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The Herald of His Grace

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

Volume 42
Issue 1037

The Triumph of Love

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Father's Foreordained Purpose of Sin, Suffering and Reconciliation

by — Vladimir Gelesnoff (1877-1921)

In love foreordained unto Sonship (Ephesians 1:5, CV).

Key Points:

God's predetermined purpose guides all events, and understanding this purpose is crucial to grasping faith and hope.8715
Focusing on processes instead of God's purpose leads to confusion and errors.8715
God's actions are guided by His love, making concepts like eter-

nal torment inconsistent with His nature.8718
Evil is not an accident but an indispensable part of the Divine plan.8719
Creation brings humanity into existence; reconciliation brings humanity into sonship.8720

An intelligent conception and unclouded view of the Consummation which Scripture sets before us as the goal of faith and hope is contingent on a clear grasp of the Divine purpose and intention.



God works according to a predetermined purpose which has been in operation in the past, is in operation at present, and will continue to be in operation until accomplished. The tangled web of complex processes serves His purpose. The whole natural order is but the body and organ of a spiritual order which exists in order to serve.

The present state of things, viewed apart from the controlling purpose, seems aimless and baffling, creates perplexities, engenders doubts. Through preoccupation with the agencies at work we are apt to miss the purpose and misunderstand the nature and function of the agency itself. Herein is a prolific source of failure in both doctrine and practice.

The sons of Israel did not ground themselves in Jehovah's promise and were in consequence unnerved by the test. The sorrows of the desert, divorced from their objective point, seemed devoid of meaning, and so intolerable as to make a return to Egypt a desid-

eratum.¹ Theological activity has been characterized by attempts to analyze, systematize and unify processes rather than by sustained effort to grasp the underlying purpose; and the prevailing views of human destiny and one-sided conceptions of God are the sequel.

The paramount question is: Have we a declaration of God's purpose? If such a declaration exists, we may unhesitatingly take our stand thereon, and venture our all on it, assured that no statement relative to methods can modify or contradict the purpose to which God has pledged Himself. However little understood, much misunderstood, or seemingly inappropriate, the means employed exist to fulfill and further the purpose, not to render it abortive.

As a preliminary to a study of the purpose of God it will greatly aid us to bear in mind the truth of the [\(continued on page 8717\)](#)

1. [Editor:] A thing that is wanted or needed. — OED

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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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solidarity of humanity. By this we mean the coherence and oneness of the race in nature, relations or interests. Humankind is a unit.

In creating Adam, God created all of his posterity. All were in Adam, and no further creative act was needed. Romans 5:12-21 teaches that our sin and our death are not individual facts, they do not originate with ourselves but are wholly prior to ourselves. Sin and death are not individual but race facts. All humanity has sinned, sins and dies as one man. If we call this act or condition a "fall," then humanity fell or is fallen as one man. That one is Adam. In Adam all fell, all sin, all die.

There is a transgression or a fall of which we may say, if not that the fall of one has been the fall of all, yet certainly the fall of all is as the fall of one. One common spiritual and moral catastrophe involves us all. Sin is in actual operation, certainly not an individual, but a collective thing; it is in us as one man in our solidarity as a race. The truth is simply this, that our sin in its origin and universality is not ours but Adam's, Man's, Humanity's sin, and we are only recipients and participants of it.

COLOSSIANS 1:18-20

And He is the Head of the Body, the Ecclesia, Who is beginning, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the Earth or those in the Heavens.

On the face of things, the outstanding feature in Colossians 1:18-20 is that the Divine purpose was formed in Christ, and effected through Him. The expression "Son of His love" (:13) enhances the fact of love being the atmosphere in which the purpose first saw the light.

This affirmation immeasurably dilates the magnitude of our Savior's work. Whereas our selfishness has limited it to an insignificantly small portion of humankind, the apostle extends it to all creatures in the regions visible and invisible.

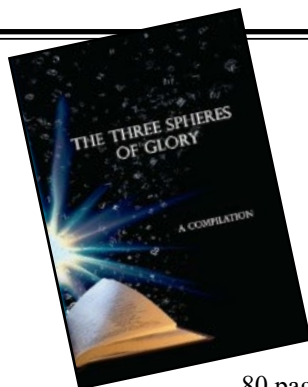
HEBREWS 2:9

But we behold Him Who has been made a little lower than the angels, even Jesus, because of the sufferings of death crowned with glory and honor, that by the grace of God He should taste death for all.

Nor is Colossians 1 the only passage. Hebrews 2:9 is even more to the point. Yet, the insertion "man" ("he should taste death for every **man**" KJV), which is not in the original, tends to color the text with popular theology. This reading establishes a parallel with I Corinthians 15:27. Both passages comment on the same verse and words of Psalm 8, "all things in subjection under his feet." The word "man" is wanting in the original, which simply reads "**he tasted death for all.**"

EPHESIANS 1:3-6

Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing in Heavenly places in Christ, according



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as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, in love foreordained unto sonship through Christ Jesus; according to the good pleasure of His will, to the praise of the glory of His grace, freely bestowed on us in the Beloved.

Ephesians 1:3-6 adds to our knowledge of the purpose of God gained in Colossians the further fact that humanity was chosen in Christ “before the disruption of the world,” “foreordained unto sonship,” “according to the good pleasure of His will,” “freely bestowed on us in the Beloved.” The burden of this marvelous passage is *foreordination*. The salient points connected with it are as follows:

FOREORDINATION

Inception:	“in love”
Time:	“before the disruption of the world”
Sphere:	“in Christ”
Impartation:	“freely”
Goal:	“Sonship through Christ Jesus”
Aim:	“to the praise of the glory of His grace”

The starting point is *love*, the climaxing point *unearned sonship conferred by grace*. Extinction or never-ending torment have no place in this purpose. The eternal, almighty, all-wise, all-sufficient Being has no reason, no motive, no capacity to *purpose ill*. Influenced by His infinite perfections, inspired by perfect love, He could decide on a course of action only consistent with Himself. There are things which even God cannot do. He cannot do anything contrary to His own nature; His actions are bound by His character.

The argument that extinction or never-ending torment may serve ends unknown to us is a poor makeshift. The creation of which man is the manifest head and end exists from and for Intelligence, Reason; and what has been revealed about it has been revealed for finite minds; the revelation therefore must be in substance, if not in measure, accessible to our finite intelligence and reason.

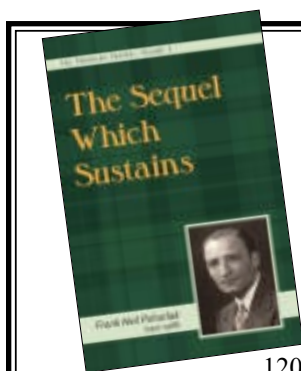
Partial and perfect knowledge of God are one in quality if not in quantity. All of the elements of the perfect are latent in the partial. Therefore, what is repugnant to the principles of partial knowledge must be even more so to the principles of perfect knowledge.

God's ways are untraceable, yet the principles governing them are traceable; while the working out of His purpose, involving as it does an inconceivable multiplicity of agencies, may be incomprehensible, the purpose itself is not so.

“*God is love*” conveys a conception which transcends our mental capacity while thoroughly adapted to it. Partial and full-orbed comprehension of God's love differ in *degree* but not in *kind*. What is true of the lesser is true of the greater, and vice versa.

Punishment as a *means* is consistent with love as an abstract principle; it is likewise consistent with Divine love and occupies a prominent place in the Divine Economy of self-unveiling. But punishment as an *end* is incongruous with human love, inchoate² and imperfect as it is, and utterly incompatible with the Divine. This induction rests on three self-evident

2. [Editor:] Elementary ... undeveloped. – Collins Dictionary



The Sequel Which Sustains –

The Pohorlak Papers: Volume 1

by — Frank Neil Pohorlak

In cooperation with his estate, this is the first in a series of collected articles on various scriptural themes by Frank Pohorlak (1907-1988). In associations with men such as Bob Jones, John R. Rice, J. Frank Norris and A.E. Knoch, he enjoyed a long, illustrious, colorful life and teaching ministry spanning many states and foreign countries.

120 pages

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axioms: God is light, God is love, God is greater than man. This is solid ground, for what God does must necessarily be interpreted by what He is, since in all of His works He remains true to Himself.

The Bible asserts that God is *just* and *merciful*; but we never read that God is justice or God is mercy. This fact is not without deep significance. It tells us that justice, mercy – and other Divine attributes mentioned in Scripture – are *temporary* activities of Divine love called into exercise by the presence of sin. The declaration that "*God is Light*" (I John 1:5) is the key to a true understanding of the interrelation of the Divine attributes and their dependence on Love.

The light spectrum is produced by sunlight passing through a triangular glass prism and falling on a screen. The component colors, being unequally refracted, are spread out in a band displaying the seven rainbow colors. As refracted solar light appears as seven separate colors, Divine Love during the period of sin's existence is seen as a series of attributes. And just as the colors of the spectrum are but parts of the solar light, so the many Divine attributes are parts of Love.

The fact that Reconciliation is part of God's fore-purpose proves to demonstrate that evil is not an accident but an indispensable part of the Divine plan. We may trust God for having known what He was about from the beginning and for having entered upon nothing inconsistent with Himself. His foreknowledge or wisdom was not divorced from His love.

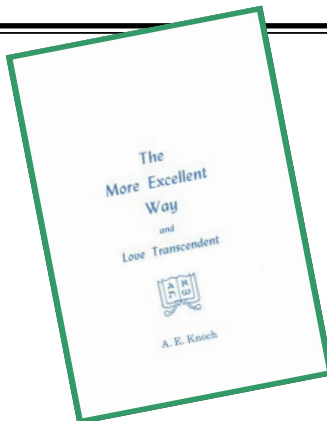
The only way from foreordination to destination, from the inception of the purpose to its fruition, is the way of suffering. The many sons of God can be

brought into glory only as the One Son, the Prince of their salvation, was brought: by being made perfect through suffering.

For it became Him, because of Whom all is, and through Whom all is, in leading many sons into glory, to perfect the Inaugurator of their salvation through sufferings (Hebrews 2:10).

We are in the habit of speaking of the existence and trial of suffering and of evil in general as a mystery of which we can have no understanding on the whole, although in part we may recognize the uses to which it is actually put in the discipline of life. But the view presented in the Bible as a whole, and in Paul's epistles in particular, is not merely that, evil existing, we know not why or how, it is turned to account, overruled as we say, and made a means of good ends by a power greater than itself. Rather it is that, in the very nature of it, all real good, natural or spiritual, is won against, is a victory over, an opposite ill. Pleasure, if it is not only a survival of, or relief from pain, is at least developed in consciousness by contact with and conquest of it.

Virtue is, every inch of it, not merely won by, but the very product or fruit of, conflict with and conquest of its opposite. The holiness of our Lord was as much negatively the denial and annulment of its opposite, sin, as it was the affirmation and establishment of itself through a positive union with the spirit and will and life of God. We could not, however we might try, conceive of a spiritual, personal creation developed otherwise than through conditions practically identical with those to which we take the chief exception in the world as it is.



The More Excellent Way

by — A.E. Knoch (1874-1965)

Reading of the marvelous gifts in 1 Corinthians 12, who has not been struck with the last verse of the chapter: "*Covet earnestly the best gifts*"? That is what we would like to do! But what do the closing words mean: "*And yet show I unto you a more excellent way*"? Can it be that there is something even better than the best gifts? If so, what is it and how may we enjoy it? This booklet helps us find the answer.

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Hence the very best terms are selected in which to express the philosophy of pain, temptation and trial, not merely as existing and as what we have to live in spite of, but as necessary to us, and what we have to live by means of. It is a vindication as well as justification of the fact that the divinest act actual or possible in the history of the Universe, had to be enacted and expressed in the terms of the most inconceivable humiliation, trial and suffering.

It is an interpretation of the facts and circumstances of our own existence, in which all the most extreme contrasts and contradictions meet and contend, and for which there is no possible explanation but that it is the scene and the condition necessary not only for the testing and proving but for the determining and developing of present character and life.

In the person of Jesus Christ, we see the unity of faith with the entire order of things as they are in the world. In Him we see the meaning, purpose and glorious end of things; the painful but necessary and salutary process of things. God *s pares us nothing* of all that the actuality of the world has to subject us to. There is no real good that is not the actual conquest and survival of evil. This is the revelation in Jesus Christ with regard to human life and destiny.

Even He also, being a Son, learned obedience from that which He suffered (Hebrews 5:8).

For our Lord to have been *s pared* the least of all that He endured and overcame would have been to *abridge*, by just so much, the completeness and perfection of His attainment and exaltation. It was the

truth for Him, because it is the truth for us, of whom He is the way.

Surely, He Who spares not His own Son,³ but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all? (Romans 8:32).

In conclusion, it may be well to notice the relation of the two items of God's fore-purpose to one another. Creation concerns the material side of the purpose, Reconciliation the spiritual. Creation brought humanity into existence; Reconciliation has to do with the bringing of humanity into the spiritual relation of sonship, through redemption. Humanity was "*in Christ*" before it was in Adam. What we were potentially in God's fore-purpose, we have become in ourselves through the grace that is in Christ Jesus. This is the force of the expression "*in Christ*." It tells us that those who have now received the Gospel are already, in spirit, in the realm of God's fore-purpose. They are no longer "*in flesh*" but "*in spirit*," a new creation beyond the wreck and ruin of the old. **BSN**

— *Unsearchable Riches*, Volume 3, April 1912

(edited abridgement)

TOPICS:

Major: Colossians 1:18-20; Consummation; Contrast; Ephesians 1:3-6; Love; Predestination; Sonship; Suffering

Minor: Hebrews 2:9; Light; Sovereignty

3. For more on this glorious theme of suffering, and its relationship to us, see the work, *The God Who Spares Not His Sons*, George Moreshead, *Bible Student's Notebook* 39 (also available in the article section at [StudyShelf](http://www.studyshelf.com)).



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Trusting the Journey: Misunderstandings and God's Ultimate Surprise

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by — Steve Martin

Surprises have a magical way of delighting not just those who receive them but also those who orchestrate them. This is a story of one such heartwarming surprise that mirrors a divine truth.

Our granddaughter, Mia, lives in Colorado, while we reside in Pennsylvania. Recently, she graduated from high school — a milestone we were unfortunately unable to attend due to prior commitments. Mia was understandably disappointed and a bit upset with us for missing such an important day in her life.

However, God had other plans. Our circumstances changed, allowing us to attend her graduation after all. We decided to keep this change a *secret*, believing that surprising her would be incredibly joyful. We embraced a small deception, knowing that the moment of revelation would be worth it.

Throughout the days leading up to her graduation, we had to bear Mia's disappointment in silence. It was hard to know that she was upset with us, but we remained steadfast, knowing the joy that awaited her. We understood that, once the surprise was unveiled, her hurt feelings would transform into sheer happiness.

On the night before her graduation, we walked in, and it took a second for the *realization* to sink in. Her initial shock quickly turned into tears of joy and laughter. The moment was perfect, filled with love and unexpected happiness. In that *instant*, she understood that our absence was not a sign of neglect but a prelude to a beautiful surprise.

This experience reminded us of a greater truth about life



and faith. Often, people harbor misunderstandings and grievances against God, questioning His intentions and actions. But just like our little deception for Mia's graduation, God has a grand plan. He knows the future and the surprises that await us. What might seem like neglect or hardship now is a setup for a greater revelation of His love and goodness.

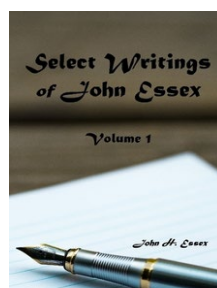
One day, all misconceptions will be cleared, and we will see the full picture of His divine plan. Just as Mia's disappointment turned into joy, so will our misunderstandings be transformed into awe and gratitude when God's ultimate surprise is revealed. The truth of His love and purpose will shine brightly, dispelling all doubts and filling our hearts with joy.

In the end, we will realize that every twist and turn, every moment of doubt and pain, was leading us towards a greater understanding and appreciation of His divine surprise. Just as we delighted in Mia's joy, God delights in the joy that awaits us. His grand surprise is worth the wait, and it will be more magnificent than we can ever imagine. **BSN**

TOPICS:

Major: Deception, Divine; Disappointments; Secret; Silence; Surprises

Minor: Sovereignty



Select Writings, Volume 1

John H. Essex (1907-1991)

104 pages

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"Essex."



I'm very grateful to you. I've enjoyed the books I received from you. Ultimate Reconciliation of all gives hope and meaning. – PA

The big picture of the *Day of Man – Day of Christ – Day of The Lord – Day of God* breakdown of the unfolding eons lays a groundwork/foundation that even the smallest details contained in overlooked, and otherwise difficult to grasp, phrases of prophecy-laden Scripture easily fit into. Approaching Bible study from this understanding of the ages allows for an enlightening perspective to abound from each revealed tidbit contained within Scripture that has been, traditionally, simply passed over. I would encourage everyone to absorb as much of this stabilizing truth as God allows you to while you can; this is our takeaway from our current brief allotment of time. Its worth is beyond mortal valuation. – IN

[Re: *Daily Email Goodies* – “[Terrestrial Circumstances Giving Way to Celestial Ones](#)”:] Your spirit of genuine love, resonating words and faithful labors are much appreciated! – NM

I have removed myself from all the bickering coming out of some of the UR camps. It only causes division, and uncertainty, especially for those who are just coming into the understanding of the restoration of all things. The article I sent you was so

attacked, I was told by a few ... that I have shipwrecked my faith, and deny the “clear” scriptural teaching of Paul, which I found surprising, especially when these so called “defenders” of Paul’s letters claim their translation is almost flawless, and I used their translation for the article. I have come to realize that, for most, tradition trumps Scripture. We are all in error when it comes to some of “our” understandings of Scripture, because when it comes to Bible study, we, for the most part, study what another human (teacher) wrote, and forget that teachers can take us only as far into understanding as they understand. – **Canada**

BSN

ALL ... IS FULFILLING GOD'S INTENTION. ... SO LET US GIVE THANKS FOR IT, NO MATTER HOW BAD IT SEEMS TO BE. WHEN WE REALIZE THIS, THEN WE CAN LIVE IN THIS INSANE ASYLUM, AND WE WILL NOT QUARREL WITH THE INMATES. ... WE ACKNOWLEDGE THAT ALL IS OUT OF HIM, AS WELL AS THROUGH HIM AND, CONSEQUENTLY WILL BE FOR HIM IN THE GREAT CONSUMMATION.

A.E. KNOCH (1874-1965)



Prehistoric Creatures:

Chosen in Christ Before the Disruption of the World

by — Clyde L. Pilkington, Jr.

This is a brief look at our place in God's plan: one that pre-dates “the disruption of the world” (Ephesians 1:4).

37 pages

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