



# Bible Student's Notebook™

## *The Herald of His Grace*

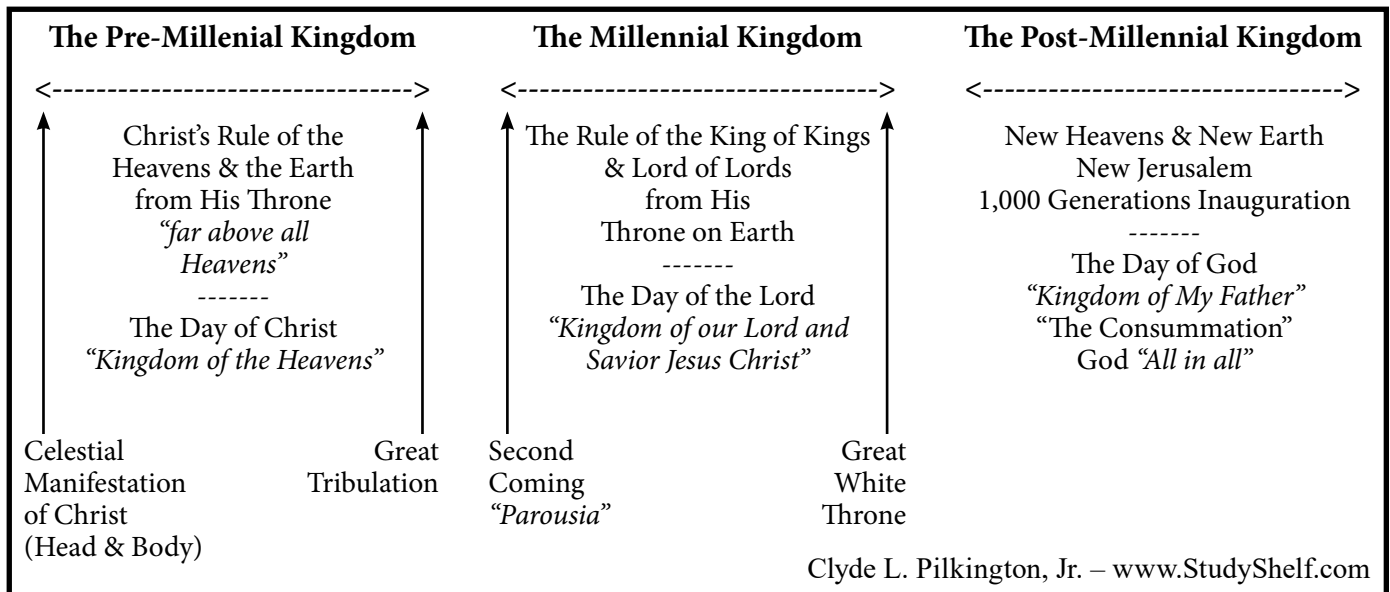
Presenting **every man** perfect in Christ Jesus. Colossians 1:28

Volume 39  
Issue 951



## *The Three Phases of the Coming Prophetic Kingdom*

by — Clyde L. Pilkington, Jr.



It is important to recognize that there are three very distinct phases of the coming prophetic Kingdom that must be rightly divided. These stages are:

- The Pre-Millennial Kingdom
- The Millennial Kingdom
- The Post-Millennial Kingdom

**The Pre-Millennial Kingdom** is "The Day of Christ." This is what Christ referred to as "The Kingdom of the Heavens."<sup>1</sup> After the celestial manifestation of Christ (Head and Body), He will begin His rule of the Heavens and the Earth from His throne "far above all

Heavens," "until His enemies be made His footstool."<sup>2, 4</sup>

(continued on page 8027)

2. Ephesians 4:10.

3. Hebrews 10:13.

4. This phase of the prophetic Kingdom will last between 500-700 years, depending on how one approaches the passages. If considering the 700-year period, 33 of these years have already taken place during the Acts period, as "the blade" stage of the Kingdom (Mark 4:26-29). For more information of the 700-year period, see:

— "666," Otis Q. Sellers, [Bible Student's Notebook #909](#);

— "The Parable of the Kingdom's Growing Grain," Andrew Brown, [Bible Student's Notebook #909](#).

**The Three Phases of the Coming Prophetic Kingdom (with chart).....8025**  
**"The God of All Comfort" (part 9) .....8029**

1. Matthew 5:3, etc.

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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 unpropheesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

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

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

*We are always open for discussion, but never for disputation. – André Sneidar*

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

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**The Millennial Kingdom** is “*The Day of the Lord*.” This is what Peter referred to as “*The Kingdom of our Lord and Savior Jesus Christ*.”<sup>5</sup> After the “*Great Tribulation*” at the end of the Pre-Millennial Kingdom, Christ Comes to the Earth to rule directly (His *Parousia*) as “*the King of Kings and Lord of Lords*” from His throne on Earth.<sup>6</sup>

**The Post-Millennial Kingdom** is “*The Day of God*.” This is what Christ referred to as “*The Kingdom of My Father*.” After the “*Great White Throne*” at the end of the Millennial Kingdom, there are a “*New Heavens*,” “*New Earth*” and “*New Jerusalem*.” Christ will “*deliver up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power*.” This is “*the Consummation*” of the reign of Death, when God will be “*All in all*.”<sup>8</sup> **BSN**

**Note:** This year we are planning to release a large, well-documented book on these three coming prophesied Kingdoms. We still have a lot more documentation to prepare, but we don’t want to delay the release of this collection of materials much longer; so, what we already have will be released as the first edition. This should be one of the most extensive works we will have produced on any single topic.

We have been working on this documentation for the past 5 years. Slowly, as material has been made ready, we have placed them in the Bible Student’s Notebook (beginning in March, 2018). So, the documentation, for now, is spread out

5. II Peter 1:11.
6. This phase of the prophetic period will last 1,000 years.
7. Matthew 26:29 (CV); “*the Kingdom of their Father*” (Matthew 13:43).
8. This unending phase will have an inauguration period of a thousand generations (20,000+ years). For more information on these thousand generations, see:  
– “*A Thousand Generations*,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #836](#).

over the past 11 BSN Volumes. Therefore, it is important to have all of this material in book form. Until then, it must be read either online – in the individual BSN issues – or in the BSN printed Volumes. The individual BSN issues are available through this link, organized by volume:

<http://www.biblestudentsnotebook.com/volumes.html>

Here is the initial collection of materials from the BSN with which we will begin to put together the upcoming book. The first number after each article is the BSN issue number, the second is the page number.

#### **Introduction/Preliminary**

- “Seasons of Refreshing” & “Times of Restoration” 795/6783
- Pre-Millennial Kingdom, The (Editor’s Desk) 904/7655
- On Learning New Truth 705/6057
- Overview of Events from Greek Scripture, An (Editor’s Desk) 705/6062
- Alpha/Beta, v1/v2 Kingdom (Editor’s Desk) 743/6367
- Daniel’s 70 Weeks Are Future 741/6345
- Fulfillment of Nebuchadnezzar’s Dream Is Yet Future, The 898/7601
- “Looking” and “Waiting” – A Brief Consideration of Prophetic Hope 930/7857
- Neglected Prophecy, A 735/6297
- “New Testament” Time Periods 786/6710
- Order of Events, The 700/6020
- Pre-Millennial Kingdom, The 855/7262

#### **Kingdom Definitions**

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- Contrasts Between the Pre-Millennial Kingdom and The Millennial Kingdom 904/7653
- The Day of Christ, The Day of the Lord and The Day of God 927/7837
- “Day of the Lord, The”  
Part 1 of 2 764/6529  
Part 2 of 2 765/6537
- “End Times” Confusion 922/7799
- Five Stages of the Kingdom of God, The – The Interpretation of Mark 4:26-29 907/7673
- Four Days (chart) 927/7838
- Four Great Days, with Special Emphasis on “the Day of Christ” 901/7625
- “The Kingdom of God” and “The Kingdom of the Heavens” 914/7733

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57 pages

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## ***The Four Days of Scripture*** (A Compilation)

The Bible speaks of four different days in the sense of long periods of time. Each one of these days marks a separate and distinct period of time. These are not meaningless expressions. They are: (1) “*Man’s Day*,” (2) “*The Day of Christ*,” (3) “*The Day of the Lord*,” and (4) “*The Day of God*.” The good workmen will identify the four days, and then “*rightly divide*” them (II Timothy 2:15).

This is a composite work from seven authors: Tom L. Ballinger, Dr. Robert A. Hadden (1868-1939), David R. Hetteema, Dr. C.E. McLain (1909-1990), Clyde L. Pilkington, Jr., W.B. Screws (1884-1961) and Otis Q. Sellers (1901-1992).



Parable of the Kingdom's Growing Grain, The 909/7691  
 Parousia of the Lord Jesus Christ, The 785/6701  
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     Section 7 – I Misunderstood the Nature of Death 945/7977  
 Appendix – A Brief Survey of Evangelical Prophetic Prognosticators of the Last Half of the 20th Century 948-950

#### **TOPICS:**

**Major:** Millennial Kingdom; Pre-millennial Kingdom; Post-Millennial Kingdom; Prophecy  
**Minor:** Charts & Tables; Consummation; Day of Christ; Day of God; Day of the Lord; Future; Right Division



## ***The Unveiled Glory***

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## ***My Unexpected Discovery***

— Hannah Whitall Smith (1832-1911)

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



# "The God of All Comfort"

## Part 9

by — Hannah Whitall Smith (1832–1911)

### Key Points:

Instead of giving thanks in everything, many hardly give thanks in anything. ....8029  
All complaining is at the bottom "spoken against God," whether consciously or not. ....8031

It is not because things are good that we are to thank the Lord, but because "He is good." .....8032  
Very often God's gifts come to us wrapped up in such rough coverings that we are tempted to reject them as worthless....8032

### Thanksgiving vs. Complaining

*In everything give thanks, for this is the will of God in Christ Jesus concerning you* (I Thessalonians 5:18).



*As for you, ye thought evil against me, but God meant it unto good.<sup>1</sup>*

To the eye of sense it was Joseph's wicked brethren who had sent him into Egypt; but Joseph, looking at it with the eye of faith, said, "God did send me."<sup>2</sup>

Thanksgiving vs. complaining. These words express two contrasting attitudes – attitudes that are towards God. The soul that gives thanks can find comfort in everything; the soul that complains can find lasting comfort in nothing.

Some would say, "If everything came direct from God, one might perhaps be able to give thanks in everything, but most things come through human sources, and often are the result of sin, and it would not be possible to give thanks for these."

The "second causes" of the wrong may be full of malice and wickedness, but faith never sees the "second causes." It sees only the hand of God behind the "second causes." They are all under His control.

The story of Joseph is an illustration of this. Nothing could have seemed more entirely an act of sin, nor more utterly contrary to the will of God than his being sold to the Ishmaelites by his wicked brethren; and it would not have seemed possible for Joseph, when he was being carried off into slavery in Egypt, to give thanks. Yet, if he had known the end from the beginning, he would have been filled with thanksgiving.

The fact of his having been sold into slavery was the direct doorway to the greatest triumphs and blessings of his life. At the end, Joseph himself could say to his wicked brethren,

The greatest heights to which most, in their shortsightedness, seem able to rise, is to strive after resignation to things they cannot alter, and to seek for patience to endure them. The result is that true thanksgiving is almost unknown among the children of God; and, **instead of giving thanks in everything, many hardly give thanks in anything.**

It is considered in the world a very discourteous thing for one man to receive benefits from another and fail to thank them, and I cannot see why it is not just as discourteous a thing not to thank God. Yet we find people who would not for the world omit an immediate note of thanks upon the reception of any gift, however trifling, from a human friend, but who have never given God real thanks for any one of the innumerable benefits He has been showering upon them all of their long lives.

Moreover, I am afraid a great many not only fail to give thanks, but they do exactly the opposite, and instead complain and murmur about God's dealings with them. Instead of looking out for His goodness, they seem to delight in picking out His "shortcomings," and think that they show a spirit of discernment in criticizing His ways.

1. Genesis 50:20.
2. Genesis 45:5.

Complaining always has in it the element of fault-finding. Webster says that to complain means to make a charge or an accusation. It is not merely disliking the thing we bear, but it contains the element of finding fault with the agency that lies behind it. If we will carefully examine the true inwardness of our complaining, I think that we shall generally find that they are founded on a subtle fault-finding with God. We make mental charges against Him. On the other hand, thanksgiving always involves praise toward the giver.

Have you ever noticed how much we are urged in the Bible to “praise the Lord”? It seemed to be almost the principal part of the worship of the Israelites. It is the continual refrain throughout the Bible.<sup>3</sup>

What a joy it is to us to receive from our friends an acknowledgment of their thanksgiving for our gifts, and is it not likely that it is a joy to the Lord also?

When the apostle is exhorting the Ephesians to be “followers of God as dear children,”<sup>4</sup> one of the exhortations he gives in connection with being filled with

the Spirit is this:

*Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.*<sup>5</sup>

“Always for all things” is a very sweeping expression, and it is impossible to suppose that it can be whittled down to mean only the few and scanty thanks which seem to be all that many manage to give.

For how many gifts have we thanked our friends, without once looking behind the earthly givers to thank the heavenly Giver, from Whom in reality they all come! It is as if we should thank the messengers who bring us our friends’ gifts, but should never send any word of thanks to our friends themselves. Yet, even when we realize that things come directly from God, we find it very hard to give thanks for what hurts us.

When the children of Israel found themselves wandering in the wilderness, they “murmured against Moses and Aaron,”<sup>6</sup> and complained that they had brought them forth into the wilderness to kill them with hunger. Yet, in reality their complaining was

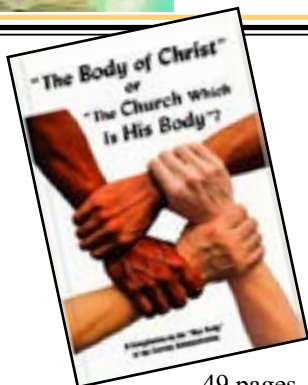
3. For example, in Psalm 107 we have :8, 15, 21, 31.

4. Ephesians 5:1.

5. Ephesians 5:20.

6. Exodus 16:2; Numbers 14:2; 16:41 (cf. Exodus 15:24; 17:30).

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## “The Body of Christ” or “The Church Which Is His Body”?

*A Compilation on the “One Body” of the Current Administration*

In the *Pentecost Administration*, during the Acts period, there were many *ecclesias*, in the plural – “all the *ecclesias*” (Romans 16:4, 16; I Corinthians 7:17; 14:33; II Corinthians 8:18; 11:28, CV). Each of these *ecclesias* were, in and of themselves “the *body of Christ*” – an integrated “*one body*,” while today in the *Secret Administration* there is but one single *ecclesia*, in the singular – “the *Ecclesia which is His Body*” (Ephesians 2:22-23, CV). This *ecclesia* is universal and not local. This *ecclesia* of the *Secret Administration* has no bearing whatsoever on locality, and is of necessity, the only “One Body” universal (Ephesians 4:4).

This “*One Body*” of Ephesians and Colossians (Ephesians 2:16; 4:4; Colossians 3:15) is the *Post-Acts* “church,” of which Christ *alone* is Head (Ephesians 1:22-23; 4:15; 5:23; Colossians 1:24; 2:19). This is the *only Ecclesia* of the *Secret Administration*.

This short compilation has works from three authors: Tom L. Ballinger, G.J. Pauptit (1889-1962), and Clyde L. Pilkington, Jr.



against God, for it was really He Who had brought them there, and not Moses and Aaron, who were only the “second causes.”

The psalmist, in recounting the story afterward, said that the Israelites “*spoke against God*”<sup>7</sup> when they murmured against Moses and Aaron. Divine history takes no account of “second causes,” but goes directly to the real cause behind them.

Therefore, all complaining is at the bottom “*spoken against God*,” whether consciously or not. We may think, as the Israelites did, that our discomforts and deprivations have come from human hands only, and may therefore feel at liberty to “*murmur against*” the “second causes” which have, we may think, brought about our trials. Yet God is the great Cause behind all “second causes.” The “second causes” are only the instrumentalities that He uses; and when we murmur against these, we are really murmuring, not against the instrumentalities, but against God Himself. “Second causes” are powerless to act, except by God’s arranging.

The psalmist tells us that, when the Israelites complained it was “*because they believed not in God, and trusted not in His salvation*.”<sup>8</sup> Is not this at the bottom of all complaining?

If the prayers of many were all to be noted down for any one single day, I fear it would be found with them, as it was with the ten lepers who had been

cleansed, that nine out of every ten offered no genuine thanks at all.<sup>9</sup> We have often, it may be, wondered at the ingratitude of those nine cleansed lepers; but what about our own ingratitude?

We can judge how this must grieve the Lord by our own feelings. A child who complains about the provision the parent has made wounds that parent’s heart often beyond words. Some people are always complaining, nothing ever pleases them, and no kindness seems ever to be appreciated. We know how uncomfortable the society of such people makes us; and we know, on the contrary, how life is brightened by the presence of one who never complains, but who finds something to be pleased with in all that comes. I believe far more misery than we imagine is caused in human hearts by the grumbings of those they love; and I believe also that woundings we never dream of are given to the heart of our Father in Heaven by the continual murmuring of His children.

How often is it despairingly said of fretful, complaining spirits upon whom every care and attention has been lavished, “Will nothing ever satisfy them?”

The children of Israel were always complaining about something. They complained because they had no water; and when water was supplied, they complained that it was bitter to their taste. They complained about their food; and then when the heavenly manna was provided, they complained again because they “*loatheth this light bread*.”<sup>10</sup>

7. Psalm 78:19.

8. Psalm 78:22.

9. Luke 17:12-19.

10. Numbers 21:5.



322 pages

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## The Unselfishness of God and How I Discovered It

The autobiography of Hannah Whitall Smith (1832–1911)

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

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



It is not because *things are good* that we are to thank the Lord, but because “*He is good*.”<sup>11</sup> We are not wise enough to judge things as to whether they are really, in their essence, joys or sorrows. Yet we always know that “*the Lord is good*,”<sup>12</sup> and that His goodness makes it absolutely certain that everything He provides must therefore be something for which we would be heartily thankful, if only we could see it with His eyes.

There is a psalm which I call the “Benefit Psalm.” It is Psalm 103, and it recounts some of the benefits the Lord bestowed upon Israel, and urged them not to forget them.

*Bless the Lord, O my soul, and forget not all His benefits.*<sup>13</sup>

How often the benefits of the Lord are forgotten. Have we begun to remember ours? The famous hymn of thanksgiving has the chorus,

Count your many blessings, name them one by one,  
and it will surprise you what the Lord has done.<sup>14</sup>

If during the past year we had kept count of those benefits for which we had actually given thanks, how many, I wonder, would we have counted?

The trouble is that very often God’s gifts come to us wrapped up in such rough coverings that we are tempted to reject them as worthless; or the messengers who bring them come in the guise of enemies, and we want to shut the door against them and not give them entrance. But we lose far more than we know when we reject even the most unlikely.

Evil is only the slave of good,  
And sorrow the servant of joy;  
And the soul is mad that refuses food  
From the meanest<sup>15</sup> in God’s employ.<sup>16</sup>

The next time you feel dead, cold and low-spirited,

11. I Chronicles 16:34; II Chronicles 5:13; Ezra 3:11; Psalm 106:1; 107:1; 118:1, 29; 136:1.

12. Psalm 34:8; 100:5; 135:3; 145:9; Jeremiah 33:11; Nahum 1:7.

13. Psalm 103:2.

14. Johnson Oatman, Jr. (1856-1922), *Count your Blessings* (1897).

15. *Mean*: “Wanting dignity; low in rank or birth; ... low minded; base; destitute of honor; ... contemptible; despicable; ... of little value; low in worth or estimation; worthy of little or no regard.” – Noah Webster’s *American Dictionary of the English Language* (1828).

16. Josiah Gilbert Holland (1819-1881), *A Song of Faith*.

begin to praise and thank the Lord. Enumerate to yourself the benefits He has bestowed on you, thank Him heartily for each one, and see if your spirits do not begin to rise and your heart gets warmed.

It is safe to say that there are hundreds and hundreds of passages in the Bible about giving thanks and praises to the Lord; it is an amazing thing how they can have been so persistently ignored. Read the last seven Psalms of Israel and see what you think. They are simply full to overflowing with a list of the things for which the psalmist called upon Israel to give thanks; all of them are things relating to the character and the ways of God. They are not, for the most part, private blessings, but are the common blessings that belong to all humanity, and that contain within themselves every private blessing. Yet they are blessings which we continually forget because we take them for granted, hardly noticing their existence, and never give thanks for them.

The psalmist knew how to count his many blessings and name them one by one. Try it, dear reader, and you will indeed be surprised to see what the Lord has done.

The last verse of the Book of Psalms, taken in connection with the vision of John in the Book of Revelation, is very significant. The psalmist says, “*Let everything that hath breath praise the Lord*.”<sup>17</sup> In the Book of Revelation, John declares that he heard this being done:

*And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever.*<sup>18</sup>

The time for universal praise is sure to come some day. Let us begin to do our part now.

(to be continued)

For a short biographical sketch of Hannah Whitall Smith, see: – Editor’s Desk, [Bible Student’s Notebook #921](#).

#### TOPICS:

**Major:** Comfort; Complaining; Thanksgiving  
**Minor:** Believer’s Walk

17. Psalm 150:6.

18. Revelation 5:13.