



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 27  
Issue 659

# The God of Christendom, and the God of the Sacred Scriptures

by — Ray Van Dyke (1909-1997)

## THE GOD OF CHRISTENDOM

According to Christendom, God, in the beginning, created a perfect Angel called the “Anointed Cherub” whose name was Lucifer.

This perfect Angel one day fell in sin and became a “devil,” ruining much of God’s universe, and is the cause of all sin and evil,<sup>1</sup> and also the cause of ruin and sin in other perfect angels, now called “demons.”

*Author’s note: This reminds one of a man who invents a machine or creates something for the good of himself and humanity, and then this machine goes out of his control and ruins all, against the original will and intention of the inventor.*

God then was fortunate to have a Son Who, being purposed to die on Calvary, could at least salvage part of the ruin.

God then wanted human beings by the millions to love and serve and worship Him, and He “willed all man-

1. [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](#).

*kind to be saved and come to the knowledge of the truth.”*

However, the newly created Adam and Eve also went bad on God, and again God’s intention failed. Again He blundered. Since Adam, the best that God can now do is to appeal, beg and plead with sinners so that He at least gets some in heaven; otherwise the “Devil” gets them all in hell.

The Devil is also appealing to sinners not to “accept” Christ, and thus He is trying to get as many as He can into an endless hell. God is trying to get as many as He can into heaven.

## GOD’S “FAILURE” AND SATAN’S “VICTORY”

*Author’s note: Thus the conclusion must be reached that the Devil’s will is more powerful and successful than God’s. Hell must then be forever and ever a monument to God’s failure and to Satan’s victory.*

God foresaw all of these millions and billions of human beings when He created Adam and Eve, and He must have seen what an expensive proposition it would be – what a gamble – for He would have to send about 500 or more to an eternal hell for each one which He gets in heaven.<sup>2</sup> ▶

2. [Editor:] Some estimates of the total world population since

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Then, at the Tower of Babel He deliberately upsets the one language of the world and makes it that much more difficult for heathens and sinners to get saved. For, when viewed from present-day missionary appeals, what a boon one language in the world would have been! Now the student must study two years or so to learn a dialect or language, and in the meantime thousands of heathens die and are eternally lost.

Then, during the dark ages, for hundreds of years, either God would not or could not give the world printed Bibles, tracts, radios, printing presses, etc. And even to this day there are millions of heathens not reached, who, for the most part, must be *lost*, or we would not send missionaries and money to the foreign fields.

God is weak enough to get the infants into heaven, but when they mature, the Devil gets most of them. It then becomes fortunate for the baby and for God when babies and little children get killed.

Then in conclusion, God miraculously keeps these billions of sinners alive forever and ever so that they can undergo their eternal “gnashing of teeth” in fire, and miraculously be kept burning. What profit this is to God or to the billions of culprits in Hell we are not told.

When we begin to ask a few questions, we are immediately hushed and told that we must not ask such questions; however, we are supposed to believe in this blundering, weak, failing god of Protestantism and Catholicism, the popular god of Christendom.

*Author’s note: The thing that amazes me is that*

Adam and Eve vary between 120-350 billion (possibly even more – accuracy not implied). At 1/500<sup>th</sup> (.002%), that would leave *only* between 240-700 million people who “gets into heaven” – a miniscule amount, indeed. What a poor, pitiful, weak god that Christianity serves, who is unable or unwilling to save the vast majority of his creation.

*most Christians dare not face the conclusion of their own religious beliefs.*

## THE GOD OF THE SACRED SCRIPTURES

Now let us consider the God of the Sacred Scriptures.

### 1 Timothy 4:10

He is the Savior of *all mankind* (not of believers and infants only).<sup>3</sup>

### 1 John 2:2

He is the propitiation for our sins, and not ours only, but for *the whole world*.

### John 1:29

He is the Lamb of God Who takes away the sin of *the world* (not believers only).

### Romans 11:32

He locks up *all* in stubbornness (Jew and Gentile) that He may be merciful to *all*.<sup>4</sup>

### 1 Timothy 1:15

He came into the world to save sinners (not to save

3. [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).
4. [Editor:] For a comprehensive study of this subject, see:
  - *Divine Lockup*, Clyde L. Pilkington, Jr., (see order form), or see the individual articles in the *Bible Student’s Notebook*:
    - Part 1: Unbelief [#587](#);
    - Part 2: Sin [#588](#);
    - Part 3: Vanity [#589](#);
    - Part 4: Corruption [#614](#);
    - Part 5: Christ “Captures Captivity” [#624](#);
    - Part 6: The Premonition [#597](#).



### ***A Cloud of Witnesses***

by — J.W. (John Wesley)  
Hanson (1823-1901)

324 pages, PB (*See order form.*)

This work contains passages from distinguished authors concerning the truth of Universal

Salvation.



### ***Bible Threatenings Explained***

by — J.W. (John Wesley)  
Hanson (1823-1901)

212 pages, PB (*See order form.*)

The purpose of this work is to remove from the mind any supposed obstacles that prevent it from beholding God as the Savior of the world.

non-sinners, or lose [the vast majority] of them).

I Timothy 2:4

He wills *all mankind* to be saved and come to a knowledge of the truth (cf. Ephesians 1:11).

Proverbs 16:1-4

He has made *all* for Himself (not [the vast majority] for the “Devil” eternally), cf. Revelation 4:11.

Colossians 1:20-21

He will in the future reconcile *all* (He has reconciled [believers] now; He has made us a “*firstfruits*” – not “only fruits”).<sup>5</sup>

5. [Editor:] Please note that the word “*Firstfruits*” is plural. Not all versions recognize this importance, even prominent “literal” translations. The oversight is made in an attempt to match “*Firstfruits*” (in the plural) with what is thought to be “*Christ*” (in the singular). This would seem to make sense. However, other English versions keep it plural, consistent with its usage in the Greek Scriptures (KJV, ASV, Darby, Geneva, Holman, 20th Century, Worsley, Lamsa, Montgomery, Webster, ExeGesis, etc.).

The analogy of “*Firstfruits*” is not a single piece of fruit, but rather a small group that forms the initial harvest. Attempting to match a singular “*Firstfruit*” with a singular “*Christ*” is an oversight, for “*Christ*” is not now singular, but plural – a unit comprised of Head and Body (i.e., “the Body of Christ”):

*For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ* (I Corinthians 12:12).

In this verse, one would have expected Paul to say, “so also is the Body of Christ.” Notice, however, that Paul uses simply “*Christ*” (in the singular) to refer to the many-membered Body of Christ (as a singular unit). So, the apparently singular “*Christ*” here in chapter 12, as a few chapters later (15), is actually a plurality of members finding their identity and union directly in their Head, Christ Himself.

Paul would later reveal – in his Perfection Epistles – that we who are members of His Body have as our hope (confident expectation) not merely to be “*Christ’s at His coming* [i.e., His coming to earth]” (I Corinthians 15:23), but rather to “*appear with Him in Glory*” (Colossians 3:4).

Romans 8:19-26

He subjects *the whole creation*, and it waits in hope.

I Corinthians 15:22

He is capable of restoring *all* of the damage under the first Adam<sup>6</sup> (cf. Romans 5:18-19).

(see **GOD OF SCRIPTURES**, page 5696)

Since we are reckoned as being raised with Christ (Ephesians 2:6), it’s easy to see how we are included with Christ as the Firstfruits in resurrection order. Our order, in accord with the Secret Administration, is a union with Christ in the First Class, “*Christ, the Firstfruits*” (I Corinthians 15:23). Thus, we see our transcendent enrichment in “*the sacred secret of the Christ*” (Colossians 4:3, Rotherham):

*Who will transfigure the body of our humiliation, to conform it to the body of His Glory, in accord with the operation which enables Him even to subject all to Himself* (Philippians 3:21, Concordant).

Those of us granted the distinct privilege of being members of His Body (God calling those things that are [apparently] not, as though they were), have suffered *with Him* (Romans 8:17), been crucified *with Him* (Romans 6:6), died *with Him* (Romans 6:8), been buried *with Him* (Romans 6:4), been risen *with Him* (Colossians 2:12), been vivified *with Him* (Colossians 2:13), been hidden *with Him* (Colossians 3:3), and will appear *with Him* (Colossians 3:4), be joint-heirs *with Him* (Romans 8:17) and reign *with Him* (II Timothy 2:12).

These superior truths of our identity with Christ take us not only back into living union with Him at Calvary, but far beyond – “*before the foundation or, [disruption] of the world*” where He was already the “*Lamb slain*.”

Note with care how Paul’s Preparatory Epistles (early letters) lay the foundation of the even more glorious expansions of his Perfection Epistles (latter letters). Little wonder that Paul wrote, “*Whereby, when you read, you may understand my knowledge in the secret of the Christ*” (Ephesians 3:4).

6. [Editor:] For a further look at this, see:

- *The Undoing of Adam – and “Much More,”* Clyde L. Pilkington, Jr., [Bible Student’s Notebook #541](#);
- *The Undoing of Adam – Supplementary Notes*, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #542](#);
- *Christ, Greater than Adam*, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #631](#).



76 pp., PB

## The Bible Hell

by — J.W. (John Wesley) Hanson (1823-1901)

This work aims to present all of the important facts so fully and comprehensively that any reader can obtain in a few pages a bird’s-eye-view of “The Bible Hell.” The author ventures to hope that anyone who will read candidly, not permitting the bias of an erroneous education to warp his judgment, will not fail to agree with the conclusions of this book: that the doctrine of unending sin and woe finds no support in the Bible teachings concerning “Hell.”

See order form.

# "In the Heavens"

## Part 3<sup>1</sup> Exhibition

by — William B. Hallman (1903-1973)

*To the intent that now unto the principalities and powers in Heavenly places might be known by the church the manifold wisdom of God (Ephesians 3:10).*

**T**he manifold wisdom of God" which the church is to display unto the principalities and powers in Heavenly places as revealed here is closely connected with the Divine revelation in 2:7,

*That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus.*

The Apostle now proceeds to reveal that the church is a monument of the manifold wisdom of God, in which the church displays or exhibits to the principalities and powers in heavenly places God's variegated or multiform wisdom.

God's purpose, whether in creation or in redemption, is to have inanimate and animate things which exhibit His glory. Of creation we read,

*The heavens declare the glory of God and the firmament showeth His handiwork (Psalm 19:1).*

Israel shall someday glorify God on the earth among the nations, and show forth God's wisdom:

*"All nations shall call you happy; for ye shall be a delightful land," saith Jehovah of hosts (Malachi 3:12).*

So the church, too, saved from the deepest guilt and elevated to the highest glory, will, through the coming ages display the brightest exhibition of God's manifold wisdom. This gives to us the highest conception of the dignity of the church.

It is in the opening verses of Ephesians 3 that Paul

1. For previous installments, see: Part 1, [Bible Student's Notebook #643](#); Part 2, [Bible Student's Notebook #654](#).

now speaks definitely about the "dispensation of the grace of God" which is also called "the mystery of Christ" (:2, 4). The word "mystery" as used by Paul does not mean something mysterious. It is not a riddle, but a revelation. It is something that was "hid in God" until the day when God gave it to the Apostle Paul by Divine revelation.

It is unto the "principalities" (archais) and "powers" (exousiais) that the church is now to display the "manifold wisdom of God." As far as creation is concerned the angelic world has been able to explore the design and the methods of the Creator, for they are the highest of God's created intelligences. However, God's design and method in redemptive history as worked out in man is another matter. This they have never been able to explore nor comprehend. But "now" (the [Greek] word *nun* is emphatic), through the matchless grace of God in Christ as worked out in the Church, they are given a display in "the Heavens"<sup>3</sup> of God's variegated wisdom as seen in

2. [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](#).

3. [Editor:] For more information about the celestial realm, see:

- *The Heavenly Realms*, John H. Essex; *Ruling the Celestials*, A.E. Knoch; *Opposition Among the Celestials*, Donald G. Hayter, [Bible Student's Notebook #519](#);
- *Our Realm: Inherently Celestial*, John H. Essex, [Bible Student's Notebook #520](#);
- *Blessings Among the Celestials*, John H. Essex, (Part 1, [Bible Student's Notebook #611](#) ; Part 2, [#612](#));



redemption.

Creation can display the power, the majesty, the vastness, the beauty and the bountifulness of its Creator; but only redemption can display the higher attributes, yea, the very essence of His being: namely, His love, His grace, and His goodness. If God is “now” displaying to the highest intelligences His infinite love, grace and goodness through the Church, then this Body of Christ must be the most glorious of all of His works.

The words “*manifold wisdom*” (*polupoikilos sophia*) is a most striking phrase. According to Vincent, *polupoikilos* means “variegated” and is also applied to pictures, flowers and garments. It is used in the *Sep-tuagint* of Joseph’s coat (Genesis 37:3).

Eubulus uses *polupoikilos* to refer to the various shades of color in a garland of flowers. Euripides employs the word to describe the variety of colors in a robe. Chrysostom observed that the meaning is not “varied” only, but “much varied.” It is God’s infinite variegated wisdom that “now” is on display in “*the Heavenly*” through the Church.

Also note here that this display or exhibition of the variegated wisdom of God was contemplated in the original conception of the plan and purpose of redemption as seen in the Church. For Ephesians 3:11 tells us that it was,

*according to the eternal [eonian] purpose which He purposed in Christ Jesus our Lord.*

– *God’s Celestial Purpose (Paul’s Letter to the Ephesians)*, John H. Essex (see order form).

## THE COMPOSITION OF THE CHURCH

*That the Gentiles should be fellow-heirs, and of the same Body, and partakers of His promise in Christ by the Gospel (3:6).*

It is in this verse that we are now introduced to the “*mystery*” which “*was not made known unto the sons of men, as it is now revealed.*” No such truth had ever before been revealed or known among men. In the composition of the Church Paul sets forth three things.

### A Joint-Body

First of all we are a *joint-Body* (*susōma*). Both Jew and Gentile have *now* become one in Christ. No such revelation or realization had ever taken place before. In the Old Testament, since the days of Abraham, the Jew had the priority and the Gentile is only mentioned in times of Israel’s national declension, or as the Gentile came in contact with this one nation of Israel. Even in the years when Christ was here on Earth it was to the Jew first. Paul gives us the purpose of Messiah’s ministry and manifestation when he says,

*Now I say that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers (Romans 15:8).*

A vivid illustration of this is seen in Matthew 15:21-28.<sup>4</sup> When the Syro-Phoenician woman came to ►

4. [Editor:] For more information on the Messiah’s ministry to Gentiles (the Nations), see:

– *The Place of the Nations Under the Ministries of Christ and Paul*, A.E. Knoch, [Bible Student’s Notebook #505](#).



194 pp., PB

See order form.

## God’s Rules for Scriptural Interpretation: Man’s Place in God’s Purpose

by — Charles J. Peart (1896-1989)

The purpose of this work is twofold: to endeavor to get believers to see where we belong in the purpose of God today, and to expose unsound unscriptural teachings which are keeping believers from learning where we now belong in the purpose of God.

Peart was an active associate of A.E. Knoch. In addition to being a conference speaker, he conducted resident ministry in Los Angeles, Berkeley, Oakland, San Francisco, Novato, Sacramento and Auburn CA. He also spearheaded the placement of a *Concordant Version* in every public library in CA.

Jesus on behalf of her daughter and called upon Him as “*the Son of David*” she had no claim whatever. He had come to the “*lost sheep of the house of Israel*” and she was not of this “*House*.” Jesus takes an attitude first of silence and then of severity. It is only when she says “*Lord*” that her prayer is answered, because this title leaps over the wall with which the title “*Son of David*” surrounded Israel.

Here in the book of Ephesians there is no such thing. Both Jew and Gentile are blessedly united in a “*joint-Body*” called “*One New Man*” (2:15). It is no longer “*to the Jew first*” nor does the Gentile take an inferior place. This is the “*mystery*” which came by revelation to Paul.

### **A Joint-Bond**

Not only is there a joint-Body, there is also a joint-bond (*summetoxa*). We are “*partakers of His promise in Christ by the Gospel*” (:6). *Summetoxa* occurs only here and at 5:7.<sup>5</sup>

The “*Gospel*” that Paul is here talking about has to do with “*the dispensation of the grace of God*.” It is the “*gospel*” of 2:8:

*For by grace are ye saved through faith, and that not of yourselves it is the gift of God.*

No such a *bond of union* was ever experienced in the Gospel of the Kingdom. It is unique in this dispensation.

### **A Joint-Blessing**

Finally, there is a *joint-blessing* (*sungklēronoma*). We are “*fellow-heirs*” of all the Heavenly blessings in Christ. This inheritance includes all of the benefits of God’s grace. Paul prayed (1:17-18) that God would give the Ephesians the Spirit of revelation that they might know what is “*the riches of the glory of the inheritance*” to which they had been called.

Such is the composition of the church. Thus God has done something never heard of nor dreamt of in all the ages of the past. He has formed a church which, by its very nature or composition, is a wonder to all of the intelligences in “*the Heavenlies*.”

5. [Editor:] Strong’s G4830, meaning “co-participant.”

## **THE DISPLAY OF THE CHURCH**

From the composition of the Church we come now to our text again to see the conduct of the Church.

*Unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.*

This variegated, multiform wisdom is displayed through the church in heavenly places in three distinct ways as related to man’s redemption. For we believe it is upon the basis of redemption that God is displaying His highest and holiest wisdom before the greatest intelligence in His universe.


It is displayed by the *eradication of our guilt, the exercise of God’s grace, and our elevation to God’s glory*.

The condemnation of guilt rested upon the whole human race because of Adam’s sin. How did God deal with this gruesome fact of guilt? He dealt with it by grace. Grace is love in action. It is unmerited favor to the meritless. It is the gratuitous bestowal of God’s goodness upon transgressors and rebels.

*But God, who is rich in mercy, for His great love wherewith He loved us ... For by grace are ye saved through faith* (2:4, 8).

Who but God, in His infinite wisdom, could think out such a salvation and make it so fully effective! He hath “*made us sit together in heavenly places in Christ Jesus*” (2:6). “*In Christ*” we are already there, but there is a future display of this truth, for,

(see **HEAVENLIES**, page 5696)



**“The Way” – Chapters on the Christian Life**

by — Sir Robert Anderson (1841-1918)

188 pages, PB (See order form.)

This rare title has such chapters as: “What Grace Teaches,” “On Being Pilgrims,” and “The Intermediate State,” among others.



## Editor's Desk

### H.W. Martin (1883-1959)

Herman William Martin was, for many years, a diligent teacher of Scripture in Minneapolis, MN. Knoch's son described him as "one of our most faithful friends" and "one of the finest examples of a true and dedicated believer" he had ever known.<sup>1</sup>

His writings first appeared in the pages of the *Unsearchable Riches* in 1918 with an article entitled *The Case of Judas*.<sup>2</sup>

In 1938 Adlai Loudy wrote concerning his extensive teaching ministry,

Minneapolis enjoys the distinction of being one of the largest concordant ecclesias in the United States and probably in the world. Under the able and gracious ministry of Brother H.W. Martin the saints are richly instructed and led from glory to glory in the Scriptures.<sup>3</sup>

"An earnest Bible student all his life," we learn from his obituary that that he "served as a postal worker for over fifty years, beginning as a carrier

and advancing to the position of superintendent of two different post office stations in the Minneapolis area, a position which he held for two decades, up until his retirement."<sup>4</sup>

His extensive series on the Book of Acts ran for a decade in the *Unsearchable Riches* – from volume 13 through 22 (1921-1931). A.E. Knoch's longstanding desire was that this series appear in book form, writing in 1945 that "for years we have hoped to republish ... Brother Martin's articles on Acts."<sup>5</sup>

Granting his desire, these many decades later, we're pleased to announce the facsimile publishing of this lengthy series as a book – 48 chapters, 480 pages!

Being dead, he yet speaks,

Clyde L. Pilkington, Jr.

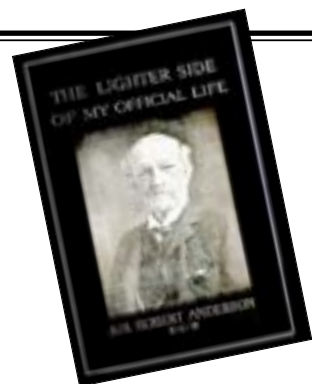
*The Pilkington Abbey*  
Paint, PA

**TOPICS:**

**Major:** Editor's Desk; Biographies

1. Ernest Knoch, *Unsearchable Riches*, Volume 50 (1959).  
2. Republished in [Bible Student's Notebook #239](#).  
3. *Unsearchable Riches*, Volume 29 (1938).

4. *Unsearchable Riches*, Volume 50 (1959).  
5. *Unsearchable Riches*, Volume 36 (1945).



306 pp., PB

## *The Lighter Side of My Official Life*

by — Sir Robert Anderson (1841-1918)

This memoir follows Anderson's legal and secret service career including his role as Scotland Yard's Assistant Commissioner. While Arthur Conan Doyle was entertaining London at that time with his Sherlock Holmes stories, it was Anderson and his staff who were ridding the city of crime and criminals.

*See order form.*

**HEAVENLIES** (continued from page 5694)

When Christ, Who is our life, shall appear, then shall ye also appear<sup>6</sup> with Him in glory (Colossians 3:4).

On this day of our glorious revelation it will be true,

*That He might present it to Himself a glorious*

6. [Editor:] For more information on Christ's appearing, see:
- Christ's Appearing and Israel's Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student's Notebook #567](#);
  - "The Hope of Israel" vs. "That Blessed Hope," Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#);
  - Rapture? or Appearing?, Clyde L. Pilkington, Jr., [Bible Student's Notebook #490](#);
  - We Have a Better Hope, E.W. Bullinger, [Bible Student's Notebook #492](#).

**GOD OF SCRIPTURES** (continued from page 5691)

**I Corinthians 15:28**

He shall someday be "All in all" (not "All in some").

*For all is out of Him, and all is through Him, and all is for Him; to Whom be the glory for the eons. Amen (Romans 11:36).<sup>7</sup>*

7. [Editor:] For a further look at the Divine Cycle, see:
- Romans 11:36 The Cornerstone Truth (Portals: Gateways to Divine Orientation – Part 1), Clyde L. Pilkington, Jr., [Bible Student's Notebook #508](#);
  - All is Out of God, A.E. Knoch, [Bible Student's Notebook #429](#);

church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish (5:27).

On that day it will be fully displayed in multifarious, variegated wisdom how God took the sinner from guilt, through grace, to glory.

(to be continued)

(edited)

**Topics:**

**Major:** Celestials; Church; Ephesians; Exaltation; Exhibition  
**Minor:** Mystery, Secret

(edited)

**TOPICS:**

**Major:** God; Religion  
**Minor:** Salvation of All; Satan

- Circularity, J.E. Jacobsen, [Bible Student's Notebook #539](#);
- The Pre-Creation Era of the Universe: God Alone – All in God, M. Jaegle, [Bible Student's Notebook #644](#);
- The Law of Circularity (May 1); All is of God (May 8); God is the Creator (May 28), Clyde L. Pilkington, Jr., *Daily Goodies* [book] (see order form).

**Bible Student's Notebook™**

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 27, No. 659 – October 30, 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).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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