



# Bible Student's Notebook™

*The Herald of His Grace*

*Weekly*

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

Volume 23  
Issue 552

## Right Division

(AN OVERVIEW OF DISPENSATIONAL TRUTH)

by — Clyde L. Pilkington, Jr.

### Part 2

## God's Two-Fold Plan of the Ages

*“In the Beginning ...”*

*Study to show yourself approved to God, a workman who needs not to be ashamed, rightly dividing the Word of Truth (II Timothy 2:15).*

*In the beginning God created the heavens<sup>1</sup> and the earth (Genesis 1:1).*

With the very first verse of Scripture we are immediately introduced to the two-fold purpose of God regarding His creation – *“the heavens and the earth.”*

God has a definite plan and purpose related to these two distinct geographical domains. He did not create *either* of them in vain.

*For thus says the LORD Who created the heavens; God Himself Who formed the earth and made it; He has established them,<sup>2</sup> He created them not in vain, He formed them to be inhabited (Isaiah 45:18).*



God has a distinct purpose for the earth, which finds its fulfillment in National Israel. It is their destiny to have earthly (*i.e.*, terrestrial) dominion – to establish God's divine order of authority on the earth.

God also has a specific purpose for the heavens, which finds its fulfillment in the *ecclesia* (commonly translated “church”),<sup>3</sup> the Body of Christ. It is our destiny to have heavenly (*i.e.*, celestial) dominion – to establish God's divine order of authority in the heavens.

However, after God revealed His twofold purpose in Genesis 1:1, He then immediately begins a detailed revelation of His plan for the initial part of His ►

1. Literal translations have “heavens” in the plural (*Concordant, Dabhar, Green, Rotherham, Young*).  
2. The pronoun “it” in present English translations is added for easy reading flow, but is not present in Hebrew Scriptures. A more literal Hebrew translation would read: “For thus says the Yahweh Who created the heavens; Elohim Himself Who formed and made the earth; He established, He created not in vain, He formed to be inhabited: ‘I am the Yahweh; none else’” [Word-for-word: Thus He-says Yahweh one-creating the heavens He the Elohim one-forming the earth and one-making-of he-established no chaos he-created to-dwell-of-he-formed | Yahweh no-further].

3. The Greek word often translated as “church” in most English versions is “ἐκκλησία” (*ekklēsia*, or *ecclesia*). The word is a compound word meaning “called-out” (*ek* = “out”; *klēsi* = “called”). The *ecclesia* is God's “called-out” ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are.

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purpose – “the earth” – for in the next verse we read,

sive plan for *Israel and the earth*.

And the **earth** ... (1:2).

This *emphasis* of “the earth” would occupy the focus of divine revelation for the next four thousand years. The “Old Testament” (*i.e.*, the Hebrew Scripture)<sup>4</sup> is the story of “the earth.”<sup>5</sup> The Hebrew word for “earth” (אֶרֶץ, *’erets*) is found 20 times in Genesis chapter 1 alone, and 2505 times in Genesis through Malachi.

O **earth, earth, earth**, hear the word of the LORD (Jeremiah 22:29).

Israel is the divinely chosen vessel of God’s *earthly* purpose. It is not until one gets to “the revelation of the secret”<sup>6</sup> revealed to Paul that God begins unveiling His majestic plan and purpose regarding the heavens, and *IT* then becomes the *theme*, rather than *the earth*. The Body of Christ is the divinely chosen vessel for God’s *heavenly* purpose.

However, before we can clearly understand and appreciate God’s grand plan for the heavens and *our* unique place in it, we must first recognize His exten-

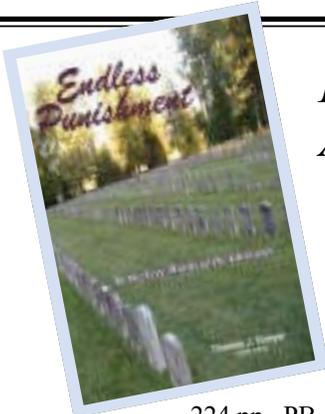
4. The use of the term “Old Testament” as a reference to the books of the Hebrew Scriptures is actually a misnomer. The term “old testament” is a reference to an earlier (Mosaic) covenant that God has made with Israel which was made “old” because it was displaced by a “new covenant” also made with them. “In that He said, ‘A new covenant,’ He has made the first old” (Hebrews 8:13).
5. This is not to say that the Hebrew Scriptures never mention “the heavens,” for of course, as we have pointed out, the very first verse in Genesis does. The point being made here is that “the earth,” and not “the heavens,” is the *theme* of Hebrew Scriptures.
6. “Now to Him that is of power to establish you according to **my gospel**, and the preaching of Jesus Christ, according to **the revelation of the secret**, which was kept **secret since the ages began**” (Romans 16:25).

Restricting ourselves to the book of Genesis alone, give utmost consideration and care to the following passages as they related to *the earth*.

And 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**.” ... 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 1:26-28).

And God blessed Noah and his sons, and said unto them, “Be fruitful, and multiply, and replenish **THE EARTH**. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moves **upon THE EARTH**, and upon all the fish of the sea; into your hand are they delivered” (Genesis 9:1-2).

Now the LORD had said unto Abram, “Get out of your country, and from your kindred, and from your father’s house, unto a land that I will show you: and I will make of you a great **nation**, and I will bless you, and make your name great; and you will be a blessing: and I will bless them that bless you, and curse him that curses you: and in you will all families of **THE EARTH** be blessed”



224 pp., PB  
See order form.

## ***Endless Punishment: In the Very Words of Its Advocates***

by — Thomas J. Sawyer (1804-1899)

A reprint of the 1880 edition. “I should be ashamed of myself, if, believing in God and in Christ, I still feared their ultimate failure in this great work of redemption. God never fails. I beg those of the contrary part to reflect that the final issue of the divine government, whether it be in harmony with our theology or theirs, must be what God saw it from the beginning, and what, in his infinite wisdom and goodness, he himself proposed.”

(Genesis 12:1-3).

*And the LORD said unto Abram, after that Lot was separated from him, "Lift up now your eyes, and look from the place where you are northward, and southward, and eastward, and westward: for all **THE LAND** which you see, to you will I give it, and to your seed for the ages" (Genesis 13:14-15).*

*And in your seed shall **all the nations of THE EARTH be blessed**; because you have obeyed My voice (Genesis 22:18).*

*And your seed shall be as **the dust of THE EARTH**, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in you and in your seed will **all the families of THE EARTH be blessed** (Genesis 28:14).*

As we can plainly see from these passages, *the earth* and its dominion are the theme. As we will consider in greater depth later, Abraham and his descendants (Israel) became the recipients of this *earthly* theme; their destiny and expectation being clearly a *literal, physical, earthly kingdom*. Not just any kingdom, however, but it is an Abrahamic and Davidic<sup>7</sup> kingdom that is the underlying and predominant theme of the Jewish Scriptures.

Peter understood this theme. In Matthew 19 Jesus confirmed this expectation when replying to Peter's inquiry:

*We have forsaken all, and followed You. What shall we have therefore?*

Peter was expecting something related to an earthly kingdom, and he would not be disappointed – the Lord Jesus Christ Himself said so!

Christ was "a minister of the Circumcision" Who had come "to **confirm the promises made to the Fathers.**"

*Now I say that Jesus Christ **was a minister of the Circumcision** for the truth of God, to con-*

**firm the promises made to the Fathers** (Romans 15:8).

Recognize the significance of this truth: *Christ's was a ministry to the **Circumcision**.*

Even after the death, burial and resurrection of Jesus Christ, Peter rightfully voiced Israel's prophetic earthly expectation.

*Lord, will You at this time restore again the kingdom to Israel? (Acts 1:6).*

How very few today know that Our Lord's teaching ministry while on *earth* was to *confirm* the prophetic promises of Hebrew Scripture concerning Israel's *earthly* destiny?

Most mistakenly believe that *Israel's* Messiah came to teach something "new," when in fact His teaching was centered on the former promises made to Israel's Forefathers. His response to Peter's question was no exception!

*Verily I say to you, that you who have followed Me in the regeneration, when the Son of Man shall sit on the throne of His glory, you also shall sit on **Twelve Thrones**, judging the **Twelve Tribes of Israel**. And every one who has forsaken houses, or brothers, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive a hundred-fold, and shall inherit age-lasting life. But many who are first shall be last, and the last shall be first (Matthew 19:28-30).*

Jesus Christ confirmed to Peter the *prophetic* promises made to Israel's Fathers. When the Lord sets up His *literal, physical, earthly, Abrahamic, Davidic* kingdom in Jerusalem, the Twelve Apostles will indeed sit on Twelve Thrones, ruling the Twelve Tribes of Israel. All that they had *physically* forsaken for their Messiah will be restored to them *physically* a hundred-fold.

The *earth* is Israel's destiny in God's two-fold purpose. ►

7. We will consider both the Abrahamic and Davidic covenants later in this study.

## ARROGANCE

Christendom is extremely self-centered. It seems to think that all of Scripture is somehow just about “them.” Even though it is surely true that **“all Scripture is given by inspiration of God, and is profitable”** (II Timothy 3:16), it must be *rightly divided*.

We hear the arrogance of Christianity in such audacious statements as, “All of the promises in the Bible are mine!” Yet all of the promises in the Bible *do not* belong to any one group of people. Again, while all of the Bible is certainly FOR us, it is not all TO us or ABOUT us.

Many today remain caught up in a mindset that wants all of the truth of Scripture to be directed to them. With such conceit many have been carried away, pilfering that which belongs to others. They embrace a man-made theology espousing that God’s dealings with Israel are permanently over, and that somehow they themselves have managed to take ownership of her promises and destiny, and as a result have by some means managed to become “Spiritual-Israel.”

Paul warned against such self-centered conceit that did not recognize Israel’s future place in God’s plan and disregarded the vital truth of *“rightly dividing the Word of Truth”* (II Timothy 2:15).

*For I would not, brothers, that you should be ignorant of this mystery, lest you should be wise in*

*your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in (Romans 11:25).*

God clearly is *not* done with Israel. The blindness that has happened to them at this time is (1) *“in part”* and (2) only *“until the fullness of the Gentiles be come in.”* Paul cautioned against being ignorant of the mystery that was revealed to him, and being *“wise in our own conceits.”*

## THE SACRED SECRET

Paul was the *heavenly* apostle: commissioned from heaven, concerning heaven. The secret revealed and committed to Paul made known God’s *heavenly* purpose, previously unknown (Ephesians 3:1-11; 1:4-9; Colossians 1:24-27; II Timothy 1:8-9). It was *“the revelation of the secret”* (Romans 16:25), that was *“a dispensation of the grace of God”* (Ephesians 3:2, 9; Colossians 1:25), dealing with God’s *heavenly* purpose: *The Body of Christ*.

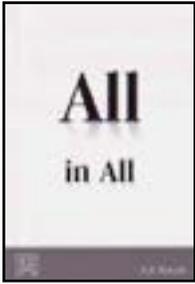
By contrast, the dispensation of law was committed to Moses, which dealt with Israel and God’s *earthly* purpose. It is critical to recognize these two major divine purposes. Nothing but confusion can arise from reading into one purpose that which relates to another. As the law of Moses was authoritative over Israel, so Paul’s revelation is equally authoritative over the Body of Christ.

One must not confuse the *prophecy* related to Israel and God’s purpose in the earth with the *secret* related to the Body of Christ and God’s purpose in the heavens. Neither should this secret be confused with the secrets related to the Kingdom of Heaven (Matthew 13:11). God’s secret heavenly purpose was *“kept secret since the ages began.”* It is a glorious message *distinct* from that of Israel and the Twelve Apostles.

## PAUL’S UNIQUE USAGE OF “HEAVEN” AND “HEAVEN AND EARTH”

Thus, we see that Paul, the apostle who had been *“caught up to the third HEAVEN”* (II Corinthians

*(see RIGHT DIVISION, page 4822)*



***ALL in All: The Goal of the Universe***  
 by — A.E. Knoch (1874-1965)  
 (#6269) 219 pages, Paperback  
 (See order form.)

This publication is a compilation of the writings of A.E. Knoch on human destiny. The author examines three major theories on this topic current among students of Scripture. The striking phrase “All in all,” which pertains to the vivification of all mankind in I Corinthians 15:28 and relates to the reconciliation of the entire intelligent creation in Ephesians 1:23, is discussed at length. Two extensive appendices are included, exploring the usage of the terms “eon” and “eonian” in the Scriptures.

# The Threefold Division of All Truth

## Doctrinal – Dispensational - Practical

by — Charles H. Welch (1880-1967)

The revelation given in the Scriptures comes to us in three forms:

- (1) Doctrinal Truth
- (2) Dispensational Truth
- (3) Practical Truth



### What do we mean by DOCTRINAL TRUTH?

*Doctrinal Truth* embraces all that has been revealed concerning the Being and Attributes of God, and all that God has done, commanded, promised or foretold in Creation, Law and Grace.

“All have sinned” is true under whatever dispensation we may be called.

“God is Just” is as true under grace as it was under law.

However, “To the Jew first” was true during the period covered by the Acts, but cannot be put into practice since the dismissal of the Jew in Acts 28. This statement therefore comes rather under the next heading.

### What do we mean by DISPENSATIONAL TRUTH?

*Dispensational Truth* takes note of the purpose of the ages, the changes that have been introduced since Creation, such as may be denominated the various Dispensations (or Administrations). *Dispensational Truth* decides whether any particular doctrine – be it command, promise, calling or prophecy – does or does not pertain to any particular individual.

*Dispensational Truth* would lead the believer to distinguish between the blessing which says, “The meek shall inherit the earth” (Psalm 37:11), from those blessings which are described as “all spiritual” and to be enjoyed “in heavenly places” (Ephesians 1:3).

### What do we mean by PRACTICAL TRUTH?

Not until doctrine has passed the mesh of Dispensational Truth, can *Practical Truth* put in its claim. It is obvious that the people of Israel, called to be a “royal priesthood and a holy nation” (I Peter 2:9; cf. Exodus 19:6) with its sphere of influence in the earth, could not be called upon to put into practice the injunctions of Ephesians 4 to 6.

In like manner, the One Body of Ephesians has no guarantee that obedience to the special truth of that calling will result in physical blessings.

Those who are under the Law must have a very different form of practice from those who are under Grace.

Only by loyally teaching the truth of God as related to these three aspects, discerning “things that differ” (Philippians 1:10, margin), can we hope to become workmen who need not to be *ashamed*, for only by so doing shall we “rightly divide” the Word of truth (II Timothy 2:15). ■

— *An Alphabetical Analysis*  
Volume 1, Introduction, pages 5-6  
(edited & abridged)

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**RIGHT DIVISION** (continued from page 4820)

12:2),<sup>8</sup> made use of the word “heaven” in a way never before revealed in the Scriptures. Here is a concordance of his usage of the word “heaven.”

*Blessed be the God and Father of our Lord Jesus Christ, Who has blessed us with all spiritual blessings **in HEAVENLY places** in Christ (Ephesians 1:3).*

*That in the dispensation of the fullness of times He might gather together in one all things in Christ, **both which are in HEAVEN**, and which are on EARTH; even in Him (Ephesians 1:10).*

*Which He wrought in Christ, when He raised Him from the dead, and set Him at His Own right hand **in the HEAVENLY places** (Ephesians 1:20).*

*And has raised us up together, and made us sit together **in HEAVENLY places** in Christ Jesus (Ephesians 2:6).*

*To the intent that now unto the principalities and powers **in HEAVENLY places** might be known by the church [ecclesia] the manifold wisdom of God (Ephesians 3:10).*

*Of Whom the whole family **in HEAVEN and EARTH** is named (Ephesians 3:15).*

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

*That at the name of Jesus every knee should bow, **of things in HEAVEN**, and things in EARTH (Philippian 2:10).*

*For our conversation is **in HEAVEN**; from whence also we look for the Savior, the Lord Jesus Christ (Philippians 3:20).*

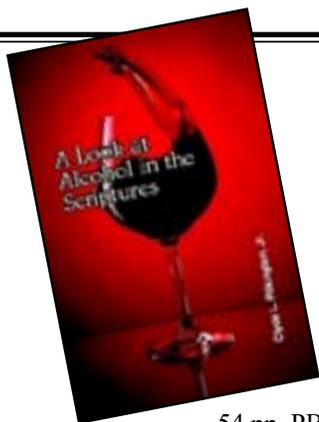
*For the hope which is laid up for you **in HEAVEN** (Colossians 1:5).*

*And, having made peace through the blood of His cross, by Him to reconcile all things to Himself; by Him, I say, whether they are things in earth, **or things in HEAVEN** (Colossians 1:20).*

*And the Lord ... will preserve me unto His **HEAVENLY kingdom**: to Whom be glory for the ages. Amen. (II Timothy 4:18).*

*(to be continued)*

8. There are three heavens in Scripture, both in the succession of time and in geography. For a closer look at the three heavens of time see *The Third Heaven* by Clyde L. Pilkington, Jr. (*Bible Student's Notebook #294*) and *The Three Heavens and Earth* by Frank Neil Pohorlak (*Bible Student's Notebook #297*).



54 pp, PB

*See order form.*

## ***A Look at Alcohol in the Scriptures***

*by — Clyde L. Pilkington, Jr.*

*[God brings forth] wine which makes man's heart glad (Psalm 104:15).*

Wine was a blessing in Scripture (Proverbs 3:10), something to be received gratefully from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be used or abused.

However, it is important that we do not confuse use with abuse, or drinking with drunkenness. To prohibit the use of alcohol, by pointing to verses about its abuse, would be like condemning the eating of food because of gluttony, or requiring sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

This study briefly surveys alcohol related Hebrew and Greek words and some of their contexts, considers passages usually used to condemn the use of alcohol, and looks at a few common objections.

## Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- 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 mankind 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 (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- 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).

We do not claim infallibility for the contents of this publication. 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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### ABBREVIATION KEY

<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i> ).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<u>Reference Sources</u>	<u>Reference Notations</u>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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