



Bible Student's Notebook™

The Herald of His Grace

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

Volume 36
Issue 890

"The Same Yesterday and Today and For Ever"

by — Howard N. Bunce (1879-1954)

*Jesus Christ the same yesterday, and today, and for ever*¹ (Hebrews 13:8)

This text of Scripture is frequently used, but at the same time, often misused. Its misuse, as in the case of many other texts, is due, no doubt, to a zealous attempt to bolster up some pet idea, proposition or program.

It has been said that one may use the Scriptures so as to prove most any theory or belief. By wresting, twisting, misinterpreting the Word of God, one may be able to so use it as to support error.

As a suggestion, we offer five determining factors in Bible study:

- (1) Dispensational,
- (2) Contextual,
- (3) Textual,
- (4) Verbal,
- (5) Literal.

The first question to be settled is the Dispensational. In what dispensation does a text occur?

The next matter to be settled is that of the Contextual. What is the subject of the related texts?

Next in order should be a study of the text itself. Just what does the text say? That one may arrive at a proper Textual conclusion, he must note carefully each word used. This method of procedure will involve not only the Verbal, but the Literal also.

1. "Yesterday, and today, and into the ages."

Now, then, let us apply these five determining factors to Hebrews 13:8.

1. The Dispensational.

In what dispensation does this text occur? Our answer is, "The Pentecostal." Just how is the matter determined? By chronology. Hebrews was written by Paul during the Acts period. It was written to Hebrews by one who was a Hebrew of Hebrews (*cp.* Philippians 3:5). The book of Hebrews was written by a Hebrew, who had become a believer, to Hebrews who had become believers.

2. The Contextual.

Going back to :5, we find an exhortation to be content. Then follows this quotation from I Chronicles 28:20,

I will never leave thee nor forsake thee.

In these words, and those of :6, the following things are set forth:

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- (1) His Presence,
- (2) His Constancy,
- (3) His Helpfulness,
- (4) the Believer's Fearlessness.

We are so familiar with the changeableness of humanity that the question might be asked, "Is there any danger that the Lord will change, or become different in His character or person as towards His own?"

The answer to such a question or thought comes to us in :8.

Jesus Christ, the same yesterday, and today, and for ever.

3. The Textual.

"Jesus Christ," the Messiah, remains "the same." The Greek words are *ho autos*. These two words represent His Person – He, Himself.

Christ's Person is the important consideration in settling the question as to the force of the word "same."

In what sense is He "the same"? In the sense of His very Person!

"Yesterday, and today, and for ever." These time indications cover the past, the present and the future as to His essential Being. The literal translation of this expression is,

Yesterday, and today, and into the ages.

Christ's essential existence in relation to the ages is thus depicted.

A false argument based on this text is that God, or Christ, having done certain things in a certain way in past times, must of necessity do the same things in the same way in the present time. The purpose here is to call the reader's attention to the fact that the text in question does not deal with the dispensational operations or ministrations of the Lord Jesus Christ, but rather His very Person. In essence, just as His Father, He is "the same yesterday, and today, and into the ages." That is, as to Himself, He is "the same"; but as to His manifesta-

(see **THE SAME**, last page)

Bible Student's Notebook™

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 universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

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

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

We are always open for discussion, but never for disputation. – André Sneidar

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For definitions of abbreviations/acronyms, see the [online key](#).

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Editor's Desk

Johann Grobler



With pleasure, we have received notice of a new book written in the Afrikaans language. Our friend and dear brother, Johann Grobler, from South Africa, has written *Die Groot Plan van God* (*The Great Plan of God*).

The main purpose of his book is to reveal God's glorious plan to Afrikaans people who, by and large, are "Christian" in upbringing, but have never heard the *really good news*. He is now involved in translating his book into English.



Johann is a practicing attorney since 1978 who also holds a Master's degree in theology (North-West University). For a time, he served as part-time pastor. He now enjoys independent study and local

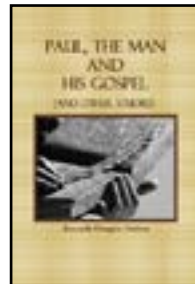
fellowship with a few of God's called-out ones.



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

TOPICS:

Major: Editor's Desk; Grobler, John
Minor: Pictures



Paul, The Man and His Gospel (And Other Studies)

by — Kenneth Douglas (K.D.) Hutton (1906-1995)

100 pages, PB (See [order form](#) under "Other Authors.")

Hutton was an associate of John Essex and Alan Reid and a contributor to *Grace and Truth Magazine*.



Religious Traditions and Creeds

A Compilation

The great enemy of truth is religious traditions and creeds: "Making the Word of God of none effect through your tradition" (Mark 7:13). This exposé compilation of 31 chapters, from 21 authors, spans 130 years.

164 pp., PB

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OBITUARY.

Orville S. Hunt

1939-2021

It is with sadness that we have learned of the death of our dear brother, Orville Hunt. We first began corresponding in 2014. I spoke with him just a few weeks before his death to let him know how much I appreciated and loved him.

Orville was born in Gillett, WI to German immigrants from Poland, Adolph and Natalie (Barthuly) Hunt. His family attended Berean Bible Church in Oconto Falls pastored by Don Elifson,¹ where Charles Baker²

1. Donald C. Elifson (1916-1981) was a graduate of Moody Bible Institute and the University of Chicago Divinity School. He went on to be a long-time professor at the Milwaukee Bible College (later Grace Bible College), and was pastor of the Norwood Bible Church in Chicago. He was also a prolific writer of papers, tracts and Bible study articles for the newspaper.
2. [Charles F. Baker](#) (1905-1994), born in Dallas, Texas, attended Scofield Memorial Church, founded by [C.I. Scofield](#) (1843-1921), editor of the Scofield Reference Bible. Baker's pastor was Lewis Sperry Chafer (1871-1952), who also founded the Evangelical Theological College, which later became Dallas Theological Seminary.

Graduating, Baker entered Wheaton College, accompanied by a letter from DTS registrar Rollin Chafer to Wheaton College registrar Enoch Dyrness. It stated:

"Charlie is one of the best students we have ever had in the college and it gives me great pleasure to commend him to your faculty. ... He is one of the most spiritual men we have in the institution."

and J.C. O'Hair³ were frequent fill-ins. At the age

After successful studies at Wheaton, Baker moved in 1932 to Milwaukee, WI, where he ministered for 23 years as pastor of Fundamental Bible Church. He assisted [J.C. O'Hair](#) (1876-1958), pastor of North Shore Church of Chicago, as chief engineer for broadcasting at radio station WPCC (We Preach Christ Crucified). In 1939 Baker and O'Hair founded Milwaukee Bible College; and in 1961 moved the school to Grand Rapids, MI, where it was called Grace Bible College (now known as Grace Christian University). He was instrumental in the formation of Grace Gospel Fellowship, Grace Mission and Grace Publications, as well as editing two periodicals, the *Biblegram* and *Truth Magazine*. He died in 1994. Among his other associates were [Harry Bultema](#) (1884-1952) and [Cornelius R. Stam](#) (1909-2003).

Articles by Baker published in the *Bible Student's Notebook* include:

- *The Latest Commission #149*;
- *Parallel, Not Identical #315*.

Books by Baker may be found at [Study Shelf](#), or on the [order form](#) under "Baker."

3. [J.C. O'Hair](#) (1876-1958), who once served as secretary to the U.S. Ambassador to Mexico, pastored the North Shore Church in Chicago for 35 years. He was an ardent dispensational teacher (Mid-Acts position). With [Charles F. Baker](#) (1905-1994) as his associate, the church hosted other dispensational teachers, including [William R. Newell](#) (1868-1956), Arno C. Gaebelein (1861-1945) [G. Campbell Morgan](#) (1863-1945), [Harry Bultema](#) (1884-1952) and Louis Talbot (1889-1976).

O'Hair was a radio pioneer, establishing his own broadcasting station in 1924 (original call letters WDBY, later WPCC – "We Preach Christ Crucified") as well as having a national daily radio show. O'Hair was instrumental in founding World Wide Grace Testimony, Grace Gospel Fellowship and the Milwaukee Bible

Studies in Ecclesiastes: The Words and Works of God and Man

by — Vladimir Gelesnoff (1877-1921)

Many current versions of the Bible often translate the same Hebrew word in various ways. In this way a veil of mystery has been thrown over many a passage, and a certain amount of human opinion and guesswork has been imported into God's truth. The Book of Ecclesiastes has severely suffered from inconsistency in translation – no sacred book has ever been so much misunderstood in its whole aim and spirit. Our aim should always be to adjust our thoughts to the facts, and never to adjust the facts to our thoughts.

Applying this principle to the matter in hand, our prime concern is to ascertain what the book of Ecclesiastes has to say about itself. The book aims at achieving a threefold object: (1) Recognition of God as God; (2) Reception of His revelation; (3) Regulation of life in view of a future rectification or judgment.



83 pp., PB

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

of 14, he moved with his parents and four siblings to Fond du Lac, where his father was an associate of Vernon Anderson⁴ and David Noebel.⁵ After graduating from high school, he attended Milwaukee Bible College⁶ where he earned a degree in Biblical Studies.

In college Orville met and married Connie Jansen. Afterward graduating he was ordained by Grace Gospel Fellowship⁷ and under Things to Come Mis-

sion (Denver, CO) they spent eight years in the Philippine Islands, where Orville was a missionary pilot, and administrator and instructor at the International Grace Bible Institute.

After returning to the U.S., Orville and his family settled in Kentwood, MI. He was a dedicated student of God's Word and loved to share his faith in the various communities where he lived and worked. He had a compassion for the needs of others.

However, his studies would lead to quite a progress of understanding that necessitated a break from the organizations of his early years. In his own words he wrote:

I discovered that some things I learned in Bible college were not plainly taught in the Bible. Conclusions framed hundreds of years after the Bible was completed had come to mean more than the Divine Word itself. Connie's parents gave me two books which I found enlightening: *The Giver and His Gifts* by E.W. Bullinger (1837-1913) and *The Restitution of All Things* by Andrew Jukes (1815-1901). The first taught me the absolute importance of Bible translation. It warned of how often Bible translators unwittingly insert interpretation into their work. The other taught me to peel back hundreds of years of human traditions surrounding the words of Scripture and to seek what the

Pickett, Raymond Reich, [Eugene F. Rueweler](#) (1910-1993), Hal Reed, Walter Redman, [Otis Wasson](#) (1900-1983), and Otto Deming (cf. "Our Grace Heritage," Ray Reich, *Truth Magazine*. July, 1974 Volume XXV, No. 2).

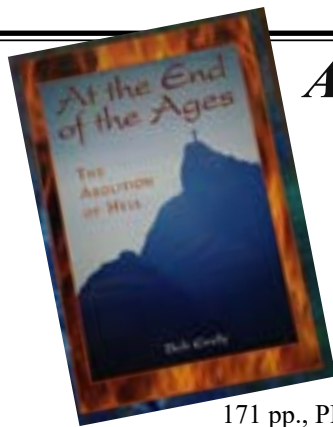
Institute (later known as Grace Bible College, and now Grace Christian University in Grand Rapids, MI).

Material by O'Hair published in the *Bible Student's Notebook* includes:

- *The House of God* (Poem), #144;
- *The Lost Precious Gem*, #183;
- *We Need Nothing More*, #319;
- *The God of All Grace* (Poem), #574.

Books by O'Hair may be found at [Study Shelf](#), or on the [order form](#) under "O'Hair."

4. **Vernon D. Anderson**, a graduate of the Milwaukee Bible College, was a missionary to the Philippines with Things to Come Mission. He also worked in South India, Eastern Europe, Indonesia, Tanzania, Kenya, Cameroon, the Middle East and South Africa.
5. **David Noebel** attended Milwaukee Bible College, Hope College (Holland, MI), the University of Tulsa, and the University of Wisconsin. He pastored Grace Bible Church in Madison, WI, was president of American Christian College (Tulsa, OK), and founder of Summit Ministries (Manitou Springs, CO).
6. **Milwaukee Bible Institute** (WI) was founded in 1939 by [J.C. O'Hair](#) (1876-1958) and [Charles F. Baker](#) (1905-1994), with Baker serving as its first president. In 1945 it was expanded to the Milwaukee Bible College, and then in 1961 the school moved to Grand Rapids, MI, where it became Grace Bible College, and known today as Grace Christian University.
7. **Grace Gospel Fellowship** is an association of pastors and churches holding a Mid-Acts dispensational view, formed in 1944 at the First Church of the Fundamentals, Evansville, IN, under the leadership of Pastor Herman Reich. Among the founding pastors were [J.C. O'Hair](#) (1876-1958), [Charles F. Baker](#) (1905-1994), [Cornelius R. Stam](#) (1909-2003), [Harry Bultema](#) (1884-1952), Carl Clum, F.P.



171 pp., PB

See [order form](#) under "Other Authors."

At the End of the Ages: The Abolition of Hell

by — Bob Evely

Is hell forever? Most say that the righteous go to heaven, and the wicked to hell, forever! Is this what the Bible teaches?

This book presents evidence that the Bible, in the original languages, reveals that, one day, ALL mankind will be saved. Through time our Bible translations have become biased through the official teachings of "The Church." The author argues that teaching about an eternal hell slanders God, and it prevents many from having faith because the arguments in support of an eternal torment are illogical.

Would a God of love keep many souls alive forever just to torment them because they failed to "accept Jesus Christ" in this lifetime? The author shows that the Bible does not teach this. The purpose of "the eons" (i.e., "the ages," often mistranslated "eternity") is to bring ALL mankind to the point where every knee bows before Him. This work is written with the average reader in mind.

Bible said initially. The phrase “*restitution of all things*” (Acts 3:21) echoed in Romans 8:21, “... *the creation itself also shall also be delivered from the bondage of corruption into the glorious liberty of the children of God.*”⁸

During this time of personal growth in the Scriptures Orville was overseeing Grace Publications, the publication department of Grace Mission in Grand Rapids MI, and working with Grace Community Church in Grandville, MI. When the Grace Gospel Fellowship asked him to become the editor of their periodical *Truth Magazine*, he said,

I was faced with a difficult decision. ... I could not accept the position of editor and was terminated from Grace Publications. At issue were matters of non-Biblical teachings regarding the human soul, death, eternal torment, and the trinity. Some of my college training I found to be theological rather than Biblical. My understanding of God had now been revised by further searching of God's Word. I, therefore, could no longer be useful to any organized church.

He remained active in his studies and teaching, and among other things hosted and participated in Concordant conferences along with Louis Abbott, Lloyd Hibberd, Guy Marks, Ray VanDyke, James F. Andrews, David Anderson, Clyde Severn and Leonard Bowerman, etc. (*cf. Unsearchable Riches* magazine).

After his resignation from Grace Publications he would spend the next 17 years of his life working for Ray Clausen, owner of a roofing company, who understood the Bible the way that he did. He drafted safety policy, was a scheduler for the waterproofing division, warehouse manager, and purchaser of the roofing and insulation division. Afterwards he worked 11 years for Lumbermen's, a large distributor of commercial roofing materials. He retired in 1995, eventually relocating to Palm Bay, FL.

Orville would have three courageous battles with cancer. He is survived by his loving wife of 60 years, four children, fifteen grandchildren, and five great-grandchildren.

8. *My Memoirs, Son, Husband, Missionary, Father*, 2020, page 125.

Orville Humt was a loyal brother and friend who will be dearly missed.

Last year Orville published his autobiography: *My Memoirs, Son, Husband, Missionary, Father*. He concludes his book with one of his favorite poems, written in 1865 by the Swedish author Lina Sandell (which in 1872 was set to music by composer Oscar Ahnfelt).

Day by Day

Day by day and with each passing moment,
 Strength I find to meet my trials here;
 Trusting in my Father's wise bestowment,
 I've no cause for worry or for fear.
 He whose heart is kind beyond all measure
 Gives unto each day what He deems best -
 Lovingly, it's part of pain and pleasure,
 Mingling toil with peace and rest.

Every day the Lord Himself is near me
 With a special mercy for each hour;
 All my cares He fain would bear, and cheer
 me,
 He whose name is Counselor and Power.
 The protection of His child and treasure
 Is a charge that on Himself He laid;
 “As thy days, thy strength shall be in measure,”
 This the pledge to me He made.

Good night, our beloved brother. We will see you in the morning!

BSN

TOPICS:

Major: Hunt, Orville; Obituary

Minor: Anderson, Vernon D.; Baker, Charles F.; Elifson, Donald C.; Grace Gospel Fellowship; Milwaukee Bible Institute; Noebel, David; O'Hair, J.C.; Poems

The Administration of the Plērōma:

11 Citations

“The Administration of the *Plērōma*” – Ephesians 1:10 (BSV), *Bible Student’s Notebook*, Volume 36, Number 883

“The Dispensation of the *Plērōma*” – John Rucker, *Scripture Research*, Volume 4, Number 6

“The Dispensation of the *Plērōma*” – E.A. Knox (1847-1937), *The Church in the Epistle to the Ephesians* (1926)

“The Dispensation of the *Plērōma*” – R.A. Markus (1924-2010), “*Plērōma* and Fulfillment,” *Vigiliae Christianae*, Volume 8, Number 4 (1954)

“The Dispensation of the Fulness – *Plērōma* – Completion” – Ray I. Psalmonds (1909-1984), *Scripture Research*, Volume 1, Number 2 (1964)


“The Economy of the *Plērōma*” – E.H. Pagels, *The Gnostic Paul*, Fortress Press (1975)

“The Economy of the *Plērōma*” – Alan Burns (1884-1929), *Unsearchable Riches*, Volume 4 (1913)

“The Economy of the *Plērōma*” – R.A. Markus (1924-2010), “*Plērōma* and Fulfillment,” *Vigiliae Christianae*, Volume 8, Number 4 (1954)

“The Economy of the *Plērōma*” G.R.S. Mead (1863-1933), *Fragments of a Faith Forgotten* (1900)

“The Economy of the *Plērōma*” – Giorgio Agamben, *The Time that Remains*, Stanford University Press (2005)

“The Economy of the *Plērōma*” – Luigi Speranza, *Thesaurus Griceianum* (2020) 

TOPICS:

Major: *Plērōma*; Right Division

Minor: Administrations; Dispensations; Economies

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THE SAME (continued from page 7538)

tions and ministrations (or operations) He is NOT the same today as yesterday. As He is now in the Glory, exalted, He is not the same manifestly as He was when He was here on Earth being buffeted by men.²

It has been argued by some that, because our Lord healed people during a past dispensation, He is bound to follow exactly such a healing program for the present dispensation; and they base their argument on the fact that He is "the same." While we are not here dealing with the healing question, we contend that such argument is false. While Jesus Christ is the same Person, His manifestations and ministrations are NOT the same for the present as they were in the past. During the past administrations He dealt specifically with the nation Israel; in the present, His ministration concerns the Church of which He is Head. Thus, it must be noted that He, Himself, is essentially the same throughout all of the dispensations, but His manifestations and ministrations vary. **BSN**

(edited)

[Dr. Howard N. Bunce](#) (1879-1954), born in Kansas, was a Presbyterian (The College of Emporia) and most notably the longtime pastor of The Church of the Redeemer of Los Angeles (resigning in 1931). He was an author, editor and hymnist. He was one of the

- [Editor:]** To press the point we might ask a simple series of questions: Is Jesus now a fetus in His mother's womb as He once was? Is He currently a helpless, nursing infant as He once was? Is He at this moment a weak, dying sacrifice as He once was? Is he presently the dead Messiah in a tomb that He once was? The emphatic answer to these questions is a resounding, "No!" — CLP

founders of *The Christian Fundamentals* magazine, and co-editor (along with Joseph Kirk) of *Reconciliation: A Research Magazine*. He had Bible studies that appeared in several periodicals, his attribution being variantly listed as: Howard N. Bunce, Howard Nathaniel Bunce, Howard Nathaniel Bunce, Howard Nathanael Bunce, and simply as H.N.B. Among others, he was associated in ministry with Ralph E. Isbell, Robert A. Hadden, J. Clyde Stillion, [Harold P. Morgan](#) (1883-1953), [William B. Hallman](#) (1903-1985), [Russell H. Schaffer](#) (1919-1999), and [Joseph E. Kirk](#) (1903-1974).

For more articles by Bunce in the *Bible Student's Notebook* see:

- *Rightly Dividing the Word of Truth*, #207;
- *Seven Facts on John 3:1-12*, #732;
- *Endless Torment*, #786;
- *Annihilation*, #791.

TOPICS:

Major: Bible Study; Hebrews 13:8; Jesus Christ; Right Division;
Minor: Bunce; Howard N.



After Polygamy Was Made a Sin

The Social History of Christian Polygamy

by — John Cairncross

260 pp., PB

(See [order form](#) under "Other Authors.")

Cairncross contends in this fascinating historical analysis that it was when the Church became centered in Rome that "polygamy" became a "sin." Based on rigorous research he demonstrates however that there is a strong underground polygamous Christian tradition, including support from such prominent figures as Milton, Newton, Spinoza and others.



The Myth of Easter

"The Christian Mythology" Series

by — Clyde L. Pilkington, Jr.

There are many myths in Christendom. They have managed to master their own form of mythology. Easter is an example of such a religious fable.

If Easter is the celebration of the historical fact of our Lord Jesus Christ's resurrection, then why does its date change every year? Historical dates do not fluctuate; but Easter Sunday can fall anywhere between March 22 and April 25. Have you ever wondered why?

It is one of the glaring clues that something is seriously wrong with Christendom. The Western Christian religion can't seem to get anything right when it comes to even the simplest of Scriptural truths.

Have you ever really considered if there is any scriptural basis of Good Friday or Easter Sunrise Services that are so commonly observed by the religious community? Additionally, have you ever considered what Easter Rabbits and Easter Eggs have to do with the resurrection of Christ or teachings of God's Word?

Although millions of people are of the opinion that Easter and all of its customs are Christian and originated as a result of Christ's resurrection, it is a historical fact that the observance of Easter long antedates Christianity by centuries.