



Bible Student's Notebook™

The Herald of His Grace

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

Volume XVIII
Issue 450

Your Coming Applause from God

by — Clyde L. Pilkington, Jr.

Therefore judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God (I Corinthians 4:5, Rotherham).

Never forget that Paul teaches us in Ephesians 2:10 that we are God's:

*workmanship (Young)
achievement (Concordant)
handiwork (Weymouth)
madement (Dabhar)*



nate in "EVERY MAN" having the praise and applause of God (I Corinthians 4:5):

*... then shall every man have **praise** of God (Rotherham).*

*... then **applause** will be coming to each one from God (Concordant).*

The great, wise and mighty God of the universe is steadily at work in your life. You are His work: He began the work, He will finish it. This was Paul's confidence:

Having been confident of this very thing, that He who did begin in you a good work, will perform it till a day of Jesus Christ (Philippians 1:6, Young).

It is not your own efforts, but God's faithfulness that carries out this work in you to its completion:

Faithful is He Who is calling you, Who will be doing it also (I Thessalonians 5:24, Concordant).

We do not walk by sight: things are not as they appear. This divine work in our lives will culmi-

This means that one day God will praise and applaud *you*. How could it be otherwise, for after all, **YOU ARE** His workmanship!

If it is true that God has made you and that you have not made yourself; if it is true that He began the work in you and will complete it; then why do you fret so? Why are you so anxious and troubled? Why are you so full of care, frustration and discouragement? After all, is He not God? Is He not in charge? Is not He the Creator, and you His creature?

Rest in the peace of this wonderful truth. ■

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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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).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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Underneath the Altar

by – A.E. Knoch (1874-1965)

THE SOUL IS IN THE BLOOD

For the soul of the flesh, it is in the blood, and I Myself have assigned it to you to make a propitiatory shelter over your souls on the altar; for the blood, in the soul it makes a propitiatory shelter (Leviticus 17:11).

Just as the divine illustration of the spirit was in the *breath*, so we have the divine picture of the soul in the *blood*. Much has been lost by the arbitrary change of the word “*soul*” to “*life*” in the passages where this is clearly taught.

Notice how the two are used together in Genesis 9:4.

*Yea, only flesh with its **soul**, its **blood**, you shall not eat (CV).*

This truth is again emphasized in the phrase, “*for the **soul** of all flesh, it is in the **blood**” (Leviticus 17:11, CV). Again,*

*For the **soul** of all flesh is its **blood** ... It is in its **soul** ... for the **soul** of all flesh, its **blood** is it (:14, CV).*

Now, why should the blood be chosen to picture the soul to us? The soul has its origin, not in the body merely, nor yet in the spirit alone, but in their combination, and what could better portray this than the blood? It is fed from food by means of assimilation and thus is linked to the body and the soil; it is fed from the air by means of respiration and is thus linked to the breath and spirit.

SACRIFICIAL BLOOD Poured OUT UNDER THE ALTAR

All the rest of its blood ... shall he pour out at the foundation of the altar ... (4:7).

The blood of the sin offering was poured out at the foundation of the altar (Leviticus 4:7, 18, 25, 30, 34; 5:9). When their souls were poured out these souls went underneath the altar. It is said that in Solomon’s temple there was a vast pit under the altar to receive the rivers of blood which flowed from the thousands of sacrifices which were offered upon it. So that we must seek the soul of the sacrifices underneath the altar, where the blood had been poured.



UNDERNEATH THE ALTAR

And when It opens the fifth seal, I perceived underneath the altar the souls of those who have been slain because of the word of God and because of the testimony which they had. And they cry with a loud voice, saying, “Till when, O Owner, holy and true, art Thou not judging and avenging our blood on those dwelling on the earth?” (Revelation 6:9-10).

The suffering and anguish which God’s faithful witnesses will endure during the reign of Antichrist is that which calls for avenging. When Abel died his blood cried from the *ground*, whence it had been poured (Genesis 4:10).

When these martyrs die for the sake of their testimony to the one great Sacrifice, their blood is, as it were, poured out underneath the *altar* and their death ascends as a sweet savor to God. Hence we read of those under the fifth seal (Revelation 6:9) who were slain because of the word of God and because of the testimony which they had, that their souls were underneath the altar, where it was customary to pour the blood of the animal sacrifices.

The reason for the figure characterizing them as “souls” is very evident, for they cry for avenging on those dwelling on the earth who had shed their *blood*. It was the sufferings unto death which they had endured for His sake which cried aloud for God’s judging and avenging.

We need not imagine that Abel’s blood, which had been swallowed by the ground, actually became endowed with the organs of speech and made an articulate audible appeal to Jehovah. Neither should we suppose that the souls of these martyrs received a miraculous embodiment for the purpose of crying aloud for avenging on their adversaries. To say the least, it would take a large altar to cover them all or very small souls to be cramped in such numbers into so small a space. Such a dismal, bloody, ashy pit would hardly be a fit recompense for their previous tribulation! ■

Unsearchable Riches Magazine
Volume 53

The Glory in Ephesians

by – E.H. Clayton (1887-1972)

Paul, an apostle of Christ Jesus through the will of God, to all the saints who are also believers in Christ Jesus: grace to you and peace from God, our Father, and the Lord Jesus Christ. 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: in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace, which He lavishes on us; in all wisdom and prudence making known to us the secret of His will (in accord with His delight, which He purposed in Him) to have an administration of the complement of the eras, to head up all in the Christ - both that in the heavens and that on the earth in Him in Whom our lot was cast also, 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 of His glory, who are pre-expectant in the Christ (Ephesians 1:1-12, Concordant).

Superficially, it would appear that a direct statement as to justification, by faith, is not made in the opening statements of the Ephesian epistle. Yet that which is fully equal is very evident, for God's choice of the ecclesia, made before the disruption of the world, is so worded as to be an anticipation of it, one which warrants the verdict of justification. Justification, before our God, requires the basis stated by the words "holy and flawless."

In Ephesians 1:4, God's choice is stated thus:

We to be holy and flawless in His sight.

This corresponds to His love, which designates to us, beforehand, the place of a son for Himself, through Christ Jesus. We are, indeed, preserved to this by the

righteous ways of the God and Father of our Lord Jesus Christ.

In these words is expressed a glory and a choice which gives each member a relation to His will and so to holiness and to flawlessness which is preserved to us in Christ, for they are agreeable to the place of a son. This place and its glory is not marred by what ensued out of the disruption. This must be the initial sense of these words which introduce us into the glory of the counsels of our God.

The choice to such a height was made before any other character existed as a possibility for us; in fact, the character is formulated for us in the counsels of God with Himself, in His solitariness. Not only does it tell the glory needed by each member of the



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The Sequel Which Sustains –

The Pohorlak Papers: Volume 1

by — Frank Neil Pohorlak

In cooperation with his estate, this is the first in a series of collected articles on various scriptural themes by Frank Pohorlak (1907-1988). In associations with men such as Bob Jones, John R. Rice, J. Frank Norris and A.E. Knoch, he enjoyed a long, illustrious, colorful life and teaching ministry spanning many states and foreign countries.



Body of Christ, but the infinitive (to be) continues it, despite the issue coming from the disruption. We were engulfed in a sense other than that of holiness and flawlessness, certainly not so as to destroy those matters to us. His intentions are never prevented or frustrated.

The words expressing the character attached to the choice are the values required for the actuality of the verdict of justification by the faith of Jesus Christ. Such words were told for His faith, and they were formulated by God's righteousness for His ways amidst creation. These Jesus Christ undertook amidst His obedience and His faith. The words express the choice, and show the glorious and blessed stature preserved to us who are His Body and by the service of whom He, the Head, will bring back the celestials into subjection to Himself and thus to His God and Father.

The estrangement became a matter due to circumstances promoted out of the relationship into which the disruption brought humanity. Through the disruption there came to be created the position whereby we, in our connection with humanity, needed the

“forgiveness of offenses.”¹ The deliverance “through His blood” deals effectively with that aspect of matters, akin to His love, rather than His righteousness.

Righteousness is asserted of us, for to that His faith maintains each member, and so, with the deliverance out of the midst of offenses, we are in all of the grandeur of the stature of the place of a son, fitted into the secret of God's will, which had been kept in the depths of God during prior eonian times, ready to be revealed in due course.

That our lot had been cast into that of Christ has been maintained by Him, for due to His faith He became Christ Jesus, on Whom His God and Father had bestowed the headship of the universe, by placing creation in Him, and thus exalting Him to be the Image of the invisible God. In that capacity was

(see **GLORY**, next page)

1. [Editor:] Or, “freedom from offenses.” The word for “forgiveness” here is ἄφεσις (*aphesis*; FROM-LETTING [*Concordant Keyword Concordance*]), meaning “freedom.”

Ultimate freedom from sin is FAR MORE than forgiveness or pardon. Forgiveness is at the core of religious teaching and activity; and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond that. The revelation given to him involved **justification**, which, instead of being rooted in guilt, is rooted in righteousness. – Clyde L. Pilkington, Jr.

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A Lesson from Bullinger on the Trinity

by — Dan Sheridan

Triniterians talk about the first, second and third person of the Trinity. They say that God “limited” Himself for the purpose of creation. They point to the phrases, “*the image of God*,” “*the Word of God*,” and the “*form of God*” as proof of their theology. They say that God limited himself, yet He is still God. I remember hearing this constantly when men were discussing this subject. Every time people would discuss this subject they would put on a phony façade of reverence, too.



Yet, where does it ever say that God limited Himself? This is supposed to be one of the greatest doctrines ever, yet where do we ever once read about it in Sacred Scripture? Even Bullinger, who remained an Anglican Minister, has a strange note in the Companion Bible. In Genesis 1:26 he talks about the second person of the Trinity taking creature form in order to create, then later he takes on human form to redeem. What theological nonsense.

GLORY (continued from previous page)

His headship shown, and by His personal glory was it maintained. The exaltation which God gave to the Firstborn of creation was truly esteemed and filled by that One. It became the august detail which the adversary took to be the question of the universe; he queried the headship of the Son. Yet it is in the capacity as Head of the Universe that He is given to the ecclesia, for, indeed, by the ecclesia He will yet complete all.

Since our God made His choice of the ecclesia so early, they were almost kept as a separate unit for Himself. Thus is His Word able to say of Him Who is Head over all, that He was given, in this capacity of Head, to the ecclesia. It is thus the leading company of creation to acknowledge the glory accorded to the One Who was the Firstborn of Creation.

Should not such glory stress to us the adult stature which is given to each member of the ecclesia? It is needful that we discern and realize this, for so may

Once again we have seen that theology and theological terminology have only obscured truth! **We are not contending for a mere doctrine. We are championing the revealed character of God. The gloomy cloud of theology has obscured Him from us for far too long.** These false expressions have hindered our enjoyment of His power, His wisdom and His grace.

The fact that men like Bullinger continued to hold the Trinitarian teaching and false expressions should serve as a warning to us. To hold on to religion, to remain in a religious system is detrimental to our health. May God give us the grace to leave the religious system that has effectively hidden Him, and to walk a pilgrim path with Paul. Though the Sunday School may call to you pleading for your kids, don't listen. Though the thrills of the worship service may appeal to you, turn a deaf ear. Though all of the trappings of hugs, kisses and pot-lucks may cry out, purge yourself from these that you may become a vessel of honor, hallowed and useful to the owner. ■

we realize necessity for growth into Him in this capacity to Head up all. With that glory we are His associates. ■



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by — Martin Zender

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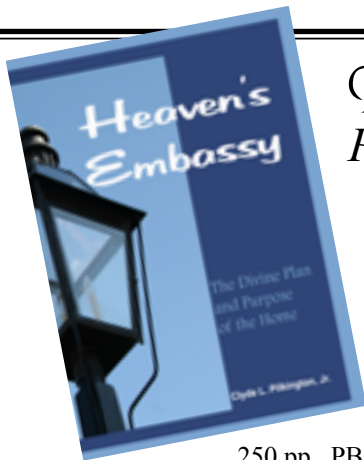


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Heaven's Embassy – *The Divine Plan and Purpose of the Home*

by – Clyde L. Pilkington, Jr.

Except the Lord build the house, they labor in vain who build it (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it concerns one of the most vital scriptural subjects that could ever be addressed.

The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus on the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing on its very nature, *internal* purpose and function.