



Bible Student's Notebook™

The Herald of His Grace

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

Volume 35
Issue 865

“The Lord’s Prayer”

by — A.E. Knoch (1874-1965)

After this manner therefore pray ye: “Our Father which art in Heaven, hallowed be thy name. Thy Kingdom come. Thy will be done in Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the power, and the glory, forever. Amen. (Matthew 6:9-13).

This is not the “Lord’s prayer,” but His model for the disciples’ petitions. Since He has just been condemning wordiness and loquacity in prayer, He gives them an example of how to say much with few words. It was far from His intention that this should become a form for repetition, especially in this day of grace when part of it is meaningless and contrary to present truth. “The riches of His grace” (Ephesians 1:7) is far, far beyond the measure in which we forgive others. Moreover, our forgiveness is not at all dependent on our extending this favor to others. With them it was probational and temporary; with us it is irrevocable and eternal.



Man’s needs are sustenance, release from past failures and future trials, and, especially in relation to the Kingdom, deliverance from the power of that wicked one who will do his utmost to corrupt and destroy it. Our Lord would not have them pray for that which God would not give. Every petition in it will be fulfilled, but not until the Kingdom has come. Then, and not till then, will they be safe from the wicked one, for he will be bound in the abyss (Revelation 20:3).

Not till then will their trials be over, their debts remitted, their daily sustenance assured; not till then will His will be done on Earth, or His name be hallowed by a holy nation. **BSN**

The prayers for our emulation are found in Ephesians. The latter half of the first chapter of that epistle will teach us what to pray for. It is all concerned with a later outpouring of grace which was a profound secret during our Lord’s sojourn on Earth.

This marvelous prayer is exquisite in its perfections. Its seven petitions are divinely divided into three for the glory of God, and four for the frailty of man. His name, His kingdom, His will. It is His future Kingdom which will come when His will is done on Earth. At that time we will have our portion in His heavenly administrations, so that our prayers should be much wider in scope than this.

— The Compiler’s Notes
Concordant Version (1930)
(abridged excerpt)

TOPICS:

Major: Lord’s Prayer; Prayer
Minor: Dispensational; Forgiveness

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OBITUARY.

Heloise F. Vickers

February 27, 1926 – February 19, 2021



Heloise, of Flagler Beach, Florida, precious wife of the late Lonnie Vickers, has died, a little over six years after him. They were longtime faithful supporters of this work. Though we had never met Lonnie and Heloise in person, they both meant a great deal to us here. We

talked on the phone frequently, and they were such a great encouragement to us. This husband-wife team were quite the evangelists of the good news. They had been married 65 years at his death. Heloise relied on her faith to keep her strong. Death is the great enemy, but we thank God that it will be destroyed. It

is as good as done, and we have the joy of knowing that we will see Lonnie and Heloise when our Lord makes His appearance in Glory. Rest well, our beloved sister, we will see you in the morning! **BSN**

MAILBOX (continued from last page)

Just finished [BSN #850](#) [*“Breadth and Length and Depth and Height”*]. Wow! 5 stars. Essex’s article is transcendent, revealing depths of glory that few have ever seen or even realized. To think that all that has been, and is being done, is wrapped up in Dad building His dwelling place via the completion of the dual *pleromas* (which are in essence actually only one – for there is only *“one Spirit”* ultimately lifting His children into divine transcendence. What a Father!!! What a future!!! What glory!!! – **SD** **BSN**

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 *“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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Dispensational Truth

by — Richard Holden (1828-1886)

When souls surrender dispensational truth, they have committed themselves to the ocean without a compass. If dispensational truth be not God's present revelation, what is it? And if it be, can I expect to walk in the present scene according to His mind, without the light which He in His grace has supplied me?



the present? *He who knows dispensational truth imperfectly, can never know prophetic truth rightly.* If I disregard the manner of God's arrangements – the position of His people now according to His mind – how can I expect Him to unfold to me more distant things?

God's revelation, in its full sense, and comprising all of His arrangements on Earth, is a structure of many stories, if I may say so. All of the stories were not lighted up at once, but according to the need of those who would make use of the light.

Prophecy contained a suited and inexhaustible supply of the needed light; but this light could not act serviceably on anyone who did not apprehend the order of God's counsels on Earth. Such a one neither occupied the right story, nor did he (from not understanding his calling) seek or receive that knowledge from God which would have made him, not only know his proper place before God, but would also have furnished him with grace and power to act therein according to God's pleasure.

How can God give a soul light to see the future of His purposes, if he be ignorant of or indifferent to

God will not swerve from His Own counsel; and surely it is marvelous grace that He should allow us to learn it; and still more, that according as we know and submit ourselves to it, He should entrust us with further purposes of His mind.

The more difficult the times become, the more do I need dispensational truth. What other chart have I? How can I solve any of the incongruities that encompass me, or discover a clue to my right course in them, if I do not know the order and intention of God? **BSN**

(edited)

Note: See Holden's article "The Mystery of Ephesians 3," [Bible Student's Notebook #625](#), as well as a short biographical sketch in the same issue.

TOPICS:

Major: Dispensational; Revelation; Right Division; Truth

Minor: Prophecy



52 pp., PB

See order form.

The Faith of Christ (A Compilation)

Here is a subject worthy of our careful consideration. It is crucial to our spiritual well-being, since it is vitally joined to our redemption and deliverance which are to be found in the Lord Jesus Christ. "The faith of Jesus Christ" is unwittingly denied by sincere and well-meaning believers. After having been well-grounded in this subject as it is revealed in His Word and reflected in this study, may we no longer be found in that rapidly growing company of believers who are unenlightened because they are uninstructed. Authors include:

E.H. Clayton (1887-1972), A.E. Knoch (1874-1965), Adlai Loudy (1893-1984), and Frank Neil Pohorlak (1907-1988).

The Kingdom of God and The Kingdom of the Heavens

by — A.E. Knoch (1874-1965)

There is a perennial interest in the question, What is the difference between the Kingdom of God and the Kingdom of the Heavens? In many instances there seems to be no distinction at all. In Matthew 19:23-24 we read of both Kingdoms in connection with the rich man who clung to his possessions. Their general identity is recognized again and again when the “Kingdom” is spoken of without any word to tell us which one is referred to. Parallel passages abound in the gospels where Matthew uses the phrase “Kingdom of the Heavens” and the other evangelists use “Kingdom of God.”

The former phrase occurs only in Matthew’s account. But Matthew also uses the phrase “Kingdom of God.” These instances are of special interest, therefore, in helping us to understand the distinction between these two expressions.

“The Kingdom of God” occurs in the first gospel:

Seek ye first the Kingdom of God (Matthew 6:33).

If I cast out demons ... then the Kingdom of God is come upon you (12:28).

... For a rich man to enter into the Kingdom of God (19:24).

... the tax gatherers and harlots go into the Kingdom of God before you (21:31).

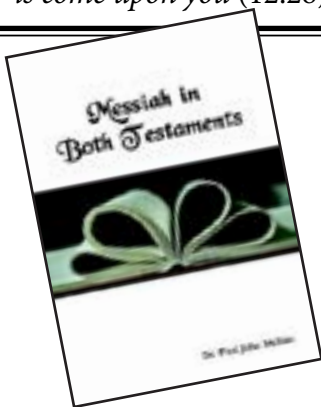
The Kingdom of God shall be taken from you (21:43).

If we can discover some element in these passages foreign to the rest, which makes it repugnant to our spiritual apprehension if we substitute “Heavens” for “God,” then we will be able to enjoy the light and blessing which He has intended by using two phrases rather than one only.

The basic thought of the “Kingdom of the Heavens” is found in Daniel 2:44, where we read:

And in the days of these kings shall the God of Heaven set up a Kingdom, which shall never be destroyed: and the Kingdom shall not be left to another people, but it shall break in pieces and consume all these kingdoms ...

This passage, combined with a close reading of all



96 pp., PB

See order form.

Messiah in Both Testaments

by — Dr. Fred John Meldau (1899-1969)

The most amazing drama that ever was presented to the mind of man – a drama written in prophecy in the Old Testament and in biography in the four Gospels – is the narrative of Jesus Christ. This outstanding reference work addresses all the major Scriptures in the Old Testament that foretell of the coming Messiah, as well as the fulfillment of those prophecies in the New Testament. It is a fantastic summary of specific, detailed prophecies made about the coming Messiah and how they were fulfilled in a specific, detailed way in the life, death and resurrection of Jesus of Nazareth, hundreds of years after they were first given. It will provide insight as to how the Scriptures have successfully withstood so many assaults against its veracity over the centuries.

later references to this Kingdom, shows us plainly that it is confined to the Earth. Its limits do not extend beyond this planet. Besides this it belongs to a people, it is the sovereignty of one people or nation over other nations, whose kingdoms it will displace, and it is a future Kingdom which is not in exercise as yet.

In contrast to this, the Kingdom of God was already in exercise in Heaven, though not on Earth, as our Lord taught His disciples:

Thy will be done on Earth as it is in Heaven (Matthew 6:10).

The Kingdom of God, while it will include the Earth, is not confined to it, but is bounded by the Universe, except such parts as are in rebellion against Him. The Kingdom of the Heavens has no place outside the Earth. The former is a present reality in Heaven, but neither are yet established on Earth.

The Kingdom of God is the sovereignty of a Divine Person: the Kingdom of the Heavens is a Kingdom which, indeed, finds all of its authority in Him, yet is delegated to a people.

And the Kingdom and the dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the saints of the Most High (Daniel 7:27).

The Twelve Apostles shall sit upon Twelve Thrones judging [ruling] the Twelve Tribes of Israel (Matthew 19:28).

Others shall have authority, some over five cities, some over ten. This authority is referred to when he tells them to teach or *disciple* all nations (Matthew 28:19).

A present-day example may help much to impress what we have been seeking to set forth. What, we will ask, is the difference between the Kingdom of King Edward and the Kingdom of Great Britain? The King's dominion extends over all England and all of its dependencies. In England he is the King, in India he is the Emperor. But there is a sense in which ev-

ery Englishman who votes in the home country has a hand in the government of India. He is a part of the Great Britain which rules India. So, too, a place in the Kingdom of the heavens includes a place of authority over the other nations.

If this be so, we can easily see how He would hardly ask them to "*seek first the Kingdom of the Heavens.*" They were eager enough for the authority which that would bestow, but they were not so anxious for the blessing, which a personal subjection to God on their own part would bring. So the prevalent phrase in Matthew in this case is changed to "*Kingdom of God.*"

So, too, with our second quotation (Matthew 12:28). The earthly Kingdom had no jurisdiction over demons. So, the fact that He cast them out was a sign that the *Kingdom of God* had come upon them.

The case of the rich man (Matthew 19:24) is true of both Kingdoms, but entrance is even more difficult in respect of God's personal rule.

The tax gatherers and harlots will have nothing but judgment in the *Kingdom of the Heavens*. The tax gatherers were traitors to that Kingdom. But the self-righteous Pharisees, who had a great deal to say about their own fitness for the Divine presence, had even less right than those whom they despised. And this shows another characteristic distinction, arising from the fact that *one Kingdom involves subjection to God Himself* where no deception is possible, *while the other has to do with authority vested in human hands.*

The Kingdom of God will have no such history as the Kingdom of the Heavens. In the latter there will be feigned subjection, which will break out into rebellion when Satan is loosed from his chains. Loyalty to God Himself has a personal element similar to loyalty to a sovereign, which is much more than the subjection of a dependent realm.

Our last quotation deals with the fruits of the vineyard. There is no question here of the relation of Israel to the other nations. In subjection to God they would have furnished Him with the wine which cheers both God and man (Judges 9:13). So, it is not the Kingdom of the Heavens which is taken from

them, but the Kingdom of God. This will be given to a nation which will bring forth its fruits. The two Kingdoms, then, contain much in common and are often equivalents. But they always keep their own coloring and one phrase can never be used where God in His excellent wisdom has been pleased to place the other.

THE KINGDOM OF THE FATHER

The “*Kingdom of the Father*” is another phrase which contains a precious truth in advance of either of the ones we are considering. If the Kingdom of the Heavens expresses the relation of dependencies to another people and the Kingdom of God the personal loyalty to a sovereign, then the Father’s Kingdom expresses the position of the King’s children. This filial relationship promises no political prestige, but speaks rather of *provision* and *character*, which His fatherhood implies. He is the Father of the righteous (Matthew 13:43). He it is Who is petitioned for bread and forgiveness (Matthew 6:10), and He will provide the wine in the coming Kingdom (Matthew 26:29).

The Kingdom of God is very seldom mentioned in the epistles, stress being laid upon its *character*. It is never, however, spoken of as a present reality upon the Earth. It is spoken of as future (I Corinthians 6:9-10; 15:50; Galatians 5:21; Ephesians 5:5; I Thessalonians 2:12; II Thessalonians 1:5; II Timothy 4:1, 18). It is associated with the Circumcision (Colossians 4:11). The phrase “*the Kingdom of God is within you*,” so often quoted to show a present mysterious immanence, is a mistranslation. When the Greek “*en*,” in, is used with a *plural*, it should be rendered “*among*.” The Lord said, “*the Kingdom of God is among you*.” It had drawn very nigh in those days.

THE KINGDOM OF THE SON

There is one Kingdom, however, which is in power at the present time. We do not refer to the authorities of darkness, who rule this somber scene, but to the Kingdom of God’s dear Son (Colossians 1:13). The authority of darkness is a strictly *spiritual* kingdom. It does not displace the sovereignties of this

world at all. So also, is the Son’s Kingdom. It is a strictly spiritual sovereignty. We were once subjects of the Domains of Darkness. Now we are subjects of the Kingdom of the Son of His love.

Someday the Kingdom of God’s Son will find expression on Earth. That will be after this old Earth has been replaced by a new one. Then God will be reconciled with all mankind, and all will be the willing, worshipping subjects of His beloved Son. So perfect will this reign be that the time will come when all rule and authority and power will have been put down, and the Son Himself will become subject to the Father (I Corinthians 15:27).

So long as sin and insubordination held sway there could be no happiness apart from government. But when, at length, all is perfect, when sin is gone, and not the least breath stirs contrary to His wish, what need for government? The Kingdom will exist only in name, giving place to the Father’s guiding hand.

Then, when government itself is gone, will we learn the real lesson it was meant to teach: that His will alone is good – good for His glory and for our welfare – and when this is acknowledged by every heart then will God indeed be “*All in all*.” **BSN**

— *Unsearchable Riches*, Volume 1 (1909)

(*edited*)

Note: For more information on this subject, see:

- An Introduction to “the Kingdom of God” and “The Kingdom of Heaven,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #793](#);
- The Coming Kingdom: Some Fundamental Facts Concerning It, William Tucker Broad, [Bible Student’s Notebook #634](#);
- The Kingdom of God: The Theme of Scripture, Tom L. Ballinger, [Bible Student’s Notebook #793](#);
- Three Chronological Stages of the Prophetic “Kingdom of God” on the Earth, David R. Hetteima, [Bible Student’s Notebook #745](#).

TOPICS:

Major: Kingdom of God; Kingdom of Heaven; Kingdom of the Father; Kingdom of the Son
Minor: Consummation; Government

Answered and Unanswered Prayers

by — Herman H. Rocke (1908-1996)

In times of old, God operated in those revering Him and made them request things which He had promised to give them. By the mouth of Ezekiel He advised His covenant people of the day when they would dwell again in the land He gave to their fathers, and He promised them,

And you come to be Mine for a people, And I will become yours for an Elohim.

He added further,

For this shall I be inquired of by the house of Israel, to do it for them (Ezekiel 36:28, 37).

This example serves to show how God had planned a better future for Israel and how He puts the yearning for it into their hearts so that it becomes a pleading initiated by God Himself, a pleading indeed with a promise to be answered in due time. Here we have a true prayer of *faith*, rooted and grounded in His own Word.

This immovable foundation is too often missing in the prayers of our times which are rather grounded on the sand of human experience, on the pious traditions that have been passed on from generation to generation: If you had sufficient “faith” to request even the impossible and to believe that God will grant it, then, and only then, will you be given what you asked for.

Some people are always talking about their “answered” prayer and it sounds like boasting, as if they had persuaded God, in the long run, to give in. It should be mentioned at this point that Paul also once boasted of the fact that the Lord had not answered his prayers: He had rather protested to him,

Sufficient for you is My grace, for My power in infirmity is being perfected (II Corinthians 12:9).

When the writer of these lines was a young boy, each “answered” prayer was for him like “meeting God”; and weeks, even months might pass until the next “meeting” with Him when another pleading was “granted.” This went on for a long time; then the Lord gave him a mother-in-faith who taught him to read the Scriptures and to pray accordingly. In the hate-filled atmosphere of his parents’ home he was granted the privilege of having *fellowship* with the Lord instead of “meeting Him” occasionally. **BSN**

— *Unsearchable Riches*, Volume 51 (1960)
(abridged & edited excerpt)

TOPICS:

Major: Prayer

Minor: Faith; Sovereignty



608 pp, HB

In Heavenly Places

Commentary on Ephesians

by — Charles H. Welch (1880-1967)

This is a detailed exposition of “*the Mystery*” or secret purpose that was hidden in God and then revealed through Paul, our apostle, in his epistle to the Ephesians.

See order form.



Buying your book [The Undoing of Adam](#) and listening to your teachings on [biblical sexuality](#) have benefitted my life greatly as well as that of my loved ones and girlfriend. I have been on a journey of undoing shame and awakening to my calling of being a part of the Body of Christ.

Through my study of the Scriptures, with the help of the concordance and the material online, I've begun to learn that there are not many people who believe and see things as I do. Frankly, there weren't many who were interested in finding out more, as I was.

I am realizing that I have been going through a transformation of sorts, with the catalyst being your book and your teaching. – **South Africa**

Thank you again, brother. Greetings and prayers for a generous year for you and your ministry! So much material, but I am settling in how to try to better navigate your site. What an absolute "Treasure Trove" of golden nuggets of truth and context! Great site! ... I am praying how best to arrange the purchase of the volumes as the materials are so valuable and the topics are something everyone should study with in their personal journey, as these materials

give such an array of research and divine help from the writers. I have the [Concordant Literal Versions](#) of both the OT and NT and what a serious blessing as it makes so many verses come to life and it illustrates how mistranslation and abuse has crept into virtually all versions and slanted human commentaries. – **ID**

I love and aspire to read and obtain many materials from your ministry. I am completing [The Salvation of All](#). It is such a truth-filled book that it only humbles me how I have been so remarkably redeemed and see the whole story. Coming out of a catholic background I have been blessed mightily in finding the truth of salvation, the final destination. – **ID**

Thank you for the wealth of truth you provide to the Body Ekklesia on a daily basis. I, for one, am greatly appreciative. I know of nowhere else where I could begin to find the depth of material you offer. ...

I, too, once pastored a local congregation, have a tale too, and only recently (1 year ago) have come to see the Scripture anew! Such a frustrating thought to think it took so long!

Today, I am simply a student and have appreciated the likes of your ministry and testimony. ... I live in Massachusetts, not too far from you, and hope one day if you present any gatherings to perhaps come on by and shake your hand.

What can I say, but may blessing from the Throne continue to fill you heart and mind through Christ our Lord, Savior, Friend, and the Way. – **MA**

(see **MAILBOX**, page 7338)



54 pp, PB

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. *See order form.*