



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 23  
Issue 560

## *Impossible to Be Renewed to Repentance*

by — Clyde L. Pilkington, Jr.

*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame (Hebrews 6:4-6).*

**T**his is a passage of Scripture that has brought undue distress upon many a reader today because of the failure to *rightly divide the Word of Truth* (II Timothy 2:15).



The first and most important thing to note is that this book was written to the “Hebrews.” Context is always everything. Once we understand this simple truth, we are in a better place to grasp the primary meaning of this passage.

In this text the author is elaborating on what some term the “unpardonable sin”<sup>1</sup> as taught by the Lord Jesus Christ;

*All manner of sin and blasphemy shall be forgiven men: but the blasphemy against the Holy Spirit shall not be forgiven men. And whosoever speaks a word against the Son of Man, it shall be forgiven him: but whosoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this age, neither in the age to come (Matthew 12:31-32; cf. Mark 3:28-29; Luke 12:8-10.)<sup>2</sup>*

Passages such as this are concerned with Israel’s *national* rejection of their Messiah. This chosen nation had been given divine enlightenment; they had abundantly sampled the heavenly gift at Pentecost and were made manifest partakers of God’s Spirit. They had experienced the powers of the millennial age to come (e.g. resurrection, healing).

However, not only had the nation discarded their Messiah, but now these expressions of God’s Spirit were being nationally rejected, resulting in their national falling away. They became “*Lo-ammi*” in fulfillment of Hosea 1:9, at which point it was then *impossible* for that particular *generation of Israelites* to be nationally renewed again to repentance. Their sin would not be forgiven in the current age, nor the next (the millennial reign of Christ).

This passage has nothing to do with *anyone* alive today, and it certainly doesn’t carry the slightest hint

(see **REPENTANCE**, page 4886)

1. Cf. *The “Unpardonable Sin,”* J.W. Williams, *Bible Student’s Notebook* #444, #445.
2. Thus, the “unpardonable” condition is stated to last for only two ages. To twist this condition beyond these limits distorts the truth of God.

**Impossible to Be Renewed to Repentance .....4881**  
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# Prayer

## Continue in and Watch with Thanksgiving

by — Stuart Allen (-1998)

### CONTINUE

*Continue in prayer, and watch in the same with thanksgiving (Colossians 4:2).*

The word translated “continue” is interesting. It occurs again in Romans 12:12.

*Continuing instant in prayer.*

In Mark 3:9 it occurs in a non-doctrinal setting:

*He spake to His disciples that a small ship should **wait** on Him because of the multitude.*

The little ship was placed at the Lord's disposal, awaiting His use as He willed.

### WATCH

Another point is brought before us in Colossians 4:2. We are exhorted to “watch” in prayer.

*Continue in prayer, and **watch** in the same with thanksgiving (Colossians 4:2).*

How easy it is to pray and then forget! We must watch for the Lord to work His will.

### THANKSGIVING

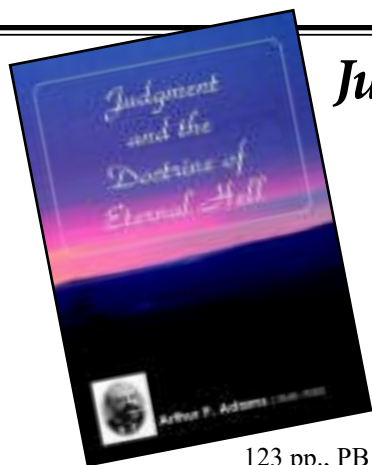
Paul adds another ingredient “with thanksgiving.”

*Continue in prayer, and watch in the same with **thanksgiving** (Colossians 4:2).*

It is significant that the early nations departed from God when they refused to recognize Him as such and ceased to be thankful.

*Because that, when they knew God, they glorified Him not as God, **neither were thankful**; but became vain in their imaginations, and their foolish heart was darkened (Romans 1:21).*

It is part of our spiritual discipline leading to growth and fruitfulness that we constantly acknowledge our utter dependence on the Lord. In the training of children it is good for them to be taught to say “Please” when they want something, and “Thank you” when they have received it. Prayer does the same for the believer. It says “Please Lord” and then



123 pp., PB

*See order form.*

## Judgment and the Doctrine of Eternal Hell

by — Arthur P. Adams (1845-1925)

### Chapters:

Judgment: Its Nature and Purposes; The Doctrine of Eternal Hell; Does Death Seal Our Eternal Destiny?; How Many Ways of Salvation are There?; Adam's Sin; The Sacrifice of Christ; The Truth about Sodom; The Purpose of the Law; The Sabbath; Translation Corrections.





praises and thanks Him whichever way His love chooses to answer.

In spite of disappointments and difficulties, has not His good Hand been over us continually? Can we honestly say that we have lacked anything that is really needful? No! Well then, let us complain less and praise more!

If sometimes “*we know not what to pray for as we ought*” (Romans 8:26), we can always find something to praise the Lord for and real prayer is praise as well as making requests.

May thanksgiving be the characteristic of our prayers in future days.

*Giving thanks always for all things unto God in the name of our Lord Jesus Christ* (Ephesians 5:20).

*In everything give thanks* (I Thessalonians 5:18).

### **DIVINE PROVISION FOR OUR WEAKNESS**

For what should we pray? Sometimes we arrive at the point in our prayer life when we are perplexed as to what to pray for. We echo Romans 8:26,

*We know not what to pray for as we ought.*

This is owing to our weakness and lack of wisdom or knowledge, but the context should give us great encouragement.

*The Spirit also helpeth our weakness* (infirmities).

God does not need to be informed of our frailty. We are assured of the mighty power of God’s Spirit in aiding our prayers. Intercession is made for us,

*According to the will of God* (:26-28, 34).

Very often our difficulty is due to the fact that we cannot express our deepest feelings in words. Even this need not be a barrier. For,

*He that searcheth the hearts knoweth what is the mind of the spirit.*

That is to say, the Spirit can read and understand all of our secret longings and can interpret these desires.

Not only does God’s Spirit give us His Divine aid in prayer by His intercession, but Christ Himself also intercedes for us at the right hand of God.

*Christ ... Who is even at the right hand of God, Who **also** maketh intercession for us* (:34).

What a strong position we are in then! How glad we should be as we realize the greatness of God’s provision for our natural weakness.

### **THE MINISTRY OF THE ASCENDED CHRIST**

There was an altar in the Tabernacle ritual which had no outward connection with sacrifice or shedding of blood. This was the Golden Altar of Incense in the Holy Place. Incense was compounded to a Divine formula not to be copied and especially fragrant to God (Exodus 30:34-38).

Now the Psalmist connects his praying with the symbolism of incense:

*Let my prayer be set forth, before Thee as incense* (Psalm 141:2).

We find the same association in Revelation 8:3-4.

*Another angel came and stood at the altar ... and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar ...*

Christ is now glorified at the right hand of God:

*Who **also** maketh intercession for us* (Romans 8:34).

We can rest assured that He knows us and all of our needs far better than we do ourselves, and ►



this gracious ministry is without ceasing – full and perfect. Moreover it is vitally connected with our growth in grace.

How fragrant and wonderful must be this present ministry of the Ascended Christ on our behalf! Realizing this continually, let us go forward undaunted and with full assurance as we rest upon His love and all of the gracious provision that goes with it, together with His wondrous and continual intercession for us now.

### HIS WAY, NOT OUR OWN

Thinking of the intercession of Christ, we cannot help but also be reminded of His Own prayer in Gethsemane and the divine lesson we learn in regard to requests.

*Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done (Luke 22:42).*

This brings us to possibly the most important reason for prayer, and that is to bring us into line with God's will.<sup>1</sup> It is not easy to subject our will to His, especially when in intensity of desire we want something very badly.

### WITHOUT CEASING

In Romans 1:9; I Thessalonians 2:13; Ephesians 1:16; Colossians 1:9; II Timothy 1:3 Paul declared that he prayed *without ceasing*. Does this mean that the apostle was on his "knees" day and night? By no means.

Paul was the busiest of men. Yet he never stopped praying! He learned to commune with the Lord under all conditions and at all times – and so can we.

1. [Editor:] "The Aramaic word for prayer is *slotha* which also means adjustment. ... Prayer is neither a reminder to God of what we need, as though he had forgotten us, nor is it a formal act of mere outward reference to impress God by a ceremony. It is really an attitude of spirit to prepare us for what we need and to qualify us to receive what God has provided and also to express our gratitude to Him for His goodness." — George M. Lamsa, Ethnologist, Aramaic Language Expert, *Gospel Light: Comments on the Teachings of Jesus*, page 45, A.J. Holman, Bible Publishers, 1939.

In the business or home, along the busy street, or wherever we may be, we can commune with our Heavenly Father and so have the joy of continual praise and realization of His continual presence.

### REALIZATION OF DIVINE PRESENCE

This will be more appreciated if we remember that during the period covered by the Old Testament the average Jew lived his entire life without once entering the Presence of God which was localized in the Tabernacle or Temple.

The Tabernacle was placed in the center of Israel's camp where it could be seen by all, yet only one Jew, the high priest, once in twelve months, was ever allowed by God to go inside it, draw aside the veil, and enter the Holy of Holies which contained the blazing Light of His glory over the cherubim, the ark and the mercy seat.

God went to pains to teach His people Israel the solemnity and tremendous privilege of approaching



#### ***The Problem of Evil and The Judgments Of God***

by — A.E. Knoch

346 pp, PB  
(See order form.)

This book traces the divine function of evil from its inception to its consummation, by presenting scriptural solutions to the various long-debated questions concerning God and His sovereignty. Here is what one of our readers has written about *The Problem of Evil*:

"The litmus test for motive in any writer is whether or not the power of the 'Cross' is being diminished or supplanted in any way; Knoch unfolds each point with the loving simplicity of someone who has faced and answered the critics with the over-arching victory of Calvary. One comes away from each chapter of this work once again realizing that the offense of the 'Cross' has driven so many wonderful and freeing truths out of what is traditionally taught and practiced."



Him and how impossible this was without sin being put away, which was symbolized by the shed blood of the sacrifice which the high priest took with him.

Now the reality has been offered, the One Sacrifice once for all, and the great barrier of sin swept aside. Shall we not avail ourselves continually and consistently of the tremendous realization of the Lord's presence?

## THE PRAYERS OF EPHESIANS<sup>2</sup>

The apostle Paul's prayers are always a model for us, especially those in the epistle to the Ephesians recorded in chapters one and three. They are taken up both with the glories of the ascended Christ, and then the need of the Ephesians saints to come to an experimental knowledge of these riches of revelation. Not until he gets to the last chapter does he remember his own needs and ask for prayer for himself. Even then he says first,

*Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.*

Not until he has stressed this does he say,

*And for me, that utterance may be given unto me, that I may open my mouth boldly, to make*

*known the mystery of the Gospel* (Ephesians 6:18-19).

Prayer is to be based upon the Word of God; and here we must be careful to apply the great principle of *rightly dividing the Word of Truth* (II Timothy 2:15). It will be useless for us to pray, in a dispensation of reigning grace, according to the conditions of a dispensation of law. What we need, therefore, is to get to know the particular Scriptures that are addressed to us, namely the epistles of Paul. These reveal our high calling: its practical walk and its hope.

Then, having this Word of Christ dwelling richly within, our thoughts, desires and aspirations will be molded by the precious truth revealed within.

## UNANSWERED PRAYER

Our praying may be *undispensational*, that is, while we may be very sincere, we can be asking according to conditions that were true in a past dispensation, but are not true today. Hence the tremendous need to "*rightly divide the Word of Truth*" (II Timothy 2:15). Praying that is contrary to the present will of God surely will not be answered in the way we desire. ■

— The Berean Publishing Trust  
London, England  
(edited & abridged)

2. For an in-depth look at this subject read the book, **The Prayers of the Ephesians** by E.W. Bullinger, *Bible Student's Press* (see order form).



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### REPENTANCE (continued from front page)

of unending “punishment.” The context is Israel, the context is historical, and the effect lasts only for two ages.

A.E. Knoch writes concerning this passage in his *Concordant Commentary on the New Testament*:<sup>3</sup>

This description applies *only* to those who participated in the Pentecostal blessings. They were enlightened, they tasted the celestial gratuity, they became partakers of holy spirit, and God’s declaration, and they only experienced the powers of the kingdom eon, and many of them fell aside. These blessings were based on their repentance, or change of mind, which was induced largely by the miracles which they saw. When the kingdom failed to appear, and its powers vanished, their repentance went also. Hence the impossibility of renewing it, for the means which produced it were no longer in evidence. Such a course is not possible in a day of grace, such as we live in. In place of repentance and pardon, we have faith and justification, which know no falling away, being entirely of grace, from first to last (page 341). ■

3. An outstanding overview-commentary on the Greek Scriptures that sheds great light on many passages (see order form).

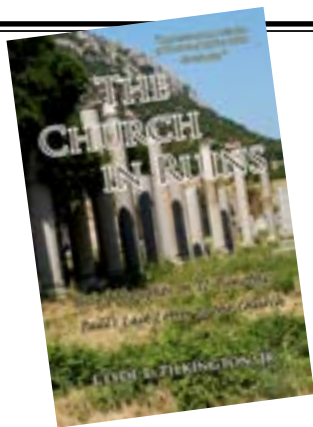


### Responses from our Daily Email Goodies

All these truths make it a joy to wake up! – AL

This [[The Slander of God](#)] is the most perfectly stated truth about the hypocrisy of Christianity that I have ever read. Thank you, Clyde, for bringing us your words and thoughts each day! I always look forward to reading them. I hope to see some more teaching series from you soon. – Internet

I have been getting your daily emails (through a friend) and finally figured how to get them on my own. My friend and I always compare notes on them, how they impact our lives and we cherish the wisdom they bring us, especially when we are, ourselves, going through a lot of this. Your work is needed more than you can imagine! We can hardly wait for our destiny in Christ. – MA ■



140 pp., PB

See order form.

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by — Clyde L. Pilkington, Jr.

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Great clarification on the subject. – WI  
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## Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free electronic publication is dedicated to:

- 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 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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 (Romans 6);
  - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. 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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### ABBREVIATION KEY

#### Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).

CV: Concordant Literal Version

DAR: Darby Translation

DT: Dabhar Translation

FF: Ferrar Fenton Bible

KJV: King James Version

RE: Rotterdam's Emphasized Bible

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

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