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The Herald of His Grace

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

Volume 43
Issue 1074

The Stories of Our Lives

Bible Student's Courses

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Course 1: God / Unit 7: The Divine Cycle / Lesson 10: The Stories of Our Lives

by — Mark D. Vogt

... All my days were written in Your book and planned before a single one of them began (Psalm 139:16, HCSB).

Key Points:

[Every Life is Scripted by God](#) 9013 [final goal when God becomes "All in all."](#) 9019
[All of history and every personal journey are moving toward the](#)

History is really His Story. Everything that has ever happened, is happening, and ever will happen is the direct result of God working out His *Logos* or His Plan in the Universe through the ages. We can rest assured that that will never change.



His Story is made up of individual stories that He has written for His creatures. God weaves all of these stories together with precision to make one cohesive narrative that, while not necessarily making sense to us now, makes perfect sense to our heavenly Father. It makes sense to Him because He wrote all of them.

How many tens of billions of people have already lived and passed from this stage of life? How many more billions are yet to take the stage? Yet, each one has their own unique story scripted by God Himself.

The Psalmist says in Psalm 139:13-16:

For You formed my inward parts; You knitted

me together in my mother's womb. I praise You, for I am fearfully and wonderfully made. Wonderful are Your works; my soul knows it very well. My frame was not hidden from You, when I was being made in secret, intricately woven in the depths of the earth. Your eyes saw my unformed substance; in Your book were written, every one of them, the days that were formed for me, when as yet there was none of them (ESV).

These words recorded by David are a microcosm representing all humanity. God has written all of our stories; we are all His handiwork.

For we are God's handiwork (Ephesians 2:10, TCNT).

[\(see BSC, page 9019\)](#)

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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 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 (Ephesians 2:6);
 - adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of saints 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 Sneider

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A Study on Baptism

or,

From Infancy to Maturity in Christ

Part 6 of 8¹

Baptism In and Into

by — A.E. Knoch (1874-1965)

Amost instructive and helpful distinction exists in the original text between baptism *in* (a place or element), and *into* (a condition or result).

In some texts the force of *into* is easily seen. John the Baptist and Peter both baptized *into* [i.e., “for”] the pardon of sins (Mark 1:4;² Acts 2:38³). *In* could not be used here, for the pardon was not the place or element, but the effect which the rite produced. The same is true of baptism *into* the death of Christ (Romans 6:3), the baptism of the sons of Israel *into* Moses (I Corinthians 10:2), but best of all, baptism *into* Christ (Galatians 3:27) or Christ Jesus (Romans 6:3).

In all of these cases there is identification with the thing or person indicated by *into*. This is the point in Paul’s appeal to the Corinthians. If he had baptized *into* his own name, it would have created a party in Corinth. It would have identified those thus baptized with Paul, just as it did identify those who were bap-

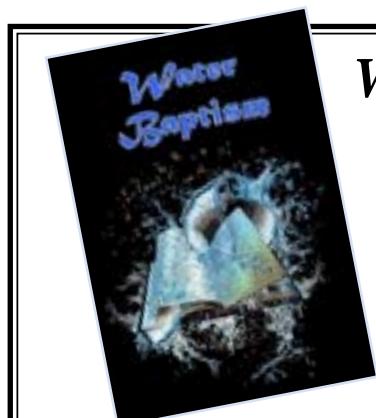


tized with Christ Jesus.

It is a notable fact that those who were baptized *into* Christ – whether in Jesus Christ, as proclaimed by Peter, or Christ Jesus, as proclaimed by Paul – were baptized *into* the Anointed, and it was always followed by manifestations of holy spirit. The reason is found in the title itself, for His anointing was by holy spirit. If we should expand the expression, we would say “baptism into the One anointed by holy spirit.” It follows as a matter of course that those who were baptized *into* Him must have been partakers of the spirit which was His essential characteristic. This is emphasized by the fact that, when this title was not used, the spirit was not given. Baptism into the name of the Lord Jesus (Acts 8:16; 19:5) were expressly denied this virtue.

With these distinctions firmly established in our minds, we are in a position to explore two much misunderstood passages to which they are the key. One is the so-called “Great Commission” in Matthew 28. The other is the double baptism of the disciples whom Paul met at Ephesus, as recorded in Acts 19.

1. Parts 1-5: [BSN 1060](#), [1061](#), [1063](#), [1065](#), [1067](#).
2. [Editor:] Emphatic Diagott; εἰς (eis, G1519).
3. [Editor:] Rotherham’s Emphasized; εἰς (eis, G1519).



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.

108 pages

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

To do anything *in the name* of another signified that the power and authority behind the act was supplied by the one whose name was mentioned. Some casted out demons in His name (Mark 9:38, *cf.* 16:17). Pardon was proclaimed in His name (Acts 2:38). The apostles had authority to baptize in the name of Jesus Christ (Acts 2:38; 10:48). This is the usual, and, in fact, the only possible sense in which the formula in Matthew 28:19 can be understood if we follow the common version. The Revisers have happily changed it to “*into*.” The verse should read, “*baptizing them into the name of the Father and of the Son and of the holy spirit.*” Just as Paul baptized a few into Christ Jesus and thus they were introduced into a sphere of blessing in accord with the title, so, in the Kingdom, when this commission will be carried out, the nations will be blessed in accord with the formula He gave them.

The name of the Father indicates that, in the Kingdom days, the nations who become disciples will find entrance into the family of God. They will become His children. This relationship will be based on the propitiation provided by the Son.

The apostle John, in his gospel and epistles, which have a special application to that day, treats of the truth which baptism into the Father and the Son indicates. In *contrast* to the present grace, it is not based on Israel's dejection, but on their redemption. “*He is the propitiation concerning our sins, yet not concerning ours only, but concerning the whole world also*” (I John 2:2). This is the reason that the nations during the Kingdom will be baptized *into* the name of the Son.

It is notable that the title Christ is not used in this formula. It would imply that the nations had a portion in Messiah, which is exclusively Israel's. They could not be baptized *into* the name of Christ with-

out sharing in the administration of the Kingdom. Because we, by faith, have been identified *with* Christ Jesus, we are associated with Him in His Celestial rule. But the nations will have no share in Messiah's Kingdom reign. It will be the Kingdom of the Heavens, when Israel alone is the *ruling* nation.

Why will they be baptized *into* the name of the holy spirit? Is it not clear that this indicates that they will receive the spirit and its manifestations? At that time God will pour out of His spirit on *all flesh* (Acts 2:17). No doubt this will be most evident in Israel, but it will extend to all of the other nations also. Seeing that they will enjoy the manifestation of the spirit, this is incorporated into the baptismal formula. They are baptized *into* the holy spirit.

The baptismal formula used at the end of Matthew indicates the sphere of blessing *into* which the nations will be ushered when all earthly authority is vested in the hands of Messiah.

When Paul came to Ephesus, he found some of John the Baptist's disciples who had not received holy spirit. Indeed, they had not heard whether holy spirit “*is*.” They must have heard from John that holy spirit was to come, for his constant theme concerning baptism was to the effect that he baptized in water, but He Who was to come after him would baptize in holy spirit (Luke 3:16).

Paul immediately questions them “*Into what, then, were you baptized?*” As it was *into* John's baptism, Paul explains that that baptism was in anticipation of the Lord Himself, and was *into* the name of the Lord Jesus. Now baptism *into* the name of the Lord Jesus does not confer the spirit. Even after the Lord had come and had died and had risen again, this for-

The Present Truth Concerning Sign Gifts

A Comprehensive Compilation

11 authors, 18 chapters, spanning nearly 150 years. Authors include A.E. Bishop, Robert C. Brock, E.W. Bullinger, Duane Gallentine, Win Johnson, Richard Jordan, A.E. Knoch, John LaVier, D.L. McCroskey, Clyde L. Pilkington, Jr., and André Sneidar.

136 pages

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

formula failed to communicate spiritual endowments. Philip used it in Samaria and, in explanation of the fact that they did not get the holy spirit, we are told that they had only been baptized *into* the name of the Lord Jesus (Acts 8:16).

In view of this fact, it is not likely that Paul would use this formula and re-baptize the men. Yet such is the usual interpretation, fostered by a faulty punctuation. Paul, rather, is rehearsing what John the Baptist did, and telling us that the formula used by him was the same as that used by Philip in Samaria.

What possible use could there be to re-baptize them, choosing for a formula the very one which was *not* calculated to accomplish the effect he had in view? Instead, as in the case of the Samaritans, where the apostles communicated the spirit by the laying on of hands, Paul imposes his hands on them, and the holy spirit came on them, and they talked languages and prophesied.

The conclusion that Paul did not re-baptize in Ephesus is confirmed by several other considerations. It was at this time that he wrote to the Corinthians that Christ had *not* sent him to baptize, but to preach the evangel. The form of the verbs in the original are conclusive proof as to where we should divide what he said from what he did. His rehearsal of the Bap-

tist's ministry is in the indefinite tense as far as possible, for he refers, not to any specific act, but to the whole tenor of his course. This is difficult to carry over into English.

Yet when he speaks of the imposition of his own hands the tense is changed to present active, indicating an action in progress at the time. That this is the point at which his speaking ends and his acting commences is finally settled by the fact that, after saying that they were baptized *into* the name of the Lord Jesus, the narrative proceeds, “*At the placing of Paul's hands on them ...*” If Paul had just been before us as their baptizer, his name should have been mentioned in that connection, and we should read “*at the placing of his hands on them ...*” It is evident that his name must be mentioned as soon as he begins to act.⁴

(edited)

(to be continued)

[Editor:] Two installments remain:

Baptism in Paul's Epistles

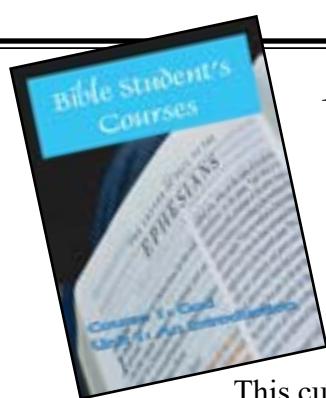
The “One Baptism” of the Perfection

TOPICS:

Major: Baptism

Minor: Identification

4. Acts 19:6



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Tidbits of Truth #81

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

I suppose that all who do biblical research wish at times that they could set forth fragmentary and unfinished ideas in printed form without people thinking that a final and definitive conclusion has now been chiseled into imperishable granite which shall stand forever as the final word on the subject dealt with. Any such conclusion will be far from correct. — Otis Sellers (1901-1992)

WAGING PEACE

... God has called us in peace (I Corinthians 7:15).

Being at peace with all mankind ... (Romans 12:18).

While many are consumed with waging war, we are privileged to wage peace.

While others are dedicated to waging hate, we are grateful to wage love.

Instead of waging bondage, we are thankful to wage freedom.

While strictness, manipulation, domination, tyranny and oppression abound, we joyfully wage grace.

We have the honor of waging divine contrasts!

Sectarian engagement is a trap of the Adversary. While it is tempting to enter the stage of conflict, we remain outside fleshly arenas of warfare and steady on our course.

Ours is “*the evangel of peace*” (Ephesians 2:17; Ephesians 6:15, CV). We are “*endeavoring to keep the unity of the spirit with the tie of peace*” (Ephesians 4:3, CV), following our Head Who is “*making peace*” (Colossians 1:20), while letting His peace “*be arbitrating*” in our hearts (Colossians 3:15, CV).

While others follow their script, we – Father’s “*vessels of mercy*” (Romans 9:23) – remain steady on ours: waging peace, love, grace and freedom.

Not quarrelsome, but lenient, pacific ... calumniating no one ... displaying all meekness toward all humanity (I Timothy 3:3; Titus 3:2, CV).

— Clyde Pilkington



The Sovereignty of God

by — George Addair

The trend of the centuries has consistently been that of the exaltation of man and the abasement of God. Many feel that the Creator has delegated His rule and authority to the use or abuse of the creature. They have reduced God and His Divine office to the extent that multitudes of people now have only a superficial conception of Him.

See [order form](#) under “Other Authors.”

64 pages



DIVINE ENERGY

The effectual, operative power of God is expressed by the Greek word ἐνέργεια (G1754, *energeō*, SEC), from which we get our English word “energy.” *Energeō* is found, for example, in Ephesians 1:11,

In Him in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating [energeō] all in accord with the counsel of His will (CV).

Where the *Concordant Version* here translates *energeō* as “operating” (as does the *Emphatic Diaglott*), *Rotherham’s Emphasized Bible* and the *Exegesis Bible* have “energizes.”

Energeō is tied to both God’s absolute sovereignty and His vital imminence. It is God Who is the Divine Energy that pervades His entire Universe. According, to Ephesians 1:11, God Himself is the energizing force of “*all in accord with the counsel of His will*.”

— Clyde Pilkington

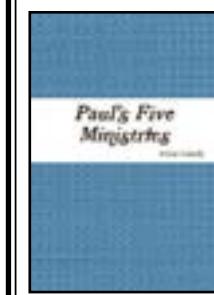
WHO ARE GOD’S “ACHIEVEMENT” IN EPHESIANS 2:10?

[To: B.A.:] While it is true that even unbelievers are equally God’s perfect work of imperfection, as well as we are, they are not being specifically addressed in Ephesians 2:10 as God’s “*workmanship*” (KJV) or “*achievement*” (CV), which are “*being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them*” (CV). Therefore, contextually, Ephesians was not written regarding unbelievers, but for members of Christ’s *One Body*

BSC (continued from front page)

If we are attentive, we will find out that each individual person has a fascinating and interesting story, for it is God Himself Who has orchestrated all of the ups and downs, all of the intricate intertwining, all of the frustrations, all of the joys and happiness, and all of the pain and heartache – all heading toward a glorious conclusion for all.

This conclusion is when “*God will be All in all*” (I



Paul’s Five Ministries

by — Adlai Loudy (1893-1984)
84 pages.

(See [order form](#) Under
“Loudy.”)

of the *Secret Administration*.

— Clyde Pilkington

ISRAEL’S GIFTS WERE PAUSED

The gifts did not run their natural course. Instead they were simply paused with the judicial setting aside of national Israel in Acts 28. During this pause, with Israel’s prophetic clock stopped, the “*administration of the secret*” found in Ephesians and Colossians is now in operation. This absolute secret, “*hidden in God*,” stands in contrast to Israel’s prophetic program. Therefore, the “*present evil age*” (Galatians 1:4) did not end in 70 A.D., but remains its course until the resumption of the prophetic times.

— Clyde Pilkington

For more on these, see,

“The Prophetic Clock Has Stopped”

[Bible Student’s Notebook 821](#)

<https://www.biblestudentsnotebook.com/bsn821.pdf>

TOPICS:

Major: [Waging Peace:] Division; Peace; Sectarianism [Divine Energy:] Energy; Imminence; Operating; Sovereignty; Working [Who are God’s “Achievement” in Ephesians 2:10?:] Workmanship [Israel’s Gifts Were Paused:] 70 A.D.; Acts 28; Ephesians; Gifts; Israel; Mystery; Pause; Prophetic Clock

Corinthians 15:28, *MLT*). The phrase “*All in all*” is one of the grand gems in Scripture.

Just imagine, if you will, what the Universe will be like at the Consummation when all will have been vivified and will be one together with God.

TOPICS:

Major: God; History; Logos; Sovereignty

Minor: Consummation; Suffering

Your Role

A Poem, by — Darson Buckner

[Click here to listen to this article](#)

As the Lord has thought, so will it come to pass.

As He has so purposed, His thought will surely last.

Whatever He so speaks, that will so be done.

Whatever he so purposes, no one can ever shun.

His will shall be accomplished in Heaven and in Earth.

Every soul will celebrate in joy and in mirth.

Destruction of the wicked, no pleasure does He find.

According to the Bible, He saves all humankind.

All souls are His, to Him they all belong,
They are all justified regardless of their wrong.

His pleasure He will do, none can stay His hand.

Since God wills all be saved, then that is His command.

God is not in a struggle with evil and with sin.
He is not attempting your soul for to win.

All has He created, all is in His control.
Every soul who ever lived, is living out their role.

BSN

TOPICS:

Major: Poems; Sovereignty

Minor: Salvation of All

WE AIM
TO REMOVE
THE SHADOW WHICH
THEOLOGY HAS CAST
ACROSS THE SACRED PAGE.

A.E. Knoch (1874-1965)



194 pages

Things I Misunderstood — ... about God
... about Salvation ... about Christ's Sacrificial Work ...
about the Rich Man & Lazarus ... about Prophecy

by — Clyde L. Pilkington, Jr.

Early on in his life and ministry, what the author knew and taught about the themes found in this book were simply what he had learned since childhood: traditional Evangelical Christian doctrine. However, in time he would come to see things quite differently. In this work he shares with the reader things that he had misunderstood, and after fifty years of personal Scripture study, what he now understands — realizations that have brought him great peace.

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"Clyde L. Pilkington."