



Bible Student's Notebook™

The Herald of His Grace

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

Volume 40
Issue 988

The Appreciation of God

by — A.E. Knoch (1874-1965)

Key Points:

Though men perceive certain outcomes as final, God's disciplinary actions are merely a means to His ultimate purpose, not the end itself..... 8323
Reconciliation follows estrangement, and it alone accords with God's final goal..... 8325
Truly understanding and connecting with God transcends mere knowledge of His words; while many believe, few truly grasp His essence, with many misconceptions and traditions obscur-

ing their perception of Him..... 8326
Our trust should be in the character of God Himself, not solely in the promises He has made in the scriptures. 8326
The prevailing beliefs about God's intentions diminish His glory and hinder the trust His followers should place in Him..... 8326
Man's self-made destinies undermine God's grandeur, while truly understanding God instills unwavering trust and love in His creations, rendering faith and hope obsolete. 8327

God has a goal. He intends to become All in all of His creatures (I Corinthians 15:28). He will accomplish this by way of reconciling all of His enemies by the blood of Christ's cross, by justifying, vivifying and saving all mankind at the consummation (Colossians 1:20; Romans 5:18; I Corinthians 15:22; I Timothy 2:4; 4:10). Yet before this there is a long and painful preparatory process, a weary way which leads His creatures to this consummation, much of which is as dark and distressing as the goal is bright and filled with blessing.



liever is dealt with, whether he dies as a result of sin, or by the direct intervention of God, whether he be cast into outer darkness or into Gehenna, this is not his end. God does not reach His goal in any of His disciplinary measures. These only prepare His creatures for it. Let us not confuse the going with the goal.

Very little is said to us about God's goal until Paul completes the orbit of God's Word with his later revelations. Hints there have always been by which hearts in tune with God have been filled with high hopes. But it is not until the meridian sun of God's grace has come from behind the clouds of sin and law, to reveal the deepest recesses of God's immanent love to the most undeserving of the race, it is not until the truth for the present was made known that God tore aside the veil of the future completely, and gave us a clear and unclouded view of His ultimate. Once we revel in this we will never go back to previous revelation on this theme, for like the curtain of the tabernacle, it seems to hide, rather than reveal the full blaze of the Shekinah glory.

(continued on page 8325)

Almost all of us are short-sighted. We see a part of the way, but we do not see the end. We confuse the going with the goal. Our translations are partly to blame, for they fail to clearly mark the fleeting nature of the process, as it is in the original. If an honest attempt is made to carry this across in a concordant version, it clashes with our conventions and our hard hearts. God grant that we may faithfully witness, in our renderings, when God reveals a fact, and when it is only a temporary process, for this He has clearly indicated in the Original.

Judgment is God's strange work. He uses it on the way. Men make it the end. No matter how an unbe-

The Appreciation of God..... 8323
Representative Prophetic Passages #5.....8328



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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 40, No. 988 – September 25, 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

Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010 – Local: (814) 701-0063

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor-in-Chief

André Sneidar – Executive Editor

Associate Editors: J. Blake Botner, Steve Martin, Mark Peters, Mark Vogt

Assistant Editors: James Fine, Will Marshall

Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Stephen Hill

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↗ *The very fact that we have borne the image of Adam guarantees that one will also bear the image of Christ. – Bert Bauman (1925-2008)*

The usual way is to view the goal in the darkness of the way. We go back to passages which deal with judgments and allow them to throw their dark shadows across the consummation. We should believe that God will justify all mankind (Romans 5:18), and view the previous judgments in the light of this final achievement. We bring up passages which tell of death, to darken God's declaration that it will be abolished. We should believe that God will make death inoperative at the last, and view the previous passages in this glorious light.

We turn to texts which prove that unbelievers will be lost or destroyed, and, with these passages, dim the great declaration that God wills the salvation of all. We should illumine them with the later and higher revelation. We find God's enemies in the fiery lake at what seems to be the close of revelation, and misuse this fact to deny God's declaration that all will be reconciled (Colossians 1:20). We should not take one to destroy the other, but believe both, for reconciliation follows estrangement, and it alone accords with God's final goal.

How perverse and blind have we often been! When God says "all," we have said "some." When God speaks of a very small fraction of mankind, such as the living nations who stand before Christ to be judged according to their treatment of Israel – a mere handful as compared with all mankind – then we extend their sentence to all! Faith has almost fled from the Earth. What calls itself faith is mostly a masquerade, for it refuses God's Word for the traditions of men, yet insists that it is genuine.

Let us allow the light of the latest revelation to illumine the earlier, partial unfolding, and let us not use

the earlier to eclipse the latest, the highest, and the only complete unveiling of God's mind and heart.

MULTIFARIOUS WISDOM

The past eons seem to be replete with failures on God's part. Adam sinned and offended, and brought the whole human race into the service of sin and the doom of death. Could not God have prevented this by prudent provision? Thereupon the race that sprang from him became so wicked that they had to be almost wiped out by a deluge. Why did not God foresee this and forfend the evil? Thereafter the nation of Israel was segregated to be a blessing to the balance. But they became worse than the rest and even crucified God's Christ, so seemed to utterly fail to fulfill their function. Failure! Failure! Failure! All that God did seemed to end in futile failure. Both creation and revelation were full of evidences of God's infinite wisdom, yet His dealings with mankind apparently showed the reverse. He seemed to pyramid one failure upon another.

To the human, unanointed eye the present operations of the Deity are the greatest failure of all. In almost every avenue of life the mortals that He made fall short. They excel principally in evil and death-dealing devices. But the greatest of all failures is Christendom, His avowed representative on Earth. Notwithstanding its immense privileges, its tremendous advantages over Israel, it has sunk even lower than the favored nation. Only the eye of faith on Earth can see the multifarious wisdom of God in these apparent failures, for only those whose hearts have been opened to the secret which He concealed from the eons hitherto are able to apprehend the vastness of the wisdom therein displayed.



Reader's Question Box:

*A Comprehensive Compilation
(Volume 1)*

This is a collection of the first fifty questions and answers from the Bible Student's Notebook feature by the same name.

191 pages

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THE REALIZATION OF GOD

The knowledge of God's Word is good, an acquaintance with His ways is better, but a realization of Himself is best. Faith accepts His sayings, confidence acquiesces in His ways, love rests in His essence. Let us believe what He says, and we will not only delight in what He does, but exult in what He is. How few of His saints are found with even the first of these favors! Faith they have, but so scant, so adulterated with credulity, and so faltering, that God's ways are dark and inscrutable, and He Himself is hidden behind a thick curtain of ignorance and tradition. Alas! Even to His children, He is the great Unknown and Unknowable, the Distant, the Unapproachable, even the Dreadful Deity.

The attitude of scant faith is clearly revealed when its own welfare is at stake. It does not deem it safe to leave the future in God's hands, without some definite promise, some written bond, that will hold Him to His Word. It is this trembling unbelief which changes God's eons into eternities, for it reasons that, if the eons end, there is no certainty of future bliss, unless they leave their fate in the hands of a God Whom they do not fully trust! It is true that God has made no "promises" beyond the Consummation. As He gives us deathlessness and incorruptibility, why should we be concerned about "eternal" life? Where there is no death, such a "promise" would only reflect upon His character, and our future welfare is far more dependent on His integrity than on His declarations.

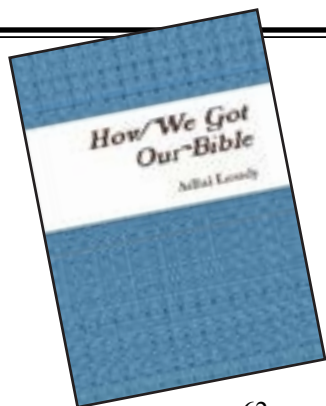
It will be seen in the Scriptures that the abundance of promises decreases rapidly once the millennium is past. Not many refer to the New Earth and the New

Heavens. There is hardly a specific engagement on God's part beyond the eonian times. Why should there be? There is no need for many promises when all men are vital with life and where sin has been repudiated, where faith is replaced by sight, and all are subject to God. Where there is no sin there can be no salvation, where there is no enemy there can be no rescue. With God the "All" of all hearts, the present is bliss and the future felicity, and there can be no concern, no anxiety as to either.

There are saints who would be in despair if the promises in the Bible should suddenly be revoked, and they should be left entirely at the mercy of God, without any recorded document to which they could hold Him. But can they hold Him? If He is not to be trusted without a definite promise, can we be sure that He will stand by His Word? Promises are expedient and gracious, a help to confirm faith, and we would not be without a single one of them. Yet our confidence should not rest in the promises but in Him Who made them. We should be more than willing to trust Him when and where His promises do not reach.

Scant faith is afraid of the Consummation. To the average saint it looks like a leap in the dark, or into an abyss without a bottom. There is nothing on which faith can fasten – except God! And is not this precisely what He wishes? Then He will be "All" in everyone. Faith, promises and all such crutches will be past. They would only mar the perfect and mutual confidence which will exist between God and His creatures. It is not a leap in the dark, but a serene entrance into light and love unlimited.

The overwhelming glory of God's grand ultimate has been utterly wrecked by current unbelief, and the



62 pages

How We Got Our Bible

by — Adlai Loudy (1893-1984)

To trace the story of the Sacred Scriptures from the days when the first inspired autographs were made by godly men, divinely chosen for the work, down through the stormy vicissitudes of the centuries to this era in which we enjoy them in the English language, printed and bound in handy book form, is a story without a parallel in the whole range of sacred or secular history.

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substitution of such a fearful future for God as the annihilation of the bulk of His creatures, or their far more heartless and hideous torment for all eternity. Let us for the time consider these only as they affect God’s glory, not human welfare. If He is a real God, then all destiny is the deliberate fruit of His efforts. Even if He is the subordinate deity of Christendom, Who has lost control of His creation and cannot do what He would, these destinies are foreseen and allowed by Him, and He makes no adequate effort to prevent them. Say what you will, they make it impossible for even His saints to trust Him as they should.

If He is such a God, the thought will arise: Could He not save the bulk of His creatures in the past, how can He preserve His saints in the future? If sin came in and ruined His fair creation against His will, what will hinder a repetition in the “eternity” to come? Even if we believe His promises, can we rely upon His love and power when they have been fulfilled, and there is no further guarantee? The more closely one considers the false doctrines of annihilation or eternal torment, the more it will be apparent that they make it utterly impossible for God to gain the full confidence of His creatures. The usual result is His dethronement by the doctrines of free will and divine irresponsibility in the past and present, and by the utter eclipse of His ultimate goal in the future. An annihilator and eternal tormentor cannot become “*All in all*,” not even if we make the all a tiny residue.

Here we have the secret source which supplied the mistranslations everlasting and eternal. And this shows why saints are so slow to give them up. They

cannot trust their God, and must have a public record to bind His actions in the future. He has promised them “*eonian life*,” and if this is not “eternal,” they are not sure – in fact, they are afraid – that He will take life from them when it comes to its end. Can we not see how the promise of “eternal” life really defeats its own purpose? It is given that the saints may get to know God, yet, being endless, it implies that they never attain this goal. As it denies the possibility that He shall be “*All*” in them, it totally defeats the object for which it is given: of making them so utterly content with Him that they not only are willing but eager to leave themselves in His heart, without a single assurance from His lips. What He is, is enough!

It is the office of faith to transfer us, in spirit, to this Consummation, even in the midst of our present career, while everything visible still seems the very reverse of God’s ultimate. Perhaps never, in the history of mankind, has there been such marked distrust, between men as well as toward God. Confidence is going or gone. Faith is vanishing, and I, for one, freely confess that, without a knowledge of the Consummation, when God will reconcile “*all*” and become “*All in all*,” I could not have confidence in a deity who allowed the world to work itself into such a mess, and who can do little more for most men than to sweep them into destruction, extinction or torment. I, too, would fear that such a god must be put under bond to perform His oaths, and even then—? But now, how can I distrust Him? Mankind is just where He has brought it. The effect of all the present evil and distress will be salutary. God will get glory out of it,

(see *APPRECIATION*, last page)



130 pages

See [order form](#)
under “Blay.”

It Is Written *Meditations upon the Sacred Scriptures*

by — Cecil J. Blay (1906-1976)

“We feel certain that you would find these meditations helpful as well as useful to give out to others. It consists of twenty-two edifying messages pointing to the power of the Scriptures as the sword of the spirit. Devotional material has been in the past somewhat lacking in our literature.” — *Unsearchable Riches*.

Blay was a British associate of A.E. Knoch. He was co-editor with Melvin E. Johnson of the periodical *Treasures of Truth*.



Representative Prophetic Passages #5

by — Clyde L. Pilkington, Jr.

Zechariah 6:12-15

*Behold the man! Sprout [Tsemach] is his name. And from under him shall it sprout. And **he shall build the Lord's Temple** and he will be clothed in splendor. And **he shall sit and rule on his throne**, and there comes to be **a priest at his throne**, and the counsel of **welfare shall come** to be between the two of them. ... And **those afar shall come and they shall build the Lord's Temple**. ... And it shall fully come to be **when¹ you diligently hearken to the voice of the Lord your God** (CV).*

Kingdom Phase: Pre-Millennial

Characteristics:

- Israel will listen to God
when you diligently hearken to the voice of the Lord your God (:15)
- Sprout (David)² will be resurrected and oversee

1. HCSB.

2. "Sprout" (or "Branch,") could appear to be a title for Christ (cf.

the rebuilding of the Lord's Temple

he shall build the Lord's Temple (:12)

- Sprout (David) will sit and rule on his throne
he shall sit and rule on his throne (:13)
- Israel's priesthood will be restored
there comes to be a priest at his throne (:13)
- The Gentiles will come and do the work of rebuilding the Temple
those afar shall come and they shall build the Lord's Temple (:15)

Micah 4:1-4

*In the last [resultant] days the **mountain of the Lord's House** will be established at the top of the mountains and will be raised above the hills. Peoples will stream to it, and many nations will come and say, "Come, let us go up to*

Jeremiah 23:5, 33:15; Isaiah 53:2), but it could be a title for David as well, in that he himself is "sprouting" from the dead. The final phrase from this passage states, "And it shall fully come to be when you diligently hearken to the voice of the Lord your God." This couldn't be a reference to the Millennial reign, for it begins with all of its inhabitants already believing and obedient.

Daily Quick Quotes

Since we first began placing single-sentence quotes on the tops of the pages of the *Bible Student's Notebook* they have been a most welcomed feature.

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the mountain of the Lord, to **the House of the God of Jacob** [Israel]. He will **teach us about His ways** so we may walk in His paths. For **instruction will go out of Zion** and the Word of the Lord from Jerusalem. He will **settle disputes** among many peoples and **provide arbitration** for strong nations that are far away. They will **beat their swords into plows, and their spears into pruning knives. Nation will not take up the sword against nation, and they will never again train for war.** But each man will sit under his grapevine and under his fig tree with no one to frighten him. ... (HCSB).

Kingdom Phase: Pre-Millennial

Characteristics:

- The Temple will be rebuilt
the mountain of the Lord's House will be established at the top of the mountains and will be raised above the hills (:1)
- The Nations will flow to Israel's rising
Peoples will stream to it, and many nations will come and say, "Come, let us go up to the mountain of the Lord, to the House of the God of Jacob [Israel] (:2)
- Israel and the Nations will be taught God's

ways

He will teach us about His ways so we may walk in His paths. For instruction will go out of Zion and the word of the Lord from Jerusalem (:2)

- Righteous judgement will be meted to the Nations

He will settle disputes among many peoples and provide arbitration for strong nations that are far away (:3)

- There will be Worldwide Peace

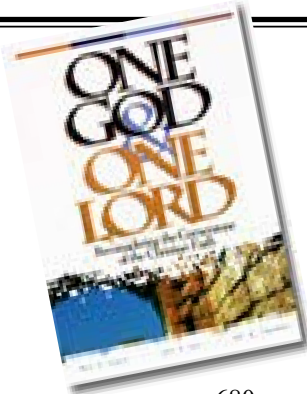
They will beat their swords into plows, and their spears into pruning knives. Nation will not take up the sword against nation, and they will never again train for war. But each man will sit under his grapevine and under his fig tree with no one to frighten him (:3-4).

Note: People are being taught God's ways, and disputes are being arbitrated. As in the Zech. 6:12-15 passage, this couldn't be a reference to the Millennial reign, for it begins with all of its inhabitants already believing and obedient.

BSN

TOPICS:

Major: Micah 4:1-5; Pre-Millennial Kingdom; Prophecy; Zechariah 6:12-15



680 pages

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

One God and One Lord

Compilation

This compilation work examines the biblical evidence for "the Christ, the Son of the living God," building an impressive and compelling case for the unity of the Scripture's testimony concerning the true humanity of Jesus, "the Man Christ Jesus." It provides a view of Christ that allows for a total appreciation of His steadfast obedience to God in the face of temptation, suffering, and even a humiliating death. Vindicated by His resurrection, He entered into glory and now sits at God's right hand. *One God & One Lord* shows how the traditional view of Jesus Christ actually diminishes the magnitude of His faith by attributing to Him "intrinsic deity."

The Scripture does not support a portrait of Jesus Christ as "God incarnate," "God the Son," or a pre-existent divine visitor. This encyclopedic work shows that a combination of misguided theology and pagan speculation is responsible for the intrusion of unbiblical concepts concerning Christ. It challenges a deep appreciation for the integrity of the Word of God. Authors include John Lynn, John Schoenheit, and Mark Graeser.

APPRECIATION (continued from page 8327)

and men will be prepared by it to appreciate the gifts He has in store for them.

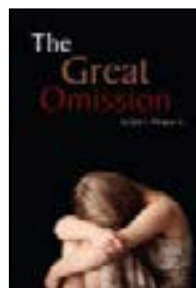
Here we have the great contrast between man's miserable self-made destinies and God's grand and gracious goal. Man not only destroys God's creatures, but undermines His deity and robs Him of the appreciation of His heart's handiwork. God's goal not only upholds His deity but gives His creatures such confidence in Him that all concern as to His love and power disappears. They willingly, yes eagerly, leave themselves in His hands without any assurance whatever on His part as to His intentions. Faith and hope are no longer needed, so they vanish, and only love remains. Knowing Him as God, limitless in power and wisdom, and as essential Love, they prefer to remain in fond anticipation of that which the ear hears not, to which the heart of man cannot ascend, that which God makes ready for those who are loving Him. They rely on His Word, they delight in His ways, and they revel in the appreciation of Himself. **BSN**

- *Unsearchable Riches*, Volume 26 (1935)
- *The Problem of Evil*, and, *The Judgments of God*, Chapter 32

(edited)

TOPICS:

Major: Consummation; God; Judgment; Love; Promises; Realization
Minor: Annihilation; Death; Hell; Hope; Sovereignty; Suffering; Vivification



The Great Omission:
Christendom's Abandonment of the Biblical Family

by — Clyde L. Pilkington, Jr.

204 pages, PB

This book presents twenty years of study, taking a candid look at the issue of multiple wives in Scripture and society. The book chapters are:

- The Problem: The Sad, Ignored Epidemic
- The Divine Provision
- The Marital Gift
- The Old Testament Scriptural Precedent
- The New Testament Scriptural Precedent
- The Religious System's Destruction of the Biblical Family
- The History of Its Practice
- The Cultural Issue
- The Benefits of Plural Marriage
- Who Is Immoral?

This book also has 14 appendices.

(see [order form](#) under "Clyde Pilkington.")



128 pages

The Outsiders: God's Called-Out Ones
A Biblical Look at the Church – God's Ecclesia

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the "pastorate" the author walked away. He left the "religious system" by resigning from the very "church" and "ministry" he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer "go to church." It does not seek to persuade others to do something different, but rather to be simply who and what they already are "in Him." This is an uncovering of the truth of the church, and an encouragement for the members of His Body to enjoy the position and standing "in Christ" that they already

possess, realizing that they are truly "complete in Him" (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

The Outsiders was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. – **MO**

I thank God for *The Outsiders*. I couldn't put it down. Read it all in one sitting. – **PA**

The Outsiders has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a "knowing" that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. – **KS**