



# Bible Student's Notebook™

## The Herald of His Joy!

Showcasing all humanity finished in Christ Jesus. Colossians 1:28 Volume 45

There is still much light to break forth from the Scriptures. A.E. Knoch (1874-1965) Issue 1125

# The Hope of the Super-Heavenly Calling

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

by — Charles H. Welch (1880-1967)

Now *faith* is the substance of things *hoped* for ... (Hebrews 11:1, KJV).

Now *faith* is an assumption of what is being *expected* ... (CV).

“*H*ope,”<sup>1</sup> as used in the scriptural sense, is very far from being a vague desire entertained with doubts and fears. Hope is the *realization*, the fruition, the tangible actuality of all that God has addressed now to faith, and all that Christ has been made to us.



connected with a distinctive calling. Ephesians 1:18, “*That you may know what is the hope of His calling,*” and 4:4, “*One body and one Spirit, even as ye are called in one hope of your calling.*” Here, hope is related to His calling and to our calling. The word “His” in 1:18 refers to God, as may be seen by reading on to :19-20, “*His power ... which He wrought in Christ.*”

There are those who think, despite the fact that some believers totally deny the distinctive ministry of Paul, the unique calling of the One Body, and the peculiar character of the Dispensation of the Mystery [Administration of the Secret], that they will nevertheless find themselves enjoying the hope of the present elect company in the day to come. That there is commendable humility and charity in this thought we readily admit, but we do not believe it to be true, nevertheless. Faith now is linked with hope, it is the substance of things hoped for.

Our hope is connected with the calling of God. And when we turn to the practical section commencing with chapter 4, then we read not of “*His calling*” but of “*your calling [vocation].*” It is clear from the statement made that the “*One Body*” is connected with “*one hope,*” which in turn is connected with the definite and particular calling revealed in the Epistles of the Secret [Ephesians and Colossians].

Many a believer, if asked to detail his hope would be found expecting the heavenly calling on the same grounds as Abraham. The hope of one day entering the New Jerusalem, the Holy City, or of meeting the Lord in the air as He comes to Earth once more, these are the things that constitute his hope. The position resolves itself into this. “You tell me your calling, and I will tell you your hope.”

One of the distinctive marks of the calling of the “*One Body*” is its heavenly destiny. The word “*heavenly*” is not full enough to convey all that the word used in Ephesians implies — **super-celestial** is nearer.

*(continued on page 9425)*

Hence it is that in Ephesians we read twice of hope as

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1. G168, ἐλπίς (elpis; expectation) – SEC.

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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 joy (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 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 the 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 saints 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).

*We're just presenters, not persuaders.* – Steve Martin

*We are always open for discussion, but never for disputation.* – André Sneidar

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In the original texts of the New Testament two words are employed, both translated “heavenly”: *ouranios* and *epouranios*. The added word *epi* signifies upon or over, and refers to the Heavens that are beyond the limitations of the present creation (cf., “Heavens of the Heavens” Psalm 148:4; I Kings 8:27).

The church of the One Body is blessed *en tois epouranios*, in the super-heavenlies. We may learn a little concerning this wondrous sphere by considering several passages in Ephesians. The expression *en tois epouranios* occurs nowhere else in the New Testament.

First, in Ephesians 1:3 we are told that *there* is the sphere of our blessing, “Blessed with all spiritual blessing in the super-heavenlies.” The next occurrence adds considerably to our understanding. It is where the Lord Jesus Christ went when raised from the dead, where the Father “set Him at His own right hand in the super-heavenlies” (1:20). Not only is this lofty position defined as such, but it is also further explained as being “far above all principality and

power” (1:21). And the revelation of Ephesians 2 leaves us in no doubt – “hath raised us up together and made us sit together in the super-heavenlies in Christ Jesus” (Ephesians 2: 5-6).

Therefore, the expression, “the hope of your calling” is clearly connected with the super-heavenlies. And the third chapter will throw light upon our enquiry. Verse 4 says,

*When Christ Who is our life shall be made manifest, then shall ye also be made manifest WITH HIM IN GLORY.*

The context emphasizes the fact that “things above” are to occupy our minds, “where Christ sitteth on the right hand of God.” There our life is hid, there in Christ we are already seated, there our hope is to be realized.

The Lord Jesus Christ will one day “be manifested in glory,” not merely to the inhabitants of the Earth, nor [\(see CALLING, page 9429\)](#)



## **Rightly Dividing Israel's Prophetic Kingdom – With Special Emphasis on the Overlooked Pre-Millennial “Kingdom of the Heavens”**

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

There are enormous amounts of prophecy that were given to Israel in the Hebrew Scriptures that are yet to be fulfilled. Most believers simply follow some version of Christendom's eschatology, futilely attempting to force the enormity of Israel's prophetic scene into a few extremely abridged time periods. From this shallow vantage point, it is believed that more time has passed in God's ages than remains. This couldn't be further from the truth. Multiplied millennia remain, more than have yet transpired, for the fulfillment of all the glorious plans that God has revealed in His Word. Far from being near the “end” of something prophetic, the span of God's eonian plan is immense, and our placement is early on in its timeline. Much more of God's prophetic program remains than man's feeble eschatologies allow. The intention herein is to present an alternative view to the confusing message of the traditional Evangelical concept of prophecy, thus opening the door to a consideration of the idea of a Pre-millennial Kingdom as the fulfillment of many of God's promise to Israel to have their kingdom in the Earth.

This book contains 87 chapters, with charts and appendices, from 22 authors. Taken together, they are a wonderful resolution to the confusion of the conventional religious theology that has muddled the minds of sincere Bible students for centuries. While we may live in the Secret Administration, that doesn't necessarily mean that God's Word regarding His plans for Israel must be a mystery to us. 1st Edition, A4 (8.3 x 11.7), 342 pages.

# Right Division

(AN OVERVIEW OF DISPENSATIONAL TRUTH)

by – Mark D. Vogt

Part 20

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

A Brief Survey of the Greek Scriptures:  
PAUL'S PLACE IN GOD'S PLAN

THE PRIESTLY EPISTLES OF PAUL: I & II THESSALONIANS

Paul's letters to the Thessalonians were written during his Acts-period ministry, a time when **Israel still held spiritual priority** in God's dealings with humanity. Though Nations (Gentiles) were being invited to share in spiritual blessings, they did so through Israel's rise – not her fall. The barrier between Jew and Gentile had not yet been removed.

These two epistles therefore belong to Paul's **priestly ministry**, not to the later "*Administration of the Secret*" revealed after the close of Acts. Their outlook is entirely **earthly**, anticipating the establishment of the Kingdom upon the Earth (the Day of Christ), as well as a focus on the eventual coming of the Lord (*the Day of the Lord*).

## THE MAIN THEME: THE COMING OF THE LORD

Both letters are filled with expectation and comfort concerning the Lord's prophetic return. The believers at Thessalonica were suffering persecution, and

Paul wrote to assure them that their ultimate deliverance would come when Christ returned from Heaven.

Yet the coming he describes is **not** the same as the celestial manifestation of the One Body found in Colossians 3:4. The saints of the Thessalonians epistles were looking for rescue from "*coming indignation*" (I Thessalonians 1:10), God's judgment upon the Earth, not for a secret removal to Heaven.

The misunderstanding of this distinction gave rise to the popular "rapture" doctrine – a word not found in Scripture. Many imagine that the church will be caught away to Heaven before, during or after a tribulation period. But Paul's Thessalonian letters do *not* present a heavenly escape; they describe Christ's future prophetic descent to Earth to rule as King.

The well-known passage in I Thessalonians 4:15-17, often used to support the rapture theory, speaks of believers being "*caught up ... to meet the Lord in the air.*" Yet the purpose of this meeting is not to depart



## The Four Days of Scripture A Compilation

The Bible speaks of four different days in the sense of long periods of time. Each one of these days marks a separate and distinct period of time. These are not meaningless expressions. They are: (1) "Man's Day," (2) "The Day of Christ," (3) "The Day of the Lord," and (4) "The Day of God." The good workmen will identify the four days, and then "rightly divide" them (II Timothy 2:15). This is a

composite work from seven authors: Tom L. Ballinger (1931-2022), Dr. Robert A. Hadden (1868-1939), David R. Hettema, Dr. C.E. McLain (1909-1990), Clyde L. Pilkington, Jr., W.B. Screws (1884-1961) and Otis Q. Sellers (1901-1992). 57 pages.

for Heaven, but to accompany the Lord as He returns to Earth. The Greek word *parousia* means “presence” – a royal appearing. The saints meet Him in the air to escort Him in triumph as He descends to assume His throne as “*King of kings and Lord of lords.*”

Paul continues in chapter 5, connecting this event with “*the Day of the Lord.*” This day concerns judgment (setting things right) and the inauguration of the Millennial reign of Christ on the Earth. Those caught up to meet Him will return with Him to share in that rule.

### THE SECOND EPISTLE: FURTHER CLARIFICATION

In II Thessalonians Paul again emphasizes the **earthly revelation** of Christ. In 1:7-10 he speaks of *the unveiling of the Lord Jesus from Heaven*, coming with His messengers in flaming fire to bring justice upon the disobedient. His purpose is to manifest Himself *in the world*, not to remove believers from it.

Some were troubled by claims that “*the Day of the Lord*” had already come. Paul corrects this by explaining that certain prophetic events must occur first, including the unveiling of the “*man of lawlessness.*” In 2:8 the word *parousia* again appears, translated “*advent.*” It describes Christ’s visible, physical arrival on Earth to assume authority.

### DISTINGUISHING THE ADMINISTRATIONS

Right division requires us to separate these early letters from Paul’s later revelations found in Ephesians and Colossians. During the Acts period, Israel remained at the center of God’s plan. After Israel’s setting aside, Paul received the **Secret Administration**,

in which members of Israel and the Nations are united in one joint-Body with a **super-celestial calling**.

Our expectation is not “*the Day of the Lord,*” but **manifestation with Christ in glory** (Colossians 3:4). Glory here denotes not merely splendor but also a location – the super-celestial realm where Christ now sits at God’s right hand. To apply the Thessalonian hope to the One Body of the Secret Administration is to confuse Earth with the Heavens, far up above all Heavens, and Israel’s promises with our own.

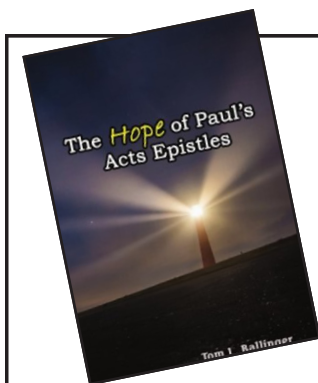
### SUMMARY AND APPLICATION

The internal evidence of the Thessalonian epistles shows that these letters concern **the Second Coming (Parousia) of Christ to the Earth**, the rescue of believers from the coming indignation, and the establishment of His Kingdom. They are part of Paul’s priestly ministry, written while Israel’s priority still stood.

All Scripture is profitable for us, but not all is written **to us**. When these epistles are misapplied to the present administration, doctrines like the rapture emerge, obscuring the true, super-heavenly hope of the One Body of Ephesians.

Satan’s method has always been to confuse what belongs to Israel with what belongs to the One Body. By exchanging the earthly for the super-heavenly, or the super-heavenly for the earthly, he sows misunderstanding and robs believers of their confidence in present truth.

Let the careful student of Scripture therefore “*test the things that differ*” (Philippians 1:10). When rightly [\(see RIGHT DIVISION, page 9429\)](#)



## *The Hope of Paul’s Acts Epistles*

by — Tom Ballinger (1931-2022)

A brief consideration of the believers’ hope as recorded in the epistles of Paul written during the Acts period. 38 pages.

# Hide & Seek

## Following the Truth Wherever It Leads

*A Collection of Supportive Quotations*

*It is the glory of Elohim to conceal a matter, and the glory of kings to investigate a matter (Proverbs 25:2, CV).*

I shall always claim the right of thinking and judging for myself, and of fully and freely expressing my views, whether these correspond with those of others or differ from them. This I conceive to be a high and holy privilege, and its exercise a sacred duty.

— Robert Richardson (1806-1876)

We must humbly acknowledge that even those writings that we deem our best and most faithful efforts are ones which still we wish were better. On rare occasions, due to some hindrance or inadvertency of circumstance, a statement may have appeared within our pages which was not in accord even with our own findings, which findings themselves, even at their best, are never infallible.

— James R. Coram (1946-2022)

I hope anyone following after me will go further than I have gone in the search for truth, will see more of the Word of God than I have seen, and will explore where I never dreamt treasures were to be found.

— Russell H. Schaefer (1919-1999)

For our own part we are prepared to learn, and to accept all the blessed results of the recovery of lost truths. For we are not among those who think we have exhausted the Divine Word, in which are still precious “treasures” hidden, “great spoils” to be found, and “things new and old” to be brought forth.

— E.W. Bullinger (1837-1913)

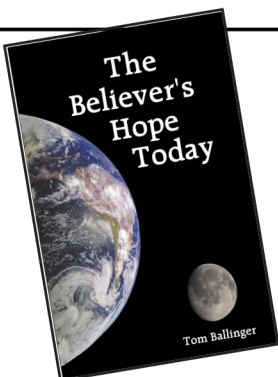
There is nothing that the upholders of shaky creeds dread so much as to have the people think for themselves.

— Arthur P. Adams (1847-1920)

Care should be taken to distinguish between truth and a set of our own opinions about truth.

— F.H. Robison (1885-1932)

The student of the Bible must study the Bible honestly ... to find and to seek the truth, and not to prove a case about which he has already made



## *The Believer's Hope Today*

by — Tom L. Ballinger (1931-2022)

A look at the believer's “blessed hope” at Christ's appearing as contrasted with “the hope of Israel” in the Acts period. “In this study we will show you that the hope that Paul wrote about in I Thessalonians 4 and I Corinthians 15 is found not only in the Old Testament Scriptures, but was taught by Jesus Christ in His earthly ministry in Matthew 24 and other places.” 60 pages

up his mind.

— William Barclay (1907-1978)

It is common – it is almost usual – for people to use the Bible as an arsenal of proof texts to prove things about which they have already made up their minds.

— William Barclay (1907-1978)

All of us have absorbed much transition which we imagine to be God's truth.

— A.E. Knoch (1874-1965)

Let us strive against the temptation to conform the text of Scripture to our understanding of it.

— A.E. Knoch (1874-1965)

We aim to remove the shadow which theology has cast across the Sacred Page.

— A.E. Knoch (1874-1965)

It takes friction to rub off the rust of centuries.

— A.E. Knoch (1874-1965)

It is not easy to escape from tradition.

— A.E. Knoch (1874-1965)

It is not easy to clear our minds from tradition, nor can it be done in a moment.

— A.E. Knoch (1874-1965)

Some of my friends take my notes too seriously. I am only a fallible man, and my words are not equal in authority with God's.

— AE. Knoch (1874-1965)

There is still much light to break forth from the Scriptures.

— A.E. Knoch (1874-1965)

My desire is to be an encourager of your journey, a helper of your joy, a protector of your freedom, and supporter of your investigations.

— Clyde L. Pilkington, Jr.

**TOPICS:**

**Major:** Enlightenment; Growth; Realization; Study

**BSN**

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**CALLING** ([continued from page 9425](#))

to those who are caught up to meet Him in the air, but to principalities and powers in the Heavens. The knees of "things in Heaven," as well as on the Earth, are to bow in recognition of His glory (Hebrews 1:6); and there in that super-heavenly manifestation of His glory our hope shall be *realized*.

Others will truthfully say, "I cannot see it."

*Edited Abridgement*  
*Berean Expositor* 1917

**Topics:**

**Major:** Expectation; Hope; Manifestation; Super-Heavens  
**Minor:** Calling

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**RIGHT DIVISION** ([continued from page 9427](#))

divided, Paul's writings reveal a clear progression – from his early priestly ministry to his later revelation of the "*unsearchable riches of Christ*." The Thessalonian epistles point to the Lord's earthly presence; Ephesians and Colossians unveil His super-celestial

Glory. To know the difference is to stand firm in the truth of God's perfect plan and to rest in the secure, heavenly calling of the One Body. **BSN**

**Topics:**

**Major:** Acts Period; Paul; Paul's Acts Epistles; Right Division; Thessalonians  
**Minor:** Calling; Day of Christ; Day of the Lord; One Body; *Parousia*; Paul's Post-Acts Epistles; Rapture

# “Rapture”

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

by — Darson Buckner

The rapture is a lie, to confuse the minds of men.  
The belief is not written, adding to man's sin.

The any minute doctrine, causes great confusion.

The thought that you will fly away, is just an illusion.

If Jesus did come back today, what of prophecy?  
When would God's foretelling, therefore come to be?

Unfulfilled promises, is what would be the case.  
The prophecies are stalled, we're in the age of grace.

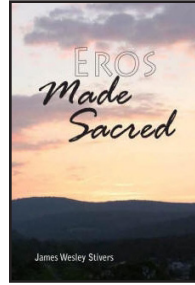
God's plan is perfect, why try to go and change.  
His mercy is endless, His love knows no range.

We will surely meet Him, one day up beyond the air.

At the resurrection, we will not have a care.

Do not be deceived, of some “rapture” meeting.  
God's promises He, will be all keeping.

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## ***Eros Made Sacred: or The Biblical Case Made for Polygamy***

by — James Wesley Stivers  
(originally published in 1991)

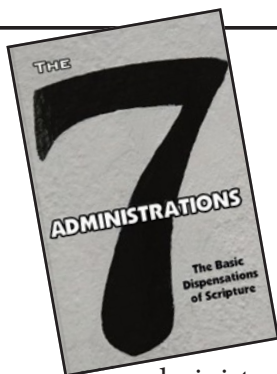
74 pages

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

**“NO MORE DEATH”  
DOES NOT MERELY MEAN  
NO MORE DYING, BUT ALSO  
NO MORE DEAD ONES, FOR WE  
ARE ASSURED THAT DEATH  
SHALL BE “SWALLOWED UP IN  
VICTORY.”**

— JOHN H. PATON (1843-1922)



## ***The Seven Administrations – The Basic Dispensations of Scripture***

by — Clyde L. Pilkington, Jr.

Throughout Scripture we are presented with various administrations. These administrations, sometimes called “dispensations,” or “economies,” are divine managements, stewardships, or households. They are the organization and implementation of a specific divine purpose. This is an introductory look at the seven basic administrations in Scripture. Grasping the overall scope of these will greatly assist us in understanding the Scriptures. Such an awareness of our place in the Divine plan can save us from much confusion, heartache, and despair. Extensive endnotes. Overview chart. 69 pages.