



Bible Student's Notebook™

The Herald of His Grace

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

Volume 42
Issue 1027

The Three “What’s of Ephesians 1

by — Vladimir Gelesnoff (1877-1921)

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... the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength ... (Ephesians 1:18-19).

Paul would have us know three things. Each of these begins with the word “what”:

What is the expectation of His calling,
What the riches of the glory of the enjoyment of His allotment among the saints, and

What the transcendent greatness of His power for us who are believing.

Paul was deeply stirred in his heart and greatly exercised in his mind that all of his readers would fully realize the tremendous power of these three “what’s”. Later in this letter he will deal with three “that’s” (3:14-19).

Ever since God started to shine in our hearts “with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ” (II Corinthians 4:6), the eyes of our heart have been enlightened to look forward toward receiving sufficient spiritual wisdom for a more complete understanding of Paul’s prison letters.

During His earthly career, our Lord Jesus taught His disciples how to pray concerning the earthly Kingdom (Matthew 6:9-13). Through Paul, our Lord Christ Jesus in His celestial glory is teaching us how to pray for a full appreciation of our spiritual blessings among



the celestials (Ephesians 1:3). Thus the apostle is praying an intelligent prayer so seldom prayed in these days. It is not often that we hear repeated this prayer that Paul prayed.

In Ephesians 1:17 we learn what he asked of God for his readers:

That God may be giving them a spirit of wisdom and revelation in the realization of Him.

THE FIRST “WHAT”: THE EXPECTATION OF GOD’S CALLING

When Paul wrote to the Colossians saying that he wanted them to remain in what they had heard, he warned them to allow no one to remove them from the “expectation” which they had heard before in “the Word of the Truth of the evangel” (1:5, 23; cf. Eph-

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 42, No. 1027 – July 8, 2024

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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sians 1:12, 18; 4:4; Colossians 1:27; 3:4).

THE SECOND “WHAT”: GOD’S ALLOTMENT AMONG THE SAINTS

The lot takes all determination out of the hands of man and puts it into the hands of God. All life, all history, is due to divine allotment. Apart from the awards for faithful service, almost all of the treasures and honors which are to be divided among His own will be distributed by lot.

Our lot was cast by God in Christ (Ephesians 1:11). This includes each and every thing which God does for us: He blesses us with every spiritual blessing among the celestials (:3); He chooses us in Christ before the disruption of the world (before sin was existent, :4); He designates us beforehand for sonship (:5); He graces us in His beloved Son (:6), lavishes the riches of His grace on us (:8), operates all in accord with the counsel of His will (:11), with the aim in view that we should be for the laud of His glory – we who have a prior expectation in Christ (:12).

Since it was God Who cast our lot, it is almost redundant to say that it is God’s allotment of which we are joint enjoyers, as indicated in Ephesians 3:6. Hence our second “what” is called “*the riches of the glory of the enjoyment of His allotment among the saints*” (:18).

THE THIRD “WHAT”: HIS POWER FOR US BELIEVERS

The last *what*, in :19, is the transcendent greatness of His power for us who are believing. He tells us how we can know this power and its greatness. It is according to His mighty power which was operative

in Christ when rousing Him from among the dead (:20). This is wonderful, but it is not all. Besides rousing Him, He is seating Him at His right hand among the celestials, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending (:21). Again, wonderful, but it is not all.

Besides rousing and seating Him, He subjects all under His feet (:22). Again, wonderful, but again it is not all.

Besides rousing and seating and subjecting, He gives Him as Head over all, to the ecclesia, which is His body.

Then he states these marvelous words: “*the complement of the One Who is completing the all in all.*” A.E. Knoch [1874-1965], in the *The Concordant Commentary* (p. 289), offers this explanation:

The sovereignty over the earth is given to the nation of Israel, according to the prophets. The sovereignty over the celestials is the portion of the ecclesia which is His Body. Between the two the entire universe is brought under the administration of Christ. Thus His body is the *plérōma*, or complement, which fills up the lack which the earth’s deliverance would still leave in the celestial realms.

Its function is to *fulfill* God’s purpose for the entire universe, only part of which He is able to accomplish through His people Israel.

TOPICS:

Major: Allotment; Calling; Ephesians 1:18-19; *Plérōma*

Minor: Realization

Ephesians & Colossians Scripture for the Present Administration

by — Clyde L. Pilkington, Jr.

Ephesians and Colossians are the present truth for the current dispensation. Ephesians introduces the Secret Administration in which we live, while Colossians, its companion epistle, completes the Word of God. There are no other Secret Administration letters beyond Ephesians and Colossians.

76 pages (2nd edition)

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



OBITUARY.

Fritz Peterson

(1942-2023)

In searching for the answer about my own salvation, I found if “grace be true” (and it is), it is true for everyone. ... All means *all!*

— Fritz Peterson

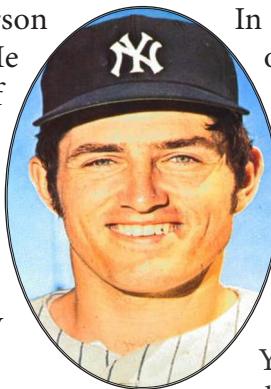
Mickey Mantle is Going to Heaven (2009)

Our friend and brother, Fritz Peterson died on October 19 of last year. He delighted with us in the truth of the salvation of all. We enjoyed many wonderful exchanges over the years, and he even had planned to come and visit a few years back, but his diagnosis with Alzheimer's in 2017 understandably brought our fellowship to a temporary end.

Fritz had been a professional baseball player for over a decade. A graduate of Arlington High School in Arlington Heights, IL and of Northern Illinois University, he was signed in 1963 by the New York Yankees, playing for the Harlan Yankees (KY), the Shelby Yankees (NC), Greensboro Yankees (NC), and the Columbus Yankees (GA).

He then pitched for Major League Baseball's New York Yankees from 1966-1974 and held the lowest earned run average in the 85-year history of old historic Yankee Stadium (2.52 era). The 1970 American League All-Star later played for the Cleveland Indians and the Texas Rangers. Fritz held the lowest ratio of base on balls per innings pitched for any left-handed pitcher to pitch in the major leagues since the 1920s.

In 1972 he and fellow Yankee's pitcher Mike Kekich became widely known for one of the most highly publicized “trades” in sports history, when they exchanged families, including their wives and children.



In 2010 Matt Damon and Ben Affleck began on-again, off-again plans to produce a Warner Brothers baseball movie, *The Trade*, based on Fritz and Kekich. Originally the two actors were planning to star as the teammates, while Casey Affleck would help with the script. Fritz had agreed to be a consultant.

Yet, “the trade” that brought Fritz and I together was the swap of religion for the salvation of all. His understanding and embracing of many surrounding truths were encouraging. He easily expressed love and appreciation, regularly sending emails (hundreds of them!) after reading *Daily Email Goodies* and *Bible Student's Notebooks*, or after watching videos on YouTube. He especially loved our book, *Being OK with not Being OK*, and became a faithful student and proponent of the *Concordant Version*.

Fritz was also a writer, authoring a few baseball-related books. He additionally wrote short studies concerning the things that he learned, and we will share some of these writings in this and upcoming issues.

“Good night, dear brother. We will see you in the morning!”

BSN

TOPICS:

Major: Obituary; Peterson, Fritz
Minor: Salvation of All



What Happens to Us When We Die?

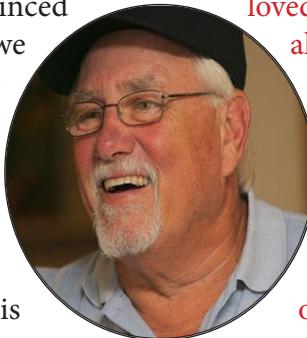
[Click here to listen to this article](#)

by — Fritz Peterson (1942-2023)

Key Points:

Everyone is going to Hades.....	8639	The next conscious moment we will experience after death will be with the Lord.....	8639
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Greek philosophers have us convinced that our souls are immortal, but we are told that only Christ is immortal (I Timothy 6:16). When we die our body returns to the soil, and our spirit to God Who gave it (Ecclesiastes 12:7). But our soul, which was generated when God animated the soil with His spirit, goes to an “unseen place.” The word in Greek is *Hadēs*, and in the Hebrew is *She’ôl*.



Convinced that we are immortal and that our soul must be accounted for, most Bible translators use “hell” for *Hades* if the passage is referring to one who is wicked, or “grave” if the passage is referring to one who is righteous. But the fact is that every person, righteous and wicked alike, go to *Hadēs*: the *unseen place*. Here we have no consciousness (see Ecclesiastes 9:5 and Psalm 6:5). This is why those who are dead are sometimes referred to as “asleep,” where we also have no consciousness. We are totally dependent upon God to resurrect us, as He has promised to do.

Some will object, pointing to passages such as Luke 23:43 when Jesus tells the thief on the cross beside Him, “*I say to you today you will be with Me in paradise.*” But all such passages are either mistranslated or misinterpreted, because the translator believes we are immortal and renders the translation with that bias. As for Luke 23:43, since there is no punctuation in the original Greek, the placement of the comma in this sentence is an interpretation. Based on what we know from elsewhere in the Scriptures about death, the passage should have been translated: “*I say to you today, you will be with Me in paradise,*” not “today you will be with Me in paradise.”

Others will object, saying, “Are you saying that my

loved one is not in Heaven right now?” Personally, I am comforted just as much knowing that my loved ones are asleep, and that the next conscious moment they will experience will be with the Lord. Furthermore, what becomes of us is not determined by our own wishes or desires, but by God Who created us and Who is in full control of our destinies. **BSN**

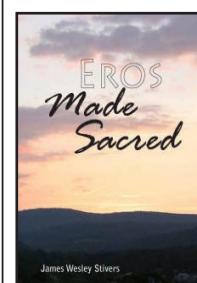
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Mickey Mantle Is Going to Heaven (2009)

TOPICS:

Major: Death; Grave; Hell

Minor: Interpretation; Sovereignty; Translation



Eros Made Sacred: or

The Biblical Case Made for Polygamy

by — James Wesley Stivers
(originally published in 1991)
74 pages

This book presents a clear biblical justification for polygamous marriage as sanctioned by the Holy Scriptures. The issue of polygamy is used to contrast current moral biases with those found in the Bible. First published more than 15 years ago, this thoughtful work has gone unrefuted. Provocative, instructional, challenging, edifying. The book chapters are:

- Polygamy: A Biblical Custom
- Objections Answered; In Favor of Polygamy
- The Ministry of the Patriarch
- Polygamy as a Tool of Christian Dominion
- Feminism, Monogamy and Witchcraft

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



The “Wrath” of God

[Click here to listen to this article](#)

by — Johann Grobler

Key Points:

Scripture's references to God's wrath use the Greek word "orgé" to mean anger or indignation, often as a figurative way to evoke awe, rather than indicating blind anger. 8640
Despite being described as wrathful at times, God is really a "happy" God who shows mercy and forgiveness, as illustrated by His actions toward the repentant inhabitants of Nineveh in the Book of Jonah. 8640

God's wrath is momentary and always accompanied by mercy and love, aiming for justification and conciliation with humanity through Christ, overshadowing all negativity in the world.... 8641
God's wrath, unlike human anger, stems from His love and indignation over sin, serving a purpose in highlighting the contrast between present suffering and future glory in total conciliation with Him.... 8641

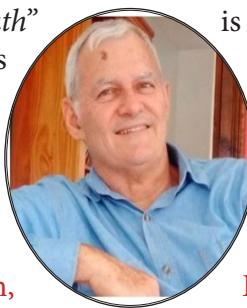
It is true that Scripture speaks of the “wrath” of God. The Greek word is *orgē*. It means anger or indignation. It does not mean blind anger, because for that there is another Greek word, *thumos*.

In fact, the references in Scripture to God's wrath are also a form of figure of speech, known as condescension.¹ God is described in human terms – as with His wrath, one Who is angry at times, so we can be in awe of Him.

The absolute truth is that God is love and that His love for His creation, including every human being,

1. [Editor:] Much of what we learn about God is presented to us in Scriptures through the figure of speech known as “Condescension” (or Anthropopatheia), where human qualities are attributed to God. While the word “condescension” sometimes carries the meaning of an arrogant or patronizing behavior towards someone, this is not the sense used here.

“Con” is from the Latin root for “with,” and “descend” meaning “to move or go down,” thus literally to *with-descend* or to “go down with.” When God condescends, He comes down with us to speak at our level. Cf. [Figures of Speech Used in the Bible](#) (Bible Student's Press), p. 372, E.W. Bullinger (1837-1913), available at StudyShelf.com (or see [order form](#) under “Reference”).



is perfect and constant, no matter what happens. Divine love

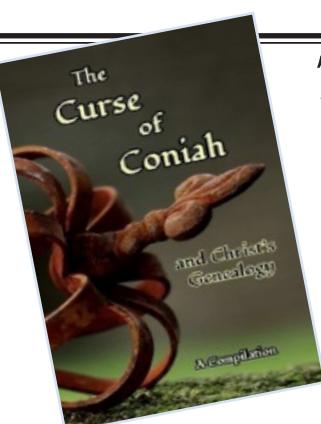
bears all things, believes all things, hopes all things, endures all things ... [and] never fails (I Corinthian 13:7-8).

Even though God is described as sometimes wrathful, He is still a “happy” God (I Timothy 1:11). It can be seen in Scripture, even where He seems to be in a destructive mood. A good example is God's actions toward the inhabitants of Nineveh in the Book of Jonah. In Jonah 1:1-2, God commands Jonah to address the inhabitants of Nineveh, “*for their wickedness has come up before Me.*” Finally, the reluctant Jonah did what he had to, crying out in the city, “*Yet forty days, and Nineveh shall be overthrown!*” Miraculously, the people were alarmed, repented of their misdeeds, and fasted.

Again, with condescending figure of speech, we read,

Then God saw their works ... and God repented

The Curse of Coniah and Christ's Genealogy (A Compilation)



76 pages

The virgin birth of our Lord, Jesus Christ, was an absolute necessity, judging from the genealogies. At first glance the opposite seems to be the logical deduction. Why should His descent be traced back to David and Abraham unless He was their natural Heir? Why go back to Adam unless He had a perfect pedigree? Authors include: John Cale, Joseph Hartill, A.E. Knoch and Fred Meldau.

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



from the disaster that He had said He would bring upon them, and He did not do it (3:10).

Jonah was angry because he considered the inhabitants of Nineveh to be the enemy of his people. Yet he had insight into God’s character,

a gracious and merciful God, slow to anger and abundant in lovingkindness (4:2).

At the end of the book, God answers Jonah:

And should I not pity Nineveh, that great city, in which there are more than one hundred and twenty thousand persons who cannot discern between their right hand and their left, and much livestock?

His “wrath” is only for a moment (Psalm 30:5; Isaiah 54:8). Even if He is compelled to cause grief, it is with mercy and love (Lamentations 3:31-33). He disciplines those He loves (Hebrews 12:6). God loves His enemies – He is kind to the ungrateful and evil (Luke 6:35). He knows how weak people are (Psalm 103:14; 78:38-39). He overlooks transgressions (Acts 17:30). Yes, judgment comes for everyone, but it is not necessarily condemnation. The good news of justification and conciliation with God through Christ trumps all that is bad and wrong in this world:

God has committed them all to disobedience, that He might have mercy on all (Romans 11:32).

... as through one’s [Adam’s] transgression, there resulted condemnation to all men, even so through one act of righteousness [Christ’s willingness to face death on the stake] there resulted justification of life to all men ... where sin increased, grace abounded all the more (Romans 5:18, 20, NAS).

... for it pleased the Father ... by Him [Christ] to reconcile all things to Himself, by Him, whether things on Earth or things in Heaven, having made peace through the blood of His cross (Colossians 1:19-20).

... according to the glorious gospel of the blessed [happy] God ... (I Timothy 1:11).

... because we trust in the living God, Who is the Savior of all men, especially of those who believe (I Timothy 4:10).

God’s “wrath” is different from the anger and bitterness of people. With God it is indignation over sin that stems from His character of love. Sin brings pain and suffering. Yet God, according to His plan, ordered it in such a way that man in this world would be sinful and suffer its consequences so that, in the coming dispensation of total conciliation with Him, the contrast of glory compared to the present will always be appreciated by every human being for the glory of God. [BSN](#)

All glory to our Father, Who is so wise, so loving and so gracious!

Johann Grobler, of South Africa, a practicing lawyer since 1978, has dedicated much of his life to learning the truth about God and His plan. He holds a master’s degree in theology from North-West University. For a time, he served as a part-time pastor. He now enjoys independent study and local fellowship with a few of God’s called-out ones. His writings are available on his website GodisGod.co.za, where every article is in English as well as in Afrikaans, an official language of South Africa. He is also the Coordinator of Curriculum Resources for *Bible Student’s Courses*.

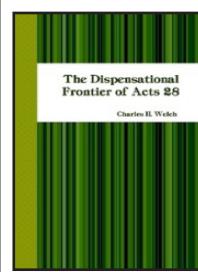
See Grobler’s previous articles in the *Bible Student’s Notebook*:

- Did God Predestinate Everything that Happens? [BSN 1009](#);
- The Realization of God’s Presence, [BSN 1015](#);
- Does the Bible Teach that All Will Be Saved?, [BSN 1018](#).

TOPICS:

Major: Love; Judgment; Reconciliation; Wrath

Minor: Condescension; Happy; Jonah; Salvation of All; Sovereignty; Suffering



The Dispensational Frontier of Acts 28

by — Charles H. Welch
(1880-1967)

A survey of the significance of Acts 28 to dispensational truth.

62 pages (See [order form](#) under “Welch.”)

Translation Project: Sharing the Truth Worldwide

by — Steve Martin

Over the years, we've received many requests for materials in Spanish, French and other languages. Translating can be a tedious and time-consuming process, but with the help of AI, it has become much easier.

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We understand that AI translations may have grammatical issues or awkward phrases for native Spanish readers. It's important to us that the ideas we present

are clear and well understood.

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Our mission is to share the truth with seekers from around the world. We believe that Father has provided us with the tools to make this project possible, and the timing is perfect. We welcome your input and look forward to working together.

[*El Propósito Actual de Dios*](#), por Otis Q. Sellers
(*God's Present Purpose*, by Otis Q. Sellers)



I was going to mention one of the *Tidbit* articles [BSN 1019] as a particularly encouraging read ... but then I read the next one ... and then the next one ... and the next one ... They all make such powerful and wonderful points, I cannot pick a favorite. – *IN*

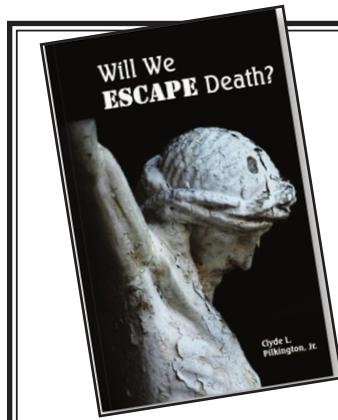
I think and pray often for you and the marvelous work our Lord has put in your hands. You have been beyond gracious ... Always know that I sincerely appreciate everything you have done for me. – *OH*

You've got a great catalog of books. I look forward to ordering again in the future. I am already on your mailing list and receive your *Daily Email Goodies* and *Bible Students Notebook*. Love it. – *OK*

BSN

WHY NOT
RATHER SUFFER
INJUSTICE?
WHY NOT RATHER
BE DEFRAUDED?

Paul, the Apostle (I Corinthians 6:7, DT)



Will We Escape Death?

by — Clyde L. Pilkington, Jr.

The plight of humanity is mortality and death. In every age the believer's hope has always been resurrection from the dead and the glory which lays beyond. It was Satan who first introduced the idea, "*Thou shalt not surely die.*" So, what makes anyone think that Satan was right – that we are actually not going to die? What makes someone expect that, of all of the people who have ever lived before them, they will somehow be the ones who will *escape* death? The answer, in one word: tradition.

62 pages

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