



Bible Student's Notebook™

The Herald of His Grace

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

Volume 27
Issue 668

The Apostolic Letters

by — Kenneth Douglas (K.D.) Hutton (1906-1995)

In the Greek Scriptures, we find letters written by five of the apostles: Paul, James, Peter, John and Jude. Any letter written by one of the last-named four might have been written by any one of them, so similar in style and content are they. Paul's writings stand apart and could not have been written by anyone else. Many Christians notice this feature, but are puzzled to know the reason. Also, James' emphasis on the importance of "works" for the perfection of faith (2:22) is often seen as a contradiction¹ of Paul's preaching of justification² by "faith."

A clear appreciation of the apostles' letters depends upon a "rightly dividing" (or correctly cutting) of the Word of Truth (II Timothy 2:15). The reader should bear in mind the rules for right division³

- [Editor:] For more information on the Book of James, see:
 - Paul vs. James, F.L. Fallis, [Bible Student's Notebook #215](#).
- [Editor:] Justification is not mere forgiveness, it to be constituted or made righteous. "Forgiveness" is at the core of religious teaching and activity; and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond that. The revelation given to him involved "justification" which, instead of being rooted in guilt, is rooted in "righteousness." For further study about this grand theme of justification see:
 - *The Ultimate Freedom from Sin: Justification!* by Clyde L. Pilkington, Jr., [Bible Student's Notebook #296](#);
 - The video: [Are You Forgiven or Justified?](#), by Clyde L. Pilkington, Jr. (40 minutes).
- [Editor:] For a foundational study of "Rightly Dividing the Word of Truth," see:
 - *God's Eonian Purpose*, Adlai Loudy (see order form);
 - *The Foundations of Dispensational Truth*, Dr. E.W. Bullinger (see order form);
 - the continuing series Right Division (An Overview of Dispensational Truth), Clyde L. Pilkington, Jr.,
 - Part 1, [Bible Student's Notebook #551](#);
 - Part 2, [Bible Student's Notebook #552](#);
 - Part 3, [Bible Student's Notebook #553](#);

advised by Miles Coverdale back in the sixteenth century:

Mark not only what is spoken or written, but of whom, and to whom – with what words – at what time – where – to what intent – with what circumstances – and considering what goes before and what follows.

PAUL

It is of first importance to differentiate between the divine commission of Paul and that of the other apostles. In Paul's case, it was not a general commission but a personal one from the lips of the risen Christ (Acts 9:15). He was to witness both⁴ to ►

- Part 4, [Bible Student's Notebook #554](#);
 - Part 5, [Bible Student's Notebook #555](#);
 - Part 6, [Bible Student's Notebook #556](#);
 - Part 7, [Bible Student's Notebook #557](#);
 - Part 8, [Bible Student's Notebook #558](#);
 - Part 9, [Bible Student's Notebook #559](#);
 - Part 10, [Bible Student's Notebook #570](#).
- [Editor:] Paul had an early ministry (*diakonia*; G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at the subject of Paul's priestly ministry, see:
 - Paul's Priestly Ministry, Adlai Loudy, [Bible Student's Notebook #532](#);
 - The Priestly Ministry of Paul, A.E. Knoch, [Bible Student's Notebook #532](#);
 - Paul's Previous Ministries, A.E. Knoch, [Bible Student's Notebook #567](#);

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“the nations” (Gentiles) and to “the sons of Israel.” In fact, his first period of witness was to Israelites dispersed *outside* of the borders of Judea. The other apostles were doing the same thing *within* Judea.

Then came the moment when God's spirit worked to move Paul out of the Israelite ambit⁵ into the wide world of the Gentiles (Acts 13). From then onwards his witness for Christ was to announce to the Gentiles that, for the first time in human history, God was, in Christ, conciliated⁶ to all men, and He was inviting them to be reconciled to Him (II Corinthians 5). Those who had been “far off” from Him had now “become near by the blood⁴ of Christ” (Ephesians 2:13). This fact entitled Paul, in that period of his commission in which all of his letters were written, to call himself “the apostle to the nations [Gentiles]” (Romans 11:13). Indeed, the Judean apostles gave recognition of the uniqueness of his apostleship to the Gentiles⁷ (Acts 15: Galatians 2).

When he started to preach Christ to the Gentiles, he came to them as an evangelist to pagans. In the great race he was to run he had to start from scratch! Not only had he to introduce to them the new idea of a living God, Whose Son sacrificed Himself to free them from the dominion of death and sin, but he had to fill in all of the details of a faith based on the “grace⁸ of God.”

THE JUDEAN APOSTLES

The Judean apostles found themselves faced by quite different circumstances. The Hebrew faith already existed, based upon God's covenant with Israel, reinforced by Mosaic Law. When they received the gift of holy spirit at that first Pentecost after Christ's death and resurrection, they found themselves fully equipped to carry out the final commission given to them by the Lord: “Feed My sheep” (John 21:16-17); “Be My witnesses” (Acts 1:8). The “sheep” meant “the lost sheep of the house of Israel” (Matthew 15:24). The Gentiles never entered their minds! So they embarked upon their apostleship to their “lost” fellow Jews: Repent! Repent! If you do, Messiah will return and all may yet be well for Israel! (see Acts 2-3).⁹

- Onward and Upward: Paul's Priestly Ministry Transitioning Toward His Celestial, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
 - The Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);
 - The Readjustment Administration, Adlai Loudy, [Bible Student's Notebook #492](#);
 - The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434](#);
 - A New Administration at the Close of Acts, Adlai Loudy (Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#)).
5. [Editor:] I.e., “sphere of scope.” – *American Heritage Dictionary*
6. [Editor:] Greek, *katallagē*, down-change, defined as “one side only, in an estrangement,” whereas “reconcile” is the Greek word *apokatalassō*, from-down-change, defined as “both sides in an estrangement” – *Concordant Keyword Concordance* (a part of the *Concordant New Testament*, see order form), A.E. Knoch, pages 56-57, 242.
7. [Editor:] See:
- Severed From, Severed To; Clyde L. Pilkington, Jr., [Bible Student's Notebook #201](#).

8. [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](#).
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 #201](#).

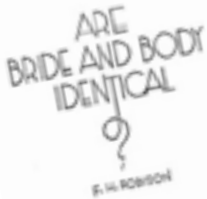
Are Bride and Body Identical?

by — F.H. (Fredrik Homer) Robison

That there is a “Bride” mentioned in Scripture, and also a “Body,” probably no Bible student, or even Bible reader, would deny. As to whether these different terms refer to the same or to distinct classes of believers is the subject of this work.

128 pp., PB

See order form.





However, the nation did not repent, and Messiah did not return. By the time they wrote their letters, they realized that the restoration of the Kingdom in Israel was being deferred.

As faithful servants of their Master, they now saw their duty to be consolidating the faith of the remnant of Israelites who had accepted Jesus as Messiah; to ensure that they did not deflect, but rather awaited God's will in patience; and that they conducted their lives on righteous principles. Hence in their letters¹⁰ we find no new doctrine. There is exhortation to faithfulness; warning of false teachers; directions on personal conduct based upon the whole purport¹¹ of the Law – to love God and their neighbor. Peter adds a measure of prophecy relating to a future eon¹² when the existing Heavens and

Earth would pass away and be replaced by new.

JAMES

James stresses the need for good “works.” Traditionally, for the devout Israelite, personal righteousness depended on a strict adherence to faith (love of God) and good works (love of neighbor). To James, faith without works was not a living faith, but a dead one (2:26). Within the existing code of Judaism, this attitude was perfectly good and understandable.

JOHN

John's emphasis is on love – both of God and neighbor. He sees Jesus Christ as the manifestation¹³ of God's light and love. The believer should live his life in reciprocation of God's love. There are no half-measures with John. The lure of the world is to be resisted, because “*now are we children of God.*” Love was to fill every aspect of their lives. He is undoubtedly the disciple “*whom Jesus loved*” (John 13:23), and one feels that he was more than ordinarily loveable by nature.

HEBREWS

There is no certainty of the authorship of this letter. What is certain is that it was inspired by holy spirit in the mind of a man already steeped in knowledge of the Hebrew religion and law. It had two main objectives. The first was to re-invigorate the weakened faith of Jewish believers, who had become dejected by the continued absence of Messiah (2:1-4; 5:12-14; 12:12-29). The second was to clarify the fact that the sacrifice¹⁴ of God's Son effected the ►

[book #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).

10. [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](#).

11. [Editor:] *i.e.*, “intention, purpose” – *American Heritage Dictionary*.

12. [Editor:] There are a total of five ages (or eons) in God's revealed plan. We currently live in the third “*evil age*” which began with the flood of Noah and continues until the Second Coming of Christ. For a further look at God's plan of the Ages (or Eons) see:

- A “Handy” Chart of the Eons, E. Lynwood Crystal, [Bible Student's Notebook #518](#);
- The Eons of the Bible (with Concordance), Joseph E. Kirk, [Bible Student's Notebook #433](#);
- The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434, #435](#), or see the order form for the book edition, same title;
- The Eons of the Ages (a chart) [Bible Student's Notebook #353](#);
- The Purpose of the Eons (a chart) [Bible Student's Notebook #352](#);
- The Ages: God's Time Periods, Edward Henry Clayton, Part 1: [Bible Student's Notebook #371](#), Part 2: [Bible Student's Notebook #372](#).

- Eons and Worlds: A Preliminary Overview, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
- “Ages” or “Eternity” and the English Versions, John Dokas, [Bible Student's Notebook #309](#);
- Definition of Bible Terms: *Æon* and *Kosmos*, Arthur P. Adams, [Bible Student's Notebook #517](#);
- Definition of Bible Terms: Eternity, Arthur P. Adams, [Bible Student's Notebook #518](#);
- *Forever, Eternal and Everlasting*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #83](#).

13. [Editor:] For more information about Christ as God's Image, see:

- The Image of God, Clyde L. Pilkington, Jr., [Bible Student's Notebook #362](#).

14. [Editor:] For more on this glorious Approach Present, see:

- (Article): The Approach Present, Clyde L. Pilkington, Jr., [Bible Student's Notebook #372](#).

repudiation of sin “once for all,” thus remedying the inability of the law to make men righteous in God’s sight. In consequence, the law has become redundant for believers in Israel, and a new and better Covenant is substituted in place of the old Sinaitic Covenant¹⁵ (chapters 6-10).

The letter has no direct application to Gentile believers, but is of great instructional value for readers able to distinguish between the two gospels: that for the Circumcision (Jews), and that for the Uncircumcision¹⁶ (Gentiles) (Galatians 2:7-8). It should be grouped with the letters of James, Peter, John and Jude, written at a time when the Jewish

believers were suffering persecution and dejection of spirit.

SUMMARY

The letters of Paul are of direct application to the Church¹⁷ (ecclesia) of Christ’s Body in the current dispensation of God’s grace. They contain the details of doctrine and conduct, so that we may be aware of our riches in Christ and walk worthily of God’s calling.

The letters of the other apostles were written for the encouragement of Jewish converts at that time. Their purpose was to urge them to stand firm in their faith to Christ, despite the persecution of their fellow-religionists; to warn them of false teachers; to guide them in worldly conduct and brotherly love. They have no direct application to Gentile saints today, but they are of great instructional value towards an understanding of Christ’s future designs for the two bodies of special peoples – the one, Israel, to assist Him in the administration of

(see **LETTERS**, page 5768)

[Student’s Notebook #436;](#)

– (Video): *The Approach Present*, Clyde L. Pilkington, Jr., [StudyShelf Videos](#).

15. [Editor:] For more information of the “Old and New Covenants,” see,

– *A Brief Survey of the Mosaic Covenant: Exodus 19* (Right Division: An Overview of Dispensational Truth — Part 4: Israel’s Place in God’s Plan), Clyde L. Pilkington, Jr., [Bible Student’s Notebook #554;](#)

– *The Purpose of the Law*, A.P. Adams, [Bible Student’s Notebook #380;](#)

– *A Brief Survey of the New Covenant* (Right Division: An Overview of Dispensational Truth — Part 6: Israel’s Place in God’s Plan), Clyde L. Pilkington, Jr., [Bible Student’s Notebook #556;](#)

– *God’s Holy Nation: Israel and Her Earthly Purpose*, Clyde L. Pilkington, Jr., (specifically chapters 4-6: *Israel’s Covenants, Israel’s Old Covenant; Israel’s New Covenant*, respectively), see order form.

16. [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).

17. [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).



Josephus and the Bible

by — A.J. Pollock

It has largely escaped the notice of Christians at the present time that such a history exists as that of Flavius Josephus. Further, the few, who do know of its existence, are largely unaware of how very providential it is that such a history, written by a Jew, living in Palestine at the time when the incidents of our Lord’s life were largely known, is available. Later on Josephus was an eye-witness of the horrors that marked the siege of Jerusalem under Vespasian, the Roman general, and the destruction of the Temple by Titus, and has written an account of these terrible happenings in great detail.

32 pp., BK

See order form.

Deterioration of Words in Their Use

by — E.W. Bullinger (1837-1913)

In "the tongues of men" there is this important phenomenon that man, being a fallen creature, impresses that fact on the language he uses, as well as upon everything in which he comes into connection. He uses words conformable to his fallen condition. He has invented words to express his abominable sins, and words to express his filthy thoughts – even words that *once* had a good meaning he has brought down to his own fallen level. This is true of all languages, but our examples may, with advantage, be taken from our own language:



1. APOLOGY meant originally, a *defense*. Hence "Jewel's *Apology*" is the title of Bishop Jewel's *defense* of the Reformation. Yet inasmuch as man's defenses are so often only *excuses*, the word has come to have almost the opposite meaning.
2. PREVENT meant to *precede* or *get before*. Yet, because when one man gets before another it is generally to oust him or hinder him, so the word has been lowered in its meaning in order to correspond with this trait of man's fallen nature.
3. SIMPLE meant *honest, artless (lit., without a fold)*. Yet, because people who act on this principle in

business are, in this fallen world, looked upon as fools, so the word has come to mean *foolish*.

4. SILLY meant *innocent, inoffensive* (Ang. Sax., *salig*). This is its meaning in II Timothy 3:6, "*silly women*." Yet, because such are looked on as an easy prey by false teachers, the word has come to mean weak and foolish.
5. STORY meant *a tale or history*. Yet because such are more often false than true, the word has fallen to its modern meaning of *untruth*.
6. CENSURE meant simply *judgment or reckoning*. Yet because such, when used of men, generally has to be adverse, so the word is now confined to *blame*.

So we might go on to increase our list, but the above will suffice to show the deterioration of words in their use by fallen man. It was the same in the Greek, and many examples could be given; but our point is this: that man has made changes in his own language in the course of centuries, and has modified, and in

(see **DETERIORATION**, page 5768)



4 Vols, PB

See order form.

The Universalist's Miscellany: Intended Chiefly as an Antidote Against the Antichristian Doctrine of Endless Misery

editor — William Vidler (1758-1816)

Vidler, though raised Anglican, became a nonconformist minister and editor who ultimately embraced Universalist and Unitarian teachings. He was assistant of, and successor to, Elhanan Winchester in London, as well as an associate of Nathaniel Scarlett. He was editor and publisher of a monthly periodical, originally known as *The Universalist's Miscellany* (1797-1801), and later as *The Universal Theological Magazine* (1802-1805).



Editor's Desk



Mark Vogt

I first met Mark Vogt nearly 30 years ago while we were both pastoring within the same fellowship of churches (“The Grace Movement”).

This group emphasized the unique ministry of Paul, and had its historical roots in the ministries of J.C. O’Hair¹ (1876-1958), Charles F. Baker² (1905-1994), and C.R. Stam³ (1909-2003).⁴

At the time we met, I was ministering in Hampton, VA, and he in Williamsport, PA. Mark and his wife were both raised in the Grace Movement’s flagship Altoona Bible Church,⁵ and thus were taught basic right division as youths through the ministry of Henry Kulp.



Altoona Bible Church

Over the years our paths would be intertwined by God. We would meet occasionally at Bible conferences, and he, his wife and daughter came to a fellowship camping retreat that we hosted in Gladstone, VA in 1996.

Interestingly enough, many years ago Mark taught elementary school for a short time here in Windber, a half mile from our home. He also had an extensive military career as a Marine pilot stationed in Pensacola, FL.

For the past decade he has lived in Beaver Falls, PA, only a couple of hours from here. Since his retirement from private piloting we have enjoyed a valued increase in fellowship around the grand truths taught that we publish in the *Bible Student’s Notebook*. We

5. I spoke at a number of Bible conferences there in the early 90s.

1. – The Lost Precious Gem, J.C. O’Hair, *Bible Student’s Notebook* #183;
– We Need Nothing More, J.C. O’Hair, [Bible Student’s Notebook #319](#);
– The God of All Grace (Poem), J.C. O’Hair, [Bible Student’s Notebook #574](#);
– The House of God (Poem), J.C. O’Hair, *Bible Student’s Notebook* #144.
2. – The Latest Commission, Charles F. Baker, *Bible Student’s Notebook* #149;
– *Parallel, Not Identical*, Charles F. Baker, [Bible Student’s Notebook #315](#).
3. – The Paradox of Grace, Cornelius R. Stam, *Bible Student’s Notebook* #47;
– Sonship, C.R. Stam, *Bible Student’s Notebook* #146;
– Justified Freely, C.R. Stam, *Bible Student’s Notebook* #160;
– How and When, C.R. Stam, *Bible Student’s Notebook* #179;
– Unanswered Prayer, C.R. Stam, [Bible Student’s Notebook #559](#).
4. It was through the writing ministries of Baker (*Dispensational Relationships*) and Stam (*Things that Differ*) that I would first be awakened to the greater uniqueness of Paul’s ministry and message, transitioning from an “Act 2” to a “Mid-Acts” understanding. This was in 1985.

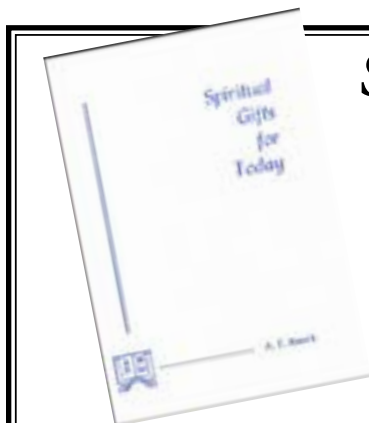
Spiritual Gifts for Today

by — A.E. Knoch (1874-1965)

The fourth chapter of Ephesians tells us what gifts are ours today. There are great changes. Most of the early gifts were dropped in this adjustment. They are no longer needed. Two new ones were added and three are carried over. It is worth every effort to clarify the relation between the gifts in I Corinthians and those in Ephesians. This work allows the reader to overcome the difficulties involved in this task.

32 pp., BK

See order form.





Gladstone Camping

are both thankful that God has made us a source of mutual encouragement in this precious journey of faith.

“Members one of another,”

Clyde L. Pilkington, Jr.
The Pilkington Abbey
Paint, PA

TOPICS:

Major: Biography; Editor's Desk
Minor: Ministry



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.

DETERIORATION (continued from page 5765)

many cases lowered and degraded, by his usage, the meanings of words.¹

1. [Editor:] “The pattern of sound words is one of the most serious needs for the student of the Scriptures. If it was necessary for Timothy to cling to the particular Greek expressions used by the apostle, how much greater is the need for some definite pattern on which to model the words of a version? How can the English reader hope to fulfill this exhortation when the translations which he uses publicly proclaim their avoidance of any uniformity or pattern in their production? The constant and consistent use

— *Things to Come*, “Hades”
Vol. 9 (March, 1903), p. 103-104

TOPICS:

Major: Study; Translations
Minor: Words

of correct terms is one of the greatest possible aids in assimilating and teaching truth. The greatest hindrance is the inconsistent use of inexact terms which have their force nullified by use in incorrect contexts.” — A.E. Knoch, *The Concordant Commentary on the New Testament*, II Timothy 1:13 (see order form).

LETTERS (continued from page 5764)

the earth, and the other, Christ’s Body, in the administration of the Heavens.¹⁸


[Editor:] Hutton was an associate of John Essex and Alan Reid, a contributor to *Grace and Truth Magazine*, and author of *Paul, The Man and His Gospel* (see order form).

TOPICS:

Major: Apostles; Paul’s Epistles; Right Division
Minor: Hebrews; James; Jewish Epistles; John; Peter

18. [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](#).



**The Ages
in the
Scriptures**

by — Vladimir Gelesnoff
(1877-1921)

34 pp., PB

See order form.

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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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