



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 32  
Issue 796

## *Right Division*

(AN OVERVIEW OF DISPENSATIONAL TRUTH)

by — Clyde L. Pilkington, Jr.

Part 13

### ISRAEL'S PLACE IN GOD'S PLAN

A Brief Survey of the Greek Scriptures:

### THE CIRCUMCISION EPISTLES: *HEBREWS*

We will now begin looking at the Circumcision Epistles. The first epistle that we will consider is the Book of Hebrews.

As we will see, this letter is NOT for us; it is not our mail.<sup>1</sup> It is a letter to the Circumcision; it is not a part of the *Secret Administration*. The *Barrier Wall* is up and therefore it is rooted in “*times past*” and will find its fulfillment in the future “*ages to come*.”

By way of illustration, our family has three side-by-side addresses with fourteen residents. The mail carrier leaves us with a lot of mail each day. This mail can't be indiscriminately distributed. It's important that it be “rightly divided” and then appropriately delivered to its correct recipients. Otherwise there would be much confusion.

It is vital that these greeting cards, personal letters, bills, checks, packages, etc., all go to their correct addressees. Although others in the family may certainly enjoy and find some benefit from another's mail, it does not belong to them.



So, while it is possible to enjoy, and find benefit from, reading mail that is not addressed to us, we can find such benefit only by first recognizing that it is *not* our mail.

So it is with the Word of God. Therefore, it's absolutely essential that we carefully study with the intent to “*rightly divide*” the letters of Scripture.

Our priority is always to identify and appropriate the mail that is addressed to us. For us today, this mail is Paul's Epistles. All of his epistles make known the evangel of grace for today,<sup>2</sup> while it is Ephesians and

2. “The *evangel* which Paul had preached, which is categorically set forth in the Roman group of epistles, is definitely included in the present grace; the privileged and prior place of the Jew no longer obtains (Ephesians 3:6). Justification and conciliation, the great themes of these epistles, are ours just as assuredly as they belonged to the Romans and Corinthians and Galatians. ... Yet each of these doctrines is modified and glorified by the ranking revelation of the Ephesian epistle.” — A.E. Knoch, *Unsearchable Riches*, Volume 11 (1919).

For a closer look at the good news for today, Paul's Evangel, see the following resources on our order form:

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Selfishness (quote).....	6792

1. For further insight read, “The Address on the Envelope,” A.E. Knoch (1874-1965), [Bible Student's Notebook #326](#).

Colossians alone that reveal our unique dispensation – the *Secret Administration*.<sup>3</sup>

## AN EARLY BOOK

As a part of the Circumcision Epistles, the Book of Hebrews is an early writing. All of the Circumcision Epistles were written during the Pentecost Administration, prior to Paul writing his final epistle for today – Colossians – which completed the Word of God. Paul declared that he had been,

*... made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God (Colossians 1:25, KJV).*

Here, to “*fulfill*” is to actually *fill-full*. The Greek word is πληρώω (*plēroō*) meaning to “make replete, that is,

- *Paul's Gospel*, William R. Newell;
- *The Gospel of Our Salvation*, Adlai Loudy;
- *Meaning and Usage of Gospel*, Adlai Loudy;
- “The Gospel's Differentiated,” *God's Eonian Purpose* (chapter 9), Adlai Loudy.

3. For a detailed study of this subject see the comprehensive work [The Administration of the Secret](#) on the order form under “Compilations,” or visit,

<http://pilkingtonandsons.com/compilations.htm>

(literally) to cram ... level up ... finish” (SEC, G4137).

Thus, *REB* translates the phrase as “*to fill up the Word of God*,” while the *CV* and *DAR* translations render the phrase “*to complete the Word of God*.” When Paul wrote the book of Colossians the Word of God was filled up; it was finished; it was completed.

A survey of Hebrews will confirm it to be an early writing. It was written prior to Acts 28, for Israel's temple (9:11)<sup>4</sup> and Old Covenant (8:13)<sup>5</sup> were still in place – thus the many warnings concerning Israel's fall are prevalent (e.g. 3:12;<sup>6</sup> 6:4-6<sup>7</sup>).

## THE AUTHORSHIP

There has been a longstanding debate concerning who wrote the Book of Hebrews. In the dispute Paul is often presented as the greatest contender as its au-

4. “... that is to say, not of *this* building ...” (KJV).
5. “Now that which is growing old and decrepit is near its disappearance” (CV).
6. “Beware, brethren, lest at some time there shall be in any one of you a wicked heart of unbelief, in withdrawing from the living God” (CV).
7. “For it is impossible for those once enlightened ... and falling aside, to be renewing them again to repentance ...” (CV).

ed position among the celestials (Romans 6; Ephesians 2:6); – 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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### ***Bible Student's Notebook***<sup>™</sup>

*Paul Our Guide – Christ Our Goal*

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*Scripture education in a weekly format!*

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “*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 unpropheied, 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 and ascended seat-



thor. Therefore, many Bible versions have the book titled as “The Epistle of Paul the Apostle to the Hebrews.”

Since Paul was one of the “*competent dispensers of a new covenant*” (II Corinthians 3:7, CV), he certainly would have been qualified to write the book. However, in each of Paul’s other epistles he always immediately identified himself as the author. The very first word of all of these letters was always “*Paul*.” (The same is true for the identification of the other Circumcision Epistles of James, Peter and Jude – the author’s names being the first word of their letters as well).

Remarkably, the first word of Hebrews is “*God*.” Of course, God is indeed the *absolute* author of all Scripture, regardless of the human agent employed; but in Hebrews God left the authorship of the book in its *absolute* setting. Thus, the real question has never been *who* wrote Hebrews, but to *whom* was it written.

## A JEWISH BOOK

When reading any passage of Scripture we must ask ourselves the vital question, “To whom was this written?” The answer to this question concerning the Book of Hebrews is unmistakable, not merely by the title “Hebrews,” but more importantly by the actual contents of the book itself. Its very first verse starts by speaking of Israel’s “*fathers*” and “*prophets*.”

*God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets (KJV).*

Then the next verse tells us that God next spoke to Israel by His Son:

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

The “*us*” here is unquestionably Israel. “*The fathers*,” “*the prophets*,” and Christ the Messiah all belonged exclusively to the Jews.

*Who are Israelites, whose is the sonship and the glory and the covenants and the legislation and the divine service and the promises; whose are the fathers, and out of whom is the Christ according to the flesh ... (Romans 9:4-5, CV).*

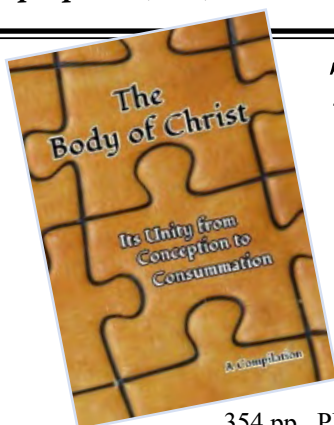
*Now I say that Jesus Christ was a minister of the Circumcision for the truth of God, to confirm the promises made unto the fathers (Romans 15:8, KJV).*

## THE THEMES

The Book of Hebrews is an exposition of Israel’s Gospel (good news) of the Kingdom. Accordingly, eonian salvation required obedience (5:9),<sup>8</sup> thus the continual warnings against the national hardened heart of unbelief (e.g. 3:12).<sup>9</sup>

We’ll now note a few other examples of Hebrew’s Jewish nature.

8. “Christ ... being made perfect, became, to all them that obey Him, [the] Author of salvation age-abiding” (REB).
9. “But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin” (KJV).



354 pp., PB

See order form.

## The Body of Christ: Its Unity from Conception to Consummation (A Compilation)

This is a significant compilation of 18 authors, 69 works, spanning over a century. Author’s include: Arthur P. Adams, Daniel Andersen, E.W. Bullinger, Alan Burns, Edward Clayton, F.W. Davis, John Essex, Stephen Hill, A.E. Knoch, E.A. Larsen, Aaron Locker, William Mealand, J.R. Miller, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, Alan Reid and William B. Screws.



## Israel's Salvation in the "World to Come"

We are introduced to the subject and placement very early on in this epistle.

*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? For unto the angels hath he not put in subjection **the world to come, whereof we speak** (2:3-5, KJV).*

We see that the subject matter here is the "great salvation" – salvation "which at the first began to be spoken by the Lord" in the Gospels of Matthew, Mark, Luke and John. It was then "confirmed unto us by them that heard Him" during the Pentecost Administration of the Acts Period with the accompanying "signs and wonders, and with divers miracles, and gifts of the Holy Spirit."

This salvation is the future, *national* salvation of Israel, the placement of which is unquestionable: "the world to come,"<sup>10</sup> *whereof we speak.*"

The only hope for Gentiles was through this national salvation that belonged to Israel, for "salvation is of the Jews" (John 4:22). This salvation, based upon the Abrahamic Covenant (Genesis 22:18), will come only through the *rise* of Israel (Isaiah 60:1-3; 52:10). Thus, this salvation and its timing necessitate the *Barrier Wall* being up.

10. "Impending inhabited earth" (CV); "coming inhabited earth" (REB).

Also notice that there was grave danger if Israel *neglected* this salvation, from which they could not *escape* (2:3). Throughout the Book of Acts and in the Circumcision Epistles Israel is continually warned to repent of the rejection of their Messiah. Nationally they did not heed these warnings. At the end of the Book of Acts a final rejection is made by the Nation of Israel (28:28). They then become "Lo-ammi"<sup>11</sup> (i.e., "not my people," Hosea 1:9), and are temporarily set aside as God's nation.

## The New Covenant

The word "covenant" (and/or "testament") is mentioned 21 times in the Book of Hebrews. The doctrine of the Book of Hebrews is based on Israel's New Covenant (9:15-17).<sup>12</sup> This covenant, made with the two Houses of Israel and Judah, was a "new" ("fresh" [CV] 8:8; 12:24), "better" ("superior" [Moffatt] 8:6) and "eonian" (age-lasting 13:20) one. Any covenant made with Israel necessitates that the *Barrier Wall* be up.

## The Old Covenant

In Israel's old economy all of their blessings were based on the principle of the Law: "IF – THEN."<sup>13</sup> Although the anticipation was for their long awaited "New Covenant," their "Old Covenant" is still in place in the Book of Hebrews. It was only "ready to vanish away" (8:13 KJV), "near its disappearance" (CV) at that time.

11. For more information see, *Lo-ammi* – "Not My People," Charles H. Welch, [Bible Student's Notebook 543](#).

12. "Therefore He is the Mediator of a new covenant ..." (CV).

13. For more on this "If – Then" principle of the Law, see, "A Brief Survey of the Mosaic Covenant," earlier in this current series (*Right Division*; Part 4) in [Bible Student's Notebook #554](#).

## Spirit Manifestations and the Gift of Tongues

by — Sir Robert Anderson (1841-1918)

In a day of extravagant claims of the miraculous workings of the Spirit every believer must be prepared to evaluate these claims and determine reasonable expectations regarding the work of the Spirit in his or her own life. The author, a noted apologist, considers history and searches the Scriptures to determine what is of God and what is of the great deceiver.

56 pp., PB  
See order form.

"Sir Robert speaks the words of wisdom, and those who heed them will find them a trusty guide in these 'perilous times.'" – Dr. E.W. Bullinger



Therefore, throughout the Book of Hebrews we clearly see the continued “IF – THEN” cautions – warnings related to their obedience and falling away (3:6, 14-19; 4:1, 11; 5:9; 6:4-8; 10:25-31; 12:1-29). Any principle of law necessitates that the *Barrier Wall* be up.

directly as current instruction is quite a misuse. Such misappropriation can wreak tremendous havoc in one’s life. To illustrate this we will look at two prominent passages from the Book of Hebrews that have been seriously misused.

## The High Priest

Jesus is repeatedly presented in the Book of Hebrews as Israel’s High Priest (2:17; 3:1; 4:14-15; 5:1, 5-6, 10; 6:20; 7:26; 8:1; 9:11; 10:21). The presence of a priestly ministry always speaks of alienation and enmity,<sup>14</sup> and thus necessitates that the *Barrier Wall* be up.

## Father Abraham

Since the Book of Hebrews begins with “the fathers” (1:1), there’s little wonder that Israel’s first father, Abraham, would be central to the book, being mentioned by name 10 times. We read among other things of the “seed of Abraham” (2:16), “promise to Abraham” (6:13), “loins of Abraham” (7:5) and of Abraham’s faith (11:8, 17). Abraham points unmistakably to the *Barrier Wall* being up. Today, our calling, hope and inheritance go back *far* beyond Abraham, before the disruption (Ephesians 1:4).

## Impossible to Be Renewed to Repentance

*For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of Holy Spirit, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame (Hebrews 6:4-6, KJV).*

This is a passage of Scripture that has brought undue distress upon many readers today because of the failure to *rightly divide the Word of Truth* (II Timothy 2:15).

As we have already mentioned, the first and most important thing to note is that this book was written to the “Hebrews.”

## THE MISUSE OF HEBREWS

Since Hebrews is *not* for today, any attempt to use it

Context is always everything. Once we understand this simple truth we are in a better place to grasp the primary meaning of this passage.

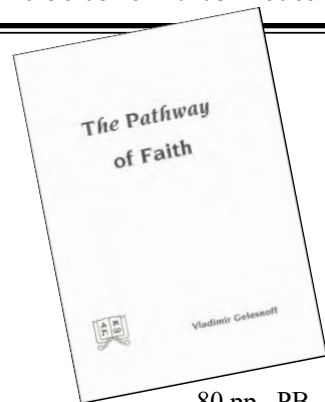
14. “As long as there is a functioning priesthood, there must be a barrier ... for the priest is an intermediary ...” – John H. Essex (1907-1991), *God’s Dwelling Place* (<http://www.pilkingtongandsons.com/essex.htm#0585>; or see the order form under “Essex”).

“The presence of priests is a sign of alienation. Priesthood is part of the mediatorial office. ... The priestly office is nowhere referred to as operating on behalf of the ecclesia, the Body of Christ.” – F.H. Robison (1885-1932), *Are Bride and Body Identical?* (<http://www.studyshelf.com/facsimile.htm#2039>; or see the order form under “Robison”).

In this text the author is elaborating on what some term the “unpardonable sin”<sup>15</sup> as taught by the Lord Jesus Christ:

*All manner of sin and blasphemy shall be for-*

15. Cf. *The “Unpardonable Sin,”* J.W. Williams, *Bible Student’s Notebook* #444, #445.



80 pp., PB

## The Pathway of Faith

— Vladimir Gelesnoff (1877-1921)

Studies from Genesis 12-50. This writing presents the spiritual careers of Abraham, Isaac, Jacob and Joseph. God’s dealings with these four patriarchs are rich in lessons of permanent value. With exquisite, artless simplicity they demonstrate the frailty of our frame, accentuate the gentle forbearance, and illustrate the exhaustless grace of our heavenly Father.

*See order form.*



*given men: but the blasphemy against the Holy Spirit shall not be forgiven men. And whosoever speaks a word against the Son of Man, it shall be forgiven him: but whosoever speaks against the Holy Spirit, it shall not be forgiven him, neither in this age, neither in the age to come* (Matthew 12:31-32; cf. Mark 3:28-29; Luke 12:8-10.)<sup>16</sup>

Passages such as this are concerned with Israel's *national* rejection of their Messiah. This chosen nation had been given divine enlightenment; they had abundantly sampled the heavenly gift at Pentecost and were made manifest partakers of God's Spirit. They had experienced the powers of the millennial age to come (e.g. resurrection, healing).

However, not only had the nation discarded their Messiah, but now these expressions of God's Spirit were being rejected, resulting in their national falling away. They became "*Lo-ammi*" in fulfillment of Hosea 1:9, at which point it was then *impossible* for that particular *generation of Israelites* to be nationally renewed again to repentance. Their sin would not be forgiven in the current age, or in the next.

This passage has nothing to do with *anyone* alive today, and it certainly doesn't carry the slightest hint of unending "punishment." The context is Israel, the context is historical, and the effect lasts only for two ages.

A.E. Knoch (1874-1965) writes concerning this passage in his *Concordant Commentary on the New Testament*.<sup>17</sup>

16. Thus, the "unpardonable" condition is stated to last for only two ages. To twist this condition beyond these limits distorts the truth of God.

17. An outstanding overview-commentary on the Greek Scriptures that sheds great light on many passages (see order form).

This description applies *only* to those who participated in the Pentecostal blessings. They were enlightened, they tasted the celestial gratuity, they became partakers of holy spirit and God's declaration, and they only experienced the powers of the kingdom eon – and many of them fell aside.

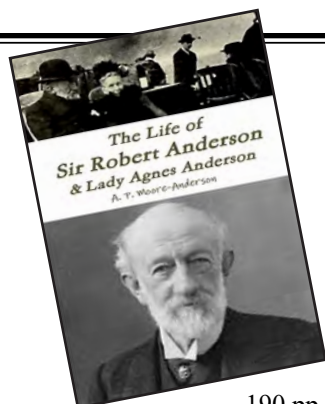
These blessings were based on their repentance, or change of mind, which was induced largely by the miracles which they saw. When the kingdom failed to appear, and its powers vanished, their repentance went also. Hence the impossibility of renewing it, for the means which produced it were no longer in evidence. Such a course is not possible in a day of grace such as the one in which we live. In place of repentance and pardon, we have faith and justification, which know no falling away, being entirely of grace, from first to last (page 341).

### ***Not Forsaking the Assembling of Ourselves Together***

*Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching* (Hebrews 10:25).

This single verse has been misused to bring many believers into the bondage of "church attendance." Of course, not only does this passage have nothing to do with truth for today, it does not have anything to do with "church attendance" either.

Before understanding the meaning of this passage in its context, let's assume for a moment that it does deal with "church attendance." What specific instruction



## ***The Life of Sir Robert Anderson (1841-1918) & Lady Agnes Anderson***

by — A.P. Moore-Anderson (their son)

190 pp., PB

*See order form.*

does it give us regarding such “church attendance”? None!

We’re NOT instructed *when* to meet, *where* to meet, or even *how* often to meet. So, how could anyone use this passage to insist that someone attend a “Sunday morning service”?

If this passage were in fact discussing meeting with other believers, did not Christ plainly tell His disciples,

*For where two or three are gathered together in My name, there am I in the midst of them* (Matthew 18:20, KJV).

Thus, even if this passage were dealing with “church attendance,” where is the mandate for such corporate, institutional meetings as is so common in Western religious culture?

However, this passage has *nothing* to do with “attending meetings” whatsoever. The *first* key to this passage has to do with the single Greek word that is translated “*assembling of ourselves together*.” The word ἐπισυναγωγή (*episunagōgē*) is used only one other time in the Greek Scriptures.

Charles H. Welch (1880-1967) writes concerning this passage in his commentary on Hebrews,

The usual interpretation of this passage associates it with attendance at a Christian place of worship.

The word “*assembling*” (*episunagōgē*), and its cognate (*episunagō*), are never used of an “*assembling*” in the sense of attending service at church ... The only other place where *episunagōgē* occurs is II Thessalonians 2:1.

*The coming of our Lord Jesus Christ, and our gathering together unto Him.*

The apostle, by the use of the word “*forsaking*” evidently glances back to such passages as II Chronicles 24:18, where the “*forsaking*” ... meant *apostasy*, and was visited with wrath, and also to Nehemiah 10:39 and 13:11, where adherence to the house of God indicated loyalty. ...

The present Dispensation knows no “place of worship” except where “*Christ sitteth at the right hand of God*,” for God “*dwelleth not in temples made with hands*” ...

Apostasy from the profession of the hope had the character of presumptuous sin, for which the law made no provision. That David (as in Psalm 51), for example, could be forgiven, shows that a fuller Sacrifice is found under the gospel than under the law, but the apostle does not bring this forward; neither does he mitigate the severity of the judgment that is pronounced against such.

“*Fiery indignation, which shall devour the adversaries*,” “*died without mercy*,” “*of how much sorer punishment*,” “*vengeance is Mine*,” “*it is a fearful thing to fall into the hands of the living God*” – all stress the extreme severity of the penalty. “*Trodden under foot the Son of God*,” “*counting the blood of the Covenant unholy*,” “*doing despite to the Spirit of grace*” – these terms reveal the enormity of the sin of turning back to Judaism.

In this light, Hebrews 6:1-8 is to be read, to which the word “*illuminated*” of 10:32 evidently refers. These are the only occurrences of *phōtizō* in Hebrews.<sup>18</sup>

(to be continued)

#### TOPICS:

**Major:** Hebrews, Book of; Israel; Right Division  
**Minor:** Repentance

18. *Perfection or Perdition: An Exposition of the Epistle to the Hebrews*, page 156.



The Pilkington family together at a recent fall gathering.

# Gifted and Governed Faith

by — Mike Owens and André Sneidar

*So, shall My Word be that goes forth out of My mouth. It shall not return unto Me void, but shall accomplish that which I please, and shall prosper in that whereunto I have sent it (Isaiah 55:11).*

**G**od is responsible for the “mistranslated” versions just as much as the original texts – and He uses them all in His perfect timing. We see and comprehend as He sees fit.

God’s Word “out of His mouth” is pure, perfect (cf. Psalm 12:6); however, its translation beyond that as well, regardless of the difference from the “original,”

has been according to His determination in order to accomplish His plan and purpose!

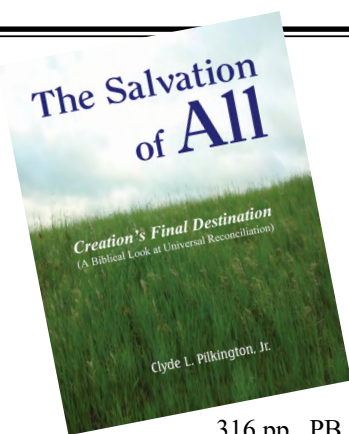
Thus our understanding of Scripture is governed only by what and how much God reveals to us. Thus also is demonstrated by Ephesians 2:8 and Romans 12:3 that not only faith, but *how much* faith anyone has, is God’s gift. **BSN**

## Selfishness

Selfishness is not living as one wishes to live; it is asking others to live as one wishes to live. And unselfishness is letting other people’s lives alone, not interfering with them. Selfishness always aims at creating around it an absolute

uniformity of type. Unselfishness recognizes infinite variety of type as a delightful thing, accepts it, acquiesces in it, enjoys it. **BSN**

— Oscar Wilde (1854-1900)



316 pp., PB

## The Salvation of ALL: Creation’s Final Destination

(A Biblical Look at Universal Reconciliation)

by — Clyde L. Pilkington, Jr.

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“*The Salvation of All*” – An excellent book. – **MI**

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to be discussed among believers. – **IL**

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mending it to many people! – **FL**

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