



Bible Student's Notebook™

The Herald of His Grace

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

Volume 41
Issue 1021

Praise for Divine Goodness

by — E.W. Bullinger (1837-1913)

Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men (Psalm 107:8).

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

Key Points:

God is good in all of the perfection of His nature, and in all of His attributes.....8587
God's goodness is for all and will not fail.....8589

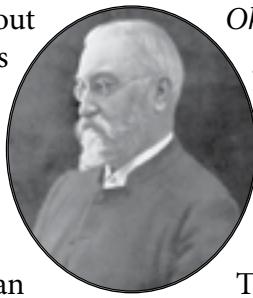
Only those to whom God has revealed His goodness can recognize and proclaim it.....8589

This sacred exclamation, this devout desire is repeated four times in this Psalm. It seems as though, when God had heard the cry of His people and had delivered them, they failed to glorify Him for it. Like their forefathers they were a faithless and thankless generation. This lack of gratitude seems stamped on human nature. Hence when the Lord had healed ten lepers of their despised, loathsome and incurable disease, only one came back to give God thanks: out of the ten, only one cried out,

O that men would praise the Lord for His goodness.

May we learn this lesson ourselves. May our hearts be roused to thankfulness, that we may be uplifted by the spirit of our text to give thanks to His name for His wonderful works to the children of men.

God's people are here regarded as crying to Him in their trouble, when in the hand of the enemy, when hungry and thirsty, when their soul fainted within them, when exceedingly depressed, when wandering in the wilderness; but when the time of deliverance came, their praise was silent. There was need for the exclamation of the text,



Oh, that men would praise the Lord for His goodness ... Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy (Psalm 107:8 and 2).

Two Subjects of Praise

There seem to be two subjects of praise here; the goodness of God, and His wonderful works, and both of these are blessed subjects of meditation, as well as of praise.

We are not sufficiently accustomed to dwell on God's attribute of *goodness*. Sometimes we dwell on God's mercy, and love, and holiness, but our text invites us to contemplate this glorious declaration, His *goodness*.

Whether we look at the Lord's power, omniscience, omnipotence, immutability, compassion or faithfulness, we find the *goodness* of God exhibited in all.

(continued on page 8589)

Praise for Divine Goodness	8587
God Revealed Himself through Paul as Priest to the Nations (Bible Student's Courses)	8590
The New Covenant	8591
Indoctrination (quote: G.T. Stevenson)	8594



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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 (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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God is good in all of the perfection of His nature, and in all of His attributes.

God's Purposes

We especially behold His goodness in His purposes.

My counsel shall stand, and I will do all My pleasure (Isaiah 46:10).

Man can speak about the goodness of God in creation: how His sun shines on the evil and the good, how His showers descend on the just and the unjust, how He gives food to all flesh, and the fruits of the earth in due season. All has been His own doing, and it excites our wonder!

There is goodness in all of this, but it pales before that which is connected with the salvation in Christ Jesus. All of His purposes of redemption, justification and glorification – all were purposed in the goodness of God, and therefore cannot fail.

You could not talk about goodness if all of these things were matters of chance and might all fail, if all were left to the caprice of man. Yet when we see all as settled and secured in the eternal purpose of God, then we exclaim, “Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men!”

Had all of this purpose to save been left to the individual transactions of men, to the efforts of mortals, all must have been a failure! Yet when we look at this eternal purpose – ordaining, appointing, providing, giving, sending a Savior, making Him

Head over all things to His Church, constituting every individual believer a member of His Body – then we see the goodness of God Who purposed all of this in Christ.

Oh, what goodness!

Where this goodness is realized, and these wonderful works experienced, the praise will be real. It will not be the repetition of prayers, it will not be mere sounds of harmonies correctly sung, it will not consist merely in a bright service, a pretty tune and appropriate words; but these precious truths will be the expression of the heart. Oh that men -- !

What men? Find the answer in Psalm 107:2,

Let the redeemed of the Lord say so.

No other men can say so. Say what?

Give thanks unto the Lord, for He is good, for age-abiding is His lovingkindness (:1).

Let us be of the number of those who cry with the Psalmist,

Bless the Lord, O my soul, and forget not all His benefits (Psalm 103:2).

BSN

(edited)

TOPICS:

Major: God; God's Goodness; Purpose; Thankfulness
Minor: God, Attributes of; Salvation of All; Suffering



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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God Revealed Himself through Paul as Priest to the Nations

Bible Student's Courses

Course 1: GOD / Unit 4: God as Father / Lesson 8: God Revealed Himself through
Paul as Priest to the Nations

by — Clyde L. Pilkington, Jr.

... Lo! We are turning to the nations. For thus the Lord has directed us: "I have appointed thee for a light of the nations; for thee to be for salvation as far as the limits of the Earth" (Acts 13:46-47, CV).

Key Points:

Paul's early ministry was marked by his role as a prophetic light to the Gentiles, as directed by God and rooted in Israel's prophecies..... 8590
Paul considered his outreach to the Gentiles as a priestly duty to spread the Christian message, sanctified by the Holy Spirit..... 8590

Gentile believers were integrated into the spiritual and covenantal promises of Israel, becoming heirs alongside Jewish believers..... 8594
At the end of Acts, Paul declared a prophetic shift that redirected the focus of God's salvation from Israel to the Gentiles..... 8594

During Paul's early ministry, covered by the book of Acts, he became a prophetic light "to the Gentiles" (Acts 13:47). Being such a light to the Gentiles was a *prophetic* ministry under the auspices of Israel (Isaiah 49:6, CV).

Salvation during Israel's Kingdom program was bound up in Israel's restoration and the "sure mercies of David" (Acts 13:23, 26, 32-34). Paul himself identified this prophetic work as his *priestly* ministry to the Nations.

Yet more daringly do I write to you, in part, as

prompting you, because of the grace being given to me from God, for me to be the minister of Christ Jesus for the nations, acting as a priest¹ of the evangel of God, that the approach present of the nations may be becoming well received, having been hallowed by Holy Spirit (Romans 15:15-16, CV).

Therefore, Paul's early ministry during the Acts period, by His own admission, was limited to what "the prophets and Moses did say should come" (Acts

(see BSC, last page)

1. "Acting as priest" (YLT).
"the offering up" (KJV).

The Writings of M. Jaegle

Jaegle was an esteemed German associate of A.E. Knoch and contributor to the periodicals *Unsearchable Riches* and *Unaufschlchter Reichtum*.

476 pages

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The New Covenant

by — Tom L. Ballinger

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

Key Points:

Not a single reference to a New Covenant in the Old Testament is related to "the Church, which is His Body."8591

Covenant truth is **not** present truth for "the Church, which is His Body."8593

The name, "new," suggests that it is in contrast with "old." Its very name suggests that it is the replacement of one that could be referred to as an Old Covenant.



As we consider the New Covenant, we need to keep before us the premise that truth written in the past, and relating to a fulfillment in the future, must not be read, or interpreted of the present dispensation.

Covenants belonged to Israel. Gentiles, as such, never entered into any covenant relationship with God. Israel was Jehovah's covenant people. The covenants were made with the "fathers" of Israel. Romans 9:4 tells us that to Israel pertains "**THE COVENANTS**".

The Apostle Paul, in Ephesians 2:12 wrote of the Gentiles' past dispensational disadvantage when he said,

*... at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from **THE COVENANTS** of promise.*

Covenants relate to the nation of Israel, and pertain to truth associated to the *future* Kingdom of God; not *present* truth of the Mystery. Notice Isaiah's reference to the covenant and its association.

But you shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles ... and I will direct their work in truth, and I will make an age-abiding COVENANT with them (Isaiah 61:6, 8).

The context in Isaiah 61 which deals with Israel during the "day of vengeance" (:2) and the Pre-Millennium Kingdom of God when Gentiles, as strangers and aliens, shall feed Israel's flocks and be their plow-

men. It is then that the AGE-ABIDING COVENANT will be in operation. This covenant is called a "New Covenant" in Jeremiah 31:31-33. Notice with whom this NEW COVENANT is to be made:

*"Behold, the days come," saith the Lord, "that I will make a NEW COVENANT with the **HOUSE OF ISRAEL**, and with the **HOUSE OF JUDAH**: not according to the covenant [i.e., old] that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt ... but this shall be the covenant that I will make with the **HOUSE OF ISRAEL** [not the Church of the Mystery] ... I will put My law in their inward parts, and write it in their hearts; and will be their God, and they [i.e., Israel] shall be My people"* (Jeremiah 31:31-33).

In Jeremiah 32:37-40, mention is made of the fact that God will gather Israel out of all of the nations and will bring them into the land, again, where they will dwell safely and, in reality, be God's people. He will give them one heart, and one way, and He will establish with Israel "an age-abiding COVENANT." This deals with Israel's restoration during the Pre-Millennium Kingdom of God when the NEW COVENANT will be in full force.

Jeremiah, again, referred to "In those days" and "in that time" shall the children of Israel and Judah "seek the Lord their God" they will join themselves to God with an "age-abiding COVENANT" (Jeremiah 50:4-5).

Not a single reference to a New Covenant in the Old Testament is related to "the Church, which is His Body."

Now we will make note of the use of this New Covenant in the New Testament [Greek] Scripture.

And He took the cup, and gave thanks, and gave it to them, saying, “Drink you all of it: for this is My blood of the **NEW COVENANT**, which is shed for many for the remission of sins” (Matthew 26:27-28).

And He said unto them, “This is My blood of the **NEW COVENANT**, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until THAT DAY that I drink it new in the Kingdom of God” (Mark 14:24-25).

Notice that in Matthew 26:29, as well as in Mark 14:25, the **NEW COVENANT** is connected with the KINGDOM which is a reference to Israel’s restoration and the times of refreshing coming from the presence of the Lord (Acts 3:19-21). This is vividly brought out in the account of the same event in Luke’s gospel (*cf.* Luke 22:7-20).

It is noted that the eating of the bread and drinking of the cup is vitally connected with the Jewish feast of the Passover, for the Lord Jesus said in Luke 22:15,

With desire I have desired to eat this PASSOVER with you before I suffer.

Then in :19-20,

He took bread and He gave thanks, saying, “This is My body which is given for you: this do in remembrance of Me.” Likewise, also, the cup after supper, saying, “This cup is the **NEW COVENANT** in My blood, which is shed for you.”

What the Passover was to the Old Covenant, the

Lord’s Supper is to the New Covenant.

Continuing reading in Luke 22:29-30, it is observed that the Lord’s Supper is associated with the **Kingdom** and the **Twelve Apostles** sitting on Twelve Thrones judging the Twelve Tribes of Israel.

The next reference to the **NEW COVENANT** is in I Corinthians 11:25 where Paul told the Corinthian ecclesia what he had received from the Lord concerning the night in which He was betrayed.

*After the same manner also He took the cup, when He had supped, saying, “This cup is the **NEW COVENANT** in My blood: this do ye, as oft as ye drink it, in remembrance of Me” (I Corinthians 11:25).*

We read in I Corinthians 11:26,

*For as often as ye eat this bread, and drink this cup ye do show forth the Lord’s death **TILL HE COME**.*

This shows that the **NEW TESTAMENT** is connected with the **COMING** of Christ, which will be the consummation of the Kingdom. The Apostle made mention again of the **NEW TESTAMENT** in II Corinthians 3:5-6.

*But our sufficiency is of God; Who has made us able ministers of the **NEW COVENANT**.*

In this chapter, Paul compared the glory of the “old covenant” (:14) which “is done away in Christ” with the glory of the **NEW COVENANT**. Thus, we see that

The Prayers of Ephesians: We in Christ – Christ in Us

by — E.W. Bullinger

The Epistle to the Ephesians contains two long prayers plus a shorter concluding one. The two longer prayers have a common subject: Jesus Christ and Believers. The first prayer concentrates on Christ’s purpose for us, whereas the second focuses on what God has made us in Christ. In other words, the first asserts “We in Christ,” while the second proclaims “Christ in Us.” The first prayer deals with God’s power which He wrought in Christ, while the second one deals with God’s power which is at work in us.

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Paul, during the Book of Acts, considered himself an “able minister of the NEW COVENANT.”

raised from the dead and have the New Covenant written on the table of their hearts.

Hebrews 7:22 speaks of a “better covenant” and, of course, the new was better than the old. In Hebrews 8 we note that Paul mentions a “better covenant which was established upon better promises” than the first covenant. He restated that the New Covenant was made with the House of Israel and Judah (:8).

During the Acts Period, believing Israelites were operating under the NEW COVENANT. Believers of the Gospel of the Kingdom were having a foretaste of the Kingdom. It is said that they had “tasted of the good Word of God, and the powers of the age to come” (Hebrews 6:5).

In the course of the Acts Period, it was said,

In saying “a New Covenant,” He has made the first old. Now that which decays and waxes old is ready to vanish away (Hebrews 8:13).

In summary, what we have is this: for those Israelites who believed the Gospel of the Kingdom and the Lord Jesus Christ, the New Covenant was in force. The Old Covenant was still in force for those Jews who did not believe the Gospel that *the Kingdom of God was at hand*. For the Israelites who were not repentant during the Acts period the Old Covenant was not abolished; Yet for the repentant, the NEW COVENANT had simply been superimposed over the OLD.

The NEW is to be officially established when the Lord Jesus Christ begins His reign from Heaven during His Day (*i.e.*, the Day of Christ). This will be the time when Old and New Covenant believers will be

The foregoing should indicate to the reader that the NEW COVENANT is connected with:

- (1) The Pre-Millennial Kingdom of God
- (2) The House of Israel and the House of Judah
- (3) The Passover
- (4) The Lord’s Supper
- (5) The Blood of Christ
- (6) Better Promises
- (7) Better Testament

All of these are truths written in a *past* dispensation (Pentecostal), relating to a brief period of the past (*i.e.*, during the Acts period), and will find its ultimate fulfillment in a *future* dispensation (that of Israel’s coming Kingdom, *i.e.*, the Pre-Millennial Kingdom).

Covenant truth is NOT present truth for “the Church, which is His Body.”

Our present truth is a new, unique and majestic truth, exclusively made known to the Apostle Paul, and to him alone, as a prisoner of Jesus Christ (Ephesians 3:1; 4:1). The Bible refers to this Truth as “the Mystery” (or “the Secret.”) **BSN**

(abridged & edited)

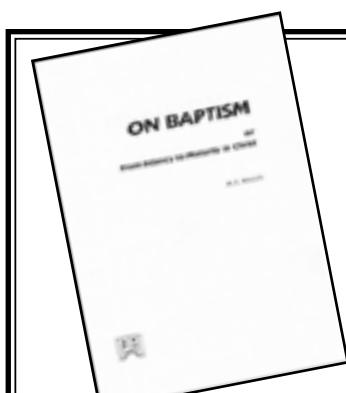
For more on this theme, see,

– [The New Covenant: A Compilation](#), Bible Student’s Press, on the [order form](#) under “Compilations.”

TOPICS:

Major: New Covenant; Pre-Millennial Kingdom

Minor: Acts Period; Dispensational; Mystery



On Baptism, or From Infancy to Maturity in Christ

— A.E. Knoch (1874-1965)

One of Knoch’s earliest works, this is a detailed study of baptism throughout the Scriptures. It discusses the meaning of baptism as it is associated with Israel and its rituals, the Kingdom and its prerequisites, and the Body of Christ with its baptism. This had a profound effect on E.W. Bullinger, and he ran this in his periodical *Things to Come*.

See [order form](#) under “Knoch.”



BSC (continued from page 8590)

26:22), and he proclaimed “*the hope of Israel*” (Acts 28:20). During this time Israel had dispensational priority over Gentiles – “*to the Jew first*” (Romans 1:16; 2:10).

Believing Gentiles of this time were grafted into the “*root and fatness*” of Israel (Romans 11:17), Paul dispensed to them Israel’s New Covenant (II Corinthians 3:6), making them “*guests*” of the promises cov- enanted to Israel (Ephesians 2:12, CV), and partakers of Israel’s “*spiritual things*” (Romans 15:27).

Thus, the believing Gentiles of that time were brought in and counted as *spiritual* seed of Abraham and heirs of Israel’s promises (Galatians 3:29), with Abraham as their Father, and Jerusalem as their mother (Galatians 4:26).

In the last chapter of the book of Acts, Paul declares to Israel the final prophetic blinding foretold of their generation by Isaiah:

Hearing you will hear, and will not understand; and seeing you will see, and not perceive: for the heart of this People has become dense, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should

heal them (:25-27).

Paul then pronounces the decree, that now apart from Israel,

the salvation of God is sent unto the Gentiles (:28).

BSN

TOPICS:

Major: God; Paul, Priestly Ministry; Progressive Revelation;

Revelation

Minor: Acts Period; Gentiles; Israel; Mystery

IT IS STILL DIFFI-
CULT TO GAIN RELEASE
FROM THE PROCESS OF
READING THE SCRIPTURES
WITH A PREDETERMINED
BACKGROUND OF INHERITED
GREEK PHILOSOPHY, MEDIEVAL
DOGMA, AND YOUTHFUL
INDOCTRINATION.

G.T. Stevenson

The Myth of Easter “The Christian Mythology” Series

by — Clyde L. Pilkington, Jr.



72 pages

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“Clyde Pilkington.”

Have you ever really considered if there is any scriptural basis of Good Friday or Easter Sunrise Services that are so commonly observed by the religious community? Additionally, have you ever considered what Easter Rabbits and Easter Eggs have to do with the resurrection of Christ or teachings of God’s Word?

Although millions of people are of the opinion that Easter and all of its customs are Christian and originated as a result of Christ’s resurrection, it is a historical fact that the observance of Easter long antedates Christianity by centuries.