



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 732

Christian Terrorism or, God Loves You ... But

by — Mark Vogt

On the surface, “Christian terrorism” seems like an oxymoron, that is, a term containing words that are opposite or contradictory in meaning. Yet the reality is that the doctrine or teaching of eternal conscious torment of unbelievers is a form of mental, emotional and spiritual terrorism perpetrated by the Christian religion, believed by most “Christians” and taught as God’s truth even to young people and children.



says in I Corinthians 2:13 that we are to compare spiritual things with spiritual things.

I remember as a child being in a church service and feeling great “conviction” coming over me about my sin and the consequences of not trusting Jesus Christ as my savior. I was troubled about dying sometime in the future and immediately “falling into hell,” never to escape.

That was quite a burden to be carried by a nine or ten year old boy. Another time, after a missionary conference, my father took me into a bedroom in our home and sat me down and dealt with me about my spiritual condition. Of course there was great “conviction” there also. I thought I had gotten “saved” that evening, but apparently I hadn’t, for years later as an adult, after having been in a ministry for several years, I was led to believe by a certain preacher that I apparently hadn’t been “saved” as a child and that I was a “lost believer.”

When challenged on this, “Christians” get their ire raised and are ready to defend the doctrine of eternal conscious torment with everything at their disposal. The question is, “Why?” Why would anyone not at least investigate the possibility that Scripture teaches the reconciliation of all mankind?

About ten years ago I read some writings by my brother in Christ, Clyde Pilkington, challenging the popular assumption and teaching that unbelievers, those who didn’t “trust Christ as their savior” in this lifetime, were doomed to an eternity. Clyde challenged the belief that unbelievers were consciously suffering in a fiery torment, one in which their bodies would never be consumed by the fire but would suffer the anguish and searing pain of burning flesh – never, ever being able to escape their predicament. This was something brand new to my religiously entrenched mind. I thought I knew what the Scriptures said, but I quickly realized that what I knew was nothing more than the church dogma on which I’d been raised. I had even taught these same doctrines, but while reading Clyde’s writings I recognized that such terroristic teachings were totally and completely false. Paul

The religious system is significantly concerned with keeping one guilty and making one feel as if he or she never were “saved” in the first place. Furthermore, the various Christian ministries often act as if they’re involved in a winner-take-all spiritual contest, asserting in opposition to each other that one can’t be saved unless it happens in the context of their individual ministries. However, when I “got saved” ►

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as an adult I still wasn't sure whether I had believed enough to receive salvation. This became a vicious circle infesting me with guilt, anguish, fear and terror – and it affected my wife and two sons as well. I went for months wrestling with this until it eventually exhausted me mentally and emotionally. The feeling of impending doom, though in partial abeyance, remained firmly entrenched in the back of my mind.

The Apostle Paul writes in Ephesians 4:14 (CLV) about “*the systematizing of the deception*.” The god of this age engages in a coordinated effort to deceive not only unbelievers, but believers also (many of whom have no idea and would be shocked by the reality that Satan is using them in this deception).

The evangel (or “gospel,” as most people say) is not an “offer” by God that is presented in one's lifetime which one either accepts or rejects. Instead, it is the comprehensive work of God through His Son, the Lord Jesus Christ, that is presented in the Scriptures so that everyone (at one time or another) will realize that which God has accomplished for them and all mankind. I rejoice in the *Concordant Version* of Colossians 1:6-7 when Paul says,

according as it is among you also, from the day on which you hear and realized the grace of God in truth.

This takes salvation utterly and completely out of the realm of human effort. It also removes the so-called “human free will” doctrine, which is a false teaching. Humanity is so incapable of affecting and effecting any part of their salvation that God tells us that He has to give us faith (or the realization of Christ's work – Ephesians 2:8-9; Romans 12:3).

When I realized this, a tremendous burden was lifted off my shoulders. The proclamation of the evangel is God's responsibility. I am just a servant doing God's will in being an ambassador for His name. I am not responsible for convincing someone of the truth of the evangel. If they “get it” it is because God draws them and gives them the faith to believe, or as Paul says, “*come into the realization of the truth*.” It is God's work, His way, His method and His responsibility. God has no problem in accomplishing this (Isaiah 55:8-11).

Isaiah, the Old Testament prophet, wrote in chapter 46:9-11 that God knows the end from the beginning, that He has a plan, that all of His counsel shall be confirmed, that all of His desire shall He do, and that He has spoken and *will* bring it to pass.

In II Timothy 2:4 Paul tells us that God,

wills that all mankind be saved and come into a realization of the truth.

This is God's plan and nothing will prevent Him from carrying out His *will* and His desires. God is not waiting to toss anyone into a fiery pit of torture because they didn't hear the evangel or heard it and didn't accept it in their lifetime. The God of the universe has it all under control, and nothing gets by Him or takes Him by surprise. His plan is that all mankind will be eventually reconciled to Him and that all will know the truth. Rest in this and rejoice in this, for God truly loves *you* that much. **BSN**

[**Editor:**] For an introduction to Mark Vogt see the “Editor's Desk” in [Bible Student's Notebook #668](#).

TOPICS:

Major: Hell; Salvation of All



I Will Have One Doctrine and One Discipline – The Influence of Religion and Politics on the King James Bible

by — Ross Purdy

A brief but insightful overview of the history surrounding the publication of the King James Version of 1611. You will never look at the King James Version the same way again!

148 pp, PB,

See order form.

Minority and Maturity

by — A.E. Knoch (1874-1965)

In the Scriptures those who are too young to have a voice in affairs, who need a guardian, are *minors* or, literally, YOUNG-sayers. The *Authorized Version* renders this “*babe*,” “*child*” and “*childish*,” but none of these carry over the central idea of *immaturity*. It is in contrast to the wise and intelligent, yet such are able to *believe* God’s revelation (Matthew 11:25), and to become a *mature* man (I Corinthians 13:10-11). In modern times the age at which a person becomes legally competent seems to be about twenty-one years, but our Lord did not begin His ministry until He was thirty.



to develop. Is not this the reason why our Lord did not commence His ministry until He was thirty years old? Men are, indeed, not ready to *rule* as an elder even at that age, for they lack the wisdom that comes only from long experience, but their faculties may be fully developed, and at their peak about three decades after birth.

SONSHIP OR ADOPTION

Jesus, our Savior, was a legal *son* of Joseph but not his *child* (Luke 3:23). He was physically descended from Adam and Abraham and David through Miriam, His mother, but He was also the *Son* of Adam, in relation to mankind as a whole, and the *Son* of Abraham in relation to the land of Israel, and the *Son* of David in relation to the Kingdom. This implies far more than mere descent. A son must be mature, in the case of our Lord, about thirty years of age. He must be spiritually able to enter into and take over all of the rights and privileges and dignities of his father, or forefathers.

The thought of *maturity* is almost absent in the *Authorized Version*. It is dimly seen in such a rendering as “*full age*” (Hebrews 5:14), and “*men*” (I Corinthians 14:20). It uses the word “*perfect*,” as does the CV, but this has the sense of flawlessness rather than *finished*, which is the meaning of the Greek standard. Physically humans attain their full development somewhere between twenty and thirty years, but they may remain minors in spiritual things all their lives.

In Israel a male was mature physically when he arrived at the age of twenty (Leviticus 27:3-5). Then he was drafted into the host, or army, and was liable to military service, being considered a mature member of the nation. However, mentally a man is not mature at that age, and spiritually men may need more years

A son need not be a man’s literal offspring. Not long after I believed, I came under the tutelage of those who laid great stress on being “born again.” They had difficulties with the AV rendering “*adoption*” (Romans 8:15-23; 9:4; Galatians 4:5; Ephesians 1:5), and rejected it, rightly contending that it should be *sonship*, for the Greek literally means SON- ►



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placing. The rendering in Ephesians, the “*adoption of children*” was most misleading, for it refers only to *maturity* (Ephesians 1:5). However, there was a custom prevalent in ancient times by which a man who had no offspring, or at least no male heir, could *adopt* one. In some respects this was an advantage. A child by birth may turn out to be utterly unworthy of his father’s station and responsibilities. A father would be much safer if he could choose a mature man whose character was established and known to him. This was often done, and the place or position of a literal son or heir became the portion of the one adopted. The term was also applied to the time when this occurred (Romans 8:23). To us it comes with the deliverance of our bodies.

In the past the term “*sonship*” was used of the special privileges of the *nation* of Israel as Yahweh’s representative on Earth (Romans 9:4). It had no reference to their origin but to their preponderant position, their divine prerogatives. At the same time, *individually*, they were under law, minors, under guardians and administrators. At present the saints are no longer in this position, but have the place of a son because we have received the *spirit* of sonship (Galatians 4:1-5).

One of the special blessings accompanying the present superlative grace is this: that God, in love, has designated us to have the place of a son through Christ Jesus (Ephesians 1:5). This is unutterably more than the “new birth” for the nation of Israel.

SONSHIP, OR SON-STATION

Sonship, literally son-*placing*, the station in life accorded a son, lacks a satisfactory English designation,

so we suggest, with some trepidation, the equivalent of the German *Sohnesstand*, which fits perfectly. The word *son-station* occurs only in Paul’s epistles, and is only for saints who are no longer minors, but mature, who have been reclaimed from under the law (Galatians 4:1-7). The *Authorized Version* has the special rendering here “*adoption of sons*.” This is far preferable to “*adoption of children*,” which it uses in Ephesians 1:5. It does *not* refer to childhood at all but is in contrast to it. We were not adopted as babes or little children, so we must wait until we are mature in order to claim that place of a son. We need no guardians or administrators to look after us, because, by faith, we are adopted into God’s family as full grown sons.

FIRSTBORN

The Son of God is the Firstborn in relation to creation, in the beginning, to the other children of Miriam, his mother, and to the dead, in resurrection. His headship of humanity was by a literal birth, but His precedence in creation and resurrection are figurative expressions. The firstborn son, as a rule, is accorded, not merely the first place in time, but in privilege and honor and allotment. *This is the real import of the expression*. It is usually used in this figurative sense. We should never reason, from the syllable *born*, that it must involve a literal birth. This is clearly not the case with His pre-eminent place in creation or in resurrection. In neither case can we ever imagine any mother, or even a begetting on the part of a father. It is the resultant *position* which is described as like that of a male offspring come of age who is endowed with the principal possession and privileges of his father.



Water Baptism

A Compilation

This work answers the question as to whether or not water baptism is a part of this current dispensation. Nine chapters from the following authors: Oscar M. Baker, Denis Durham, Stephen Hill, Richard Jordan, Kenneth J. Morgan, Clyde L. Pilkington, Jr., Ike T. Sidebottom.

94 pp., PB

See order form.

So it is that we are taught the spiritual essence in the title firstborn. The fleshy and fleshly firstborn, Reuben, is set aside, and his position divided between Judah and Joseph. Besides this, it is significant that Judah saved Joseph's life when his brethren plotted to kill him. Is not this a suggestion of resurrection? And will not the blessing of Joseph be withheld from Israel until after the rejection and resurrection of Messiah?

Thus also will it be with all mankind and all creation. The dignities and the glories that should have come

to Adam he forfeited by his offense. On the contrary, Christ, Who came *later* than he, on account of His sufficient sacrifice, will be clothed with all earthly honors in place of Adam. He is the sinless and superior Son of Adam, or Son of mankind.

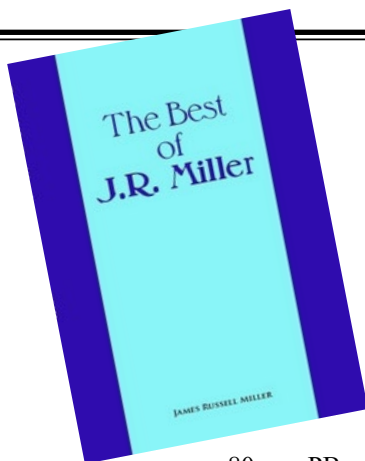
— *Unsearchable Riches*, Volume 41 (1950)
(dited & abridged)

TOPICS:

Major: Maturity; Sonship



The Sneidar Family at Pilkington Abbey. In May our managing editor, Andre Sneidar, his wife Nadine, and their children Lalana, Daniel, Danelle, and Xavier visited with us. Here they are pictured with a few members of our own family.



80 pp., PB

See order form.

The Best of J.R. Miller, Vol. 1

by — James Russell Miller (1840–1912)

Miller was a prolific author, born of Irish/Scottish descent to James Alexander Miller and Eleanor Creswell, near Frankfort Springs, Beaver County, PA. He was a graduate of Westminster College (New Wilmington, PA), and Allegheny Theological Seminary (Allegheny, PA). Miller pastored churches in New Wilmington, PA, Philadelphia, PA, and Rock Island, IL, and was the author of over 60 published books, as well as countless booklets and pamphlets. He also served as supervisor of over two dozen periodicals with a combined annual circulation of over 66 million copies at the time of his death. This is the first in a collected series of his best selected articles.

Seven Facts on John 3:1-12

by — Dr. Howard Nathaniel Bunce (1879-1954)

Marvel not that I said unto thee, "Ye must be born again" (John 3:7).

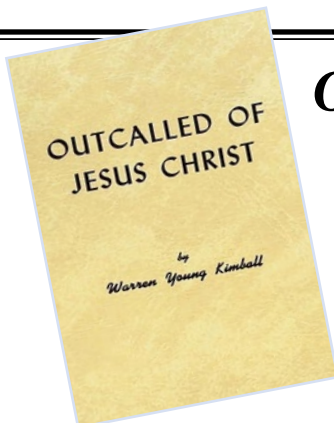
This is Kingdom truth as touching especially the Nation Israel. We will make note of a few important facts:

1. The one who came to Jesus was a man by the name of Nicodemus. This Nicodemus was a Pharisee, a ruler of the Jews. As such, he was a representative of the Nation, for in the days of the Earth-ministry of Christ, and throughout the Pentecostal Administration, Israel as such was represented by the Scribes and Pharisees. What they did was accounted as the doing of the Nation.
2. The coming of Nicodemus to Jesus by night was in itself a striking representation of the darkness of the Nation by virtue of her blindness. Such blindness and darkness are further indicated by the words of Jesus in :10, "*Thou art the teacher of Israel, and these things know not?*" This verse proves beyond question that the message of Jesus to Nicodemus concerned Israel.
3. Being a teacher of Israel, he should have known these things. Therefore the things he should have known must have been things that belonged to Israel.
4. The words, "*be born again*," are a translation of the Greek words *gennethee anothēn*. *Gennethee* is from Greek *gennaō*, meaning "to bring forth." In the passive it is to "be born." Birth is primarily

and almost exclusively truth for Israel. The genealogical records of Scripture are of Israel and center in Christ. In Revelation 22:16 we have these words, "*I am the root and the offspring* [Greek, *genos*] *of David*." In Philippians 3:3 Paul mentions something of his history in the following words, "*of the stock* [Greek, *genos*] *of Israel, of the tribe of Benjamin*." A Jew became a "Jew" by birth. That birth gave him a covenant relationship with Jehovah. The Jew's apostasy made null and void his benefits by physical birth. To be in acceptable relationship again, he must be "*born again*." The Gentile as such is reckoned as "*dead*." The word "*again*" is a translation of the Greek word *anōthen*. It is from *ano*, meaning "up," and *then*, meaning "from." "From above" would perhaps be more accurate. The word is sometimes translated "*anew*."

5. The expression "*he cannot see the Kingdom of God*" is in perfect accord with the dispensational character of John's gospel. The Greek word translated "*see*" is *idein* from *eidon*, implying actual perception. Thus it is more than mere bodily sight which one has by virtue of his physical birth. Thus, unless anyone of the Nation is born from above or anew, he cannot perceive the Kingdom of God. For such perception, another birth is required.

6. Being born "*out of water and of spirit*" is contrast-
(see **SEVEN FACTS**, page 6280)



Outcalled of Jesus Christ

by — Warren Young Kimball (1909-2002)

Kimball, a prolific author, was an associate of A.E. Knoch and director of the Eonian Evangel Foundation. This work contains 44 Scripture lessons concerning the Ecclesia, commonly termed "Church," which is the "Body of Christ."

188 pp., PB

See order form.

Sonship

by — A.E. Knoch (1874-1965)

Sonship is a much higher thought than that conveyed by the figure of the new birth. Indeed, Paul leaves that illustration to the Kingdom proclamation. He makes us a new creation, rather than a regeneration. Sonship is not necessarily based on birth. It may be obtained by adoption. It does not figure mere relationship but the honors granted only to the heir when he comes of age, and is invested with the highest dignities which his father can bestow. It is vastly more to be a *son* of God than a *child*. **A teacher in this economy should press this point, so that the saints may realize their sonship** (Ephesians 4:13).

The crowning result of true teaching today brings the believers to mature manhood, to the adult stature of Christ's complement (Ephesians 4:13). This can be accomplished only by showing them the immature character of previous economies and the fullness which is theirs in Christ in this transcendent administration. It is only as they realize that they have outgrown much that God once gave, and that, in Christ, they have attained their full stature, that they are fitted to stand steadfast in the midst of the turmoil in which they find themselves. False teaching carries them about (Ephesians 4:14); the true establishes them in grace.

The phrase "*systematizing of the deception*" (Ephesians 4:14, CLV) is a most apt description of modern methods of maintaining error. Isolated departures from truth are difficult to promulgate. They must be worked up into a philosophic system in order to become popular. The great theologies are systematized to agree with

their main position, which may be a half-truth. Many of the movements of the day which appeal to the Bible for support have so systematized their deceptions that they appear to rest on divine revelation. They seem to have enough contacts in the Scriptures to give them the appearance of truth. However, the mature believer will not be deceived by them.

The path of transcendence is the way of love, as the apostle shows in the thirteenth of first Corinthians. So it is in Ephesians (4:15-16). It is further figured by the human frame, all parts of which are in loving sympathy with all of the rest, through the head. Christ is Head of the Body now, and the believers are its members. There is a vital union, which makes us one with Him and with every other member. All real growth and service in the church today has this for its basis. Its motive is love. Its impulse is from the Head. Its end is the up-building of the body.

The revelation of the Ephesian secret was accompanied by the incoming of maturity. Minority prevailed before, even among the Pauline ecclesias. It is our privilege to tread the path of transcendence. May God grant that many who read these lines will enter that path in conscious appreciation of the privileges of their majority.

— *Unsearchable Riches*, Volume 23 (1932)
(edited & abridged)

TOPICS:

Major: Sonship



70 pp., PB.

God 101: Back to Basics

by — Clyde L. Pilkington, Jr.

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

[See order form.](#)

SEVEN FACTS (continued from page 6278)

ed in the next verse: “*That which is born out of the flesh is flesh; and that which is born out of the spirit is spirit.*” The distinction here is between the physical and the spiritual birth (cf. Ezekiel 36:22-28; I Peter 1:23).

7. Nicodemus had a Kingdom expectation that was based on his physical birth – and thereby a relationship to the Nation. His ignorance as to the requirement was clearly exhibited by the method of Jesus in dealing with him. As the teacher of Israel, Nicodemus did not know what he was expected to know. The

whole truth here in the third chapter of John is that of spiritual regeneration for the Nation. By a “*new creation*” in the present dispensation, the believer is fitted for his heavenly destiny. By “*regeneration*” the Kingdom believer is fitted for his earthly destiny. We are not doing away with the “*new birth*” but merely recognizing and respecting its place in Scripture according to the dispensational purposes of God.

[Editor:] Also see “Rightly Dividing the Word of Truth” by Bunce, [Bible Student’s Notebook #207](#).

TOPICS:

Major: New Birth; Right Division



Critical Lexicon & Concordance to the English & Greek New Testament

by — E.W. Bullinger (1837-1913)

1040 pages, HB – See order form.

English words appear in alphabetical order along with the equivalent Greek words, their literal and derivative meanings, and a list of passages in which they appear. Includes a comprehensive Greek-English index. A key reference work in the study of the Scriptures.

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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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
ED: Emphatic Diaglott
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
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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