



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 36  
Issue 899

## *“All Israel Shall Be Saved”*

by — J.G.H. Steedman (1893-1968)

*And so, all Israel shall be saved: as it is written, “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins” (Romans 11:26-27).*

**U**nder this heading the whole Nation of Israel (Northern and Southern kingdoms, Judah with Benjamin, and all the ten tribes, are comprehended) is scattered among the nations of Earth, as prophesied through Moses in Leviticus 26:27-33.

*And if you will not for all this hearken unto Me, but walk contrary unto Me ... I will scatter you among the heathen [Nations], and will draw out a sword after you: and your land shall be desolate, and your cities waste.*

This is amplified in Deuteronomy 4:23-31.

*Take heed to yourselves, lest you forget the covenant of the Lord our God ... and shall do evil in the sight of the Lord your God, to provoke Him to anger ... you shall utterly perish from off the land ... you shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the Nations, and you shall be left few in number ... whither the Lord shall lead you ... But if from thence you shalt seek the Lord thy God, you shall find Him, if you seek Him with all your heart and all your soul. When you are in tribulation and all these things are come upon you, even in the latter days [Hebrew, ‘achărîyth yamim], if you shall turn to the Lord your God and shalt be obedient unto His voice.*

But there is more to it than that. It is revealed to us in Deuteronomy 30:1-6,

*And it must occur that when all these words will come upon you, the blessing and the malediction, which I have put before you, and you have brought them back to your heart among all the Nations where Jehovah your God has dispersed you, and you have returned to Jehovah your God and listened to His voice according to all that I am commanding you today, you and your sons, with all your heart and all your soul, Jehovah your God must also bring back your captives and show you mercy and collect you again from all the peoples where Jehovah your God has scattered you. If your dispersed people should be at the end of the heavens, from there Jehovah your God will collect you and from there He will take you. Jehovah your God will indeed bring you into the land of which your fathers took possession, and you will certainly take possession of it; and He will indeed do you good and multiply you more than your fathers. And Jehovah your God will have to circumcise your heart and the heart of your offspring that you may love Jehovah your God with all your heart and all your soul for the sake of your life.*

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*The Family in Ruins, part 3: The Design..... 7613*

Now, there can be no misunderstanding that God, speaking through Moses, was addressing the children of Israel that had been redeemed out of Egypt in all three of these passages, and in so doing he was addressing them as a nation separated from all other nations, and so separated for the carrying out of His purposes. They were of the direct line from the twelve patriarchs, sons of Jacob, grandsons of Isaac, the son of promise of Abraham, with whom God made His covenant of promise. It is in this connection that we return to Leviticus 26:40-42, remembering that we left off at :33,

*If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against Me, and that also they have walked contrary unto Me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I re-*

*member; and I will remember the land.*

There can be absolutely no doubt whatsoever that Jehovah, the God of Israel, Who foretold the scattering of the Nation, also foretold of restoring them to the land that their fathers possessed and that it was to take place “*in the latter days*” (*‘achărıyth yamim*). It was also to take place after the nation, in humility, had prostrated themselves before Jehovah their God, confessing their sins and the sins of their fathers in the face of some tribulation (Hebrew, *tsar*).

In Jeremiah 30:7 it is stated,

*Alas! for that day is great, so that none is like it: it is even the time of Jacob’s trouble* [Hebrew, *tsărâh*].

This passage goes on to say,

*“For it shall come to pass that in that day,” saith the Lord of hosts, “that I will break his yoke from off your neck, and will burst your bonds, and strangers shall no more serve*

**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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themselves of him; but they shall serve the Lord their God."

Then, in :22, 24 we read,

*And you shall be My people, and I will be your God. ... The fierce anger of the Lord shall not return, until He has done it, and until He has performed the intents of His heart: in the latter days [‘achāriyth yamim] you shall consider it.*

Continuing in chapter 31,

*"At the same time," saith the Lord, "I will be the God of all the families of Israel, and they shall be My people ..." The Lord appeared unto me, saying, "I have loved you with an everlasting [Hebrew, ‘ôlâm, eonian] love: therefore, with lovingkindness have I drawn you. Again, I will build you ... I will bring them from the North country, and gather them from the coasts of the earth ..." Hear the word of the Lord, O Nations, and declare it ... He that scatters Israel will gather him ... for the Lord has redeemed Jacob ... (:1-11).*

*"Behold, the days come," saith the Lord, "that I will sow the house of Israel and the house of Judah with the seed of man and the seed of beast. And it shall come to pass that like as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them to build, and to plant," saith the Lord (:27-28).*

Jeremiah 16:14-15 and 23:7-8 express in slightly

differing words much the same thought, declaring,

*"Behold, the days come," saith the Lord, "that they shall no more say, 'the Lord lives that brought up the children of Israel out of the land of Egypt'; but, 'the Lord lives, that ...*

*"brought up the children of Israel from the land of the North, and from all the lands whither He had driven them': and I will bring them again into their land that I gave unto their fathers" (16:15).*

*"brought up and which led the seed of the House of Israel out of the North country, and from all the countries whither I had driven them; and they shall dwell in their own land" (23:8:).*

It may be seen from these two passages that the exodus from Egypt is a type of the greater exodus<sup>1</sup> that is to come at the commencement of the "latter days" ('achāriyth yamim); and just as the disunited tribes in bondage in Egypt were, by the Spirit of God, united and in a night became a Nation, the Nation redeemed by the Lord, even so in the exodus to come the divided and scattered Nation will once more be united in their removal from all of the countries of the Earth to the rallying point before entry into the land of their fathers. It is here that we turn to Ezekiel 20:33-38 for a very detailed account of what is to happen:

*"As I am alive," is the utterance of the Lord Je-*

1. [Editor:] For more of this theme, see:

– *The Coming Greater Exodus: A Study and Comparison of the Former and Future Exodus of Israel*, David R. Hetteema: Part 1, [Bible Student's Notebook #767](#); Part 2, [#768](#); Part 3, [#769](#).



52 pp., PB

See order form under "Compilations."

## ***The Faith of Christ (A Compilation)***

Here is a subject worthy of our careful consideration. It is crucial to our spiritual well-being, since it is vitally joined to our redemption and deliverance which are to be found in the Lord Jesus Christ. "The faith of Jesus Christ" is unwittingly denied by sincere and well-meaning believers. After having been well-grounded in this subject as it is revealed in His Word and reflected in this study, may we no longer be found in that rapidly growing company of believers who are unlightened because they are uninstructed. Authors include:

E.H. Clayton (1887-1972), A.E. Knoch (1874-1965), Adlai Loudy (1893-1984), and Frank Neil Pohorlak (1907-1988).

hovah, “it will be with a strong hand and with a stretched out arm and with outpoured rage that I will rule as king over you people. And I will bring you forth from the peoples, and I will collect you together out of the lands to which you have been scattered with a strong hand and a stretched out arm and with outpoured rage. And I will bring you into the wilderness of the peoples and put Myself on judgment with you there face to face. Just as I put Myself on judgment with your fathers in the wilderness of the land of Egypt, so will I put Myself on judgment with you,” is the utterance of the Lord Jehovah. “And I will make you to pass under the rod and bring you into the bond of the covenant. And I will clean out from you the revolters, and the transgressors, for out of the land of their alien residence I shall bring them forth, but onto the soil of Israel they will not come; and you people will have to know that I am Jehovah.”

and dreadful God, keeping the covenant and mercy to them that love Him, and to them that keep His commandments; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from Your precepts and Your judgments: neither have we hearkened unto Your servants the prophets, which spoke in the name of our kings, our princes and our fathers, and to all the people of the land. O Lord, righteousness belongs unto You, but unto us confusion of faces, as at this day; to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, near and far off, through all the countries whither You have driven them, because of their trespass and they have trespassed against You ... O Lord hear; O Lord forgive; O Lord hearken and do: defer not for Your own sake, O my God: for Your city and Your people are called by Your name.”

There are numerous other passages that are parallel to these, declaring the intention of the Lord Jehovah, the God of Israel, many of them repetition, others explaining or expanding the theme, but all strengthening what has already been quoted.

Before closing, attention should be drawn to one other passage that described at great length the deep feelings of a man of God, the prophet Daniel, on this subject, when he was given visions of “*what shall be in the latter days*” (*‘achārîyth yamim*). He was considering at the time the prophecies of Jeremiah, and he was brought to his knees in prayer and supplication, and sackcloth and ashes:

*And I prayed unto the Lord my God, and made my confession, and said, “O Lord, the great*

By some catastrophe, bringing further distress, affliction and persecution, God’s people Israel, known and unknown to us, are by the words of the prophets heading for the time of Jacob’s trouble (which is not the great tribulation of the *sunteleia tou aiOnios*<sup>2</sup>) the prelude to the restoration, the worldwide exodus. The words of Daniel 9:3-19 are the words that the Lord their God desires to hear from every home and synagogue the world over. It will come, be it soon or later, but the longer it is withheld the deeper into trouble they will go. Israel has today no sacrifice to offer for sin or trespass, and God-ward they are helpless; but insofar as they are nationally concerned, there are yet two words of real comfort, the first in Ezekiel 11:16.

(see **ALL ISRAEL**, last page)

2. [Editor]: “End of the world” (KJV), “conclusion of the eon” (CV), “conclusion of the age” (REB), cf. Matthew 24:3-31.



## *An Evening with T. Austin-Sparks*

This is a collection of 34 short excerpts from the writings of “Mr. Sparks,” as he was affectionately called, designed to be enjoyed in an evening.

52 pp., PB (See [order form](#) under “An Evening With.”)

# The Family in Ruins

## Part 3

### The Design

by — Clyde L. Pilkington, Jr.

The family of Scripture was a large, expansive tribe or clan that included: children, parents, grand and great-grandparents, uncles, great-uncles, aunts, great-aunts, cousins, as well as those who lived with and served its biologically connected members. Members of these families could easily number in the hundreds or thousands. The family provided a sizeable labor force with varying skills. The individual members were able to focus on a specialized function and worked in harmony with other members as a cohesive unit. The modern concept of independence simply did not exist.



language [of early Israel] was the 3 and 4 generation site-resident family living in neighboring houses on a single site.<sup>4</sup>

The Old Testament family is a wider circle than the typical two-generation nuclear family of parents and children characteristic of contemporary Western society.<sup>5</sup>

#### THE HEBREW WORD MISHPĀCHĀH

The Hebrew word translated “family” is מִשְׁפָּחָה (*mishpāchâh*).<sup>6</sup> It has the meaning, *not* of a Western, nuclear family (a pair of adults and their children), but of a clan, a tribe, a nation.<sup>7</sup> *Mishpāchâh* comes from the root שִׁפְחָה (*shiphchâh*)<sup>8</sup> which is “feminine” and comes “from an unused root meaning “to spread out.”<sup>9</sup>

In both Testaments the family is much broader, and much more important, than we normally see it being in our day.<sup>1</sup>

The concept of the family held by traditional Christians is truncated.<sup>2</sup> The extended, multi-generational family, with its estate, is perhaps the closest description.<sup>3</sup>

The smallest family unit recognized in the lan-

1. Terry & Beverly Miethe, *Serving Christ: A Family Affair* (Joplin, MO, College Press, 1995), pages 178-179.
2. “To shorten ... to replace.” – Merriam-Webster.
3. James Wesley Stivers, *Restoring the Foundations: Essays in Relational Theology*, Bible Student’s Press.

4. Dr. Michael Schluter, *Chalcedon Report*. Cited by James Wesley Stivers, *Restoring the Foundations: Essays in Relational Theology*, Bible Student’s Press.
5. Sinclair Ferguson, ed., *New Dictionary of Theology* (Downers Grove, IL, InterVarsity Press, 1988), page 251.
6. *Strong’s Exhaustive Concordance*, H4940.
7. *Brown-Driver-Briggs Hebrew and English Lexicon*.
8. Interestingly, this root word is used in the *King James Version* to translate such words as: bondmaid, handmaid, maid, maiden, maidservant, wench, bondwoman, womanservant.
9. *Strong’s Exhaustive Concordance*, H8198.

## Salvation and Judgment in the Book of Matthew and The Voice of One Imploring

by — Dean Hough

When our Lord came into this world He came to save: “You shall be calling His name Jesus, for He shall be saving His people from their sins” (Matthew 1:21). This important declaration of God’s intention forms a solid basis for all that is recorded throughout the book of Matthew, and must be kept in mind in the midst of the stern warnings of judgment, including that even of “fire unextinguished.”

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



20 pp., BK

The Old Testament family represents a larger body that the English word suggests. ... *Mishpâchâh* was used to describe the larger patriarchal clan which included those persons related by blood, marriage, slaveship, and even ... strangers or sojourners could be included.<sup>10</sup>

In a derivative sense *mishpâchâh* [family] includes a kinship group living together with a family chieftain in charge. That can include multi-generational interlocking relatives, servants, eunuchs, guests, and so on. ...

The basic governmental unit of Hebrew society was a free man on his estate and all the people who lived on his land. He was their chieftain and lord. He was their kinsman-redeemer, their avenger of blood, and their legal guardian. ...

The kind of man that God is addressing at the giving of the Law is probably 60[+] years of age, he has two dozen[+] sons, he has many daughters, he has several wives and concubines, and he has servants drawn from the *mixed multitude* which left Egypt with the Israelites but were not numbered with them in the census. And he likely had Hebrew servants – either eunuchs or males – who made alliance with him. ...

[These] elders of Israel, also known in the Hebrew as *gebers* [the root of our English word “baron”] ... were the leaders who met at the city gates. The *geber* is the federal head of his family group and is the one who provides coverture for them. He

ransoms, redeems and avenges them.<sup>11, 12</sup>

## DOMINION OF FAMILY

As God designed it, the dominion of the Earth was familial. The initial authorities were a husband and his wife (Adam and Eve). The perpetuation and increase in their domain was through their children.

*God said, “Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the Earth, and over every creeping thing that creeps upon the Earth.” God blessed them, and God said unto them, “Be fruitful, and multiply, and replenish the Earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moves upon the Earth” (Genesis 1:27-28).*

God gave dominion to Adam and Eve (:27), but note that the subduing of, and continued dominion over the Earth, followed “*be fruitful, and multiply, and replenish the Earth*” (:28). As Adam and Eve had children, their dominion increased and the authority naturally passed on to them.

Thus the dominion of the Earth was vested in the patriarchal *family*.<sup>13</sup>

11. James Wesley Stivers, *Hierogamy*, 2004, pages 90-93.

12. “Another term for family, ‘bayith’, included all living within the confines and jurisdiction of the dwelling.” – Merrel Tenney, ed., *New International Dictionary of the Bible* (Grand Rapids, MI, Zondervan, 1987), page 343

13. Patriarchal – i.e., that which belongs to patriarchs. Patriarch (trib-

10. J. Michael Hester, “Family,” *Holman Bible Dictionary* (1991).

## Daily Quick Quotes

Since we first began placing single-sentence quotes on the tops of the pages of the *Bible Student's Notebook* they have been a most welcomed feature.

*Daily Quick Quotes* are single-sentence quotes selected from past pages of the *Bible Student's Notebook* that are added to a daily BLOG and assigned topical themes, making them easy to utilize.

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The [patriarchal] authority which the father has extends to his wife, to his children, his children's children, his servants, and to all his household, and if he is the sheik, to all the tribe. ... The [patriarchal] father was the supreme court of appeal in domestic matters.<sup>14</sup>

Patriarchal dominion was, by natural and general rule, passed to and through the eldest son, the first born.<sup>15</sup> This family dominion continued all the way through to Noah and his sons, as the original command to Adam and Eve was *repeated* to them:

*God blessed Noah and his sons, and said unto them, "Be fruitful, and multiply, and replenish the Earth" (Genesis 9:1).*

To assist Noah and his sons in curtailing the widespread corruption on the Earth, God gave this patriarchal dominion the authority to execute the ultimate penalty that could be inflicted: judicial death.

*Surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made He man. And you, be you fruitful, and multiply; bring forth abundantly in the Earth, and multiply therein (Genesis 9:5-7).*

Thus patriarchal family dominion continued for nearly two thousand years before the introduction of subversive "nationalism" as we know it today.<sup>16</sup>

al leader) defined as "The father and ruler of a family; one who governs by paternal right." – Noah Webster, *American Dictionary of the English Language*, 1828

14. Fred H. Wight, *Manners and Customs of Bible Lands* (Chicago, IL, Moody Press), page 103.
15. "In a majority of cases, the great authority which the father had, was handed down to his eldest son, who took over the position of leadership upon the death of his father. Hence Isaac became the new 'sheik' over his father's household upon the death of Abraham ... In some cases, the father bestowed the succession of authority on other than the eldest son, as when Isaac bestowed it upon Jacob instead of Esau (Genesis 27)." – Wight, page 104
16. We can roughly determine the time between Adam and the city of Babel from a set of genealogies found in Scripture that ends with a man named Peleg. We take the years between a father and the birth of his son, as recorded in Scripture, then adding these numbers together, we can acquire the approximate date.

In Genesis 5:1 we learn that Adam was 130 when his son Seth

Thus, the biblical family was an immense system of individual member support, mutual provision and protection, amply sourced domestic, business, social and faith life, all in a familial community of *togetherness*. **BSN**

This is part of a series in the *Bible Student's Notebook*:  
– *The Family in Ruins*, part 1, #759; part 2, #760.

#### TOPICS:

**Major:** Dominion; Family; Marriage; *Mishpâchâh*

**Minor:** Patriarchy

was born. In :6 we find out that Seth was 105 when his son Enosh was born. We continue this process through the genealogies until we arrive at Noah (:1-32).

Adam to Seth	- 130 years
Seth to Enosh	- 105 years
Enosh to Kenan	- 90 yeas
Kenan to Mahalalel	- 70 years
Mahalalel to Jared	- 65 years
Jared to Enoch	- 162 years
Enoch to Methuselah	- 65 years
Methuselah to Lamech	- 187 years
Lamech to Noah	- 182 years

From Adam to Noah we have a calculation of 1056 years.

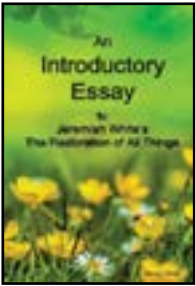
Then in Genesis 7:6 we learn that Noah was 600 at the time of the flood. So adding 600 to 1056, we come up the date 1656 years between creation and the flood. Continuing with the genealogies found in Genesis 5:32, we see that Noah had three sons: Shem, Ham, and Japheth. From here we move forward to Genesis 11:10-16 and continue with the genealogy of Shem.

Adam to the Flood	- 1656 years
Flood to Arphaxad	- 2 years
Arphaxad to Shelah	- 35 years
Shelah to Eber	- 30 years
Eber to Peleg	- 34 years

This brings us to 1757 years after creation. The Scriptures tell us that in the days of Peleg the Earth was divided (Genesis 10:25; cf. I Chronicles 1:19). In fact, the name Peleg means "division." It was during Peleg's lifetime that the people of the Earth were divided into different language groups and dispersed. Going to Genesis 11:18, 19 we can find out how he long lived.

Peleg to Reu	- 30 years
Reu to Peleg's death	- 209

Peleg lived 239 years. He was born approximately 1757 years after Adam was created, and lived for 239 years. This places his death 1996 years after Adam was created, making the Tower of Babel, according to the scriptural account, somewhere between 1757 and 1996.



**An Introductory Essay  
to Jeremiah White's "The  
Restoration of All Things"**  
by — David Thom (1795-1862)  
112 pages, PB (See [order form](#)  
under "Other Authors.")

**ALL ISRAEL** (continued from page 7612)

Thus saith the Lord God, "Although I have cast them far off among the heathen [nations], and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come."

The other is from Psalm 51:17-19.

The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, You wilt not despise. Do good in Your good pleasure unto Zion: build the walls of Jerusalem. Then shall You be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

0-0-0

And so, **all Israel shall be saved:** as it is written

...

**BSN**

— *The Differentiator*, Vol. 31, No. 1 (February, 1969)

(edited)

**John G.H. Steedman** (1893-1968), of Dorset England, had a career as a Commander with the Royal Navy and Royal Flying Corps. In his retirement he became a dedicated student of Scripture and was a contributor (1964-1968) to *The Differentiator* magazine (1939-1970), which editors over the years included: E.A. Larsen (1884-1978), Dr. Frank Neil Pohorlak (1907-1988), Alexander Thomson (1889-1966), and Major R.B. Withers (1890-1970). Steedman's "findings in the area of prophetic truth cleared the way for us to rid ourselves of the burden of trying to fit the Seventy-Sevens of Daniel 9:24-27

into a semi-preterist mold (that is, only one "Seven" is yet future). His logical and scriptural arguments allowed us to see a strong case that the entire prophecy of the 'weeks,' or better, heptads of years, has yet to begin." (*The Differentiator Revisited*).

Other Steedman articles that have appeared in the *Bible Student's Notebook*:

- *The Seventy Sevens of Daniel*: part 1, (#754); part 2, (#755);
- *The Restoration of Israel to the Land* (#798).

**TOPICS:**

**Major:** Israel, Future Restoration of; Prophecy; Pre-Millennial Kingdom

**Minor:** Latter Days



**Restoring the Foundations:**  
*Essays in Relational Theology*

by — James Wesley Stivers  
(originally published in 1995)

94 pages, PB

A companion book to *Eros Made Sacred*. This is a study of the Christian Man's relation to God, woman, his children, his firstborn, social order, etc. (See [order form](#) under "Other Authors.")



**The Restoration of All Things**

by — Jeremiah White (1629-1707)

226 pages, PB

(See [order form](#) under "Other Authors.")



**The Steps I Have Taken**

A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

65 pp., PB

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