



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 635

The Hebrew Evangel

by — Edward H. Clayton (1887-1972)

The evangel¹ proclaimed by Paul removes the law, but Peter's evangel does not. The features of repentance, pardon and baptism take their point in the fact of law, but justification is "apart from law."²

Saul was not saved by Peter's evangel. Under the terms of Peter's evangel, Saul ought to have been exterminated (Acts 3:23)³. Saul was not for hearing that Prophet, nor was he at all repentant.

Deliverance from law was entirely absent from the Circumcision evangel. Later, mere legalists joined issues with Paul on this question, yet their objections could not be made against the evangel defined by the term "Circumcision."

For the nations to adopt law would mean nothing less than separation from Christ (Galatians 5:1-6)⁴. Why is this? The salvation to which Israel is being called is not the salvation to which the nations are introduced.

Let us turn back to examine pardon and faith in the evangel of the Circumcision. Pardon means to *let off*. It does not put its recipients beyond condemnation.

1. *i.e.*, "gospel," or "good news."
2. Romans 3:21 (Concordant, Rotherham, Young).
3. "Yet it shall be that every soul whatsoever which should not hear that Prophet shall be utterly exterminated from among the people" (Concordant, ff.).
4. "For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery. Lo! I, Paul, am saying to you that if you should be circumcising, Christ will benefit you nothing. Now I am attesting again to every man who is circumcising, that he is a debtor to do the whole law. Exempted from Christ were you who are being justified in law. You fall out of grace. For we, in spirit, are awaiting the expectation of righteousness by faith. For in Christ Jesus neither circumcision is availing anything, nor uncircumcision, but faith, operating through love."

It does not preclude falling aside. Nor does it intimate reconciliation, just as law and ritual do not intimate reconciliation.

In pardon God passes over the penalties of sins. It requires the continuance of God's forbearance, yet does not begin to display His righteousness or the fact that God can be and is also a Justifier.

Pardon presumes that good works will ensue. See the illustration regarding land which does not bring forth good herbage (Hebrews 6:7-8).⁵ Pardon requires "things which have to do with salvation" (Hebrews 6:9), and "diligence ... until the consummation" (Hebrews 3:6,⁶ 14;⁷ 6:11;⁸ I Peter 2:4; II Peter 1:5-11).

There is "great reward" for endurance. In Hebrews (10:35-36⁹) we see the force of "enduring" as coun-

5. "For land which is drinking the shower coming often on it, and bringing forth herbage fit for those because of whom it is being farmed also, is partaking of blessing from God; yet, bringing forth thorns and star thistles, it is disqualified and near a curse, whose consummation is burning."
6. "Yet Christ, as a Son over His house — Whose house we are, that is, if we should be retaining the boldness and the glorying of the expectation confirmed unto the consummation."
7. "For we have become partners of Christ, that is, if we should be retaining the beginning of the assumption confirmed unto the consummation."
8. "Now we are yearning for each one of you to be displaying the same diligence toward the assurance of the expectation until the consummation."
9. "You should not, then, be casting away your boldness, which is having a great reward, for you have need of endurance that, doing the will of God, you should be requited with the promise."

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sealed in Matthew (10:22;¹⁰ 24:13¹¹). Even those of the nations, who were previously in contact with God's revelation and, under the Circumcision evangel, came into touch with Israel were expected to be "acting righteously" (Acts 10:35¹²).

The difference between the faith of those who believe the *evangel of the Circumcision* and those who believe the *evangel of the Uncircumcision*¹³ lies in the message which each believe. The faculty to believe is the same in each case, but the character of the faith is related to the contents of the word addressed to them.

Note how a particular faith arises and what its accompaniments are. The faith of the Uncircumcision was sealed by holy spirit; but that of the Circumcision was corroborated "by signs, miracles and various powerful deeds" (Hebrews 2:4¹⁴).

Indeed, the powers of the impending eon,¹⁵ to which the evangel directed them, were present along with the confirmation of the Lord's message by those who

10. "And you shall be hated by all because of My name. Yet he who endures to the consummation, he shall be saved."
11. "Yet he who endures to the consummation, he shall be saved."
12. "But in every nation he who is fearing Him and acting righteously is acceptable to Him."
13. [Editor:] For a foundational, in-depth study of God's purpose concerning the "Circumcision and the Uncircumcision," see,
 - *God's Holy Nation: Israel and Her Earthly Purposes (Contrasted with the Body of Christ and its Heavenly Purpose)*, Clyde L. Pilkington, Jr. (book, see order form);
 - *Where We Fit In*, Richard Jordan, *Bible Student's Notebook* #165 (also Appendix 6 of book above);
 - *Israel's Great Commission: Which Gospel Was Preached?*, Clyde L. Pilkington, Jr., *Daily Goodies* (book, September 6, see order form);
 - *The Gospel's Differentiated, God's Eonian Purpose* (chapter 9), Adlai Loudy (book, see order form).
14. "God corroborating, both by signs and miracles and by various powerful deeds and partings of holy spirit, according to His will."
15. [Editor:] There are a total of five ages (or eons) in God's revealed plan. We currently live in the third "evil age" which began with the flood of Noah and continues until the Second Coming of Christ. For a further look at God's plan of the Ages (or Eons) see:
 - A "Handy" Chart of the Eons, E. Lynwood Crystal, *Bible Student's Notebook* #518;
 - *The Eons of the Bible* (with Concordance), Joseph E. Kirk, *Bible Student's Notebook* #433;
 - *The Divine Calendar*, A.E. Knoch, *Bible Student's Notebook* #434, #435, or see the order form for the book edition, same title;
 - *The Eons of the Ages* (a chart) *Bible Student's Notebook* #353;
 - *The Purpose of the Eons* (a chart) *Bible Student's Notebook* #352;
 - *The Ages: God's Time Periods*, Edward Henry Clayton, Part 1: *Bible Student's Notebook* #371, Part 2: *Bible Student's Notebook* #372.

hear Him. Their faith was called forth by these factors. Thus, around this faith we find such aspects as, "believe the works" (John 10:38).

Again, in response to the question as to how men may work the work of God:

This is the work of God that you may be believing into the One Whom He commissions (John 6:29).

When it is occurring, you shall be believing (John 14:29).

Faith, then, varies in its value and stability according to its basic message. It may require *works* to perfect it (James 2:22¹⁶), or *endurance* to prevent shrinking back (Hebrews 10:38¹⁷). So, with the delay in the coming of the Kingdom, the position arises as to whether the faith of the saints will continue, and so confirm the reality of the repentance, the baptism and pardon.

If the Kingdom was to be postponed indefinitely, to what purpose was their change of attitude toward Him Whom Israel had slain and gibbeted?¹⁸ In the epistles of Peter, and in that to the Hebrews, the saints are urged to maintain the faith which had accompanied their repentance and pardon. So we may turn to these epistles to extract a brief view of them and their relation to the *evangel of the Circumcision*.

THE HEBREW EPISTLE

Many are the details to which we could turn. Briefly: that which the Lord began, which those who heard Him confirmed, and God corroborated (2:3-4¹⁹). This ministry to Israel had emphasized that the slain One was their King; but now they are shown that their

16. "Now are you wanting to know, O empty man, that faith apart from works is dead?"
17. "Now My 'just one by faith shall be living,' and 'If he should ever be shrinking, My soul is not delighting in him.'"
18. [Editor:] "Gibbeted" is translated "crucified" in the KJV. The word is προσπήγνυμι (*prospēgnumi*) and is used only in Acts 2:23. It is defined as, "to fasten to, that is (specifically) to impale (Strong's G4362).
19. "How shall we be escaping when neglecting a salvation of such proportions which, obtaining a beginning through the speaking of the Lord, was confirmed to us by those who hear Him, God corroborating, both by signs and miracles and by various powerful deeds and partings of holy spirit, according to His will?"

avowal was related to the “Apostle and Chief Priest,” Jesus, over the House of God (3:1²⁰). They are urged to hold to this avowal (4:14²¹). This Chief Priest, unlike those of the Levitical Priesthood, had sat down in the holiest (10:12²²). Here is the intimation why He had not returned as announced by Peter. Their avowal was a foundation (6:1²³) for maturity; the maturity is that which comes under the New Covenant (10:14²⁴).

The law perfected nothing, yet the law is being transferred, as also the priesthood. They are pointed to the glories of the Melchizedek Priesthood, related to a more perfect tabernacle. Now that they have such a Priest they are introduced to a better covenant and better promises. They have now a Priest according to the power of an indissoluble life. The law is to be imparted to their comprehension and inscribed in their hearts. Like the worthies of old, whose faith was not required, they were to hold to their avowal.

Now they have a living way into the holy places and may approach with a true heart, in assurance of faith, and hearts sprinkled from a wicked conscience. Jesus, by His own blood, has hallowed them. Like the sin offering burned without the camp, so He suffered outside the gate of Jerusalem. They are to carry His reproach. He, though He sat down, will yet appear the second time, apart from sin, for salvation through faith.

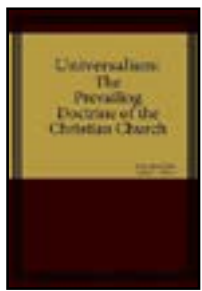
20. “Whence, holy brethren, partners of a celestial calling, consider the Apostle and Chief Priest of our avowal, Jesus.”
21. “Having, then, a great Chief Priest, Who has passed through the heavens, Jesus, the Son of God, we may be holding to the avowal.”
22. “Yet This One, when offering one sacrifice for sins, is seated to a finality at the right hand of God”
23. “Wherefore, leaving the word dealing with the rudiments of Christ, we should be brought on to maturity, (not again disrupting the foundation of repentance from dead works, and of faith on God.”
24. “For by one approach present He has perfected to a finality those who are hallowed.”

PETER’S EPISTLES


The standpoint is that of one who heard the Lord when on earth. It is addressed to expatriates dispersed by the persecution in Acts (8 and 10). It seeks to encourage their faith amidst further persecution. They are reminded that they are chosen to “obedience and sprinkling of the blood of Jesus” (I Peter 1:2;²⁵ Hebrews 12:24²⁶). These matters speak to them of the covenant and the mercy seat (Exodus 24:8;²⁷ Leviticus 16:14). They are regenerated to a “living expectation” (I Peter 1:3²⁸), of incorruptible seed (:23²⁹). The allotment in the land may have faded, but they have a living expectation of an incorruptible and unfading allotment (:4³⁰). This expectation will become a salvation to “be revealed in the last era” (:5³¹). Though sorrowed by present trials, yet “glory and honor” awaits them “at the unveiling of Jesus Christ” (:7³²). Endurance gives grace with God (2:20³³).

Their salvation is related to the seeking and searching of the prophets, who told of the sufferings of ►

25. “According to the foreknowledge of God, the Father, in holiness of spirit, for obedience and sprinkling of the blood of Jesus Christ: May grace and peace be multiplied to you!”
26. “And to Jesus, the Mediator of a fresh covenant, and to the blood of sprinkling which is speaking better than Abel.”
27. “Now Moses took the blood and sprinkled it on the people and said: Behold the blood of the covenant which Yahweh contracts with you concerning all these matters.”
28. “Blessed be the God and Father of our Lord Jesus Christ, Who, according to His vast mercy, regenerates us into a living expectation, through the resurrection of Jesus Christ from among the dead.”
29. “Having been regenerated, not of corruptible seed, but of incorruptible, through the word of God, living and permanent.”
30. “For the enjoyment of an allotment incorruptible and undefiled and unfading, kept in the heavens for you.”
31. “Who are garrisoned by the power of God, through faith, for salvation ready to be revealed in the last era.”
32. “That the testing of your faith, much more precious than gold which is perishing, yet, being tested by fire, may be found for applause and glory and honor at the unveiling of Jesus Christ.”
33. “For what credit is it if, sinning and being buffeted, you will be enduring it? But if, doing good and suffering, you will be enduring, this is grace with God.”



Universalism: The Prevailing Doctrine of the Christian Church (During the First Five Hundred Years)
by — J.W. (John Wesley) Hanson (1823-1901)
328 pages, PB (See order form.)



Scripture Research Study Notes
by — Frank Neil Pohorlak (1907-1988)
350 pages, spiral (See order form.)
This is a wonderful collection of valuable study handouts from Dr. Pohorlak’s Bible classes.

Christ and the glory to follow (1:10-12³⁴). The sufferings they were enduring were the outcome of the sufferings Christ endured, for they were “Christians” (4:16³⁵).

Peter reminds them that they are “living stones” of the “spiritual house”; a “holy priesthood” (2:5³⁶). The Stone, a corner Capstone, has been rejected by Israel’s builders (:7³⁷), yet these believers are “a chosen race, a royal priesthood, a holy nation, a procured people” (:9³⁸). In making known the power and presence of the Lord Jesus, Peter had not followed “wisely made myths” (II Peter 1:16³⁹), but had declared that of which they were spectators. This is further confirmed by the “prophetic word,” which is “a lamp appearing in a dingy place” (:19⁴⁰). They were to confirm

34. “Concerning which salvation the prophets seek out and search out, who prophesy concerning the grace which is for you, searching into what or what manner of era the spirit of Christ in them made evident, when testifying beforehand to the sufferings pertaining to Christ and the glories after these. To whom it was revealed that, not to themselves, but to you they dispensed them, of which you were now informed through those who are bringing the evangel to you by holy spirit dispatched from heaven, into which messengers are yearning to peer.”
35. “Yet if as a Christian, let him not be ashamed, yet let him be glorifying God in this name.”
36. “You, also, as living stones, are being built up a spiritual house, into a holy priesthood, to offer up spiritual sacrifices, most acceptable to God through Jesus Christ.”
37. “To you, then, who are believing, is the honor, yet to the unbelieving: ‘A Stone which is rejected by the builders, this came to be for the Head of the corner.’”
38. “Yet you are a chosen race, a royal priesthood, a holy nation, a procured people, so that you should be recounting the virtues of Him Who calls you out of darkness into His marvelous light.”
39. “For not by following wisely made myths do we make known to you the power and presence of our Lord, Jesus Christ, but by becoming spectators of His magnificence.”
40. “And we are having the prophetic word more confirmed, which

their “calling and choice”; under no circumstances to trip, as had the nation of Israel as a whole (Romans 11). A rich entrance will be supplied “into the eonian Kingdom of our Lord and Savior Jesus Christ” (II Peter 1:10-11⁴¹).

These considerations, though largely confined to one side of the matter, stress that one immediate objective of the *evangel of the Circumcision* is to lead forward to the glory of the Hebrew prophets. Later Israel will come to Christ, but that is in the New Creation. ■

E.H. Clayton of Sheffield England was a great scholar of the Greek and Hebrew languages. His close association with A.E. Knoch dated from the very earliest days of the *Concordant Publishing Concern*.

Clayton did substantial work in the long and involved process of compiling the *Concordant Greek Scriptures*. He then spent half of his life working full-time on the *Concordant Hebrew Scriptures*. He authored many articles that appeared in *Unsearchable Riches* and *Grace and Truth* magazines.

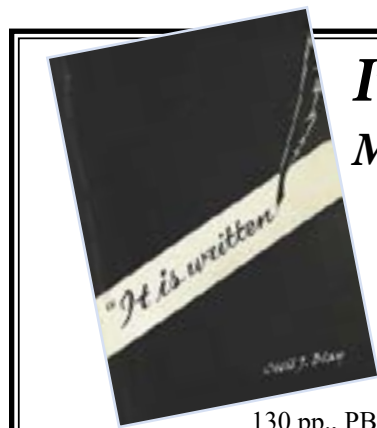
(See Clayton’s book on the attached order form.)

TOPICS:

Major: I & II Peter; Hebrews, The Book of; Israel; Right Division
Minor: Gospel; Kingdom of Heaven; Law; Legalism

you, doing ideally, are heeding (as to a lamp appearing in a dingy place, till the day should be breaking and the morning star should be rising) in your hearts.”

41. “Wherefore, rather, brethren, endeavor through ideal acts to confirm your calling and choice; for, doing these things you should under no circumstances be tripping at any time. For thus will be richly supplied to you the entrance into the eonian Kingdom of our Lord and Savior Jesus Christ.”



130 pp., PB

See order form.

It Is Written *Meditations upon the Sacred Scriptures*

by — Cecil J. Blay (1906-1976)

“We feel certain that you would find these meditations helpful as well as useful to give out to others. It consists of twenty-two edifying messages pointing to the power of the Scriptures as the sword of the spirit. Devotional material has been in the past somewhat lacking in our literature.” — *Unsearchable Riches*.

Blay was a British associate of A.E. Knoch. He was co-editor with Melvin E. Johnson of the periodical *Treasures of Truth*.

The Way of Salvation

A Message of Good News

by — Leon A. Bynoe (1895-1983)
Founding editor of *Grace & Truth Magazine*

THE WAY OF GOD'S SPIRIT

Perhaps, at times, even from childhood, when hearing the Word of God, you may have felt a magnetic power drawing you toward Christ. Moreover, in later years, perhaps during your teens, your twenties or thirties, when you heard the truth, you felt as though you were being won over to it. Even then, you failed to realize that it was the spirit of God drawing you to Christ. At first, you may have felt disposed to put it off – even to ignore it. Yet, somehow, you were unable to shake off such an overpowering influence.

The truth of the matter is that God was really at work in your heart; God's holy spirit was revealing His Son in you (Galatians 1:16). The time was ripe for you to become acquainted with Him and to embark on the pathway to glory.

Presently, looking back over the years, you may perceive that your experience in childhood was a preparation – a sort of softening-up period – for

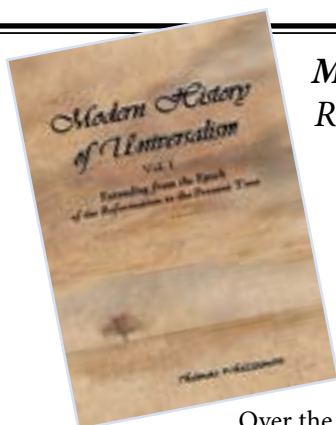


the time when you would recognize Jesus as your Savior, and that, after all, there is a vital connection between your experience in childhood and that in your mature years.

As a matter of fact, gently, patiently, kindly, considerately, God has been dealing with you through the years with a view of bringing you to Himself. While you did not rebel against His overtures, you simply kept putting Him off. Nevertheless, when trials seemed to overwhelm you, you did somehow think of God's goodness and favor in your life. You may have had some unpleasant experiences, too, and even resolved to make a change in your life. All of this was God working in you to show you your need of Christ, the Savior, Who died for all.

WHY DID GOD GIVE HIS SON FOR US?

The reason why God gave His Son for us is that the very first man, Adam, committed an act of disobedience to God's Word, thereby involving ►



Modern History of Universalism – Extending from the Epoch of the Reformation to the Present Time

Volume 1 (the 1860 expanded European portion of the 1830 Edition)

by — Thomas Whittemore (1800-1861)

408 pp., PB

See order form.

The Modern History of Universalism was among Whittemore's most important works. It was designed to be the companion work to the first edition which was published in 1830. It deals with Universalist developments from the Protestant Reformation in Europe and then in America.

Over the next thirty years Whittemore greatly expanded this history. In 1860 he published the first of what was to be a two-volume set. This first volume deals with European developments from the time of the Reformation. A second volume was to deal with American developments. He died a year later leaving the second volume unfinished. The 1830 single-volume edition remains the only current source of his work extending into the American history of Universalism.

Volume 1 of the 1860 edition is a tremendous expansion of the European content contained in the 1830 edition. An avid student of Universalist history would require both the 1830 and 1860 editions.

the whole of the human race which sprang from him.

Naturally, all of us partake of that imposed on him:

Therefore, even as through one man sin entered into the world, and through sin, death, and thus death came through into all mankind on which all sinned (Romans 5:12).

Regardless of our position in life, we are sinners by birth, certainly, not by choice. So then, God sent His only begotten Son into the world to save us from sin and death.

Our Lord Jesus gave His life for the salvation of mankind, therefore sin and its effects will be repudiated.

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

Christ will correct the havoc wrought by sin in the eons (ages) to come. Sin, death and Satan will not always triumph as they have in the past, and as they appear to do so at the present moment, for Christ died and conquered them all. They have only a matter of time before He shall be placing all of His enemies under His feet. So then, the saving grace of God will reach every man in due time.

JUSTIFICATION

While in another administration “forgiveness” or “pardon” of offenses may have been had on the

basis of works, in this present administration¹ your “acceptance” by God, which is not to be confused with “forgiveness,”² is received in a different way: that is, “according to the riches of His grace” (Ephesians 1:7).

Today, God grants “righteousness” – or “justification” – to us through the gift of [Christ’s] faith.

In Whom – [Christ] – you also when hearing the Word of Truth, the evangel – [the good news] – of your salvation – in Whom, when believing ... (:13).

Let me pause a moment to point out that, from this

1. [Editor:] For more information about “the Mystery” and it’s “Secret Administration,” see:
 - What Is the Mystery? A.E. Knoch, [Bible Student’s Notebook #516](#);
 - The Present Secret Administration, A.E. Knoch, [Bible Student’s Notebook #575](#);
 - A New Administration at the Close of Acts, Adlai Loudy: Part 1, [Bible Student’s Notebook #562](#); Part 2, [Bible Student’s Notebook # 563](#);
 - The Pentecost, Readjustment & Secret Administrations, Adlai Loudy, [Bible Student’s Notebook #497](#);
 - Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student’s Notebook #550](#);
 - The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student’s Notebook #524](#).
2. [Editor:] Justification is not mere forgiveness, it to be constituted or made righteous. “Forgiveness” is at the core of religious teaching and activity; and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond that. The revelation given to him involved “justification” which, instead of being rooted in guilt, is rooted in “righteousness.” For further study about this grand theme of justification see:
 - The Ultimate Freedom from Sin: Justification!, by Clyde L. Pilkington, Jr., [Bible Student’s Notebook #296](#).
 - The video: [Are You Forgiven or Justified?](#), by Clyde L. Pilkington, Jr. (40 minutes).



The Ancient History of Universalism

From the Time of the Apostles, to the Era of the Reformation

by — Hosea Ballou 2nd (1796-1861)

This classic traces the early history of those who believed in the eventual salvation of all (sometime referred to as a “Universalist”).

“The work is one of decided ability, and is written with great candor and a careful examination of authorities.” Dr. Edward Beecher (1803-1895).

330 pp., PB

See order form.

statement, it is seen that no amount of praying, or confessing, or any of man's doing can avail in the matter of justification. It is not a case of "DO," but "DONE," for the benefits of the finished work of Jesus Christ become ours.

Note this statement in the text: "in Whom (Christ), believing." Mark you, it us not through "tarrying," not "speaking in tongues," not being "baptized in water," but in *believing* you *are* (taking place at the same time) "sealed with the holy spirit of promise" (:13-14). So then, the saving and sealing are simply by believing.

FAITH IS A GIFT

To believe is to have faith in, to rely upon. This faith with which we are concerned is not that which is natural; it is that which is supernatural – it is God-given. It is "Jesus Christ's faith" that comes to all and upon all who believe (Romans 3:22; Galatians 3:22).

Our salvation is, "of faith, in order to accord with grace" (Romans 4:16), for we are,

Saved through faith for grace,³ and this is naught

- [Editor:] For more information on grace, see:
 - The Nature of Grace, Clyde L. Pilkington, Jr., [Bible Student's Notebook #274](#); or see *Daily Goodies*, January 18, same title (book; see order form);
 - Divine Justice and Grace, Steve McVey, [Bible Student's Notebook #290](#);
 - God will Judge in Grace, Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#);

of yours; it is God's oblation, not of works, lest anyone should be boasting (Ephesians 2:8-9).

With respect to salvation (by means of "justification"), the truth is that human effort is ruled out entirely, for faith to believe in the finished work of Christ is the gift of God.

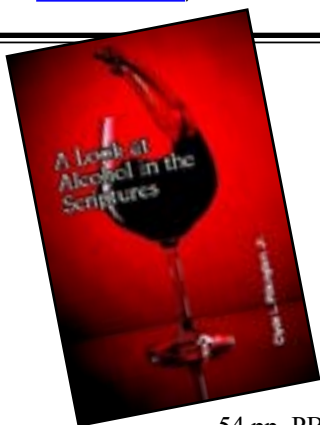
THE SACRIFICE OF CALVARY

From Satan's viewpoint the whole scheme of our Lord's crucifixion was enacted by him and his cohorts for the destruction and consequent elimination of Jesus, the Savior of the whole world. However, God ordained⁴ this diabolical scheme – this apparent tragedy – to accomplish His purpose for the ultimate good of all of His creatures, even those who perpetrated this heinous act.⁵

Yet, Christ's death became the most sublime incident in the universe because of its place in the purpose of God – for Christ came out of the ordeal triumphantly, possessing "the keys⁶ of death and hades" (Revelation 1:18). ▶

– Reigning in Life: The Present Effect of Super-Abundant Grace, Clyde L. Pilkington, Jr., [Bible Student's Notebook #75](#).

- [Editor:] see, Acts 2:22-23; 4:25-28.
- [Editor:] For more information about the creation of evil, Satan and the purpose of sin, see:
 - *The Problem of Evil*, A.E. Knoch (1874-1965) (see order form);
 - *The "Fall" of Satan*, A.E. Knoch, [Bible Student's Notebook #547](#);
 - *The King of Tyre*, E.H. Clayton, [Bible Student's Notebook #569](#).
- [Editor:] For more information see,
 - *The Keys of Death and Hell*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #568](#).



A Look at Alcohol in the Scriptures

by — Clyde L. Pilkington, Jr.

[God brings forth] *wine which makes man's heart glad* (Psalm 104:15).

Wine was a blessing in Scripture (Proverbs 3:10), something to be received gratefully from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be used or abused.

However, it is important that we do not confuse use with abuse, or drinking with drunkenness. To prohibit the use of alcohol, by pointing to verses about its abuse, would be like condemning the eating of food because of gluttony, or requiring sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

This study briefly surveys alcohol related Hebrew and Greek words and some of their contexts, considers passages usually used to condemn the use of alcohol, and looks at a few common objections.

By heavenly design, the shameful events of Calvary were transformed into something glorious and of inestimable value. It is something not to be ashamed of, but rather, to glory in. The Apostle Paul states the matter accurately when he says,

God forbid that I should glory, save in the Cross⁷ of our Lord Jesus Christ (Galatians 6:14, KJV).

The provision for the salvation of all mankind⁸ is therefore complete. At the present time, salvation is an election – a calling. God is Master of the entire situation, in every sense of the word. He is the “*Savior of all*” (I Timothy 4:10).

A CONCLUDING WORD

The way of salvation is God’s operation. It comes not by praying, or by confessing, or by tarrying, but by God’s grace, which is wholly unearned, unsolicited.

7. [Editor:] *I.e.*, “An upright stake or pale, without any crosspiece.” – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information read:
 - [The “Cross”: Was Christ Nailed to a “Cross” or a “Stake”?](#) Clyde L. Pilkington, Jr.
8. [Editor:] For a comprehensive study of the many inner-connected doctrines in this article see,
 - *The Salvation of All*, Clyde L. Pilkington, Jr. (see order form).

God has made this provision for all. There is no one really lost to God. Note, the lost things in Luke 15 were not permanently lost but only temporarily displaced; even the “lost son” was restored to his loving father. How could anyone be everlastingly lost to God the Creator of all, when everything and everyone in life or death is open before His eyes?

God’s purpose of the eons (ages) eventually is to save and reconcile all. Consequently, all will come to a knowledge of the truth and a realization of God. The God of love, wisdom and grace has determined to bless all of His creatures with a full, infinite joy, peace and endless happiness.

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- the “*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*” (Romans 16:25);
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