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The Herald of His Grace

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Pentecost

by — H.W. Fry

The confusion which is so prevalent on the subject of Pentecost, and which is the cause of much hindrance and perplexity among the true members of Christ's Body (Ephesians 1:22-23), is the result of a failure to rightly divide Scripture (II Timothy 2:15), and of adhering to tradition without sufficient unprejudiced inquiry.

It is not a subject upon which one may form a hasty opinion and then carelessly dismiss. It is a vitally important subject, and it is mere unbelief which will deny, without some solid reason, the "Pentecostal" teaching of the present day, which certainly has a scriptural basis. This basis can be consistently denied only on the ground that the dispensation has changed, and this must be proved before it can be accepted as a matter of faith.

If this present Dispensation is still "Pentecostal," then the signs,¹ powers and gifts of that Dispensation undoubtedly ought to be apparent to everyone. The question is: Have we any solid ground on which we

may base a statement that the "Pentecostal Dispensation" has passed away?

It is astonishing how many people are not very open to give this matter a really unprejudiced consideration. Accustomed to applying all that is in the Bible to themselves, and wishing to appropriate any attractive promise, they are apt to misapply, to their own great loss, promises which are wholly inconsistent with the glorious inheritance of the Body of Christ, made to other people under totally different circumstances. Hence necessarily there is confusion and perplexity.

In reviewing the subject carefully, let us first recognize the fact that the Old Testament, while written for our learning, is wholly Jewish in its teachings, only alluding to other nations when Israel was in some way interested in them.

The main subject of the Jewish Scripture was concerning the "Seed" of the woman, Who was promised immediately after the sin of Adam and Eve (Genesis 3:15). The "Seed" develops, as the Bible story gradually expands, into the great Champion, Hero, Redeemer, Deliverer, King, Who was to come to deliver mankind from the power of Satan, and to restore the Kingdom² to Is- ►

1. [Editor:] For more information on sign gifts, see:
 - *Tongues, Signs and Visions: Not God's Order for Today*, A.E. Bishop, [Bible Student's Notebook #416](#);
 - *Sign Gifts: For Another People and Another Time*, Clyde L. Pilkington, Jr. & André Sneidar, [Bible Student's Notebook #417](#);
 - *The Signs of Paul's Early Ministry*, A.E. Knoch, [Bible Student's Notebook #511](#);
 - *Miraculous Demonstrations: Watch Out!*, Richard Jordan, [Bible Student's Notebook #430](#);
 - *Paul and His Early Healing Ministry*, A. E. Knoch [Bible Student's Notebook #527](#);
 - *Israel's Signs*, John LaVier, [Bible Student's Notebook #106](#);
 - *To What Do the Signs Point?* Richard Jordan, [Bible Student's Notebook #156](#);
 - *Spiritual Gifts for Today*, A.E. Knoch, *Unsearchable Riches*, Volume 108, Issue #3;
 - *Spiritual Endowments*, James Coram, *Unsearchable Riches*, Volume 108, Issue #3;
 - *The Duration of Languages*, James Coram, *Unsearchable Riches*, Volume 108, Issue #3.

2. [Editor:] For more information on the "Kingdom of Heaven" see:
 - The Kingdom of Heaven and its Relationship with the Kingdom of God, Clyde L. Pilkington, Jr., [Bible Student's Notebook 290](#);
 - *God's Holy Nation: Israel and Her Earthly Purpose*, by Clyde L. Pilkington, Jr., specifically chapter 3 (Israel's Earthly Destiny), chapter 13 (Israel's Prophetic Program), Appendix 20 (The Kingdom of Heaven and its Relationship to the Kingdom of God), Appendix 2: Basic Distinctions Between Prophecy and Mystery (see order form);
 - *God's Eonian Purpose*, by Adlai Loudy, specifically chapter 5 (The Kingdom of the Scriptures) and chapter 17 (The Millennial Kingdom – Israel's Hope) (see order form);
 - *The King and the Kingdom in History and Prophecy*, William B. Hallman (see order form).

rael, which they had lost owing to their disobedience to God and their entanglements in the snares of Satan. In the four Gospels,³ we see that this great Deliverer and King actually came and presented Himself to His people (Zechariah 9:9; Matthew 21:7-9), then claimed the Kingdom which was His by right as Heir to the Throne of David (Luke 1:32). However, they rejected and crucified Him, although God raised Him from the dead.

The Gospels were also essentially Jewish, as they were the history of the fulfillment by our Lord of “*the Law and the Prophets*” (Matthew 5:17). The Gospels are intended to describe our Lord’s life on earth where He lived as a Jew. They are historical rather than doctrinal books, written for the education of the Body of Christ, but not about us.

The disciples, and those who believed on our Lord while He was on earth, were Jews. They believed in Him as “*Son of David*,” and as such the rightful “*King of the Jews*” (Matthew 2:2; Luke 23:2-3), as well as “*Son of God*” (Matthew 26:63-64). They were the small minority, the “*Remnant*,” who accepted and believed in Him when He presented Himself as their Messiah (John 1:41), while the majority rejected Him. They were not, and could not have been, at that time, mem-

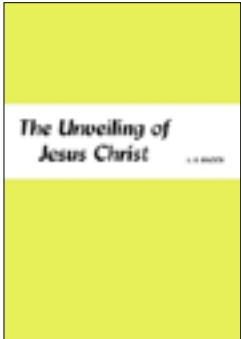
bers of Christ’s Body⁴ (Colossians 1:18) which did not exist until later on, thirty years after our Lord’s ascension, and after His second rejection and the declaration by Paul of the mystery (Ephesians 3:1-11), which declaration was the actual foundation of the Church.

The Book of Acts is transitional, being largely Jewish. Christ mystical, was revealed through the revelation given to Paul, and the preaching by him of the “*Mystery*,”⁵ which had been “*kept secret since the world began*” (Colossians 1:26; Romans 16:25-26). We must therefore remember that at the period of the Pentecostal outpouring *the Church*⁶ did not exist, and Pentecost had nothing to do with its commencement,⁷ Paul’s revelation not having yet been given. Indeed, at that period, Paul, who was specially chosen of God to be the channel for “*the revelation of the Mystery*,” was Saul, the bitter opponent and enemy of Christ and His disciples.

Christ had recently claimed “*the Kingdom*,” i.e., David’s throne, to which He was rightful Heir (Luke 1:32), and had been rejected and crucified; but on the cross⁸ He had prayed that the nation might be forgiven

3. [Editor:] For more information on the doctrinal positions of the Gospels, Acts, Hebrews, Revelation and the Epistles of Peter, James, John and Jude, see:
- *The Acts Period and the Acts Period Epistles*, Tom Ballinger, [Bible Student’s Notebook #604](#);
 - *Our Lord’s Earthly Ministry*, W.T. Broad, [Bible Student’s Notebook #607](#);
 - *The Writings of the Circumcision*, A.E. Knoch, [Bible Student’s Notebook #599](#);
 - *The Jewish Epistles*, J.H. Kessler, [Bible Student’s Notebook #627](#);
 - *The Coming Kingdom*, W.T. Broad, [Bible Student’s Notebook #634](#);
 - *The Hebrew Evangel*, E.H. Clayton, W.T. Broad, [Bible Student’s Notebook #635](#).

4. [Editor:] See, *The Church Which Is His Body and the Bride the Lamb’s Wife*, John Kessler (see order form).
5. [Editor:] For more information about “*the Mystery*” and its “*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](#).
6. [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).
7. [Editor:] For more information on Pentecost, see:
- *Did the Body of Christ Begin at Pentecost?* Clyde L. Pilkington, Jr., [Bible Student’s Notebook #1](#);
 - *[14 Reasons Why] Pentecost Was Not the Beginning of the Body of Christ*, Clyde L. Pilkington, Jr., *Daily Goodies* [book], August 28 (see order form).
8. [Editor:] i.e., “*An upright stake or pale, without any crosspiece.*” – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read:



The Unveiling of Jesus Christ

by — A.E. Knoch

605 pp., PB See order form.

Study on the Book of Revelation, commonly called The Revelation of St. John. Including: The Mystery of the Seven Stars, The Mystery of God Finished, The Mystery of Babylon.

(Luke 23:34), because what they had done, they had done largely in ignorance. In answer to this prayer, another opportunity was to be given to them, as in Acts 3:19-20, to rectify their past wickedness; and the Spirit was “poured out” in order, not only to qualify the disciples to urge this matter upon the attention of the nation, but also to open the eyes of the multitudes that they might see the truth and receive the message. The message they gave was summarized in Acts 5:31.

Him hath God exalted with His right hand to be a Prince and a Savior, for to give repentance unto Israel and for forgiveness of sins.

It was this “outpouring” which qualified Peter to preach his celebrated sermon; and it was the same “outpouring” which pricked so many of his hearers in the heart (Acts 2:37); and it was preached to *Israel* and *not to the nations*. What was the result? A certain number received the message, but Israel as a whole, under the pressure of their leaders, again rejected the offer from God and persecuted, and in many cases slew, His messengers.

What then happened? The nation, Israel, was now rejected by God, and all of His promises of mercy for them, including the *Pentecostal promises*, were placed in abeyance. These promises were not broken, not cancelled, but postponed. What Scriptural right therefore has the Body of Christ to claim *any Pentecostal* outpouring of any kind? It has no such right, but has *other* special promises, even more glorious and beautiful as we shall see; but it must not fall away from its higher calling and claim promises in addition, which were never addressed to it but were granted to those whose calling was much less exalted than that with

– **THE “CROSS”:** *Was Christ Nailed to a “Cross” or a “Stake”?* Clyde L. Pilkington, Jr. [Bible Student’s Notebook #320](#).

which it is favored.⁹

Let us now turn to the two first chapters of the Book of Acts, and to the prophecy of Joel. We see in Acts 1:4, that “*the promise of the Father*” was about to be fulfilled. This promise was fulfilled in Acts 2, and there Peter expressly states that it was the promise contained in Joel which was thus being experienced (:16). What then was this promise? To whom was it made? Turning to the book of Joel, we note that, in opening his prophecy, the prophet addressed himself especially to the “*inhabitants of the Land*.” This meant the Hebrews in Palestine. Looking through the remaining chapters, we see frequent mention of “*Zion*,” “*Israel*,” “*Judah*,” and “*Jerusalem*,” but nothing whatever which an unprejudiced reader could by any means apply to the Body of Christ.

Turning to the special verses which contain the promise (2:27-32), if we read them carefully we shall see that the promise is specially connected with “*Israel*” (:27), “*Zion*” and “*Jerusalem*” (:32), and we shall also see that it is especially connected with “*the great and dreadful day of the Lord*” (:31).

Therefore, it is abundantly clear that the book of Joel, ►

9. [Editor:] For more on the period covered by the Book of Acts, see:
- *The Acts Transition and the Pentecostal Dispensation*, Sir Robert Anderson, [Bible Student’s Notebook #507](#);
 - *The Acts of the Apostles And Paul’s Epistles: Considered Historically and Dispensationally*, J.J.B. Coles, [Bible Student’s Notebook #613](#);
 - *The Earlier and Later Chapters of the Book of Acts*, Sir Robert Anderson, [Bible Student’s Notebook #526](#);
 - *Acts 28: The Dispensational Boundary*, Charles H. Welch, [Bible Student’s Notebook #550](#);
 - *Before and After Acts 28*, Oscar Baker, [Bible Student’s Notebook #595](#);
 - *The Acts Period and the Acts Period Epistles*, Tom Ballinger, [Bible Student’s Notebook #604](#);
 - *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form).

The Divine Calendar

— A.E. Knoch (1874-1965)

This is an excellent primer for those just learning of God’s glorious plan and purpose of the ages. It displays the principal time periods of the Scriptures and their relation to one another. Failure to distinguish the various time periods has resulted in great confusion as to the ultimate destiny of God’s creation. This work covers the 5 ages, 3 heavens and earths, 2 creations, 5 worlds, 12 economies, 4 monarchs, and 3 days, with chart.

56 pp., PB

See order form.

as a whole, refers to the time of the restoration of the Kingdom of Israel to wealth, power, political importance and true godliness, which period is preceded by “*the day of the Lord*,” the day when God will first sift and chastise His own people and then avenge Himself and them on their enemies, which vengeance is further alluded to in Revelation 14:18-20 and 19:15-21, and of which period the whole book of Revelation is a prophetic record.

All of this having been accomplished, which is necessarily future, *then*, “afterward,” not before, the Spirit is again to be “*poured out upon all flesh*” (2:28) in a way of which we have no conception, and Israel, who will be the first to be filled with the Spirit, will be the instrument of blessing to all nations! Then will the promises of Ezekiel 36 and 37 be fulfilled, and it is to this time, when the Jews will be a highly spiritual people as well as God’s chosen temporal people, that the spiritual promises of the Old Testament and the Book of Revelation refer.

Returning now to the Book of Acts we note that the subject of the conversations of the disciples with the Lord, at the solemn time between the resurrection and the ascension, was “*the Kingdom*” (1:3), and further, the disciples summarized everything by putting the straight question to the Lord as to whether it was “*at this time*” His intention to “*restore the Kingdom to Israel*” (:6).

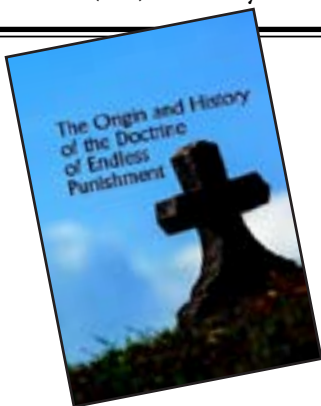
Further, in chapter two, the multitude addressed were “*Jews, devout men, out of every nation under heaven, Parthians, Medes,*” etc., but still “*Jews,*” from all of these countries. Further, Peter especially addresses himself to the “*men of Judaea*” (not of Judah only, :14), and to the “*men of Israel*” (:22), and to the “*house of Israel*” (:36); and says it is to “*your sons,*” to “*your*

daughters,” to “*you,*” that the promise was made, including those “*of you*” scattered “*afar off,*” and even including “*proselytes*” to Judaism from among the Gentiles of the period alluded to.

All of this is most distinctly also connected with “*the great and terrible day of the Lord*” (:19-20), thus making the parallel between this chapter in Acts and the prophecy of Joel quite complete, and definitely showing that both refer to Jews only and not to the Body of Christ, and to “*the day of the Lord*” and not to the present period.

The above-mentioned verses, therefore, carefully studied, together with their dispensational context, show conclusively that the Body of Christ is not warranted in appropriating to itself what is so clearly addressed to others. The fact that those who, in this manner, misinterpret Scripture are frequently amongst the truest and most devout of God’s children, and that their object is pure, increases one’s regret that this error should be so much on the increase, for no excellence of motive can compensate for the confusion and loss of power involved in the erroneous application of such important Scriptures.

The great need of today is, not to plead with God to fulfill promises of the pouring out His Spirit, which He is unjustly looked upon as withholding, but to plead *with men* to gratefully appropriate to themselves the blessings already given, as stated in Ephesians 1:3, and wholly at their own present disposal. There is no existing promise, and there is none needed to this dispensation, that God will pour out His Spirit upon all flesh; this promise being superseded by the command or injunction to “*be filled by the Spirit,*” and “*with all the fullness of God*” which is *already given* as the spe-



280 pp., PB

The Origin and History of the Doctrine of Endless Punishment

by — Thomas B. Thayer (1812-1886)

This work was written for the purpose of furnishing a sketch of the argument that the doctrine of Endless Punishment is not of divine origin but instead traceable directly to a heathen source. It is not intended as an elaborate discussion of the subject but only as a presentation of the method of proof, and of the leading facts and authorities on which the argument rests.

See order form.

cial heritage of the ecclesia of this present dispensation. For this we have, as members of Christ's Body. What more can we possibly desire?

Prayer¹⁰ for the gifts of the Holy Spirit is of course right in its proper place, but persistent praying by those, for that which has already been given, is tantamount to denying that the gift has been made. God's injunction for us to "be filled by the Spirit" is not an injunction to pray or ask for this deep experience as if it had not been granted, but it implies a command to utilize or appropriate that which is already at hand purposely to be availed. Our need is, *not* to pray for the Spirit Who already dwells within us, but simply not to quench or hinder its operation.

PENTECOSTAL GIFTS

A sub-division of this great subject of Pentecost is receiving special emphasis in these days. The aim is to revive the various Pentecostal gifts, especially the gift of tongues, which were, during the Pentecostal period, signs and evidences of the endowment with the

10. [Editor:] To assist you in your study of the important subject of prayer, see:

- *Unanswered Prayer*, C.R. Stam, [Bible Student's Notebook #559](#);
- *Prayer: Continue in and Watch with Thanksgiving*, Stuart Allen, [Bible Student's Notebook #560](#);
- *The Prayers of Ephesians*, E.W. Bullinger, *Bible Student's Press* (see order form);
- *Learning to Cry "Daddy!"* Stephen Hill, [Bible Student's Notebook #401](#);
- *A Personal Prayer of Faith*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #230](#);
- *Prayer*, Dan Gross, [Bible Student's Notebook #4](#);
- *Prayer*, E.W. Bullinger, [Bible Student's Notebook #375](#);
- *Prayer Gets Results*, Ted Fellows, [Bible Student's Notebook #6](#);
- *Praying for God's Will to Be Done*, Rick Longva, [Bible Student's Notebook #377](#);
- *The Simplicity of Prayer*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #163](#);
- *Without Wrath*, Martyn Lloyd-Jones, [Bible Student's Notebook #440](#).

Spirit (I Corinthians 12).

It certainly does not seem to be consistent for those who hold that Pentecostal conditions still exist, and therefore pray for the "pouring out of the Spirit upon all flesh," to oppose the tongues movement, for if Pentecostal conditions still prevail, surely they should be carried to their logical conclusion, which must include all the gifts then bestowed, of which tongues was undoubtedly one.

If the Pentecostal bestowments continue to be dispensationally granted, they must be applicable to Christian experience as a whole, and if they are abrogated, it must be as a whole. They either exist completely or not at all. In this we must be quite consistent.

The fact, however, that Pentecost does not apply to the Body of Christ, necessarily implies that these Pentecostal gifts do not apply to it; however, we will consider the matter a little further, giving the biblical explanation of the mistakes on which this claim is founded.

We have pointed out elsewhere that, in order to rightly divide the Word of God, we must recognize that there is a great distinction between the promises of the Old Testament, including the Gospels, as compared with the revelations of God's abundant Grace in Christ as revealed to and through the Apostle Paul, and contained in His Epistles.

A very clear *dispensational* distinction exists between the revelations contained in Paul's earlier epistles, *viz.*, Romans, Corinthians, Galatians and Thessalonians, and his later epistles, *viz.*, Ephesians, Philippians, Colossians, Timothy and Titus.¹¹ To illustrate the ►

11. [Editor:] For a look at Paul's Perfection Epistles, see:

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striking difference between the teaching of the earlier and the later epistles, it has been calculated that the word “Jew” is mentioned 25 times in the earlier epistles, and only once in the later. Israel is mentioned 14 times in the earlier and twice in the later, while the word “Israelite” is mentioned 3 times, Abraham 19 times and tongues 22 times in the earlier epistles, and none of them is even mentioned in the later.

Moreover, during the earlier period, the apostles, Paul included, did much in the way of healing, but during the later period Paul had to leave Trophimus at Miletum, sick. If Pentecostal powers were still at his disposal, why need he have had this infirmity?

These facts are readily explained when we remember that the earlier epistles were contemporary with the events related in the Book of Acts, while the Jews still had the opportunity to repent of their sin in the rejection and crucifixion of their King, and that of accepting the teaching of the apostles, Paul included, founded on the offer of pardon conveyed to them through Peter in Acts 3:19-21. This offer was open to them for over thirty years, and it did not come to a conclusion until Paul in Acts 28:25-28¹² pronounced the final re-

jection of the nation by God, because they had persistently rejected these gracious offers of pardon.

While this offer was open, and while the Apostles were proclaiming it, and urging the nation to act up to it, the signs and powers of the Pentecostal endowment, which were given for the purpose of qualifying the preachers for the effectual presentation of the message, were continued, and it is quite correct to say that at that time, the gift of tongues was a sign that men had received the Pentecostal blessing. However, when this offer was finally rejected by the Jews, and finally abrogated by Paul, in Acts 28:25-28, the Pentecostal period, and the signs and powers connected with it, including tongues, came to an end as Paul himself forewarned us in I Corinthians 13:8,¹³ and a new dispensation in which we now live commenced.

While the Pentecostal period continued, although the Jews nationally rejected the offers of grace and pardon which were made to them, there were individuals who accepted these offers, and they formed the various “churches” of Christian Jews, that is, of Jews who accepted Christ as their Messiah and King, and to whom Paul addressed his early Epistles.

While this period was still current, and while there was still a possibility that the nation as a whole might have repented, and consequently God’s promise might have been at once fulfilled, these Christian Jews, Paul and the other apostles amongst them, lived in expectation of the early fulfillment articulated in I Thessalonians 4:13-17, and the signs of Pentecostal blessing

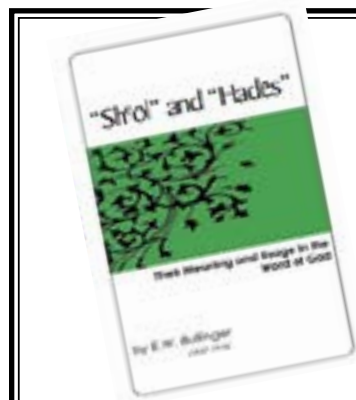
- *Paul’s Perfection Epistles*, A.E. Knoch, [Bible Student’s Notebook #310](#);
- *Paul’s Previous Epistles Need Minor Modifications*, A.E. Knoch, [Bible Student’s Notebook #490](#);
- *Present Truth Is Found in Paul’s Latest Epistles*, A.E. Knoch, [Bible Student’s Notebook #515](#);
- *Organically the Same: Constitutionally Different – The Distinction Between the Pre-Prison and Prison Epistles*, Vladimir Gelesnoff, [Bible Student’s Notebook #509](#);
- *The Ranking Revelation of the Prison Epistles*, A.E. Knoch, [Bible Student’s Notebook #524](#).

12. [Editor:] For more information on Acts 28, see:

- *Acts 28: The Dispensational Boundary*, Charles H. Welch, [Bible Student’s Notebook #550](#);
- *Before and After Acts 28*, Oscar Baker, [Bible Student’s Notebook #595](#);
- *The Acts Period and the Acts Period Epistles*, Tom Ballinger, [Bible Student’s Notebook #604](#);

- *Acts 28: The Dispensational Crisis*, Charles H. Welch [Bible Student’s Notebook #642](#);
- *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form).

13. [Editor:] See footnote 1.



Sheōl and Hadēs: Their Meaning and Usage in the Word of God

by — E.W. Bullinger (1837-1913)

This is a detailed study of two key words (one Hebrew, one Greek) that have a significant bearing on our understanding about death.

522 pp., PB

See order form.

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continued; but, as the years rolled by, and the nation more and more hardened their hearts, these hopes were gradually and at last finally and completely extinguished.

Although God was obliged indefinitely to withhold the “hope” of I Thessalonians 4:13-17, He graciously commissioned Paul to open the vastly more glorious calling referred to in Philippians 3:20-21¹⁴ and other places in Paul’s later Epistles.

They had been living in expectation of being translated without dying to the glory revealed in I Thessalonians 4 and I Corinthians 15:52, and so to be “*ever with the Lord,*” with a home in the Heavenly Jerusalem, and a participation in the millennial reign of Christ over Israel restored to its proper position as the premier ruling nation upon earth. It was a beautiful prospect of a reign of and from heaven over the whole Earth, Christ Himself being the Grand Emperor, they His officials and nobles. What could they desire more? Yet all had to be postponed owing to the national hardness of Israel’s heart.

God withdrew the calling to a participation in Christ’s millennial reign over the renewed earth, and also

withdrew His Pentecostal gifts. However, the grace and goodness of God revealed through Paul a new elevated hope of participating in Christ’s *reign over the whole Universe!*¹⁵

If the prospective millennial reign from the New Jerusalem was glorious, what is the glory of the Universal reign from “*far above all heavens*”? (Ephesians 1:21; 4:10).

It is true that a current hope of the millennial reign, as well as the Pentecostal bestowments, have been set aside; but we now have the infinitely higher and heavenly calling (Philippians 3:14) with all of its inconceivable glories under the present Dispensation. May God open our blind eyes, as Paul prays in Ephesians 1:17-23, that we may see and,

Know what is the hope of His calling, and what the riches of the glory of His inheritance in the Saints ... far above all principalities and powers and might and dominion and every name that is named.

For He has now “*ascended far above all heavens*” (Ephesians 4:10) and “*hath raised up us together, and made us sit together in heavenly places in Christ Jesus,*”

14. [Editor:] For more information on the hope (or expectation) of the Body of Christ, see:

- *Hope*, Charles H. Welch, Part 1 – [Bible Student’s Notebook #493](#); Part 2 – [Bible Student’s Notebook #494](#); Part 3 – [Bible Student’s Notebook #495](#);
- “The Hope of Israel” vs. “That Blessed Hope,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #485](#);
- *The Timing and Nature of Our Hope*, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #510](#);
- *The Hope of Paul’s Prison Epistles*, Tom Ballinger, [Bible Student’s Notebook #582](#).

15. [Editor:] For studies on the *three spheres*, see:

- *The Three Spheres of Future Glory*, Dr. E.W. Bullinger, [Bible Student’s Notebook 596](#);
- *The Three Spheres: Distinguishing Between Them*, H.W. Fry, [Bible Student’s Notebook #613](#);
- *The Three Spheres*, Charles H. Welch, Part 1, [Bible Student’s Notebook #616](#); Part 2, [Bible Student’s Notebook #617](#);
- *The Hope of the Third Sphere: Manifestation in Glory*, Charles H. Welch, [Bible Student’s Notebook #626](#).



258 pp., PB

See order form.

World Affairs and National Politics

And the High Calling of God in Christ Jesus

by — Clyde L. Pilkington, Jr.

When did nationalism begin? What is God’s purpose for nationalism? Is the United States a Christian nation? Does any government have *Favored Nation Status* with God today? Should believers support Israel? What did Paul have to say about our citizenship? What is our role in relation to nations? Is our job to rid the world of evil? What should the believer’s attitude be toward earthly authority? Should all obedience to earthly magistrates be absolute? Are believers to pay their taxes? Where does voting and jury duty fit in? Why was the apostle Paul executed?

These and many other questions are addressed in this groundbreaking work!

“for in Him dwelleth all the fullness of the Godhead bodily,” (Colossians 2:9) and we “are complete in Him which is the head of all principality and power” (:10).

Like Paul, we are forgetting Pentecost and all of those things which are behind, however beautiful and attractive they were in their time, and reaching forth to those still more glorious things which are before us (Philippians 3:13-14, 21). We will not look “back,” even to Pentecost, but forward, and “press toward the mark for the prize of the high calling of God in Christ Jesus.” The various gifts and powers of Pentecost are lost in that “blessed hope” that will “change the body of our humiliation, that it may be fashioned like unto the body of His glory.” We are destined to sit with Him in heavenly places, far above all heavens, for the special purpose, “that in the ages to come” we may experience “the exceeding riches of God’s grace in His kindness towards us through Christ Jesus” (Ephesians 2:7).

It is not much to be wondered at if our poor understanding is slow to appreciate and appropriate such wealth of glory! However, this is what God says and what God’s Word teaches, and while it may be beyond our poor powers to understand these marvels of goodness, it is not beyond the powers of faith to believe them.

We would complete these lines by reminding every reader that God says through Paul, in one of his latest epistles which are the special charter granted to this dispensation, that we are, however unworthy, numbered amongst “the saints and faithful in Christ Jesus,” we have “**all spiritual blessings in Christ**” (Ephesians 1:1-3), and that we “are complete in Him” (Colossians 2:10). This is either true or false. If true, why should we allow ourselves to be misled by teaching which causes us to agonize after experiences which belie the above quoted solemn assertion? Rather let us quietly and consistently follow on, not looking for signs and evidences that we may walk by sight, but, walking by faith, that we may “know Him and the power of His resurrection” (Philippians 3:10) and “the exceeding greatness of His power to us ward who believe” (Ephesians 1:19).

— *Things to Come*, March and April, 1910
(Edited & Abridged)

[Editor:] Fry was an associate of E.W. Bullinger and contributor to *Things to Come* magazine. See Fry’s other articles that have appeared in the *Bible Student’s Notebook*:

- *The Three Spheres: Distinguishing Between Them*, #613;
- *God’s Revealed Purpose*, #606.

TOPICS:

Major: Acts, The Book of; Pentecost; Right Division; Israel
Minor: Gifts; Miracles; Signs; Second Coming

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- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
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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);
- 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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