



Bible Student's Notebook™

The Herald of His Grace

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

Volume 40
Issue 991

Unforced Acclamation

by — C.F. Dallmus (1871-1938)

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 (Philippians 2:10-11, KJV).

That 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 (CV).

Key Points:

The usual interpretation of this scripture that some will confess unwilling is provenly false..... 8347
The interpretation of forced and willing confession contradicts linguistic laws..... 8347

Jesus is the Savior of all, so all will be grateful..... 8349
The Greek word for confess is never used for a forced or reluctant confession..... 8351

What kind of fulfillment of Philippians 2:10-11 may be expected according to the Scriptures?

Supposing I had two horses before me, one white, the other black. Suppose a child, pointing to the white horse, would ask me, "Uncle, what's the color of this horse?" I would naturally say, "It's white!" But if the child asked me about the color of the other horse, I would not use the same word "white" to designate its color.

The usual interpretation given to this important passage of Holy Writ – to which I held for many years myself – runs like this: "Yes, it is true that in the end all will confess that Jesus Christ is Lord to the glory of God the Father. But here is the difference: Some will confess willingly and joyfully; others (the great majority) will confess because they must."

Yet such an absurdity is forced upon the Holy Spirit, the real Author of the Scriptures, when it comes to the interpretation of our passage. It is assumed that one and the same word designates both a willing, joyous confession on the one hand, and a forced, unwilling confession on the other hand. Is it possible? Are these not two contrasts as great as, for instance, light and
(continued on page 8349)

Let us see, by the help of the light of God's own Word, if such a contention will stand the test. There are various reasons that speak against it.

First

The above given interpretation contradicts every known linguistic law. There isn't any language in the world in which by one and the same word two ideas may be expressed which are directly opposed to each other.

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

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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 universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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."

We are always open for discussion, but never for disputation. – André Sneidar

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darkness, or life and death? I, for my part, cannot concede that God can ever make such a blunder.

If – as is stated here – every tongue will acclaim Christ as Lord, and as such, every knee will bow before Him for God the Father’s glory – that certainly includes the confession of all believers. Now, if there were such an essential difference between those who confessed out of faith and with a willing heart and those who confessed merely because they were forced to do so, not one and the same word could be used to designate these two kinds of confessions of which one is just the opposite of the other.

The word used here in the original is ἐξομολογέω (*exomologeō*). The Greek language is not so deficient in words and forms that it could not clearly set forth such a vital difference.¹

Second

In I Corinthians 12:3 Paul declares definitely that no one is able to say “*Lord Jesus*” except by (the) Holy Spirit. In His discussion with the Samaritan woman at Jacob’s well, the Lord Jesus maintains that the Father wishes to have such worshipers only as worship Him in spirit and truth (John 4:23). We may be sure that such worshipers only will be the ripe fruitage of the redemptive and conciliatory work of God’s Be-

1. [Editor:] This Greek word is defined as:

“acknowledge openly and joyfully; to one’s honor: to celebrate, give praise to” (TGL).

Thus, it is also translated “*thank*” in Matthew 11:25 and Luke 10:21 (KJV).

loved Son Who “*tasted death for every man.*”

Third

When it was announced to Joseph to whom Mary was betrothed, that she should give birth to a Son, he was told “*And thou shalt call His name JESUS: for He shall save His people from their sins*” (Matthew 1:21). That had already been proclaimed by the name of one of the personal types of our blessed Savior, for “*Jesus*” is the Greek of the Hebrew “*Jeschua*” (Joshua) which signifies “*Jehovah is salvation.*” **Therefore, if Paul by inspiration says that in the name of Jesus every tongue will confess and every knee bow, it is self-evident that all of these thus bowing before Him have recognized and experienced Him as their personal Savior and confess Him as such.**

Fourth

All of us know that God, the Holy One of Israel, always looks at the heart and that mere formal lip-service ever has been an abomination before Him (Amos 5:21-23). Can we imagine that He would ever favorably accept a confession and make it redound to His glory if the confessors only by force reluctantly confessed Christ as Lord with their lips, while inwardly their hearts were foaming in venomous hatred against Him?

When Christ walked on the Earth in the flesh, the demons openly confessed Him as the Holy One of God (Mark 1:24; Luke 4:34). But the Lord Jesus rebuked them and did not allow them to speak. At that



102 pp.

See [order form](#) under “*Compilations.*”

Sonship: A Comprehensive Compilation

The Romans 9 “*sonship*” is the exclusive prerogative of “*Israel according to the flesh,*” the Galatians 4 “*sonship*” extends to the spiritual seed of Abraham who are not “*after the flesh*” (:23), but was associated with “*Jerusalem which is above*” (:26). However, the Ephesians “*sonship*” has no relationship whatsoever to Abraham or Israel. It has no connection with the promises made unto the fathers, it is not founded on an earthly inheritance (allotment). The Ephesians “*sonship*” extends back before the disruption of the world, and extends “*far above*” all heavens. These three “*sonship*” distinctions correspond to the three distinct spheres of blessing. This book contains 14 works from 10 authors, spanning 100 years. Authors include: Tom Ballinger, John H. Essex (1907-1991), M. Jaegle, A.E. Knoch (1874-1965), Clyde L. Pilkington, Jr., George L. Rogers (1869-1947), Russell H. Schaefer (1919-1999), C.R. Stam (1909-2003) and Charles H. Welch (1880-1967).

time He refused recognition out of such an unclean source. Would it ever be acceptable to Him?

Fifth

However, the strongest reason that the confession announced in our passage as coming to pass will be a joyous willing and God-pleasing one, is found in this fact: This verb "confess" (ὁμολογέω, *homologeō*) occurs in many other passages of the Scriptures. From these it may be ascertained beyond the shadow of a doubt what kind of confession this will be.

In Matthew 10:32 and Luke 12:8 the Lord Jesus promises, "Whosoever therefore shall confess Me before men, him will I confess also before My Father Who is in Heaven." No one will be in doubt as to the nature of such confession.

In John 1:20 John the Baptist "confessed and denied not, but confessed, 'I am not the Christ.'" Not a trace of reluctance or coercion is to be noted.

In John 9:22 we are told that "the Jews had agreed already that if any man did confess that He [the Lord Jesus] was Christ, he should be put out of the synagogue." Most assuredly, if anyone under such circumstances dared to confess Christ, he was not forced to do so unless compelled by the inner urge of God's spirit.

In Acts 24:14 Paul confesses before Felix, the Roman governor, his unwavering faith in "Christ and the hope of a future resurrection of the dead, both of the just and the unjust," and he so confessed with great boldness and without fear of coercion.

Romans 10:9-10 speaks twice of confessing with the mouth that Jesus is the Lord (similar phraseology as in Philippians 2), and it is added that such confession is made "unto salvation." A confession that brings salvation certainly cannot be a forced one nor one reluctantly given.

In Acts 23:8 it is stated of the Pharisees, in contrast to the Sadducees, that they confessed both: a resurrection and also the existence of angels and spirits. I do not see any reason why we should not believe that they did so out of conviction.

In I Timothy 6:12 Paul asserts of his (spiritual) son Timothy that he had "confessed a good confession before many witnesses." Could Paul have called Timothy's confession "good" if it had been given reluctantly or under compulsion?

Not to become wearisome in our presentation – you may also compare the other passages for yourself: Matthew 7:23; 14:7 (where *homologeō* is rendered "promised"); John 12:42; Hebrews 11:13; 13:15 ("giving thanks"); and I John 1:9; 2:23; 4:2-3, 15; II John 7; Revelation 3:5.

As to the noun "confession" (ὁμολογία, *homologia*) the following passages are to the point: II Corinthians 9:13; I Timothy 6:12-13; Hebrews 3:1; 4:14; 10:23.

For the sake of the ordinary reader who has not access to the Greek original, be it noted that the verb *homologeō* is composed of two words. The first one is the adjective *homos* which means "alike." The second one is the verb *legeō*, "say" or "speak." Thus results the significance: "to speak alike" (in harmony with another), therefore "to confess."



God's Purpose in the Heavens

by — John H. Essex (1907-1991)

Much of Christianity has little understanding of God's grand purpose of the Heavens. Essex unveils this divine objective.

38 pages

See [order form](#) under "Essex."

By studying all of the passages cited, you, dear reader, are in a position to see that in all of these cases, the word is used of a willing and joyful confession.

From this rule I can find only one exception, and that is Titus 1:16. Here Paul says of some Jewish Cretians,

They profess [confess] that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate.

Their confession evidently was a feigned one only.

I am quite sure that now someone will be ready to jump at me and sneeringly retort, “This one exception is sufficient to knock out your whole argument. It at least admits the possibility that the confession of some of those in Philippians 2:10-11 may not be genuine.”

To this I reply: It does not state in Titus 1:16 that those Cretians confessed “that Jesus Christ be the Lord” but that they “knew God.” They certainly were not forced to make such a confession, which is the point so strongly stressed in the usual interpretation of our passage.

It is true that there is plenty of feigned worship in our days, and there may be some even in the next eon under the rulership of the Son of Man; but *forced* worship has never been one of God's methods, and the thought is foreign to Scripture.

Yet, so far we have been dealing with the simple form only of the verb *homologeō*. Yet the fact is that this verb (“confess”) appears frequently in a strengthened form in the New Testament. In all of these cases a so-called prefix precedes the verb in its simple form.

That prefix is the preposition *ex*, meaning “out,” or “out of.” Thus, we have *exomologeō* in the active and *exomologeomai*² in the middle voice (of which a little more, later).

In the strengthened form the little prefix *ex* denotes the fact that the confession came out of the innermost (heart). That's the form used in our passage, and it is never used of any feigned, or reluctant or forced confession. Can that leave any doubt as to the nature of the confession here?

We find this form in passages that deal with confessions of sins (cf. Matthew 3:6; Mark 1:5; Acts 19:18 and James 5:16). Here the usual form *homologeō* is preceded by the prefix *ex* to emphasize the fact that these confessions came out of the heart.

Twice the Lord Jesus Himself makes use of this verb (Matthew 11: 25; Luke 10:21), and in the latter passage it is preceded by the assertion,

In that hour Jesus rejoiced in spirit and said, “I thank [exomologeō] Thee ...”

This same jubilant, rejoicing note is sounded by this strengthened form in Romans 14:11 (where we have the same phraseology as in Philippians 2) and in Romans 15:9. Can there be any doubt as to the nature of the confession in our passage?

And last – but not least – it must not be overlooked that in our passage the verb *exomologeō* appears in the so-called “middle voice” *exomologeomai*. In modern languages we have the active and the passive voices only, but in the Greek there is a third – an intermedi-

2. [Editor:] G1843, meaning, “agree fully” (SEC), “acknowledge openly and joyfully; to one's honor: to celebrate, give praise to” (TGL).



To Enlighten All as to the Secret

by — A.E. Knoch (1874-1965)

The letter to the Ephesians is an elaboration of the definition of the present secret economy of which Paul became the dispenser.

63 pages

See [order form](#) under “Knoch.”

ate between the active and the passive. Winer, in his grammar, says that the Greek used this middle voice when they wanted to convey the thought that a person did something by himself, out of his own “volition,” and that’s the form used in our passage.

We have cited every verse in the New Testament where this verb is used, and we have found but one instance where in its *simple form* it is used of a feigned confession, and that was in an altogether different environment. In all other cases – even in its *simple form* – it denotes a willing, obedient and joyful confession.

Yet the strengthened form of *homologeō* clinches our argument, for it is *never* used of any feigned or forced or reluctant confession.

When by God’s grace this blessed truth dawned upon me, a sense of deep gratitude welled up in my heart. By this chain of positive evidence, the last particle of doubt is removed as to the nature of the future confession of “*those in Heaven and of those on Earth and of those beneath* [under the earth].”

How glorious that we have a God Who, through His only beloved Son, is more than able to deal in grace with all of His creatures, until the will of every creature belongs to Him. And He can and will reach His goal through His Son, according “*to the energy by*

which He is able even to subject all things to Himself” (Philippians 3:21).

In the light of these facts, you learn to understand Romans 11:32-36, and all you can do is to fall down on your knees and worship Him and glory in His Name!

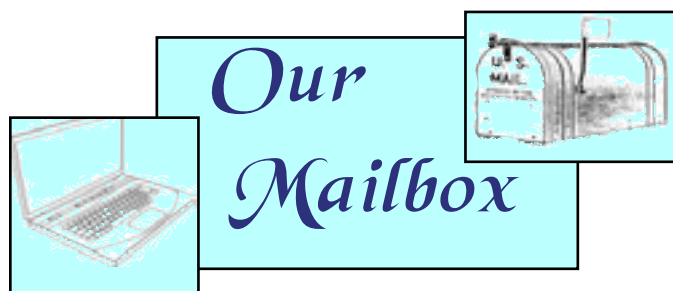
*For God has concluded them all in unbelief, that He might have mercy upon all. Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! For who has known the mind of the Lord? Or who has been His counsellor? Or, who has first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things: to whom be glory for the ages. Amen. **BSN***

— *Unsearchable Riches*, Volume 29 (1938)
(*edited*)

Christian Friedrich Dallmus was born in Germany and pastored German Baptist churches in Wisconsin, Nebraska, Kansas, Iowa and Washington. He died seven months after this article was released in the *Unsearchable Riches* magazine, at the age of 66.

TOPICS:

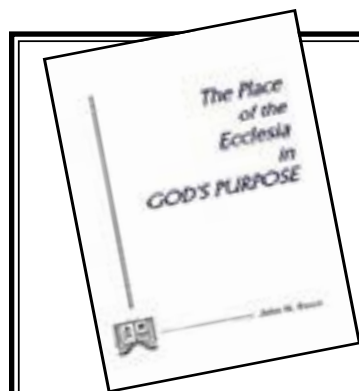
Major: Confession; *Exomologeō*; Philippians 2:10-11
Minor: Consummation; Salvation of All



We are grateful for your labor in the word, our dear brother.” – **NC**

I have had great use with your recent *BSNs* and daily goodies. Thank you very much for these! – **Netherlands**

Just a short note to let you know that I am at peace and loving it (Philippians 4:6-7). Keep up the good work. – **PA** (see **MAILBOX**, last page)



The Place of the Ecclesia in God’s Purpose

by — John H. Essex (1907-1991)

The ecclesia has been assigned a very important role in the purpose of God. Clearly it should be profitable for us to examine in detail what this role is. This is the aim of these studies.

72 pages

See [order form](#) under “Essex.”

Does God Always Do What Is Best For Us?

Bible Student’s Courses

Course 1: GOD / Unit 3: The Love of God / Lesson 2: Does God Always Do What Is Best For Us?

by — Mark D. Vogt

But my God shall supply all your need according to his riches in glory by Christ Jesus (Romans 5:3-5, BSV).

Key Points:

Life is short! 8353
This life is the first part of God’s plan for you. 8353

Suffering is an important part of that plan. 8354
Don’t worry, it will all work out for good. 8354

God doesn’t always bring things into our lives that are enjoyable. In fact, much of what we experience in this life is difficult and sometimes downright devastating. He doesn’t just “allow” these things to “happen,” He in fact, purposely brings these transformative experiences into our lives (Isaiah 45:7).



they approach the end of their life (I Corinthians 15:19). **It would be shocking to most to learn that this life is just the preliminary part of God’s plan for them.**

Secondly, God needs to do these things to us and for us to prepare us for what we and everyone else will eventually be doing in the resurrection. Our life now is a training course or boot camp, if you will, for the future. Boot camp takes in raw recruits and in ten to twelve weeks breaks them down and rebuilds them to fit the needs of the military branch in which they enlisted.

The question then, is, Why does He do this? We really need to understand a couple of things.

First, our life is but a vapor in the course of the eons. James 4:14 says,

For what is your life? It is even a vapor, that appears for a little time, and then vanishes away (BSV).

This is our reality: our lives are but a blip on the radar of the ages. For most people, when they die, they will not be remembered except by family or friends. As the years pass the remaining family or friends’ memories will fade and the best they can do is to remember their loved ones fondly, if only for a fleeting moment.

For most people, they believe that this earthly life is the be-all-and-end-all of their existence. If that is the case, then they will be “most miserable,” especially as

If you asked most people what they thought about their experience in boot camp, they would say they disliked it but were glad they went through it.

The Apostle Paul writes in Romans 5:3-5,

... knowing that tribulation works patience; and patience, experience; and experience, hope [assurance]: and hope makes not ashamed ...

Thus, suffering is a gift that our Heavenly Father uses for transformative purposes.

For it has been given to you on Christ’s behalf not only to believe in Him, but also to suffer for Him (Philippians 1:29, HCSB)



Not until we are granted "realization" are we able to perceive this "Great Secret" (Ephesians 5:32). – Clyde L. Pilkington, Jr.

God has written experiences of suffering into our life story because He is conforming us into the "image of His Son" (Romans 8:29; cf. Hebrews 5:8). He is setting the stage for our incorruptible, glorified, immortal, resurrection as celestial beings (I Corinthians 15:43, 49, 53; Romans 8:30).

fail. He is perfecting His work in us. He will bring to completion that which He has begun.

I am sure of this, that He who started a good work in you will carry it on to completion until the day of Christ Jesus (Philippians 1:6, HCSB).

BSN

All of this is God doing His *very best* for us. His *best* brings suffering into our lives. He is the Potter and we are His clay for Him to do what He desires to do. His plan will work because, unlike us, God cannot

TOPICS:

Major: God, Love of; Suffering; Trials
Minor: Free Will

MAILBOX (continued from page 8352)

I have recently come across some of your teaching online. I am currently working my way through the "Not All Scripture Applies Today (Correctly Partitioning the Word of Truth)" and have found the "Is the barrier up or down?" question incredibly enlightening and empowering! - **UK**

I continue to enjoy the BSN. It really ministers to my heart brother! It also challenges preconceived ideas. It's amazing to realize how much the religious system affects even those who claim they are not a part of it. – **IL**

Love my morning messages SO much! Thank You! – **AZ**

I think it's going to immensely improve my ability to rightly divide the word of truth – thank-you!

Thank you for all the *Daily Email Goodies* and *BSN* publications. – **NM** **BSN**

Sharing Your Story

It is profoundly inspiring to hear accounts of individuals' spiritual journeys towards the realization of God's boundless love and grace. Observing the unique ways in which divine intervention manifests in different lives to fulfill His purpose is both uplifting and affirming. It serves as a comforting reminder that we are part of a larger community that shares our faith.

Alternatively, if you are more comfortable speaking about your journey, we offer the option of conducting an interview. Our team will then transcribe and craft your story. In either case, you will have the opportunity to review and approve the final version prior to publication.

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We eagerly await your contribution. Please feel free to reach out via email or phone. Your story will undoubtedly serve as a valuable source of inspiration and encouragement to our community.

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Will We Escape Death?

by — Clyde L. Pilkington, Jr.

The plight of humanity is mortality and death. In every age the believer's hope has always been resurrection from the dead and the glory which lays beyond. It was Satan who first introduced the idea, "Thou shalt not surely die." So, what makes anyone think that Satan was right – that we are actually not going to die? What makes someone expect that, of all of the people who have ever lived before them, they will somehow be the ones who will *escape* death? The answer, in one word: tradition.

62 pages

See [order form](#) under "Clyde Pilkington."