



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 37  
Issue 906

# Where Are the Ten Tribes?

by — A.A. Isaacs (1826-1903)

There are few inquiries which have tried the ingenuity of students of Jewish history more than that with which this article is headed.

It has been assumed that the tribes which constituted the Kingdom of Israel have been lost, their locality unknown, and their individuality, for a time at least, absorbed in the nations among whom their lot has been cast. This conclusion has furnished the groundwork of a number of hypotheses.

Tribes and peoples inhabiting the most remote parts of the world, speaking diverse languages, varying in their habits, character and complexion, have all severally been placed under contribution<sup>1</sup> in order to solve the difficulty, and so reveal the unknown. Unmindful of that unison which exists between the languages of the world, which points to their common origin, it has been inferred over and over again that, because there is a similarity between certain words in the Hebrew and words having the same meaning in a modern language, it is an evidence that the people who respectively use them belong to the same race.

Who can, therefore, wonder that, when opinions and circumstances have been cast in such a mold, the results have answered the desires and expectations of the enquirer! Nor can it be a matter of surprise that in the hands of such manipulators of prophecy and of history, the gipsies [*sic*], the Afghans, the New Zealanders, the North American Indians, or the Nestorians have furnished "indisputable" proof that they are respectively the long-lost tribes.

Nay, a pretentious volume has been written to dem-

1. [Editor:] 3. Anything given or furnished to a common stock, or towards bringing about a common result. — OED

onstrate that the Anglo-Saxon race are alone entitled to this honor, although the Irish and the Welsh have each been found to dispute their claim.

It will be seen in the brief observations which I am about to make on this subject whether any of these claims can be allowed, or whether all of them are to be equally dismissed. In dealing with it I shall confine myself to Scripture, and endeavor to trace those leading features in the history of the tribes by which may be able to determine the true position which question occupies.

The captivity of the Ten Tribes of the Kingdom of Israel is thus referred to in II Kings 17:6.

*In the ninth year of Hoshea, the King of Assyria took Samaria, carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in cities of the Medes.*

Now we have in the book of Ezra (chapter 2) an account of the restoration of a small number of the two tribes which constituted the Kingdom of Judah, from captivity in Babylon. These were but forty-two thousand, three hundred and sixty persons. On the other hand, we have no account of any restoration, however insignificant, of the ten tribes — we have no specific statement that they ever left the places of their captivity — that they ever re-possessed the land which God gave unto them and to their fathers. And inasmuch as no satisfactory trace is to be found of them

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in those regions to which they had been carried as captives, their existence is at once made a matter of mystery and they are called the lost tribes.

But on what ground are the ten tribes so called? What warrant does the Scripture give for considering them as lost? I must candidly say that I see no justification for such a conclusion. I see no reason to believe that under any circumstances they would at any period remain unknown and unobserved.

And first it appears certain that they were known and recognized in the apostolic times. James addresses them as the “*Twelve Tribes which are scattered abroad*” (James 1:1). Paul in his speech before Agrippa says,

*Unto which promise our Twelve Tribes instantly serving God day and night, hope to come* (Acts 26:7).

And when we consider the localities from whence the devout Jews who were gathered together at Jerusalem had come (Acts 2:9), how that they were,

*Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians.*

Thereby, by this passage a key is given to the greeting of James and the observation of Paul. To them the Twelve Tribes were not lost – their persons were known as well as the countries of their dispersion.

Other auxiliary arguments might be adduced, as that Anna the prophetess was of “the tribe of Aser” (Luke 2:36), but the most important and conclusive statements belong to another period, and to circumstances of another kind.

All of the tribes of Israel were assembled on the plains of Moab at the time when Moses declared to them the will and purposes of the God of their fathers. Amidst the thrilling exhortations contained in the book of Deuteronomy, the inspired voice of prophecy in plain and congenial language set forth

### **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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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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before them their prospects, and all of the events which would befall them in remote ages. It was there represented how great were the national blessings of which they would partake and how widespread was the prosperity which they would enjoy in the land of promise.

But the mercies and loving kindness of their God would not have the effect of preserving them from spiritual declension. A time of national apostasy would arise, a time of idolatry by which they would be degraded to the low moral condition of the heathen by whom they were surrounded. One act of rebellion would lead to another, until the end would be put to their continuacy [*sic*] and sin by the crucifixion of the Lord of glory.

Then would be outpoured upon them the righteous judgments of God. Scattered and dispersed among the nations of the Earth, they would be persecuted and oppressed with unheard of rigor and barbarity. Against them every man's hand would be raised, and the nations among whom their lot would be cast would vie with each other in their unavailing attempts to destroy and exterminate them. From having been the most distinguished they would become the most degraded among the nations, and their name would become a synonym of reproach and abhorrence.

The language by which this is expressed is most clear and significant,

*Thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee* (Deuteronomy 28:37).

The echoes of these denunciations are caught up af-

ter the lapse of centuries, and in I Kings 9:7 we find it written,

*Israel shall be a proverb and a by-word among all people.*

The history of Israel tells of them being outcasts and wanderers on the face of the Earth. The name of the Jew became the term of the most bitter and contemptuous reproach. Observe that the prophecy, of which this is the fulfilment, was addressed to the whole of the Twelve Tribes.

What would the Englishman, the Welshman, or the Irishman say to the observation that his national designation was the term of such overwhelming contempt? Why therefore should he clutch at the future glory connected with the promised restoration when he is unwilling to bear the burden of the present reproach?

The conclusion, therefore, to which these statements lead us, is that the ten tribes are mingled with the two. If it be objected that the distinction and separation of which the prophecy speaks (Ezekiel 37:16, etc.) would not then be made out, I answer that in the hands of God there will be no greater difficulty in working out this feature in His purposes than in separating the tribes which formed the Kingdom of Judah.

There are no means, I believe, at the present time of determining to which tribe any Jew, whatever name he may bear, belongs. The members of the two nations are promiscuously mingled together; and not until He Who has scattered them far and wide gathers them again from all the nations of the world, as a  
(see **TEN TRIBES**, last page)



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11 authors, 18 chapters, spanning nearly 150 years. Authors include A.E. Bishop, Robert C. Brock, E.W. Bullinger, Duane Gallentine, Win Johnson, Richard Jordan, A.E. Knoch, John LaVier, D.L. McCroskey, Clyde L. Pilkington, Jr., and André Sneidar.

136 pp., PB

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

# Basileia (The Kingdom)

by — J.G.H. Steedman (1893-1968)

**B**asileia means rule, government or dominion. The expression of most frequent use in the New Testament in connection with kingdom is “The Kingdom of God.” It means the dominion, rule or government that God exercises over all. It is universal, and although there are those who do not acknowledge His dominion, He has written,

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

In Matthew’s gospel “The Kingdom of the Heavens”<sup>1</sup> is preached. Heaven cannot exert rule or government, but beings in it are able to do so, and these beings will be acting as God’s agents when the Government of the Heavens over the Earth comes into being. Christ Jesus, the executive manifestation of the Deity, will send forth His heavenly servants, be they men in resurrection, angels or other Celestial authority to see that “His will is done on Earth, as it is in Heaven.”

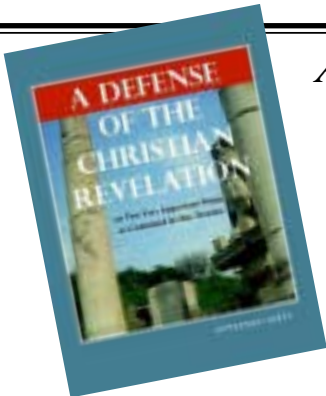
1. It will be noticed that the AV “The Kingdom of Heaven” is not used because the Greek word *ouranon* is plural and it is so purposely.

Christ will reign then, but not on Earth, He will be seated in the Heavens, for,

*The heaven must receive Him, until the times of restitution of all things which God has spoken by the mouth of His holy prophets.*

This is identified with His “so coming in like manner as ye have seen Him go into heaven,” and the coming of Matthew 25:31 and other Scriptures such as Zechariah 14:4, etc.

Failure to observe this earlier rule of Christ Jesus from Heaven has led to the oversight of the whole import of Matthew’s Gospel and this fulfilment of God’s control of Israel and the Nations, after the removal of the current ecclesia, as the prelude to all of the events prophetically recorded taking place immediately before His coming – The apostasy (the falling away of II Thessalonians 2:2-3 (where “the Day of Christ” of the AV should read “the Day of the Lord”)), the revealing of the man of sin, and the desecration of the temple (cf. Matthew 24:15).



## A Defense of the Christian Revelation

by — Gilbert West & George Lyttleton

This is a reprint of the 1748 edition, consisting of two very important historical works in one volume:

*Observations on the History and Evidences of the Resurrection of Jesus Christ*  
by — Gilbert West (1703-1756)

*Observations on the Conversion and Apostleship of Paul*  
by — George Lyttleton (1709-1773)

252 pp, PB, Large Print  
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“Other Authors.”

“Gilbert West and his friend, Lord Lyttleton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose it. Mr. West chose the Resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice and a contempt for Christianity. The results of their separate endeavors were that they were both converted by their attempts to overthrow the truth of Christianity! They came together, not as they had expected, to exult over an imposture exposed to ridicule, but to lament their folly and congratulate each other on their joint conviction, that the Bible was the Word of God. Their able enquiries have furnished two most valuable treatises in favor of revelation – one, entitled “Observations on the Conversion of St. Paul,” and the other, “Observations on the Resurrection of Christ.” — C.H. Spurgeon (1834-1892), *Commenting and Commentaries*.

An “apostasy” demands something exemplary from which to fall away. If such an ideal has not come into existence, from what can there be “apostasy”? One could say in the Apostle Paul’s days that there was an apostasy of individuals and various ecclesias from the great truths that He proclaimed in his gospel of the uncircumcision, from which all Asia had turned away, Demas and others had departed; but from what is there “apostasy” today? True individuals may be apostates from truths once learned, but that can never be pointed to as a sign of the coming of the man of sin or the “Day of the Lord.”

No, Philippians 1:6 informs us that our “zero hour” is the beginning of the “Day of Jesus Christ,” when “He Who hath begun a good work” in us will complete it. This “day” is the “the day of redemption of the purchased possession” unto which “we were sealed with the Holy Spirit of promise” (Ephesians 1:14-13).

How all of this takes place are matters for Scripture searching, and it is a matter on which students are divided considerably; but there can be no equivocation concerning the fact that the ecclesia which is the Body of Christ will leave this scene here before God starts His next administration on Earth, which primarily concerns the restoration of Israel – all Twelve Tribes and Levi to fulfil Jeremiah 16:14-15.

This restoration of Israel will be the prelude to making the Covenant of Peace with them, in the land, which will provide that exemplary worship of Jehovah. Then the gospel of the circumcision will be proclaimed as the people begin to appreciate the real typical meaning of the Levitical sacrifices.

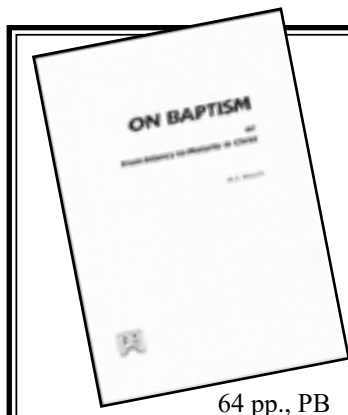
Many of Israel will spread out from their country

throughout the world, that they may take the teaching of the True God to the Nations. So will the believers in Jesus form assemblies and show how Jesus has fulfilled all of the prophecies relating to the coming Redeemer of Israel and through Israel perfect the redemption of the Nations. These assemblies will be composed of Israelites who remain under Covenant relationship with God, and will be “zealous for the law,” which will be quite right and proper.

However, at the end, as rejection of the gospel of the circumcision by the leaders of and the bulk of the people persists, the various warnings and teachings as given in the Epistle to the Hebrews enlightens us as to their progressive attitude to the gospel. This is very ably shown by Dr. W.H. Griffith Thomas in his *Let Us Go On*, where the Son is presented to these Hebrews as Heir, Creator, Revealer, Sustainer, Redeemer and Ruler, Whose Divine revelation is superior to that of the Prophets, who spoke to the fathers; Who in Himself is far above Angels, to whom they gave some form of heed, as the law was administered by them.

*Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will? (Hebrews 2:1-4).*

This is the first of five warnings in the epistle:



64 pp., PB

## ***On Baptism, or From Infancy to Maturity in Christ***

— A.E. Knoch (1874-1965)

One of Knoch’s earliest works, this is a detailed study of baptism throughout the Scriptures. It discusses the meaning of baptism as it is associated with Israel and its rituals, the Kingdom and its prerequisites, and the Body of Christ with its baptism. This had a profound effect on E.W. Bullinger, and he ran this in his periodical *Things to Come*.

See [order form](#) under “Knoch.”

1. Neglect (Hebrews 2:1-4);
2. Unbelief (3:7-4:13);
3. Apostasy (5:11-6:20);
4. Willful sin (10:26-39);
5. Obstinate refusal and indifference (12:15-29).

Now note what it says in 1:1-2.

*God ... hath in these last days spoken unto us by His Son.*

“In these last days” (Greek, *ep eskatou ton hemeron*) is the equivalent of the Hebrew word *‘achäriyth*, the latter or last days. This places the epistles alongside the prophecies relating to the period after Israel has been brought out from among the Nation and back into their land – not just about 2,000,000 immigrants, but every Jew of the dispersion, of Judah and of the Ten Tribes. It is *those people* who will later live through the Book of Revelation, from whom the 144,000 will be called and sealed, 12,000 from every tribe. It is the ecclesia of the faithful Hebrew remnant, the ecclesia of the firstborn, firstfruits of the harvest of the whole of Israel who will be called upon to go through the Great Tribulation, looking for the return of their Savior who will witness their compatriots looking upon Him “Whom they have pierced” (Zechariah 12:10) when He is manifested in power and glory on His return with all of His holy angels to the Mount of Olives, and *THERE* they will recognize Him as their true King, the Son of David, Who has come personally to rule over them and over the Nations as King

of kings and Lord of lords. **BSN**

— *The Differentiator*, Volume 25

(*edited excerpt*)

**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*:

- “All Israel Shall Be Saved,” #899;
- “Jacob’s Trouble” and “the Great Tribulation,” #905;
- Joel’s Prophecy, #900;
- The Restoration of Israel to the Land, #798;
- The Seventy Sevens of Daniel: part 1, #754; part 2, #755.

**TOPICS:**

**Major:** *Basileia*; Israel, Future Restoration of; Kingdom; Kingdom of Heaven; Kingdom of God; Pre-Millennial Kingdom; Prophecy  
**Minor:** Celestials; Last Days



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# Distinctive Dispensational Considerations

by — Dr. Harold P. Morgan (1883-1953)

A decided change took place in the life and ministry of the Apostle to the Gentiles sometime after the close of the Pentecostal Administration – a crisis and not a merging development of the two Pauline economies.

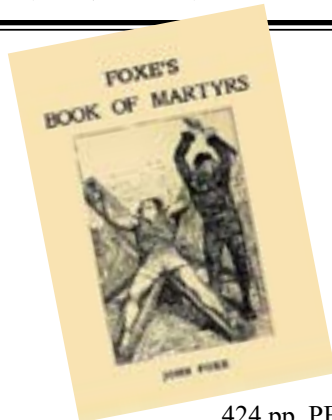
The present economy is an intervening parenthesis unrelated to God's Kingdom purposes through Israel; "the Church, which is His Body," is the revelation of a secret hidden in God since the Disruption of the world, a secret made known to the Apostle Paul and comprehended solely through certain epistles written sometime after the events recorded in the Book of the Acts.

The Church, which is His Body, and the Bride, the Lamb's wife, are two distinct and separate companies of saints with different callings, hopes and destinies, and are to be distinguished from the restored wife of Jehovah.

The four "Gospel" narratives (Mark, Luke, Matthew and John) reveal Jesus the Messiah as Prophet, Priest

and King of the Jews, and these offices are unrelated to the Lord Jesus Christ as the Head of the Church, which is His Body.

The ministry during the period covered by the Book of the Acts is a continuance and confirmation by the Twelve "of all that Jesus began both to do and teach" (Acts 1:1). The specific features include: the gift of miraculous healings, discerning of spirits, law obedience, Gentile subordination, speaking in tongues, raising of the dead, Sabbaths, water baptism, household salvation, judgment for the sin against the Holy Spirit, circumcision, the Lord's Supper, the New Covenant, vows, casting out of demons, the judgment seat of Christ, Priesthood and Advocacy of the ascended Lord, anointing with oil, ministry of angels, visions, woman's head covering, ceremonial purification, temple and synagogue worship – all of these distinctive features were in order during the Pentecostal Administration covered by the Book of the Acts and were in accord with the whole council of God for the Jew.



424 pp, PB

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

## Foxe's Book of Martyrs

by — John Foxe (1516-1587)

One of the most influential authors of the English Reformation, Foxe was an English historian and martyrologist, who studied at Brasenose College, Oxford, and Magdalen College School. By the time he was twenty-five, he had read the Latin and Greek fathers, the schoolmen, the canon law, and had acquired great skill in the Hebrew language. Foxe resigned from his college in 1545 after becoming a Protestant and thereby subscribing to beliefs condemned by the Church of England under Henry VIII. Foxe would personally witness the burning of William Cowbridge in September 1538.

In the forty years between 1547 and his death, he produced some forty works in English and Latin. His classic, *Foxe's Book of Martyrs*, was originally published in 1554. It was an account of the martyrs of Western history, but emphasizing the sufferings of English Protestants and proto-Protestants from the fourteenth century through the reign of Mary I. With particular emphasis on England and Scotland, it includes accounts of the sufferings of believers under the Catholic Church. The book went through four editions in Foxe's lifetime and a number of later editions and abridgements.

The hope of Israel is the reestablishment of the Kingdom in the land of Palestine by the reign of Messiah, both in its earthly and heavenly aspects, and that the Gentiles to whom Israel will minister shall share in the blessings.

The hope of the Church, which is His Body, is the transformation of all of its members who, with the glorified Head, will constitute the Perfect Man, whose calling and destiny are in the heavenlies and unrelated to the Earth. **BSN**

— *The Revolt* (Against the Distinctive Ministry of the Apostle Paul)<sup>1</sup>

1. *The Revolt* is an “Open Letter” written in 1936 to J. David Adams, president of the Philadelphia School of the Bible, in response to an article, entitled “Dead Flies,” that appeared in the school periodical *Serving and Waiting*. A facsimile reprint of this book is available at [Study Shelf](#), and is listed on the [order form](#) under

**TEN TRIBES** (continued from page 7667)

shepherd does his flock, will the hated name become,

... a name of joy and praise, and an honor before all the nations of the Earth (Jeremiah 33:9). **BSN**

— *Things To Come*; Volume 21 (November 1915)

(abridged & edited)

**Albert Augustus Isaacs** (1826-1903), born in Berry Hill, Jamaica, was a minister, author, historian, photographer and anthropologist specializing in Jewish history and the Middle East. He was educated at Corpus Christi College, Cambridge. He taught at Christ Church, Oxford, and ministered at Peter-

(edited excerpt)

**Morgan** was born in Liverpool England, but had an extensive ministry throughout the United States, including works in RI (dean and professor of the Providence Bible Institute), NY (founder and president of Buffalo Bible Institute), Kansas City, Bloomington IL, Philadelphia PA, Independence MO, and Riverton NJ. He was the author of numerous works, including *The Revolt Against the Distinctive Ministry of the Apostle Paul*.

Among others, he was associated with Charles Welch, Otis Sellers, John H. Kessler, Robert A. Hadden, Dr. R.F. Suerig, and William B. Hallman. He spent the last years of ministry working as the director of the Biblical Information Bureau, and editor of its *Questions and Answers* magazine.

**TOPICS:**

**Major:** Paul; Right Division

**Minor:** Ecclesia; Israel; Mystery

“Morgan.”

borough, Leicester, London England, and then in Düsseldorf, Germany.

[**Editor:**] For more information on Anglo-Israelism see:

- [Anglo-Israelism: Refuse the Refuse](#), A.E. Knoch, see on the order form under “Knoch”;
- Israel and the Supposed Lost Tribes, Charles H. Welch, *Bible Student’s Notebook*: part 1, #538; part 2, #539;
- True Israel – Considering the Terms “Spiritual Israel” and “The Ten Lost Tribes,” A.E. Knoch, *Bible Student’s Notebook* #544;
- Where Are the Ten Lost Tribes? Harold J. Berry, *Bible Student’s Notebook* #878.

**TOPICS:**

**Major:** Israel; Lost Tribes

**Minor:** Anglo-Israelism



69 pp., PB.

## ***The Seven Administrations:***

The Basic Dispensations of Scripture

by — Clyde L. Pilkington, Jr.

Throughout Scripture we are presented with various administrations. These administrations, sometimes called “dispensations,” or “economies,” are divine managements, stewardships or households. They are the organization and implementation of a specific divine purpose.

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

This is an introductory look at the seven basic administrations in Scripture. Grasping the overall scope of these will greatly assist us in understanding the Scriptures. Such an awareness of our place in the Divine plan can save us from much confusion, heartache and despair. Extensive endnotes. Overview chart.