



Bible Student's Notebook™

The Herald of His Grace

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

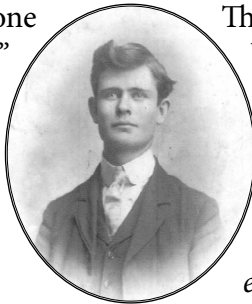
Volume 30
Issue 748

In-Working the All

by — W.B. Screws (1884-1961)

The One Who is operating the universe in accord with the counsel of His will (Ephesians 1:11).

The original word for “operating” is one meaning IN-WORKING. “Universe” is translated from Greek words meaning THE-ALL. The “counsel” of God’s will is not necessarily the same as His “will.” God’s [ultimate] “will” includes only the good; His “counsel” includes *everything* and *every act*.



This truth is developed gradually. In Matthew 11:25, God hides the gospel from some and reveals it to others. The darkness of mind that currently keeps some from understanding the gospel is God’s IN-WORKING as much as is the light in other minds.

Was it necessary that this should have been so? If all had believed the teachings of Christ He would not have been crucified, and God’s plan of salvation would have failed. Can we not see here that in this case evil was as necessary as good? That darkness as necessary as light?

In John 6:37, 44, we see that only those whom the Father is currently giving the Son can come to Him. It was necessary that Christ have some true followers, and just as necessary that He have opposers. God IN-WORKED so as to produce both.

In John 12:39-40 we are informed that, because Isaiah had said, “*He has blinded their eyes and calloused their heart, lest they may be perceiving with their eyes and should be apprehending with their heart, and turn about and I should be healing them,*” they could not believe. God’s purpose demanded their unbelief.

Therefore, instead of faith He IN-WORKED unbelief. How far from the truth we are, when we think a lack of faith is playing havoc with God’s plans!

In Acts 2:23 Peter says that Christ was given up by the specific “*counsel and foreknowledge of God.*” The nations and the people of Israel were arrayed against the Christ, doing what God’s hand and counsel predestined to occur (Acts 4:27-28). It was no act of wickedness which God could not prevent which caused the death of His Son. It was wickedness, but it was predestinated and IN-WORKED by God Himself.

“Predestinate” means to designate beforehand. Paul’s first use of the word is found in I Corinthians 2:27.

We are speaking God’s wisdom in a secret, which has been concealed, which God predestinates before the eons for our glory.

This is an example of the predestination of good. The secret mentioned in this passage is made known in Ephesians and Colossians, and is for the glory of the out-called which is the Body of Christ. Our glory ►

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is not something that comes by accident; it is predestinated by God, before the eons.

The next time Paul uses “predestination” is in Romans 8:29, where the out-called are said to be predestinated to be conformed to the image of God’s Son. This, like the passage in I Corinthians, is predestination of good.

God’s handling of all humanity is shown in Romans 11:32.

For God locks all up together in stubbornness, that He may be merciful to all.

“Stubbornness” means unpersuadableness. They not only do not believe, but they cannot be persuaded to believe. God has no use, as of yet, for a believing human family; He needs a stubborn family. Therefore, He IN-WORKED the stubbornness.

Religious leaders think that a believing world would fit nicely into God’s plans at present. Therefore they are desperately trying to bring it about. But this would upset His plans, and make many prophecies untrue. His program would be destroyed. Stubbornness fits His plans, and in stubbornness they will remain, for the time being. When belief will work in harmony with His program, He IN-WORKS faith. This stubbornness is not that all might be endlessly condemned; it is that God may be merciful to all.

In Ephesians 1:5 we see that God’s chosen ones are predestinated to the place of a son, and in :11 we find them predestinated to a place in the Celestial administration of the complement of the eras. This has reference to God’s purpose concerning the out-called

which is the Body of Christ. Again this is predestination of good.

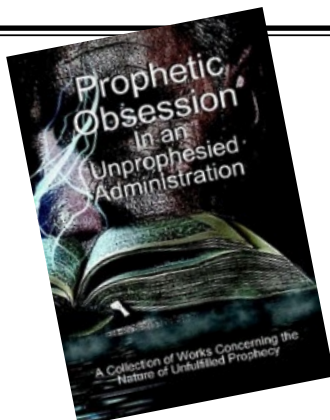
The first fourteen verses of this chapter are rich, indeed. Paul wrote them plainly. Why did he not insist that we realize them? Here is introduced a new element. Not only must God IN-WORK other things, He must IN-WORK the realization of truth, even in the saints. Therefore, after telling the truth of the faith which relates to us, he prays that God may give us a spirit of wisdom and revelation in its realization, the eyes of our hearts being enlightened for us to perceive it.

Many saints have no idea, much less realization, of Ephesians truth, for the simple reason that God has given them darkness instead of light on the matter. He is acting on the counsel of His will when He IN-WORKS this darkness. If all saints had this realization the churches would be left to those who are mere professors. This would upset the plans of God.

In Philippians 2:13, after giving an impressive exhortation, Paul tells us that even when the saints obey it is because God is IN-WORKING them to will and to work for the sake of His delight. When He purposes to take delight in the conduct of one of His saints He IN-WORKS in him for that purpose.

Why does He not always IN-WORK in them to this end? In this is shown His greatness. We are subjected to many things that are unpleasant to us. God is too great to subject us to unpleasant things and not subject Himself to the same. Perhaps ninety percent of what occurs displeases God, but He IN-WORKS it just the same. It would not be far from the truth to say that the greater part of the conduct of His saints is

(see IN-WORKING, page 6406)



Prophetic Obsession in an Unprophesied Administration

(A Collection of Works Concerning the Nature of Unfulfilled Prophecy)

List of authors contained in this work are: Sir Robert Anderson (1841-1918), Cecil J. Blay (1906-1976), A.E. Knoch (1874-1965), J. Vernon McGee (1904-1988), Andrew Miller (1810-1883), Sir Isaac Newton (1642-1727), Clyde L. Pilkington, Jr., Otis Q. Sellers (1901-1992) and C.R. Stam (1909-2003).

62 pp, PB

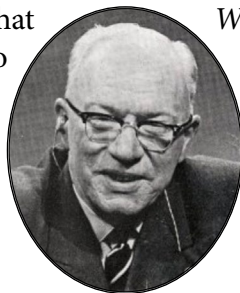
See order form.

I Am a Convinced Universalist

by — William Barclay (1907-1978)

I am a convinced universalist. I believe that in the end all men will be gathered into the love of God. ...

I want to set down not the arguments of others, but the thoughts which have persuaded me personally of universal salvation.



Who **desires all** men to be saved and to come to the knowledge of the truth,

and of Christ Jesus,

Who gave Himself as a ransom for **all** (I Timothy 2:4-6).

First, there is the fact that there are things in the New Testament which more than justify this belief. Jesus said,

*I, when I am lifted up from the earth, will draw **all** men to Myself* (John 12:32).

Paul writes to the Romans,

*God has consigned **all** men to disobedience that He may have mercy on **all*** (Romans 11:32).

He writes to the Corinthians,

*As in Adam **all** die, so also in Christ shall **all** be made alive* (I Corinthians 15:22).

Paul looks to the final total triumph when God will be everything to everyone (I Corinthians 15:28).

In the First Letter to Timothy we read of God

The New Testament itself is not in the least afraid of the word “**all**.”

Second, one of the key passages is Matthew 25:46, where it is said that the rejected go away to “*eternal punishment*,” and the righteous to “*eternal life*.”

The Greek word for “*punishment*” is *kolasis*, which was not originally an ethical word at all. It originally meant the pruning of trees to make them grow better. I think it is true to say that, in all Greek secular literature, *kolasis* is never used of anything but remedial “punishment.”

The word for “*eternal*” is *aionios*. It means more than everlasting, for Plato – who may have invented the word – plainly says that a thing may be everlasting and still not be *aionios*. The simplest way to out¹ it is that *aionios* cannot be used properly of anyone but God; it is the word uniquely, as Plato saw it, of God.

1. [Editor:] i.e., reveal, or expose.



64 pp, BK

The Rich Man and Lazarus: The Intermediate State

by — E.W. Bullinger

It is the author's contention that, when dealing with the subject of what happens at death, it is important that Christians confine themselves to what the Bible has to say and not turn to tradition. Some current views have more in common with the traditions taught by the Pharisees than with the teachings of the Lord Jesus Christ.

See order form.

“Eternal punishment” is then literally that kind of *re-medial* “punishment” which it befits God to give and which only God can give.

Third, I believe that it is impossible to set limits to the grace of God. I believe that, not only in this world, but in any other world there may be, the grace of God is still effective, still operative, still at work. I do not believe that the operation of the grace of God is limited to this world. I believe that the grace of God is as wide as the universe.

Fourth, I believe implicitly in the ultimate and complete triumph of God, the time when all things will be subject to Him, and when God will be everything to everyone (I Corinthians 15:24-28). For me this has certain consequences. If one man remains outside of the love of God at the end of time, it means that that one man has defeated the love of God – and that is impossible.

Further, there is only one way in which we can think of the triumph of God. If God were no more than a King or Judge, then it might be possible to speak of His triumph if His enemies were agonizing in hell or were totally and completely obliterated and wiped out. But God is not only King and Judge, God is *Father* – he is indeed Father more than anything else. No father could be happy while there were members of his family forever in agony. No father would count it a triumph to obliterate the disobedient members of his family. The only triumph a father can know is to have all of his family back home. The only victory love can enjoy is the day when its offer of love is answered by the return of love. The only possible final triumph is a universe loved by and in love with God. **BSN**

— William Barclay: *A Spiritual Autobiography*, pages 65-67
William B. Eerdmans Publishing Company (1977)

(abridged & edited)

[**Note:**] While too liberal for most, none can deny that William Barclay’s astute commentary on Scripture has often been enlightening and deeply enriching.

Professor of Divinity and Biblical Criticism at the University of Glasgow, Barclay dedicated his life to “making the best biblical scholarship available to the average reader.”

The result was the *Daily Study Bible*, a set of commentaries on the New Testament, exploring verse-by-verse through Barclay’s own translation of the New Testament, listing and examining every possible interpretation known to Barclay and providing all of the background information he considered possibly relevant. The 17 volumes of the set were all instant best-sellers and continue to be so to this day.

The Scottish professor was a lifelong student. For more than half of his life he was a teacher of Greek. In his discussions of biblical words he would track the terms from their origins, into the environment of the Septuagint era.

While we might disagree with Barclay on some of his teachings, we rejoice that as eminent a scholar as he was, he was unashamed to announce his “universalism” to the world.

— Gary Amirault
Tentmaker

TOPICS:

Major: Salvation of All; Testimonies

Minor: Eternal; Punishment

Heavenly Fellowship

by — Bert Bauman (1925-2008)

I am convinced that true fellowship is impossible without the practice of love. Love must be applied upon the principles set forth in Romans 14. Each believer must be allowed to have his faith between himself and God and allow equal liberty to his brother.

Our basis of fellowship is not doctrinal, denominational or intellectual, but rather Jesus Christ. No one has compromised personal convictions, but rather all honor each other’s faith and convictions. We dare not impose our own way.

This makes for heavenly fellowship!

— *Baptism* (1979), page 3
Author of *The Gospel* (see order form under “Other Authors”)

TOPICS:

Major: Fellowship; Sectarian



Editor's Desk

Faces of the Abbey: Cindy



My wife Cindy and I have been married for 40 years this past July 8th. We have known each other our entire lives. Our parents were friends before we were

born.

All four of our parents were born and raised in North Carolina. Mine in the central part, near Raleigh the state capital; hers in the western part. Our parents migrated for work to Hampton Roads, Virginia around the same time. Her father (Samuel Elmer Hyde) and mine, both being carpenters, first met on a construction site on the lower Virginia peninsula. They had a number of things in common, but most importantly that of faith.



My mother Christine was pregnant with me at the time that she met Cindy's mother, Shirley. I was born shortly after their meeting, and Shirley Hyde went to the hos-



pital to bring my mother and me home. On the way home she said to my mother, "I want a baby boy just like him." Nine months later Cindy was

born. I am certainly thankful that only *part* of her desire was met; she had a baby, but it was a baby girl!

Cindy and I grew up together, except for a time when her family moved to Pineville, Kentucky, where her father went for pastoral training (Clear Creek Baptist Bible College). Upon their return he founded, along with my parents and three other couples, Victory Baptist Church of Hampton, Virginia. This was in 1963.

Shortly after, at the age of 5, I expressed to my parents my desire to marry Cindy. My dad told me that I would need to ask her father. So, with a Cracker Jack prize ring in hand, I performed the daunting duty. He told me that I would need to come back in about 10 years. So, at the age of 15, this time accompanied by a pre-engagement ring, I asked him yet again to marry the girl that I had loved all my life, and he said, "Yes." After her graduation from the high school that we attended together (Central Baptist School), we were married. I was 19; she was 18.

Cindy and I have been greatly blessed with four wonderful children: Clyde III, Susannah Jane, Jason Andrew, and Nathan Hyde.



Cindy has lovingly and faithfully stood by me for four decades through our long, hard, sweeping transitions of faith and practice. I love her and could not even imagine my life without her.

Let thy fountain be blessed: and rejoice with the wife of thy youth (Proverbs 5:18). **BSN**

Clyde

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

TOPICS:

Major: Editor's Desk; Biography
Minor: Ministry

Signs and Dates

by — A.E. Knoch (1874-1965)

The continual emphasis on signs and setting of dates for the Lord's coming, and their failure to materialize, has given the saints an entirely false concept. Instead of going to the only source of information on this theme, the epistles of Paul, they base their credulity on the Circumcision writings, which present an entirely different picture.



All chronology is confined to the sphere "under the sun," that is, terrestrial, on the earth. In the celestial sphere there are no time keepers, no days nor nights, no months and no years. *This is where we belong, in this Secret Administration.* **BSN**

— *Unsearchable Riches*, Volume 44 (1953)
(abridged & edited excerpt)

Having a celestial calling, we cannot set the time for a heavenly occurrence by an earthly chronometer.

TOPICS:

Major: Date Setting; Prophecy

IN-WORKING (continued from page 6402)

displeasing to Him, but He IN-WORKS it. When He will take delight in the conduct of one, He IN-WORKS conduct that delights Him.

In Colossians 1:10 we find that, for exhortation to become effective, God must *cause* it to do so. Therefore Paul entreats not the saints only, but God, that their walk may be pleasing to Him. Only God can *cause* them to so walk. He has ordered exhortations, and when it pleases Him to do so, He uses these to *cause* saints to walk in a pleasing way. *If anyone is not walking in this manner, it is because God has not caused him to do so.*

Future events are clearly mapped out in God's mind. *Nothing can keep them from occurring.* If the churches could do what they are trying to do – take the world for

Christ *now* – this program would be completely upset; but it is not to be upset. May we be able to rest in God!

A phrase was coined a few years ago, which says "God's attitude toward good is causative, and His attitude toward evil is permissive." Yet the word *en-ergeo*, IN-WORK, is used of the operation of the universe (Ephesians 1:11), just as it is used concerning the obedient saints (Philippains 2:13). *Proorizo*, predestinate, is used concerning those who demanded the crucifixion of the Christ (the greatest wickedness ever committed), just as it is used for His saints. **BSN**

— *The Pilgrim's Messenger*, Volume XIV, Number 5
December, 1934

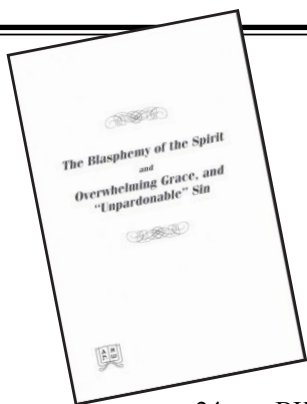
TOPICS:

Major: Sovereignty

Minor: Predestination

The Blasphemy of the Spirit and Overwhelming Grace, and "Unpardonable" Sin

by — A.E. Knoch (1874-1965) and James Coram



24 pp., BK

See order form.

Probably most people under biblical influence have been either perplexed or distressed by the alarming phrase, "the unpardonable sin." How many have morbidly imagined that they had committed this sin and spoiled their whole career! To the contrary, since Christ died for all that all might live, and all who will be saved will be saved by grace, it follows that eventually all will be saved, that God may be All in all. Two studies in one booklet.

Old Newspapers

W.B. Screws

(a 1932 Georgia newspaper article)

Why the Georgians Ousted the Love Chapel Pastor for His Attitude on "Eternal Hell"



LED THE FIGHT
L. H. Banks, Deacon Who Led the Successful Battle to Have Rev. Mr. Screws Ousted from His Pastorate at Love Chapel, Glennville, Ga., Which He Had Held for 24 Years.



LOYAL MATE
Mrs. W. B. Screws, the Wife of the Dismissed Minister. Her Husband Plans Now to Speak at Non-Sectarian Meetings in the South.



WELCOME TO HIM
The Christian Church of Glennville, Which Threw Open Its Doors to the Ousted Pastor Upon His Dismissal from Love Chapel, an Invitation He Had Not Accepted at This Writing.



A FOLLOWER
Deacon at Love Chapel and an Ardent Supporter of the Ousted Pastor.



DEPOSED!
Rev. Mr. Screws in a Characteristic Pose on the Front Steps of Love Chapel.

ONE of Georgia's most interesting religious edifices is Love Chapel, a primitive Baptist church just outside the town of Glennville. And certainly one of the State's most fascinating religious figures is that of the Rev. W. B. Screws, once the pastor at Love Chapel.

Rev. Mr. Screws, however, recently was ousted. And thereby hangs a curious story.

The other was that he had stated from the pulpit that "The church should always keep itself free from denominational creeds which place it in bondage. It should be ready to accept any newly discovered truth and it should refuse to follow sectarian leaders."

Now while this rather radical gesture pleased many of his hearers, others adhered rigidly to the belief in an everlasting Hell and considered his statements as "little short of heresy."

He was accordingly dismissed from his pastorate. The minister was seemingly undisturbed by this act. "The shackles are off me now," he told a reporter. "I am free to carry on a ministry in accordance with the word of God. No organized church can be the pillar of the truth. It has to hold to the creed, irrespective of the Bible."

Continuing, the minister said: "I was pastor at Love Chapel, names for George Love, who donated the land it was built on, for twenty-four years—that is half the years of my age, by the way. For the first twenty-two years of my pastorate I was quite orthodox — I interpreted the scriptures so as to make them agree with the doctrines of the church. But two years ago the question occurred to me: 'Who told me to interpret the Word?' and I concluded: 'God has said: 'Preach the Word.'"

[Newspaper Text:] One of Georgia's most interesting religious edifices is Love Chapel, a primitive Baptist Church just outside the town of Glennville. And certainly one of the State's most fascinating religious figures is that of the Rev. W.B. Screws, once the pastor at Love Chapel.

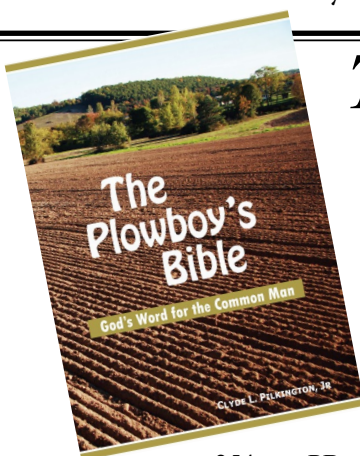
Rev. Mr. Screws, however, recently was ousted. And thereby hangs a curious story.

Two factors entered into the minister's dismissal. One was his distaste for the commonly used term "eternal hell,"

which he stoutly asserts is not in the Bible and therefore ought not to be used as a continual threat to sinners.

The other was that he had stated from the pulpit that "The church should always keep itself free from denominational creeds which place it in bondage. It should be ready to accept any newly discovered truth and it should refuse to follow sectarian leaders."

Now while this rather radical gesture pleased many of his hearers, others adhered rigidly to the belief



254 pp., PB

See order form.

The Plowboy's Bible

God's Word for the Common Man

by – Clyde L. Pilkington, Jr.

Shocking conclusions from the man who brought you *The King James Bible Song*.

This book represents years of study and a significant change in understanding. Raised on and trained in a "King James Only" position, most of the author's teaching ministry was centered on the defense of the *KJV*. He had early associations with major proponents of this position and their followers. He actively taught classes and seminars on the subject of Bible versions. For many years he distributed thousands of books from a collection of over 100 different titles in support of the *KJV* position. Here he shares what he has come to see that has caused him to abandon completely his former position.

in an everlasting hell and considered his statements as “little short of heresy.”

He was accordingly dismissed from his pastorate.

The minister was seemingly undisturbed by this act. “The shackles are off me now,” he told a reporter. “I am free to carry on the ministry in accordance with the Word of God. No organized church can be the pillar of the truth. It has to hold to the creed, irrespective of the Bible.”

Continuing, the minister said,

“I was pastor of Love Chapel, named for George Love, who donated the land it was built on, for twenty-four years – that is half the years of my age by the way. For the first twenty-two years of my pastorate I was quite orthodox – I interpreted the Scriptures so as to make them agree with the doctrine of the church.

“But two years ago the question occurred to me: ‘Who told me to interpret the Word?’ and I concluded: ‘God has said: “Preach the Word.”’”

According to the preacher, many parishioners of Love Chapel are indignant over his expulsion and will come to hear him speak at nonsectarian meetings

regularly. He will also do missionary or evangelistic work which will keep him quite busy for the next year. **BSN**

TOPICS:

Major: Newspapers

The Necessity of Evil

by — Bert Bauman (1925-2008)

The all-loving God, Who watches over His creation and is unlimited in knowledge and power, would have prevented the “tragedy” in Eden had it not been useful to His benevolent purpose. Instead, He set the stage, knowing full well what His creature would do. The New Testament reveals that every event was carefully planned before God ever put His hand to clay – everything, including the death and resurrection of Christ for the redemption and restoration of mankind – all was planned before the foundation of the world, as is clearly stated in the Scriptures (Ephesians 1:4; I Peter 1:20). **BSN**

— *The Gospel*, page 18

(See order form under “Other Authors”)

TOPICS:

Major: Evil

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 30, No. 748 – December 3, 2018

Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice,

- misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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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ABBREVIATION KEY

Scripture Version

AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
FF: Ferrar Fenton Bible
KJV: King James Version
MKJV: Modern King James Version
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is