



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 643

In the Heavens

by — William B. Hallman (1903-1973)

Part 1 of 4 Edification

INTRODUCTION

The Key to Ephesians

The key to this book of Ephesians is the phrase which occurs five times, namely, “*in the Heavens*” (*en tois epouraniois*). It is found in 1:3; 1:20; 2:6; 3:10; and 6:12. It is the dative plural, and in this grammatical construction always means a locality. It is correctly rendered in 1:20, “*in the heavenly places*” or “*in the heavens*,”¹ and should so have been translated in all five occurrences. This phrase is found nowhere else in the Scriptures.

These five occurrences can be summarized into four definite situations; and in all four it denotes a place, an ideal locality, a sphere of action, experience, discovery, a stage or platform or arena on which different movements are taking place and different scenes of interest are enacted.

It is our purpose to study these four aspects under the titles:

1. Edification (1:3)
2. Exaltation (1:20; 2:6)
3. Exhibition (3:10)
4. Exploitation (6:12)

1. [Editor:] For more information about the celestial realm, see:
 - *Our Realm: Inherently Celestial*, John H. Essex, [Bible Student's Notebook #519](#);
 - *The Heavenly Realms*, John H. Essex, [Bible Student's Notebook #520](#);
 - *Ruling the Celestials*, A.E. Knoch, [Bible Student's Notebook #520](#).

Before beginning our study of Ephesians, let us take a quick, but careful look at Colossians 1:26 and note particularly one word in the verse. The verse reads:

Even the mystery which hath been hid from ages and from generations, but NOW is made manifest to his saints.

It is the word “*now*” that we wish to analyze. It has a commanding position in the last clause of the verse as it stands first. It is an adverb which means “present time.” The basic Greek word is *nun*; but in the oldest manuscripts it is *nuni*. The addition of the letter *iota* strengthens the word. It is called an *iota demonstrative*. According to *Thayer's Greek-English Lexicon* it should be translated “now at this very moment (precisely now, neither before nor after).” The Latin is *nunc ipsum*. This word should settle once and for all the question of when Paul revealed “*the Secret*.” It was at the time of his writing the Prison Epistles.

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places, in Christ (Ephesians 1:3).

This verse is set in the context of one of the most marvelous Scriptures for us believers in this dispensation. It is a part of a “sentence” beginning with :3

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and ending with :14. We marvel at the wealth of the language employed by the Apostle, and at the same time we are arrested by the poverty of all language to convey fully the riches here revealed.

The Apostle is swept along by the phrase of his theme, one thought pressing hard upon another and not to be refused. He just can't close the "sentence" – "in Christ," "in Him," "before Him," "in Whom." Before he finally sets down a "period" to close the sentence, he has covered twelve verses of the first chapter of Ephesians.

Even a casual reading of these verses will reveal the salient truths upon which the Apostle through the Holy Spirit builds his revelation:

"The will" of God (:5, 9, 11);

"To the praise of His Glory" (:6, 12, 14);

"In Christ" (:3-4, 6-7, 9-13).

Thus we can state his thesis as follows:

The will of God is working in us and through us a gracious issue to the praise of His glory in Christ.

A single phrase in :9 seems to sum it all up when he says it is "the Mystery of His will."

Before the Apostle begins to enumerate the seven blessings which we have "in the heavenlies" he emphasizes the fact that they are "all **spiritual** blessings." We have "in the heavenlies" ALL that we need for the sustenance and satisfaction of our spiritual life.

The "heavenlies" is, first of all, a place of *Edification* because it is the place of:

RECOGNITION

*According as he hath **chosen us** in Him before the foundation of the world (:4).*

The electing² purpose of God stands on the very threshold to all the spiritual blessings of *edification* in

2. [Editor:] For more on election, see:

– Designated – Called – Justified – Glorified, Frank Neil Pohorlak, [Bible Student's Notebook #352](#).

"the heavenly places." God in His sovereign will has chosen us to be members of His Body, the Church.³ We are an *ekklesia*, a "called-out" people. Election must be seen in the light of the phrase, "in Him."

God's purpose in election is based upon His purpose in Christ. This truth is noted by Principal Salmond in *The Expositor's Greek Testament*:

Apart from Christ and without respect to his special relation to us, and his foreseen work, there would be no election of us (Volume 3, p. 248).

We are chosen to be a distinct people from all other peoples, groups or "called-out-ones." Our place of edification "in the heavenlies" is also a place of:

RELATIONSHIP

*Having predestinated us unto **the adoption** of children by Jesus Christ to Himself, according to the good pleasure of His will (:5).*

By "adoption"⁴ we have been placed into the *relationship* of sons. It doesn't mean to become infant children but that we entered immediately into the *position of maturity*. We became adult sons by virtue of our "adoption." Thus by our "adoption" we are made legitimate children in this *heavenly relationship* as members of the Church which is His Body.

This *heavenly home* is also a place of:

RECEPTION

*Wherein He hath made us **accepted** in the Be-*

3. [Editor:] The Greek word often translated as "church" in most English versions is *ἐκκλησία* (*ekklesia*, or *ecclesia*). The word is a compound word meaning "called-out" (*ek* = "out"; *kaleō* = "called"). The *ecclesia* is God's "called-out" ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers *are*. For more information see:

– *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);
– *The "Ecclesias" (Churches) of the Scriptures*, Adlai Loudy (see order form).

4. [Editor:] "Sonship," often mistranslated as "adoption," is the Greek word *huiōthesia*. It is *Strong's Greek Lexicon* #5206 meaning the "placing as a son," *i.e.*, "sonship," or son-placing. It is "the station in life accorded a son" (A.E. Knoch). It is translated "sonship" in the *Concordant, Rotherham, Moffatt and Diaglott* ("son-setting" in the *Dabhar*). For more information, see,
– *Sonship*, C.R. Stam, *Bible Student's Notebook* #146.

We are not merely pitied, indulged or condoned; but received into His favor, justified in His sight. This acceptance⁵ gives us a perfect standing in *the heavens*.

We have been “*accepted in the Beloved*” on the sole basis of the merits of Jesus Christ bestowed upon us by grace. This reception into His favor is because of

5. [Editor:] For more information of *Identification* (i.e., “*Positional Truths*”) see:

- *Stablished – Strengthened – Settled*, E.W. Bullinger, *Bible Student's Notebook* #96, also available as a separate article [online](#);
- *The Believer's Standing and State*, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #161, also available as a separate article [online](#);
- *I Am! Who and What God Says I Am!: The Divine Reckoning of the Renewed Mind*, Clyde L. Pilkington, Jr., (book, see order form), also in *Bible Student's Notebooks* #259, #260, #261, #262, #263 as a 5-part study with the same title;
- *Being OK with Not Being OK: Embracing God's Design for You*, Clyde L. Pilkington, Jr., (book, see order form).

our identification [union] with Him in His death, burial and resurrection. As far as our position is concerned, we can never be any more accepted than we are right now.

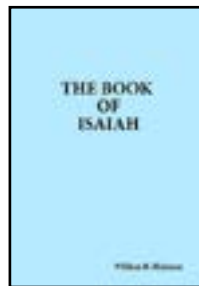
Again it is a place of:

REDEMPTION

In whom we have redemption through His blood, the forgiveness [liberation] of our trespasses according to the riches of His grace (:7).

Our redemption was not thought out upon earth; it was decided in Heaven. The word “*redemption*” (*apolutrōsis*) means “*deliverance by ransom*.” This deliverance was effected by a sacrificial death ... the death of Jesus Christ. The majesty of this glorious truth is seen in the fact that it is “*according to the riches of His grace*.” ▶

Facsimile Commentaries by William B. Hallman (1903-1973)



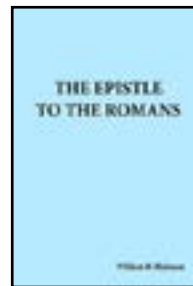
The Book of Isaiah

66 pages, PB



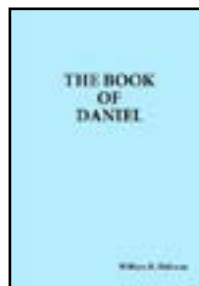
The Book of Mark

198 pages, PB



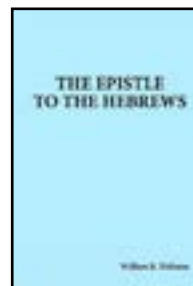
The Epistle to the Romans

66 pages, PB



The Book of Daniel

110 pages, PB



The Epistle to the Hebrews

144 pages, PB

See order form.

In the *heavenlies* we also have a place of:

REVELATION

Making known unto us the Mystery of His will, according to His good pleasure which He purposed in Himself (:9).

The word “Mystery” (*mustērion*) means a secret,⁶ something into which we must be initiated, something undiscoverable by us; made known only by revelation. This secret purpose was hidden from the ages of the past, but *now* is made known to His saints.

The heavenlies are also a place of edification because they are a place of:

RESOURCES

In whom also we have been made a heritage, having been foreordained according to the purpose of Him Who worketh all things after the counsel of His will (:11).

6. [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](#).

Our inheritance⁷ is based upon the sovereign will of God whose purpose and power on our behalf cannot fail, and it enriches us with “*all spiritual blessings in heavenly places, in Christ.*” Our resources are divine.

Finally, it is a place of:

REALIZATION

Ye are sealed with that Holy Spirit of promise (:13).

The sealing is a foretaste of the fullness of our inheritance and glory. A seal authenticates or confirms a thing as genuine. Our inheritance is real. It also puts a stamp upon us that we belong to Christ. We are His very own. What a precious thought that is.


A seal also renders security – a surety of our salvation and inheritance. It is the pledge of the full consummation of our redemption.

In *the heavenlies* we have a perfect place for edification as seen in the sevenfold blessing from the electing grace of God to the sealing with the Holy Spirit. ■

TOPICS:

Major: Celestials; Ecclesia; Edification; Ephesians
Minor: Identification; Mystery; Secret; Will of God

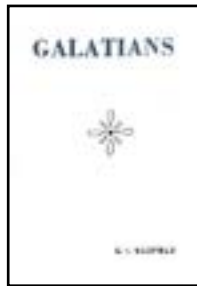
7. [Editor:] for more information on “inheritance,” see:
- *The Heavenly Allotment and an Entirely New Humanity in Ephesians*, A.E. Knoch, [Bible Student’s Notebook #523](#);
 - *Our Lot Is Cast with Christ*, A.E. Knoch, [Bible Student’s Notebook #590](#).



The Great Contrast
by — William B. Hallman
(1903-1973)

36 pages, PB
(See order form.)

It is an absolute necessity to “Distinguish between the things that differ” (Philippians 1:10) if we are to escape all of the confusion and delusion present on every hand. To unite what God has separated is just as gross a violation of His Will and Word as it is to separate what He has united.



The Epistle to the Galatians
by — C.I. Scofield (1843-1921)

48 pages, PB (See order form.)

An address delivered at Sea Cliff Bible Conference, July, 1903.

Access by One Spirit

by — F.W. Davis (1879-1926)

For through Him we both have access by one spirit unto the Father (Ephesians 2:18).

“Both” refers to those from Israel and from the Gentile nations, both of whom lose their nationality and become members of the Body of Christ. “Both” have one new position¹ given them in Christ. That does not mean that God is not going to deal with nations as nations in the future; He is, and particularly with that favored nation of Israel.



where you retire and retreat.

“Into this grace,” that is what God’s loving grace² has done for us. It brings us into a new sphere. There is many a soul in that new sphere who has not awakened to the fact. “Faith” has brought us into a sphere of grace. There is grace for you when you sin, grace when you die – that is all perfectly true; but grace is around us now to live upon. We are brought into the position, this sphere, not the right of access. “Access” introduces the sphere of “grace wherein we stand.”

The Body of Christ is formed out of Jew and Gentile, and made one Body; we “both” have the same access to the Father.

“Access” is always translated correctly in our version; it occurs only three times.

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God (Romans 5:2).

This is the first occurrence. “Access” is more than right of access. You might have right of access into somebody’s house and yet never avail yourself of it. It means more than that. We have been put into a place of access. Not that you have a ticket and can go into a park whenever you like; you are in that park, you have been put into that park. Your dwelling is in that park.

It is not, “I am a member of a certain library or club. I can go there and write my letters, meet my friends there, but seldom go.” That is not the idea; but that the library or club is your sphere of existence, where you start every morning, the very place in which you live, the place to

For through Him we both have access by one spirit unto the Father (Ephesians 2:18).

Here is the second occurrence. We have been joined to God’s Son in a wonderful spiritual union³ – one spirit with Him. One day it will be manifestly so. This union is inseparable.

What sort of “access” has the Lord Jesus by “one spirit” to the Father? How does He speak to the Father? What sort of manner? What sort of liberty? What sort of happiness? What sort of joy? What access? What fellowship would there be?

Is that yours? How do you speak to the Father? What attitude do you take up? Do you “say” a prayer in the morning just to give you an easy conscience? Or is there something of worship, gladness, peace and satisfaction, knowing that He was just longing for a word of love from your heart?

This is not a religious duty to you, this meeting with a loving Father. To that end He has given us “one spirit” with His Son [I Corinthians 6:17], exactly the same access to Him as His Son has: the same righteousness [II Corin- ▶

1. [Editor:] For more information on Identification and Union (i.e., “Positional” Truths), see:

- *Stablished – Strengthened – Settled*, E.W. Bullinger, *Bible Student’s Notebook* #96, also available as a separate article [online](#);
- *The Believer’s Standing and State*, Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #161, also available as a separate article [online](#);
- *The Believer’s Union and Identification in Christ*, Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #237;
- *I Am! Who and What God Says I Am!: The Divine Reckoning of the Renewed Mind*, Clyde L. Pilkington, Jr., (book, see order form), also in *Bible Student’s Notebooks* #259, #260, #261, #262, #263 as a 5-part study with the same title;
- *Being OK with Not Being OK: Embracing God’s Design for You*, Clyde L. Pilkington, Jr., (book, see order form).

2. [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;
- *Reigning in Life: The Present Effect of Super-Abundant Grace*, Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #75.

3. [Editor:] See footnote 1.



thians 5:21], the same holiness, the same acceptance.

To the praise of the glory of His grace, wherein he hath made us accepted in the Beloved (Ephesians 1:6).

When you take a lower position, when you deny it or doubt it, you are *not* acting “to the praise of the glory of His grace.”

God does all by contrast. There are contrasts in nature. Why? So that you may appreciate the beauty. Why did He bring us into a world of sin⁴ and woe? That we may appreciate the contrast. It is only saved sinners who love a Savior.

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (Ephesians 2:11-12).⁵

We had no hope as had Jews, and, certainly no hope as Gentiles; but we have been lifted up into that sphere where, hour by hour, moment by moment, we have access to a Father Who loves us in just the same manner as He loves His Son, and simply lavishes all He has on us.

This brings us to the *Father*, not just to the sphere of grace which might be inanimate, but to a living, loving Father.

In Whom we have boldness and access with confidence by the faith of Him (Ephesians 3:12).

4. [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](#);
 - *Evil and Sin*, A.E. Knoch, [Bible Student’s Notebook #322](#);
 - *The Genesis and Exodus of Sin*, Alan Burns, [Bible Student’s Notebook #514](#);
 - *Charging God Foolishly*, A.E. Knoch, [Bible Student’s Notebook #448](#);
 - *The Mystery of Evil*, William Mealand, [Bible Student’s Notebook #526](#);
 - *The Ministry of Evil*, William H. Walker, [Bible Student’s Notebook #585](#).
5. [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).

Here is the third occurrence. Not only “access”; that is not enough to express all that is in God’s heart. We have “boldness” and “confidence.”

This “access” is “in the heavenlies.”⁶ We are taken there “in Christ,” and this is where you are going to meet with spiritual conflict,⁷ thus your need for “boldness” and “confidence.” Interpret everything that comes into your life in spiritual values. Whatever comes, it is coming with some spiritual force behind it.

The enemy⁸ will come again and again to tell us that we have no right to this position; you are not good enough; you are not strong enough in the faith, have not resisted sin enough.

There will be all sorts of attacks on the mind to tell you that you have no right to this position, but you have all right to have this access directly to the Father’s presence, and you have more than the right of access – you have actual “access.” Not only that, you have “access” with “boldness,” and to that “boldness” is added “confidence.”

The Adversary knows that this is the sphere of God’s glory, and of your happiness and peace. Embrace it tenaciously – that sphere where grace abounds, where you always have access to the Father. “*It is written*” is where you meet the Adversary.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ (Romans 5:1).

We are constituted righteous. Many dare not say that of themselves. God’s Word declares that we have been made actually righteous in Christ.

Sin no longer is a bar to the presence of God; if you are always talking about your sin, give it up; believe what God says. The Adversary wants you occupied with your sin instead of with Christ.

There is faith,⁹ there is access, there is grace. You are to re-
(see *ACCESS*, page 5568)

6. [Ephesians 1:3, 20; 2:6; 3:10; 6:12 \(Rotherham\).](#)
7. Ephesians 6:12.
8. [Editor:] For more information on “spiritual warfare” see,
 - *The Believer’s Warfare, Wearing the Armor of Light in the Darkness of this World*, Clyde L. Pilkington, Jr. (see order form);
 - *Check Your Panoply: The Whole Armor of God*, Herman H. Rocke (see order form).
9. [Editor:] Faith is a gift from God. For more information on faith, see:
 - [Faith: The Gift of God](#), Clyde L. Pilkington, Jr., [Bible Student’s Notebook #163](#);
 - *The Nature of Faith: Is it Really All or Nothing?*, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #495](#);
 - *Members of the Ecclesia – Excerpts Regarding Faith*, James R. Coram, [Bible Student’s Notebook #495](#);





Editor's Desk

PROGRESSIVE REVELATION

Paul's Latter Epistles – *The Pinnacle*

God's revelation to mankind was a progressive unfolding of divine truth. As time progressed, God gave increasing light concerning His purpose of the ages. In some cases this revelation superseded previously-given revelation. For example, God revealed more of His plan to Abraham than He had to Adam; more to Moses than to Abraham; more to David than to Moses; more to Peter than to David; with Paul being the summit of God's revelation.

An often-overlooked advance on truth is that final revelation given to Paul after Acts 28 called "*the Administration of the Secret*"¹ (Ephesians 3:9, *Concordant*). Paul, the apostle, received a revelation that was such a distinct advance on truth for today that it was given to him by special revelation (Ephesians 3:3). These truths never before had been revealed to anyone (Ephesians 3:5-9; Colossians 1:25-26).

Thus, observe in Ephesians 3:1-8 the numerous times that Paul uses the personal pronouns "I" and

"me" ("by revelation the secret is made known to ME":3). This is why the phrase, "*the Secret*," is so distinctly used in his latter epistles (Ephesians 1:9; 3:3-4, 9; 6:19; Colossians 1:26; 2:2; 4:3; I Timothy 3:9, 16, *Concordant*).

In the 28-year history of the *Bible Student's Notebook* we have steadily given place to the principle of *progressive revelation*. We have persistently developed the theme of *right division* as God has graciously granted us the eyes to see those distinctions found in His Word. Despite opposition, by His enlightening grace we will continue to adjust our understanding and refine our presentation with even greater certainty and clarity.

Sometimes a visual illustration is helpful in better grasping concepts. In a future issue of the *BSN* we will run five simple charts from those who share in understanding the pinnacle of revelation found in Paul's latter, perfection epistles. These shall set the stage for further development of these great truths in these pages.

Your fellow,

Clyde L. Pilkington, Jr.
Pilkington Abbey

1. "*The administration of the secret*" (*Diaglott*);
"*the administration of the sacred secret*" (*Rotherham*);
"*the administration of the mystery*" (*Holman*);
"*the new order of that divine secret*" (*Moffatt*);
"*the administration of the mystery*" (*Darby*).

TOPICS:

Major: Editor's Desk; Paul's Epistles; Revelation; Right Division
Minor: Mystery; Secret



65 pp., PB

See order form.

The Steps I Have Taken

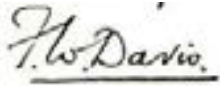
A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

Many times over the years Clyde has been asked how he got from an Independent Baptist pastor to where he is now: from a hell-fire and brimstone street preacher to a herald of the good news of "the happy God." This work is a short chronicle of his journey: leaving the confines of religious bondage to enjoy the life of God in the wide open spaces of His grace.

ACCESS (continued from page 5568)

member, that is where God has put you. That is our dwelling place, our home. May God teach us to worship, to live, to walk “in spirit.”



— *Comfort and Vision* (1927)
Chapter 4: Spiritual Access

(edited & abridged)

TOPICS:

Major: Ephesians; Identification; Access; Spirit

Minor: Faith; Grace

W.M. Evans said concerning Frederick William Davis, of Cheltenham, England, that he was,

A charming personality, a loyal and true friend, devoted to his Lord and Master, and a gifted expositor of the Word of God. Only those who knew him well, and had the privilege of sitting under his ministry, can tell of his clear and helpful proclamation of the riches of God's grace, and his love in the Spirit.¹⁰

– *Daily Goodies* (book), Clyde L. Pilkington, Jr. (see order form):

- *The Audacity of Faith* (May 29);
- *The Great Adventure of Faith* (January 20);
- *A Personal Prayer of Faith* (May 17).

10. *Comfort and Vision* (1927), see order form.

Though theologically trained and ordained by the Church of England, Davis would eventually become an ardent dispensationalist, which would lead him to lay aside his ordination vows.

He was a student of E.W. Bullinger and friend of A.E. Knoch. After a fruitful ministry outside of the Church of England he was killed, at the age of 47, in the infamous 1926 York Express train wreck. Ironically he was on his way home from speaking at the funeral of one of his beloved associates. His message had been on Psalm 18:30, “As for God, His Way is Perfect.” Among his final words at this memorial were:

We have got a God much bigger than we can measure by any Creed, Church, Chapel, or denomination.

After his death a collection of his messages was assembled and released under the title *Comfort and Vision*. Since Davis' ministry covered a wide period with great growth, and since this work was collected and published posthumously, it does not reflect entirely what he would have produced if it had been released toward the end of his ministry while still alive; nonetheless A.E. Knoch wrote in *Unsearchable Riches* that,

It is a fitting memorial of his broad and loving spirit and deep insight into the Word of Truth.¹¹

TOPICS:

Major: Biography

11. Volume 18 (1927).

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 26, No. 643 – September 1, 2017

Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- 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 mankind 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 (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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).

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André Sneidar – Managing Editor

Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Mark Peters, Cindy Pilkington, Nadine Sneidar

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