



# Bible Student's Notebook<sup>TM</sup>

## *The Herald of His Grace*

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

Volume 30  
Issue 733

# *The Divine Service of the Celestials*

by — Edward H. Clayton (1887-1972)

Israel's past divine service on Earth was an example to them and a shadow from the divine service of the celestials – that is, the divine service engaged in by the celestials (Hebrews 8:5). Thus, that of which Moses was apprised had already, to some degree, operated among the celestials. The model of the Tabernacle shown to Moses in the mountain pertained to the details of the divine service which Moses was to institute on the Earth among the people of Yahweh, the sons of Jacob. In this way was intimated the parity of need and situation of each class of creatures, the celestial and the terrestrial.

There was no value reflected from Israel's divine service back to the celestial things. They needed better sacrifices than those which were instituted in Israel to accompany the example given to them from the divine service of the celestials. The better sacrifices required for the celestial things came to them at Christ's entry into Heaven itself, for Christ, in offering Himself, entered into the Holiest of the celestial sanctuary (Hebrews 9:24). This made evident that His was a "better sacrifice" for it cleansed the celestial things (:23). Nor was there any element of "often" about His offering (:25), for its effectiveness reached back to the disruption (:26). Thus, Christ has happened upon a ministry which brings value to the celestials, as well as to Israel, and, eventually through Israel, to the nations of the Earth. God's Son, being the Allottee of all, effected a cleansing corresponding to His allotment (1:2).

These heavenly creatures engaged in a divine service which could not include a system of sacrifice, nor could those who engaged in the divine service provide such a feature. Yet there was need for the spiritual values which flow from sacrifice. This position is most

significant, and its solution is equally so. Its parallel existed in the priesthood of Melchizedek, which was a service without sacrifice, yet with an objective to promote righteousness and peace. Though the Lord Jesus was, by the swearing of Yahweh (Psalm 110:4) constituted a Priest of that order which did not engage in sacrifice, yet the Lord Jesus did provide the needed sacrifice to cleanse the celestials, as well as to hallow those of the New Covenant which Yahweh will conclude with the House of Israel and the House of Juda. Because of His provisions, these matters will ensue to the Heavens and the Earth.

In the past, the celestials did not have the knowledge of the multifarious wisdom of God; nor was such knowledge immediate for them when Christ entered into Heaven itself. Yet now, this is being adjusted, for apart from and from outside of their sphere, the celestial [beings] are perceiving the values of this present administration<sup>1</sup> on Earth. The grace of God's evangel is providing a display for them to know that wisdom through the ecclesia.<sup>2</sup> That this is so does, indeed, stress that the present administration was ►

1. [Editor:] For more information about "the Mystery" and it's "Secret Administration," see:

– *The Administration of the Secret: A Comprehensive Compilation*, Bible Student's Press (see order from under *Compilations*).

2. [Editor:] The Greek word often translated as "church" in most English versions is ἐκκλησία (*ekklēsia*, or *ecclesia*). The word is a compound word meaning "called-out" (*ek* = "out"; *kaleō* = "called"). The ecclesia is God's "called-out" ones. The ecclesia is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers *are*. For more information see:

– *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);

– *The "Ecclesias" (Churches) of the Scriptures*, Adlai Loudy (see order form).

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a secret, not only untraceable in the Scriptures given to Israel, but really hidden in God until the point made known to His apostle to the nations.

That the priestly service in Israel afforded nothing toward the celestial service indicates how highly spiritual and exclusive was the character of the ministry of Him Who did effect the better sacrifices. For Him, the earthly sanctuary, that made by hands, had no standpoint. Descent apart, He could not follow those who engaged in a ministry which was but typical. As was said to Nicodemus, “*if I should be telling you of the celestial matters,*” and forthwith He told of the type, used by Moses in the wilderness, from the fulfillment of which would come the better sacrifice for the celestial things (John 3:12-13), and which later would be also for Israel. Truly the manner of His death was not known before, though there existed a feature which could be used to show it. These words (:14) (*cf.* 8:28; 12:33) were celestial teaching and information given by Him.

It would seem to be a fact of the universe that affliction produces glory, especially when it is related to the purpose of the Benign One. So, too, does it seem that reconciliation is effected through suffering which removes estrangement. Sin does not deal out death to the celestials, but it does estrange them from God. The circumstances of the celestials did not afford the means to readjust them to God by sacrifice. To provide such agency, it was necessary that God's Son be made some bit inferior to messengers<sup>3</sup> because of the suffering of death. Christ's ascension to “*heaven itself*” (Hebrews 9:24), after the experience of death, was evidently sufficient to command atten-

tion from some of the celestials (I Peter 3:22). For the understanding of the matter, what it means to humans and to celestials, the perception of this must ensue and become plain (1:12).

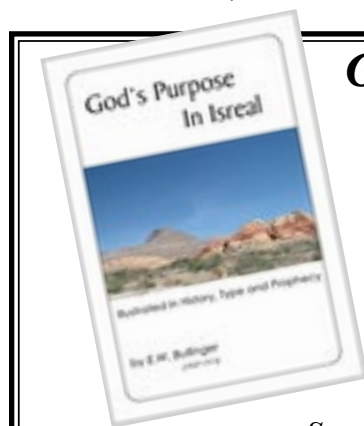
By the death and resurrection of Christ, not only do humans learn of God's love to them, but so too do the celestials. They are being instructed by watching the ecclesia, whose members are displaying the values of faith in the death of God's Son and the blood of His Christ. The celestials see the persistence and the triumph of the faith of the saints, making them intimates of the Father. They see, too, how faith relates them to the Son of His love.

### FROM THE CELESTIALS

In what respect may we understand Israel's divine service to be an example and shadow from the divine service of the celestials? It seems certain that the fact of a service of the celestials, which could afford a model with clues to sinning and estranged creatures of Earth, must also indicate the estrangement of the celestials from the Invisible Subjector. Truly there was sin and its estrangement in the earthly people, not to speak of other features which developed amidst their disaffection from God.

The model shown to Moses was such that it made plain to Israel that the way into the presence of God was not open to them. The same must be the truth for the celestials, for to the details of their divine service pertained the state figured in the model. We can hardly conclude that the celestials engaged in a sacrificial system such as, or comparable to, that which the priests of Israel ministered on behalf of

3. [Editor:] Commonly known as “angels” in most Bibles.



36 pp, BK

## ***God's Purpose in Israel: Illustrated in History, Type and Prophecy***

by — E.W. Bullinger

Starting with the call of Abraham, progressing through Jacob and his twelve sons, and continuing through the rest of the Old Testament and much of the New, Bullinger does an excellent job of tracing God's Purpose in Israel. If the importance of a subject can be measured by the amount of space given to it by God in the Scriptures, then this is one of the most important. Indeed, in order to have a good overall understanding of the Bible we must have some appreciation of God's Purpose in Israel.

See order form.

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themselves and the people. Yet, the existence of a service from which such a model could be drawn implied that, for the celestials, there was some sense in which the divine presence is indicated or located, and that access thereto was restricted. There could be no boldness of approach, even for the celestials.

These thoughts make the Tabernacle model, shown to Moses in the mount, and reproduced by Moses through the hands of Bezaleel, to be the counterpart showing what things exist in the Heavens for the celestials and their divine service. This model, so supplied to Israel, was also quite agreeable to the ritual of sacrifice which came to surround it in Israel. Thus, too, the reason for the divine service, in each case, must find a common basis, that of the existence of restraint from approach to Yahweh from these details, viewed in reverse, we confirm the character and meaning of the divine service of the celestials: they were estranged from God, and were not able to provide the means to remove the estrangement. This lack on the part of the divine service of the celestials becomes as evident as are the ineffectual sacrifices of Israel's divine service, in their repetition. In each case, the lack was met and filled only by the blood of Him Who is seated at the right hand of the Majesty in the heights (Hebrews 1:3).

The items of the service of the celestials, and the character of any ceremony which entered into it, can hardly be stated in precise terms, but we may be sure that the service would teach the features not only related to the creature's approach to God but also the expressing of subjection and allegiance to Him. We will look at chapter four of the Unveiling<sup>4</sup> and note what confirmation may be there.

The vision detailed in Unveiling chapter 4 appears to give us a glimpse of Heaven's proceedings. It may well be that this view shows more features than existed in the worship of the days of Moses. This we see in the reference of the elders to the slain Lambkin: "*Thou ... dost buy us for God by Thy blood*" (5:8-9). The elders evidently fill an official position, representing and leading the worship of the heavenly government. They sit on thrones, and present the worship of others, and speak for God (4:10-5:5). They also have wreaths, and these they cast before Him Who

lives for the eons of the eons. The description given appears to indicate that the elders combine the office of prophet, priest and king, as is typified in the course of Israel's divine service, which items also pointed to features concerning Him Who is the slain Lambkin.

The tabernacle constructed on Earth, in accord with the model, intimated to Israel great lessons around the righteousness of God and His holiness. So, too, to the celestials, for them the reality which lay behind the model would teach the same spiritual values. Yet there would be a lack in respect of understanding the love of God. This was a subject for the future understanding and revealing.

The sacrifices of the ritual given to Israel were apparently an addition, a service related to the model shown to Moses in the mount, and were intended to emphasize the estrangement shown in the design of the model. The sacrifices, when engaged in by Israel, through the medium of their priests, would exhibit for attention by the celestials the type which lay ahead in the death and blood of Christ. Thus, the divine service of the celestials, copied in part for Israel's benefit, was made to bring deeper insight and knowledge to the celestials. This was without carrying to the celestials any immediate profit other than affirming the existence of discord in the universe, which called for rectification.

From the viewpoint of displaying spiritual values to the celestials, the sacrifices in Israel would not simply point forward, but also backward to the fact that the Lambkin was slain from the disruption of the world. That slaying, in purpose, corresponded with the call for light in Genesis 1:2. This call for light was the beginning of that movement which would, in due time, lead to the actual slaying and death of Him Whose title is the Lambkin. By the ritual in Israel, the celestials would connect these two points, learning thereby that a cleansing was to be effected, the prelude to the eventual repudiation of sin, when it will no longer be in mind against the creature. This corresponds with the end of the fourth eon for the terrestrial, and it will make preparation for entry into the last eon when all is to be headed up in Christ.

From their divine service the celestials would know the need for the "*shedding of blood*," or, at least, ►

4. [Editor:] Commonly known as "Revelation" in most Bibles.

that its equivalence was required for them. Yet it was a feature which they could not at all provide. Jesus was made “*some bit inferior*” to messengers with a view to the suffering of death. This suffering of death was to be for all. When Christ entered into Heaven, then the divine service of the celestials received its reality. This had long been intimated to them, for their divine service had regard to their own needs.

The messengers (as distinct from the celestials) could not provide this feature for the divine service, however much some may partner God’s Son (Hebrews 1:9). At no time did God say to any of them, “*Sit at My right.*” That place is for Him Who is able to effect God’s righteousness to the creature. The messengers cannot achieve subjection as does the Son. Some messengers may act as helps to aid deficiencies which lie around those who are about to be enjoying the allotment of salvation (:13) in regard to Israel, but this will not be so in the next eon (2:5) when the inhabited Earth is not subjected to the messengers.

These thoughts are distinguishing created beings into categories. It is the celestials who have particular need to engage in divine service, and it seems that the messengers are not able to provide the additions for the celestial divine service, that is, the additions which have the embrace and extent and character equal to the needs which conciliate to God, for, truly, there is need in the heavens for conciliation to be brought about (Ephesians 1:10).

Here we reach the view which finds agreement with the making known to celestials, by means of the ecclesia, the multifarious wisdom of God (3:10). That this was in prospect had been kept secret from them, though they have learned a little by the additions made to Israel’s ritual around and beyond the feature of which their own celestial service supplied the model for Israel. Now the celestials see grace displayed, grace which is able to effect God’s intentions, despite failure on the part of Israel. This is a most important aspect, and one which we need to mark well, for it shows the real depth of our God and Father’s plans, and His ability to proceed and achieve them when all seems contrary.

The celestials now see God’s love in operation. They see His love taking hold of some out of the nations

to be the complement of Christ, His body, for God’s grace is giving to its members the stature, fitting them for service to the Son which He is to exercise among the celestials, a ministry which displays conciliation to them. These are matters which have in view that future administration which is “*the complement of the eras*” (1:10), in which all will be headed up in the Christ, that in the Heavens and that on the Earth.

The foregoing thoughts sketch the course which has been followed in the events of the universe in respect of the celestials. They arise out of the fact, and the consequences of the fact, which ensued following the creating of the Adversary. Then came the nullifying of those values of God’s Son in His capacity of the Image of the invisible God. In place of invisibility there came to be God’s unapproachability: this was due to the taking office of the counterworker, for he sowed the seeds of discord, and this required that the celestials be taught what had occurred and its meaning. This teaching is effected by means of their divine service. The position was somewhat as in Israel, for they learned gradually their position and need from the divine service given to them.

God’s Son removes the barrier of invisibility around God. By sin’s entry, which is a matter related to the Adversary entering upon his jurisdiction, darkness comes to dominance. Glory must necessarily be acquired by God’s Son in the face of, and in spite of, darkness, and this in order to remove the estrangement and achieve reconciliation. To this end God’s Son becomes the Firstborn from the dead – but that first required that the creature showed his estrangement in and at the cross. Roused from the dead, He became the Firstborn therefrom, and is then God’s Complement, in whom God has concealed all of the treasures of wisdom and knowledge. Now these treasures have been revealed and are being displayed in the course of the eons which remain. By these thoughts it is intimated how humanity, and the events upon the Earth, came to have inherent relationship to matters in the Heavens. **BSN**

(edited)

**TOPICS:**

**Major:** Celestials

**Minor:** Angels, Tabernacle

# Gentiles During the Acts Period

by — David Tavender

*Marvel not that I said unto thee, "Ye must be born again" (John 3:7).*

**G**entiles are non-Jews, or non-Israelites, and are variously referred to in the Scriptures as "the nations" (or "the heathen").

The book of Ephesians reveals an aspect of God's plans which were unknown to mankind before that time. Although it is called a "mystery," we can very much liken it to being a "secret" which has now been told. So, what was this big secret?

*That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel (Ephesians 3:6).*

The Greek words behind this verse tell us that Gentiles are joint-heirs of a joint-body and joint-partakers of His promise – in other words, the same in every aspect. Now, we may be tempted to think, especially in "New Testament"<sup>1</sup> times, that Jews and Gentiles were *always* the same, but this was not the case.

From the time of the conversion of Cornelius (a Gentile) in Acts 10, until Israel was set aside in God's plans in Acts 28, there were in fact two categories

1. [Editor:] The use of the term "New Testament" as a reference to the books of the Greek Scriptures is actually a misnomer. The term "new testament" is a reference to a covenant that God made with the two houses of Israel. In a "new covenant," God made the "first [covenant] old" (Hebrews 8:13).

of believers: Jews in Christ and Gentiles in Christ. Note that the common feature was being "in Christ." In regard to salvation there was equality between believers of all nations. However, there were still some differences between the two during the Acts Period,<sup>2</sup> and we can see some of these in the Book of Acts. However, as we would expect, the books and letters written during that time also reflect the different ways in which God dealt with believers, and we outline some of these here.

## (1) JEWS HELD THE PRIOR PLACE

Jews held the prior place in God's plans for mankind, because the promises were to be fulfilled through their nation. You'll remember that, way back in Genesis, Abram was called to father a nation through which God would bless all nations (Genesis 12:1-3), and ►

2. [Editor:] For more on the period covered by the Book of Acts, see:

- The Acts Transition and the Pentecostal Dispensation, Sir Robert Anderson, [Bible Student's Notebook #507](#);
- The Acts of the Apostles And Paul's Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student's Notebook #613](#);
- The Earlier and Later Chapters of the Book of Acts, Sir Robert Anderson, [Bible Student's Notebook #526](#);
- The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
- The Dispensational Frontier of Acts 28:23-31, Charles H. Welch, parts 1-3: [Bible Student's Notebook #639](#), [#640](#), [#641](#);
- The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line, Otis Q. Sellers (see order form).



## The New Birth

*A Compilation*

"Born Again" and "The New Birth" are among the many popular terms used by many believers. Although these terms are used by many dear brothers as being synonymous with salvation, they in fact have a very limited application, being used for the nation of Israel, and therefore are not "present truth" for the Body of Christ. Authors include: Richard Jordan, A.E. Knoch, and Clyde L. Pilkington, Jr.

32 pp., PB

*See order form.*





for the rest of the “Old Testament”<sup>3</sup> no Gentiles are even mentioned unless they come in contact with the Jews.

Surprising as it may seem, this difference still existed during “the Gospels.”<sup>4</sup> In Matthew’s gospel, the Lord sent His disciples out to preach, saying,

*Do not go among the Gentiles or enter any town of the Samaritans. Go rather to the lost sheep of Israel (Matthew 10:5-6).*

Obviously the Lord saw a difference between Jews and Gentiles at that time. This was because Israel was still the nation through whom God was dealing with mankind, and it was important for them to repent first before they could be a blessing to the other nations.

Contrary to popular opinion today, God was not

3. [Editor:] The use of the term “Old Testament” as a reference to the books of the Hebrew Scriptures is actually a misnomer. The term “old testament” is a reference to an earlier (Mosaic) covenant that God had made with Israel, which was made “old” because it was displaced by a “new covenant” also made with them. “*In that He said, ‘A new covenant,’ He has made the first old*” (Hebrews 8:13).
4. [Editor:] The term “the Gospels” refers to the accounts of the earthly life of Christ generally known as: Matthew, Mark, Luke and John. It is a misnomer, since there are many “gospels,” or evangels presented in the Scriptures.

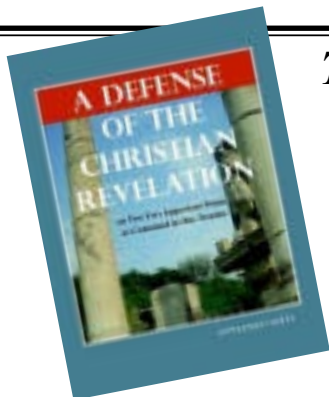
finished with Israel after the death and resurrection of Christ, and they continued in the Acts Period, through God’s longsuffering, to be the instrument through which He would bless the world. Hence we find that the salvation of Israel was still the major goal, and this is reflected in the fact that, during the Acts period, Paul preached to the Jews of each town first in his journeys (as illustrated in Acts 13:5, 14, 45-46; 14:1; 17:1, 2, 10; 28:17).

The place of the Jews in God’s dealings at that time is also reflected in one of the letters written during the Acts Period – the Epistle to the Romans. Although there are many portions of Romans which talk about *salvation* and apply *equally* to Jews and Gentiles, there are other sections which illustrate that there were still differences between the two groups in God’s plans at that time:

*I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: **first for the Jew, then for the Gentile***

...

*There will be trouble and distress for every human being who does evil: **first for the Jew, then for the Gentile**; but glory, honor and peace for everyone who does good: **first for the Jew,***



252 pp, PB, Large Print

*See order form*

## ***The Defense of the Christian Revelation***

by — Gilbert West & George Lyttelton

This is a reprint of the 1748 edition, consisting of two very important historical works in one volume:

*Observations on the History and Evidences of the Resurrection of Jesus Christ*  
by — Gilbert West (1703–1756)

*Observations on the Conversion and Apostleship of Paul*  
by — George Lyttelton (1709–1773)

“Gilbert West and his friend, Lord Lyttelton, both men of acknowledged talents, had imbibed the principles of infidelity from a superficial view of the Scriptures. Fully persuaded that the Bible was an imposture, they were determined to expose it. Mr. West chose the Resurrection of Christ, and Lord Lyttelton the conversion of St. Paul, for the subject of hostile criticism. Both sat down to their respective tasks full of prejudice and a contempt for Christianity. The results of their separate endeavors were that they were both converted by their attempts to overthrow the truth of Christianity! They came together, not as they had expected, to exult over an imposture exposed to ridicule, but to lament their folly and congratulate each other on their joint conviction, that the Bible was the Word of God. Their able enquiries have furnished two most valuable treatises in favor of revelation – one, entitled “*Observations on the Conversion of St. Paul*,” and the other, “*Observations on the Resurrection of Christ*.” — C.H. Spurgeon (1834-1892), *Commenting and Commentaries*.

(See order form, or order online at [StudyShelf.com](http://StudyShelf.com).)



**What advantage, then, is there in being a Jew**  
... much in every way (Romans 1:16; 2:9-10;  
3:1-2).

## (2) GENTILES WERE BLESSED VIA ISRAEL

Still in Romans, we are told that Jews and Gentiles in the Acts Period were a bit like an olive tree and branches which had been grafted on. Gentiles received the blessings via Israel. This is referred to as nourishing sap (or “fatness” in the KJV; see Romans 11:17-22).

## (3) DIFFERENT LAWS WERE IN PLACE

It is sometimes easy to overlook the fact that the Law of Moses was still being kept by the apostles and other Jewish believers during the Acts Period. Nevertheless, it is so, and many felt that Gentiles should also be expected to keep the Law of Moses. At the Council of Jerusalem (Acts 15) it was decided that there should be only four laws for Gentile believers –

*abstain [1]from food polluted by idols, [2]  
from fornication, [3] from the meat of strangled  
animals and [4] from blood (Acts 15:20).*

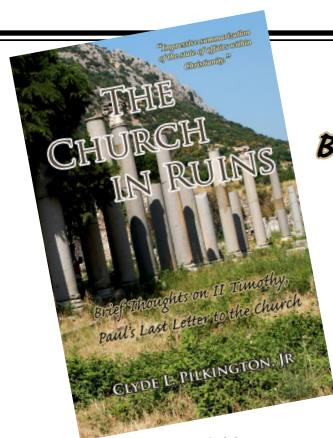
So, while there were only four ceremonial laws

in place for Gentile believers, the Jews were still expected to keep the whole Mosaic Law. No one said “stop circumcision” or “stop keeping the ceremonial feasts,” etc.

In fact, Paul went out of his way to keep the Law on one occasion. There were reports that Paul was telling Jews not to circumcise their children, and not to live according to the Law of Moses. There was no truth in these rumors, and Paul continued to live in obedience to the Law (Acts 21:19-21, 24). On this point, it should be noted that keeping the Law was of no value as regarding salvation. Galatians 3:12, also written during the Acts Period, says,

*That no man is justified by the Law in the sight  
of God it is evident, for the just shall live by faith.*

The Law was still required to be observed by the Jew for reasons more to do with signifying holiness of God’s chosen people, and because the Law was a shadow or picture of heavenly things (Hebrews 8:5; 10:1). Clearly, at that time, there were two different sets of laws in place for Jewish and Gentile believers, even though members from both groups were believers and blessed equally in regard to their hope of salvation.



140 pp., PB

*See order form.*

*Priceless.* – OH  
*Awesome.* – TX  
*A real eye opener.* – MI  
*Groundbreaking stuff.* – OH

# THE CHURCH IN RUINS

*Brief Thoughts on II Timothy, Paul's Last Letter to the Church*

by — Clyde L. Pilkington, Jr.

This brief survey of Paul’s last epistle will reveal that while almost 2000 years have transpired, the condition of the church has remained the same, and indeed has worsened in accordance with Paul’s warning to Timothy.

This book is not a call for a re-awakening of “the church,” because it is apparent that this is not Father’s plan. Rather, it is a call to individual men – men whose place in the Christian religious system has left them empty, stagnant, and restless – to awaken to Father’s call to be His faithful servant and stand outside of that system to look for other faithful men as well.

## WHAT READERS ARE SAYING ABOUT THIS BOOK:

*One powerful message.* – HI  
*Impressive.* – TX  
*Another nail driven by the Truth.* – WI  
*A thrill to know that I'm not crazy after all!* – PA

*Great clarification on the subject.* – WI  
*An outstanding little book, one that needs  
to be read by every member of His Body,  
and I do not exaggerate.* – KS

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## (4) GENTILES BLESSED TO PROVOKE ISRAEL

Romans 11:11-13 tells us that Gentiles were given these blessings in order to provoke Israel to jealousy. Jealousy – because non-Israelites were now being blessed in ways which were previously exclusive to Israelites. In this way it was hoped that the Jewish nation as a whole would repent; however, the majority rejected Christ as the Son of God. This situation remained right up until the final few verses of the Book of Acts.

### THE MYSTERY EQUALITY

After Acts 28, Israel was set aside for their continual unbelief as a nation. Naturally, we should expect that the letters written after Acts 28 would reflect this change – and they do. One of the first letters written after this change was Ephesians, and we read about a mystery – or secret – which was newly revealed:

*That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel (Ephesians 3:6)*

In other words, equal in every way.

These are the conditions which are in force at present, and we find that the national differences have disappeared.

1. There is now no prior place for Israel, believers are equal in every way (Ephesians 3:6).
2. Gentiles are blessed completely independently of Israel, God's rule for one believer is God's rule for all believers (Colossians 1:27).
3. The Law of Moses is not in force and there are no ceremonial ordinances (Colossians 2:13-17).
4. Blessings of our dispensation do not depend on Israel (Ephesians 2:11-22).

Finally, read Ephesians 2:11-18 and note how Jewish and Gentile believers, who were once separated because of race, have now been joined in every way through Christ. The priority of the Jew, which was a part of God's dealings during the Acts period, is not in operation today. **BSN**

*(edited & abridged)*

#### TOPICS:

**Major:** Gentile; Israel; Mystery

**Minor:** Acts, the Book of; Ephesians; Nations

### Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

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*Scripture education in a semi-weekly format!*

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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

### Bible Student's Notebook™

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*For definitions of abbreviations/acronyms, see index after the order form.*

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