



Bible Student's Notebook™

The Herald of His Grace

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

Volume 39
Issue 952

King David's Glorious Future

by — Otis Q. Sellers (1901-1992)

David's Past, Present and Future

God in His Word has seen fit to supply us with a record of David's past that begins with his occupation as a young shepherd watching over his father's sheep. It carries us through his forty years as the king of Israel to the time of his death, "in a good old age, full of days, riches, and honor" (I Chronicles 29:28).



The Bible also makes a positive declaration as to the present state of David, even though very few "Bible-believers" have been willing to receive the information that is given. They have their own traditions and views as to the present state and place of David, and these prevail at the expenses of making void the Word of God. Nevertheless, the Bible says,

*Men and brethren, let me freely speak unto you of the patriarch David, that **he is both dead and buried**, and his sepulchre [tomb] is with us unto this day ... For David is not ascended into the Heavens (Acts 2:29-35).*

In view of the plain statements made in this passage, we are standing on the solid rock of God's Word if we believe and declare that David is now dead, that he is in the state of death, and that he has not ascended into the Heavens.

Furthermore, we can say that if there is no resurrection, then David has no future, and we may as well end our study at this point. For if the dead rise not, then even those which have fallen asleep in Christ have perished (I Corinthians 15:16-18).

However, since the prophets predict a glorious future for David, we can rest assured that the day will come when David will hear the voice of the Son of God and shall come forth to a resurrection of life and a glorious future which God has declared concerning him. The prophet Jeremiah tells us of this:

*"For lo, the days come," saith the LORD, "that I will bring again the captivity of My people Israel and Judah," saith the LORD: "and I will cause them to return to the land that I gave to their fathers, and they shall possess it ... And they shall serve the LORD their God, and **David their king**, whom I will raise up unto them (Jeremiah 30: 3, 9).*

It is the prophet Ezekiel who tells us how all of this is to come about. This passage is of immense importance concerning the return of Israel.

For thus saith the Lord GOD; "Behold, I, even I, will both search My sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 39, No. 952 – January 9, 2023

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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out from the peoples, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down," saith the Lord GOD. ... "Therefore will I save My flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up **one shepherd** over them and he shall feed them, **even My servant David**; he shall feed them, and He shall be their shepherd. And I the LORD will be their God, and **My servant David** a prince among them; I the LORD have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about My hill a blessing: and I will cause the shower to come down in season: there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those who served themselves of them. And they shall no more be a prey to the nations, neither shall the beasts of the land devour them: but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the nations

any more. Thus, shall they know that I the LORD their God am with them, and that they, even the House of Israel, are My people" saith the Lord GOD (Ezekiel 34:11-15, 22-30).

It is the prophet Hosea who declares that the children of Israel shall abide for many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Following this he further declares,

*Afterward shall the children of Israel return, and seek the Lord their God, and **David their king**; and shall fear the Lord and His goodness in the latter days* (Hosea 3:4-5).

When God governs the nations of the Earth, the divine arrangement for Israel will be the Lord Jesus Christ ruling from His throne in the Heavens (Psalm 103:19).¹ Under this a shepherd-king is ruling upon Earth in Jerusalem. In one of His finest Psalms, David tells us what his future reign will be like – entirely different from his former reign, as an examination of Psalm 101 will show.

I will sing of mercy and judgment: unto Thee, O LORD, will I sing.

The word "mercy" here should be "kindness," or even "loving kindness."² David sang of this many times in the Psalms, and he sang especially of "judgment"³ in

1. "The Lord hath prepared His throne in the Heavens; and His kingdom ruleth over all."
2. "Of lovingkindness and of justice, will I sing!" (REB).
3. [Editor:] "Judgment" is the act of "justice," and it so translated here in REB and HCSB.

Judgment is not an end within itself, rather than a means to an end. It is not punitive but corrective. It is the setting of things right. For a look into the subject of judgment, see:



Prayer Dispensationally Considered (A Compilation)

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100 pages

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Psalm 19:9-11. This will be the vocation of all men when God governs.

I will behave myself wisely in a perfect way (:2).

Acting circumspectly in a blameless way is something he did not do in the forty years of his past reign in Israel. This he openly confesses in his last words recorded in II Samuel 23:5.

O when wilt Thou come unto me? (:2)

This is the language of hope – of hope in a resurrection when he will again be king of Israel.

I will walk within my house with a perfect heart (:2).

This is a lofty ideal, but David will reach it as the representative on Earth of the greater Shepherd-King Who rules in the Heavens.

I will set no wicked thing before mine eyes: I hate the work of them that turn aside; it shall not cleave to me. A froward [crooked] heart

shall depart from me: I will not know a wicked person. Whoso privily slandereth his neighbor, him will I cut off: him that hath an high look and a proud heart will I not suffer (:3-5).

In this David lays down the principles of his government in regard to any evil that may arise.

Mine eyes shall be upon the faithful of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me (:6).

He will choose as his confidants and public servants those whose faithfulness to God guarantees their fidelity and reliability.

He that worketh deceit shall not dwell within my house: he that telleth lies shall not tarry in my sight (:7).

Since Absalom, Ahithopel and the sons of Zeruah were all deceivers and liars, yet they stood around his throne, we know that this cannot be true of the former reign of David. It will be true when he reigns again.

I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of the Lord (:8).

The Hebrew text here clearly reads, “Morning by morning will I destroy all the lawless of the land.”⁴

(see **FUTURE**, last page)

4. “Morning by morning, will I uproot, All the lawless ones of the land” (REB);

“In the mornings I shall efface all the wicked of the land” (CV).

Books:

- *Judgment and the Doctrine of Eternal Hell*, A.P. Adams (Order form under “A.P. Adams”);
- *God in Creation, Redemption, Judgment and Consummation*, A.E. Saxby (Order form under “A.E. Adams”).

Articles:

- “Judgment: Its Nature and Purpose,” A.P. Adams, *Bible Student’s Notebook* #388;
- “Father’s Judgments Are Remedial” (*Kolasis: A Word Study*), Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #308;
- “Divine Crisis,” Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #930;
- “Future Punishment: What God Says About It,” William B. Screws, *Bible Student’s Notebook* #628;
- “God’s Wrath Is the Operation of His Love,” Gustavus Hiller, *Bible Student’s Notebook* #692.



64 pages

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The Unveiled Glory

— Hannah Hurnard (1905-1990)

and

My Unexpected Discovery

— Hannah Whitall Smith (1832-1911)

Hannah Whitall Smith (1832-1911) was the author of the classic work, *A Christian’s Secret of a Happy Life*. Both famous Christian authors discuss their coming to see and embrace the salvation of all.

“The God of All Comfort”

Part 10

by — Hannah Whitall Smith (1832–1911)

Key Points:

Christ is the pattern of what each one of us is to be when finished..... 8037
Our likeness to His image is an accomplished fact in the mind of God..... 8037

In view of such a glorious destiny, shall we not cheerfully welcome the processes? 8038
It will be by His working in us, and not by our working in ourselves? 8038

Conformed to the Image of Christ

For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren (Romans 8:29).



God’s ultimate purpose in our creation is that we should finally be “conformed to the image of Christ.” Christ is the firstborn among many brethren, and His brethren are to be like Him.

All of the training of our lives is with this end in view; and God has implanted in every human heart a longing, however unformed and unexpressed, after the best and highest it knows.

Christ is the pattern of what each one of us is to be when finished. We are “predestinated” to be so conformed; to be “partakers of the divine nature”¹ with Christ; to share His resurrection life; to be one with Him, as He is one with the Father; and the glory that God gave to Him, He is to give to us. When all of this is brought to pass, then, and not until then, will God’s purpose in our creation be fully accomplished, and we stand forth in His image and after His likeness.²

Our likeness to His image is an accomplished fact in the mind of God, but we are, so to speak, in the manufactory as yet, and the great master Workman is at work upon us.

It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.³

*And so it is written: The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the Earth, earthy; the second man is the Lord of Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, **we shall also bear the image of the heavenly.**⁴*

This process, which was begun in Genesis, will be completed. What God intended from the first will truly come to pass. Words fail before such a glorious destiny as this!

However, our Lord foreshadows it in His wonderful prayer when He asks for His brethren that,

They all may be One; as Thou, Father, art in Me, and I in Thee, that they also may be One in Us ... And the glory which Thou gavest Me I have given them: that they may be one even as We are One. I in them, and Thou in Me, that they may be made perfect in One.⁵

Could oneness be closer or more complete?

Paul also foreshadows this glorious Consummation when he asserts that the,

Sufferings of this present time are not worthy to be compared with the glory that shall be re-

1. II Peter 1:4.
2. Cf. Genesis 1:26.
3. I John 3:2.

4. I Corinthians 15:45-49.
5. John 17:21-23.

vealed in us.⁶

The whole Creation waits for the revealing of this glory, for Paul goes on to say that the,

*Earnest expectation of the creature waiteth for the manifestation of the sons of God.*⁷

Finally, he adds,

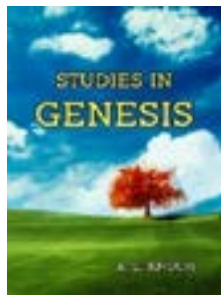
*And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.*⁸

In view of such a glorious destiny, shall we not cheerfully welcome the processes, however painful they may be, by which we are to reach it?

He is the great Master Builder, but we shall not be fully changed into the image of Christ until He shall appear, and we shall “see Him as He is.” Meanwhile, according to our measure, the life of Jesus is made “manifest in our mortal flesh.”⁹ Paul says we are the “epistle of Christ ... written, not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshy tables of the heart.”¹⁰

It will be by His working in us, and not by our work-

- 6. Romans 8:18.
- 7. Romans 8:19.
- 8. Romans 8:23.
- 9. II Corinthians 4:11.
- 10. II Corinthians 3:3.



Studies in Genesis

by — A.E. Knoch
(1874-1965)

A dispensational consideration of the first book of the Hebrew Scriptures.

668 pages See [order form](#) under “Knoch.”

ing in ourselves, that this purpose of God in our creation is to be accomplished; and if it should look to some of us that we are too far removed from any conformity to the image of Christ for such a transformation ever to be wrought, we must remember that our Maker is not finished making us yet. The day will come when the work begun in Genesis shall be finished, and the whole Creation, as well as ourselves, shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

*For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit the redemption of our body.*¹¹

(to be continued)

TOPICS:

Major: Comfort; Conformed; Predestinated; Romans 8:29
Minor: Consummation; Glory

- 11. Romans 8:22-23.



The Unselfishness of God and How I Discovered It

The autobiography of Hannah Whitall Smith (1832–1911)

Smith was the author of the famed *A Christian's Secret of a Happy Life* (1875). She was influential in the “higher life” and “holiness” movements. Remarkably, she would come to see and embrace the *salvation of all*. She included a description of this journey and understanding in this autobiography published in 1903.

Not surprisingly, her autobiography would subsequently be republished, but with her accounts of coming to the conviction of the *salvation of all* having been removed. This publication is the complete and unabridged facsimile of the original edition.

322 pages

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



Reader's Question Box #71

The Seeming Contradiction Between Acts 9:7 and 22:7

by — Clyde L. Pilkington, Jr.

Q: I noticed in the book of Acts when the Apostle Paul gives his account of the Damascus Road experience, his description in Acts 9 and Acts 22 differ.

Speaking of the men who were with him on the road he says in Acts 9:7, “*And the men which journeyed with him stood speechless hearing a voice, but seeing no man.*”

Then in Acts 22:9 he says, “*And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.*”

Do you know what the meaning is of this difference in the description of the experience is? – R.H.

A: When I was growing up, my father was hard of hearing. He would often say to me, “I can hear you, I just don't understand what you are saying.” Now that I have grown older, I can really appreciate his statement. Often, I can tell that people are talking, I just can't make out what they are saying.



This is the explanation of the seeming contradiction between Acts 9:7 and 22:7.

In the phrase “*heard not*,” in Acts 22:9, the Greek word for “*heard*” is Strong's G191, *akouō* (ἀκούω), as it is in Acts 9:7, and is in both passages connected with the word “*voice*,” which is Strong's G5456, *phōnē* (φωνή).

Yet in chapter 9 it is used in the *accusative case*, while in chapter 22 it is used in the *genitive case*. The latter carries the thought of “*understanding*.” Accordingly, *akouō* is translated “*understand*” in I Corinthians 14:2, where Paul says that if one spoke “*in an unknown tongue*” (or language), that “*no man understandeth him.*”

E.W. Bullinger's (1837-1913) *Companion Bible* notes on Acts 9:4 explains,

The companions of Saul heard the sound of the voice, but did not distinguish the words spoken. Compare Act 22:9. This is expressed by the word “*voice*” (*phone*) being in the genitive case here, and in the accusative case in Act 9:4.

Others agree.

Marvin R. Vincent (1834-1922) in his *Word Studies in the New Testament* (1887) tells us,

The verb is to be taken in the sense of *understood* ... which explains the apparent discrepancy with Acts 9:7.

A.T. Robertson (1863-1934) in *Word Pictures in the New Testament* (1930) tells us that, in Acts 9:7,

The accusative here may be used rather than the genitive as in Acts 22:7 to indicate that those with Paul did not understand what they heard (Acts 9:7) ... The difference in cases allows this distinction.

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TOPICS:

Major: Acts 9:7; Acts 22:7; Q&A; Understanding

Minor: Perception

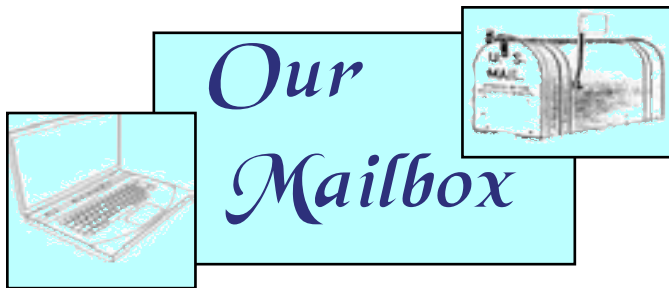


The Dispensational Frontier of Acts 28

by — Charles H. Welch
(1880-1967)

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

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



This is a reassuring issue [[BSN931](#)]. I really appreciate this lady [Hannah Whitall Smith] and her thoughtful and kind heart. Her writing builds up my faith and confidence in our Fathers' love for us in a very tender way. Wonderful, thank you. – **IN**

A friend of mine introduced me to God saving all earlier this year. I flat out rejected the idea, but my curiosity was [piqued] in “trying to refute” such a notion. In researching, I slowly am becoming convinced that “*in Adam all die ... in Christ all will be made alive,*” like the Bible actually says (plus other Scripture reference).

I've shared these truths with my fellow believers and am now experiencing hatred, being tagged as a heretic and shunned. Who would have thought that such a glorious truth of Christ's work saving all men would be so “damning.” My wife and I are starting to feel alone amongst the people we've loved and fellowshiped with since we first believed the gospel 30 years ago.

That's a quick backdrop of our story, and we are greatly excited to learn more of God and His work through Christ for His creation. ... we've been *KJV* only for 30 years and find it hard to read other translations.

By the way, I can't get enough listening to you on YouTube. “[The Undoing of Adam](#)” (what a great title) is excellent, and my next favorite that has offered TREMENDOUS help to my understanding is “[The Greatest Truth I Know](#).” – **WI**

The more I read the writings of Hannah Whitall Smith the more I appreciate her insight and words. – **PA**

Really great peace has come to me the more I know. These recent things concerning the Pre-Millennial Kingdom and Death/Immortality really do give great peace. Too wonderful for words! Can't wait for the next BSN! – **TN**

I wanted to say how much I appreciate the *Daily Email Goodies* in the morning. Sometimes it sets the whole channel for the day, and I look up other Scriptures that apply. – **KS**

BSN

FUTURE (continued from page 8036)

This is David's proclamation concerning righteousness and iniquity made before he becomes king of Israel for the second time.

— *Seed & Bread* 156
(abridged & edited)

Note: For more on this theme, see:

– The Restoration of the Davidic Scene, John C. Ribbens, [Bible Student's Notebook 761](#).

TOPICS:

Major: David; Pre-Millennial Kingdom; Prophecy

Minor: Acts 2; Ezekiel 34; Hosea 3; Jeremiah 30; Psalm 19



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

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