Bible Student's Notebook™

The Herald of His Joy!

Showcasing **all humanity** finished in Christ Jesus. Colossians 1:28 Volume 46 Issue 1132

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

"So Be It!"

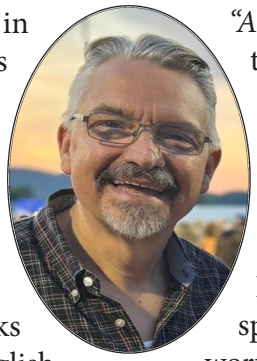
Click here to listen to this article

by — Clyde L. Pilkington, Jr.

To Him be the glory in the out-called (ecclesia) and in Christ Jesus for all the generations of the eon of the eons! Amen! (Ephesians 3:21, *ELT*)

Joy be with all who are loving our Lord Jesus Christ in incorruption! Amen! (Ephesians 6:24, *ELT*).

The Greek word for *"Amen"* actually starts in the Hebrew, with: *'âmên* (אָמֵן, H0543). It is used 30 times.



The Hebrew word is then transliterated into Greek as *amēn* (ἀμήν, G0281). It is used 151 times.

Then in turn both the Hebrew and Greeks words themselves are transliterated into English as *"amen."*

"*Amen!*" is a word of exclamatory affirmation and is thus used in the *Concordant Version* with an exclamation point. Its meaning is **"So Be It!"** and is translated that way in the *KJV* in Jeremiah 11:5.

> *That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Then answered I, and said,* ***"So be it,*** *O* LORD."

For many, *"amen!"* is little more than a religious cliché that has become meaningless to English readers. It is a prayer closing, a "sign off" – an "over and out" – a sincerely best regards – a valediction.

A few versions use "*So Be It*" as a translation (*ALT, BBE, DE, JMNT, etc.*).

"Amen!" is a positive response to the declarations of God.

Thus, *amēn* is an exclamatory declaration of certainty, truth and agreement, and expresses firm assent to God's revealed Word.

It speaks of God's absolute Sovereignty. It speaks of confidence, assurance, surety, trustworthiness.

Possible modern ways of expressing *'âmên* are: Absolutely!, No doubt!, It's settled!, That's final!, Exactly!, 100%!

Interestingly, Isaiah 65:16 calls Elohim *"the God of Amen,"* or *"the Elohim of Amen"* (*EB*). Not just once in the verse – but TWICE. Yet, it is commonly translated *"the God of Truth."*

But in reality, He is *"the God of So-Be-It," "the Elohim of So-Be-It," "the Subjector of So-Be-It."*

The greatest voice of *"Amen!"* was Jesus Christ,

(continued on page 9481)

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Bible Student's Notebook™
Paul Our Guide – Christ Our Goal
ISSN: 1936-9360
Volume 46, No. 1132 – August 10, 2026
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 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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where He is recorded using it 106 times in the Gospels. And after all, the book of Revelation terms Him *"the Amen!"* [the *So Be It!*] (3:14), revealing Him as the ultimate fulfillment and guarantee of all of God's promises.

Little wonder that Paul, in II Corinthians 1:20, declared,

> *For whatever promises are of God, are in Him* [Christ] *"Yes." Wherefore through Him also is the "Amen"* [So Be It!] *to God, for glory, through us* (*CV*).

We find "Amen!" as an ending declaration, but strikingly Jesus uniquely used *"amēn"* at the *beginning* of His statements, marking His words as divinely authoritative. And then in John's Gospel, it is DOUBLY USED: "*Amen! Amen!*" (*"Verily, Verily," "Truly, Truly," "Surely, Surely"* – *"So be it! So be it!"*)

For, after all,

> *He taught them as One having authority* (Matthew 7:29).

Yet, outside of quotations by Christ, the highest frequency of the use of *"amen"* by a single author of Scripture is Paul. He used it more than any other New Testament author. He used it 29 times – and of them, half are matched with *charis* ("Grace"/"Joy") in the sentence in which they appear.

Thus, Paul represents nearly a fifth of all of the Scripture's usage of the word, both in the Hebrew as well as the Greek.

Consider Romans 11:36:

> *Seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!* (*CV*)

As in a verse like this, *"amen"* can almost be overlooked, or ignored. It seems like an unnecessary appendage.

Instead of being a mere *closing word* to a prayer, *Amen!* (*So be it!*) is a powerful affirmation that God's Word is sure, and worthy of complete trust.

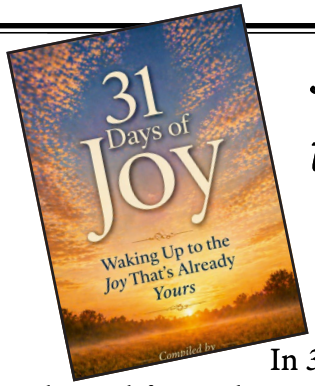
Amen is used twice in Ephesians. These usages are very significant.

Ephesians is divided into two very distinct and equal parts:

> Ephesians – Part 1 (chapters 1-3)
> Ephesians – Part 2 (chapters 4-6)

Each section has two distinct and separate themes, which can be identified as:

(*see AMEN, page 9484*)



31 Days of Joy: Waking Up to the Joy that Is Already Yours

Compiled by — Steve Martin

What if joy isn't something you have to find? What if it's something you've simply overlooked?

In *31 Days of Joy,* you're invited to step out of the pressure to fix, improve, and control your life – and into a quieter, freer way of living. Through simple daily reflections, this book helps you slow down, notice more, and experience the kind of joy that doesn't depend on circumstances. – No striving. No pretending. No performance.

Just 31 days of waking up to what has been true all along.

If you're tired of chasing something that always feels just out of reach, this book offers a different path – one that begins right where you are. 72 pages.

The Final Word

Part 3 of 3

by — Darson Buckner

Click here to listen to this article

The Sovereign God



From the beginning, the warning of sin's result was clear: it was death.

God said to Adam,

> *Of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die* (Genesis 2:17, *NKJV*, throughout).

Adam did not collapse physically that very hour, but mortality began that day. The certainty of death entered the human condition. Decay was set in motion. The return to dust became inevitable.

After his disobedience, God declared,

> *For dust you are, and to dust you shall return* (Genesis 3:19).

Death entered the human story as sin's result. Paul later writes,

> *Therefore, just as through one man sin entered the world, and death through sin, and thus death spread to all men* (Romans 5:12).

> *The wages*[1] *of sin is death* (Romans 6:23).

That is resultant language. Death is the fruit of sin.

The natural result of sin is death – not perpetual dying.

Mortality reigns over humanity because humanity was represented in Adam. Death is the universal condition fulfilling the warning given in Eden. Every grave testifies that the effect of sin is real. Scripture does not redefine the wage as endless conscious torment. It calls it death. And death, once it has run its course, is complete.

Every grave testifies that the wage has been paid. The result is not ignored. It is fulfilled.

For many years, I believed that death was merely the doorway into something worse and everlasting. But Paul does not say that the wages of sin is eternal torment. He says that the wages of sin is death.

If death is the wage, and if death comes to all, then death will universally run its course. But Paul does not end with death. It does not remain the final word. Paul declares,

> *The last enemy that will be destroyed is death* (I Corinthians 15:26).

1. **[*Editor:*]** A "*wage*" is a labor transaction, but since man's relationship with Sin is not that of an employee to employer, but rather as a slave to master, the *Concordant Version* renders "*wages*" as "*rations*" – since slaves do not receive "*wages*."



The God of All Comfort

by — Hannah Whitall Smith (1832-1911)

This work offers many beautiful insights concerning God. This carefully edited and abridged edition should bring joy and encouragement to the hearts of many. 109 pages.

Revelation speaks of a Lake of Fire and calls it *"the second death."* It declares that death and Hades are thrown into it (Revelation 20:14).

If death itself is cast into the Lake of Fire, then the fire cannot be the eternal preservation of death. It is the means of its end.

Who Is the Judge?

> *The Father judges no one, but has entrusted all judgment to the Son* (John 5:22).

The One seated on the throne is the same One who forgave His executioners. So, we must ask: "When the Judge is the crucified Christ, what is the ultimate purpose of His judgment?" Endless punishment? Or restoration?

For me, I could no longer separate the Judge from the Savior. The more clearly I saw Christ, the more I trusted that His judgments serve the same redemptive purpose as His cross.

Death closes one page. Resurrection opens the next. Death itself is abolished through Christ's resurrection.

If the first Adam's act brought death to all, then the greater Adam's victory cannot leave death reigning anywhere.

The first Adam introduced mortality. The last Adam destroys it.

The first Adam's act brought humanity under the reign of death. The last Adam's triumph ensures that death itself does not endure.

Christ does not merely rescue a portion of humanity vfrom death's reach. He abolishes death. And when death is abolished, nothing remains unreconciled to Him.

Peace = Trust

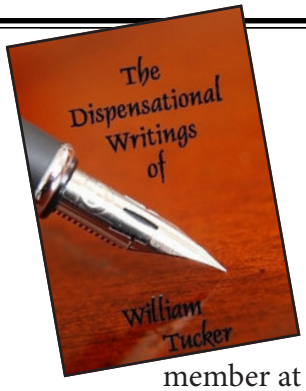
It took nearly three years for my understanding to shift. Not three weeks. Not three months. Three years of reading, revisiting, questioning, praying. Fear loosened its grip slowly.

The more I searched the Scriptures – not to defend what I had inherited, and not to dismantle it, but simply to seek truth – the more something steady began to take root.

I began to see sovereignty not as cold control, but as fatherly protection. Isaiah says that God declares the end from the beginning (Isaiah 46:10). Paul says that God works all things according to the counsel of His will (Ephesians 1:11).

That no longer unsettled me. It steadied me. If He declares the end from the beginning, then the end is not uncertain. If He works all things according to His will, then nothing unfolds outside His purpose.

I stopped waking up trying to secure my place in eternity. I began waking up asking, "Lord, what is al-



The Dispensational Writings of William Tucker Broad

by — W.T. Broad (1860-1923)

Professor Broad was an associate of Dr. E.W. Bullinger, contributor to Things to Come magazine, and assisted him in preparing the Companion Bible. He was an Oxford graduate who had a long teaching career. He helped start and was a staff member at Mt. Royal College. Broad specialized in Bible studies and was one of the translators of the Twentieth Century New Testament and contributor to The Open English Bible. He lived and ministered in England, Allentown, PA, and British Columbia, Canada. Book Chapters: 1. The Social Legislation of the Law, 2. Our Lord's Earthly Ministry, 3. The Coming Kingdom, 4. Broad's Biography, 5. Broad's Obituary. 54 pages, facsimile paperback.

ready on Your calendar today?"

There is deep rest in realizing you are not in the driver's seat.

The writer of Hebrews speaks of *"a Sabbath rest for the people of God"* (Hebrews 4:9). I had read those words many times. I had spoken about rest. But I had not fully entered it.

Rest is not passivity. It is trust. It is trusting that the Author of the story is competent. It is trusting that the Judge is the Savior. It is trusting that death is not the boundary of His love and mercy.

And for anyone who finds themselves unsettled, questioning, or afraid to examine what they have long believed, perhaps the following is enough for now: God is intentionally placing each of your steps exactly where He wants them. Breathe. Just breathe.

Scripture often speaks of death as sleep. Paul writes of *"those who sleep in Jesus"* (I Thessalonians 4:14). Who are those who sleep in Jesus?

> *And this is the will of the Father Who sent Me, that of all He has given Me I should lose nothing, but should raise it up at the last day* (John 6:39).
>
> *As You have given Him authority over all flesh, that He should give eternal life to as many as You have given Him* (John 17:2)

If He has authority over all flesh, and if He loses none that are given to Him, then the hope of resurrection cannot be smaller than the scope of His authority.

So, I see it now as closure. When I awake, it will not be to accusation, but to unveiling. Death closes one page. Love and mercy open the next.

I am not searching for a new conclusion. But I remain teachable. Truth is not threatened by examination. My loyalty is not to a system. It is to Christ.

Because God is sovereign, the ending is not uncertain. Because He is love, the ending is not cruel. No grave has the final word.

The final word belongs to the sovereign God of love. And in the end, everyone will be reconciled to the Father.

If these words stir questions in you, do not be afraid of them. Take them to the Scriptures. Test them honestly. Lay aside the desire either to defend what you have inherited or to dismantle it.

Seek truth.

The God Who declares the end from the beginning is not threatened by your questions. And if you seek Him sincerely, the peace that follows will not be coerced – it will unfold, one answer at a time. BSN

Topics:
Major: Death; Sin; Sovereignty
Minor: Reconciliation

Amen *(continued from page 9481)*

Standing / State
Calling / Conduct
Doctrine / Deportment
Position / Practice
Objective/Subjective
Immovable/Ideal
Absolute / Relative

Remarkably, the last word of both sections is the exclamatory declaration: *"Amen!"*

Ephesians 3:21 – *To Him be the glory in the outcalled* [*ecclesia*] *and in Christ Jesus for all the generations of the eon of the eons! Amen!*

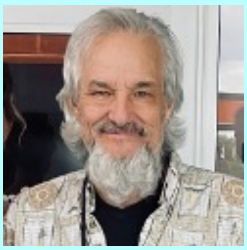
So Be It!

Ephesians 6:24 – *Joy be with all who are loving our Lord Jesus Christ in incorruption! Amen!*

So Be It!

BSN

Topics:
Major: Amen



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OBITUARY.

Jeffrey John Peterson

August 6th, 1959 - June 13th, 2026

by — Clyde L. Pilkington, Jr.

So teach us to number our days, that we may apply our hearts unto wisdom (Psalm 90:12).

Jeffrey John Peterson, 66, of Spring, Texas, entered his rest on Saturday, June 13, 2026, after a long battle with chronic pain.

Born August 6, 1959, Jeff was the fourth of eight children born to Charles and Marion (Feidt) Peterson, in Hastings, MN. On December 30, 1988, he married the love of his life, Sharon (Cook), beginning a 37-year journey together filled with faith, family and adventure. Jeff was a beloved husband, father, son, brother, cousin, uncle and friend to many.

Jeff was preceded in death by his parents. He is lovingly remembered by his wife and children, Jordan (Wendy), Wesley, Luke, Daniel (Colton) Carpenter, Jeffrey, MaryAnn, Michelle and Jack; and by his siblings, Kathy (Greg) Lohmer, Dave (Kate), Cheryl (Tom) Ahlers, Deb, Laurie (Randy Ficker), Karen (Jim) Kranz and Denise, and many cousins, nieces, nephews and dear friends.

Growing up in Hastings, Jeff attended Saint Boniface Parochial School and graduated from Hastings High School in 1977. He enjoyed family vacations at the lake in Park Rapids, hanging out at Prescott Beach, pick-up basketball games with friends and became quite a contender in the Foosball scene, taking 1st place in Amateur Doubles in the 1979 Denver Tournament. In his high school years, he took up his lifelong hobby of golf. In fact, he boasted of playing golf in every one of the lower 48 states and finally snagged his first and only hole-in-one in 2014, **after** his Mom, Dad and two of his kids had already attained that goal!

On New Year's Eve, 1979, Jeff became a "born again Christian" and this radically changed the trajectory of his life. Within 2 weeks, he was a Bible student at Pensacola Christian College in Florida where he earned a Master of Arts in Biblical Exposition. This put him on a path of truth-seeking for the rest of his life – truth about God, man, money, history, science, politics, you name it. Anyone who knew Jeff, knew that chit-chat was not his forté. He had a way of bringing any conversation around to his current philosophical pursuit and was gifted at making even the most complex ideas understandable, engaging, and often humorous! Jeff served as a Bible professor at Pensacola Christian College and later pastored a small church in southern Minnesota for four years, however, he found that organized religion involved more politics than he could embrace and chose instead to devote



Death, the Intermediate State and the Resurrection

by — E.W. Bullinger (1837-1913)

Are you afraid of death or "hell"? Well, you needn't be. After all, Christ has the keys to both of them. 38 works, 13 authors, spanning over 100 years. Authors include: Arthur P. Adams (1847-1925), Cecil J. Blay (1906-1976), E.W. Bullinger (1837-1913), Joseph E. Kirk (1903-1974), A.E. Knoch (1874-1965), Aaron Locker, Adlai Loudy (1893-1984), Clyde L. Pilkington, Jr., Charles H. Pridgeon (1863-1932), William B. Screws (1884-1961) and André Sneidar. 268 pages.

himself to a more personal, one-on-one ministry.

During several summers while in college, Jeff was a Bookman, a door-to-door salesman, for Thomas Nelson Publishers, presenting Bibles and educational books to the good folks of the Bible Belt. He was very good at it and still holds the company record for the largest book sale to one individual, NASCAR legend, Junior Johnson, who bought 50 Bibles in which to place his team's bonus checks at the end of the year (Jeff's idea)! That was the summer of 1988, which brought another blessing in that he met and fell in love with Sharon, a fellow Bookman, and they were married by the end of the year.

Welcoming each of their 8 children into the family was, of course, a profound joy for Jeff and Sharon. One of his greatest pleasures was simply watching his children enjoy one another's company and hearing their laughter, even into adulthood. Whether restoring their century-old hobby farm near Eau Claire, taking the family swimming at Old Elk Lake, playing endless rounds of Wizard, or gathering around a bonfire to sing hymns and talk about life, Jeff loved family time together. Friday nights with friends were also eagerly anticipated with golf at the par 3 course, local fish fries and playing cards into the wee hours of the morning. Jeff enjoyed life to the fullest and loved making people laugh, though it typically happened without even trying!

In the last years of his life, the greatest truth that Jeff came to understand and relished sharing with everyone he met, was that God reconciled the **entire world** to Himself through His Son, Jesus Christ. That, *"as in Adam, **ALL die**; even so, in Christ, shall **ALL be made alive.**"* Jesus IS the Savior of the WORLD – and Jesus does NOT fail!

o-O-o

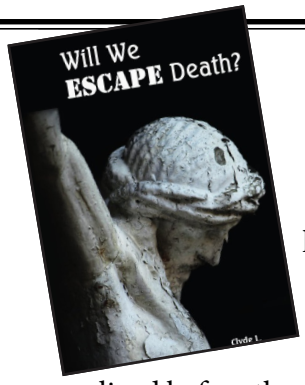
A note from Clyde L. Pilkington, Jr.

I came to know Jeff a few years ago during his search related to the salvation of all. He was a dearly loved brother and friend in Christ. He had a beautiful passion for God and His truth that touched the lives of so many. I will always treasure the many phone conversations we shared and the encouragement they brought. I am deeply grateful that our Heavenly Father graciously intertwined our lives and allowed our paths to cross.

Jeff's presence, kindness, and steadfast faith will be deeply missed by many – including me. My heart, thoughts and prayers are with your entire family as you grieve this tremendous loss. May God's peace, comfort and strength surround you in the days ahead.

Rest well, precious brother. We will see you in the morning. BSN

> *All supposed prophetic warnings today are misappropriations of Israel's future warnings about the end of their Pre-Millennial Kingdom, shortly before Christ's return to Earth.*
>
> – André Sneidar



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. 55 pages.