



Bible Student's Notebook™

The Herald of His Grace

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

Volume 36
Issue 887

Christ's Personal Ministry (The Gospels)

by — Dr. Arthur Charles Lambourne (1898-1993)

After the temptation in the wilderness and the selection of some disciples, Jesus entered upon His public ministry.

And Jesus went about all Galilee, teaching in their synagogues and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of diseases among the people.

The King had come and was spreading His gifts among His brethren, the Kingdom People: Israel.

Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promise made unto the Fathers (Romans 15:8).

After selecting His cabinet of disciples, He sent them forth with the same Kingdom Gospel to perform the same Kingdom miracles, and ONLY among the same Kingdom People: Israel. In view of the subsequent enlargement of their mission in Acts, it is difficult for us to perceive at first the restriction placed upon the disciples in their work during this ministry.

These twelve Jesus sent forth and commanded them saying, "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel. And as ye go preach, saying, 'The Kingdom of Heaven is at hand.' Heal the sick, cleanse the lepers, raise the dead, cast out demons; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, neither scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat."

He had given them freely of His power which was the best equipment they could possess. Since it was so freely provided to them, He requested that they should use it freely, but only in Israel, and not by any means among the Gentiles. So definite was His command that only two Gentiles benefited by this power of Jesus while He was here upon Earth: the Syrophenician woman and the Roman Centurion, and both under difficulties.

At the close of His ministry, just before He entered Gethsemane, He recounted to His disciples the incident which occurred at the early part of His ministry when He sent them forth.

And He said unto them, "When I sent you without purse, and scrip, and shoes, lacked ye anything?" And they said, "nothing." Then said He unto them, "But now, he that hath a purse let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. For I say unto you, that this that is written must needs be accomplished in me, 'and He was reckoned among the transgressors'; for the things concerning Me have an end."

The fact that the end of the things concerning His earthly ministry was very near was quite evident to Him. The period of His ministry He defines as that

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time “*When I sent you*” up to the then-present time which He calls “*but now*.” He wanted them to realize that a great cleavage in their leadership was very near. He would soon be leaving them.

Several chapters in John relate the intimate character of His final meetings with them. His mission was to the Kingdom People, and He preached the Gospel of the Kingdom. An analysis of the Sermon on the Mount in Matthew 5-7 discloses the fact that it is about the Kingdom. The post-Acts church is not mentioned or implied.

In Matthew 13, He deals with the Mysteries (secrets) of the Kingdom. These mysteries have no relation whatever to the post-Acts church, and to endeavor to make them into truth for the Church which is His Body is incorrect. Daniel prophesied about the setting up of the Kingdom, but nothing about the present church.

And in the days of these things shall the God of Heaven setup a Kingdom (Daniel 2:44).

The Olivet sermon (Matthew 24-25) practically closes our Lord’s personal teaching ministry, and He is

still discoursing on the Kingdom.

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory.

Matthew’s Gospel opens with,

Where is He that is born of the Jews? (2:2)

And near its close we are privileged in this prophetic discourse to hear of His future sitting on the throne, with all of the nations gathered before Him to be judged regarding their treatment of the Kingdom People, His brethren, the Jews (Matthew 25:40). The reward for kindness to His people is “*life eonian*” (:46). This reward is, of course, not for today, but for the day when He sets up His government in Jerusalem. **BSN**

— *Scripture Research*; Volume 1, Number 10 (1964)
(edited)

TOPICS:

Major: Jesus Christ; Right Division

Minor: Ecclesia; Eonian Life; Gentiles; Israel; Kingdom

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 36, No. 887 – September 13, 2021

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 “*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (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.”

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For definitions of abbreviations/acronyms, see index after the [order form](#).

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The Pentecostal Church (The Church of the Acts-Period)

by — Dr. Arthur Charles Lambourne (1898-1993)

The church of the Acts-Period was one of miracles, signs and wonders. Miracles performed by men endowed with power from on high (Acts 1:8), signs following those who believed (Mark 16:17), and wonders, such as cloven tongues, like as of fire, appearing upon each of the spirit-filled group (Acts 2:3-4). Such a church had never existed before, and none like it has existed since.

The history of this church is ably and concisely written in the book of Acts, and covers the period (about forty years) extending from the great Jewish Pentecostal feast of Acts 2:1-13, held in the city of Jerusalem, to the important Jewish conference of Acts 28:17-29, held in the city of Rome.

In the former city, Jerusalem, God's wonderful power was demonstrated before devout *Jews* out of every nation under Heaven, and in the latter city, Rome, the salvation of God was taken from the Jewish nation and sent unto the Gentiles. These two outstanding events mark the beginning and the end of the Pentecostal church.

The constitution, as it were, of this Pentecostal Church is found in Mark 16:16-18.

1. *He that believeth and is baptized shall be saved.*
2. *In my name they shall cast out demons.*
3. *They shall speak with new tongues.*
4. *They shall take up serpents.*
5. *If they drink any deadly thing, it shall not hurt them.*
6. *They shall lay hands on the sick and they shall recover.*

This church had, besides the above, many special gifts enumerated in I Corinthians 12. Let us look into the book of Acts and see if these promised conditions actually existed:

1. "*He that believeth and is baptized shall be saved*" (cf. Acts 2:38; 8:12; 16:33-34). Water baptism was a necessary condition to salvation in this miraculous church.
2. "*And these signs shall follow them that believe; in My Name shall they cast out demons*" (cf. Acts 8:5-7; 16:18; 19:12).
3. "*They shall speak with new tongues*" (cf. Acts 2:4; 10:44-48; 19:6).
4. "*They shall take up serpents*" (cf. Acts 28:3-6).



The Administration of the Secret

A Comprehensive Compilation

308 pp., PB

See order form under "Compilations."

The Secret Administration, revealed through Ephesians and Colossians, is characterized and empowered by the dispensing of transcendent grace (Ephesians 1:7; 2:7; 3:2). Now, believing Gentiles are "*no longer guests and sojourners*," as they were in the Pentecostal and Readjustment Administrations, but are "*fellow-citizens of the saints and members of God's family*" (Ephesians 2:19). This outstanding work includes 45 chapters, by 17 authors, spanning nearly 200 years. Author's include: Oscar M. Baker, Tom L. Ballinger, J. R. Caldwell, E. H. Clayton, J.J.B. Coles, John Essex, J.H. Evans, H.W. Fry, Vladimir Gelesnoff, William B. Hallman, Richard Holden, John H. Kessler, A.E. Knoch, Adlai Loudy, Clyde L. Pilkington, Jr., and Charles H. Welch.

5. “And if they drink any deadly thing it shall not hurt them.” (NOTE: the conditional “**IF** they.” No instances are recorded.)
6. “They shall lay hands on the sick and they shall recover” (cf. Acts 28:8-9). Although this is the only specific reference to the *laying on of hands* for the healing of the sick, yet there are many references to healing throughout the book of Acts. A few examples can be found in Acts 3:7; 8:5-8; 9:33-35; 9:36-42; 14:8-10. It was during this period that James 5:14¹ was in operation. James was a minister of and to the Circumcision (Galatians 2:9) and wrote to “the Twelve Tribes scattered abroad” (the dispersion) (James 1:1).

There is no baptism of the spirit today that confers upon any man the “Power from on high” which enables him to perform miracles such as those enumerated above.

Paul also discusses speaking with tongues and regulates its use in his Acts-period letter to the Corinthian church, along with the list of other gifts of the Spirit that were *in evidence during this period of the Acts* (I Corinthians 12:10; 14:18-19; 13:8).

It is often overlooked that the nation of Israel was *brought up* on signs, and, for that reason, instinctively looked for and expected them.

The covenant of circumcision made with Abraham (the father of the race) was a sign (Romans 4:11,

1. “Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him” (James 5:14-15).

Genesis 17:11).

The Passover was a sign to the children of Israel (Exodus 12:13-14).

Notice how the disciples looked for signs in Matthew 24:3.

Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?

The Apostle Paul also draws attention to this fact in I Corinthians 1:22 where he says,

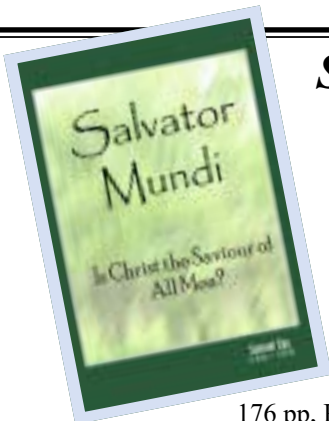
*For the Jews **require** a sign.*

In the epistle to the Hebrews, which was written particularly for those members of the Hebrew nation who had embraced Christ as their Savior and Messiah, and which was written during the Acts period, makes reference to the signs and wonders which were in operation at that time (Hebrews 2:3-4).

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will?

Thus, we understand that these miraculous gifts were given to Israel as signs confirming the *Messiahship* of the Lord Jesus Christ, and that after His resurrection the same message, namely, “*The Kingdom of Heaven*,”

(see **CHURCH**, last page)



Salvator Mundi: Is Christ the Savior of All Men?

by — Samuel Cox (1826-1893)

(New Enlarged Type Edition) “Salvator Mundi” means “Savior of the World.” First published in 1877, the main object of this book is to encourage those who “faintly trust the larger hope” to commit themselves to it wholly and fearlessly, by showing them that they have ample warrant for it in the Scriptures. Reprint of the 1899 Eleventh Edition.

176 pp, PB

See order form under “Other Authors.”



The Dispensation of the Mystery (The Post-Acts Church)

by — Dr. Arthur Charles Lambourne (1898-1993)

It is interesting to note what Paul said to the elders of the Ephesian church in his farewell message, before leaving them for Jerusalem. Paul states definitely that he had told them all that had been revealed to him up to that time (Acts 20:20, 27, 35).

No doubt he had presented to them the complete Pentecostal message. They had watched a repetition of the Pentecostal phenomena, including speaking with tongues and prophesying.

Paul himself performed miracles among them just as Peter and Philip and others who had been filled with the Holy Spirit and power on high had done (Acts 19:11, 12). He was, during this period, a true Pentecostalist.

Now, let us look forward a few years, during which Paul was arrested and taken to Rome. The all-day conference with the Jews in Rome (Acts 28:17-29) has taken place, and we find him a prisoner. A great change in his teaching has occurred. Note what he writes to these same Ephesians.

Paul, the prisoner, writes that he has had a revelation of a mystery (secret) that had never before been revealed but had been “*hid in God*” and is now revealed by him to the Gentiles. This was new truth. There are now no miracles, signs or wonders. No healing power is possessed by Paul now. He is no longer a

Pentecostalist.

He said that a new dispensation had been opened up. Paul now sends them new truth regarding this new Dispensation of the Mystery (Ephesians 2:8-9).

In the special revelation that God made to Paul, He told him that the *universal* church is the Body of Christ. Never before had this been revealed. There were *local* bodies of Christ in the Pentecostal Church, but Christ was not the head of these bodies, as He is of this church of the mystery. Members of that church were its head (I Corinthians 12:12-22). Note the difference in the church which is His Body, where only Christ is the Head (Colossians 1:18; Ephesians 1:22-23).

The Pentecostal church is spoken of as a feminine church, a bride (II Corinthians 11:2), whereas the church which is His body is spoken of in very different terms – a man (Ephesians 4:13, 24).

The Dispensation of the Mystery in which we live today will continue until the church is complete and removed from the earth (Colossians 3:4) and translated into the heavenlies (Ephesians 2:6). **BSN**

— *Scripture Research*; Volume 1, Number 10 (1964)

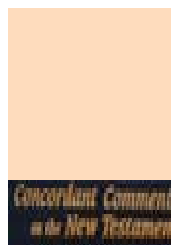
(edited)

Dr. Lambourne, author of [*The Kingdom or The Church*](#), was born in England. He pastored churches in London, and after coming to the United States in 1925 he pastored in RI, MA, MI, and MN. He served as dean of Providence Bible Institute (PBI) and later was on the faculty of Arizona Bible Institute. While at PBI he became a close associate of Dr. Harold T. Morgan who introduced him to the writings and ministry of Charles Welch. Later he conducted his longstanding ministry at Berean Bible Fellowship in Phoenix, AZ (1959-1993).

TOPICS:

Major: Acts 28; Mystery; Paul

Minor: Ecclesia; Lambourne, Dr. Arthur Charles (Bio); Miracles; Right Division; Signs



The Concordant Commentary on the New Testament

by — A.E. Knoch (1874-1965)

407 pp., HB

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“Commentaries.”

First published more than 60 years ago, this work is more valuable than a seminary education! A must-have for every student of Scripture!



Our Calling in Him

Brief Studies in Ephesians 1:3-2:7

Part 4 of 5

by — Dr. Vincent Bennett

THE PLAN AND THE WORK OF GOD

Ephesians 1:3-14

The Operation of God's Spirit

Ephesians 1:13-14

In Whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in Whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance¹ until the redemption of the purchased possession, unto the praise of His glory (Ephesians 1:13-14).

In Whom also after that ye believed, ye were sealed with that holy spirit of promise (:13).

What a glorious security to be sealed by God's spirit in the Son of His love. Who can break such a seal as this? Who can take us out of Christ? What opposition is there that can take us from such a blessed position?

Some would seek to have us "persevere" unto the end, but we can thank God that we are not trusting in our "perseverance" but in the "preservation" of His seal. Therefore, we can be confident that He Who has begun a good work in us will bring us safe into the Glory, to display the triumph of His grace (Philippians 1:6).

The sealing of the purchased possession offers to the believer some wonderful and precious truths of deep significance.

This sealing signifies identification. Such are the

1. [Editor:] "Allotment" (CV). For more information on the believer's allotment today, see:

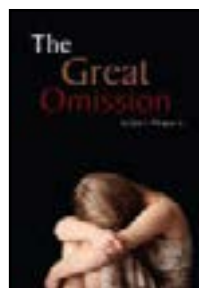
- "The Heavenly Allotment and an Entirely New Humanity in Ephesians," A.E. Knoch, [Bible Student's Notebook #523](#);
- "Our Lot Is Cast with Christ," A.E. Knoch, [Bible Student's Notebook #590](#);
- "The Casting of Lots," James Wesley Stivers, [Bible Student's Notebook #441-2](#).



nature of seals.

Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His (II Timothy 2:19).

God's sealing defies the ravages of time and even death. Nothing can take us outside of the pale of recognition. We are sealed for identification, yes; we are identified and made one with the Lord Jesus in death, burial, resurrection and ascension. We are sealed "*in Christ*," and Christ is in Heaven at God's right hand, so the believer's position is *as secure as Christ's*. He is the Beloved and we are accepted in Him. Our lives are hidden with Christ in God (Colossians 3:3).



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.")



Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory (:14).

In Ephesians 4:30, it states that we are “*sealed unto the day of redemption.*” This is the day to which we look forward in hope. What a day that will be to have these bodies of humiliation changed and fashioned like the body of His glory! (Philippians 3:21).

Note especially the next clause in this particular passage, “*according to the working whereby He is able even to subdue all things unto Himself*” (Philippians 3:21).

Don’t fear or doubt, or have any misgivings. He has raised up Jesus and one day we shall know what is the exceeding greatness of His power which He wrought in Christ when He raised Him from the dead – “*He is able.*”

Here in Ephesians 1:14, the Spirit is the “*earnest,*” the *pledge* or *surety* that binds the transaction, assuring of a final settlement. We are the purchased property of the Lord, and this is His pledge to us: that we shall enter into the full glory of the inheritance, thus

completing the purpose and plan of God.

Unto the praise of His glory (:14).

Three times this ascription of praise and glory has been given; the first time, in Ephesians 1:6, the second in 1:12, and now it appears again, coming as a grand climax to the working out of God’s own purpose as it is revealed in the greatest sentence in all literature of the world: Ephesians 1:3-14.

— 1934

(abridged & edited)

(to be continued)

Dr. Bennett, an Englishman who came out of the Dutch Reformed Church, was a graduate of Cliff College (Sheffield, England), Moody Bible Institute and McCormick Presbyterian Seminary (Chicago). He was an active Bible conference speaker, the Assistant to the President of Wheaton College, pastor in Muskegon, Michigan a few blocks from Harry Bultema (1884-1952) who was at the Berean Church, and university pastor at John Brown University (Siloam Springs, Arkansas).

TOPICS:

Major: Ecclesia; Ephesians; Sealed

Minor: Allotment; Identification; Redemption

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CHURCH (continued from page 7516)

was being given. This message throughout the Acts-Period was taken to the "Jew first" (Acts 3:26; 13:46; 17:1, 10; 17:17; 19:8; and even in Romans 1:16, and epistles written during the Acts-Period, where Paul says, "For I am not ashamed of the Gospel of Christ ... to the **Jew first** and also to the Greek.").

When Paul eventually arrived at Rome, he called for the elders of the Synagogue and appointed a day when they might confer together. The result of that meeting was that Paul quoted Isaiah 6:9-10,² after

2. "Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and

which he made the startling announcement in Acts 28:28,

Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

BSN

— *Scripture Research*; Volume 1, Number 10 (1964)

(edited)

TOPICS:

Major: Acts-Period; Israel; Ministry of Confirmation
Minor: Kingdom; Miracles; Paul; Right Division; Signs

be healed."

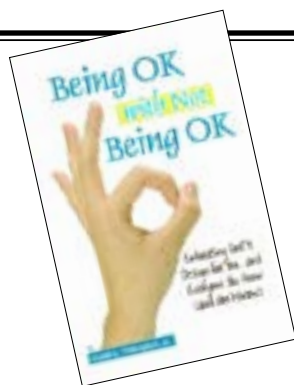


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BSN



134 pp., PB

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"Clyde Pilkington."

I have read it completely three times. I always refer back to certain chapters. – FL

When I read it, it was like I could breathe again. Your calming words lead me to a greater realization. – OH

Being OK with Not Being OK – Embracing God's Design for You ... and Everyone You Know (and Don't Know)

by — Clyde L. Pilkington, Jr.

For now, you're broken, and you aren't going to be "fixed." Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are "OK," but the wearisome cycle simply will recur.

Thus it is by design – by divine design. Father is bringing you to a place where you are OK with not being OK, where you simply rest in His current purpose and plan in your training and development for that grand and magnificent culmination that He has so wonderfully and skillfully designed especially for you – in your next life.

Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God's great love for all His creation. That He alone is in control of everything is mind boggling to say the least! – NM

So fantastic! Such peace!! – Australia