



Bible Student's Notebook™

The Herald of His Grace

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

Volume 43
Issue 1067

You Can't Refuse Grace

by — Steve Martin

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

Cet's just get this out of the way: Grace isn't up for debate. It's not something you earn, chase or beg for. It's not a limited-time offer or a reward for good behavior.

Grace just *is*. And whether you like it or not, it's yours.

NO EARNING, NO BEGGING

A lot of people act like grace is a paycheck – you work hard, do the right things, and eventually, God cuts you a check. Nope. Grace isn't a wage. It's not a performance bonus. It's not something you "qualify" for.

God gives it because He *wants* to. End of story.

NO SEARCHING REQUIRED

Ever hear people talk about "finding" grace? Like it's hiding behind the couch with your lost car keys? C'mon. Grace isn't lost. *You* might be, but grace isn't going anywhere.

Before you even knew you needed it, grace was already there – staring you in the face, refusing to be ignored.

NO STRINGS ATTACHED

We're used to "gifts" that come with fine print. Free trials that aren't really free. Special offers with conditions. But grace? No hidden fees, no repayment plan, no performance review.

God isn't handing you grace with a sly wink and a



"You owe me." It's yours, no strings attached. No refunds, no take-backs.

IT'S FORCED ON YOU

Grace isn't polite. It isn't a gentleman. It doesn't knock and wait to be invited in. It kicks the door open, flops on your couch, and puts its feet on the coffee table.

You can fight it, argue with it, try to push it away – but grace doesn't care.

Because *you can't refuse it*.

CAN'T GET RID OF IT

Think you can shake off grace? Good luck. You can't sin it away, doubt it away, or outrun it. It sticks to you like dog hair on a black sweater.

You might not always see it, feel it, or even want it – It doesn't matter. It's already yours – *forever*.

And there's absolutely nothing you can do about it.

TOPICS:

Major: Grace

Minor: Sovereignty; Works

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 43, No. 1067 – April 21, 2025

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 saints intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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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A Study on Baptism

or,

From Infancy to Maturity in Christ

Part 5 of 8¹

Baptism in the Present Economy?

by — A.E. Knoch (1874-1965)

Does not all of this lead us on in the parallel we have already discovered? If the blessing under Paul's ministry among the nations was on the *style* of the Day of the Lord, and this ministry came to an end, what shall we look for next? Shall it not be followed by the Day of God, the perfect state which follows the Lord's Day?¹

Introduction to the Day of the Lord was by regeneration: but *a new creation* ushers in the Day of God. Old things will have passed away. All things will have become new – and all things will be of God.

Such is the new ministry upon which Paul the Apostle now enters: the ministry of the Conciliation (II Corinthians 5:18). That will be the crowning Day of God, when He will be the God of all of the nations. He will no longer be confined to Israel. So, also, the Gospel of the Mystery is by the decree of the Eonian God, and is made known, not to one nation only, but to all nations (Romans 16:26).

In that day there will be no laver, no sea, no ceremo-



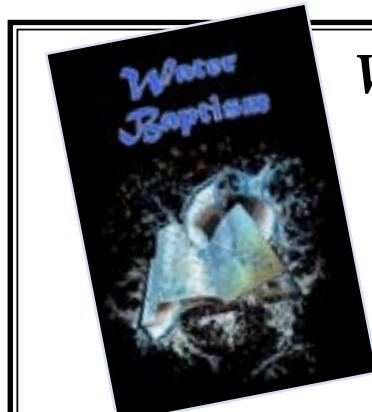
nies of any kind on the way to God. Life and nearness will be within each heart. It will be as a flowing river, for thirst as well as for cleansing (Revelation 21:3; 22:1-5). And so it is now.

The forms and ceremonies will have no place there, because the substance will have come which they but weakly shadowed forth.

So now, *in spirit*, maturity, perfection, completeness, fullness, entirety, satisfaction – call it what you will – has *come* (Colossians 2:9-10). Not the material, on the Earth, but the spiritual, in the heavenly regions.

How restful it is to look upon a task all finished! And such a task! And so well done! How we should charge our hearts to enter and enjoy this solid satisfying portion. Whatever joys and glories the future may have in store, yet *nothing can add to our completeness in the Anointed*. No ordinances upon the flesh, no prayer, no worship, no service, nothing can make us more acceptable; nothing can remove defilement or any other barrier to approach, for now we are perfectly equipped for His presence. The spirit of our

1. Parts 1-4: [BSN 1060](#), [1061](#), [1063](#), [1065](#).



Water Baptism

A Compilation

This work answers the question as to whether or not water baptism is a part of this current dispensation. Nine chapters from the following authors: Oscar M. Baker, Denis Durham, Stephen Hill, Richard Jordan, Kenneth J. Morgan, Clyde L. Pilkington, Jr., Ike T. Sidebottom.

94 pages

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



God has cleansed us to His perfect satisfaction. Nothing can bring us nearer, nothing can make us dearer.

should we cling to the outward semblance?

THE SPIRIT SUPREME

But is there any hint as to the divergent quality of the blessings now, as compared with that of the future perfect Earth? What right have *we* to transfer all to spirit? The various baptisms illustrate this most clearly. As we have seen in our Lord's days upon Earth, there was but one baptism: in water. In the Pentecostal economy the baptism of spirit was *added* in some cases.

In Paul's first ministry to the nations *both* baptisms continued. But just the reverse of the days of Pentecost; *all* had the spirit's baptism, and only some that in water.

But now, in this new economy, there is again but "ONE baptism" (Ephesians 4:5), as in our Lord's time; only it is not in water, but in spirit.

So, we see that gradually, a step at a time, the tendency has been away from the outward expression by means of water, towards the end: the inward reality, by means of spirit. This may be shown graphically thus:

ONE BAPTISM	TWO BAPTISMS	ONE BAPTISM
WATER		SPIRIT
John and the Lord	The Pentecostal Era	Paul's Last Ministry

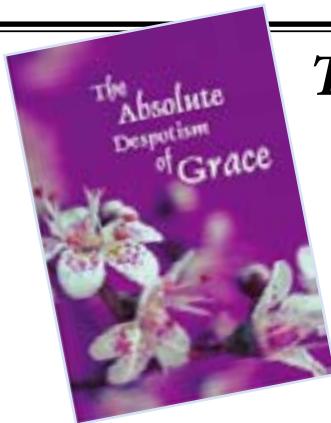
All of the cleansing and sanctification (which the water only indicated) was really done by spirit. Water came first to instruct the lower classes in God's school; but now that spirit has replaced water, why

There are thus four distinct periods marked out in the Word. These differ from each other, not alone as to baptism, but along other lines as well. By *rightly dividing* off and *partitioning* to each the truth which God associates with it, we may hope for God's approval of our workmanship (II Timothy 2:15).

But the most important and weighty truth for us to apprehend is this: that, *in spirit*, the later ministry of the apostle Paul (subsequent to Acts 28:25-28), as recorded in the later epistles (Ephesians, Philippians, and Colossians), brings the saints to a stage corresponding to the New Earth of the end of the Apocalypse. *In spirit*, I say, not as it will be in that day of physical marvels. Now, as it will be then, nothing remains to be done (Ephesians 2:10, 18; 4:12-13). Nothing can be added. Nothing can be improved. All is perfect, complete, satisfactory (Philippians 3:15; Colossians 1:20, 25; 2:9-10).

By thus comparing the physical and spiritual, we are helped much in understanding many seeming difficulties. Take, for instance, the manifestation of the spirit in sign gifts (I Corinthians 12). In the coming age these will be present to restore and bind up. But in the perfect state, how can there be gifts of healing when there will be no sickness? No lame man will be there to heal, no dead to raise to life again. The very glory and perfection of that age will make such gifts void.

These gifts abounded in Paul's ministry *at the first*, and in his *earlier epistles*. They were common in the Corinthian assembly. But the apostle, at the crisis already noted, tells them that "*they shall cease*" (I Corinthians 13:8-10). How? *By the incoming of maturity, or perfection*, just as will be ([see BAPTISM, page 8962](#))



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146 pages

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God Is a Compassionate God

Bible Student's Courses

Course 1: GOD / Unit 6 - The Passion of God / Lesson 8 - God Is a Compassionate God

by — Clyde Pilkington

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

GOD is gracious – it is He Who makes things right, our most **compassionate God** (Psalm 116:5, MSG). The steadfast love of the LORD never ceases; His mercies never come to an end; they are new every morning; great is Your faithfulness (Lamentations 3:22-23, ESV).

Key Point:

God suffers with His creation.....8961 [God's plan.....8962](#)
[Sin and suffering are not random; they serve a divine purpose in](#)

Psalms 116:5 refers to God as the “compassionate God” (MSG). The Hebrew word rendered “compassionate” here is רָחָם (râcham),¹ meaning “to fondle; by implication to love, especially to *compassionate*.”



sorrow” (ADEL) – literally “a suffering with another” (OED).

Just as our own greatest sufferings are rooted in the sufferings of those whom we love, so God, being the “compassionate God,” suffers right along together with His creation. He suffers with us in our trials.

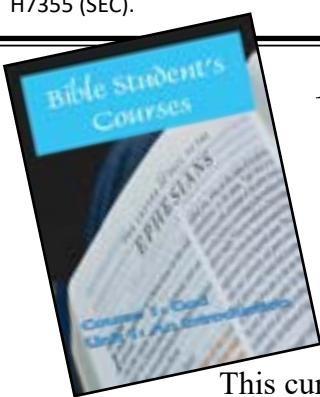
Compassion is a passion of God, for the root of our English word “compassion,” is “passion.”

Compassion is derived from the Latin “with-suffer,” or “suffer-together”), meaning “a suffering with another” ... “a mixed passion, compounded of love and

It is in this vein that D.G. Hayter (1911-1988) fittingly poses a question, with a resultant answer:

Does God stand aloof from the eonian tragedy, watching as a spectator His vast designs being

1. H7355 (SEC).



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worked out in His creatures, but unaffected Himself thereby?

No, for He, the Lord inherent in all His works, is vitally involved in the dread result of sin, and affected more deeply than His creatures. Sin has “ruined” His handiwork, spoiled His creation, and has deprived Him of love and worship and glory which is His by right as the Source of all. We ourselves have some minute appreciation of the havoc wrought by sin, and feel each day the pains of its rations. Is this not a feeble replica of what God, the Source of all, must feel in its midst? Does His heart not ache? Are not the sufferings of humanity echoed in the heart of the Father?

He, no doubt, suffers with His creation throughout the course of the eons. But sin’s most bitter blow was dealt when it pierced His heart, depriving Him of His Beloved. Let us not think of our God as a hard, impersonal Deity, above and apart from eonian suffering, but a compassionate Father.

God has introduced sin into the Universe with a view to the working out of His intention of ultimately becoming *“All in all.”* In order to attain this objective, it is essential for all His creatures to be thoroughly convinced that God Himself is the sum of all their desires, the fulfillment of all their hopes, and the consummation of life’s experiences.

It is essential that they know failure and distress, humiliation and pain, in order that when God reveals Himself to them, they will unhesitatingly and spontaneously worship and adore Him as their loving Father and Source of all bliss.²

o-O-o

God would be hard-hearted, indeed, if He had no feeling for the sins and sufferings of His creatures. – A.E. Knoch (1874-1965) **BSN**

TOPICS:

Major: Compassion; God; God, Passion of; Passion

Minor: Suffering

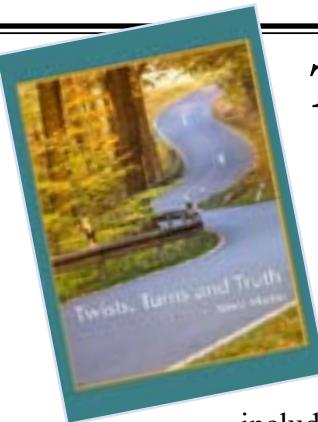
2. “Justification,” *Unsearchable Riches*; Volume 42, 1951, edited except.

BAPTISM (continued from page 8960)

the case in the Day of God. The perfection of that age will make void many a millennial blessing.

If Paul’s *earlier* ministry corresponds with Israel’s Kingdom ministry (only with a spiritual tendency and lacking the measure of material blessing that will obtain then), it is easy to see why they were done away in this succeeding ministry – which includes the present grace – and why they are not mentioned in his later epistles.

In the apostle’s own experience, a great change is strikingly manifest. At one time the Earth shook open the prison doors and set him free (Acts 16:26). But his last years were spent as a (*see BAPTISM, last page*)



Twists, Turns and Truth

by — Steve Martin

Steve is an author and host known for his insightful contributions to the Bible Student’s Notebook and his engaging YouTube series, “Freedom Journey” and “Interviews with Steve.”

Raised in a conservative Mennonite community, Steve embarked on a transformative journey of understanding and embracing unconditional love. This revelation led him to question and reject many traditional Christian doctrines, including the hell doctrine.

Steve’s passion lies in sharing the message of freedom through grace, a concept he believes is for everyone. Beyond his writing and online presence, Steve is a devoted husband to Ella Mae, a proud father of three children, a loving grandfather to 11 grandchildren, and a great-grandfather to little River.

59 pages

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

Who Do I Support?

by — Steve Martin

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

Politics has become incredibly divisive. People are quick to declare their allegiance, and if you don't agree with them, they assume you're on the other side. Friendships have been strained, families torn apart – it's all become pretty toxic.

When someone asks me if I support a certain politician or party and I say "no," they immediately assume I support the other side. They start making all kinds of assumptions about me, and honestly, it's frustrating and unfair.

It's like the recent Super Bowl between the Kansas City Chiefs and the Philadelphia Eagles. If someone asks me if I support the Chiefs and I say "no," that doesn't mean I'm an Eagles fan. I'm a Steelers fan – that's where my loyalty is.

Same with politics. I don't support either party because my allegiance is elsewhere. My leader is the

Lord Jesus Christ, and my citizenship is in the Heavens. It doesn't matter which side wins or loses here – I'm playing for a completely different team.

Right now, we might look like a bunch of losers. The world doesn't recognize that the future rulers of the universe are walking among them. But when our time comes, it won't be a nail-biter – it'll be a blowout of unseen proportions.

So don't stress about the scoreboard. We're right where we're supposed to be. We're supposed to look like failures. We're supposed to be overlooked. That's all part of God's preparation for the big game.

Chillax, trust Him, and live free. **BSN**

Topics:

Major: Politics; Strife

Minor: Celestials; Citizenship; Ecclesia; Peace

A Mistake I Made

A Poem, by — Darson Buckner

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

A mistake I have made, guilty I am.

To believe limitations, God put on His Lamb.

He came in the flesh, and brought grace to all.

He revealed it to us, through His servant Paul.

Let no man boast, of any good deed.

Our works of good, God has no need.

To think one somehow, must have a hand,

In their own salvation, they misunderstand.

Some try to strip God, of what He has done,
Of His great mercy, all through His Son.

How dare any rise up, to take any credit,
When God welcomes all, through Grace to inherit.

Don't fret or toil, or feel any guilt.
By God we exist, by God we were built.

Our every day was planned, from before the beginning,
Whether doing great good, or whether we're sinning.

Our Father in Heaven, is in control.

Praise and glory to Him, only Him extol.

Topics:
Major: Grace; Poems; Sovereignty
Minor: Sin; Works



BAPTISM (*continued from page 8962*)

prisoner of the Lord in Rome. This fact, and contrast, is specially emphasized in each of the later epistles written by him who was now the "prisoner of Christ Jesus." At one time kerchiefs taken from His body availed to heal the sick (Acts 19:12). Later he endures the thorn in the flesh (II Corinthians 12:7-9). Timothy suffers "often infirmities" (I Timothy 5:23), and Trophimus is left at Miletum sick (II Timothy 4:20).

It is manifest that, if perfection has indeed come, it is not in the physical sphere; in fact, the flesh does not receive the comfort that it once obtained. The only medicine for Paul's thorn was sufficient grace (II Corinthians 12:7-9).

From all of this it is clear that the tendency towards spirit which we have observed in the various baptisms is continued to perfection. *From the former extreme, where spirit seemed to have no place, we have arrived at the latter where flesh has none.*

All is spirit. The greatest glory of this spiritual completeness is its manifestation in the midst of the utter weakness of the flesh. *Let us then not look at our flesh to gauge God's thoughts towards us.* Someday the spirit, of which we have but an earnest, will energize our bodies, too, and *they will become spiritual bodies – as perfect and complete as the bodies of those who will people the New Earth, and will far transcend what even they will enjoy.*

Until then, let us enjoy to the full the exceeding riches of God's grace as shown in the high and overwhelming and superabundant spiritual blessings He

has bestowed upon us in the heavenly spheres. Our home, our hope, our destiny is there. Let us drop those earthly concerns which are fitted for a people whose hope is earthly, and set our hearts and minds on things above. We cannot be there in flesh, but we can in spirit. Just as in that future day His presence will be Paradise, so now let us go in spirit to where He is, at God's right hand, and find our *all in Him.*

(edited)

(to be continued)

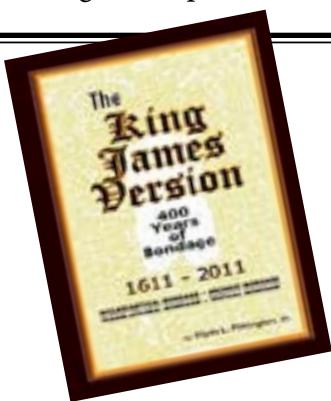
TOPICS:

Major: Acts 28; Baptism; Maturity

Minor: Day of God

**THE LOVE OF GOD
PROMPTS CARE FOR
THE LEAST AS WELL AS
THE GREATEST. IN THE LAN-
GUAGE OF LOVE, THERE IS
NOTHING TRIFLING OR BE-
NEATH THE NOTICE. THERE-
FORE, INFINITE LOVE MUST
NOTICE EVEN THE MINUTEST
THINGS ... THE CREATOR OF
ALL THINGS HAS A DEFINITE
INTEREST IN THE THINGS
WHICH HE CREATED**

GEORGE ADDAIR



72 pages

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The King James Version – 400 Years of Bondage

1611-2011

by — Clyde L. Pilkington, Jr.

1611 was not a high spiritual mark in the history of the church, the Body of Christ. Instead of being a grand year of the pinnacle of preservation or perfection of God's Word, it was rather the sad depths of the subtle corrupting of God's Word by the historic union of governmental and ecclesiastical politics.

An excellent book! – NC

Quite an eye opener to say the least! Very good! – NM