



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 750

The “No-Placing” of Sin

No Place for Sin at the End of the Ages

by — W.B. Screws (1884-1961)

Yet now, once, has He been manifested through His sacrifice, for the repudiation of sin at the conclusion of the eons (Hebrews 9:26).

The King James Version renders *athetesin* “put away.” The Concordant Literal Version has “repudiation,” which is, perhaps, as nearly correct as it can be rendered in one English word. It means NO-PLACING. Its use in our passage means that, through the sacrifice of Christ, there will be no place for sin at the conclusion of the eons. Sin is to be destroyed by destroying its *place*. It cannot exist when there is no place for it.



If sin can grow only in the soil of death, how did Adam come to sin, when he had no death in him? There is only one explanation. God, Who had purposed to save sinners, and had given grace in Christ Jesus before times eonian, purposed that there should be sin. Because of this purpose of God, one man sinned before the death process set up in him. His sin produced death in himself, and in all of his posterity. This death in his posterity produces sin in them.

The “law of sin and death” (Romans 8:2) is as unfailing as is the law of gravitation. Through one man sin entered into the world, and through sin death; and death came through into all mankind, on which all sinned (Romans 5:12). Adam was not a sinner when he was created. Neither was death in him. When he sinned death took hold of him, carrying out the Word of God,

In the day thou eatest thereof, to die thou shalt be dying (Genesis 2:17).

He began to die, in order to die. All who have ever been begotten by Adam or any other man were born with bodies of death – mortal bodies. Because they have bodies of death they sin. *Death is the soil in which sin grows.* A body of death is as sure to sin as an object with weight is sure to fall toward the center of the Earth when it is released. In other words, as I have already said, the law of sin and death is as unfailing as is the law of gravitation.

However, Adam was not the first sinner. The Slanderer is part of God’s creation.

His hand formed the fugitive serpent (Job 26:13, CLV).

What does “fugitive” suggest? It suggests crime.

The Slanderer is sinning from the beginning (I John 3:8, CLV).

When God created the Slanderer He created a ►

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sinner. This is the origin of sin! Spirit beings sinned before man came to be on the Earth. This was in the purpose of God, for He had planned that the universe should be reconciled to Himself through the blood of the cross (Colossians 1:20). There could not be reconciliation without estrangement, so God provided for the estrangement by creating a sinner.

Since Adam's disobedience, the law of sin and death operates in all of the children of men. That law makes it certain that every person who has a body of death shall sin. Christ did not sin, because His Father was not a man.

Many well-meaning persons are trying to abolish sin from the world. They can no more do this than they can abolish death. Sin and death are inseparably connected. "*The law of sin and death*" operates every day.

The spirit's law of life in Christ Jesus frees you from the law of sin and death (Romans 8:2).

Here we have another law, and it is as unfailing as is the law of sin and death. It is the law of life in Christ Jesus. It is the spirit's law. Nothing else can free us from the law of sin and death. There is no freedom outside of Christ Jesus. Likewise, there is no freedom apart from the spirit. The word "*frees*," in the above text, is an indefinite verb. It expresses what is truth and permanent. It is not true that it "*hath*" made us free. Saints yet have bodies of death, and sin makes its home in them. We will never cease to sin while we have mortal bodies. However, one day we will be *made* "immortal." That word means NO-DEATH; but while we remain

here we shall be troubled with sin every day.

The spirit's law of life in Christ Jesus operates in those who are chosen in Christ, but it does not free us from the operation of the law of sin and death until we are made immortal. Then, when there is no death in us, there will be no *place* for sin in us. We shall carry on a most glorious ministry in the Heavens, among the Celestials, who are, themselves sinful. Yet, their sins shall never take hold of us, for there shall be no *place* for sin in us. Instead, we, in our immortal activities, shall be the glorified instruments in the hands of Christ, to effect reconciliation there.

The operation of the spirit's law of life in Christ is based on the sacrifice of Christ. He died for the sake of all; He was made to be sin for us, that we might be becoming God's righteousness in Him; He was given up because of our offenses, and was roused again because of our justification. Inasmuch as His sacrifice is for all, the spirit's law of life in Him shall operate in all, making all free from the law of sin and death.

When the conclusion of the eons has come, there shall not be one particle of death in all the universe. Death is to be abolished (I Corinthians 15:26; II Timothy 1:10). When there is no death, there will be no *place* for sin. All shall be vivified in Christ. We, the saints, are in Him and shall be vivified in Him, but this same blessing awaits all, in God's own time.

For even as, in Adam, all are dying, thus also,

(see NO PLACE, page 6423)



180 pp., PB

See order form.

Was Jesus Christ Alive Before His Life on Earth Began? A Critical Look at the Supposed Preexistence of Christ

by — Aaron Welch

Paul was exact in his statement that "*there is one God, the Father ... and one Lord, Jesus Christ*" (I Corinthians 8:6, *Concordant*). The only absolute God is the Father, and He has no equals. The Lord Jesus Christ is a part of His creation; the Spirit is an expression meaning God's spirit.

This exceptional work embraces the truth of "*the man Christ Jesus*" (I Timothy 2:5), exposing the traditional orthodox position known as the "pre-existence of Christ," a creed vitally connected with Christendom's teaching of the Trinity. The "pre-existence of Christ" does great dishonor to both the Father and His Son, diminishing the true glory that belong uniquely to each.



Reader's Question Box #26

The Witness of the Spirit (Romans 8:16)

by — Clyde L. Pilkington, Jr.

Q. Romans 8:16 says that the Spirit Himself testifies with our spirit that we are children of God. But I don't feel this testimony or hear it within, so am I not a child of a God?

A. You've really hit upon something important. Perhaps what is at the root of much of our confusion regarding this topic comes from our failure to appreciate and distinguish the *two* testimonies that are presented to us by Paul (Romans 8:16).

Of the two testimonies, one is subjective, while the other objective; one is relative, the other absolute; one human, one divine.

Paul identifies the well-known legal precedent of establishing valid/accurate testimony by the agreement of two or three witnesses:

In the mouth of two or three witnesses shall every word be established (II Corinthians 13:1).

Our own human spirit testifies, to one degree or another, that we belong to God – that we're His children. To this even the heathen poet that Paul quoted on Mars' Hill concurred,

We are also His offspring (Acts 17:28).

This acknowledgment, to a lesser or greater degree, is inherent, innate, instinctive, intuitive, intrinsic. However, the testimony of our own spirit is subjective, relative, sensory, human; if this were the only testimony that we had, we would be on precarious ground.

In this respect, we also see the double witness of the Person of Christ when He said most powerfully,



If I testify [alone] concerning Myself, then My evidence is not valid; [yet] I have Another to bear testimony concerning Me [a second witness], and I know the evidence He bears concerning Me is valid (John 5:31-32, Moffett, adapted).

*If we receive the witness of men, **the witness of God is greater**: for this is the witness of God which He has testified of His Son* (I John 5:9).

That Christ was the Son of God was not based merely on His own self-witness, but also on that of God, His Father. His own testimony by itself would have proven invalid; but with the second, weighty witness of God it was validated – since *“the witness of God is greater.”*

So it is with us. Our solitary witness to being God's children is meaningless and invalid by itself. Thankfully, like Christ, God also has provided us with another witness to our relationship with Himself – and like Christ, it is He Himself Who is that testimony, and His witness is objective, absolute, revelatory, Divine. It is His witness – not merely “to us” but **“along with our own”** (Romans 8:16, Moffett) – that validates who we are. Our own sense of being is meaningless without God's revealed testimony. His spirit declares our relationship to Himself in immovable declarations of divine revelation.

*One God and Father **OF ALL*** (Ephesians 4:6).

*For **IN HIM** we live, and move, and have our being* (Acts 17:28).

Many within Christianity blend, as it were, these two testimonies into one, and as a result imply that the witness is merely something that we feel or sense. While our own spirit's witness may be categorized

within the realm of flexible feelings, such is not the case with the testimony of God's spirit. His testimony is not subject to feelings, or based on our senses; rather it is objective, absolute, revelatory, and factual. The testimony of God's spirit is simply just *the fact of the matter*. Whether we believe it or not, whether we feel it or not, does not change the truth. "*The witness of God is greater.*"

If we believe not, yet He remains faithful: He cannot deny Himself (II Timothy 2:13).

Faith in God's declarations does not validate them; neither does unbelief invalidate them. Even if we do not believe the witness of God's spirit, it does not change the fact that we are the children of God. God cannot deny His own witness. Such would be to deny Himself.

Let us now note a few others who have rejoiced in this grand truth.

There is [within us] a filial [familial] consciousness ... [and] ALONG WITH our spirit, the Spirit of God also bears witness to this fact. So in the presence of two witnesses, the fact is established. ... To put this truth on the basis of feeling is to lose it. God states it because it is true. There are two witnesses to the fact of our relationship as children of God. When we try to confine [it] to our feelings, we [lose] the distinctive glory of it. Some folk are failing to enter into the mind and truth of God because they will not believe any-

thing they cannot feel. This attitude will reduce any soul to a poverty-stricken condition.

— William G. Coltman
An Exposition of Romans (1950)

This witness [of God] is not a mere good feeling, which is subject to fluctuations, but the witness of the Spirit *is in the Word of God*. We know that we are the children of God, because the Word assures us that it is so; **this is the witness of the Spirit**.

— A.C. Gaebelien (1861-1945)
The Annotated Bible (1916)

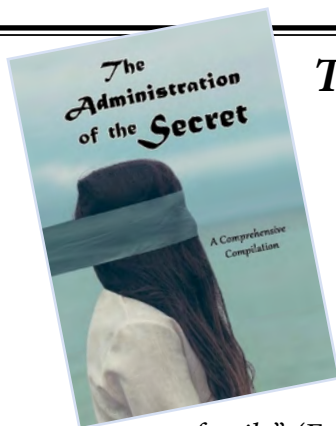
The witness of the Spirit ... is no mere emotion or feeling dependent upon ourselves and liable to be changed by any alteration of our spiritual life. It is one of those absolute facts ... which are independent of our particular emotions or sentiments at any given moment, and, as such, it constitutes one of the most precious realities and assurances of our relation to God.

— W.H. Griffith Thomas (1861-1924)
Paul's Epistle to the Romans (1946)

TOPICS:

Major: Eternal Security; Romans (8:16); Spirit of God

Minor: Standing (of the believer in Christ)



The Administration of the Secret

A Comprehensive Compilation

308 pp., PB

See order form.

The Secret Administration, revealed through Ephesians and Colossians, is characterized and empowered by the dispensation of transcendent grace (Ephesians 1:7; 2:7; 3:2). Now, believing Gentiles are "*no longer guests and sojourners,*" as they were in the Pentecostal and Readjustment Administrations, but are "*fellow-citizens of the saints and members of God's family*" (Ephesians 2:19). This outstanding work includes 45 chapters, by 17 authors, spanning nearly 200 years. Author's include: Oscar M. Baker, Tom L. Ballinger, J. R. Caldwell, E. H. Clayton, J.J.B. Coles, John Essex, J.H. Evans, H.W. Fry, Vladimir Gelesnoff, William B. Hallman, Richard Holden, John H. Kessler, A.E. Knoch, Adlai Loudy, Clyde L. Pilkington, Jr., and Charles H. Welch.



Bible Student's Dictionary Life

חַיָּ (chay)⁵⁰²
life
H2416

ζωή (zōē)¹³⁴
life
G2222

Life is the opposite of death. Whatever is alive is not dead; whatever is dead is not alive.

Life is the breath of God into His creation. Man is the union of “the dust of the ground” (body) and “the breath of life” (spirit), resulting in a “living soul” (body + spirit = soul). Thus, regarding man and animals, the word “life” is associated with the Hebrew and Greek words for “breath” (נֶפֶשׁ – nephesh¹; ψυχή –

1. H5315.

psuchē²) throughout Scripture.

The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul (Genesis 2:7, KJV).

Forming is Yahweh Elohim the human of soil from the ground, and He is blowing into his nostrils the breath of the living, and becoming is the human a living soul (Concordant).

For in Him we live, and move, and have our being (Acts 17:28, KJV).

For in Him we are living and moving and are (Concordant).

For in Him we live and we are moved and we are (Dabhar).

See also:

Death, Soul

2. G5590.

Agreeing to Disagree

by — Mart DeHaan

Let us therefore make every effort to do what leads to peace (Romans 14:19).

LIs it really possible to set aside irreconcilable differences when so much seems to be at stake? That's one of the questions the apostle Paul answers in his New Testament letter to the Romans. Writing to readers caught in social, political and religious conflict, he suggests ways of finding common ground even under the most polarized conditions (14:5-6).

According to Paul, the way to agree to disagree is to recall that each of us will answer to the Lord not only for our opinions but also for how we treat one another in our differences (:10).

Conditions of conflict can actually become occasions to remember that some things are more important than our own ideas – even more than our interpretations of the Bible. All of us will answer for whether we have loved one another, even including our enemies, as Christ loved us.

*Our Daily Bread, October 30, 2018
(adapted & edited)*

TOPICS:

Major: Division; Unity
Minor: Sectarianism



Satan

A Brief Look at His Origin and Destiny

by — Clyde L. Pilkington, Jr.

For of Him, and through Him, and to Him, are all ... (Romans 11:36).

SATAN'S ORIGIN

God is the Creator of all, and all that He has created is His servant, carrying out His perfect will. This includes Satan. Though he is completely unaware of his divine role at this time, Satan is among God's greatest servants. He was perfectly created evil; he did not manage somehow to "fall" from "good" into this condition.

*I form the light, and create darkness: I make peace, **and create evil**: I the Lord do all these things (Isaiah 45:7).*

*... **I have created the Waster to destroy** (Isaiah 54:16).*

*By His spirit He has garnished the Heavens; **His hand has formed the fugitive¹ serpent** (Job 26:13).*

***From the beginning is the Adversary sinning** (I John 3:8).*

God uses Satan's evil to provide the temporary contrast to His goodness and righteousness. Satan is His instrument to lock up those who are in blindness to the truth, until that grand day when He will bring

1. Concordant Version rendering.

enlightenment to all of His creation, which will include Satan himself.

The traditional teaching concerning "Lucifer" is merely a religious myth. It is a misguided attempt somehow to "save" God's reputation from having created Satan as His instrument of evil.

"Lucifer" is a long-standing manufactured translation of הִילֵל (*hêylêl*, "howl," CV)² that was inserted into Isaiah 14:12 – a passage that was thus twisted from its context to create the idea of a "fall." However, Isaiah 14 is plainly a "proverb against the King of Babylon" (:4).

The other main passage misused to foster this myth is Ezekiel 28, a passage specifically written concerning "the Prince of Tyrus" (:2), who the Scripture clearly states was "a man."

SATAN'S DESTINY

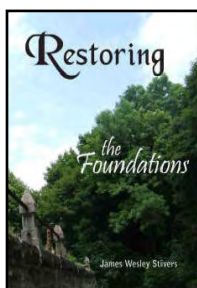
As with all of God's creation, Satan's destiny is sure – it is reconciliation.

*Having made peace through the blood of His cross, by Him to reconcile ALL unto Himself; by Him, I say, whether they be things in Earth, or **things in Heaven** (Colossians 1:20).*

Satan and his staff (the evil celestial powers) are included in the context of "things in Heaven." Listen to Paul, just a few verses earlier –

(see **SATAN**, page 6424)

2. It is precisely the same word as the translators rendered "howl" in Zechariah 11:2. In the feminine it occurs again in this very chapter, at the beginning of :31. In slightly different forms it is found in Isaiah ten times, and it is always rendered *howl* (13:6; 15:2-3; 16:7 (twice); 23:1, 6, 14; 52:5; 65:14). There is no valid reason why Isaiah 14:12 should not be rendered, "Howl!" instead of "Lucifer." This name is a human invention, and should have no place in the Scriptures. – A.E. Knoch (1874-1965), *The "Fall" of Satan (The Problem of Evil and The Judgments of God, Part 1 - Chapter 4)*, [Bible Student's Notebook #547](#).



Restoring the Foundations: Essays in Relational Theology

by — James Wesley Stivers
(originally published in 1995)

94 pages, PB

A companion book to *Eros Made Sacred*. This is a study of the Christian Man's relation to God, woman, his children, his firstborn, social order, etc. (see order form)



NO PLACE (continued from page 6418)

in Christ, all shall be vivified (I Corinthians 15:22).

The same spirit, whose law of life in Christ Jesus frees us from the law of sin and death, *shall free all others. Free from death necessarily means free from sin.* As a plant cannot live without soil, so sin cannot exist without death.

The writer of the Hebrew epistle said nothing about the present conciliation. This is absent from all of the Circumcision writings. This secret is revealed to Paul, but the writer of Hebrews views the conclusion, and sees that there shall be no *place* for sin, and that this condition shall be brought about through the sacrifice of Christ. This is in line with other passages in the Circumcision Scriptures, such as:

Lo! the Lamb of God Which is taking away the sin of the world (John 1:29);

And I, if I should be exalted out of the Earth, shall be drawing all to Myself (John 12:32);

And He is the propitiation, concerned with our sins, yet not concerned with ours only, but concerned with the whole world also (I John 2:2).

These are high spots in the Circumcision writings, as if the writers became filled with joy at intervals and burst out of the narrowness usually manifest in Scriptures for Israel. In these outbursts they almost equal Paul in Romans 5:18.

Consequently then as it was through one offense, for all mankind for condemnation, thus also, it is through one just award for all mankind for life's justifying.

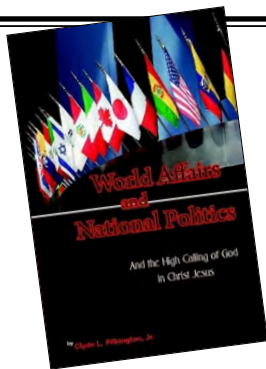
However, so far as the Circumcision writers knew, salvation is for mankind, alone. Indeed, except for an occasional broadening of vision, they are concerned only with Israel. Yet Paul, the apostle for the nations, includes the Universe in the scope of his writings, (Colossians 1:20). Spirit beings – sovereignties, authorities and messengers – are sinners in no less degree than are we. Whether or not the writer of Hebrews knew this, sin is among the Celestials as well as dwellers on Earth. They, in no less a degree than mankind, shall be reconciled in Christ. Not only must there be no *place* for sin among men; there must be no *place* for it anywhere in the Universe. This shall be accomplished by abolishing death throughout the Universe. This is done through the sacrifice of Christ.

The fact that God gave grace in Christ before the eons, and then formed the fugitive serpent, proves that sin is in accord with His **purpose**. The fact that He forbids sin, and will finally save from it, and destroy its *place*, proves that sin is not in accord with His **will**.

The Pilgrim's Messenger, Volume XIV; Number 10
May-June, 1935
Glennville, Georgia

TOPICS:

Major: Death and Dying; Salvation of All; Sin(s)
Minor: Adam; Future; Satan



258 pp., PB

See order form.

World Affairs and National Politics

And the High Calling of God in Christ Jesus

When did nationalism begin? What is God's purpose for nationalism? Is the United States a Christian nation? Does any government have *Favored Nation Status* with God today? Should believers support Israel? What did Paul have to say about our citizenship? What is our role in relation to nations? Is our job to rid the world of evil? What should the believer's attitude be toward earthly authority? Should all obedience to earthly magistrates be absolute? Are believers to pay their taxes? Where does voting and jury duty fit in? Why was the apostle Paul executed?

These and many other questions are addressed in this groundbreaking work!





SATAN (continued from page 6422)

All things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be *thrones, or dominions, or principalities, or powers* (:16).

Paul repeats these gloriously triumphant truths in Ephesians 1:10.

*That in the Dispensation of the Fullness of Times He might gather together in one all in Christ, both which are **in Heaven**, and which are on Earth; even in him.*

This victorious sphere is also repeated in Philippians 2:10-11:

*That at the name of Jesus every knee should bow, of **things in Heaven**, and things in Earth, and things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

This reconciliation is truly *universal*! No creature will be left out. Nothing will be left alienated or unreconciled to God.

For of Him, and through Him, and to Him, are

all ... (Romans 11:36).

*And when **all shall be subdued unto Him**, then shall the Son also himself be subject unto Him that put all under him, **that God may be All in all*** (I Corinthians 15:21-28).

Read carefully the words of Christ to Satan

Then Jesus is saying to him, "Go away, Satan, for it is written, "The Lord your God shall you be worshipping, and to Him only shall you be offering divine service"' (Matthew 4:10).

Jesus clearly declares "*to him*" that Yahweh was his Elohim and that he shall be worshipping and offering divine service to Him only.

What a glorious day for all of creation it will be when,

*in the name of Jesus **every knee should be bowing, celestial and terrestrial and subterranean**, and every tongue should be acclaiming that Jesus Christ is Lord, **for the glory of God, the Father*** (Philippians 2:10-11).

TOPICS:

Major: Evil; Satan; Spirit World

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a 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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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
GNT: Goodspeed New Testament
KJV: King James Version
MKJV: Modern King James Version
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
WNT: Williams New Testament
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