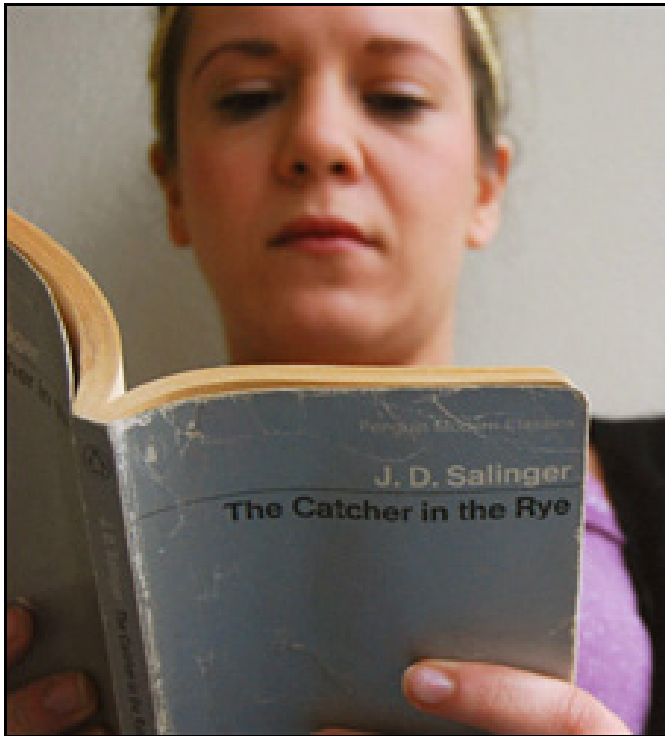




NEW CLYDE PILKINGTON SERIES A “MUST-WATCH.”



- ▶ Do you have a hard time reading the Scriptures?
- ▶ Are you feeling ashamed of yourself because you're not a student of God's Word, as others clearly are?
- ▶ Do you suffer from an inferiority complex because you have never read through the entire Bible?

STOP FEELING GUILTY.

I can't tell you the number of people who have come up to me and said, "Martin, I'm just not a scholar like you and others. I have a very difficult time reading the Scriptures. I can't make any sense out of them. But when I read something you wrote on the Scriptures, or I listen to one of your audios, you help God's Word to make sense to me." I have always told these people, "That's why God raises up teachers. I do the hard work, so that you can come to an understanding easily." I always

set them at ease. I never blame these people. They do other things in life that I can't do.

I have never resented the fact that, because of one of my essays or audiocasts, someone can get some truth in five minutes that took me five years to understand. Rather, I rejoice. Again, this is why God raises up teachers. Today I believe more than ever that not everyone is a hard-core student. Not everyone has a marked-up Bible. Not everyone can "gut through" the



Scriptures in one year. Here's the revelation: *not everyone is meant to do these things.*

My eyes were opened to this truth in Vancouver, Washington last month while listening in amazement to Clyde Pilkington's three-part series, "Another Look At Bible Study." If you have ever felt guilty for "not being a student" or "relying too much on teachers" to receive truth, then listen to this series and find instant relief. Clyde will take you step-by-step through history, showing you the shocking illiteracy rates throughout humankind's tenancy upon the planet, and how most of the main study tools we rely on today didn't even exist one-hundred years ago. He will show you how rare—historically—access to the Scriptures themselves is. How did people receive the truth of Paul's gospel for hundreds of years? *Through word of mouth. Through competent teachers.*

Now that we all have the Scriptures, then yes, we should all be Bereans and look for ourselves to see whether the things that teachers teach us are so. But do not let anyone tell you that, unless you read through the Bible every year, you're "just not serious" about God. Do not let anyone shame you that your Bible is not as marked up as theirs. Not everyone has a God-given passion to study His Word. Can these people, then, not receive the Word? Of course they can. They can receive it through competent teachers who *do* have a God-given passion for study.

THE CULT OF FEARING CULTS

Do not fall for the cult of fearing cults. Some are so afraid of learning things from someone else (they don't want to be accused of being a "Knochite," or a "Bullingerite," or a "Welchite," or a "Zenderite") that they will go to the other extreme and determine to "not learn anything except from the Scriptures themselves." What is this but the formation of another cult? These people, then, become "Bible-ites." It's another cult. It's a backhanded form of pride to say, "I learn only from Scripture. I have read the Bible seventeen times." Really? So what? I know people who have read the Bible eighteen times, and they *still* don't know truth. It is called "forever learning ... " (or reading) " ... and never coming to a knowledge of the truth" (2 Timothy 3:7). These same people, however, will read a book by A.E. Knoch (or Bullinger, or Welch, or Pilkington), and the light will come on in 45 minutes. I say, *what a great design.* God turns out to be a genius by raising up and commissioning teachers for the benefit of those designated beforehand to be learners. The teacher sweats for years in the Word, while the beneficiary of this labor reads *People* magazine more than the Bible and gets the truth anyway. *Good deal for everyone.* The teacher does what he loves—teaching—and the learner does what he/she loves—learning.

If everyone were teachers, where would the rest of the body of Christ be?

I used to challenge and even shame people for "not reading the Bible" and "failing" to study as much as I did. I don't do that anymore, and neither will you after listening to this enlightening, three-part series by Clyde Pilkington: "Another Look at Bible Study." —**MZ**

PART 1:

<https://www.youtube.com/watch?v=wOAzD6SoFvc>

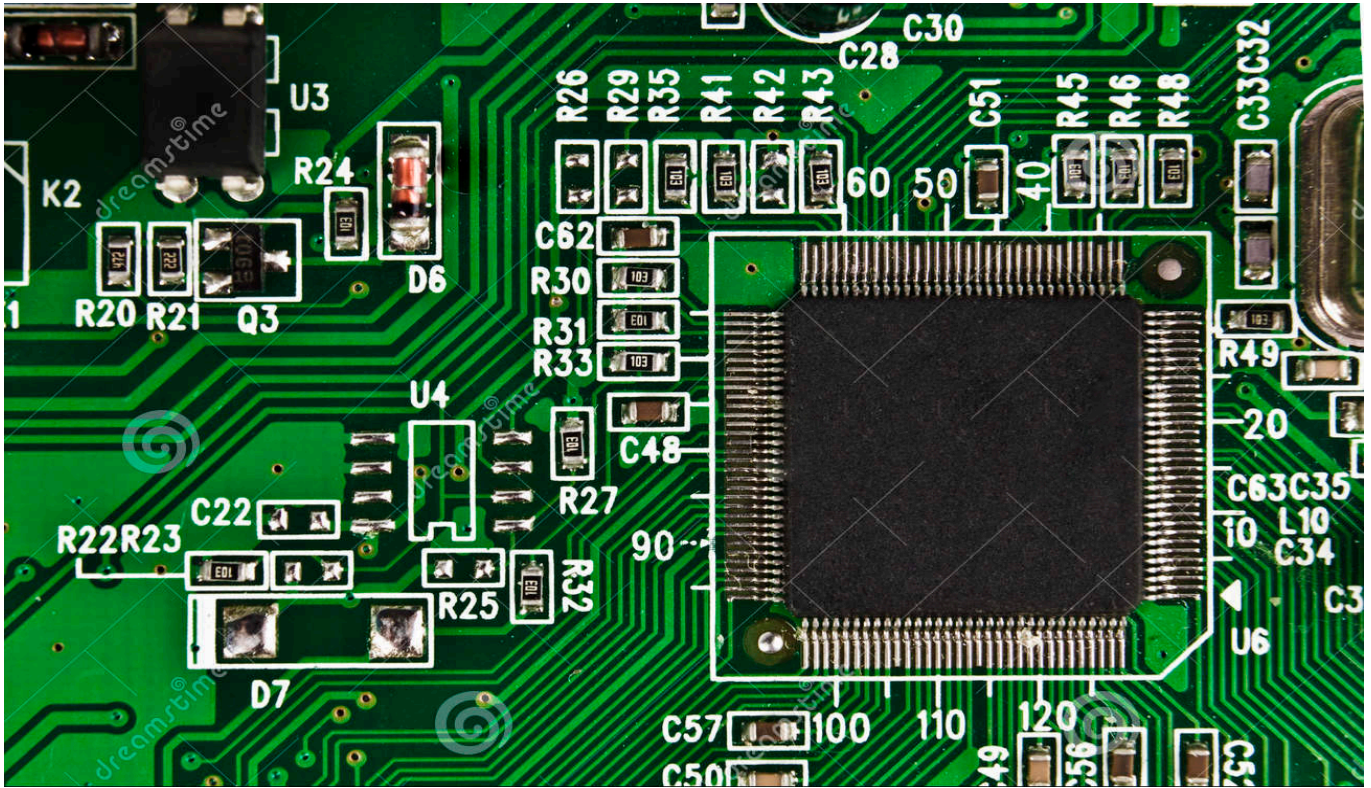
PART 2:

<https://www.youtube.com/watch?v=aXRNxBMCucQ>

PART 3:

<https://www.youtube.com/watch?v=Qr3Wvu4mH8E>





Do you think that all is not out of God? (Think again.)

by Martin Zender

Teachers of the Word are ever being told, “You must consider the context.” Exactly right. In Romans 11:36, the apostle Paul makes one of the most startling pronouncements a human can make concerning God:

“Out of Him and through Him and for Him is all.”

It has become fashionable in certain circles (some claim to have a “new revelation”) that all—absolutely speaking—is *not* out of God. The context of Romans chapter 11, we are told, is Israel. In this chapter of Scripture, Paul indeed speaks of Israel. But at the end of this chapter, in verses 33-36, Paul departs from the Israel context to make a sweeping pronouncement concerning the God *of* Israel:

O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments,

and untraceable His ways! For, who knew the mind of the Lord? or, who became His adviser? or, who gives to Him first, and it will be repaid him? seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!

The context we need to consider is the immediate one (“consider the *immediate* context” is a rule of Scriptural interpretation), focusing on the phrase, “seeing that.” This is the key phrase, because what Paul says after this depends upon the truth of what went before. For instance, I might say, “Who can know my thoughts on this matter, *seeing that* I have not yet uttered a word?” No one can know my thoughts *because* (“seeing that”) I have not yet uttered a word. Now take this back to Romans.

“Who knew the mind of the Lord?” It is a rhetorical

question; the answer is obviously, “no one.” “Who became His advisor?” Again, the question is rhetorical; obviously no one advises God. Then this final question: “Who gives to Him first?” This is the most unimaginable “possibility” of all, for God receives nothing from anyone *first*. So now watch: “... *seeing that* out of Him and through Him and for Him is all.”

The *all* that is out of God is related (“seeing that”) to the *nothing* that anyone can give Him first. If the “nothing” could become “something,” only then would the “all” not be everything. Why? Because the phrase “seeing that” vitally relates these clauses. Likewise, if the “nothing” of the former clause is absolute (and it is), then so is the “all” of the subsequent clause.

This brief passage of Romans 11:33-36 proves logically (to the sound mind) that everything that exists and everything that happens is, indeed, out of God. Otherwise, someone has given something to Him first. If it can be proven that someone has given something to God that He didn’t already possess (impossible), only then can it be proven, from this passage, that all is not out of God (impossible).

Jim Coram of the Concordant Publishing Concern puts it this way in his article titled, *To God Be All The Glory*:

It is clear, then, that in this passage the thought is that, all that is, and all that happens, is out of, through, and for God. The words “the all,” in any text, refer to all that is in view, all that is comprised in the subject at hand, or true in the nature of the case. Therefore, by means of the illuminating rhetoric which Paul employs in this marvelous passage, he clearly manifests the universal scope of that which brings glory to God for the eons.

That these words are used in a limited way in certain other passages (e.g., Col. 3:8), is quite irrelevant. The question is: What is the scope of “the all” in Romans 11:36?

Outside of God Himself (*cp* “it is evident that it is outside of Him Who subjects all to Him . . .”; 1 Cor. 15:27), there is no exception to this “all” of Romans 11:36, nor can there be. For if just once, even concerning a trivial matter, someone had already known His mind when He as yet had not informed him, or if at any time someone had advised Him of something of which He had hitherto been ignorant, or had given something to Him first that He had not already dispensed, then indeed some things would not be out of God. But since Paul’s whole point is that such an idea could never be true, we can be sure that all is used universally in this passage.

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I owe a debt of gratitude to the Concordant Publishing Concern for tirelessly publishing truth for over 100 years. Founded by A.E. Knoch and Vladimir Gelesnoff in 1909, this publishing house feeds the body of Christ vital truth for today, especially the evangel of Paul and the truth of the salvation of all. When I first saw their order form back in 1986, I could not believe the depth of the titles. I ordered “one of everything.” When that big heavy box arrived, it felt like Christmas to me. Special thanks to Dean Hough, Jim Coram and Tony Nungesser for keeping the ship afloat. For timeless articles and books combining intellect and spirituality from a wide range of tested writers, go to:

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