



Bible Student's Notebook™

The Herald of His Grace

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

Volume 41
Issue 1005

The Lord's Prayer

by — Tom L. Ballinger

After this manner therefore pray ye: "Our Father which art in Heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for Thine is the kingdom, and the power, and the glory, for the ages. Amen (Matthew 6:9-13).

Key Points:

The Lord's Prayer was for Jews, living under the law, looking for the literal fulfillment of prophecy - not for the One Body of

Ephesians today.8459

Tradition has so designated this prayer as "The Lord's Prayer." This was the prayer the Lord Jesus told the Jews to pray. He taught this prayer to His Jewish disciples before he appointed His twelve Apostles. This prayer should be labeled, "The Disciples' Prayer."



reward. The true child of God was to pray in his "closet" (Matthew 6:5-6), thus earning an open reward from their Heavenly Father.

However, to claim this as a model prayer for today is to show a total disregard for the elementary principles which the Lord has laid down in Scripture. This prayer occurred in the midst of the "Sermon on the Mount."¹ It was given to Jews, living under the Law, who were looking for the literal fulfillment of Old Testament prophecy regarding the restoration of the Kingdom. It was related to Kingdom truth – not "the Church, which is His Body" truth.

(see **LORD'S PRAYER**, page 8465)

Christendom the world over recites this prayer Sunday after Sunday after Sunday. It has become a ritualistic prayer for many. By their constant repetition of "Our Father which art in Heaven," the principle of vain repetition is practiced – even violating the warning of the Lord Jesus Christ, for He told His disciples,

But when ye pray, use not vain repetitions, as heathen do: for they think that they shall be heard by their much speaking (Matthew 6:7).

In the midst of His teaching on the Mount, the Lord said that, if they prayed in secret, God would hear and reward them openly. The hypocrites loved to pray loudly in the synagogues and on the street corners, being seen of men. That was the hypocrite's

1. [Editor:] For more on this subject, see:
– [The Sermon on the Mount and the Gospel of the Grace of God](#), C.R. Stam. See the [order form](#) under "Stam."

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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 (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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The Heavenly Country and Calling of the Book of Hebrews

by — Charles H. Welch (1880-1967)

Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come (Acts 26:22).



How can we understand that Abraham, Isaac, and Jacob lived as tent-dwellers in the promised land, dying with only a burial

ground, unless we believe their faith in the promise implied resurrection was necessary for its fulfillment? 8462

Abraham not only received the land of Canaan as an inheritance, but he also looked for a "better country, that is, a heavenly"¹ (Hebrews 11:16).

Old Testament Scriptures, it is nevertheless true that this "city which hath foundations" (Hebrews 11:10) constituted a real and blessed hope in Old Testament times.

Although "New Jerusalem"² is never mentioned in the

"inherit the Earth" (Matthew 5:5), these have been granted the faith of their father, Abraham, and have become destined to be his "star" seed, contrasted with his "dust" and "sand" seed (cf. Genesis 15:5; 22:17; Hebrews 11:12).

1. **[Editor:]** By contrast with that which is merely "heavenly," see:
 - The Difference Between the Heavenly and the Over-Heavenly Spheres, G.J. Pauptit, [Bible Student's Notebook 841](#);
 - The Above-Heavenly Sphere of Blessings (Tidbits of Truth), Stanislas Van Mierlo, [Bible Student's Notebook 905](#).
2. **[Editor:]** The heavenly sphere is that of the "New Jerusalem" "descending **out of Heaven from God**" (Revelation 3:12; 21:2, 10), and is for all of those who are "of the faith of Abraham" (Romans 4:16) – those who are "Abraham's seed, heirs according to the promise" (Galatians 3:29). These are those who among Israel and the Nations who have their "calling" of hope prior to Acts 28.

These "star" seeds make up "the Bride, the Lamb's Wife" (Revelation 21:9). They are God's called-out-ones who had a fixed hope before the current Secret Administration. They were the believers who were represented by "the ecclesia in the wilderness" (Acts 7:38), those built upon the confession of Christ's Messiahship ("upon this rock will I build My ecclesia," Matthew 16:18), whose number were added to on a daily basis during the Acts Period (Acts 2:46-47), and which Saul relentlessly persecuted ("persecuted the ecclesia of God," I Corinthians 15:9; Galatians 1:13). These are those "called" who will be citizens of that heavenly city coming out of Heaven to the Earth (Revelation 3:12; 21:9-10). While Israel rules over the Earth, the Twelve and the rest of the Bride will rule over Israel from the New Jerusalem.

This election makes them "partakers of a heavenly calling" (Hebrews 3:1). Like their spiritual father, Abraham, they "looked for a city which hath foundations, whose builder and maker is God" (Hebrews 11:10; cf. 12:22-23).

For more on the New Jerusalem, see:

The New Jerusalem will be the administrative capital of Israel's worldwide Kingdom on Earth (Zechariah 14:16-17). This is the sphere of Abraham's spiritual seed, which included believing Gentiles during the Acts Period (Galatians 3:29). Unlike the "meek" and "good" among Israel and the Nations who will

- The New Heaven, the New Earth and the New Jerusalem, E.A. Larsen, [Bible Student's Notebook 439](#).
- For more on the three spheres of glory, see:
 - [The Three Spheres of Glory](#), Bible Student's Press, on the [order form](#) under "Compilations."



Prayer Dispensationally Considered (A Compilation)

Few subjects are as misunderstood as prayer. Why do so many of our prayers seemingly go "unanswered"? This vital collection of 16 authors and 26 works unravels the confusion surrounding prayer by simply "rightly dividing the Word of Truth" (II Timothy 2:15). Such a dispensational understanding can truly revolutionize one's life.

100 pages

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

When we read such verses as Hebrews 11:9-10, 13-16, we may feel at first that here at least the apostle is saying something more about that “*which the prophets and Moses did say should come.*” Let us observe, however, exactly what is written in Hebrews 11.

We know, from the record of Genesis, that Abraham “*believed*” and had “*faith.*” The nature of faith is not enlarged upon by Moses and the prophets to the extent that it is so treated in the New Testament, and the reason is fairly obvious.

To teach that Abraham’s faith was “*the substance of things hoped for, the evidence of things not seen*” (Hebrews 11:1) is certainly an expansion of the Old Testament account, but it is not an addition. **How shall we intelligently interpret the fact that Abraham, Isaac and Jacob were willing to be tent-dwellers in the very land of promise, dying in full faith without possessing more than a burial ground in the land, unless we believe that they knew that the promise upon which they rested demanded the resurrection of the dead for its fulfillment and enjoyment?**

Paul himself tells us that “*they that say such things, declare plainly*” (Hebrews 11:14, AV), or “*make it manifest*” (RV). While we may have to admit that some of the deductions tabulated in Hebrews 11:9-10 and 13-16 were not so “*manifest*” to us, our own poorness of insight is surely not the standard whereby we must judge the apostle. From the recorded attitude of Abraham, Isaac and Jacob, it is “*manifest*” that they sought a country, and it is also clear that, if they had had an earthly country in mind, they could have found an opportunity to have returned. As they did not, it is obvious that such pilgrims and strangers, with such promises apparently unfulfilled, yet with such trium-

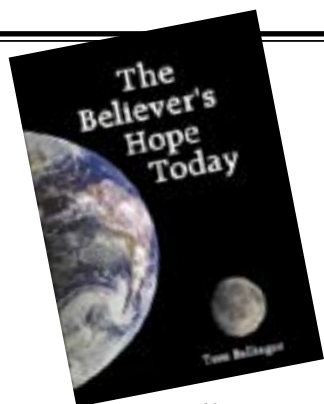
phant faith, must have had a heavenly country and a heavenly city in view, for there is no other alternative.

We must now consider some of the statements made by the apostle with reference to Melchisedec in Hebrews 7. We first meet Melchisedec as “*Priest of the Most High God*” in Genesis 14:18. Nothing more is said of him in the Old Testament until we reach Psalm 110, where we read,

The Lord said unto my Lord, “Sit Thou at My right hand, until I make Thine enemies Thy footstool ... Thou art a Priest for the ages after the order of Melchizedek” (:1, 4).

When this Psalm was written, there was in existence the divinely appointed Aaronic priesthood. The greatness of Melchisedec’s order of priesthood is proved from several statements in Scripture:

- (1) The fact that Melchisedec (Genesis 14:18-20) had no “*father or mother*” (Hebrews 7:3, *i.e.*, no “*pedigree*”), and no specific end to his ministry, is in strong contrast with the law regulating the Aaronic order. In these things Melchisedec foreshadowed the Son of God, “*Who abideth a priest continually.*”
- (2) Genesis 14:20 records the fact that Abraham gave tithes to Melchisedec. In Hebrews 7 Paul states that “*without all contradiction the less is blessed of the better*” (:4-8).
- (3) “*If I may so say,*” continues Paul, “*Levi, who was in the loins of Abraham, paid tithes to Melchisedec.*” This shows that the Levitical order was imperfect, and that a change in the priesthood was necessary (:9-11).
- (4) This change necessitated the transfer of the



60 pages

The Believer’s Hope Today

by — Tom L. Ballinger

This is a look at the believer’s “*blessed hope*” at Christ’s appearing as contrasted with “*the hope of Israel*” in the Acts period. It will show that the hope about which Paul wrote in I Thessalonians 4 and I Corinthians 15 is found not only in the Old Testament Scriptures, but was taught by Jesus Christ in His earthly ministry in Matthew 24 and other places. It also reveals our hope for today as found in Paul’s latter epistles.

See [order form](#) under “Ballinger.”

Melchisedec priesthood from Earth to Heaven: “For it is evident that our Lord sprang out of Judah” (:12-14). “For if He were on Earth, He should not be a priest” (8:4).

As we have already remarked, these features may not have been obvious to us, but to the apostle they were “without contradiction.” He could, therefore, speak of the heavenly calling³ and the heavenly priesthood without going beyond that which was revealed in the Old Testament, even though these things were not expressed in so many words by the Old Testament writers.

Those who would object to the apostle’s claim must, to be consistent, also criticize the statement of Matthew 2:17-18 that the massacre of the innocents “fulfilled” the prophecy of Jeremiah 31:15, and the further statement of Matthew 2:23, “He shall be called a Nazarene” – for this actual expression is not to be found in the Law and the Prophets.⁴ Who would have dreamed that

3. [Editor:] For more on this calling, see,
 - The “Heavenly Calling” of Hebrews 3:1, (*God’s Present Purpose*), F.H. Robison, [Bible Student’s Notebook 776](#).
4. [Editor:] Matthew 2:23 – “... that it might be fulfilled which was spoken by the prophets ...” E.W. Bullinger, *CB*: “spoken.” It does not say “written.” It is not “an unsolved difficulty,” as alleged. The prophecy had been uttered by more than one prophet ... Note the Figure of speech Hysteresis. App-6:
 - Hysteresis: Subsequent Narration – When later record

the language of Deuteronomy 30:12-13 could possibly have referred to the gospel, or to the ascended Christ, and His death and burial? Yet the apostle makes no apology for using the passage in this way.

The same argument applies to the statement that some will be living at the Coming of the Lord and will not “prevent” [precede, or go before] those who sleep. Such a statement does not go beyond the testimony of Moses and the prophets.

If Paul had uttered one word that associated any believing Jew or Gentile with the seated Christ at the right hand of God in the holiest of all, he most certainly would have gone beyond the limits of the inspired testimony of Moses and the Prophets and have revealed truth that was exclusive to the dispensation of the Mystery. It is this that makes the apostle’s claim so important to all who would appreciate the distinctive nature of “the Mystery” of Ephesians. The heavenly calling, with its city the New Jerusalem, is not related to “the Mystery” and rightly falls within the limits set by the apostle.

The mention of “the Mystery” may perhaps cause some reader to remember that, long (*see HEBREWS, last page*)

gives supplemental or new particulars, not inserted in the historical record.



Rightly Dividing Israel’s Prophetic Kingdom – With Special Emphasis on The Overlooked Pre-Millennial “Kingdom of the Heavens” (A Comprehensive Compilation)

Editors: Clyde L. Pilkington, Jr., André Sneidar

There are enormous amounts of prophecy that were given to Israel in the Hebrew Scriptures that are yet to be fulfilled. Most believers simply follow some version of Christendom’s eschatology, futilely attempting to force the enormity of Israel’s prophetic scene into a few extremely abridged time periods. From this shallow vantage point, it is believed that more time has passed in God’s ages than remains. This couldn’t be further from the truth. Multiplied millennia remain, more than have yet transpired, for the fulfillment of all of the glorious plans that God has revealed in His Word. Far from being near the “end” of something prophetic, the span of God’s eonian plan is immense, and our placement is early in its timeline. Much more of God’s prophetic program remains than man’s feeble eschatologies allow.

342 pages
1st Ed., A4 (8.3” x 11.7”),
87 chapters, with charts
and appendices, from 22
authors.

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“Compilations.”

The intention herein is to present an alternative view to the confusing message of the traditional Evangelical concept of prophecy, thus opening the door to a consideration of the idea of a Pre-millennial Kingdom as the fulfillment of many of God’s promises to Israel to have their kingdom in the Earth.

All of the material in this book, taken together, is a wonderful resolution to the confusion of the conventional religious theology that has muddled the minds of sincere Bible students for centuries. While we may live in the Secret Administration, that doesn’t necessarily mean that God’s Word regarding His plans for Israel must be a mystery to us.

The All-Excelling Love of God

Bible Student's Courses

Course 1: GOD / Unit 3: The Love of God / Lesson 11: The All-Excelling Love of God

by — Mark D. Vogt

Love never disappears (I Corinthians 13:8, Moffatt).

Key Points:

As humans, while possessing the ability to love others and to love God, we do not have the spiritual capacity to love like He does.8464
This is all part of God's plan and purpose; for, how could we learn to love God unless we were estranged from Him?...8464
God's unwavering love for us remains constant regardless of

our neglect, rejection, or rebellion against Him, and is not contingent on our response to Him.....8465
Humanity is destined to be conformed to God's glorious image, assured by His absolute control and unwavering love, guaranteeing the successful realization of this desired outcome.....8465

We need to be constantly reminded that God's essence is love (I John 4:8, 16), for that is Who He is. While having many attributes, His core is love (*agapē*).



Yet, this is all part of God's plan and purpose; for, how could we learn to love God unless we were estranged from Him? God's love, while not being fettered by the constraints placed upon us, is free to love unreservedly and unhindered since there are no shortcomings or deficiencies on His part. This is a love that is freely given and does not require a response from its object.

As humans, while possessing the ability to love others and to love God, we do not have the spiritual capacity to love like He does. This is because we have death working in us (Romans 5:12-13, CV), which hinders us from understanding a lot of things, especially the things of God. As humans we tend toward that which is selfish, self-centered and self-absorbed. These afflictions, while ordained by God, deter us from loving the Lord our God with all that we have. Only by His love "poured out in our hearts through the holy spirit" (Romans 5:5, CV), and spiritual illumination by His spirit (I Corinthians 2:10-14; II Timothy 2:7; Ephesians 1:17-18), can we understand the "deep things of God."

Unlike God, humans require some response from the objects of their love, or eventually that love will wither and die. We all can recall people whom we have known in our lives who demonstrated a godly type of love towards another, without any response from the one loved, but these divinely-manifested examples are few and far between.

A wife may naturally love her husband, but if that husband constantly belittles her and demeans her,



119 pages

The Sermon on the Mount; and, The Gospel of the Grace of God

by — Cornelius R. Stam (1909 - 2003)

This work helps the reader place the Sermon on the Mount just where it belongs in the program of God to Israel, comparing it with what God has given to us today under the dispensation of grace. See [order form](#) under "Stam."

after a while her love may wax cold. This is understandable, yet this is not so with God and His love. **No matter what we say to Him and about Him, His love never wanes. No matter how often we neglect Him, or reject Him, or outright rebel against Him, His love never falters. His love for us doesn't depend upon how we respond to Him.**

Paul wrote of *agapē* in I Corinthians 13:8, that,

Love never ...

Fails (KJV);

Ceases (AUV);

Ends (HCSB);

Lapses (CV);

Falls Away (Geneva);

Dies (MSG);

Disappears (MNT);

Collapses (JMNT).

God's great and infinite love for all of humanity gives us cause for thanksgiving. Likewise we rejoice

LORD'S PRAYER (continued from front page)

This prayer was doctrinally applied during the time that the Lord was calling out His Church, the Church of God (Matthew 16:18). During "The Acts of the Apostles," the believers' hope was the inauguration of the Kingdom of God. The disciples were told to pray **"after this manner."** This was clearly related to the Kingdom, since they were told to pray, **"Thy Kingdom come."** Nowhere in this model prayer were the disciples instructed to pray for the Coming [*i.e.*, *Parousia*] of Jesus Christ. They were not told to pray for Christ to Come – **no**, they were told to pray for the *Kingdom* to come. The fact which most Christians cannot come to grips with is the biblical fact

that His unconditional love is constraining and conforming us to the image of His Son.

Whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren (Romans 8:29, CV).

All humanity will one day be conformed to His glorious image, and because God always has absolute control of every facet of our lives, and because He loves us unwaveringly, there is no doubt that He will be successful in bringing about this outcome that He desires.

In this process He is molding us, and in the end (resurrection) we will experience by sight what we now know only by faith: that God loves us, and He is jealous of His handywork. We will emerge in resurrection as trophies of His grace. **BSN**

TOPICS:

Major: God, Love of

Minor: *Agapē*

that the **KINGDOM COMES BEFORE CHRIST DOES!** Said another way, **THE KINGDOM COMES WITHOUT CHRIST COMING WITH IT.**

Every prophet of God spoke, or wrote concerning a time when God would rule the nations of the Earth, and Israel would be the outstanding nation. This was what the devout Jew was hoping for. This was the devout Jews' *great expectation*. Yes, the Jews were looking for their Christ, that is, their Messiah. They learned, however, from the Apostle Peter, by means of a subsequent revelation, that the Kingdom would come, **BUT the Heavens would retain Christ** while²

2. [Editor:] Note the phrase "**UNTIL** the times of restoration," or



80 pages

The Three Spheres of Glory

A Compilation

Very few know and understand the three spheres of age-abiding (or eonian) glory that belong to the three distinct classes of saints. For the first time this crucial compilation brings together five groundbreaking works from 3 valued authors of the past: Dr. E.W. Bullinger (1837-1913); Henry William Fry (1848-1939); Charles H. Welch (1880-1967).

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all things were being restored (Act 3:19-21).

of refreshing” (:19). **BSN**

When the Kingdom comes, it will usher in the “times

[Editor:] Also see, “The Lord’s Prayer,” A.E. Knoch, [Bible Student’s Notebook 865](#).

similar statements, used by almost all versions, indicating that Christ’s physical return to Earth to assume His reign does not occur *until* the end of Israel’s Pre-Millennial Kingdom. For a comprehensive study of this subject, see:

– [Rightly Dividing Israel’s Prophetic Kingdom – With Special Emphasis on The Overlooked Pre-Millennial “Kingdom of the Heavens” \(A Comprehensive Compilation\)](#) (see the [order form](#) under “Compilations”).

TOPICS:

Major: Lord’s Prayer; Pre-Millennial Kingdom; Sermon on the Mount

Minor: Right Division; Times of Refreshing

HEBREWS (continued from page 8463)

before Ephesians was written, Paul spoke of several “mysteries” (secrets). Can these “mysteries” possibly fall within the limits of “Moses and the prophets,” or will their investigation prove that the apostle was, after all, wrong in claiming that he had said, “*none other things than those which the prophets and Moses did say should come*”?

... nothing in any one of [Paul’s Acts epistles] goes beyond what “*the prophets and Moses did say should come.*” **BSN**

— *None Other Things*, pages 49-55, 72
Bible Student’s Press (2020)

(edited excerpt)

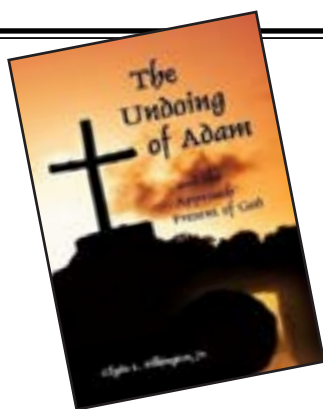
TOPICS:

Major: Abraham; Calling; Heavenly Calling; Heavenly Country; Hebrews; Paul’s Early Epistles

Minor: Ephesians; Melchisedec; Mysteries; Mystery; New Jerusalem; Right Division

HUMANS ARE
VERY SELDOM EITHER
TOTALLY SINCERE OR
TOTALLY HYPOCRITICAL.
THEIR MOODS CHANGE,
THEIR MOTIVES ARE MIXED,
AND THEY ARE OFTEN THEM-
SELVES QUITE MISTAKEN AS TO
WHAT THEIR MOTIVES ARE.

C. S. Lewis (1898-1963)



The Undoing of Adam and the Approach Present of God

by — Clyde L. Pilkington, Jr.

Christ is greater than Adam, undoing what Adam did. In fact, Christ’s work at Calvary is greater than Adam’s fall. All of God’s creation will be gloriously saved by the successful work of “*the Savior of the world*” (John 4:42). Salvation is not dependent on us at all; it is all about Christ and His work alone. Paul taught that the exact same “*all*” who are condemned in Adam are the exact same “*all*” who are justified in Christ (Romans 5:18), and that the exact same “*all*” who die in Adam are the exact same

“*all*” who are “*made alive*” in Christ (I Corinthians 15:22). Christianity has an Adam who is greater than Christ; however, it is Christ Who is greater than Adam.

A note concerning the cover: We wanted a cover that would immediately convey the theme of the book’s content, choosing to go with a traditional “cross” scene to express the work of Christ at Calvary. Yet Christ did not die on a “cross” but was nailed to a simple “stake.” An explanation is provided in the appendix.

98 pages

See [order form](#) under “Clyde Pilkington.”