



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 36  
Issue 893

### Right Division

(AN OVERVIEW OF DISPENSATIONAL TRUTH)

by — Clyde L. Pilkington, Jr.

Part 15

#### ISRAEL'S PLACE IN GOD'S PLAN

A Brief Survey of the Greek Scriptures:

#### THE CIRCUMCISION EPISTLES: I & II PETER

WRITTEN BY PETER, CHIEF APOSTLE  
OF THE CIRCUMCISION

*Peter, an apostle of Jesus Christ ... (I Peter 1:1).*



WRITTEN TO THE EXPATRIATES OF  
THE DISPERSION

*to the strangers scattered (I Peter 1:1 KJV).*

*to the chosen expatriates of the dispersion (CV).*

*unto the chosen pilgrims of the dispersion (REB).*

*to the choice sojourners of the dispersion (YLT).*

These two epistles were written by Peter, the chief apostle of the Circumcision, who will one day sit on one of the Twelve Thrones of Israel (Matthew 19:27-28),<sup>1</sup> possessing the very keys to Israel's Kingdom (Matthew 16:18-19)<sup>2</sup> and who had a ministry limited to the Circumcision (Galatians 2:7-9).<sup>3</sup>

Gentiles could not be rightfully said to be "scattered" among the nations – for they are the nations. An expatriate (παρεπίδημος, *parepidēmos*) is "an alien alongside, that is, a resident foreigner" (SEC, G3927); "one who is among an alien populace, who lives in a foreign land" (CKC); "a person who lives outside their native country" (Oxford Dictionary).

1. "Then answered Peter and said unto him, 'Behold, we have forsaken all, and followed You; what shall we have therefore?' And Jesus said unto them, 'Verily I say unto you, that you who have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, **you also shall sit upon Twelve Thrones, judging the Twelve Tribes of Israel.**'"
2. "Now I, also, am saying to you that you are Peter, and on this rock will I be building My ecclesia, and the gates of the unseen shall not be prevailing against it. I will be giving you **the keys of the Kingdom** of the Heavens, and whatsoever you should be binding on the Earth shall be those things having been bound in the Heavens, and whatsoever you should be loosening on the Earth, shall be those having been loosed in the Heavens" (CV).
3. "But contrariwise, when they saw that the Gospel of the Uncircumcision was committed unto me [Paul], as the Gospel of the Circumcision was unto Peter (for He that wrought effectually in Peter to the Apostleship of the Circumcision, the same was mighty in me toward the Gentiles). And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision" (CV).

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The expatriates were those Jews who had left their homes in the land of their fathers, probably as a result of persecution. Since then the Jews have been scattered all over the Earth. Peter's epistles will have a special appeal for those of them who, at the time of the end, after the Lord once more begins to deal with His people Israel, are chosen among the nations, and suffer for their faith. – A.E. Knoch (1874-1965), CC

This scattering was prophetic (Deuteronomy 4:27; Leviticus 26:33), a prerequisite for their future re-gathering (Psalm 147:2).

A reading of the two epistles will clearly demonstrate that Peter writes to those who:

– had been “*begotten*,” or “*born again*” (I Peter 1:3, 23; cf. John 3:3, 7). Israel had a prior national birth (Deuteronomy 32:18;<sup>4</sup> Exodus 4:22<sup>5</sup>). Members of

4. “*Of the Rock Who had begotten thee, thou wast unmindful, – And didst forget GOD who had given thee birth*” (Deuteronomy 32:18 Rotherham).
5. “*And thou shalt say unto Pharaoh, ‘Thus saith the LORD, ‘Israel is My son, even My firstborn.’”*” (Exodus 4:22).

the One Body are not “*born again*,” but rather “*cre-ated in Christ Jesus*” (Ephesians 2:10) as a part of “*one new man*” (Ephesians 2:15), the “*one new hu-manity*” (CV, WNT, GWT).<sup>6</sup>

- had a national, prophetic salvation (I Peter 1:5, 10), accompanied by a prophetic “*grace*” (:10, 13), to be “*revealed in the last time*” (:5) at the “*Revelation of Jesus Christ*” on “*the Day of Visitation*” (I Peter 2:12). Israel’s prophetic grace stands in contrast to “*The Dispensation of the Grace of God*” (Ephesians 3:2)<sup>7</sup> – a despotism of grace<sup>8</sup> committed only to Paul.
- had a judgement based upon performance, “*ac-cording to every man’s work*” (I Peter 1:17), which was the benchmark of Jewish Scriptures (Matthew 5:16; John 15:24; Revelation 18:6; 20:12-13; 22:12),

6. For further study about this topic, see:
  - [The New Birth: \(A Compilation\)](#) (see the [order form](#) under “Compilations”).
7. “God has always been gracious, but there is a difference between grace in a dispensation and a dispensation of grace (Romans 5:20-21). For example, Noah found grace because he was ‘*perfect in his generations*’ (Genesis 6:8-9), yet to Paul was committed ‘*the Dispensation of the Grace of God*’ (Ephesians 3:2).” — J.C. O’Hair (1876-1958), *Bible Study for Bereans*
8. For more on the nature of the grace of God, as revealed through Paul, see the compilation work [The Absolute Despotism of Grace](#) (see the [order form](#) under “Compilations”).

### 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

### Bible Student’s Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010 – Local: (814) 701-0063

[bsn@studyshef.com](mailto:bsn@studyshef.com)

Clyde L. Pilkington, Jr. – Editor

André Sneidar – Executive Editor

Associate Editors: J. Blake Botner, Mark Peters, Mark Vogt

Assistant Editors: James Fine, Gary Ingison

### Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Stephen Hill

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

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standing in contrast to Paul's "not of works, lest any one should be boasting" (Ephesians 2:9, CV).

- were to "follow" the "steps" ("footprints," CV) of Christ, their earthly pattern (I Peter 2:21), whereas believers today are rather to follow Paul as their pattern.<sup>9</sup>
- were a "chosen race," a "royal priesthood," a "holy nation," and a "procured people" (I Peter 2:5, 9, CV), having all of Israel's prophetic privileges (Exodus 19:4-6),<sup>10</sup> none of which, in any sense, pertain to

9. "Following in the 'footprints' [CV] left by our Lord while He was on Earth is often taken as the ideal of human deportment for believers in Christ. And so it is for the Circumcision, to whom Peter writes. His [Christ's] path may be copied by them, for they find themselves in similar circumstances and under identical conditions. Not so with the nations in this economy of God's grace. In preparing Paul for his part as the channel through which the truth for today was to be revealed, God kept him from contact with Christ during our Lord's life on Earth, both before and after His resurrection. It was only after His ascension into glory that He called Saul, and changed his name to Paul, and made him the medium for the special truth which is in force during the apostasy of Israel. Saul's call might have occurred long before, but it was deliberately deferred so as to conform to the truth with which he was entrusted. He, and we, know Christ only as ascended and glorified. If we were connected with His earthly life, then we, like the Syro-Phoenician woman (Mark 7:26) could get nothing more than a few crumbs from Israel's board [table]. He does not act in Glory as He acted on Earth. Now He makes no distinction between Jew and Gentile, but lavishes unutterably greater grace on both than was possible when He was the Servant of the Circumcision (Romans 15:8). The key to conduct which pleases God is to copy His present attitude toward us in our relations with our fellow men. It is not reasonable to follow in His 'steps' when He came only to 'the lost sheep of the house of Israel' and kept Himself from contact with the outside nations. His walk in the land [of Israel] is no model for our conduct outside the land. Hence, we are exhorted to be [followers] of Paul, as he is of Christ (I Corinthians 11:1), for he knew Christ ascended and glorified. And we are exhorted to be [followers] of God, as beloved children (Ephesians 5:1). Such a place we, 'sinners of the Gentiles,' did not have when Christ confined Himself to the favored nation." — A.E. Knoch (1874-1965), [Concordant Commentary on the New Testament](#) (see the [order form](#) under "Knoch.")

10. The presence of a priestly ministry speaks of alienation and enmity. "As long as there is a functioning priesthood, there must be

the One Body of today.

- were a "flock" with Christ as their "Chief Shepard" (I Peter 5:2-4), an analogy never used for believers today.<sup>11</sup>
- had as their hope the "promise of His Coming" (II Peter 3:4). The Greek word for "Coming" is *Parousia*<sup>12</sup> (i.e., Presence). (see **RIGHT DIVISION**, last page)

a barrier ... for the priest is an intermediary ... — John H. Essex (1907-1991), [God's Dwelling Place](#) (see the [order form](#) under "Essex.")

11. "The beautiful picture of a shepherd with his flock is peculiarly appropriate to God's earthly people. Even in ancient times they alone were the flock of His pasture. In the wilderness He guided them like a flock (Psalm 78:52). When the Lord came, Israel was as a flock having no shepherd (Matthew 9:36). He is the 'Great Shepherd' of the sheep (Hebrews 13:20; I Peter 2:25). As the 'Good Shepherd' He laid down His soul for the sheep (John 10:11). As the "Chief Shepherd" He will reward the under-shepherds for their work when He comes again in the day of His manifestation (I Peter 5:4). — A.E. Knoch (1874-1965), [Concordant Commentary on the New Testament](#) (see the [order form](#) under "Knoch.")

"The frequent picturing of Israel as 'sheep' and the Lord as their 'Shepherd' features a point similar to the figure of the 'bride and Bridegroom.' In the one case the nation is shepherded and in the other husbanded. Both figures are used freely in the Hebrew Scriptures and in the Greek Jewish portions of the apostolic writings. Neither figure is used as illustrative of the Ecclesia of the present dispensation. ... More than that: the word 'sheep' is not even used by Paul in any letter bearing his name, except in Romans 8:36, which quotes Isaiah in describing our Lord as a Sheep for the slaughter. The same is true of the word 'shepherd.' It is used only once by Paul in his epistles, and then in the sense of pastors (Ephesians 4:11), but the usage of both words in the Gospels is very frequent." — F.H. Robison (1885-1932), [Are Bride and Body Identical?](#) (see the [order form](#) under "Robison.")

12. "When we think of the Lord Jesus Christ returning to this Earth, we think of it as Him Coming to take His place as King. The normal word (Greek, *erchomai*) just means 'to come,' but the special word for 'personal coming' (Greek, *parousia*) is said to be 'a being alongside' or 'a presence' (*Young's Analytical Concordance*, page 188). This word *parousia* really is a personal presence, an appearance in an official capacity because of who He is and what He can do." — Otis Q. Sellers (1901-1992), *Glossary of Words*.

For more information on the *Parousia*, see:

- The Current Era Is Limitless, Clyde L. Pilkington, Jr., [Bible Student's Notebook #488](#);
- The Setting of Thessalonians, Danny Russino, *Bible Student's Notebook*: part 1, #499; part 2, #500;
- The Meeting in the Air – I Thessalonians 4:17, Oscar M. Baker,



## The Disruption of the World

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A broad study of the crucial, but all-too-often overlooked teaching of Scripture of the events between Genesis 1:1 and Genesis 1:2. Sometimes known as "The Gap," "The Overthrow," or "The Disruption," this key event in God's ages lays the important foundation for the ministry of Paul, the Apostle.

148 pp., PB This critical compilation of 13 chapters from 8 authors will be an essential part of a Bible student's library. Authors include: E.W. Bullinger, A.E. Knoch, Edward Clayton and John Essex.

See [order form](#) under "Compilations."



# Bible Basics #8

## The Three Spheres of Glory

by — Clyde L. Pilkington, Jr.

“**H**ope” is an expectation: something to look forward to. It’s such a wonderful thing, and, of course, the greatest hope of all is that which comes directly from God – a divinely revealed expectation. After all, a hope that is given by God is not just a “hope” in the sense of a desire or wish for something to happen – some kind of optimism stemming from a positive outlook. Instead, it is a firm expectation in the promise of God, and for those granted faith it is a *confident* expectation of that which will surely come to pass, because it is God Himself Who has declared it so.

God has amazing things planned for *all* of His creation: a truly glorious sequel to this life. Indeed, the best is yet to come!<sup>1</sup>

The foundation of all divine hope in Scripture is resurrection. There are three spheres of future resurrection glory. Some will inherit the Earth, some will live in the New Jerusalem, and others will be seated with Christ, *far above all* principalities and powers, reigning with Him in the Super-Heavens.

Some will be the citizens of the Kingdom of Heav-

1. For more information, see:

– “The Premonition: The Best Is Yet to Come,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #597](#).

en on the Earth; some will make up the Bride, the Lamb’s wife; while others are members of Christ’s Body, reigning among the Celestials.

Some will be the “*sand*” seed of Abraham, some his “*star*” seed, others have their calling in Christ before the disruption of the world.

### THE FIRST SPHERE

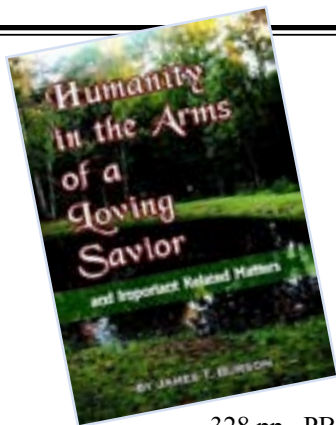
The first sphere of hope is the Earth. It is the realization of the expanded dominion of Eden’s garden of paradise. It is the baseline glory for which all of creation has a premonition.

The “*meeek*” among Israel and the Nations will “*inherit the Earth*” (Matthew 5:5). They will be given an earthly allotment as their glory. These are Abraham’s “*dust*” and “*sand*” seed (Genesis 13:16; Genesis 22:17; Hebrews 11:12).

*Blessed are the meek: for they shall inherit the earth (Matthew 5:5).*

*Happy are the meek, for they shall be enjoying the allotment of the land (CV).*

These are all of those who were “*just*” (or “*righteous*”)



328 pp., PB

See [order form](#) under “Burson.”

## Humanity in the Arms of a Loving Savior and Important Related Matters

by — James T. Burson

The chapters of this book are connected in this singular manner: always, there is the attempt to display the grandeur of God’s purpose in creation. Never is it proposed that God had a good idea which went awry and thereafter He supposedly has been picking up the pieces. Our confidence, as believers, may always be premised on an overriding assurance that God does not behave like a mortal, being hesitant, exasperated, indecisive or hoping for the best outcome. This volume expresses the author’s confidence in a far greater outcome of the entire human epoch than that which is generally proposed to the world. The flow of human history will not end in a groan, but rather a crescendo of praise by all to a true God of love and mercy. God will not only win, but He will radiate His victory over absolutely all that He has made; no other truth can settle the heart like this.

in their dealings with others.

*The just judgment of God, Who will be paying each one in accord with his acts: to those, indeed, who by endurance in good acts are seeking glory and honor and incorruption, life eonian (Romans 2:6-7).*

The Earth is Israel's sphere according to the flesh (Romans 9:3-5) and will include the Gentile nations that pass through the Judgment of the Nations.

*I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the Earth for Thy possession (Psalm 2:8).*

The Earth will be a colony of the Heavens. Its divine rule will be the "Kingdom of the Heavens" with Israel ruling over Earth's inhabitants.

*Thy Kingdom come. Thy will be done in Earth, as it is in Heaven (Matthew 6:10).*

## THE SECOND SPHERE

The heavenly sphere of the New Jerusalem "descending out of Heaven from God" (Revelation 3:12; 21:2, 10), is for all of those who are "of the faith of Abraham" (Romans 4:16) – those who are "Abraham's seed, heirs according to the promise" (Galatians 3:29). These are those who among Israel and the Nations have their "calling" of hope prior to Acts 28.

This second-sphere election makes them "partakers

*of a heavenly calling"* (Hebrews 3:1). Like their spiritual father, Abraham, they "looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10).

*The City of the living God, the heavenly Jerusalem ... the church of the firstborn, which are written in Heaven (Hebrews 12:22-23).*

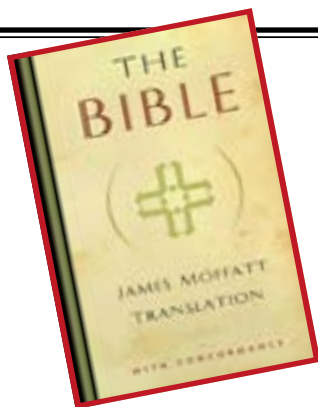
The New Jerusalem will be the administrative capital of Israel's world-wide Kingdom on Earth.

*And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the Earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain (Zechariah 14:16-17).*

This is the sphere of Abraham's spiritual seed, which included believing Gentiles during the Acts period.

*And if you are Christ's, then you are Abraham's seed, and heirs according to the promise (Galatians 3:29).*

Unlike the "meek" and "good" among Israel and the Nations who will "inherit the Earth" (Matthew 5:5), these have been granted the faith of their father, Abraham, and have become destined to be his second-sphere "star" seed, contrasted with his first-sphere "dust" and



1560 pp., HC.

See [order form](#) under "Bibles."

## James Moffatt Translation

by — James Moffat (1837-1913)

Moffatt was born and educated in Glasgow, Scotland, and spent the early years of his career as a pastor in the Free Church of Scotland. In 1911 he became Professor of Greek and New Testament Exegesis at Mansfield College, Oxford, and subsequently served at the United Free Church College, Glasgow, and at Union Theological Seminary, New York, as Washburn Professor of Church History. Moffatt took a leading role in the preparation of the *Revised Standard Version* (1946) as well as writing numerous books on biblical textual criticism. Moffatt is best remembered, however, for single-handedly translating the Bible. His New Testament was printed in 1913, followed by the Old Testament in 1924. Both translations were revised and reprinted together in 1935 and popularly known as Moffatt's Bible. 8-½ x 6.0 x 2-½, 10 point font size.

✍ We are not trusting in our “perseverance” but in the “preservation” of God’s seal (Ephesians 1:13). – Dr. Vincent Bennett (1903-1981)  
“sand” seed (cf. Genesis 15:5; 22:17; Hebrews 11:12).

These second-sphere “star” seed make up “the Bride, the Lamb’s Wife” (Revelation 21:9). They are God’s called-out-ones who had a fixed hope before the current Secret Administration. They were the believers who were represented by “the ecclesia in the wilderness” (Acts 7:38), those built upon the confession of Christ’s Messiahship (“upon this rock will I build My ecclesia,” Matthew 16:18), whose number were added to on a daily basis during the Acts Period (Acts 2:46-47), and which Saul relentlessly persecuted (“persecuted the ecclesia of God,” I Corinthians 15:9; Galatians 1:13). These are those “called” who will be citizens of that heavenly city coming out of Heaven to the Earth.

*The city of My God, the New Jerusalem, which is descending out of Heaven from My God ...*

*The Bride, the Lamb’s wife ... the holy Jerusalem*  
(Revelation 3:12; 21:9-10).

While Israel rules over the Earth, the Twelve and the rest of the Bride will rule over Israel from the New Jerusalem.

### THE THIRD SPHERE

The third sphere is the unique calling of the One Body “among the Celestials.” The revelation of this pinnacle sphere is found only in the letters of Ephesians and Colossians. This phrase, “among the Celestials,” is exclusive to the book of Ephesians (1:3, 20; 2:6; 3:10; 6:12, CV). These two epistles unveil the Secret Admin-

istration (Ephesians 3:9) and its sphere of glory “far above all Heavens” (Ephesians 4:10) where Christ sits “in Glory” (Colossians 3:4) “at the right hand of God” (:1), and where we will one day “appear with Him” (:4).

*“The administration of God which is given to [Paul] for [us]” makes “Christ in [us], the hope of Glory” (Colossians 1:25-27).*

The Lord Jesus Christ has been given “all authority, in Heaven and on Earth” (Matthew 28:18, REB). His Body will have jurisdiction over all spheres.

Our seated dominion – “among the Celestials,” “far above all Heavens” – is that of ruling jointly with Christ in and from the Super-Heavens, with Universal jurisdiction extending even over the Earth.

The Heavens are above the Earth, not just physically, but governmentally. A part of the powerful message learned by Nebuchadnezzar was that the Heavens have “jurisdiction” (CV), or “dominion” (REB), “ruling” (YLT) over the Earth and its kingdoms (cf. Daniel 4:26).

While Israel rules over the Earth, and the Twelve and the rest of the Bride rule over Israel from the New Jerusalem, we will be joint regents with Christ ruling over the entire Universe.

### THE ULTIMATE AND FINAL SPHERE OF GLORY

Beyond the ages – in the Consummation – we find the Ultimate Sphere of Glory, a place where God Himself is “All in all.”



Check out a **NEW BOOK!**



## *Will We Escape Death?*

by — Clyde L. Pilkington, Jr.

The plight of humanity is mortality and death. In every age the believer’s hope has always been resurrection from the dead and the glory which lays beyond. It was Satan who first introduced the idea, “*Thou shalt not surely die.*” So, what makes anyone think that Satan was right – that we are actually not going to die? What makes someone expect that, of all of the people who have ever lived before them, they will somehow be the ones who will *escape* death? The answer, in one word: tradition.

62 pp, PB

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



God created the entire Universe out of Himself. There once was nothing but God, and everything came forth out of Him. Of a surety,

*Out of Him, and through Him, and to Him, are ALL things* (Romans 11:36).

God is the beginning of “all,” and He surely will be the consummation of “all.” This is the divine goal:

*That God will be All in all* (I Corinthians 15:28, DT).

In other words, God will be “Everything in everything” and “Everything to Everyone.” His entire creation – without exception – will be gloriously complete and in perfect harmony with Himself; all that

there is, ever was and ever will be, coming out of, operating through, and returning to Him.

What a grand conclusion! **BSN**

**TOPICS:**

**Major:** Calling; Ecclesia; Israel; Spheres, Three

**Minor:** Consummation; Dominion; Paul; Right Division; Sequel

“Bible Basics” is a part of a continuing series:

#1 – The Divine Cycle – Romans 11:36, [BSN #838](#);

#2 – The Logos, [BSN #840](#);

#3 – God, [BSN #846](#);

#4 – The Two Realms, [BSN #847](#);

#5 – The Three Heavens and Earths, [BSN #848](#);

#6 – The Five Ages, [BSN #852](#);

#7 – The Seven Administrations, [BSN #891](#), [BSN #892](#).

## God Alone Has Free Will

by — André Sneidar

**G**od is the only Being in His creation Who has true free will. With that understanding, it gets confusing when it's implied that any of us have “free will.”



great peace to my own heart, knowing that Dad is the Source and Provision for my whole life.

Our lives are only a few pages of the whole story; one day we'll be able to read the book cover-to-cover. **BSN**

As God is truly sovereign, all of His creatures act in accordance with His plan and purpose, regardless of what we may think otherwise. One's perception of having “free will” is a mirage – all dictated by God.

**TOPICS:**

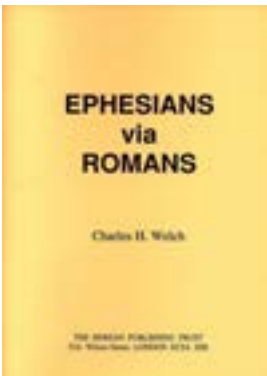
**Major:** God; Sovereignty

**Minor:** Free Will; Predestination

Rejection of “predestination” (formally expressed and systematized by Plato as “determinism,” as it implies natural causation without any place for Divine predestination), is contradictory to the statement that God has predestined everyone's actions and decisions.

In other words, God's absolute free will precludes any of His creatures' “free will,” since He is the One directing our lives in every aspect and context.

God wrote the script for every creature's life, from beginning to ending, before any of them existed. We merely live the performance of our personal script which He penned for us. This is what has brought



**Ephesians via Romans**  
by — Charles H. Welch  
(1880-1967)

38 pp., PB  
See [order form](#)  
under “Welch.”

In the style of a two-way conversation, this work illustrates that the unique blessings of Ephesians are based on the blessings that all believers have received, as detailed in the book of Romans.



# Wedding Announcement

On the seventh of July, James Theodore Burson<sup>1</sup> and Nancy Lousie Barna were united in marriage. The wedding was held in Grove City, Ohio. Members of the immediate families were

I. What a thrill that it is to share this happy news. Brother Jim exemplifies grace. He is one of our authors, having written, among other books, [Humanity in the Arms of a Loving Savior](#) and [The Cataclysmic Prophecies of the Jews and Their Divine Purpose](#).

He is a graduate of Nazarene Theological Seminary. He pastored for six years in two congregations in northern Indiana and central Ohio. He served three years as a Buckeye Boys Ranch counselor, and 32 years as the school/court liaison for the Columbus OH area. Mr. Burson has received six certificates from the National Association of Juvenile Justice, and is now retired from the Franklin County Ohio Board of Education after thirty two years of service.

present for the beautiful ceremony. Both are united in love and in the faith which is revealed to us through the Apostle Paul.

**TOPICS:**

**Major:** Pictures



**RIGHT DIVISION** (continued from page 7563)

The *Parousia* was related to the Earth, and not the hope of the One Body; thus, Paul never uses the word in his epistles of the *Secret Administration*.

The book of II Peter begins and ends with a solemn

[Bible Student's Notebook #500](#);

- The Rapture Theory, Danny Russino, [Bible Student's Notebook #501](#);
- “So Shall We Ever Be with the Lord,” Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#);
- The Last Trump, Oscar M. Baker, [Bible Student's Notebook #546](#);
- Parousia, Charles H. Welch, [Bible Student's Notebook #631](#);
- Several “Raptures,” E.W. Bullinger, [Bible Student's Notebook #647](#);
- What Does Parousia Mean? Otis Q. Sellers, [Bible Student's Notebook #699](#);
- Clearing the Clouds: Rapture Realities, Andrew Brown, [Bible Student's Notebook #700](#);
- The Order of Events, Otis Q. Sellers, [Bible Student's Notebook #700](#);
- *The Parousia of the Lord Jesus Christ*, Otis Q. Sellers, [Bible Student's Notebook #785](#).

warning against falling away from their entrance into Israel's *Eonian Kingdom* (1:10-11; 3:17), of which Peter, James and John had been “eyewitnesses”<sup>13</sup> (II Peter 1:16-18). No such danger has any bearing on the “*Ecclesia which is His Body*.” **BSN**

“Right Division” is a part of a continuing series in the *Bible Student's Notebook*:

- Part 1, [#551](#); Part 2, [#552](#); Part 3, [#553](#); Part 4, [#554](#); Part 5, [#555](#); Part 6, [#556](#); Part 7, [#557](#); Part 8, [#558](#); Part 9, [#559](#);
- Part 10, [#570](#); Part 11, [#781](#); Part 12, [#795](#); Part 13, [#796](#);
- Part 14, [#800](#).

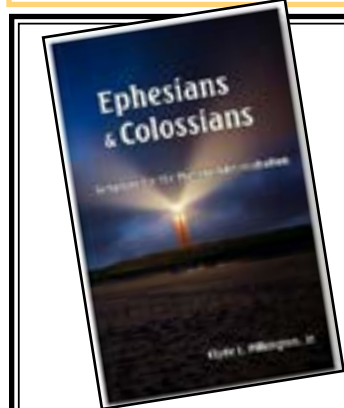
**TOPICS:**

**Major:** Circumcision; Israel; Kingdom; Peter, the books of I & II  
**Minor:** Jewish Epistles; Paul; Right Division

13. “Eyewitnesses of His majesty” (:16); “spectators of His magnificence” (CV); or as *The Message* has it: “We were there for the preview! We saw it with our own eyes.” Peter refers here to the vision on the Mount of Transfiguration. For more on this subject, see the book:

- [The Transfiguration: A Compilation](#) (see the [order form](#) under “Compilations.”)

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