in Christ Jesus, our Lord. God's purpose in Christ is nothing less than the reconciling of the universe to Himself.

May our minds be continually expanding to grasp what is the length, breadth, depth and height of God's love for us, and the length, breadth, depth and height of the stupendous work which is to be done through the Ecclesia in the oncoming eons. The salvation of

(see Complement, page 6976)

- [Editor:] For more information on the believer's allotment today, see:
  - The Heavenly Allotment and an Entirely New Humanity in Ephesians, A.E. Knoch, <u>Bible Student's Notebook</u> #523;
  - Our Lot Is Cast with Christ, A.E. Knoch, <u>Bible Student's Note-book #590</u>.



See order form.

The Body of Christ: Its Unity from Conception to Consummation (A Compilation)

This is a significant compilation of 18 authors, 69 works, spanning over a century. Author's include: Arthur P. Adams, Daniel Andersen, E.W. Bullinger, Alan Burns, Edward Clayton, F.W. Davis, John Essex, Stephen Hill, A.E. Knoch, E.A. Larsen, Aaron Locker, William Mealand, J.R. Miller, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, Alan Reid and William B. Screws.



# Straightjacket Verses #2 Hebrews 10:25

*by* — Clyde L. Pilkington, Jr.

Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching (Hebrews 10:25).

his single verse has been misused to bring many L believers into the bondage of "church attendance." Of course, since this Epistle was written to the Hebrews, not only does this passage have nothing to do with truth for today, but neither does it have anything to do with "attending church."

Before understanding the meaning of this passage in its context, let's assume for a moment that it does deal with "church attendance." What specific instruction does it give us regarding such "church attendance"? None! We're not instructed when to meet, where to meet, how to meet, or even the frequency of "gathering."

So, how could anyone use this passage to insist that someone attend, for example, some "Sunday morning service"?

If this passage were in fact discussing meeting with other believers, did not Christ plainly tell His disciples, "For where two or three are gathered together in My name, there am I in the midst of them" (Matthew 18:20, KJV)?

Thus, even if this passage were dealing with "church attendance," where is the mandate for such corporate, institutional meetings as is so common in Western religious culture?

However, this passage has nothing whatsoever to do with "attending meetings." The first key to this passage has to do with the single Greek word that is translated "assembling of ourselves together." The word ἐπισυναγωγή (episunagōgē) is used only one other time in the Greek Scriptures.

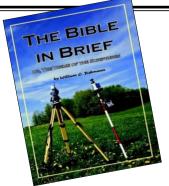
Charles H. Welch (1880-1967) writes concerning this passage in his commentary on Hebrews,1

The usual interpretation of this passage associates it with attendance at a Christian place of worship. The word "assembling" (episunagōgē), and its cognate (episunagō), are never used of an "assembling" in the sense of attending service at church ...

The only other place where episunagōgē occurs is II Thessalonians 2:1.

(see Straighjacket, page 6975)

Perfection or Perdition: An Exposition of the Epistle to the He-



120 pp., PB

See order form.

# The Bible in Brief, or The Theme of the Scriptures

*by* — William C. Rebmann (1911-1973)

"A trip through the world's best seller in one evening."

– Unsearchable Riches Magazine, 1960

"A very fine summary of the entire theme and scope of the Scriptures."

Unsearchable Riches Magazine, 1950

"It is seldom that so helpful a book is issued on the theme of the Scriptures." Indeed, it could not be written except by one who views the whole in the light of God's grand consummation." – A.E. Knoch

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# The Three Spheres of Glory and Our Unique Destiny

by — William B. Hallman (1903-1973)

In reading the book of Ephesians, we notice that five times the expression "in the heavenlies" is used. We find it in Ephesians 1:3, 20; 2:6; 3:10; 6:12.

There are three spheres of blessing. Some are going to inherit the Earth, others are going to inherit the New Jerusalem, and some will inherit the Heavenlies.

## SPHERE ONE

Blessed are the meek, for they shall inherit the earth (Matthew 5:5).

There are those who will have their inheritance upon the Earth. Reading further on in the gospel of Matthew:

When the Son of Man shall have come in His glory ... before Him shall be gathered all nations. He shall set the sheep on His right hand and the goats on His left. Then shall the King say to them on His right hand, "Come ye blessed of My Father, inherit the Kingdom prepared for you from the overthrow of the world" (25:31-34).

Notice that in these passages nothing is said of Heaven.

## **SPHERE TWO**

For he [Abraham] looked for a city which hath foundations whose builder and maker is God (Hebrews 11:10).

But ye are come to Mount Sion and unto the city of the living God, the heavenly Jerusalem (Hebrews 12:22).

I John saw the Holy City, new Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband (Revelation 21:2).

Here is a city that is coming down from God out of Heaven and will be inherited by Abraham. This is the city of the bridal company. Those who overcome by faith, like Abraham, will inherit the New Jerusalem.



292 pp., PB, HC

See order form.

# Without Form and Void: A Study of the Meaning of Genesis 1:2

by — Arthur C. Custance

Considered a classic in Christian apologetics, this scholarly analysis of the biblical phrase "without form and void," from the opening chapter of Genesis, observes the rules of linguistics, grammar and syntax, and also examines how words are used in the rest of Scripture. This book has been described as the best argument that has ever been written for the Gap Theory.

A well respected Canadian scientist, and listed in the 1971 American Men in Science, Dr. Custance contends that we should not allow science to determine what Scripture says. Neither should we allow Scripture to determine what the scientist observes in the laboratory. Yet observed fact in the one cannot, ultimately, conflict with revealed fact in the other. Any conflict, then, is in the interpretation of the facts – not in the facts themselves.

## SPHERE THREE

contain Thee (I Kings 8:27).

I press toward the goal for the prize of the high *calling of God in Christ Jesus* (Philippians 3:14).

The Greek expression for "high calling" is ano klēsis. This word is not an adjective, but an adverb. The same construction is found in John 8:23, "and He said to them, 'Ye are from beneath, I am from above [ano]."

There are some of the redeemed who are going to inherit the Earth. Some are going to walk the streets of the New Jerusalem and some who are seated with Christ far above all principalities and powers who will reign with Him in the heavenlies.

Some are going to form the Kingdom of priests upon the Earth. Some will constitute the Bride of the Lamb. Some will be the Body of Christ, with Christ as the Head.

Some are going to constitute the "sand" seed of Abraham, others the "star" seed. Some have their calling from before the overthrow1 of the world and reign with Christ in the heavenlies.

The apostle Paul tells us that "the dispensation of God which is given to me for you" constitutes the glorious fact of

*Christ among you, the hope of glory* (Colossians 1:25-27).

Solomon declared.

The Heavens and the Heaven of Heavens cannot

1. [Editor:] or "disruption."

In other words, God is seated on top of the Heavens. Thus, Ephesians 4:10 reads,

He ascended far above all heavens.

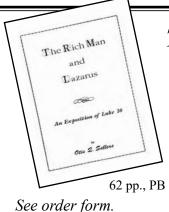
Therefore, if we are seated with Christ, we are seated on top of the very Heavens. The Body of Christ, is going to receive

the inheritance of the saints in light (Colossians 1:12.)

That can be translated "the inheritance of the holiest of all in the light." This is that unapproachable light spoken of in I Timothy 6:16, that glorious light in which God is clothed as with a garment and in which He lives. What a residence for us as members of His Body!

Some astronomers, after peering into the Heavens with their mighty telescopes, have come to the conclusion that the universe is infinite, and it might well be. We wouldn't be surprised if God is continually creating; that we are going to see the manifestation of His creative power in the time to come; and that there will be absolutely no end to the infinitude of God's creation. There is no reason why there cannot emanate from Him in all eternity some new creation. And I think God is going to surprise us with something new and different in our super-heavenly residence.

With reference to our destiny, there is connected with it a super-heavenly resurrection. In Philippians 3:11 we read.



# The Rich Man and Lazarus

An Exposition of Luke 16 by — Otis Q. Sellers (1901-1992)

The portion of Scripture which is examined and interpreted in this study is certainly not the most important passage in the Word of God. Nevertheless, it is apparent that many make Luke 16:19-31 to be the preeminent passage of all Scripture because of the great number of doctrines on which they found it and by which they establish it.

If by any means I may attain unto the out-resurrection of the dead.

Paul is pressing toward something here that he did not have before. What he had before was the assurance of a resurrection according to I Thessalonians 4 and I Corinthians 15, and he certainly looked forward to that. But he was pressing toward something different from the resurrection that he had under the New Covenant during the book of Acts. He was pressing toward the special resurrection that is going to take place prior to what is called "the first resurrection." Paul was pressing forward to a prior resurrection.<sup>2</sup>

If [since] ye be risen with Christ seek those things which are above, where Christ sitteth

[Editor:] For a further look at this important subject see,
 "Philippians: Paul's Pivotal Letter Pressing Toward the Mystery,"
 Clyde L. Pilkington, Jr., <u>Bible Student's Notebook</u> #788.

on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God. When Christ Who is our life shall appear, then shall ye also appear with Him in glory (Colossians 3:1-4).

Let us lift our thoughts into that which sometimes seems beyond our comprehension. God has said it in His Word; faith can take care of the rest. Accept it and believe it, because God has said it.

The Uniqueness of Our Calling

(abridged & edited)

#### **TOPICS:**

**Major:** Called; Celestials; Spheres, Three *Minor*: Resurrection; Right Division

# STRAIGHTJACKET (continued from page 6972)

The coming of our Lord Jesus Christ, and our gathering together unto Him.

Thus, we can see, in the context of a parallel usage, that *episunagōgē* is a reference to *the gathering of believers together at the Second Advent of Christ.* 

Hebrews 10:25 is a warning to Israel concerning the danger of their forsaking of this key truth.<sup>2</sup>

Welch continues,

The apostle, by the use of the word "forsaking," evidently glances back to such passages as II Chronicles 24:18, where the "forsaking" ... meant apostasy, and was visited with wrath, and also to Nehemiah 10:39 and 13:11, where adherence to the house of God indicated loyalty. ...

The present Dispensation knows no "place of worship" except where "Christ sitteth at the right hand of God," for God "dwelleth not in temples made with hands" ...

https://www.youtube.com/watch?time\_continue=518&v=0q2gAnL1sIM&feature=emb\_logo

Apostasy from the profession of the hope had the character of presumptuous sin, for which the law made no provision. That David (as in Psalm 51), for example, could be forgiven shows that a fuller Sacrifice is found under the gospel than under the law, but the apostle does not bring this forward; neither does he mitigate the severity of the judgment that is pronounced against such.

"Fiery indignation, which shall devour the adversaries," "died without mercy," "of how much sorer punishment," "vengeance is Mine," "it is a fearful thing to fall into the hands of the living God" – all stress the extreme severity of the penalty. "Trodden under foot the Son of God," "counting the blood of the Covenant unholy," "doing despite to the Spirit of grace" – these terms reveal the enormity of the sin of turning back to Judaism. In this light, Hebrews 6:1-8 is to be read, to which the word "illuminated" of 10:32 evidently refers. These are the only occurrences of phōtizō in Hebrews.

BSN

TOPICS:

Major: Christendom; Hebrews (10:25); Israel

Minor: Right Division

<sup>2. [</sup>Editor:] The author has a teaching video entitled "Hebrews is NOT for Today" which is available on YouTube. At the 43:30 time in the recording he deals with Hebrews 10:25. Here is the link:





# Reader's Question Box #42

# Can Believers Be Lost?

by — Clyde L. Pilkington, Jr.

Do you believe that believers can fall away, be cut off, be lost in this age? – *T.P.* 

A Though believers may fall away, they can never be cut off or lost. Thank God that our salvation is not in any way dependent on our faith or faithfulness. It is totally dependent on on Christ's faith and faithfulness *alone*, for Paul boldly declared that even

if we are disbelieving, He is remaining faithful

- He cannot disown Himself (II Timothy 2:13 CV)!

Believers are members of Christ's Own Body, and are therefore a part of "Himself." He can never disown us, for in doing so, He would disown "Himself." So, even if it were possible for us to be "disbelieving, He is remaining faithful"! It is not about us, it is all about Him!

#### TOPICS:

Major: Eternal Security; Jesus Christ; Q&A

Minor: Union with Christ

## **COMPLEMENT** (continued from page 6971)

all mankind is of supreme importance, but it is only a step in God's wider purpose, and we should be growing to realize that.

Not at the beginning nor at the end of the Book do we find these glorious truths of God's – but hidden away in the center, in these Prison Letters of Paul. For he it is who was commissioned to "complete"

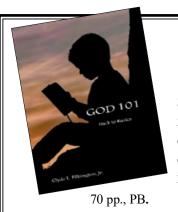
- [Editor:] For more information on the completion of the Word of God, see:
  - God Assembles His Book, Clyde L. Pilkington, Jr., <u>Bible Student's</u> <u>Notebook #207</u>;
  - Daily Goodies (book, August 2-8), Clyde L. Pilkington, Jr. (see order form);
  - The Plowboy's Bible, Clyde L. Pilkington, Jr. (see order form);

the word of God" (Colossians 1:25) by revealing "the Secret" which had been concealed from the eons and from the generations but now is made manifest: Christ among the nations, the expectation of glory (cf. Colossians 1:27).

#### Topics:

**Major:** Celestials; Jesus Christ; Complement *Minor*: Called; Salvation of All

- How We Got Our Bible, Adlai Loudy (see order form). This was also a two-part series in Bible Student's Notebooks #664, #665.
- 6. [Editor:] I.e., the Secret Administration. For a detailed study of this subject see the comprehensive work <u>The Administration</u> of the Secret on the order form under "Compilations," or visit, http://pilkingtonandsons.com/compilations.htm



# God 101: Back to Basics

by — Clyde L. Pilkington, Jr.

Sadly, there are some who would teach of a god who somehow does not know all things, is not all powerful, is not sovereign, and is always changing his mind. This may be a god of religion, but it is not the God of Scripture. This work goes back to the basics, back to a scriptural foundation of the True and Living God.

See order form.

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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