



Bible Student's Notebook™

The Herald of His Grace

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

Volume 31
Issue 767

The Outcasts Comforted

by — Elhanan Winchester (1751-1797)

These words are addressed to all of those of every denomination who have been, or may be, rejected by their brethren for the belief of the glorious doctrine of the restitution of all things.

— Philadelphia, January 4, 1782

0-0-0

Your Brethren that hated you, and cast you out for my Name's Sake, said, "Let the LORD be glorified, but He shall appear to your joy, and they shall be ashamed" (Isaiah 66:5).

Oh what comforting words are these! Words sufficient to cause the outcasts to rejoice.

Our belief respecting the restoration of all things is founded on the plainest letter of Scripture. Will God suffer His words, His promises, His oaths, to be made null, void and of no effect? God forbid.

God is not a man that He should lie, neither the son of man that He should repent. Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good? (Numbers 19:23).

Now if we attend to the plain letter of the Scripture, we shall find that God has declared that He will make all things new; that He will gather together in Christ all things born in Heaven and on Earth; even in Him, Who having made peace, through the blood of His cross, shall have that great honor to reconcile all things to God, both which are in Heaven and on Earth; yea, He hath sworn by Himself, that to Him every knee shall bow, every tongue shall swear (See



Revelation 21:5; Ephesians 1:10; Colossians 1:20; Isaiah 45:23).

Then, when all things shall be made new, gathered together in Christ, reconciled to God, brought to bow the knee and swear to Him, shall that glorious passage, Revelation 5:13, be fulfilled:

And every creature which is in Heaven, and on the Earth, and under the Earth, and such as are in the sea, and all that are in them, heard I saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb eonian."

O what a glorious day will that be! The distant thought of which fills us with the greatest joy and satisfaction. If "there is joy in heaven over one sinner that repenteth," what unknown, what inconceivable joy shall there be when all that have sinned against their great Creator shall repent, acknowledge Him to be wholly just, fall at His feet, and swear allegiance to their righteous Sovereign – never more to rebel against Him to all eternity! O glorious period, when the cordage of all hearts shall be taken in hand by God Himself, and tuned to His never ceasing praise!

Could we believe that sin and misery should endure to all eternity, that the blessed God, worthy of all praise, from all intelligences, should be hated by vast

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numbers of the beings He hath made capable of loving and serving Him, and that to all endless ages, we should be filled with the greatest sorrow imaginable!

Even when we see poor miserable wretches, under the power and government of Satan, profaning and blaspheming the name of God, it fills our hearts with grief inexpressible; how inconceivable would our distress then be, if we could be made to believe, that they must, to all endless ages, continue in rage, blasphemy, and despair! But glory to God in the highest, the wisdom, power, and goodness of the ever adorable Jehovah shall shine most gloriously, in the entire destruction of all evil, and total subjection, and complete restoration of all His creatures. “*We believe, and therefore we speak*” (II Corinthians 4:13).

Great is our joy; though we are despised, rejected and treated with contempt by many for the gospel’s sake which we believe, yet we would not part with the satisfaction we find therein, for all the glories of the world and the applause of all mankind.

Many say, “What need have we to care about what becomes of others? If we are happy ourselves, that is

all that we need to seek after or be concerned about.”

This language well enough becomes those who have a religion founded in selfishness, or those who have narrow notions and ideas of God’s love, supposing it to be confined to them and their party; it is as opposite to the true spirit of Christ, Who teaches us to fulfill the royal Law, “*Thou shalt love thy neighbor as thyself*” (Matthew 19:19). Does not this lead us to seek the salvation and happiness of all, and to rejoice in the welfare of all?

The nature of grace leads us to desire the happiness of all our fellow creatures; also, I suppose that the joy in Heaven will continue increasing as the divine work of the restoration goes on, and will not come to its highest pitch until every creature in the universe shall be brought willingly to submit to Jesus and be made happy in His love.

This is our belief for which we have suffered reproach, and censure from our brethren. For this we are called “heretics,” “deceivers,” “deceived ones,” etc. Yea, some of our brethren do not scruple to tell us that we shall be damned if we live and die in the be-

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication, thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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.”

Bible Student’s Notebook™

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For definitions of abbreviations/acronyms, see index after the order form.

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lie of restoration.

Here are the words of Paul,

But this I confess unto thee, that, after the way which they call “heresy,” so worship I the God of my Fathers, believing all things which are written in the law and in the prophets (Acts 24:14).

So we find that “heresy” is – for some – an ancient name for truth, and that a man may believe all that has been written, and truly worship God, and yet be charged with “heresy”; which is the case with us at this time, because we sincerely believe all that the Scriptures declare, as we understand them, and endeavor to worship God through Christ, according to His directions; yet we are charged with “heresy.”

We have experienced what it is to be hated and cast out by our brethren, for the name of the Lord, for the sake of the dear Savior and the testimony that we hold. We have searched the Scriptures for ourselves, and the belief of them that we have has not been taught us by tradition, education or the will of man but as we trust by the spirit of the living God. Since it has pleased the Lord therefore to confirm us in the truth as it is in Jesus, we have reason to rejoice in being persecuted for His sake.

What makes our trials the more grievous is the same consideration that David had:

For it was not an enemy that reproached me; then I could have borne it; neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and

mine acquaintance: we took sweet counsel together, and walked unto the House of God in company (Psalm 55:12-14).

Who could have thought that those with whom we were united should so soon separate us from their company, since we were willing to allow everyone liberty of thinking, and freedom of conversation, and had no desire to break fellowship with any of them? But we may learn thereby not to trust in the warmest professions of friendship.

Take ye heed every one of his neighbor, and trust ye not in any brother; for every brother will utterly supplant, every neighbor will walk with slanders (Jeremiah 9:4).

The best of them is a brier, and the most upright is sharper than a thorn hedge; trust ye not in a friend, put ye not confidence in a guide; keep the doors of thy mouth from her that lieth in thy bosom (Micah 7:4-5).

This advice given by the spirit of God is worthy of attention even in this day, as well as when it was first written.

Let us attend to the comforting words of the Lord, in concluding words of our text,

But he shall appear to your joy, and they shall be ashamed.

Blessed by God, He does not despise the outcasts; He forsakes not those who are rejected by their brethren. God is never nearer at hand to His children than when they are in the midst of the furnace of affliction.



Water Baptism

A Compilation

This work answers the question as to whether or not water baptism is a part of this current dispensation. Nine chapters from the following authors: Oscar M. Baker, Denis Durham, Stephen Hill, Richard Jordan, Kenneth J. Morgan, Clyde L. Pilkington, Jr., Ike T. Sidebottom.

94 pp., PB

See order form.

tion. "But he shall appear to your joy."

Blessed be God, we trust that blessed doctrine now so much despised, to be heard and received from pole to pole, and the whole world to submit to the Savior of mankind Who died to restore all to God again. Will not those then be ashamed, who have hated us, and cast us out for belief of God's universal love, when the knowledge thereof shall be as universal as the light of the sun?

When Christ shall appear, He will then put to silence the ignorant cavils and hard speeches of men who have set themselves against His truth. Will they be able to answer Him, when He shall say, "Who hath required this at your hands?" God is good, and just; therefore to Him we would refer the whole matter.

My dear brothers and sisters, you who have been hated and cast out by your brethren for the glorious cause of Jesus Christ, and for the profession of His gospel of universal love; you have been highly favored of the Lord, not only in having experienced the truth in your hearts, but in being called to stand as witnesses of the everlasting, universal, restoring love and power of our dear Savior. You have already suffered much from your brethren, and have been rejected by them, and though we may not expect to meet with imprisonment, banishment, confiscation of goods or death, at present, yet we may expect, as we have already experienced, what the Apostle Paul calls cruel mockings, reproaches, revilings, slanders, censures, and the unbounded rage and persecution of the tongue, which is frequently worse to bear than

death itself, as the experience of many testifies; therefore it is called by Paul "cruel," in preference to all other kinds of sufferings.

Arm yourselves therefore continually with humility, meekness, universal benevolence and resignation to the will of God; then you will not only be able to bear with patience all that the rage and malice of men can cast upon you, but also will be able to repay them all with loving kindness.

You must expect that the Adversary will try his utmost to draw you off from the truth, for he is loath to have it known in the world that he is a conquered potentate, and that his kingdom must one day be entirely destroyed; and as he has for a long time kept the doctrine of the final restoration of all things hid and covered, so you may expect he will greatly rage against it now that it begins again to appear. But fear not my brethren, the cause is God's and not ours; let us commit ourselves into His hands, who is able to keep us from falling, and to give us the victory over the powers of darkness, through the blood of the lamb and the word of our testimony.

Finally, let us endeavor to enter into the spirit of the Gospel continually, that we may grow more and more into the likeness of the Savior that, when He shall appear, we may rejoice and not be ashamed.

(abridged & edited)

(to be continued)

Winchester pastored Baptist churches in Connecticut, Massachusetts, South Carolina, Pennsylvania, and London. He was introduced to Universal Reconciliation through Paul Siegvolk's *The Everlasting Gospel*,¹ and Sir George Stonehouse's 1761 *The Restitution of All Things*.

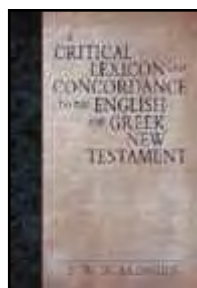
He authored numerous works including: *The Universal Restoration* (commonly called *Dialogues on the Universal Restoration* (1788)), *Lectures on the Prophecies*, and *Five Letters in Reply to Rev. Daniel Taylor's Sermon on Endless Misery*.

TOPICS:

Major: Salvation of All; Persecution

Minor: Comfort; Outcasts

1. Published as a part of our Facsimile Project, and can be purchased through StudyShelf.com (see the order form, or visit our [Facsimile Page](#).)



Critical Lexicon & Concordance to the English & Greek New Testament

by — E.W. Bullinger (1837-1913)

1040 pages, HB – See order form.

English words appear in alphabetical order along with the equivalent Greek words, their literal and derivative meanings, and a list of passages in which they appear. Includes a comprehensive Greek-English index. A key reference work in the study of the Scriptures.

The Coming Greater Exodus

A Study and Comparison of the Former and Future Exodus of Israel

Part 1 of 3

by — David R. Hetteema (with a Foreword by — John C. Ribbens)

FOREWORD

God's Word on Israel's Future

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the House of Israel and with the House of Judah, not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD.

"But this is the covenant which I will make with the House of Israel after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no More."

Thus says the LORD, who gives the sun for light by day, and the fixed order of the moon and the stars for light by night, who stirs up the sea so

that its waves roar; the LORD of hosts is His name: "If this fixed order departs from before me," declares the LORD, "Then the offspring of Israel also shall cease from being a nation before me eonian."

Thus says the LORD, "If the heavens above can be measured, and the foundations of the earth searched out below, then I will also cast off all the offspring of Israel for all that they have done," declares the LORD (Jeremiah 31:31-37).

Beginning with the call of Abram from Ur of the Chaldees, God embarked on a major program destined in time to produce a people called the Israel of God. In his dying blessing to the twelve families or tribes of Israel Jacob said,

Gather yourselves together, that I may tell you what shall befall you in the last days (Genesis 49:1).

Following two hundred and fifteen years of dwelling in Egypt, most of which was under the cruel bondage of Egyptian Pharaohs, God extricated the people of Israel and brought them into the wilderness and sustained them for over forty years.

(see EXODUS, page 6560)



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.



Straightjacket Verses #1

AMOS 3:3

by — Clyde L. Pilkington, Jr.

Can two walk together, except they be agreed? (KJV)

There are many verses in Scripture that have been abused (either by *mistranslation* or *misapplication*). Such abuse is more often than not for the purpose of placing folks in bondage.

In 2013 I taught two sessions of lessons entitled *Straight Jacket Verses*.¹ In these I surveyed a few of the many verses that are used to enslave believers. I have never dealt with these verses in print. Occasionally I will begin writing about the passages that I dealt with in these talks, as well as additional verses that are abused and levied against our liberty. In this first installment we will look at Amos 3:3.

For those of us who were raised in extremely “Fundamentalist” backgrounds, we carry an unbelievable amount of baggage from those days. One such passage of Scripture often quoted in my religious past is Amos 3:3.

The way that the *KJV* mistranslates this verse, and

1. Here is the link to these two lectures: <http://www.pilkingtongandsons.com/videos/straightjacket.html>

in turn the “separation” teaching on which the Fundamentalists base it, leads to destructive relationship behavior.

Many have been taught – based on this passage – that we are to “walk” *only* with those with whom we are in absolute doctrinal “agreement.” However, if relationships are based merely on agreement, doctrinal or otherwise, we probably will have very few relationships, if any. Such relationships are shallow at best.

Jesus, of course, violated this Fundamentalist teaching when He was the friend of publicans and sinners (Matthew 11:19). Paul ignored the Fundamentalists’ “doctrine of separation” when he instructed believers and unbelievers to remain married (I Corinthians 7:10-11).

What’s the answer concerning Amos 3:3? The solution is simply one of an accurate translation. Listen to the verse in some literal translations (and be enlightened):

Shall two walk together, if they fail to make an appointment? (CV).

Can two walk together – except they meet? (Rotherham).

Do two walk together if they have not met? (Young).

Rather than teaching a life of restricted relationships,

(see *STRAIGHTJACKET*, page 6560)



STUDY SHELF VIDEOS

Open Recording Day

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Saturday, May 4, 2019

Noon-4:00pm

Contact: Clyde Pilkington

814-701-0063

Saturday, August 17, 2019

Noon-4:00pm

Attendees are encouraged to join us!

Son-Heirs

by — Russell H. Schaefer (1919-1999)

In love designating us beforehand for the placing of a Son-Heir (Ephesians 1:5).

It is God's delight to have Son-Heirs through Jesus Christ in accordance with His previously marked-out designees for that status in the Household of the Mystery. This "Son-Heir" status in no way means that God has not designated others to different roles, nor does this have to do with salvation.

The text is not telling *how* one becomes a "child of God," as implied in the A.V.; rather it speaks of a mature Son-Heirship-status, as of one having full rights and entitlement to all of the wealth inherent in the exceeding riches of His grace in this dispensation. No mere guest, stranger or child is meant.

The placing of a Son-Heir, that ancient legal procedure of formal adoption, was the first step in securing an irreversible standing so as to receive the allotment of the Father. The formal taking-possession of that allotment was called "The Day of Redemption;"

i.e., the father's possessions were loosed to the one adopted or placed as a Son-Heir. Unfortunately, the word "redemption" has come to mean "loosed from our sins," as though the word was exhausted in that evangelical sense. In a unique way the Body of Christ exists to show forth the exceeding riches of His grace. In love its existence was conceived; in His love it will be fulfilled. **BSN**

— "The Mystery" Ministry of Paul
(excerpt)

For a short biographical sketch of Russ Schaefer see [Bible Student's Notebook #723](#).

TOPICS:

Major: Sonship

Minor:

Sonship

by — A. Sonnichsen

Sonship is our glorious, God-given position. God gives to the Son a company of sons, among which He is the Firstborn of many brethren (Romans 8:29) to become conformed to His image. These receive God's spirit as well as the Son's, according to the measure which God determines (Ephesians 4:7). Christ is God's Anointed. He Who anoints us is God, Who also seals us and is giving us the earnest of the spirit in our hearts (II Corinthians 1:22).

Viewed from the divine standpoint, these sons are seen as a **unity**. God roused Christ from among the dead and seated Him at His right hand, up over all that are among the Celestials (Ephesians 1:20). In subjecting all under His feet, God gives Him as *Head over all* to the ecclesia, which is His Body – the

complement by which all is being completed (:23).

This company of sons, as His complement, is given to the Son, in order to complete the Universe. What a calling we have – to take part in this supreme enterprise! **BSN**

— Our Glorious Calling
Unsearchable Riches, Volume 51 & 52, 1960-1961
Excerpt

Sonnichsen was an associate of A.E. Knoch, a part of the German Concordant Publishing.

TOPICS:

Major: Sonship

Minor:

EXODUS (continued from page 6557)

In a dire warning to the nation of Israel, Moses declared,

And it shall come to pass, if you shall hearken diligently to the voice of the Lord your God, to observe and to do all His commandments which I command you this day, that the Lord your God will set you on high above all the nations of the earth (Deuteronomy 28:1).

However, if they failed to heed the word of the Lord, it was declared that,

It shall come to pass, that as the Lord rejoiced over you to do you good and to multiply you; so the Lord will rejoice over you to destroy you, and bring you to nought ... and the Lord will scatter you among all people, from one end of Earth even unto the other (Deuteronomy 28:63-64).

As the result of their capitulation in the days of Solomon they became a divided nation and later were taken into captivity. Now some 2700 years later the

people of Israel are scattered abroad the length and breadth of the earth. There they will remain until God speaks from Heaven and declares,

Behold, I, even I will search My sheep and seek them out. As a shepherd seeks out his flock in the day that he is among his sheep that are scattered, so will I seek out My sheep, and deliver them out of all places where they have been scattered in the dark and cloudy day (Ezekiel 34:11-12).

This miraculous activity on God's part will result in the greatest exodus and migration of a people that the world will ever see, the people of Israel returning to the land long promised, where they will become the most dominant nation in all the earth in a world governed by God.

— John C. Ribbens

(to be continued)

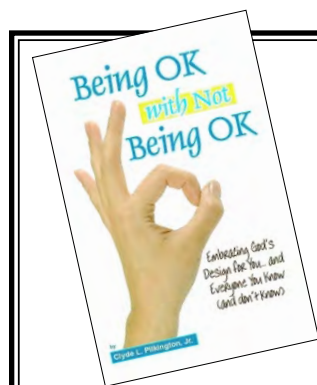
STRAIGHTJACKET (continued from page 6558)

quite the opposite is referred to in this passage of Scripture. Relationships are built on the investment of time – on "appointment," not on "agreement." Time

is the currency of relationships. **BSN**

TOPICS:

Major: Agreement; Amos 3:3; Separation;
Minor:



134 pp., PB

See order form.

I have read it completely three times. I always refer back to certain chapters. – FL

When I read it, it was like I could breathe again. Your calming words lead me to a greater realization. – OH

Being OK with Not Being OK – Embracing God's Design for You ... and Everyone You Know (and Don't Know)

by — Clyde L. Pilkington, Jr.

For now, you're broken, and you aren't going to be "fixed." Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are "OK," but the wearisome cycle simply will recur.

Thus it is by design – by divine design. Father is bringing you to a place where you are OK with not being OK, where you simply rest in His current purpose and plan in your training and development for that grand and magnificent culmination that He has so wonderfully and skillfully designed especially for you – in your next life.

Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God's great love for all His creation. That He alone is in control of everything is mind boggling to say the least! – NM

So fantastic! Such peace!! – Australia