



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 738

The Language of Grace

by — William Mealand (1873-1957)

How expressively rich is the language of grace! It is as a freely flowing river set in a landscape bordered alone by God's horizon. You are lost in the spaciousness and beauty of it. Its words enshrine a wisdom and understanding unrevealed until Christ, from the glory, unfolds them to the apostle Paul. Indeed, a celestial revelation of such an order was needed for the complete outflow of pure grace.

Paul, as herald and teacher of the nations, was chosen and called for this supreme unfolding. To him, as a vessel for honor, was committed that peerless expression of the mind of God known as "*the evangel of the untraceable riches of Christ to the nations*" (Ephesians 3:8). In its language there lies vital meaning, ready at all times for translation into that life which is life indeed.

GRACE REVEALS ITSELF IN ITS OWN VOCABULARY

Would that more could see this, and the spiritual asset it would be! What a great step forward would be theirs as they entered into Paul's distinctive language of grace. It is certainly the expression of a wonderfully new order of going, for it outlines and fills in that more excellent way to which the apostle refers.

Now, it is not that grace is unmentioned apart from Paul's epistles. It is; but it does not rise to the great heights which Paul's pen portrays. These did not come within his vision until the defection of Israel, and [his] consequent turning to the nations. Then, the language of grace shines out with ever increasing splendor.

Note its rare associations. First of all, it is of celestial character. Hence, the spirit and wisdom of it,

lifting us entirely above worldly ways. How strongly marked is the contrast! Paul's precepts show this, for there is an idealism about them which is not of this world. See how finely the language of grace fashions them all, how understandingly they are presented: not as a cold code of formulas and rules, but with the warmth of an impelling grace – and the keynote is *being* rather than *doing*.

Be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and mature (Romans 12:2).

Be rendering to no one evil for evil. Be making ideal provision before all mankind, if possible (Romans 12:17-18).

See how Paul qualifies this injunction – *if possible*. This understanding permeates his language again and again. Note where he says,

*As we have occasion, we are working for the good of all, yet **specially** for the family of faith* (Galatians 6:10).

We see here how he moves from the general to the particular, always a sound procedure. ►

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We rely on the living God, Who is the Savior of all mankind, especially of those who believe (I Timothy 4:10).

This qualifying clause makes a distinctive difference, and is the answer to those who have said, "If God is the Savior of all, where lies the difference between believers and unbelievers?" Just here, in these arresting words. For, in a very special sense, God is the Savior of those who believe. Right here and now is He proved to be a Savior by those who, daily and hourly, rely on Him, and find Him to be the *living* God. Such blessedness, in itself, constitutes a present vital difference.

In the language of grace it is the quality of words that matter. This is very noticeable in the striking list which Paul makes of the works of the flesh, as contrasted with the fruit of the spirit. The descriptive terms for sins far outweigh those for graces. The works of the flesh are enumerated as seventeen, the fruit of the spirit being only nine.

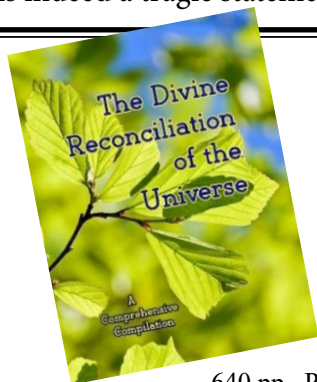
Writing to Timothy, Paul pens another long list of works of the flesh. These are eighteen in number. They mark the perilous periods which will be present in the last days (II Timothy 3:2-5). There is yet another dark list of twenty-two sinful attitudes of mind which Paul portrays. All of these are sadly unbefitting the kindness, forbearance and patience of God. It is indeed a tragic statement (Romans 1:29-31).

How refreshing to turn from such a catalogue to the health-giving words which describe the fruit of the spirit.

Love, joy, peace, patience, kindness, goodness, fidelity, meekness, self-control. Against such things there is no law (Galatians 5:23).

These are the full expression of a spirit-led life. Note the beauty of their gradation. "*Love, joy, peace,*" provide the motive power of "*patience, kindness, and goodness,*" while these sustain the manifestation of "*fidelity, meekness, and self-control.*"

Now, language is truly an index of the thoughts and emotions of the heart. It is the limit and restraint of thought as also that which feeds and unfolds thought. It is not surprising, then, that among certain tribes, noble words have disappeared. Sinning against light and conscience, they ceased to glorify God and to thank Him as God, and in time the very word to express the notion of *Him Who is above*, vanished. Thus, many terms have been wanting in the dialect of the savage whereby to impart to His divine truths. Many years ago, there were tribes in Brazil who did not possess any word corresponding to our "thanks." When the feeling of gratitude goes, how easily the verbal expression of it may disappear. Yet these people kept alive a number of words to describe deeds of cruelty.



640 pp., PB

The Divine Reconciliation of the Universe: A Comprehensive Compilation

This work does not contend for a mere doctrine; its authors are championing the revealed character of God. The gloomy cloud of theology has obscured Him from us for far too long. Tradition's chilling mists have cooled our enjoyment of His power, wisdom and grace. Religions have libeled His name, repelling the instinctive responses of our heart. Christianity has left us unable to defend His honor in the presence of His enemies. Now all of this is gone and we are able to vindicate Him in

all His ways before all His creatures! – *Adapted from the Preface*

This ultimate collection of 110 works by 46 authors spans nearly 200 years. It is an extensive compilation that is essential for every library. Authors include: Arthur P. Adams, Thomas Allin, Alan Burns, E.H. Clayton, Bob Evelyn, Phillip Garrison, Vladimir Gelesnoff, J.W. Hanson, Joseph E. Kirk, A.E. Knoch, Arthur C. Lamb, Aaron Locker, Adlai Loudy, Andrew Maclarty, R.B. Macnab, Erasmus Manford, H.W. Martin, Robert McLaurine, Robert McMahon, William Mealand, André Piet, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, George W. Quinby, William C. Rebmann, F.H. Robison, A.E. Saxby, Hannah Whitall Smith, André Sneider, James Strahan, E.F. Stroeter, Thomas Talbott, Ray Van Dyke, and Peter Woodhouse.

See order form.



In the world of today, even in civilized centers there are far more words to portray unlovely, than lovely things. Better far, however, that our words be few and simple. On three occasions, Paul makes fine use of the expression, “*thanks be to God!*”

Thanks be to God, Who is giving us the victory, through our Lord Jesus Christ (I Corinthians 15:57).

Thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odor of His knowledge through us in every place, seeing that we are a fragrance of Christ to God, in those who are being saved and in those who are being lost (II Corinthians 2:14,15).

Finally, that splendid expression,

Thanks be to God for His indescribable gratuity (II Corinthians 9:15)!

How lovely an injunction is this one of Paul’s:

Become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you (Ephesians 4:32).

Remembering that God is kind to the ungrateful and wicked, how kind should we be! There is much meaning in the word *kind*, too. We speak of *man-kind*, and

the words are closely connected. A kind person is a *kinned* person, one of kin, acknowledging kinship with other men. So then, mankind is *man-kinned*.

Lovelier still do kind and kindness appear when we apprehend the root out of which they grow and the truth that they embody. The kindness of God, therefore, is a wonderful thing. It binds us to many returns of gratitude.

THE PINNACLE OF THE PRISON EPISTLES

Now, this language of grace, which so permeates Paul’s letters, reaches its pinnacle in the Prison Epistles. Especially in Ephesians do we note this. Look at the all-embracing form of address to them. How different from the parochialism of the day, each section with its imposing headquarters and barriers of rite or rule. Here, in this letter, the inscription is far flung:

To all the saints who are also believers in Christ Jesus (1:1).

How inclusive! There is no mistaking the address on such an envelope. The opening words, too, so coincide with the heart’s desire:

Grace to you and peace, from God, our Father, and the Lord Jesus Christ (:2).

We are now well in tune for what follows. To take it all in, we need to return to such language, again and ►



116 pages, PB

See order form.

After the Thousand Years: The Glorious Reign of Christ as Son of Man in the Dispensation of the Fullness of Times

by — George F. Trench (1841-1915)

In Revelation 20 the closing period of the Millennium is foretold as one of general insurrection against Christ as King, thus revealing the true condition of the population of the world, taken as a whole, throughout the thousand years. A Kingdom such as this cannot be the KINGDOM described in the epistles of Paul. According to I Corinthians 15:24, our Lord will not reign forever, but will deliver up His mediatorial KINGDOM to God at its end, that God will henceforth be “All in all.” If the reign of Christ in its perfection cannot be millennial, and shall not be eternal, it follows that between the end of the one, the millennial, and the beginning of the other, the eternal state, must of necessity intervene that “dispensation of the fullness of times” (Ephesians 1:10), that KINGDOM of the Son of God’s love, that KINGDOM that cannot be shaken, which it is Christ’s to enjoy as Heir of all things, and Head of the new creation.

again, for it expresses in such a rare way the greatness of our place and position in Christ. As never before God's grace stands revealed:

The glory of His grace, which graces us in the Beloved (:6).

What a standing then, is ours! As much for the babe in Christ, as for the mature believer. How much it can mean to us if we take it all to heart. What a call there is to realize such a privilege. What honor, too, is placed upon us. We are called, not only to live in its power for ourselves, but to display that power to others – and how fitting in the Word of His grace is the expression to which we have already alluded:

Become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you (4:32).

What an incentive!

How exquisite are the exhortations of grace! The language is not that of the schoolmaster, or even of the "church." There is no authoritative command. It is, be this or that, or as so expressively put in Philipians,

Let this disposition be in you, which is in Christ Jesus also. Let your lenience be known to all men, the Lord is near. Let nothing be worrying you ... Let your requests be made known to God with thanksgiving (Philipians 4:5-6).

Then, in the Colossian letter,

Let the peace of Christ be arbitrating in your hearts ... Let the word of Christ make its home in you richly. Let all be in the name of our Lord Jesus Christ, giving thanks to God, the Father, through Him (3:15-17).

Indeed, there are many precepts of like order. They all set forth a quality of demeanor and state of mind that we do well to show and cultivate. At all times, and in all things, we should have the mind of Christ.

The language of grace is God-like, and we are exhorted to become imitators of God, as beloved children. So shall we walk as children of light, with true culture and spiritual understanding. Language is God's gift. He teaches us by words, but not as one teaches a parrot, from without. God gave man a capacity, and then evoked the capacity which He gave. We remember how God brought the creatures to Adam, "to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof" (Genesis 2:19).

Thus we see that language is both divine and human. What growth and development there has been, we also know. How much, through His servants, and especially Paul, God has given us of the noble language of grace, we do well to learn. It is the true language of the spirit, for the heart and mind of all the saints of God. **BSN**

— *The Works of William Mealand*
Bible Student's Press

TOPICS:

Major: Grace; Paul's Epistles

Minor: Prison Epistles; Ephesians



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A New Creation

by — John H. Essex (1907-1991)

If anyone is in Christ, there is a new creation: the primitive passed by. Lo! There has come new! (II Corinthians 5:17).

The new creation is something entirely of God and shows forth *His* power and *His* wisdom. In His sight, the old humanity of a believer in Christ has had its day. It is regarded as being crucified on the same “cross” as that on which God’s Son was crucified.

“*The word of the cross*” (I Corinthians 1:18) demands a “*new creation*” (II Corinthians 5:17; Galatians 6:15). Peter, James, John and Jude have nothing to say about this. They are looking for a “*new birth*,” in conformity with the words of Jesus to Nicodemus, “*You must be begotten anew*” (John 3:7). They are looking for a “*new birth*” within the framework of Israel’s promises; this is a vastly different thing from a “*new creation*” outside of Israel’s promises. The “*new birth*” is a national blessing to fit Israel for the Kingdom on Earth; the “*new creation*” is an individual blessing, transports us in spirit past the millennial eon into the Day of God, and fits us for our celestial destiny.

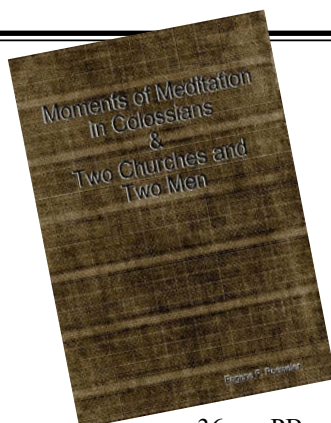
When Paul speaks of the “*new creation*,” he means “*new*” in every sense – new absolutely. This is not the case with Israel during their Kingdom, for Israel is but a *nation reborn*, of the same stock as the nation originally born at Sinai. In fact, the promises originally made to Israel at Sinai are repeated to the regenerated nation by Peter in his first epistle, when

he calls them a “*royal priesthood*,” a “*holy nation*.” During their Kingdom they will serve humanity as a priestly nation, fulfilling the functions originally assigned to them at Sinai but which were lost to the old nation through its repeated idolatry.

Yet in spite of the “*new birth*,” and in spite of all that the regenerated nation of Israel can do during the millennial eon, let us not forget that it all ends in a tremendous rebellion against God, when Satan is loosed out of his prison and he comes to deceive all nations which are in the four corners of the earth, mobilizing them for battle, their number being as the sand of the sea. This tremendous event is followed by the judgment of the Great White Throne, and in Revelation 20:11 we read that from the face of Him Who sits upon the throne, Earth and Heaven flee, and no place is found for them. They just cannot abide in the presence of the absolute righteousness and purity of the majestic Occupant of the throne. John goes on to describe how all of those who appear before the throne are judged in accord with their acts. This is the final judgment of the flesh and all that has been done in the flesh – but this is not the end, for John next perceives,

A new Heaven and a new Earth, for the former Heaven and the former Earth pass away.

All of the sorrow, mourning and misery connected



36 pp, PB

Moments of Meditation in Colossians, & Two Churches and Two Men

by — Eugene F. Rueweler

Chapter 1: Hidden Truth, Treasures, and Triumph; Chapter 2: The Christology of Colossians; Chapter 3: Ye Heard – We Heard; Chapter 4: Two Great Mysteries; Chapter 5: Three Sufferers; Chapter 6: Relationship – Membership – Citizenship; Chapter 7: Christ the Head

See order form.

with them pass away, too, for He Who is sitting upon the throne declares that He is making all "new." This is in line with what Isaiah had prophesied centuries earlier when he said,

For behold Me creating new Heavens and a new Earth, and the former shall not be remembered, nor shall they come upon the heart (Isaiah 65:17, CV).

This is the "new creation," which John perceives only at the end of his visions but to which Paul is pointing from the very beginning of his writings. The great point to be noted is that there is a complete break with the old. Nothing is carried over. So it is, too, with the *advance application* of the "new creation," as it affects a believer in Christ in this day of grace.

The primitive, the old, is passed by. Lo! There has come new.

The "cross" demands a complete break with the *old* and provides the way for the provision of a glorious alternative in the *new*. To those who are not prepared to make this break, "the word of the cross" is just stupidity. It is in these two factors that many sincere believers, who are also religionists, become "enemies of the cross of Christ."

Yet to see the full effects of the "cross," and to appreciate its message in even greater grandeur, we must now turn to the Prison Letters of Paul. **BSN**

TOPICS:

Major: New Creation; New Birth; Right Division

Romans Is Foundational and Introductory to Ephesians

by — C.E. McLain (1909-1990)

It has been said by many that Ephesians, the first of the Prison Epistles, is the mountain top of God's glorious grace: that Ephesians is glory for the saint, just as Romans is grace for the sinner. It follows, therefore, that Romans is foundational and introductory to the glory revealed in the prison letter (Romans 16:25-26). Hence, "Mystery" and "Grace" are unified as one into the administrative acts of God for the present.

The partial list that follows brings together some things new and some things old concerning the glories of God's sacred secret, "The Mystery":

"When?" – Before the foundation (overthrow) of the world (Ephesians 1:4). Obviously, this sovereign choice leaves no room for afterthought.

"Where?" – In heavenly places (super-heavens) in Christ (:3). This includes both place and sphere.

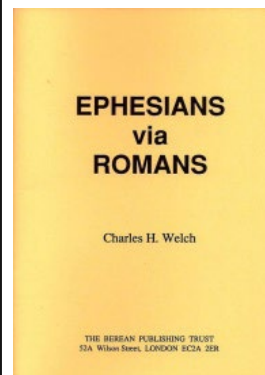
"What?" – All (every) spiritual blessings (:3).

"Why?" – According to the good pleasure of His will

(:5, 9, 11), without question, a sovereign act of His Majesty.

"How?" – To place as a son, therefore "accepted in the Beloved" (:5-6). **BSN**

— *Elijah's Coming*, p. 34
(excerpt, abridged and edited)



38 pp., PB

See order form.

Ephesians via Romans

by — Charles H. Welch
(1880-1967)

In the style of a two-way conversation, this work illustrates that the unique blessings of Ephesians are based on the blessings that all believers have received, as detailed in the book of Romans.



Thank you for the valuable resource of books and articles. ... Your resource is a great help for believers.
– OH

Just a note of feedback about the recent change in email delivery. It is a great idea. There it is, an all-in-one email: [Daily Quick Quotes](#), [Daily Goodies](#), and now, [Bible Student's Radio](#) excerpts, and a Book of the Day. Thank you for it all! It just keeps getting better. Blessings to all. – IL

I am reading the latest book I got from [StudyShelf](#). It is [A.E. Knoch's Studies in Genesis](#). He's rather deep and a bit difficult to read but always well worth it. I can't say I "enjoy" reading AEK, but I learn so much if I am diligent.

Thanks for making these books available. Also thanks for the [Daily Email Goodies](#). I copy them both in print and audio to listen to and read again and again.

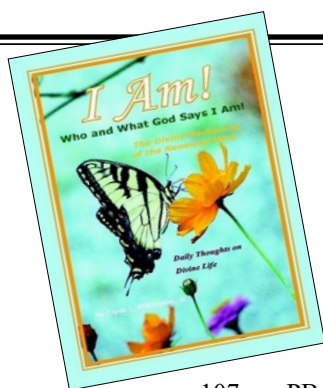
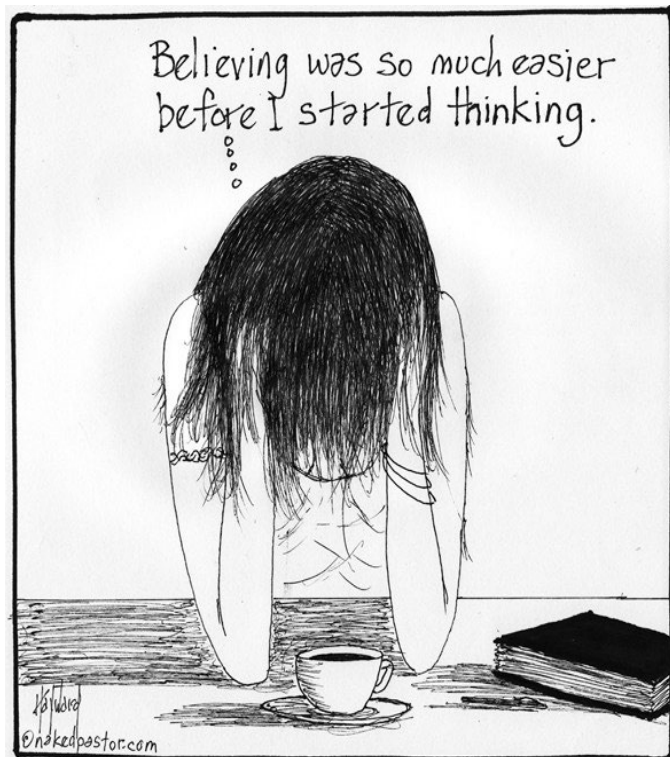
I only have one complaint about you and your ministry: *not enough video sermons*, because yours

are the best! – GA

Your book [Ultimate Liberation](#): wonderful! A jewel! Very comforting! I was raised a Baptist "sinner saved by grace," guilty and undeserving ... but not quite ever "forgiven" – TX

I am so glad for your book ministry and also you and your kind, gentle spirit. – CO

Again, I want to thank you for your ministry and everything it's meant to me. – NC BSN



107 pp, PB

See order form.

I Am! Who and What God Says I Am!

The Divine Reckoning of the Renewed Mind; Daily Thoughts on Divine Life

by — Clyde L. Pilkington, Jr.

People are always talking about their attempts to discover their true selves – of trying to “find themselves.” The believer in the Lord Jesus Christ needs to find out who they *really* are. This doesn't need to be such a difficult search. All that is really needed is a careful look at the Scriptures, and a simple faith in the words of who and what God says we are. God knows who we are; all we need to do is to *believe Him*. This book catalogs the Divine Record of who and what God says that you are. It is a short encyclopedia of faith – the truth about you. It is the truth about you, simply because it is *God* Who has said it. God has spoken these truths concerning you – the *real* you. Believe His record! Refuse to be the shell of a person, pushed into a mold of Adamic conformity. Be the real you that God has uniquely designed you to be. Refuse to be bullied out of your divinely designed identity that our Father has given you.





Reader's Question Box #24

Are All Believers Ambassadors?

by — Ricky Kurth

Q: Someone suggested that only Paul and the other apostles were ambassadors, not all believers (II Corinthians 5:20). Is this true?

A: In :18, Paul says,

*God ... hath reconciled **us** to Himself ... and hath given to **us** the ministry of reconciliation.*

Here we see that the people who have been given the ministry of reconciliation¹ are the same people who have been reconciled to God. This cannot be limited to Paul and other leaders; it must include all believers, for we have all been reconciled.

Paul then *defines* the ministry of reconciliation as

1. [Editor:] For more information, see the book:
 - *The Divine Reconciliation of the Universe* (see order form under "Compilations," or visit www.StudyShelf.com).

that which takes place when "ambassadors"² say to the lost, "*be ye reconciled to God*" (:20). This means that the ambassadors proclaiming reconciliation in :20 must consist of all of the reconciled people who were given the ministry of reconciliation in :18.

— Two Minutes with the Bible

BSN

TOPICS:

Major: Q&A; Ambassadors; Reconciliation

2. [Editor:] For more information on our position as ambassadors see,
 - Evangelism? or Ambassadorship?, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #109;
 - Ambassadors for Christ, C.R. Stam, *Bible Student's Notebook* #40 (page 427).

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 30, No. 738 – September 24, 2018

Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

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

- misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (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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