



Bible Student's Notebook™

The Herald of His Grace

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

Volume 31
Issue 756

The Administration of the Secret

by — W.B. Screws (1984-1961)

To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the Administration of the Secret, which has been concealed from the eons in God (Ephesians 3:8-9, Concordant).

The secret was concealed from the eons (ages) in God. It was not known by anyone until God revealed it to Paul. What secret is this?

In :3 we are told that the secret was made known to Paul by revelation. He did not get it from anyone who was an apostle before him. He received it from God.

He says in this passage that he had written of another secret, which is in accord with this one. The other one is found in Ephesians 1 and has to do with the heavenly glories of Christ. Peter knew that Christ is gone into the heavens, and that He is over the sovereignties and authorities, but Paul learned that he, in accomplishing his work there, will head up all in himself, and that we, the *Ecclesia which is His Body*, are predestinated to share in the allotment of this accomplishment (:10-11).

However, the secret of our text is something different, although it is in accord with the other. Again I ask, What is the secret of our text? It is this:

In spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise of Christ Jesus through the evangel of which I became the dispenser (3:6).

It was known before that both Circumcision and Un-



circumcision saints were in the Body of Christ, but there was very little equality among them. The Circumcision were in the ascendancy, while saints of the nations (gentiles), were guests. Nowhere in any Scripture written prior to Ephesians is it made known that the two were to be reconciled to each other, and that they were to become a joint-body, with a joint-allotment, and joint-partakers of the promise. This is now made known to Paul. This is a secret that Peter did not have. No one, except Paul, had it.

The promise in Christ that is made known through the evangel (gospel), of which Paul became the dispenser, is the promise of a Celestial (Heavenly) destiny. Circumcision saints have an Earthly destiny. Daniel says that they are to have the dominion *under* the Heaven, but it is now learned that a new administration had come, in which the two were to be jointly interested, not in the evangel which Peter, James and John dispensed but the one of which Paul became the dispenser. *This is the secret of our text!*

The word "joint," used three times, constitutes the secret. Saints of the Circumcision (Jews, or Israelites), and saints of the Uncircumcision (Nations, or Gen- ►

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tiles), are *joint-enjoyers* of an allotment, a *joint-body*, and *joint-partakers* of the promise in Christ that is made known through the gospel that Paul brings.

Paul's writings constitute new revelations. Much of it is in accord with what is said in the prophets. He often quotes the prophets, prefacing the quotation with the words, "According," or some such word.

Yet, to Paul was granted the grace to bring the evangel of the "*untraceable riches of Christ*" to the nations, and to enlighten all as to what is the "*Administration of the Secret*." Remember, the secret is the fact that Jews in the body, and people of the nations (Gentiles) in the body, constitute a joint-body, that they are joint-enjoyers of an allotment, and that they are joint-partakers of the promises in Christ that are brought through the ministry of Paul. This is what we have now. A new administration began with the application of Ephesians and Colossians. The new administration is called the Administration of the Grace of God (Ephesians 3:2). Administration is management.

In Colossians we see that we are complete in Christ. This means that any form, ceremony or law that is

intended to further perfect us is not only useless, but positively harmful. For administrative acts, be sure to read the epistles that apply in the present administration. **BSN**

— *The Pilgrim's Messenger*,
Volume XXVIII; Number 2, September, 1948
Glennville, GA

(abridged & edited)

TOPICS:

Major: Administration; Right Division; Secret

Minor: Mystery

Special Stress on Ephesians

We hold that all truth for the present is found only in Paul's epistles, and lay special stress on his latest revelations, as given in the Ephesian epistle.

— A.E. Knoch (1874-1965)

TOPICS:

Major: Ephesians; Quotes (titled)

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 31, No. 756 – February 4, 2019

Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication, thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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

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Cyrus, One of God's Anointed

by — M.B. Hammond Jr.

We read in biblical history about a great emperor who was charged by God to return Jews to Jerusalem in Judah, to rebuild the temple foundations, and to return back to living under God's law.

Cyrus the Great became emperor of the Persian Empire in 538 B.C. *Halley's Bible Handbook*, 24th Edition, puts Cyrus the Great as reigning over Persia from 538-529 B.C. He conquered Greece, Assyria and Egypt, making up the Empire of Persia. The Persian Empire became greater in its holdings than any previous empire.

One of the first acts of Cyrus was to authorize and fund the return of the Hebrews to their own land and Jerusalem. Cyrus did not want them as slaves but rather as self-governing people paying tribute (about 537 B.C.). This special kindness to Israel may indicate why God has honored Cyrus as His anointed in Isaiah 45:1.

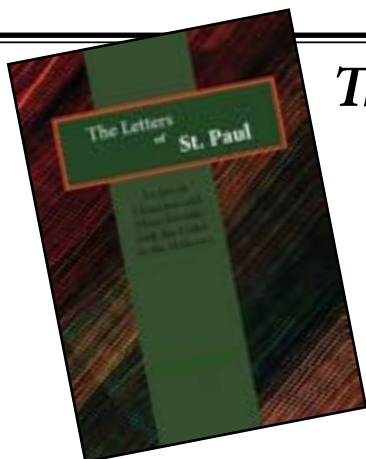
Jeremiah had predicted that there would be 70 years of exile (Jeremiah 25:11) before God's people would be returned to the land. Daniel, the prophet, had been among the first group to be exiled to Babylon (Daniel 1:1-3, 606 B.C.). Some 40,000 Jews returned to Judah after the proclamation of Cyrus (Ezra 1:2-6, 536 B.C.) and the temple foundation was laid, but the temple was not completed until 516 B.C. (70 years

after the destruction of Solomon's temple, destroyed by Nebuchadnezzar in 587 B.C.).

Neighboring countries opposed reconstruction and hindered the Jews by intimidating them. The work was stopped until the second year of Darius I (521-485 B.C.), King of Persia, who found a copy of Cyrus' proclamation. The prophets Haggai and Zechariah were sent by God (in 520 B.C.) to finish the temple that was consecrated for the worship of the living God.

Much is said in the Bible about God's desire to live there among His people. God's love for Cyrus was apparent. When conquering large and small countries, Cyrus placed into positions of authority people of the land who were competent to rule and loyal to him. The Lord later gave Isaiah a knowledge of how this foreigner, Cyrus, will help in the future Kingdom of God, keeping order and moving other peoples to new places so the Hebrews can have a large plot of land that God is planning to give to them (see Ezekiel 48).

The story of Cyrus' future work describes how God maintains order while teaching the Israelites about how they will represent Him in the Pre-Millennial Kingdom. Today, all of Israel's neighbors hate and would like to destroy her. If the Kingdom came today there might be great outbreaks of vio- ►



123 pp., PB

The Letters of St. Paul

by — Arthur S. (Sanders) Way (1847-1930)

The object of this 1906 version of Paul's Letters is to set before English readers, not so much a translation in modern English, as one in which (1) the meaning of the original will not be obscured by the condensed literality of a word-for-word rendering such as is adopted in the Authorized and Revised Versions, and (2) the connection of thoughts, the sequence of subjects, the continuity of the argument, shall, by the supply of the necessary links, be made clear throughout to the reader, without his having recourse to notes or a commentary.

See order form.

lence, as large numbers of people would have to be removed and displaced throughout the world. As we see Cyrus' working as God's anointed in the future, we realize what a big job it really is.

The resurrection and return of the Jews to Jerusalem will occur in the future Kingdom. They will be trained to be a nation of priests. They will meet in the wilderness. They will be put in their proper lineages by the Prophet Elijah, who will be responsible for this undertaking (Malachi 4:5-6). He will also put the various Tribes in their proper locations.¹

In Isaiah 44:28 (NASB throughout) the Lord, in a series of passages describing the powers of God, says,

It is I Who says of Cyrus, "He is My shepherd! And he will perform all My desire." And He declares of Jerusalem, "She will be built," and of the temple, "Your foundation will be laid."

Such a promise had been followed with more detail in Isaiah 45, and the Jews (perhaps including Daniel) used these words of Isaiah, written in 712 B.C., to convince Cyrus the Great, in 536 B.C., that God had predicted his conquering of Babylon and other countries. Words like these in Isaiah 45:1-4 had a strong effect on Cyrus,

Thus says the Lord to Cyrus His anointed, "Whom I have taken by the right hand, to subdue nations before him and to loose the loins of kings; to open doors before him so that gates will not be shut. I will go before you, and make the rough places smooth; I will shatter the doors of bronze and cut through their iron bars. I will

give you the treasures of darkness and hidden wealth of secret places, so that you may know that it is I, the LORD, the God of Israel, Who calls you by your name. For the sake of Jacob My servant, and Israel My chosen one, I have also called you by your name: I have also given you a title of honor, though you have not known Me. I am the LORD, and there is no other; besides Me there is no God. I will gird you, though you have not known Me, that men may know from the rising to the setting of the sun that there is no one besides Me. I am the LORD and there is no other."

The Scriptures gave the King of Persia the motivation to give freedom to the enslaved Jews to return to Jerusalem. The prediction from Scripture that Cyrus would build the temple again might have been what convinced him to rebuild it. The proclamation of Cyrus, King of Persia said,

The LORD, the God of heaven, has given me all the kingdoms of the earth, and He has appointed me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may his God be with him! Let him go up to Jerusalem, which is in Judah, and rebuild the house of the LORD, the God of Israel, He is the God Who is in Jerusalem. Every survivor, at whatever place he may live, let the men of that place support him with silver and gold, with goods and cattle, together with a freewill offering for the house of God which is in Jerusalem (Ezra 1:2-4).

The Jews returned to Jerusalem, as recorded by the historian Ezra, and they built the foundations be-

1. Cf., *The Coming Greater Exodus*, by David R. Hettema.



The Third Heaven - Our Celestial Destiny

A Comprehensive Compilation

11 authors, 31 chapters. Authors include: Arthur P. Adams, Oscar M. Baker, John H. Essex, Vladimir Gelesnoff, Donald G. Hayter, A.E. Knoch, William Mealand, Clyde L. Pilkington, Jr., Frank Neil Pohorlak and Charles H. Welch.

212 pp, PB

See order form.

fore their construction was stopped by neighboring countries. The next Persian king, Cambyses (529-522 B.C.), was not as accepting of God's will. It would be almost ten years before the subsequent king, Darius I (521-485 B.C.), went back into the archives and found the Proclamation of Cyrus. He then empowered the Jews who had already started rebuilding under the urging of their prophets, Haggai and Zechariah.

This was a fulfillment of the prophecy in Isaiah but not the final fulfillment, because it appears to be a double prophecy. Too many conditions of the prophecy in Isaiah 45 were not fulfilled, and it appears that the real fulfillment of Isaiah's prophecy is scheduled for the Pre-Millennial Kingdom of God.

The act of Cyrus to send the Jews back to Judah is documented in the book of Ezra and does not give evidence of satisfying back then the conditions written by Isaiah, following God's statements. The Lord is working with Cyrus to bring the nations to the future place where they will live in peace with each other. Men are confused with the change of dispensation at the beginning of the Kingdom, and God is making His desire clear. God then instructs Cyrus,

I will give you the treasures of darkness and the hidden wealth of secret places; so that you may know it is I, the God of Israel Who calls you by your name.

God assures Cyrus that he will be successful in bringing the treasures and hidden wealth of the world to provide for the temple construction, just as

Isaiah 60:5 says that the wealth of the nations "will come to you." The Lord then says,

For the sake of Jacob My servant, and Israel My chosen one, I have also called you by your name, I have given you a title of honor, though you have not known Me.

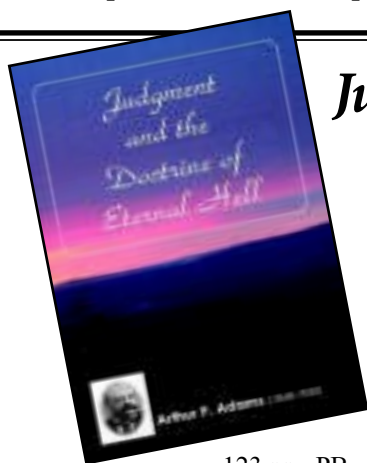
It is evident from the verses quoted that the Lord will use Cyrus to remove the current residents, protect His land, and get the city of Jerusalem under construction before the Jews and Israel make their homes in Israel. Isaiah 60:10-12 says,

And foreigners will build up your walls, and their kings will minister to you, for in My wrath I struck you and in My favor I have had compassion on you. And your gates will be open continually, they will not be closed day or night, so that men may bring to you the wealth of the nations, with their kings led in procession. For the nation and the kingdom that will not serve you will perish, and the nations will be utterly ruined.

The passage in Isaiah 45:5-6 says,

I am the LORD, and there is no other; besides Me there is no God, I will gird you [Cyrus], though you have not known Me; that men may know from the rising to the setting of the sun that there is no one besides Me. I am the Lord, and there is no other.

Thus Cyrus will be making known God and the Kingdom. ►



123 pp., PB

Judgment and the Doctrine of Eternal Hell

by — Arthur P. Adams (1845-1925)

Chapters:

Judgment: Its Nature and Purposes; The Doctrine of Eternal Hell; Does Death Seal Our Eternal Destiny?; How Many Ways of Salvation are There?; Adam's Sin; The Sacrifice of Christ; The Truth about Sodom; The Purpose of the Law; The Sabbath; Translation Corrections.

See order form.

Here are some of the things that Jehovah says to make clear His intention with Cyrus and His works with men.

Drip down, o Heavens, from above, and let the clouds pour down righteousness; let the Earth open up and salvation bear fruit, and righteousness spring up with it. I, the LORD have created it (Isaiah 45:8).

Thus says the Lord, the Holy One of Israel, and his maker, "Ask Me about the things to come concerning My sons, and you shall commit to Me the work of My hands" (Isaiah 45:11).

"I have aroused him in righteousness and I will make all of his [Cyrus'] ways smooth. He will build My city, and will let My exiles go free, without any payment or reward," says the LORD of hosts (Isaiah 45:13).

Verse 14 is more forceful about Cyrus:

Thus says the LORD, "The products of Egypt and the merchandise of Cush [Ethiopia], and the Sabeans, men of stature, will come over to you, and will be yours; they will walk behind you, they will come over in chains, and will bow down to you; they will make supplication to you; surely, God is with you, and there is none else, no other God."

The chapter ends with the exclamation of God,

Turn to Me and be saved, all the ends of the Earth; for I am God and there is no other. I have sworn by Myself, the Word has gone forth

from My mouth in righteousness and will not turn back, that to Me every knee will bow, every tongue will swear allegiance; they will say of Me, "Only in the LORD are righteousness and strength" (:22-25).

Men will come to Him and be justified.

This chapter suggests that the Lord will protect Israel from outside interference when He has taken them into the place of separation. This will happen at the beginning of the Kingdom, and while there He will acquaint them with their service as priests of the Kingdom (Exodus 19:6). At that time they may be vulnerable to rebels who have not yet been excluded from the Kingdom. However, Cyrus' future strength will be seen not just as a defense but actually reaching the Jewish people, bringing them into the work of rebuilding the temple and city of Jerusalem.

God used this ruler, Cyrus the Great, when the Jews rebuilt the foundations of the temple and Jerusalem in the past. In the future Kingdom of God, Cyrus will have another purpose in rebuilding the temple in Jerusalem, subduing nations around Israel and regathering Jews to rebuild it. He truly will be one of God's "anointed ones." **BSN**

— *Seed & Bread*, Issue 310 (2016)
(abridged & edited)

TOPICS:

Major: Cyrus; Israel; Pre-Millennial Kingdom

Minor: Prophecy

The More Excellent Way

by — A.E. Knoch (1874-1965)

Reading of the marvelous gifts in 1 Corinthians 12, who has not been struck with the last verse of the chapter: "Covet earnestly the best gifts"? That is what we would like to do! But what do the closing words mean: "And yet show I unto you a more excellent way"? Can it be that there is something even better than the best gifts? If so, what is it and how may we enjoy it? This booklet helps us find the answer.

23 pp., BK

See order form.





Editor's Desk

Naïve Concerning Evil

In the early part of my life I was an “activist,” and the causes that beckoned for my attention were endless. After all, we know from Scripture that humanity is broken and bound in vanity, and there is *no* area untouched by this condition: socially, nationally, governmentally, politically, financially, economically, commercially, judicially, educationally, scientifically, agriculturally, environmentally, medically, nutritionally, historically, religiously, journalistically, and familial.

This being true, our faith is never to be found in men, or in *any* of their institutions, systems or expertise.

That your faith should not stand in the wisdom of men ... (I Corinthians 2:5).

In those days I was consumed with the world's evil, error and conspiracy, and, of course, with my duty to expose it. Make no mistake about it, “consumed” is the right word for the effect that this course had on me. In addition to being involved in third-party political movements, I was also active with such organizations as Liberty Lobby and the John Birch Society. I was distributor for the weekly newspaper *The Spotlight* and the monthly magazine *American Option*.

What I would eventually learn is that there is no end to the evil to be uncovered and exposed, and that the

small portion of evil that we can perceive – with all of our earnest efforts of investigation – is merely the tip of the iceberg. In every area of human endeavor things are far worse than any of us can possibly even imagine. The road down which I was headed was one of great spiritual distraction, and were it not for the arresting grace of God that saved me from such diversion, only He knows where I would be today.

More than any other, the passage that God used to begin to correct my course and focus was Romans 16:19,

*I would have you **wise** unto that which is good, and **simple** concerning evil* (Romans 16:19, KJV).

In this passage Paul makes two sets of contrasts: good and evil; wise and simple. Paul's desire was that we be “*experts in goodness, but simpletons in evil*” (NEB).

The Greek word σοφός (*sophos*) translated “*wise*” (KJV) is also translated as “*well versed*” (TCNT) and “*experts*” (Moffatt, NEB, Unvarnished). Thus, our area of expertise – in which we are well-versed – is that which is good. That's where our proficiency is to be.

Standing in stark contrast with “*wise*” is the word “*simple*” (KJV). The Greek word ἀκέραιος (*akeraios*) here is also translated as “*simple-minded*” (Weymouth, Good-speed) and “*ignorant*” (Fenton). Thus, in the area of evil we are to be “*simpletons*” (NEB).

The *Concordant* renders the phrase as “*artless for evil*.” “*Artless*” is that which lacks knowledge, “*naïve*” being one of its synonyms. While we are to be “*experts*” concerning good, we are to be “*naïve*” concerning evil, or, as the *Bible in Basic English* translates it, “*without knowledge*.” Thus, the *New English Bible* has it, ►



Notes on the History of Dispensationalism in America

by — Gary S. Dykes

This is a brief but important look at the teachers and ministries that influenced Dispensationalism in America. It is refreshing to see someone honest and brave enough to include some of the early dispensational influences, such as Vladimir Gelesnoff and A.E. Knoch, F.H. Robison, Alan Burns, and other authors with whom our readers would be familiar, for their contributions to right division.

23 pp., BK

See order form.

I should wish you to be experts in goodness, but simpletons in evil.

Paul plainly tells us that we live in “the present **evil** age” (Galatians 1:4, *Young*). Got it! – Now, let’s move on from the vain bankruptcy of this age to “the depth of the riches both of the wisdom and knowledge of God” (Romans 11:33), to “the exceeding riches of His grace” (Ephesians 1:7), to the “unsearchable riches of Christ” (Ephesians 3:8), to “the riches of His glory” (Ephesians 3:16), to the “the riches of the glory of this mystery” (Colossians 1:27), “and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge” (Colossians 2:2-3).

For where sin abounded, grace did super-abound
(Romans 5:20).

Clyde

Clyde L. Pilkington, Jr.
Pilkington Abbey
Paint, PA

TOPICS:

Major: Attitude; Editor’s Desk; Evil

The Morality of Biblical Polygyny

by — William F. Luck, Sr.

28 pp., PB (*see order form*)



This is an amazing, courageous, contemporary work. William Luck is the son of Moody Bible Institute’s Dr. G. Coleman Luck, Sr., Chairman of the Department of Theology, and a capable biblical scholar in his own right.

“God didn’t ask me my opinion about the issue. He expected me to represent His. I’ve tried. If you can prove I’m mistaken, I’ll be the first to thank you. But I’m not holding my breath in the meanwhile.” – the Author, from the Introduction

“To date [over twenty years after its original publication], I find the arguments ‘pro’ quite superior to those ‘con.’” – the Author, from the Conclusion

- The Background
- Laws That Imply the Moral Propriety of Polygyny
- Passages That Appear To Prohibit Polygyny
- The Association of Polygyny with Other Evils
- Alleged Prohibitions of Polygyny
- The Implications of “Adultery” in the “Vice Lists”
- Questions Concerning the Possibility of Moral Polygyny



100 pp., PB

See order form.

Suffering: God’s Forgotten Gift

by – Clyde L. Pilkington, Jr.

Two gifts given to the believer are mentioned by Paul in Philippians 1:29. The first is “to believe on Him.” This is a glorious gift. Every believer has been given this gift from God. Those who possess it may not even fully recognize it as a gift from Him, but indeed faith is God’s wonderful gift to us. Faith is a rich gift from God, but there is also another gift from God to the believer, mentioned by Paul in Philippians 1:29, that is equally as glorious. The second gift is “also to suffer for His sake.” This, too, is a glorious gift. Every believer has been given this gift from God as well, but those who possess it often do not fully recognize it for what it is. Indeed, suffering for His sake similarly is God’s wonderful gift to us. Paul teaches us to embrace this second gift as well as we do the first!

“After over 40 years of seriously searching the Scriptures with the aid of writings from men of many varied walks, no literature has so profoundly changed my life as this book. It needs to be in the hands of every believer!” – **LA**

“It is rare to find someone who even mentions the topic of suffering, but you wrote an entire book on it, which I highly recommend to everyone!” – **Facebook**

“After being surprised by a very unexpected and major surgery for stage III cancer, your book on Suffering was most welcome, putting a lot of things in perspective.” – **WI**