



Bible Student's Notebook™

The Herald of His Grace

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

Volume 32
Issue 781

Right Division

(AN OVERVIEW OF *DISPENSATIONAL TRUTH*)

by — Clyde L. Pilkington, Jr.

Part 11

Israel's Place in God's Plan

A Brief Survey of the Greek Scriptures: The Book of Acts (Section 2)

Ninety percent of all confusion and contradictions that exist in Christendom are the result of ignoring the true character of that thirty-three year period of which the Book of Acts is the history. – Otis Q. Sellers (1901-1992)¹

Now having looked, ever so briefly, at the first three chapters of the Book of Acts, we can clearly see its unmistakable Jewish nature. The barrier wall is still clearly in place. A plain distinction remains between Jew and Gentile, the Circumcision and the Uncircumcision, and between Israel and the Nations.



during which Israel's prophetic clock has temporarily stopped.

The Middle Wall Now Down

*Wherefore, remember that once you, the nations in flesh – who are termed "Uncircumcision" by those termed "Circumcision," in flesh, made by hands – that **you were, IN THAT ERA** ... guests of the promise covenants ... **Yet now**, in Christ Jesus, you, who once are far off, are become near by the blood of Christ. For He is our Peace, Who makes both one, and **razes the central wall of the barrier** ... nullifying the law of precepts in decrees, that He should be creating the two, in Himself, into **one new humanity**, making peace; and should be recon-*

THE PINNACLE WRITINGS OF PAUL: EPHESIANS AND COLOSSIANS

Now, fast forwarding in the Divine Revelation, we will note the absence of this barrier wall. Doing so can assist us in getting a better contrast and grasp of the remainder of the Book of Acts.

It's not until you get to this pinnacle of revelation of Ephesians and Colossians that this barrier is removed and "*the Mystery*" – the Secret Administration – is revealed. This administration stands completely outside of the realm of Hebrew prophecy,

1. "The Acts Dispensation," *Seed & Bread* (issues 7, 9, 11, 19, 44), cited in *Bible Student's Notebook* #727, #728, #729.

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ciling both in one body to God ... bring[ing] the Evangel of Peace to you ... for through Him we both have had access, in one spirit, to the Father. **Consequently, then, no longer are you guests and sojourners, but are fellow-citizens of the saints and belong to God's family** (Ephesians 2:11-19 CV).²

The Secret Administration Now in Place

On this behalf I, Paul, the prisoner of Christ Jesus for you, the nations, since you surely hear of **the Administration of the Grace of God** that is given to me for you, for by **revelation the Secret** is made known to me ... by which you who are ... able to apprehend my understanding in **the Secret of the Christ**, which, in other generations, is not made known to the sons of humanity ... [that] in spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser, in accord with the gratuity of the grace of

God, which is granted to me ... 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 ... **that now** may be made known to the sovereignties and the authorities among the Celestials, through the ecclesia, the multifarious wisdom of God, in accord with the purpose of the eons ... (Ephesians 3:1-12 CV).

We have now been "blessed with all spiritual blessings in the Celestials, in Christ" (Ephesians 1:3), all without ritual or rite. There is:

- no water baptism;
- no physical circumcision;
- no religious feasts or suppers;
- no signs or wonders;
- no tongues, no visions;
- no prophecies being fulfilled;
- no apostles, no prophets, no bishops, no pastors;
- no offices, no gifts, no assemblies.

2. We have abridged this crucial passage to better highlight its bearing on the Book of Acts.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 32, No. 781 – August 5, 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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The Complement

What we have is Christ, and He has us. What we have is God, and He has us. Thus, one of the words that characterizes the secret administration is “*complement*.”³

Complement is defined as:

Something that completes, makes up a whole, or brings to perfection ... The quantity or number needed to make up a whole. – *American Heritage Dictionary*

Paul reveals to us that we are the complement of the Christ (Ephesians 1:23; 4:13)⁴, and, in turn, the Christ (Head and Body) is the complement of God (3:19; Colossians 2:9).⁵

We have a *prior* calling and expectation (or hope), unrelated to Israel,

- being “*perfect*” (Colossians 1:28) and “*complete*” in Christ (2:10);
- being “*chosen in Him before the disruption of the world*” (Ephesians 1:4);
- having an on-high calling (Philippians 3:14);

3. Complement with an “e” not an “i” (compliment).

4. “... which is His Body, the **complement** of the One completing the all in all” (CV).

“... unto the end that we should all attain to the unity of the faith and of the realization of the son of God, to a mature man, to the measure of the stature of the **complement** of the Christ” (CV).

5. “... to know the love of Christ as well which transcends knowledge - that you may be completed for the entire **complement** of God” (CV).

“... for in Him the entire **complement** of the Deity is dwelling bodily” (CV).

- positioned “*far above all heavens*” (Ephesians 4:10);
- to experience an *early* resurrection (*exanastasis*) (Philippians 3:11),
- and celestial appearing with Christ (Colossians 3:4);
- *with a* political status that is now already existing in the heavens (Philippians 3:20).

ACTS STANDING AS A UNIT

The Acts of the Apostles covers a whole and complete dispensation, up to the end of which no Gentile ever received blessing except in connection with Israel. — E.W. Bullinger (1837-1913)⁶

Throughout the entire Book of Acts – *from beginning to end* – we see the unmistakable Jewish nature of the economy:

- Jesus was proclaimed as Israel’s Messiah;⁷
- the Law and Prophets were taught and observed;⁸
- repentance was commanded;⁹
- Israel’s Hope was embraced;¹⁰
- feast days were observed;¹¹
- water baptism was practiced;¹²

6. Letter written to A.E. Knoch, March 5, 1909; cited in *Unsearchable Riches*, Volume 47.

7. 2:36-37; 8:5; 9:19-22; 17:3; 28:23.

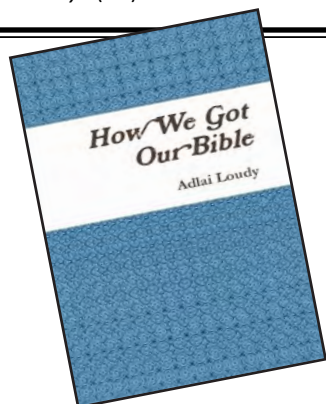
8. 2:14-36; 3:19-24; 7:2-60; 13:15-42; 26:22-23; 28:23; 17:1-2; 21:20, 24.

9. 2:38; 3:19; 8:22; 17:30; 20:21; 26:20.

10. 4:1-2; 13:32-37; 28:20; 26:6-8.

11. 2:1; 12:3; 20:16; 18:21.

12. 2:41; 8:12; 8:38; 9:18; 10:48; 16:15; 16:33; 18:8; 19:5.



How We Got Our Bible

by — Adlai Loudy (1893-1984)

To trace the story of the Sacred Scriptures from the days when the first inspired autographs were made by godly men, divinely chosen for the work, down through the stormy vicissitudes of the centuries to this era in which we enjoy them in the English language, printed and bound in handy book form, is a story without a parallel in the whole range of sacred or secular history.

62 pp., PB

See order form.

- the sick were healed;¹³
- the dead were raised;¹⁴
- the Jew was first;¹⁵
- tongues were practiced;¹⁶
- demons and unclean spirits were cast out;¹⁷
- God's spirit was received by the laying on of hands;¹⁸
- visions were given;¹⁹ and
- angels ministered to believers;²⁰ etc.

In fact, in the last half of the Book of Acts we still find Paul fully engaged in Jewish practices. Paul:

- baptized,²¹
- worked signs and wonders,²²
- healed the sick,²³
- raised the dead,²⁴
- circumcised,²⁵
- shaved his head and took a Jewish vow,²⁶ and

- offered sacrifice for purification.²⁷

Even in the very final chapter of Acts we find Paul still:

- going to the Jew first,²⁸
- healing the sick,²⁹
- being unharmed by the bite of a venomous snake,³⁰
- proclaiming Israel's Hope,³¹
- basing his teaching on Moses and the prophets,³² and
- declaring that Jesus is Israel's Messiah (Christ).³³

THE GENTILES IN THE ACTS PERIOD

In the Gospels, Christ's decree to His disciples was "Go not into the way of the Gentiles" (Matthew 10:5). The few examples of Gentiles who were bold enough to pursue Israel's blessings did so, rightly taking their dispensational place as "dogs" (Matthew 15:26-27; cf. 7:6).

13. 3:7; 5:15; 8:7; 19:11-12; 28:8.

14. 9:37-40; 20:9-11.

15. 1:8; 3:26; 11:19; 13:46; 17:1-2; 18:4, 19; 19:8; 28:17.

16. 2:4, 11; 10:46; 19:6.

17. 5:16; 8:7; 16:16-18; 19:12.

18. 8:17; 9:17; 19:6.

19. 9:12; 10:17; 16:9-10; 18:9-10.

20. 5:19; 8:26; 12:7-9; 27:23.

21. 16:15,33.

22. 14:3.

23. 19:11-12.

24. 20:7-12.

25. 16:1-3.

26. 21:22-24.

27. 21:26.

28. 28:17.

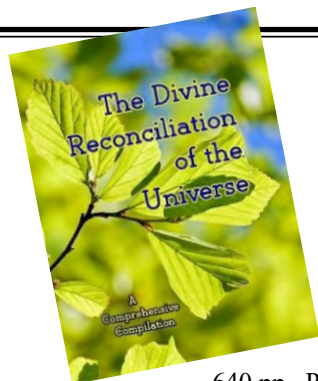
29. 28:8-9.

30. 28:3-6; cf. Mark 16:18.

31. 28:20.

32. 28:23.

33. 28:23.



640 pp., PB

The Divine Reconciliation of the Universe: A Comprehensive Compilation

This work does not contend for a mere doctrine; its authors are championing the revealed character of God. The gloomy cloud of theology has obscured Him from us for far too long. Tradition's chilling mists have cooled our enjoyment of His power, wisdom and grace. Religions have libeled His name, repelling the instinctive responses of our heart. Christianity has left us unable to defend His honor in the presence of His enemies. Now all of this is gone and we are able to vindicate Him in

all His ways before all His creatures! – *Adapted from the Preface*

This ultimate collection of 110 works by 46 authors spans nearly 200 years. It is an extensive compilation that is essential for every library. Authors include: Arthur P. Adams, Thomas Allin, Alan Burns, E.H. Clayton, Bob Evelyn, Phillip Garrison, Vladimir Gelesnoff, J.W. Hanson, Joseph E. Kirk, A.E. Knoch, Arthur C. Lamb, Aaron Locker, Adlai Loudy, Andrew Maclarty, R.B. Macnab, Erasmus Manford, H.W. Martin, Robert McLaurine, Robert McMahon, William Mealand, André Piet, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, George W. Quinby, William C. Rebmann, F.H. Robison, A.E. Saxby, Hannah Whitall Smith, André Sneider, James Strahan, E.F. Stroeter, Thomas Talbott, Ray Van Dyke, and Peter Woodhouse.

See order form.

However, the introduction of Gentiles into the Acts narrative was no secret. That Gentiles would be included in the blessings of Israel was a plainly stated purpose in Israel's prophetic Scripture (Deuteronomy 32:20-21, 43).

The second half of the Book of Acts showcases Paul's priestly³⁴ ministry³⁵ to the Gentiles. At the forefront of that ministry was the prophetic provoking of Israel to jealousy (Romans 11:11, cf. 10:19). Thus, it is vitally important to recognize that in the Book of Acts there is no change in hope, inheritance, or sphere of blessing.

(to be continued)

34. "... because of the grace given to me from God for me to be the minister of Christ Jesus for the Gentiles, **acting as a priest of the evangel of God**" (Romans 15:15-16).

This early priestly ministry (*diakonia*, G1248) of Paul was to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation, :9), and conciliation (5:18). In this Paul typified the Royal Priesthood of Israel during the future Kingdom on Earth, with the salvation of the Gentiles being "of the Jews" (John 14:22).

The presence of a priestly ministry speaks of alienation and enmity. "As long as there is a functioning priesthood, there must be a barrier ... for the priest is an intermediary..." - John H. Essex (1907-1991), *God's Dwelling Place* (<http://www.pilkingtontonand-sons.com/essex.htm#0585>; or see the order from.)

35. See [Bible Student's Notebook #721](#), *Paul's Priestly Ministry*, as well as our [video](#) by the same name.

[Editor:] This is a continuation of the author's series: *Right Division (An Overview of Dispensational Truth)*. Previous installments were:

- Part 1 – The Basis of Right Division: Why "Dispensational Truth" Is Important – [Bible Student's Notebook #551](#);
- Part 2 – God's Two-Fold Plan of the Ages: "In the Beginning ..." – [Bible Student's Notebook #552](#);
- Part 3 – Israel's Place in God's Plan: An Introduction to Israel's Covenants and a Survey of the Abrahamic Covenant – [Bible Student's Notebook #553](#);
- Part 4 – Israel's Place in God's Plan: A Brief Survey of the Mosaic Covenant, *Exodus 19* – [Bible Student's Notebook #554](#);
- Part 5 – Israel's Place in God's Plan: A Brief Survey of the Davidic Covenant – [Bible Student's Notebook #555](#);
- Part 6 – Israel's Place in God's Plan: A Brief Survey of the New Covenant: *Jeremiah 31* – *Hebrews 8* – [Bible Student's Notebook #556](#);
- Part 7 – Israel's Place in God's Plan: A Brief Survey of the Greek Scriptures, The Gospel of Matthew – [Bible Student's Notebook #557](#);
- Part 8 – Israel's Place in God's Plan: A Brief Survey of the Greek Scriptures, The Gospels of Mark & Luke – [Bible Student's Notebook #558](#);
- Part 9 – Israel's Place in God's Plan: A Brief Survey of the Greek Scriptures, The Gospel of John – [Bible Student's Notebook #559](#);
- Part 10 – Israel's Place in God's Plan: A Brief Survey of the Greek Scriptures, The Book of Acts (Section 1) – [Bible Student's Notebook #570](#).

TOPICS:

Major: Acts, Book of; Israel; Right Division
Minor: Administrations; Paul

The Last Adam

by — Harry Bultema (1884-1952)

The Bible does not speak of our Lord as the "second Adam" but as the "last Adam" (I Corinthians 15:45). He is not just one in a row but the last. Finality is in Him. Paul shows in the beautiful parallel of Romans chapter 5 that Christ is in every way superior to the first Adam. There may be many similarities between the two, but the dissimilarities are far greater in number and character. The contrasts in Romans 5 and I Corinthians 15:45-49 between the two Adams make this abundantly



clear – the first Adam dismally failed under the most favorable conditions; the last Adam gloriously triumphed under the most unfavorable circumstances.

— *The Names of Our Wonderful Lord*

BSN

TOPICS:

Major: Adam; Jesus Christ
Minor: Names

A Sectarian

by — W.B. Screws (1984-1961)

A sectarian man, after one and a second admonition, refuse (Titus 3:10, CV).

“Church” people have played havoc with that passage. First, the *King James Version* of the scriptures renders it “heretic,” instead of “sectarian.” Then churchmen gave to the word a meaning that suits them, and excuses their sectarianism. They tell us that a heretic is one who holds a belief contrary to the “established faith of the church.”



translated “sectarian.” It is an adjective. So Titus is told to refuse the person who is “sectarian.” Christendom is so far from the Scriptures that it refuses the one who is NOT sectarian.

Other versions of the Scriptures have tried to correct the *King James Version* in this passage. One says “a factional man.” This is correct. Another says “a factious man.” *Wilmore’s Analytical Concordance* says *haireisis* means a religious party. In spite of all of this, Christendom says it means one who is not agreed with the church in doctrine. As a matter of fact, the word does not even touch doctrine. *A religious party is a “sect,” even if it is correct doctrinally.*

In translating *haireisis*, “heresy,” and *hairetikon* as “heretic,” the *King James Version* has done great damage. Still that version incorrectly renders these words only when it is necessary in order to protect Christendom from the charge of acting contrary to the word. In Acts 5:17, the version renders *haireisis* as “sect.” In Acts 15:5, the translators correctly render it as “sect.” In Acts 24:5, they again correctly translate the word.

Members of a “sect” are united by a creed. Being bound by a creed, members dare not search the Scriptures. If they should find something contrary to the creed and say so, they will be expelled. If they want to stay in the denomination, they must either ignore the Scriptures or keep quiet about anything they find that is at variance with the creed.

However, in Galatians 5:21, where Paul mentions “sects” among the works of the flesh, they translate it “heresy.” This was dishonest. They knew that *haireisis* means a “sect,” or a religious party. Paul says, in the passage just mentioned, that it is of the flesh to belong to a religious party. They could not afford to let Paul say this, so they made him say that it is of the flesh to hold to a belief contrary to the established teaching of a religious party. The translators themselves were members of a religious party, and it was more important to them that they be justified in this than that the truth of God be taught. So they deliberately corrupted the translation. They also did this in I Corinthians 11:19.

Let it be understood that a person is not necessarily sectarian-minded just because he is a member of some religious party. Neither is one free from sectarianism just because he is not a member. Furthermore, a non-sectarian person is not necessarily correct in doctrine and deportment. Sectarianism, both in and outside an organized church, hinders Scripture research. Even we who pride ourselves that we are not sectarian may be mistaken about it. Let us carefully search our own hearts. **BSN**

The translators correctly rendered *haireisis* in three instances; they made a false rendering of it, and its adjective form, four times. The one passage to which I have not referred is Acts 24:14. It is important. Paul does not confess that he is a member of a “sect.” His denial of it is clearly implied. He says his enemies call it a “sect.”

— *The Pilgrim’s Messenger*, Volume XXI; Number 5
December, 1941
Glennville, GA
(abridged & edited)

I have the *King James Version* as authority for saying *haireisis* should be translated “sect” (see Acts 5:17; 15:15, 24:5). If that is true, then *hairetikon* should be

TOPICS:

Major: Division; Sectarianism; Unity
Minor: Greek Words

OBITUARY.

Daniel Paul Murphy

1960-2019

Our dear brother Dan Murphy, 59, from Zimmerman, MN, fell asleep in our Lord Jesus Christ May 28th at home surrounded by his loving family.

Dan and his youngest children Christian and Annali.



Dan's wife Jill and their children.

Dan leaves behind three adult children, beloved wife Jill and their two young children, as well as six grandchildren – all whom he loved greatly.

I am thankful that Father intersected Dan's life and mine. He first contacted us in 2016:

I have been a study warrior for the last 4 years. I have found your teaching very helpful in my journey from religion to Christ. I have been often blown away by the love of God I have experienced on this journey out of the bondage of religion.

Earlier this year he was diagnosed with an aggressive cancer. He had a precious spirit during his struggle for life. We shared some unforgettable moments over the phone. He dreamed of getting better and bringing his family here to PA for a visit, even of having us come to MN to teach. These would not be Father's plans.

In March he texted:

I am humbled and blessed. His will be done.... I have watched dozens of your videos – so much truth and encouragement. Thanks for your insight and love.

His last message to me was:

It seems I am entering the phases of dying. My desire to hold on becomes less each day. This world has faded. Just working on saying goodbye to my wife and kids – truly the hardest part.

Goodnight, dear brother; you are greatly loved and will be dearly missed. Rest well; we will all see you in the morning!

TOPICS:

Major: Obituary



The Problem of Evil and The Judgments Of God

by — A.E. Knoch

346 pp, PB (*See order form.*)

This book traces the divine function of evil from its inception to its consummation, by presenting scriptural solutions to the various long-debated questions concerning God and His sovereignty. Here is what one of our readers has written about *The Problem of Evil*:

"The litmus test for motive in any writer is whether or not the power of the 'Cross' is being diminished or supplanted in any way; Knoch unfolds each point with the loving simplicity of someone who has faced and answered the critics with the overarching victory of Calvary. One comes away from each chapter of this work once again realizing that the offense of the 'Cross' has driven so many wonderful and freeing truths out of what is traditionally taught and practiced."

The “Justice” of Eternal Suffering

by — George MacDonald (1824-1905)

What better is the world, what better is the sinner, what better is God, what better is the truth, that the sinner should suffer – continue suffering for all eternity? Would there be less sin in the universe? Would there be any making-up for sin? Would it show God justified in doing what He knew would bring sin into the world, justified in making creatures who He knew would sin? What setting-right would come of the sinner’s suffering? ...



“God” is triumphantly defeated, I say, throughout the “hell” of His vengeance. Although against evil, it is but the vain and wasted cruelty of a tyrant. There is no destruction of evil thereby but an enhancing of its horrible power in the midst of the most agonizing and disgusting tortures a divine imagination can invent. If sin must be kept alive, then hell must be kept alive; but while I regard the smallest sin as infinitely loathsome, I do not believe that any being, never good enough to see the essential ugliness of sin, could sin so as to deserve such punishment. ...

If my friend has wronged me, will it console me to see him punished? Will that be a rendering to me of my due? Will his agony be a balm to my deep wound? Should I be fit for any friendship if that were possible even in regard to my enemy? But would not the shadow of repentant grief, the light of reviving love on his countenance, heal it at once however deep?

God is bound by His justice to destroy *sin* in His creation. Love *is* justice – is the fulfilling of the law, for God as well as for His children ... He is bound in Himself to make up for wrong done by His children ... For nothing less than this did Christ die. **BSN**

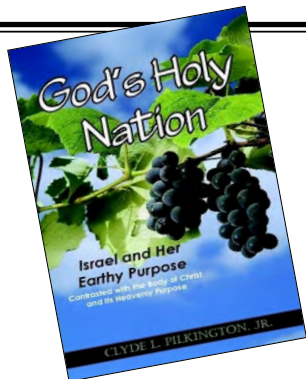
— *Unspoken Sermons*, Series Three (1889)

TOPICS:

Major: Judgement; Justice; Suffering

Minor: Eternal; Sin

Take any of those wicked people in Dante’s hell, and ask wherein is justice served by their punishment. ... Justice is not, never can be, satisfied by suffering – nay, cannot have any satisfaction in or from suffering. ... Such justice as Dante’s keeps wickedness alive in its most terrible forms. ...



350 pp., PB

See order form.

God’s Holy Nation – Israel and Her Earthly Purpose

Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God’s plan of the ages. Though currently she has been set aside “*until the times of the nations be fulfilled*,” He is by no means done with her.

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God’s *earthly* nation and Christ’s *celestial* body.

Christendom, however, has diminished Israel’s divine significance in an attempt to advance their artificial homogenization of Scripture’s grand theme, thus obscuring the glorious evangel of our day – “*the Good News of the Happy God*” committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God’s literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God’s dealings with God’s favored nation, so that they may in turn embrace a *far greater* calling and purpose.