



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 36  
Issue 88g

# The Epistle of James: Its Author, Address & Aim

by — Dr. Robert A. Hadden (1868-1939)

### THE AUTHOR OF THE EPISTLE

#### His Designation

“James” (1:1)

The writer of this epistle was a half-brother of Jesus (*cp.* Matthew 12:46; 13:55; Mark 6:3; Galatians 1:19).

#### His Annunciation

“A servant of God and of the Lord Jesus Christ” (1:1)

The word “servant” is *doulos* in the Greek and should be rendered “bond-servant” or “slave.” James considered himself a bond-servant or slave of God and of the Lord Jesus Christ.

#### His Jurisdiction

One of the “Pillars” of the Pentecostal Assembly (Galatians 2:9)

This position and honor in the Pentecostal assembly at Jerusalem was shared by three of the apostolic company: Peter, James and John. The term “pillars” (Greek *stoulos*, *cp.* I Timothy 3:15; Revelation 3:12; 10:1) was a term applied by Jews to those who were teachers of the law. The term aptly fitted James who was thoroughly austere, authoritative, legalistic and ceremonial (Acts 21:18-24).

James seems to have been the leader (Acts 12:17; Galatians 1:19) and the authoritative apostle in declaring the Word and will of God to the Pentecostal assembly (Acts 15:13-21; 21:18-24; Galatians 2:9; 12-16).



### THE ADDRESS OF THE EPISTLE

The student of Scripture should read and ponder carefully the distinct, specific address of this epistle. It was directed to “the Twelve Tribes dispersed abroad” (1:1).

The Greek word is *diaspora*, *i.e.*, “dispersed.” The epistle of James, with six other epistles written by Peter, John and Jude, are generally termed “General Epistles,” with the implication being that the epistles mentioned were addressed to all believers everywhere. However, the title “General” and the consequent implication are both misleading and confusing in the true interpretation of the Word, will and way of God. The assumption that this epistle is addressed to all believers absolutely contradicts the superscription of the epistle. Certainly the epistle contains truth that, by application, is FOR every believer, but by strict, literal and therefore true interpretation, is Divinely stated to be TO and CONCERNING *the dispersed of the Twelve Tribes of Israel.*

### THE AIM OF THE EPISTLE

Inasmuch as the epistle is addressed *to the dispersed of the Twelve Tribes*, logically then it contains truth

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specifically concerning and affecting that particular order of persons. We will briefly note the distinction between the purpose of God for the “Church which is His Body” and the believers in that past day and again in a future day, whose relationships are wholly and purely Israelitish and Messianic. We trust that this will lead our students to a thorough investigation of the differences between Israel, whether past or future, and the Church of the present Dispensation.

## The Dispensation

The Epistle of James was written during the Pentecostal Dispensation, a period beginning with the Day of Pentecost (Acts 2) and closing with the Divine, judicial, but temporary rejection of Israel as possessing a national relationship to God (Acts 28:26-28). This epistle, therefore, addressed to people of that particular nation, in a period before God began to deal with the new revelation and regime found in Ephesians and Colossians, would logically convey truth and practice connected with the Pentecostal Dispensation. The understanding of this fact will enable the student to gain a true apprehension of the truth and the aim of the epistle.

Not a few great theologians have rejected the epistle as a part of the Sacred canon of Scripture because it *seemed* to them to contradict the “Grace” truth found in the Pauline epistles. There is no such contradiction at all when the student discerns the distinctions, set by God Himself, between various peoples in various periods and for various places in His administrative economy.

## The Ministration

James addresses Jews only. The class of Jews addressed were believers whose faith rested upon the truth that Jesus was their Messiah. James was one of the ministers “to the circumcision” (Galatians 2:7-9). During the period of the Pentecostal Dispensation embraced by the book of Acts and shared by the epistle of James, the ministers to the circumcision proclaimed Pentecostal truth as found in the early and succeeding chapters of Acts.

Chief among the truths proclaimed was the “Kingdom Gospel,” conveying to Israel, as a nation, the “opportunity” for national repentance. This repentance

(see *JAMES*, page 7535)

### 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 universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls “my gospel” (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past” (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

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.”

*We are always open for discussion, but never for disputation.* – André Sneidar

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For definitions of abbreviations/acronyms, see the [online key](#).

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# Our Calling in Him

## Brief Studies in Ephesians 1:3-2:7

Part 5 of 5

by — Vincent Bennett (1903-1981)

### PAUL'S PRAYER Ephesians 1:15-23



*of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him” (:17).*

How wonderful it is to hear this prayer of the apostle, a prayer which was inspired by the very Spirit of God, not only for the saints to whom the epistle was written, but for all of the saints who are members of His Body, and it is therefore a record of permanent value. Oh, that we might all have Spirit opened eyes to appreciate our privileges *“in Christ.”*

This prayer is addressed to the God of our Lord Jesus Christ, the Father of *Glory*. In II Corinthians 1:3, God is called the *“Father of mercies,”* and in James 1:17 *“the Father of lights.”* The context of these passages giving definite reason for such designation, so in :17, God is the Father of *Glory*, and the term *“Glory”* is not without significance.

This is Paul's first prayer in this epistle, the second prayer is found at the close of the third chapter, and the greatest revelation in the Word of God is found between these two prayers, and is vitally connected with both.

Let us refresh our minds in reference to the occasions when God has expressed His presence by His glory, and by progressive revelation come to the truth contained in Ephesians.

*“Wherefore I also, after I heard of your faith in the Lord Jesus and love unto all the saints” (:15).*

In Exodus 25:8 is the record that God instituted a tent meeting, a sanctuary for His presence, and the Tabernacle was the first building designed by God and consecrated for His presence and glory. The structure had three enclosures: the outer court, the holy place, and holy of holies. Inside the most Holy Place was the Ark of the Covenant with its covering or Mercy Seat upon which rested the Shekinah light of Glory, the outward symbol of God's presence.

*“Faith”* and *“love”* stand in relation to each other as cause and effect, or as the root and fruit. Notice the prepositions *“in”* and *“unto,”* the one signifying location, the other direction, *“faith”* is *“in the Lord Jesus,”* and *“love”* is *“unto all the saints.”*

*“That the God of our Lord Jesus Christ, the Father*

*of the Temple, and His Glory filled the house (I Kings*



## The New Covenant

*A Compilation*

What is the New Covenant? With whom is this covenant made? Are believer's today under this covenant? This work is a compilation from four dispensational authors: C.E. McLain, J. Eustace Mills, Clyde L. Pilkington, Jr., and Ed Stevens.

83 pp., PB

See [order form](#) under *“Compilations.”*

8:1-11). When we turn to Ezekiel (9:3; 10:4; 10:18; 11:23), we find a record of how the Glory of God departed because of Israel's sin and disobedience.

God again tabernacled among men and in the person of His only begotten Son. When He did so, He displayed His Glory (John 1:14; II Corinthians 4:6). So, He is indeed the God of our Lord Jesus Christ the Father of Glory.

A little later in Ephesians (3:21) we see how, since Christ's ascension, God has been seeking to display His Glory in the Church, the Body of Christ.

***“The eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of his inheritance in the saints” (1:18).***

Paul says of these believers, “*ye were once darkness*” (5:8), with darkened understanding (4:18), but now with the eyes of their hearts enlightened, they should be able to receive further illumination. The enlightenment is the condition of knowledge, and all that has been said up to this point is the preparation for what is to follow.

### The Three “Whats”

A three-fold progression is clearly marked by the recurrence of the word “*what*,” unfolding the burden of the apostle's prayer,

*That ye may know WHAT is the hope of His calling, and WHAT is the riches of the Glory of His inheritance in the saints, and WHAT is the*

*exceeding greatness of His power to usward who believe (1:18-19).*

### ***What is the Hope of His Calling.***

How few there are who know what is the hope of His calling, that is, the calling of the Church which is His Body – the object of God's special dealing in this present dispensation and the subject of this epistle.

This “*hope*” is in harmony with our “*calling*.” God's calling of the nation Israel was by covenants made with Abraham (Genesis 12:1-3; 15:1-21; 17:1-9; 22:15-18), confirmed unto Isaac (26:1-5), and Jacob, (28:13-15). Israel has a calling given *since* the overthrow of the world with a definite hope of inheriting the Earth (Matthew 24:34).

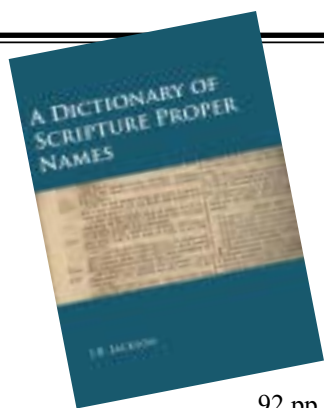
We have also been given a hope which is in harmony with our calling.

*Even as ye are called in one hope of your calling (Ephesians 4:4).*

This is the calling of the God of our Lord Jesus Christ, the Father of Glory, and has reference to the glorious position and destiny we have in the Lord Jesus. It is a calling into the “*heavenlies*,” the place of our present position in Christ (1:3; 2:6) and our future manifestation (2:7; 3:10).

In Philippians 3:20 the apostle tells us that our citizenship is in heaven, and in Ephesians 1:21 we have the hope that we shall be called to be with Him there and be clothed with His Glory.

*What is the riches of the Glory of His Inheritance in*



## ***A Dictionary of Scripture Proper Names***

by — J.B. Jackson

Modern English translations of the Bible do not typically translate the names found therein. Instead, the translators only transliterate the names. This means English language readers cannot understand the meaning of the names used in the Bible. This is a shame since so much meaning is captured in the names. This work provides a way to find out the meaning of those names.

See [order form](#) under “Reference.”

the Saints (Ephesians 1:18).

We must notice carefully that it is NOT “*the saints’ inheritance in Christ*” – that truth has already been brought to our attention in 1:11, 14, and it is easy to believe that our inheritance in Him will be rich in Glory – but now we have the astounding declaration that we have become “*Christ’s*” inheritance. We are His “*purchased possession*” (:14). In :7 we learn that, through the redemption in His blood, we have been made partakers of the riches of His grace and because of this we shall be partakers of His Glory. When that day arrives, this will be not only “glory for me” but “glory for Him.” Yes! We have an inheritance “*in Him*” and He has an inheritance “*in us*.” He is our inheritance, we are His.

In Deuteronomy 4:20 and 9:29, Israel also is called an inheritance; yet don’t let us confuse this with the truth for the Body, but let us distinguish between things that differ.

**What is the Exceeding Greatness of His Power to Usward Who Believe** (Ephesians 1:18).

The resurrection of Jesus Christ from the dead is the New Testament standard of power. It is a sample and pledge of what God will do for man.

In the Old Testament the standard miracle was the deliverance of Israel out of Egypt. From Moses to Malachi the appeal was to the Red Sea as the supreme demonstration of God’s power to help and save, and when the prophets sought to inspire courage and confidence they pointed back to the deliverance from bondage (Micah 7:15; Isaiah 11:16).

However, for us the Red Sea is superseded by the empty tomb; and the resurrection of Jesus Christ from the dead stands as the greatest achievement of omnipotence; and the standard of what God can and will do. The resurrection is God’s crowning testimony to His Son. If Christ be not raised, we have no gospel.

The resurrection of Jesus Christ from the dead reveals the might of God, working at the fullness of its strength, and on that day when the church is complete, that same Spirit that led Christ through the Heavens will bring His completed church into the Glory. God raised His Son from the dead, and this is

the guarantee of our hope, the *standard* of this operation is the standard of our expectation.

**And set Him at His own right hand in the Heavenly places, far above all principalities, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet, and gave Him to be Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all** (Ephesians 1:20-23).

In Acts 2:30 Christ is raised to take David’s throne, and this is the hope of Israel that will surely take place when Christ comes as King. Yet during this day of Israel’s blindness the ascended Lord has not the same relation to us that He had to the Jews, and today the ascended Lord is exalted to be the Head of the Church, and in God’s purpose and by His grace we are included in the calling of that Church which will be in the Glory before God turns His attention to Israel again.

The fullness of Christ is the Church, the Body in its completion with Christ the Head. The Body can never be complete without the Head. The word “*fulness*” from the Greek word *plērōma* is used in a definite sense that is worthy of note, helping in the understanding of the present passage.

The word *plērōma* itself is derived from a verb signifying first to “fill,” second and more frequently to “fulfill” or “complete.” It is applied to the Lord Jesus and also to the members of His Body in a striking way. First of all in Colossians 1:19 of the Lord Jesus it is said, “*It pleased the Father that in Him should all fulness dwell.*” In Colossians 2:9, “*for in Him dwelleth all the fulness of the Godhead bodily.*”

Then Paul’s desire for the saints is Ephesians 3:19, “*that ye might be filled with all the fulness of God,*” and the astounding statement of Colossians 2:10 “*ye are complete [filled full] in Him.*”

But in Ephesians 4:13 the reference is to the Head Jesus Christ and the Church which is His Body, brought to completion and made one. Thus, we see that Christ and His church make *one multifold personality*, making the perfect Man the stature of Christ’s fullness:

*Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.*

This is *"The fulness of Him that filleth all in all"* (1:23).

Christ has been exalted above *"every name that is named"* (:21), and to Him every knee shall bow (Philippians 2:9-10). God has ordained that in all things Christ shall have the preeminence (Colossians 1:18), and there is a day coming when Christ shall be Lord of all and all things shall be in subjection under His feet (Hebrews 2:8; 10:13). This has not taken place yet, but in Christ's resurrection and triumph over all principalities and powers (Colossians 2:15) and His ascension and exaltation *"far above all"* into the *"heavenlies"* at God's right hand, we have a foretaste and a full guarantee that all things will eventually be brought to a final consummation according to the purpose of our God.

*He that descended is the same also that ascended up far above all Heavens, that He might fill all things* (Ephesians 4:10).

### THE SPLENDOR OF GOD'S GRACE

(Ephesians 2:1-7)

***And you hath he quickened, who were dead in trespasses and sins*** (2:1).

The great work of Divine grace begins in men dead in their sins. Upon this dark background the marvelous and matchless grace of our God shows forth in all its splendor.

Outside of Christ man is without hope and without God. This is the foundation fact of the gospel of our salvation. If man had a "spark of life" he could depend upon *cultivation* instead of *salvation*; the power of *reformation* instead of the power of *resurrection*.

The source of life cannot be found in man himself, and left to his own resources man is lost and without hope. Nothing but the resurrection power of the Lord Jesus can quicken him or bring him to life.

### "YOU" – "WE" "US" – "TOGETHER"

Notice the emphasis on the bestowment of God's grace upon the Gentiles.

*And YOU hath He quickened* (Ephesians 2:1).

*And YOU that were sometimes alienated and enemies in your mind by wicked works, yet now hath He reconciled* (Colossians 1:21).

Not that the Gentile is in a worse condition than the unbelieving Jew, for in Ephesians 2:3 the Apostle, as a Jew, unites himself with the rest of fallen humanity, saying,

*Among whom also WE all had our conversation in times past ... and were by nature the children of wrath even as others.*

Romans 3:9 brings this out plainly:

*What then? Are WE better than they? No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin.*

Just as all are under sin and there is no difference by *nature* between Jew and Gentile, so God has graciously included all in His love for a definite purpose.

In Ephesians 2:4 Paul speaks of *"His great love wherewith He loved US"* (Jew and Gentile), and :5-6 reveals that God is doing something with the Jew and Gentile TOGETHER, stating that,

*He has quickened US TOGETHER and hath raised US up TOGETHER, and made US sit TOGETHER in heavenly places in Christ.*

Watch these words carefully as you go through this chapter.

***"Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. BUT GOD, Who is rich in mercy, for***

**His great love wherewith He loved us even when we were dead in sins, hath quickened us together with Christ, (by Grace ye are saved)”** (Ephesians 2:2-5).

“But God” – When human help is of no avail, when all is dark and hope is gone, God is rich in mercy. He steps in and reverses the whole situation. God intervenes – a new day dawns, death is turned into life, and despair is changed into the hope of Glory.

“Rich in mercy for His great love wherewith He loved us” – Oh! How rich God has been to us! What a revelation this is of God’s boundless love and grace! He loved us “even when we were dead in sins.”

### THREE BENEFICIAL ASPECTS OF GOD’S GRACE

As a result of the working of God’s grace, three outstanding benefits have been bestowed upon us which are related to the past, present and future, and are revealed to us by the prepositions “with,” “in” and “through.”

#### “With Christ”

**“Hath quickened us together WITH Christ ... and hath raised us up together”** (Ephesians 2:5-6).

The little word “with” here tells of the believer’s identification with the Lord Jesus in death, burial and

JAMES (continued from page 7530)

would have issued in a marvelous era for the nation. Christ, the Messiah-King, would have been “sent” back by the Father, and the times of refreshing, revival, restoration and restitution from the presence of the Lord would have been ushered in (Acts 3:18-21).

**BSN**

**Dr. Robert Acheron Hadden** was a prominent evangelist and Bible conference lecturer of the early 1900s. In 1908 he co-founded, along with T.C. Horton,<sup>1</sup> the Bible Institute of Los Angeles (BIOLA, established in 1908). He served with Horton as an original full-time instructor, as well as board member and superintendent of the extension department, assisted by W. Leon Tucker.<sup>2</sup> In addition to classes in Los Angeles, he conducted large extension classes in Anaheim, Long Beach, and Pasadena.<sup>3</sup>

1. *The Institute Tie*, volume 8 (1907-1908), R.A. Torrey & James M. Grey, editors-in-chief, page 630.
2. *The History of BIOLA University*, James O. Henry, n.d., pages 46-73.
3. *The King’s Business*, [Biola periodical] Volume 2, Numbers 6, 9 (1911).

resurrection.

**Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead** (Colossians 2:12).

**If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God** (Colossians 3:1).

These are passages of Scripture that make our identification with Him unmistakable and bring before us, in an undeniable way, the only baptism that saves, which is the ONE baptism of Ephesians 4:5.

We call attention to this word “together” in Ephesians 2:5. Many expositors interpret this word as though “TOGETHER With Christ” brought out the truth of identification, but we have already pointed out that “quickened WITH Him” brings out this truth and the word “together” speaks of the believing Jews and Gentiles who are being made one and are the subjects of his identification with Christ.

#### “In Christ”

**“And made us sit together in heavenly places IN Christ Jesus”** (Ephesians 2:6).

(continued next page)

“From Biola’s beginning, the dispensational method of interpreting the Scriptures was strongly entrenched in the minds of the co-founders of the school and of all who joined them in the venture. The subject was included in the curriculum at the beginning, and instruction in all of the classes was based on this principle. Despite this, hyper-dispensationalism, or Bullingerism, became an issue at Biola when three members of the faculty, R.A. Hadden, Leon Tucker, and Julius Pratt, adopted the views taught by Bullinger, a prominent theologian at the turn of the century. Historically, the doctrine had its origin in the teaching of [Vladimir] Gelesnoff who taught that there is a basic distinction between the Bride and the Body of Christ. Mr. Haddon, who embraced the doctrine, first influenced the other men to teach it. ... The [Biola] board, not favorably impressed with Hadden’s defense of his position, dismissed Haddon.”<sup>4</sup>

#### TOPICS:

**Major:** James, Book of; Right Division

**Minor:** Acts; Dispersion; Hadden, Dr. Robert Acheron; Israel; Kingdom; Messiah

4. *The History of BIOLA University*, James O. Henry, n.d., pages 68-73.

By virtue of His resurrection and ascension, and the blessed truth of our identification with Him, positionally, we are made one with Him in the heavenlies. Where He is, so are we. This is a glorious fact for the *present* and is the theme that gives Ephesians its transcendent and lofty character. The Body is vitally united to the Head, and since the Head is in Glory, seated at the Father's right hand, the members of the Body are also seated in the Heavenlies in Him.

### "Through Christ"

**"That in the ages to come He might show the exceeding riches of His grace in His kindness toward us THROUGH Christ Jesus"** (Ephesians 2:7).

We have been "loved," "quicken," "raised" and "seated" for what purpose? This passage of Scripture tells us: it is a mountain peak in the revelation of God's purpose and one of the richest and deepest in the Word of God. The word "show" means to "exhibit" or to "display." God is planning an "exposition" for the ages to come, displaying the exceeding or surpassing riches of His grace. Just as sure as the fact of Christ's death, and our identification and conformity to the likeness of His death (Philippians 3:10), and as certain as anything He has done or is doing for us, so sure can we be that the power that raised the Lord Jesus from the dead will take a redeemed Church to Glory to be the display of His grace. And,

*He shall change our body of humiliation that it*

*may be fashioned like unto His glorious body, according to the Working whereby He is able even to subdue all things unto Himself* (Philippians 3:21).

Then will the *Church which is His Body* and the Lord Jesus the Head be joined in the Glory bringing to full realization the perfect man, the stature of the fullness of Christ (Ephesians 4:13). Colossians 3:4 states that when He appears we shall appear with Him in Glory. This will be the display of His Grace in Glory; that all the principalities, angelic powers and intelligences, good and bad, might know that God's grace has triumphed, not in wrath, but in love and kindness and mercy. **BSN**

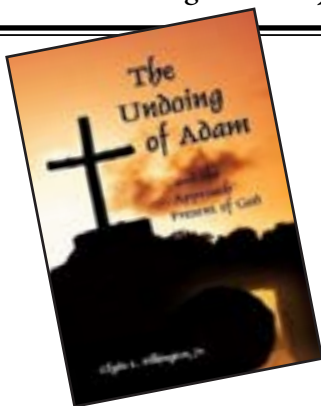
— 1934

(abridged & edited)

**Dr. Bennett**, an Englishman who came out of the Dutch Reformed Church, was a graduate of Cliff College (Sheffield, England), Moody Bible Institute and McCormick Presbyterian Seminary (Chicago). He was an active Bible conference speaker, the Assistant to the President of Wheaton College, pastor of Immanuel Baptist Church, Waukegan, IL, Grace Tabernacle in Muskegon, Michigan (a few blocks from Harry Bultema who was at the Berean Church), and university pastor at John Brown University (Siloam Springs, Arkansas).

#### **TOPICS:**

**Major:** Calling; Ecclesia; Ephesians; Grace; Identification  
**Minor:** Bennett, Dr. Vincent; Glory; Pleroma



## ***The Undoing of Adam and the Approach Present of God***

by — Clyde L. Pilkington, Jr.

Christ is greater than Adam, undoing what Adam did. In fact, Christ's work at Calvary is greater than Adam's fall. All of God's creation will be gloriously saved by the successful work of "*the Savior of the world*" (John 4:42). Salvation is not dependent on us at all; it is all about Christ and His work alone. Paul taught that the exact same "*all*" who are condemned in Adam are the exact same "*all*" who are justified in Christ (Romans 5:18), and that the exact same "*all*" who die in Adam are the exact same

"*all*" who are "*made alive*" in Christ (I Corinthians 15:22). Christianity has an Adam who is greater than Christ; however, it is Christ Who is greater than Adam.

**A note concerning the cover:** We wanted a cover that would immediately convey the theme of the book's content, choosing to go with a traditional "cross" scene to express the work of Christ at Calvary. Yet Christ did not die on a "cross" but was nailed to a simple "stake." An explanation is provided in the appendix.

98 pp., PB

See [order form](#) under "Clyde Pilkington."