



Bible Student's Notebook™

The Herald of His Grace

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

Volume 24
Issue 583

What Is Your Hope?

by — Tom L. Ballinger

Is your hope to welcome Christ's return as king at the Mount of Olives upon the earth (Zechariah 14:4-5)?

Or, is your hope the meeting with Christ in the air (I Thessalonians 4:17)?

Or, is your hope the manifestation with Christ in glory (i.e., in the heavenly places far above all heavens; Colossians 3:3-4)?

Often, in talking to others about the present troubled state of the world, I ask them about their hope. Almost without exception believers tell me, "I am looking for Christ's coming in the air – it may be at any moment now." They base this on passages such as I Thessalonians 4. However, the believers of Thessalonica were,

followers of the churches of God which are in Judaea
(I Thessalonians 2:14).

They were expecting "the Day of **THE LORD**" and were told by Paul that the apostasy from the faith must come first and be followed by the revelation of the man of sin (II Thessalonians 2:3-12). The Temple of God in Jerusalem is spoken of in :4. The voice of the archangel is in keeping with all of this, for Michael is the great Prince which stands for the children of Israel (Daniel 12:1-2).

This hope will be realized at the "last trump" (I Corinthians 15:52). This is the last of the seven trumpets of Revelation and it is sounded in Revelation 11:15, at the time of the judgments of God in Jerusalem after the ascent of the two witnesses following their death at the hand of the Beast from the bottomless pit.

We can see therefore that this hope cannot be realized at "any moment." It is noteworthy, too, that those who hold this hope are expected to "come behind in no gift" and to



live as if they were not married (I Corinthians 1:7; 7:29.)

Trumpets have always had to do with the earthly hope and Israel. There is not a mention of a trumpet in any of Paul's prison epistles which reveal the Mystery. Abraham is not mentioned even once. Why do we suppose that is so? Could it be that we do not look for a "city whose builder and maker is God"? Could it be because our hope does not have anything to do with the earth? The omission of words and phrases can speak volumes. Search and see.

The earthly hope is associated with Christ as the Messiah and is likened to lightning (Matthew 24:27). It is set forth in innumerable Bible passages. It is the hope of the Gospel of the Kingdom, i.e., that Christ shall return as King and is therefore the hope of the book of the Acts (Acts 1:11; 3:19-20; 28:20). Its realization is dependent on the repentance of Israel. It is set forth by Paul in Romans 15:11-13.

Again, Isaiah saith, "There shall be a root of Jesse and He that shall rise to reign over the Gentiles, in Him shall the Gentiles hope" (15:12).

This was nothing new, for it was foretold in Isaiah 65:1-2. The healings, tongues and ministry of angels which mark the book of Acts were consistent with this earthly hope of the Kingdom. When the Jews rejected the Kingdom in Acts 28:23-27, the earthly Kingdom was postponed.

The signs and wonders associated with the Kingdom continued all the way through the book of Acts, even to Acts

(see **HOPE**, page 5068)

What Is Your Hope?5065
A More Frequent Bible Student's Notebook...5066
Our Present Position: Does It Contain Error?...5069



A More Frequent Bible Student's Notebook

A Limited Course

I've just had my 58th birthday. There is more of my first life that is behind me than is ahead. As with all humanity the course of my life has divinely appointed limits.¹ I am reminded of this fact nearly every week as I prepare material for the *Bible Student's Notebook*. Realization is keen that there is not an unlimited amount time to release all of the wealth of material that Father has provided. There is so very much to be taught and shared.



have I never claimed to be; for how could I even dare make such an arrogant self-proclamation? How could I audaciously assume such a status when studying the boundless, immeasurable, infinite, inexhaustive Words of God? Such a labor is an ever-humbling endeavor.

A Bible Student's Notebook

The *BSN* is a "notebook" where I journal my own studies of Scripture. It is also a place where I catalog and preserve the studies of a host of others – mainly students from the past – that have proven valuable to me.

A Student of Scripture

This periodical is a "notebook," and as the name would suggest, it is the "notebook" of a "student" of the Bible. That "Bible Student" is me.

Presently, the greatest roles in my life are that of husband, father and grandfather. Beyond that I am, of course, a teacher, an author and a publisher; but more importantly, I view myself as a "Bible student."

I use the word "student" with discriminating care and deliberate purpose. It is not the *Bible Scholar's Notebook*; for I am not a "scholar" of the Scriptures, nor

1. "My days, all of them were written in Your book; the days, they were formed when there was not one of them" (Psalm 139:16).

Why have I kept these "notebooks" for 28 years? Why have I made this great effort? I have done so, first and foremost, for myself. It has been essential for me to have such "notebooks" where I record and collect my own studies and the rich resources that I have discovered from others. I make continual, extensive use of these "notebooks," now consisting of 23 bound volumes. I also keep a detailed index of them so as to better avail myself of the materials that I have studied and read.

The primary reason that I make these "notebooks" available (*i.e.*, publish them) is for the benefit of my family. I desire for them to have the detailed re-

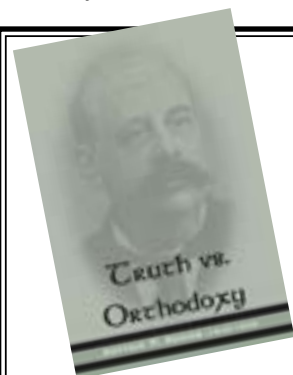
Truth vs. Orthodoxy

by – Arthur P. Adams

This is a collection of studies from the heartwarming and insightful pen of A.P. Adams (1847-1925). Chapter titles are:

Orthodoxy
The Spirit of the Word and
Theological Reversals
Free Will
What Is Man?
We See Jesus

The Man Christ Jesus
Jesus Christ the Son of God
Why Christ Died and Man's Doctrine
of Substitution
"Substitution" and the "Vicarious
Atonement"



108 pp., PB

See order form.

sources of my studies and research readily available to them. My family knows the *result* of my studies, for they see the fruit of them in my life. However, I desire for them to have organized access to the truth that provides such a foundation for me.

A second, yet no less important, reason for publishing these “notebooks” is to leave an inheritance for my posterity. This is vital to me as a patriarch. The fact is, I may leave little of earthly value to my descendants, but what greater value could I leave than their father’s, grandfather’s and great-grandfather’s, etc., lifetime of investigation into God’s unsearchable riches? I do not leave these “notebooks” as a creed or a manual for my family, but merely as a testament of my passion and an available resource for their *own* adventure of faith.

In Scripture, a patriarch’s posterity are viewed as arrows. They can be shot far ahead into the future, accomplishing things beyond the life-span of their archer. Progenies can be the voice of their progenitor long after they have been silenced by the grave. They can continue a passion for God and His Word stretching far beyond the life of their ancestor.

Lo! An inheritance from Yahweh, are children, a reward, the fruit of the womb: as arrows in the hand of a warrior, so, are the children of young men. How happy the man who hath filled his quiver with them! They will not be ashamed, but will speak with enemies in the gate (Psalms 127:3-5, Rotterdam).

What better inheritance than rich resources from the Scriptures? If I had such “notebooks” from my own

father, grandfather or great-grandfather, they would be among my most treasured early possessions. In possessing them, I would count myself rich beyond anything this decaying world could attempt to offer.

As a lateral benefit, beyond that of my own family, others are also able to have access to these “notebooks” – friends, acquaintances, associates and seekers. They are issued electronically to all who have an interest. Also offered in a printed, bound format, they can be an aid to others in their own individual studies.

Again, these “notebooks” are not presented in any way whatsoever as some “theological standard,” “doctrinal dogma” or “code of faith.” They are simply the results of one man’s own personal search in understanding the truth of Scripture; and as a result, the material continually changes and develops (and I trust advances) over the years. The material is not offered as “the truth,” but merely study suggestions toward it.

The Slow Acceleration of these Notebooks

In 1989, when these “notebooks” began, they were rather randomly issued. Over time, personal studies began to culminate in greater and greater light, and more and more refined research began to accumulate from teachers of the past, resulting in a more regular issuance, eventually monthly, then weekly.

The Practical Remedy for an Abundance of Material

Each week as I invest the time to prepare the material for these notebooks, there is so much available ►

Daily Quick Quotes

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

Daily Quick Quotes are single-sentence quotes selected from past pages of the *Bible Student’s Notebook* that are added to a daily BLOG and assigned topical themes, making them easy to utilize.

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that it often seems an issue of *what not to run*. As I mentioned from the outset, with nearly every issue I am soberly reminded of how brief this life is, and how there is more of mine that is past than is ahead. As a result of these facts, it has weighed upon me for some time now simply to increase the frequency of their issue so as to accommodate the release of more valuable material. Therefore, we are moving to a semi-weekly format. God willing, there will now be two issues each week rather than one.

My Many Helpers

With this increased frequency, I can't help but be thankful for those who diligently labor with me in making them so.

Frankly, if this work were all on my shoulders, no doubt my notebooks would still happen, but far less

frequently, and with a far less quality.

My family's labors with me – as well as that of a few extraordinary brothers who, with amazing diligence, have dedicated themselves to this work – make this a far more valuable endeavor. I am ever grateful and indebted to them.

With our added space there will be so much more that I will be granted the opportunity to share with you. For this I am humbled and thankful.

Your fellow and servant,



Clyde

HOPE (continued from front page)

28:3-6, where Paul was bitten by a viper without harm. In Acts 28:17 Paul was bound for *"the hope of Israel"* (:20).

In Paul's early epistles the Kingdom was in view, along with the signs and wonders that were associated with it. The Gentiles were grafted in as wild olive branches to provoke Israel to jealousy. This was nothing new. It was foretold by Moses and Isaiah.

Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you" (Romans 10:19).

Isaiah is very bold, and saith, "I was found of them that sought me not; I was made manifest unto them that asked not after me" (:20).

After the last pronouncement of blindness in Acts 28, a new and glorious hope was given to Paul, which was a mystery. It involved a hope that is in the highest of heavens. This hope was never before known, but hidden in God, until revealed to Paul. His prayer for the saints to know *"what is the hope of His calling"* (Ephesians 1:18) was because this was a *new* hope, never before revealed to the Old Testament Prophets.

This *"hope of Glory"* is proclaimed by Paul in his prison letters (Colossians 1:27). It settles the believer far above all heavens, in the heavenly places, and blesses us there with every spiritual blessing. It calls us to the privilege of knowing the fellowship of Christ's sufferings and sets be-

fore us a hope consistent with the super heavenly nature of *"His calling."*

The seven-fold unity of the Spirit embraces *this* hope, to which the eyes of our hearts have to be enlightened (Ephesians 4:4; 1:18). It is laid up for us in heaven and we must not be moved away from it, for it is our calling that we shall be manifested in Christ in Glory (Colossians 1:5, 23, 27; 3:4).

This appearing is called the *"blessed hope"* (Titus 2:13). When He appears, He will change our bodies of humiliation and fashion them like unto His body of Glory (Philippians 3:20-21). If we love His appearing we shall receive a prize - the crown of righteousness (Philippians 3:14-15, II Timothy 4:8,18). There are no voices, signs or trumpets associated with this hope.



Restitution of All Things

by — Andrew Jukes (1815-1901)

194 pages, PB

See order form.

The author, who wrote *Four Views of Christ* and *The Law of the Offerings*, also penned this work in 1867.

It brings the reader into an aspect of the author's later ministry which may surprise some. In it he examines the Scriptures regarding the destiny of the human race.

Our Present Position

Does It Contain Error?

by — A.E. Knoch (1874-1965)

The adherents of creeds and confessions are satisfied that they have “the truth” and that all else is false. They exalt human deductions from the Bible above the Scriptures themselves and denounce all who do not bow down to their dictum. Oh, that the saints would awaken to the deceptive nature of the present day delusion!



wish to repeat that we absolutely refuse to sign any unscriptural or extra-scriptural creed or doctrine – *even if we believe it*. A statement which cannot be expressed in the words of divine inspiration is inspired by the enemy of truth, and has no claim on the man of God.

Let us rid ourselves of the idea that *we* are pure, that *we* have no error, and that *we* can apostatize only by departing from *our present position*. Almost all of the saints are stupefied by this fond delusion. It takes no reasoning power at all to show that the conflicting camps in Christendom cannot all be right.

Creeds which conform to the truth of the Scriptures are useless; those which do not are dangerous. If we believe a truth of Scripture, let us express it in the language of Scripture. It is almost invariably the case that any change from the inspired form of sound words indicates a deviation from the full and perfect truth itself.

Let us rather take every doctrine and subject it to the rigid scrutiny of the inspired text. Let us hold it subject to such modifications as the further study of the Scriptures may impose. In other words, let us hold to God’s Word and not cling to creeds.

We desire to believe all that God has spoken, and to reject all that man has imported into it.

— Editorial
Unsearchable Riches, Volume 13 (1922)
(edited)

We are well aware that our refusal to subscribe to man-made statements of doctrine may be made the basis of serious charges against us. Nevertheless, we



54 pp, PB

See order form.

A Look at Alcohol in the Scriptures

by — Clyde L. Pilkington, Jr.

[God brings forth] *wine which makes man’s heart glad* (Psalm 104:15).

Wine was a blessing in Scripture (Proverbs 3:10), something to be received gratefully from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be used or abused.

However, it is important that we do not confuse use with abuse, or drinking with drunkenness. To prohibit the use of alcohol, by pointing to verses about its abuse, would be like condemning the eating of food because of gluttony, or requiring sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

This study briefly surveys alcohol related Hebrew and Greek words and some of their contexts, considers passages usually used to condemn the use of alcohol, and looks at a few common objections.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Issued semi-weekly

This free electronic publication is dedicated to:

- 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 mankind 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 (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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 (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. 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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ABBREVIATION KEY

Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the *Bible Student's Version*).

CV: Concordant Literal Version

DAR: Darby Translation

DT: Dabhar Translation

FF: Ferrar Fenton Bible

KJV: King James Version

RE: Rotterdam's Emphasized Bible

WT: Weymouth Translation

YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)

BDB: Brown-Driver-Briggs

Hebrew Lexicon

CB: Companion Bible Notes & Appendixes (Bullinger)

CC: Concordant Commentary (Knoch)

CKC: Concordant Keyword

Concordance (Knoch)

CL: A Critical Lexicon and

Concordance (Bullinger)

CWS: Complete Word Study Dictionary (Zodhiates)

FoS: Figures of Speech (Bullinger)

SEC: Strong's Exhaustive Concordance

TGL: Thayer's Greek-English Lexicon

UR: Unsearchable Riches

VED: Vine's Expository Dictionary

YAC: Young's Analytical Concordance

Reference Notations

cf. – compare

e.g. – for example

et al. – and others

etc. – et cetera (and so on)

ff. – and the following

i.e., – that is

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