



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 726

The Glory to Be Revealed

by — George L. Rogers (1869-1947)

The glory to be revealed for us is not yet a matter of experience, nor is it described to help us fore-imagine it. Because we now know less about the glory than the sufferings, we are assured that it far outweighs them. *Glory* may be esteem of a person expressed in the ascription of praise, in honor and adoration. Or it may be the manifested glory of one's person, his character, and achievements.

The glory of God is the perfection, the grandeur, splendor, dignity and magnificence manifested in His revealed character, His creative achievements, His sovereign rule, and His saving grace. Moses was shown the glory of God in answer to his prayer (Exodus 33:18-19).

God and His Son are glorious and are to be glorified, but why should man seek glorification as he does? Why does God promise glory to man? Why is our glorification together with Christ an essential part of our salvation? Could we not be saved without glorification? Why must we participate in the glory that God gives to the Second Man? Why are we taught confidently to expect the glory of God and to long for the glory to be revealed for *us*? The mere asking of such questions goes a long way toward the answer.

God's creation is glorious, and it glorifies Him. The first Adam was the crowning glory of the first creation. The last Adam is the crowning glory of both creations. Man was made in the image and likeness of God. Though depraved, he is still the image and glory of God (I Corinthians 11:7). If the rest of the creation, subjected¹ to vanity as it is, proclaims the

glory of God, how much more does man! Man is akin to God and is most intimately related to Him (Acts 17:28-29). All that is *essential* in humanity is Godlike; it is the accidentals, the usurpers sin and death, that make man unlike his Creator. While these accidentals doom man, they do not completely obliterate the image of God.

When man sinned and came under the reign of death he lost much of his original glory. While all other animals were suitably clothed, man suddenly found himself naked, divested of the outward as well as the inward glory proper to him. Though evidence of his kinship with Deity remains, man now lacks the glory of God which he once had. The glory has departed, but the desire for what is proper to man as God's appointed lord of creation remains in him. He longs for what he was created to be and to enjoy; for life and finds death; for knowledge and is cramped by ignorance; for beauty and is marked by the ugliness of deformity; for love and encounters hate and is himself hateful; for power and realizes weakness; for dominion and becomes a slave; for glory and is covered with shame and dishonor.

Yet these noble aspirations are never entirely quenched by the disillusioning experiences of this life, for they are not the outcome of sin. Their existence proclaims man's divine kinship, while their bafflement declares his disorder. Man as God's creature is to be honored (I Peter 2:17). To dishonor any man is to reflect on the Creator. God loves His ►

1. [Editor:] For a comprehensive study of this subject, see:
— *Divine Lockup*, Clyde L. Pilkington, Jr., (see order form).

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creatures, and even when punishing² man does not utterly dishonor him. Humility is consistent with dignity. Self-respect is a virtue, while pride is a foolish vice. The meek and lowly One was always dignified and self-respecting.

Men are largely governed by an instinctive passion for power and glory, yet they are not seeking the glory which comes from God alone (John 5:44). Hence what they find is *kenodoxia*: empty glory. Each of us should come to realize “that this world's empty glory is costing me too dear.” With what false halos do we glorify ourselves, our achievements and our loved ones! How diligently do we by all means seek to enhance our own reputations!

If vices are perverted virtues, the proper desire for glory may degenerate to a vainglorious conceit. Vainglory explains much of our hero worship, our subservience to religious and political leaders to whom we falsely ascribe all the ideal perfections we desire for ourselves. We do so because we want to believe in some superman to whom we impute our lost greatness. We make him the realized ideal of ourselves, the thing we would fain be, could we ignore our weakness and in-

2. [Editor:] The word translated “judgment” is a very rich word, translated by 31 different words in the AV. It means to bring justice, law, order, salvation, truth and righteousness to mankind. Messiah's ministry was to bring Salvation and Truth (“judgment”) to Gentiles as well as to Jews (Isaiah 42:6). – Dr. Fred John Meldau (1899-1969)

For a look into the subject of judgment, see:

- Judgment: Its Nature and Purpose, A.P. Adams, [Bible Student's Notebook #388](#);
- Father's Judgments Are Remedial (*Kolasis*: A Word Study), Clyde L. Pilkington, Jr., [Bible Student's Notebook #308](#);
- Future Punishment: What God Says About It, William B. Screws, [Bible Student's Notebook #628](#);
- God's Wrath Is the Operation of His Love, Gustavus Hiller, [Bible Student's Notebook #692](#).

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competence. The hero is our representative, infallible, glorious, ideal as we desire to be. The ugly truth must not be told about him, because in him we are glorious by proxy, hence criticism robs not only the idol but ourselves of the halo of glory we have assumed.

No man is a hero to his valet. – Georg Wilhelm Friedrich Hegel (1770-1831)

Close scrutiny discovers the base, the false, the unheroic. Only One will bear the closest scrutiny. Though the majority saw in Him no beauty that they should desire Him, yet those who scrutinized Him most closely gazed at His glory, glory as of an only begotten from the Father, full of grace and truth. This divine and spiritual grandeur was all the glory He had after emptying Himself.

All of the glory we may seek now comes as we view the Lord's glory as in a mirror and are transformed into the same image, from glory to glory. To seek any other glory from any other source is wicked and injurious. We are suffering dishonor while we are awaiting the advent of the glory, and we must not receive glory from one another (John 5:44). Faith steadfastly waits until He shall appear and cover us with His saving glory. Only glorification³ together with Him can satisfy our instinctive desires and reveal the fullness of God's salvation, the glory of the new creation.

We look for no mere recovery of our lost glory. The glory of the last Adam and His humanity far transcends that of the first man. “That will be glory for Him,” but not for Him alone. Whatever glory shall be given to the Head shall adorn the members. The second Man will share His grandeur with His members, and the sons of God shall each be conformed to the image of God's Son. Glorification consummates salvation. The new creation will display the glory of God as the first never could. Short of a glorious new creation the purpose of God in Christ and the triumph of His saving grace cannot be achieved. Without glory, man's God-implemented desires would continue to be baffled, and man would never come into his own. Glory alone can satisfy both God and His creatures.

(see *GLORY*, page 6232)

3. [Editor:] For more information on glorification, see:

- Designated, Called, Justified, Glorified, Frank Neil Pohorlak, [Bible Student's Notebook #352](#).

The New Covenant

Part 3 of 3

by — J. Eustace Mills¹

THE LORD'S SUPPER ADMINISTERED

While Matthew 26:26-29 and Mark 14:22-25 both record the Lord Jesus taking the bread and the cup of the Passover supper and explaining their significance in relation to the New Covenant, yet in neither is it mentioned that He instituted an ordinance. These two Gospels are especially suited for that proclamation connected with the earthly sphere of New Covenant blessing and for the still future proclamation of that gospel (Matthew 24:14; Mark 13:10).

Luke is the only Gospel to record the fact that an ordinance was then instituted (22:15-20). Luke laid the basis of Paul's ministry which, during the time of the Acts, embraced the heavenly sphere of New Covenant blessings. Paul is the only other writer who received instructions concerning this observance, and these instructions were given to those who were a sort of firstfruits of the ministry of the New Covenant, and whose blessings were in the heavenly sphere of the New Covenant. Thus it would suggest that the Lord's Supper was given to these blessed with heavenly things, while the Passover was still perpetuated by Israel after the flesh, until the day when their hearts will be turned to the Lord to receive the earthly bless-

ings of the New Covenant.

The authority to open the testimony of the Kingdom after the Lord's resurrection was given to Peter. The Twelve were the first to whom the Lord gave instructions concerning the New Covenant memorial: "*This do in remembrance of Me*" (Luke 22:19). It might have then been asserted that these should be looked to for guidance as to the manner of the Lord's Supper rather than to Paul. But what does Paul claim?

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread ... (I Corinthians 11:23).

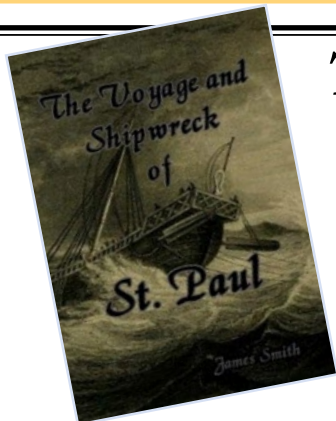
Paul being at that time a minister of the New Covenant (II Corinthians 3:6), especially commissioned to go to the uncircumcision, was the one chosen to write of the Lord's Supper, for there the Jew and Gentile met in a common communion and with the prospect of a mutual participation in the hope of Israel.

The continual insistence on the fact that Paul's authority came from the ascended Lord was occasioned by the resentment of the Jews to his ministry as recorded in the Acts.

1. For part 1 and 2, see [BSN #701](#), [#725](#).



Check out a **NEW BOOK!**



The Voyage and Shipwreck of St. Paul

by — James Smith (1782-1867)

Smith, the son of a wealthy merchant of Scotland, devoted his life to the pursuit of sailing, geography, nautical matters, and the writings of Luke. This work was first published in 1848. This historical work includes dissertations on the life and writings of Luke, and ancient ships and navigation.

362 pp., PB

See order form.

Paul's references to the Lord's Supper are confined to I Corinthians, where it is dealt with twice. The context of both passages has to do with eating. First, the eating of things offered to idols (10:19-21), and, secondly, the propriety desirable when they gathered to eat (11:22, 33-34). The question of approval is the dominant theme of both (10:5; 11:19).

The first reference is introduced by the example of the many in Israel of old who, while they were partakers with the rest, yet failed to be well pleasing to God:

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat, and did all drink the same spiritual drink, for they drank of that spiritual Rock that followed them, and that Rock was Christ; but with many of them God was not well pleased, for they were overthrown in the wilderness. Now these things were our examples ... neither be ye idolators as were some of them ... they are written for our admonition upon whom the ends of the age are come (10:1-11).

The analogy is then drawn in respect to these believers who became partakers of the Lord's Table:

Wherefore, my dearly beloved, flee from idolatry. I speak as to wise men, judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the

body of Christ? ... for we are all partakers of that one bread ... the things that the Gentiles sacrifice, they sacrifice to devils ... ye cannot drink the cup of The Lord and the cup of devils; ye cannot be partakers of The Lord's table and the table of devils (10:14-21).

A compromise between The Lord's Table and anything else was not approved.

The Gentiles who had been brought out of idolatry and made partakers of The Lord's Table had to leave all of their old associations. The Jews, with the failure of their fathers brought to their notice, were warned of the things not well pleasing.

The second reference is introduced by a sad picture:

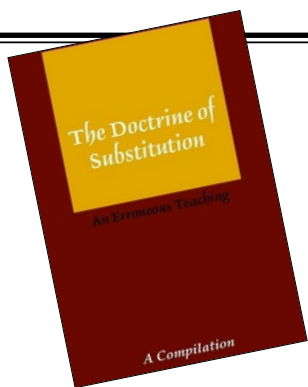
When ye come together, therefore, into one place, ye cannot eat The Lord's Supper, for, in eating, every one taketh before another his own supper, and one is hungry and another is drunken (11:20-21).

To prevent this they were told, contrary to modern ritualistic practice, to eat at home before they came together:

When ye come together to eat, tarry one for another, and if any man hunger, let him eat at home (11:33-34).

The ministry of the New Covenant during Acts was accompanied by confirmatory signs and miracles;²

2. [Editor:] For more information on sign gifts, see:
– *The Present Truth Concerning Sign Gifts: A Comprehensive*



The Doctrine of Substitution: An Erroneous Teaching ***A Compilation***

This is an exposé of Christianity's erroneous doctrine of "Substitution." Though it is widely accepted, it is not the teaching of Scripture. This is a compilation of authors, including: *A.P. Adams, Vladimir Gelesnoff, Andrew J. Jukes, A.E. Knoch.*

See order form.

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the Corinthian church, although charged with being carnal, were richly endowed with these powers. These supernatural happenings were not only used in grace, but also in condemnation. With the eating of The Lord's Supper was associated the evidence of the Lord's approval or disapproval.

Wherefore whosoever shall eat this bread and drink this cup of The Lord unworthily, shall be guilty of the body and blood of the Lord. ... he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning The Lord's body; for this cause many are weak and sickly among you and many sleep (11:27-30).

Sleep here is *koimaomai*, to sleep unintentionally, a word frequently used of the death of the saints (see first occurrence in Matthew 27:52; also Acts 7:60; I Corinthians 15:6, 18, 20, 51; I Thessalonians 4:13-15.) In eating of The Lord's Table unworthily, many of the believers had fallen ill, while others had actually died.

The Lord's Supper must not be disassociated with the New Covenant or with a dispensation when the hope of the New Covenant was still probable. When this was the testimony, evidential signs were given both to confirm the truth and to judge among the saints. If this testimony is to be given today and this ordinance is to be kept, then we should expect these evidential signs still to occur.

Compilation (see order form under Compilations).

THE NEW COVENANT

AND THE REVELATION OF THE MYSTERY

The New Covenant ministry of the Apostle Paul, with its accompanying miracles, continued until Acts 28; there he is seen bound for the Hope of Israel (:20), still exercising miraculous power (:3-9), still testifying to the Jew first (:17), and still basing the testimony concerning the Lord Jesus upon the Law of Moses and the Prophets (:23).

The Jews at Rome were no exception, for with the rest of their nation they rejected the testimony. They hardened their hearts lest they should be converted and The Lord would heal them. When this occurred in other cities, Paul had "turned" to the Gentiles in order to provoke his own people to repentance; but on this last occasion he did not simply "turn" to the Gentiles, but his ministry henceforth was to the Gentiles first and foremost (Ephesians 3:1).

The duration of Israel's blindness had been foreseen:

And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke 21:24).

This is the condition we find Israel and Jerusalem in to this day. The end of the times of the Gentiles is also the time when the Lord shall come and the New Covenant shall be made:

Blindness in part is happened to Israel until the fullness of the Gentiles be come in, and so all Is- ►



A Reply to R.A. Torrey's "The Exact Truth Regarding an Eternal Hell"

by — A.E. Knoch (1874-1965)

A scriptural response to Torrey's attempt to defend the traditional doctrine of Hell.

49 pp., PB

See order form.

rael shall be saved. ... there shall come out of Sion the Deliverer ... for this is My Covenant unto them (Romans 11:25-27).

Thus, from the pronouncement of Acts 28 until some future time, the New Covenant could not be made with Israel, and, consequently, the probability of “He may come” no longer remained as an immediate hope.

What then is the place of the New Covenant and its accompaniments during this present period? To discover this it is necessary to examine the Scriptures written after Acts 28:28, and written for the present dispensation (Ephesians, Philippians, Colossians).

In the Prison Epistles of Paul the New Covenant is not mentioned. “Covenants” occurs but once, and that in a negative sense:

Wherefore remember that ye being in times past Gentiles in the flesh ... that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise (Ephesians 2:11-12).

This occurs in a context where the past dispensational distance of the Gentiles is set in contrast with their present nearness in the “One New Man.” No mention is made of Gentiles being blessed with Jewish blessings, but rather that from Jew and Gentile alike there is being taken out a company that is to be blessed in the heavenly places (:6).

No mention is made of the hope of the *parousia* in these epistles, or of such related things as Sinai, the

Heavenly Jerusalem, Mount Zion, or of this promised in the Old Testament. In their place another calling is spoken of:

All spiritual blessings in heavenly places in Christ (1:3).

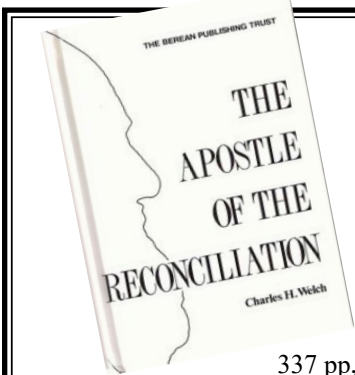
Things are revealed not promised before in the Scriptures:

Even the Mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this Mystery among the Gentiles, which is Christ among you, the hope of glory (Colossians 1:26-27).

With the change of Acts 28:28 and the revelation of a new place of blessing and of a new hope (Ephesians 1:18; Colossians 3:4), Paul also received a change of ministry. Instead of claiming to be a minister of the New Covenant as in II Corinthians 3:6, he now states,

I am made a minister according to the dispensation of God, which is given to me for you ... even the Mystery (Colossians 1:25-26).

Exercising this ministry, Paul was given instructions as to how the believers should now walk in accordance with the “Revelation of the Mystery.” Much that was required under the earlier ministry is restated, but those things that were peculiarly related to the New Covenant and its hope are not repeated. No mention is made of The Lord’s Table, or of signs, tongues or healings.



The Apostle of the Reconciliation
by — Charles H. Welch (1880-1967)

This book shows the dispensational place of Acts and the earlier epistles of Paul. It follows a threefold division of Acts: 1. Restoration – restoring the Kingdom to Israel (1-9); 2. Reconciliation – typified by the vision of the sheet and the salvation of Cornelius (10-14); 3. Rejection – foreshadowed in Paul’s first miracle (13) and actually fulfilled in the setting aside of Israel (28).

337 pp. HB
See order form.

To those believers who were blessed under the New Covenant, the observance of The Lord's Supper was a means whereby they could testify to their faith in the fact that the blood of the New Covenant had already been shed for them, and that they were keeping it with the earnest hope that the Lord might come to bring all these blessings of the New Covenant to pass.

Today, the believer who by grace has been led to see the truth of the Mystery, the very non-observance of The Lord's Supper is a witness to the fact that he has a calling that is unconnected with the New Covenant, and that the hope of his calling is distinct from the *parousia*.

If the believer is enlightened into the truth of the Mystery and sees it to be distinct from the New Covenant, then the course that is consistent with such an acknowledgement is one that testifies of the Mystery without participating in anything that would hinder others from being enlightened into the same truth.

While the Mystery is distinct from the New Covenant, yet there are principles that are parallel.³ The

3. [Editor:] For more information of parallel principles, see:
– Parallel, Not Identical, Charles F. Baker, [Bible Student's Notebook #315](#).

life which The Lord Jesus laid down for the New Covenant was also laid down for the sin of the whole world. Salvation is found only in Him.

Paul's prayer for the saints in relation to the Mystery is,

That Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend ... (Ephesians 3:17-18).

The calling of the Mystery is more glorious, because it will be realized in the place where Christ is now exalted. The hope of the New Covenant awaits the time when He leaves that place and returns to take away ungodliness from Jacob:

And so, all Israel shall be saved ... for this is My Covenant unto them, when I shall take away their sins (Romans 11:26-27).

BSN

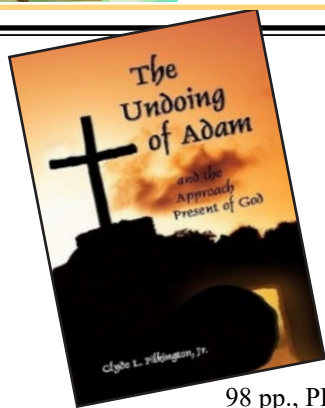
First Edition published in 1933

TOPICS:

Major: Israel, Lord's Supper, New Covenant, Right Division
Minor: Blindness, Mystery, Passover, Secret



Check out a **NEW BOOK!**



The Undoing of Adam and the Approach Present of God

by — Clyde L. Pilkington, Jr.

Christ is greater than Adam, undoing what Adam did. In fact, Christ's work at Calvary is greater than Adam's fall. All of God's creation will be gloriously saved by the successful work of "the Savior of the world" (John 4:42). Salvation is not dependent on us at all; it is all about Christ and His work alone. Paul taught that the exact same "all" who are condemned in Adam are the exact same "all" who are justified in Christ (Romans 5:18), and that the exact same "all" who die in Adam are the exact same "all" who are "made alive" in Christ (I Corinthians 15:22). Christianity has an Adam who is greater than Christ; however, it is Christ Who is greater than Adam.

A note concerning the cover: We wanted a cover that would immediately convey the theme of the book's content, choosing to go with a traditional "cross" scene to express the work of Christ at Calvary. Yet Christ did not die on a "cross," but was nailed to a simple "stake." An explanation is provided in the appendix. *See order form.*

GLORY (continued from page 6226)

Glory becomes the sons of God. Those who are freed from the presence of sin and are victorious over death will be able to “bear the burning bliss.” As the supreme achievement of sovereign grace, they will be placed in an environment and possess an estate suitable to their high station. Man will not only walk with dignity and without fear, but his heart will be satisfied. All of those noble aspirations which spring from his kinship to God will become attainments. All of those intimations of glory which the earnest of the spirit gives to the saints will become experienced realities. The sons of God will bear such resemblance to their glorious Father as will make manifest their filial relationship to Him.

God loves and saves individual men and gives each a distinctive personal glory. Each man is His particular creation, a distinct word of God, uttered in a unique personality. No one person is just the same as any other, for the Infinite creates with infinite variety. He makes no two creatures after the same pattern. It is said that when God makes a great man He breaks the mold, but this is true concerning all.

God imposes greatness on all whom He makes in His image; His handiwork glorifies Him. Sin has obscured and defaced, has almost obliterated, every

trace of man’s natural greatness; yet at his unworthiest every man feels he was made to be great. The glory will save and enhance the greatness of each personality. Each will have his unique glory, just as each now has his own singular experience of suffering and special apprehension of truth.

God never loses the individual in the mass; He deals specially with each. Each will have a story to tell for the glory of God’s grace that all will wish to hear. Every fragment of truth that one has learned, every segmentary apprehension of God in Christ, will be pieced together into a complete justification of the ways of God to men. The chorus which chants God’s praise would be imperfect if one single voice were hushed. So particularly does God save each man, and so particularly will He glorify each. The majesty of personality will not fully appear until the sons of God are revealed in glory. **BSN**

— *Studies in Paul’s Epistle to the Romans*

(A Bible Student’s Press reprint available through [Study Shelf](#), see order from under George L. Rogers).

TOPICS:

Major: Jesus Christ; Glorified; God

Minor: Romans

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

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Scripture education in a semi-weekly format!

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

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ABBREVIATION KEY

Scripture Version

AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
FF: Ferrar Fenton Bible
KJV: King James Version
NET: New English Translation
RE: Rotherham'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