



Bible Student's Notebook™

The Herald of His Grace

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

Volume 35
Issue 855

Transcendent Grace

by — A.E. Knoch (1874-1965)

The blessings of believers of our times transcend those of all other eras. Our revelations, our path, our grace, our power, our glory, the love Christ lavishes on us, all of these are superior to that granted to the rest of God's creatures. They surpass even those apportioned to God's earthly people who were His messengers to mankind. As the Heavens are higher than the Earth, so are our spiritual, celestial blessings superior to their soulish, terrestrial felicity. Their good fortune is the subject of most of the Scriptures. It is revealed by contrast with that of the other nations. So also ours is disclosed by showing how, in every point, it transcends, or excels, the best that has been bestowed upon them.



the Circumcision will be blessed with all Terrestrial blessings in the new Earth, and the nations of that day are subordinate, beneath their feet, then it is almost unbelievable to find the saints of this administration seated among the Celestials, as a display of the transcendent riches of His grace in His kindness to us in Christ Jesus.

His earthly people, Israel, were shown much favor, and thought they had a monopoly of His regard. But our unworthiness fitted us for the supreme display of grace (Ephesians 2:7).

In the coming Kingdom, blessing both spiritual and material, will flow from God through Israel to the nations. So, it would have been in the days of the apostles if the nation had repented.

Instead of being a season of great success leading to the inauguration of the "church," Acts gives us an account of continual failure to establish the Kingdom. As a result, the current of blessing was reversed. Instead of Israel enriching the nations with spiritual blessings, the aliens send Israel generous contributions for their physical needs. The tables are turned. This was transcendent grace, being the outward and tangible sign of God's indescribable spiritual gratuity (II Corinthians 9:15).

This display of God's grace to the nations in the past was only a faint foretaste of their fate in the future. It was a great grace for the nations to be able to help Israel in their distress. But in the coming eon, when

When the first epistle to the Corinthians was written, the new creation had already come. Paul pointed out to them the path suited to transcendence but did not put them on it. He continued to regulate the "primitive" things but showed them clearly that they were not the ultimate. He pointed forward to a time when their gifts would be "discarded." They were observing by means of reflections in a "mirror," and had only a part of that which was theirs. They had salvation and justification, but not conciliation. They were in the One Body of Christ, but not the Joint Body (Ephesians 3:6). They had only an installment of the faith. The next installment, including the new creation, came to them through the second epistle.

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TRANSCENDENT REVELATIONS

In order to make known to Paul the surpassing truth for this administration, it was revealed to him by actual visions of coming events. The apostle John was shown the new Earth, the future home of the Terrestrial saints; but Paul was *transported* to the third Heaven. Here we see how much greater is the scope of Paul's revelations than those of the apostle John's, as the Heavens are not only higher than the Earth, but immeasurably superior in size and splendor, so much do our spiritual blessings among the Celestials transcend the physical benefits enjoyed on the Earth by Israel and the nations (II Corinthians 12:7).

The dispensation of transcendent grace began with an individual, Saul of Tarsus, and had its background in his *inordinate* persecution of the Jewish ecclesia before his call. The *revelation* of transcendent grace was first made to an ecclesia, Corinth, against a background of *inordinate* sin, before the utter repudiation of the flesh, and the inauguration of the new creation, in spirit (II Corinthians 2:7).

Grace demands a bad background. Transcendent grace calls for an *inordinate* measure of guilt. This

was furnished by Saul before his call, and by Corinth before the revelation by Paul of the new creation.

THE ADMINISTRATION OF THE SECRET

The commencement of the present Secret Administration of grace, as distinct from its *dispensation* to individuals or its *revelation* to ecclesias, came later, in Ephesians. Many features were introduced before the new creation, especially justification, but the main characteristic, a *Joint Body*, composed of both Circumcision and Uncircumcision, was deferred until the apostasy of Israel's believing ecclesia was beyond remedy. This was prophesied as far back as Isaiah 6, and quoted at the nation's rejection of the Kingdom Evangel (Matthew 13:14; Mark 4:12; Luke 8:10), and, later, at the rejection by the Jewish ecclesia of Paul's evangel (Romans 11:25; Acts 28:26). **BSN**

— *Unsearchable Riches*, Volume 17 (1926)

(*edited excerpt*)

TOPICS:

Major: Grace; Secret Administration; Transcendent
Minor: Blessings; Conciliation; Ecclesia; Joint Body; New Creation

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seated 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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Attuned to Grace

by — J. Phillip Scranton

Grace is usually defined as *favor*, and in the case of sinners as *unmerited favor*, but this is a narrow sense for a word with broad meaning and application. Grace involves the whole method of operation employed by God that accredits all glory to Himself.

God is, “*the One Who is operating all in accord with the counsel of His will*” (Ephesians 1:11).

All is out of God – all originates in Him. All is through God – He is the great Cause behind everything and brings to pass everything that happens. All is for God – everything serves His purpose, and nothing can come to be apart from His design (Romans 11:36).

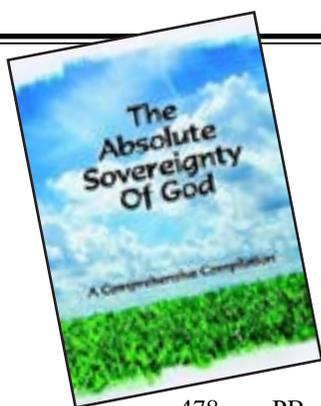
These verses are true regardless of our belief, appreciation or understanding, but a vital part of our life and service for God depends upon our realization of this truth. And that vital part involves this matter of grace.

Paul tells us plainly that very few who are wise, powerful or noble are among the ranks of the calling in grace. The reason for this is to exclude all boasting of the flesh (I Corinthians 1:26). And the Scriptures give abundant examples of how “*the stupidity of God is wiser than men, and the weakness of God is stronger than men*” (I Corinthians 1:25).

Shamgar slew 600 Philistines with an oxgoad; Sisera, captain of the Canaanite host, was slain by a woman with a glass of milk and a tent peg; Gideon and 300 men defeated the hordes of the Midianites with pitchers, torches and a shout; the shepherd boy defeated Goliath with a sling; Jehoshaphat placed the singers in front of the army as the people went out to face the enemy – not a sword of Judah was unsheathed, yet it took three days to carry away the spoil; Israel, the smallest and weakest nation, will rule the Earth; the ecclesia, unworthy of the smallest earthly blessing, is blessed in Christ with every spiritual blessing among the Celestials.

Great and mighty are the workings of grace, and the glory always belongs to God. Yet before we can be profitable instruments of grace in God’s operation, we may need some adjustment. Probably all of us have some degree of talent or self-reliance which sets us askew to the framework of grace. Thus, it is necessary for God to bring about the trials and testings that dispel the confidence of the flesh and encourage reliance upon God.

Paul’s life is full of examples that illustrate the principles of grace. Paul, as Saul of Tarsus, was energetic and intelligent, but because he was self-reliant and capable, he needed to be schooled by the Lord in the workings of grace. How significant it is that his life of service to the Lord began with three days of blindness and helplessness. His second letter to the



478 pp., PB

See order form.

The Absolute Sovereignty of God (A Comprehensive Compilation)

This quintessential book victoriously celebrates and convincingly proclaims the absolute sovereignty of God. Sadly, religion has veiled the truth of the God of the Bible, making Him either an aloof deity, indifferent to the condition of the creation, or one who is at the worst cruel or at the least unloving and uncaring. Yet the loving Deity of Sacred Scripture always has had and will have sole and complete control over His entire creation. This ultimate collection of 100 works by 34 authors spans nearly 175 years. It is an extensive reference work that is essential for every library.

Corinthians abounds with such experiences, but we will focus on the one in which the light of his self-confidence flickered out.

For we do not want you to be ignorant, brethren, concerning our affliction which came to us in the province of Asia, that we were inordinately burdened, over our ability, so that we were despairing of life also. But we have the rescript of death in ourselves, that we may be having no confidence in ourselves, but in God (II Corinthians 1:8-9).

We cannot be sure what incident in the apostle's experience is referred to here, but that is immaterial. What Paul wanted the Corinthians to realize was the depth of despair to which he had sunk: "so that we were despairing of life." The difficulties appeared so insurmountable that, to Paul, it seemed pointless to continue living.

Possibly the reader has experienced similar feelings. But the Lord did not leave Paul in that condition. Soon Paul was to say, "we are not despondent ... Being, then, courageous always ... we are encouraged ... we are ambitious always" (II Corinthians 4:1, 6; 5:6-7, 9).

What then was God's purpose for giving Paul such an experience? The answer is not far to seek. Paul said he had an official decree of death in himself so that his confidence would not be in himself but in God (II Corinthian 1:9).

We should also look for the same design in the trials we face. Realizing that all things are of God, we can find our afflictions turning ourselves from self-

confidence to reliance on God. When the glory goes to God, grace can work mightily in and through us.

There was a time in Israel's history when Judah was attacked and mostly overrun by Assyria. The field commander of Assyria sent a message to king Hezekiah, saying that if Hezekiah was depending upon Egypt for help, he was like a man who was leaning upon a fractured reed. The reed would break under his weight and pierce his hand (Isaiah 36:4-6). This is a perfect example for us. Dependence on our own abilities or plans to accomplish something for God may yield a result worse than failure.

God can and may use the most talented of individuals. Moses is an example. He was a prophet, politician, diplomat, military strategist, leader and poet. But the Scriptures also tell us that he was the most humble of men on Earth (Numbers 12:3). It was not the education of Egypt that so thoroughly prepared Moses. God schooled him for forty years before he was ready to lead the people.

One's disposition toward himself and toward God is the key issue. Let us remember that it is God Who is accomplishing things. This is the lesson of grace, and if we are to be used of Him, we must be attuned to His glorious operation of grace. **ESN**

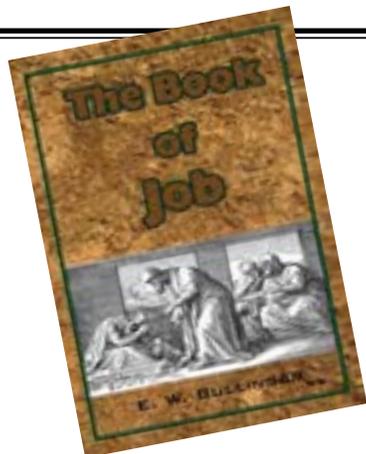
— *Unsearchable Riches*, Volume 80 (1989)

(edited)

TOPICS:

Major: Grace

Minor: Paul; Sovereignty; Trials



224 pp, PB

The Book of Job

by – E.W. Bullinger

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Reader's Question Box #47¹

A Timeline of Creation

by — Clyde L. Pilkington, Jr.

Q: I need some help sorting out the order of events in the creation narrative: the original universe, Satan, the Celestial beings, etc. Can you help with some kind of timeline? – C.C.

A: Here is a basic order of events.

GOD²

Before there was anything, there was God.

In the beginning God ... (Genesis 1:1).

Out of Him, and through Him, and to Him are all (Romans 11:35, BSV).

THE LOGOS³

The first creation of God was His Logos. He began with

1. The number of this series article is out of sequence to account for a duplicated article in BSN #824.
2. For a basic look at the theme of God, see:
 - Video: Biblical Resources, [Bible Basics #3 – God](#), Clyde L. Pilkington, Jr.;
 - Article: [Bible Student's Notebook #846](#);
 - [God 101 \(Back to Basics\)](#), Clyde L. Pilkington, Jr. See order form under "Pilkington."
3. For a short study of *logos*, see:
 - "The Logos" (Bible Basics #2), Clyde L. Pilkington, Jr.:
 - [Article: Bible Student's Notebook #842](#);
 - [Video: https://www.youtube.com/watch?v=1xiHsUmB644](https://www.youtube.com/watch?v=1xiHsUmB644).

His master plan. All is going according to that plan.

In the beginning was the Word [Logos] ... (John 1:1).

THE HEAVENS⁴

The first of God's physical creation was the Heavens.

In the beginning God created the Heavens ... (Genesis 1:1).

THE HOST OF HEAVEN

From the testimony of Scripture, we know that Celestial beings were created prior to the Earth, for they rejoiced at its creation (Job 38:7).

THE EARTH

(see [Q&A](#), page 7263)

4. For further study on the Heavens, see:
 - Articles:
 - [Bible Student's Notebook #847](#);
 - [Bible Student's Notebook #848](#);
 - Videos: Biblical Resources:
 - [Bible Basics #4 – The Two Realms: The Heavens and the Earth](#), Clyde L. Pilkington, Jr.
 - [Bible Basics #5 – The Three Heavens and Earths](#), Clyde L. Pilkington, Jr.
 - [The Third Heaven – Our Celestial Destiny](#). See order form under "Compilations."



20 pp., BK

Salvation and Judgment in the Book of Matthew and The Voice of One Imploring

by — Dean Hough

When our Lord came into this world He came to save: "You shall be calling His name Jesus, for He shall be saving His people from their sins" (Matthew 1:21). This important declaration of God's intention forms a solid basis for all that is recorded throughout the book of Matthew, and must be kept in mind in the midst of the stern warnings of judgment, including that even of "fire unextinguished."

See order form.

The Pre-Millennial Kingdom

by — C.E. McLain, D.D. (1909-1990)

At the outset, lest there be any misunderstanding, may we say with all clarity that we are “pre-millennial” in our belief. That is, we believe that Christ will return in bodily presence *before* the millennium. But by the same token, may we say with equal force that *all* aspects of His Coming in whatever degree are, and will remain, in abeyance *until* all nations are brought into subjection under Him.

The LORD said unto my Lord, “Sit Thou on My right hand, till I make Thine enemies Thy footstool” (Matthew 22:44; c.f. Psalm 110:1).

Therefore, the coming of Elijah, the enlightenment of the Holy Spirit, the government of the Heavens, the restoration of Israel, etc., must be faced. These facts can no longer be ignored, nor can anyone set them aside by saying “They are a problem,” and yet continue to teach otherwise.

To say the least, the popular “any moment” theory of traditional, pre-millennial teaching will no longer prevail in the hearts of those who are not brainwashed with the *wish*. You see, if one were to follow the “any moment” position and Christ were to return to Earth today, He, according to His Word, would

Take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ (II Thessalonians 1:8).

There is no question about it: this would include most of humanity; not only so, but, by and large, the plurality of those have never heard the gospel of our Lord Jesus Christ. Thus, the “any moment” theory *at this time* would appear to make God (humanly speaking) a sadist, for how could a man obey instructions he has never even heard?

How dare we allow such a low appraisal of God to emerge when such an attitude is contrary to His character? Time and time again, throughout the “Old Testament,” the lesson is replete, for when He brought judgement to pass, He first brought to light, over and over again, the things He eventually carried out. Will He do less with the future judgment? I think not, for Scripture and the very character of our great God demand otherwise: namely, the pre-Second Advent happenings which have been proffered from Scripture. **BSN**

— *The Coming of Elijah and Other Neglected Prophecies*, pp. 12-13

(*edited excerpt*)

TOPICS:

Major: Pre-millennial Kingdom

Minor: Prophecy



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Falling Out of Grace

by — A.E. Knoch (1874-1965)

“Falling from grace” (Galatians 5:4) is usually taken to mean taking up evil ways, backsliding into a wicked walk. But the figure is not concerned with our ways or our walk, but a failure to found our faith on the grace of God, and basing blessing on something else than believing Him.

The special example given is dependence on deeds of law for justification. But it has a wider scope, for we are continually tempted to substitute some human merit for the sacrifice of Christ. Very often this produces the exact opposite of backsliding. Even in Galatia the law keepers were probably very careful of doing wrong.

Many seek special consecration, and an experience that may lead them closer to their Savior, or knowl-

edge of higher truth, but forget that their place in God’s sight does not depend on this, for it is based on limitless grace which is shared by all.

The failure to recognize the transcendent grace has led to an almost universal “falling from grace,” not only by relapsing into law, as in Galatia, but to other phases of the circumcision evangel. Most fail to ignore the flesh and some even pretend to be Israelites, and claim the physical, earthly blessings of the apostate nation. **BSN**

— *Unsearchable Riches*, Volume 44 (1953)

TOPICS:

Major: Grace; Law

Minor: Galatians 5; Legalism

Q&A (continued from page 7261)

Next on God’s agenda was the original Earth.

In the beginning God created ... the Earth (Genesis 1:1).

SATAN⁵

God then created the Adversary. Satan did not “fall” from a former condition into his current state, but was indeed so created.

From the beginning, the Adversary is sinning (I John 3:8).

THE DISRUPTION⁶

The witness of Scripture is that Earth’s disruption came about through the instrumentality of God’s servant, the Adversary.

- For more information about Satan, his creation and purpose, see:
 - [The Creation of Evil, Sin and Satan: A Compilation](#). See order form under “Compilations”.
 - [The Problem of Evil](#), A.E. Knoch. See order form under “Knoch.”
- For more information about “the disruption,” see:
 - [The Disruption of the World](#). See order form under “Compilations.”

THE RESTORATION⁷

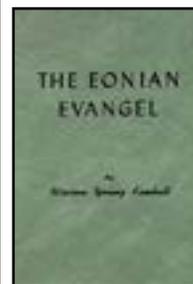
Following the disruption God began the week of the Earth’s reconstruction. **BSN**

TOPICS:

Major: Creation

Minor: Disruption; Restoration

- For more information on the restorative week, see:
 - “A Brief Overview of Creation: The Original Creation, the Disruption & the Week of Reconstruction,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #825](#).



The Eonian Evangel

by — Warren Young Kimball
(1909-2002)

150 pages, PB (*See order form.*)

Kimball, a prolific author, was an associate of A.E. Knoch and director of the Eonian Evangel Foundation.

64 Scripture lessons based on texts in which God’s great purpose of the eons is revealed. In these studies nearly 1,000 Scripture references are given to 50 books and 304 chapters of the Old and New Testaments.

Tidbits of Truth #5

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.



I Receive Gladly That God Is Love

[Excerpt:] I received gladly, both with feeling and understanding, the doctrine that God is love. Everything which opposes this – a burning hell, therefore, whose fire endures forever – I could not recognize.

— Hans Christian Andersen (1805–1875)
The True Story of My Life, p. 77
Translated by Mary Howitt (1847)

God and His Son Glorified

[Excerpt:] Manmade theological attempts to exalt Christ beyond what is specifically revealed in *Scripture* result in a radical demeaning of the value of His obedience and accomplishments on our behalf. Man, however sincerely, cannot add to Jesus’ greatness by making Him something that *Scripture* does not. In fact, any attempt to do so significantly subtracts from the greatness of the biblical message. When we let the Word of God speak for itself and allow every piece of the puzzle to fit together without squeezing it to fit our own traditions or preconceived notions, both God and His Son are glorified, reason is satisfied.

— Mark H. Graeser; John A. Lynn; John W. Schoenheit
One God and One Lord, pages 368-369

Lake of Fire

[To K.G.:] The term “*Lake of Fire*” appears only in the book of Revelation. Paul never once mentions it at all. It is plainly a part of Israel’s program, restricted to a very narrow timeframe within that program.

If people today were in danger of this “*Lake of Fire*,” why didn’t Paul even once warn them about it? Also, why didn’t he instruct us to warn them? Isn’t this extremely odd?

It’s also interesting that there is no mention or warning of the “*Lake of Fire*” anywhere in the Hebrew Scriptures either. For example, isn’t it odd that God warned Adam about “*death*” but not the larger more looming “*second death*”? And isn’t it significant that none of the prophets warned the past generations of Israel concerning this significant judgment?

There is so much confusion in Christendom that results in their failure to “*rightly divide*” or “*correctly cut*” the Word of Truth (II Timothy 2:15).

— Clyde L. Pilkington, Jr.

Woman’s Wonder

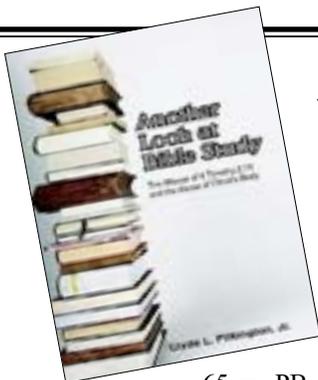
[Excerpt:] Need-love says of a woman “I cannot live without her”; Gift-love longs to give her happiness, comfort, protection – if possible, wealth; Appreciative-love gazes and holds its breath and is silent, rejoices that such a wonder should exist.

— C.S. Lewis (1898-1963)
The Four Loves

BSN

TOPICS:

Major: [Lake of Fire] Lake of Fire; [Woman’s Wonder] Wife; Women; [I Receive Gladly That God is Love] Salvation of All; [God and His Son Glorified] Jesus Christ; Trinity



65 pp, PB

See order form.

Another Look at “Bible Study”

The Misuse of II Timothy 2:15 and the Abuse of Christ’s Body
by — Clyde L. Pilkington, Jr.

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- **The Letters of St. Paul (Way) (fc)**
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- **Bullinger's Companion Bible**
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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
EB: Exegeses Bible
ED: Emphatic Diaglott
EGNT: Englishman's Greek New Testament
ERV: English Revised Version
ESV: English Standard Version
FF: Ferrar Fenton Bible
GLT: Green's Literal Translation
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
LSV: Literal Standard Version
LXX: Septuagint
MKJV: Modern King James Version
MLV: Modern Literal Version
MNT: Moffatt New Translation (James Moffatt)
MSG: The Message
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
RCV: Recovery Version
TCNT: Twentieth Century New Testament
VT: The Voice Translation
WAY: The Arthur Way Translation
WEB: World English Bible
WET: Wuest Expanded Translation
WI: Workman's Interlinear
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)
LSJ: Liddell-Scott-Jones Lexicon
RWP: Robertson's Word Pictures
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
TtC: Things to Come
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
VWS: Vincent's Word Studies
WWS: Wuest's Word Studies
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