



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 40  
Issue 978

## *The Earnest of the Spirit*

by — A.E. Knoch (1874-1965)

The need for the possession of God's spirit has been felt from the earliest times..... 8243  
Throughout history, God's spirit empowered individuals like Joshua, David, and the prophets. .... 8243  
Jesus promised the Holy Spirit, given after His glorification. ... 8246

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An earnest is not only a pledge of future payment, but is a part of it. .... 8248

**T**he need for the possession of God's spirit has been felt from the earliest times. When Israel left the land of bondage they craved flesh to eat as they were wont to have in Egypt. Moses breaks down beneath their murmurings and cries to Yahweh in his distress. But divine wisdom knows that flesh was not the need, but God's spirit. So, Yahweh bids Moses to gather seventy elders to receive the same spirit that rested on him. A cloud, the emblem of God's spirit in those dim days, covers them. His spirit rests upon them. They prophesy.



people of Yahweh were prophets! For Yahweh put His spirit on them" (Numbers 11:29).

A strange thing occurs. Yahweh said He would put His spirit on *seventy*. As it was, only sixty-eight are in the appointed place, standing near the tent of testimony. Two, whose names mean Affection and Affectionate-Deity (Medad and Eldad) are not there. They remained in the camp. Did God's spirit pass them by? Such a breach as this in the regular ritual of the tabernacle would be an unpardonable transgression (Numbers 11). But His spirit refuses the limitations of the flesh and ignores what it deems so important. Distance, and time, and place, so vital in physical affairs, are nothing to God's spirit. Eldad and Medad are not left out, though they are not in the appointed place. They lift their voices in the camp, far from the tent, speaking Yahweh's Word! What must their neighbors have thought! How dared they! What an awful thing to do! It must be stopped! A young man runs and tells Moses. Joshua chimes in, "My lord Moses, forbid them." But Moses answers, "O that all the

So, the seventy helped Moses bear the burden of the people by the spirit imparted to them by Yahweh. We need not more than make mention of Joshua who, by this spirit, brought Israel into the land that Yahweh promised them: of Othniel and Gideon and Saul and David, of Elijah and Elisha, and all of the prophets who served Yahweh's people as His spirit gave them capacity. The Messiah fills up the measure of the spirit's power and accomplishes all of His mighty work by its anointing. "I have put My spirit upon Him," said Yahweh (Isaiah 42:1). Even in that coming day of blessing for this earth, the power behind material good will be Yahweh's spirit. The essence of that Kingdom does not lie, as some supposed, in food and drink, but in the righteousness and peace and joy which His spirit imparts (Romans 14:17).

### THE PROMISE OF THE SPIRIT

Is Moses's wish ever to come true and *all* of Yahweh's people receive His spirit? Ezekiel foretells a day for his people when this will be fulfilled. "... a new spirit will I put within you" (Ezekiel (continued on page 8245)

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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 (Romans 6; 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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Clyde L. Pilkington, III, Nathan H. Pilkington, Stephen Hill

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36:26). What new spirit is this?

*I will put My spirit within you, and make you walk in My statutes, and you will keep My judgments, and do them. And you will dwell in the land which I gave to your fathers, and you shall become My people, and I will become your Elohim (:27-28).*

Nothing less than the Word of Yahweh will bring life to their dry bones. “Behold,” says He, “I will cause spirit to enter into you, and you shall live” (Ezekiel 37:5).

“If anyone should not be begotten of water and of **spirit**, he can not enter into the kingdom of God” (John 3:5). Isaiah bears a like testimony. The desolation shall continue “until the spirit from the height shall be emptied out upon us” (Isaiah 32:15). And again, “I shall pour My spirit on your seed and My blessing on your offsprings” (Isaiah 44:3). Peter refers to this on the day of Pentecost

*“... and you shall be obtaining the gratuity of the holy spirit. For to you is the promise and to your children, and to all those afar, whosoever the Lord our God should be calling to Him (Acts 2:38-39).*

Many of Yahweh’s people, like “Affection” (Medad) in the camp of old are, physically, at a distance from the place of blessing. They are afar, scattered among the nations. They are not eligible to [sic] the physical enjoyments which the land will produce. But this cannot hinder a *spiritual* blessing, however it might interfere with their material welfare in Yahweh’s day.

This spirit was not promised to the nations. Moses’s

wish went the great length, as he thought, of embracing all of Yahweh’s people. God’s promise, through Joel, goes further than this. It includes *all flesh* (Joel 2:28; Acts 2:17). Not all flesh at all times, but all flesh after the nation of Israel receives this blessing and thus becomes the channel to convey it to the other nations. The Jews had no thought whatever that the spirit would be imparted to men of other nationalities before the time mentioned by Joel, after God has judged all nations in the valley of Jehoshaphat.

## THE PROMISE CONFIRMED

The greatest of all prophets born of woman was John the baptist. He was filled with holy spirit even before his birth. In spiritual capacity he was fitted for and filled the place of Elijah. As that great prophet must come and restore all things, so he [John] came to prepare the people for their Messiah. Elijah himself shall truly come, but the spiritual power he will exercise has already been present in Israel (Matthew 11-14; 17:10-13). But greater and higher than all is the One Whose very generation was by holy spirit, the power of the Most High (Luke 1:35), the life-imparting Spirit on Whom the fulfillment of the promise depends. As to His flesh, Christ was David’s Seed. As to His most holy spirit, He was God’s Son (Romans 1:3-4). God, the Father of spirits (Hebrews 12:9), was His Father. But, while He was on earth, He did not fulfill the promise concerning the spirit. Ever and anon He referred to it, but deferred its fulfillment until His exaltation.

## THE HINDRANCE

What was the hindrance? Strange words fell on their ears when He spoke of this and His departure. Sor-



## The New Covenant

*A Compilation*

What is the New Covenant? With whom is this covenant made? Are believer’s today under this covenant? This work is a compilation from four dispensational authors: C.E. McLain, J. Eustace Mills, Clyde L. Pilkington, Jr., and Ed Stevens.

83 pages

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row filled their hearts at the thought of His leaving them. Yet He tells them,

*It is expedient for you that I may be coming away, for if I should not be coming away, the consoler will not be coming to you. Now, if I should be gone, I will send him to you (John 16:7).*

While He was with them in the world He kept them and taught them and comforted them. He was their *Paraclete* or Consoler (John 17:12). Lest His departure should bereave them, He promises another consoler, which would remain with them. This spirit would be their teacher and keeper and consoler (John 14:16, 26). But why not have both Paracletes at the same time?

Why wait until after His departure? Speaking of it once, He cried,

*If anyone should be thirsting, let him come to Me and drink. He who is believing in Me, according as the Scripture said, "Out of his bowels shall gush rivers of living water" (John 7:38).*

Then we are informed that He said this concerning the spirit which those believing in Him were about to get. For holy spirit was not as yet given, seeing that Jesus was not as yet glorified (John 7:37-39). He was the only temple of the divine spirit during His humiliation (John 2:21). He alone could furnish a draught for the thirsty. But, wonderful to relate, the time was to come when those who believed in Him should become a channel for this living water, this life-imparting spirit. Let us embed this deeply in our hearts: The spirit was not given by the "lowly Jesus," but by the glorified Christ. *The measure and plenitude of the gift of the spirit is gauged by the glory that He gets.*

After His sufferings He returns to them in the sub-

dued glory of the pre-ascension days, and gives the disciples holy spirit, with authority to forgive sins (John 20:22). Yet He bids them to remain at Jerusalem for the fulfillment of the Father's promise, after He Himself has ascended into the heights of heavenly glory, from whence He would send the gift.

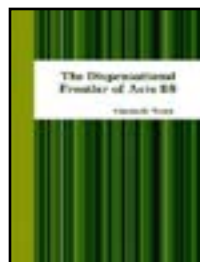
At Pentecost Peter proclaims the exaltation of Messiah, thus removing the hindrance to the free outflow of the spirit. He proclaims the conditions on which the spirit will be imparted.

*Repent and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit. For to you is the promise and to your children, and to all those afar, whosoever the Lord our God should be calling to Him (Acts 2:38-39).*

This is not confined to the land. Like all of the spirit's work, it is unhindered by place or distance. The sons of Israel who (like Medad and Eldad at a distance from the tabernacle) were scattered among the nations were eligible to [sic] this spiritual blessing, as well as those in Jerusalem.

Israel knew, from Joel's prophecy, that after Yahweh's day set it, God's spirit would be extended to all flesh. Yet at this time they had no such thought, not even that it might include non-Jewish proselytes dwelling in the land. Indeed, until they once more rejected Christ in the stoning of Stephen, this blessing was confined to Israel's narrow pale and the city of Jerusalem. But after that, Philip proclaims Messiah to the Samaritans, and they were baptized into the name of the Lord Jesus. But holy spirit did not fall on them. The kinship they claimed with Israel was based upon the flesh. The spirit repudiates the flesh and ignores its pretensions. The flesh cannot channel spiritual gifts. Only in answer to the apostles' prayers, and the laying on of hands, do they also receive God's holy spirit (Acts 8:5, 15-17).

How different is Cornelius's case! Physically, he is further removed than the Samaritans. In fact, though he was a proselyte, a devout worshiper of Yahweh, the God of Israel, and dwelt in the land He gave them, he was loathed, instead of loved as Yahweh's laws commanded (Deuteronomy 10:19). Even Peter dreaded



### ***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.")





to enter his house or eat at his table, and his fellow saints were furious about it. Israel had forgotten Egypt and their bondage, so, instead of loving a stranger as themselves, they made him keep his distance.

God uses extraordinary means to induce Peter to go to Cornelius and proclaim that which was sent to the sons of Israel (Acts 10:36). But, having been convinced that God is not bound by the letter of their law, he is persuaded to go with Cornelius's messengers. His first words were not at all reassuring:

*You are versed in the fact how illicit it is for a man who is a Jew to join or come to another tribe ... (Acts 10:28).*

While Peter was still telling them what Jesus of Nazareth did by the power of holy spirit, and of the pardon of sins through His name, a marvelous thing occurred. *Holy spirit fell on all of the aliens who heard his word! Not only so, but they spoke languages and magnified God, even as the apostles themselves had done at Pentecost (Acts 10:44, 46).*

The Circumcision who were present were astonished. It was too late for baptism or prayer, or the laying on of hands, or any ceremony prior to the spirit's coming. The flesh had such a large place with them that God's gracious action seemed inexplicable. Since Cornelius and his household received the spirit, Peter is forced to join them by baptism to the cleansed company at Jerusalem. Though he was chief of all the apostles, he had to answer for such a flagrant transgression as this! "You enter to men having uncircumcision, and you eat together with them!" (Acts 11:3). It took much talking to stop the mouths of these believers.

Until this time the disciples, the repentant, the bap-

tized, the proselytes, received this gift; but nowhere did God promise it to His enemies. If we read His Word aright, they were to be utterly destroyed from among His people. The most malignant enemy that Messiah ever had among mankind rose and wrought havoc among the ecclesias and destroyed His saints. In the very height of his rebellion Saul of Tarsus is stricken to the ground, blinded by the glorious brightness of Messiah's presence. Ananias (meaning *Yahweh responds*) is sent to him to restore his sight and that he might be filled with holy spirit. Saul eventually becomes a prophet and a teacher at Antioch (Acts 11:19-30; 13:1).

## SENT FORTH BY THE HOLY SPIRIT

The first mission ever directed by holy spirit was that of Barnabas and Saul. Christ Himself, before His ascension, had sent out the twelve. This new ministry was not only distinct from theirs, but also from the previous service of Saul and Barnabas themselves. The *holy spirit* separated them. The *holy spirit* sent them forth (Acts 13:2-4). It is only as we see this that we realize the intensely spiritual character of the work they did.

The first extended account of this mission is concerned with their visit to another Antioch, in Pisidia (Acts 13:14-52). For the first time we hear of *justification*. For the first time we read that the law is superseded by faith. For the first time the *nations* are brought into the light and receive eonian life. After Barnabas and Paul are forced to leave, we find that the disciples are filled with joy and holy spirit (Acts 13:52). What stress is laid on the operation of God's spirit in all of this! They are sent by holy spirit. The blessings proclaimed are spiritual. The disciples are filled with holy spirit.



## Spirit, Spirits And Spirituality

by — A.E. Knoch (1874-1965)

Most of the material centers on Paul's epistle to the Ephesians, with such topics as our spiritual blessings among the celestials, the sealing and earnest of the spirit, and the unity of the spirit. Spiritual warfare is discussed, as well as matters concerning the human spirit and the Holy Spirit of God.

157 pages

See [order form](#) under "Knoch."



When the mission had been accomplished, and they had returned to Antioch, from whence they started, certain men came down from Judea, insisting on the necessity of physical circumcision for salvation. In the subsequent discussion the one point which outweighed all others, and which finally decided the matter against the Judaizers, was thus put by Peter:

*God, the Knower of hearts, testifies to them, giving the holy spirit according as to us also, and in nothing discriminates between us and them, cleansing their hearts by faith (Acts 15:1, 5, 8-9).*

So it was acknowledged, even by their opponents, that believers among the nations received holy spirit by faith, when they believed, apart from repentance, baptism or laying on of hands.

This seems to be a departure from the strict letter of the promise, for it contained no hint of spiritual blessings for the other nations until after the Lord had entered upon His earthly glories. Perhaps the reason is this: Though His glorious feet have not yet stood upon Mount Olivet nor touched a spot in Israel's land, He has come, in sun-dismaying splendor, *outside that land*, upon the distant Damascus road, leading to an *activity* (such is the meaning of the city's name) in harmony with such grace, for He claims the worship and fealty of His worst enemy.

The ministry of Saul (or rather Paul, his spiritual cognomen) is based upon and proceeds from this glorious sight. Just as John the baptist anticipated Elijah, being endued with his spiritual capacity, so Paul anticipates the mission of Israel in the coming eon, by means of his enduement with the nation's spiritual

power. Messiah cannot be present in person among His people in their land; nevertheless, *in spirit*, He goes outside the land, where He never could have gone while still on earth. In spirit, He walks up and down the land of aliens, who have no claim on Him in flesh.

## THE EARNEST OF THE SPIRIT

The characteristic feature of Paul's itinerant ministry was that all received holy spirit on believing. Nothing but faith was required for the gift. It was by faith in order that it might accord with grace. Consequently, while it was not, strictly speaking, the promised gift (for it was so gracious that it came to them apart from any promise), it is a gift *with* a promise. It is a promissory gratuity. God does not give His spirit without, at the same time, pledging Himself to further favors. Hence it is called the holy spirit *of promise* (Ephesians 1:13).

*An earnest is not only a pledge of future payment, but is a part of it. It is the same in character. All of our blessings are spiritual, hence we are given the spirit as an earnest. This of course is temporary, pending the deliverance of all that has been procured for us. Our heavenly honors cannot be realized until the usurping powers of darkness, who now reign among the celestials, are cast out. Meanwhile, we have not only the promise in the Scriptures, but the pledge in our hearts. We have a small foretaste of our spiritual wealth the moment we believe.* **BSN**

— *Unsearchable Riches*, Vol. 114, pp. 26-34  
(edited)

### TOPICS:

**Major:** Holy Spirit; Spirit; Spirit of God; Spirit, Earnest of



224 pages

## *The Book of Job*

by – E.W. Bullinger

Bullinger offers his perspective on the Book of Job, with an interpretation focused on appreciating the mysteries of God's ways and a translation that pays close attention to rendering the meaning of the original Hebrew as fully as possible. With full annotations and explanations, this important book will grant students of the Bible and of Christianity new and deeper insights into one of the most misunderstood sections of Scripture.

See [order form](#) under "Bullinger."

# Almost Persuaded

by — Charles S. Anderson (-1988)

**“G**od wills all mankind to be saved!” But you say you cannot accept it as truth because it is so much out of line with the commonly accepted beliefs!

But just take a brief glimpse at this passage:

*For even **AS** in Adam, all are dying, **THUS** also in Christ all shall be vivified* (I Corinthians 15:22).

If we limit salvation to believers in Christ, more commonly termed “Christians,” we are bound to limit death to believers in Adam; and yet we know *all* are dying. Then, again, we come face to face with this passage in Colossians 1:20, “*through Him to reconcile the universe*” – or does it say, “the all, except Judas, Satan, Adam, Pharaoh, etc.”?

The Good Shepherd searches long and hard until he finds the 99 sheep. Then, does he say, with a heavy sigh, “I guess I’ll just have to let the other go”? Or does he reason thus, “if I can recover 99, does it not speak well for the possibility of finding the last solitary one”? After all, aside from these definite divine declarations, and scores more throughout the Word, do you not wish that it were true?

Surely you would like to see every creature happy! “Yes,” my friend hesitatingly replies. Well, then do you not think that God, our loving heavenly Father, would like to see it that way even more so than you?

Jesus said,

*If you, then, being wicked, have perceived how to be giving good gifts to your children, how much rather your heavenly Father? (Matthew 7:11).*

Still another faint, halting “yes” comes struggling through!

Again – I press a little harder now – if God would like all to be reconciled to Himself ever so much more than you would, and still fails to accomplish it, is it because He lacks the power? Surely you agree that He doesn’t lack the desire! Is it really too hard for Him? Can anything be too hard for God? “No, I cannot say that it is thus impossible,” comes the blushing reply.

Well, then, isn’t it just good judgment to forget all about the common accepted beliefs and disregard entirely all of the tangled traditional teaching regarding salvation and fully accept the clear and definite Divine declaration that, “*God wills all mankind to be saved*” (I Timothy 2:4)?

Victory is in full view when our blessed Lord said, “*I will draw **all** to Myself*” (John 12:32), and again, “*To Him **every** knee shall bow*” (Philippians 2:10-11). This cannot be enforced worship, because it is “*to the glory of God, the Father,*” and “*The Father seeks only such to worship Him as worship Him in spirit and in truth*” (John 4:24). It is a grand and wonderful theme! The beloved Psalmist reveled in it until he attained his highest note of praise, “*Let **everything** that hath breath, praise ye the Lord*” (Psalm 150). Not even the least of the least was left out. How else could He be “*All in all*” (I Corinthians 15:28)?

(see **PERSUADED**, next page)



330 pages

## *The Ancient History of Universalism*

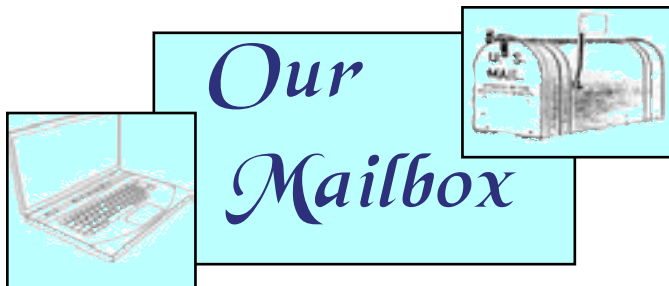
*From the Time of the Apostles, to the Era of the Reformation*

by — Hosea Ballou 2<sup>nd</sup> (1796-1861)

This classic traces the early history of those who believed in the eventual salvation of all (sometime referred to as a “Universalist”).

“The work is one of decided ability, and is written with great candor and a careful examination of authorities.” Dr. Edward Beecher (1803-1895).

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



[The “Body” in *I Corinthians 12* (Part 1 – [BSN 971](#); Part 2 – [BSN 972](#))] Magnificent! It is articles like these that reaffirm to me my gut feeling that not all Paul’s epistles are to be combined, and that ... teachers ... really do run into troubles when they try to combine Romans with Ephesians. Grace is grace, law is law, and we are to be at peace. Awesome article! – **The Netherlands**

I plan on buying copies of the book [The Salvation of All](#)<sup>1</sup> for some of my relatives and possibly a friend or two. It’s a great book and some of the appendices are worth the price of the book IMHO!

1. On the [order form](#) under “Pilkington.”

**PERSUADED** (continued from previous page)

Yes, indeed, God wills all mankind to be saved! And if He is “operating the universe according to the counsel of His own will” (Ephesians 1:11), then our whole earth, including all of its inhabitants, past, present or to come, is but a little part. God has sworn to “fill the Earth with His glory” (Numbers 14:21) – a glory which, by His matchless grace, He will display in the oncoming eons, through the church, to the farthest outreaches of His vast universe (Ephesians 2:7). All of this is because “God is Love” (I John 4:9).

BSN

I read and reread many chapters and yes, even some of the appendices. The three chapters from the autobiography of Hannah Whitall Smith (Appendix 27) were very powerful.<sup>2</sup> Thank you for including it in the book!

It occurs to me that your “Journey to Universal Reconciliation” (chapter 18) should be expanded upon into an autobiographical account of your “journey” from early childhood until now – and beyond!<sup>3</sup> ...

I’m 88 years-old and surely looking forward to meeting Jesus personally ... and so many others (Even Adolf Hitler as a saint!). And “all things” will surely include my many pets over a lifetime! – **WA**

BSN

2. Her complete autobiography, [The Unselfishness of God and How I Discovered It](#), is available on the [order form](#) under “Hannah Whitall Smith.” These specific chapters are included in [The Unveiled Glory and My Unexpected Discovery](#), also on the [order form](#) under “Hannah Whitall Smith,” as well as her outstanding book, [The God of All Comfort](#).
3. A small autobiographical work is available: [The Steps I Have Taken](#), on the [order form](#) under “Pilkington.”

— *The Differentiator*, Vol. 6, No.2  
March-April 1944

(edited)

**Charles S. Anderson**, of Thorold, Ontario, Canada, was an associate of Leon A. Bynoe, John H. Essex, Arthur Benta, Charles J. Peart, and A.E. Knoch. Formerly connected with the International Bible Students Association (I.B.S.A.), he and his brother Russell Anderson of Kenmore, NY, later came to see the truth of God’s purpose to save all mankind.

**TOPICS:**

**Major:** Salvation of All

**Minor:** Biography: Anderson, Charles S.



65 pages

## *The Steps I Have Taken*

A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

Many times over the years Clyde has been asked how he got from an Independent Baptist pastor to where he is now: from a hell-fire and brimstone street preacher to a herald of the good news of “the happy God.” This work is a short chronicle of his journey: leaving the confines of religious bondage to enjoy the life of God in the wide open spaces of His grace. See [order form](#) under “Clyde Pilkington.”