



Bible Student's Notebook™

The Herald of His Grace

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

Volume 28
Issue 68g

The New Covenant and the Revelation of the Mystery

by — C.E. McLain (1909-1990)

The New Covenant ministry¹ of the Apostle Paul, with its accompanying miracles, continued until Acts 28. There he is seen bound for “the Hope of Israel”² (:20), still exercising miraculous power (:3-9), still testifying to the Jew first (:17), and still basing the testimony concern-



ing the Lord Jesus upon the law of Moses and the Prophets (:23).

The Jews at Rome were no exception, for with the rest of their nation they rejected the testimony. They hardened their hearts lest they should be converted and the Lord should heal them. When this occurred in other cities Paul had turned to the Gentiles in order to provoke his own people to repentance, but on this last occasion he did not simply turn to the Gentiles, but his ministry henceforth was to the Gentiles first and foremost (Ephesians 3:1).

The duration of Israel's blindness³ had been foreseen:

- [Editor:]** Paul had an early ministry (*diakonia*; G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at the subject of Paul's priestly ministry, see:
 - Paul's Priestly Ministry, Adlai Loudy, [Bible Student's Notebook #532](#);
 - The Priestly Ministry of Paul, A.E. Knoch, [Bible Student's Notebook #532](#);
 - Paul's Previous Ministries, A.E. Knoch, [Bible Student's Notebook #567](#);
 - Onward and Upward: Paul's Priestly Ministry Transitioning Toward His Celestial, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
 - The Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);
 - The Readjustment Administration, Adlai Loudy, [Bible Student's Notebook #492](#);
 - The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434](#);
 - A New Administration at the Close of Acts, Adlai Loudy (Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#)).
- [Editor:]** “The Hope of Israel” concerns the coming physical, literal kingdom reign of Jesus the Messiah over a resurrected Israel (and the remaining Gentile Nations), in fulfillment of the prophesied Davidic (king) and Palestinian (land) covenants. This will take place during the Millennium after the completion of Daniel's 70th week, i.e., the 7 years of the tribulation period, as foretold throughout the Old Testament, the Gospels, Acts, New Testament Jewish Epistles and especially the Book of Revelation. — Mark Peters.
For more information on the hope of Israel, see:
 - “The Hope of Israel” vs. “That Blessed Hope,” Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#).

- [Editor:]** For more information concerning the mystery (secret) of Israel's present spiritual blindness (Romans 11:25-27), see:

- Israel's Blindness: When Was It Put into Full Force? E.W. Bullinger, [Bible Student's Notebook #620](#);
- When Was Israel as a Nation Set Aside? John H. Kessler, [Bible Student's Notebook #629](#);
- The Temporary Setting Aside of Israel, S. Lee. Homoki, [Bible Student's Notebook #642](#);
- Christ's Appearing and Israel's Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student's Notebook #567](#).

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And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled (Luke 21:24).

This is the condition in which we find Israel and Jerusalem to this day. The end of the times of the Gentiles is also the time when the Lord shall come and the New Covenant⁴ shall be made:

Blindness in part is happened to Israel until the fullness of the Gentiles be come in, and so all Israel shall be saved ... there shall come out of Zion the Deliverer ... for this is My Covenant unto them (Romans 11:25-27).

Thus from the pronouncement of Acts 28 until some future time the New Covenant could not be made with Israel, and consequently the probability of “*He may come*” no longer remained as an immediate hope.⁵

4. [Editor:] For more information of the “Old and New Covenants,” see:

- A Brief Survey of the Mosaic Covenant: Exodus 19 (Right Division: An Overview of Dispensational Truth — Part 4: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #554](#);
- The Purpose of the Law, A.P. Adams, [Bible Student's Notebook #380](#);
- A Brief Survey of the New Covenant (Right Division: An Overview of Dispensational Truth — Part 6: Israel's Place in God's Plan), Clyde L. Pilkington, Jr., [Bible Student's Notebook #556](#);
- God's Holy Nation: Israel and Her Earthly Purpose, Clyde L. Pilkington, Jr., (specifically chapters 4-6: *Israel's Covenants, Israel's Old Covenant; Israel's New Covenant*, respectively), see order form.

5. [Editor:] For more information on Christ's appearing, see:

- Christ's Appearing and Israel's Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student's Notebook #567](#);

What, then, is the place of the New Covenant and its accompaniments during this present period? To discover this it is necessary to examine the Scriptures written after Acts 28:28, and written for the present dispensation (Ephesians, Philippians, Colossians).⁶

In the Prison Epistles of Paul the New Covenant is not mentioned. “Covenants” occur but once, and that in a negative sense:

Wherefore remember that ye being in times past Gentiles in the flesh ... that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise (Ephesians 2:11-12).

This occurs in a context where the past dispensational distance of the Gentiles is set in contrast with their present nearness in the “*one new man*.” No mention is made of Gentiles being blessed with Jewish blessings, but rather that from Jew and Gentile alike there

ton, Jr., [Bible Student's Notebook #567](#);

- “The Hope of Israel” vs. “That Blessed Hope,” Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#);

- Rapture? or Appearing? Clyde L. Pilkington, Jr., [Bible Student's Notebook #490](#);

- We Have a Better Hope, E.W. Bullinger, [Bible Student's Notebook #492](#).

6. [Editor:] For a look at Paul's Perfection Epistles, see:

- Paul's Perfection Epistles, A.E. Knoch, [Bible Student's Notebook #310](#);

- Paul's Previous Epistles Need Minor Modifications, A.E. Knoch, [Bible Student's Notebook #490](#);

- Present Truth Is Found in Paul's Latest Epistles, A.E. Knoch, [Bible Student's Notebook #515](#);

- Organically the Same: Constitutionally Different – The Distinction Between the Pre-Prison and Prison Epistles, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);

- The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student's Notebook #524](#).



224 pp, PB

The Book of Job

by – E.W. Bullinger

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is being taken out a company that is to be blessed in the “heavenly places” (:6).

No mention is made of the hope of the *parousia* [“coming”] in these epistles, or of such related things as Sinai, the Heavenly Jerusalem, Mount Zion, or of things promised in the Old Testament. In their place another calling is spoken of, “*All spiritual blessings in heavenly places in Christ*” (Ephesians 1:3), and other things are revealed [that are] not promised before in the Scriptures:

Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ among you, the hope of glory (Colossians 1:26-27).

With the change of Acts 28:28 and the revelation of a new place of blessing and of a new hope⁸ (Ephesians 1:18; Colossians 3:4), Paul also received a change of ministry. Instead of claiming to be a minister of the New Covenant, as in II Corinthians 3:6, he now states,

*I am made a minister according to the dispensation of God, which is given to me for you ... even the Mystery*⁹ (Colossians 1:25-26).

7. [Editor:] For more information about the celestial realm, see:
 - The Heavenly Realms, John H. Essex; Ruling the Celestials, A.E. Knoch; Opposition Among the Celestials, Donald G. Hayter, [Bible Student's Notebook #519](#);
 - Our Realm: Inherently Celestial, John H. Essex, [Bible Student's Notebook #520](#);
 - Blessings Among the Celestials, John H. Essex, (Part 1, [Bible Student's Notebook #611](#); Part 2, [#612](#));
 - God's Celestial Purpose (Paul's Letter to the Ephesians), John H. Essex (see order form).
8. [Editor:] For more information on the hope (or expectation) of the Body of Christ, see:
 - Hope, Charles H. Welch, Part 1 – [Bible Student's Notebook #493](#); Part 2 – [Bible Student's Notebook #494](#); Part 3 – [Bible Student's Notebook #495](#);
 - “The Hope of Israel” vs. “That Blessed Hope,” Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#);
 - The Timing and Nature of Our Hope, Clyde L. Pilkington, Jr., [Bible Student's Notebook #510](#);
 - The Hope of Paul's Prison Epistles, Tom Ballinger, [Bible Student's Notebook #582](#).
9. [Editor:] For more information about “the Mystery” and its “Secret Administration,” see:
 - What Is the Mystery? A.E. Knoch, [Bible Student's Notebook #516](#);
 - The Present Secret Administration, A.E. Knoch, [Bible Student's Notebook #575](#);

Exercising this ministry Paul was given instructions as to how believers should now walk in accordance with the revelation of the Mystery. Much that was required under the earlier ministry is restated, but those things that were peculiarly related to the New Covenant and its hope are not repeated. No mention is made of the Lord's Table, or of signs,¹⁰ tongues or healings.

To those believers who were blessed under the New Covenant the observance of the Lord's Supper¹¹ was a means whereby they could testify to their faith in the fact that the blood of the New Covenant had already been shed for them, and that they were keeping it with the earnest hope that the Lord might come to bring all of these blessings of the New Covenant to pass.

Today, the believer who by grace has been led to see the truth of the Mystery, the very non-observance of the Lord's Supper is a witness to the fact that he has a
(see *NEW COVENANT*, next page)

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- A New Administration at the Close of Acts, Adlai Loudy: Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#);
 - The Pentecost, Readjustment & Secret Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);
 - Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);
 - The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student's Notebook #524](#).

10. [Editor:] For more information on sign gifts, see:
 - Tongues, Signs and Visions: Not God's Order for Today, A.E. Bishop, [Bible Student's Notebook #416](#);
 - Sign Gifts: For Another People and Another Time, Clyde L. Pilkington, Jr. & André Sneider, [Bible Student's Notebook #417](#);
 - The Signs of Paul's Early Ministry, A.E. Knoch, [Bible Student's Notebook #511](#);
 - Miraculous Demonstrations: Watch Out!, Richard Jordan, [Bible Student's Notebook #430](#);
 - Paul and His Early Healing Ministry, A. E. Knoch [Bible Student's Notebook #527](#);
 - Israel's Signs, John LaVier, [Bible Student's Notebook #106](#);
 - To What Do the Signs Point? Richard Jordan, [Bible Student's Notebook #156](#);
 - Spiritual Gifts for Today, A.E. Knoch, *Unsearchable Riches*, Volume 108, Issue #3;
 - Spiritual Endowments, James Coram, *Unsearchable Riches*, Volume 108, Issue #3;
 - The Duration of Languages, James Coram, *Unsearchable Riches*, Volume 108, Issue #3.
11. [Editor:] For a further look at Israel's “Lord's Supper,” see:
 - The Lord's Supper: Brief Thoughts on Israel's Passover, Clyde L. Pilkington, Jr., [Bible Student's Notebook #382](#);
 - The Lord's Supper, R.B. Shiflet, [Bible Student's Notebook #185](#);
 - The Lord's Supper, Bert W. Hallman, [Bible Student's Notebook #545](#);
 - What About Ordinances? Ike T. Sidebottom, [Bible Student's Notebook #184](#).



Moralistic Culture Clubs

by — F.H. Robison (1885-1932)

The great moralistic and humanitarian culture clubs, which are called “churches,” spring from and thrive on soulish attributes. They cannot live without them. Social contact with the “best” people of the community, soft, mellow lighting for the eye, nerve-soothing music for the ear, attenuated-moonshine philosophy for the head, a smug sense of being among the “better” classes of the most civilized lands – all these things and feelings are traceable not to God-consciousness but to self-consciousness. Philosophy for the head and religion for the heart: that’s the best the soul can do, alone.

Yes, that brings us to the heart, which is associated with the soul. “*The soul of all flesh is in the blood,*” and since the heart is furnishing the motive power for the blood it is therefore the moving power of the soul.

In the Gospels, in Acts, and in the Jewish epistles, and even in the Pre-Prison epistles of Paul, both *soul* and *heart* are



frequently used, but much more rarely in the Prison Epistles – the word “*soul*” almost never except in reference to human relations or vigor.

The purpose is not to belittle either soul or heart but to show that soul and heart may be either good or bad and that the soulish powers without the spirit of God are always deceptive. The Jews were a whole-souled people. They had a soulful attachment to their religion, but insofar as they had not the spirit they were an abomination to the Lord. So it is with organizational religion generally, as opposed to individual spiritual life. The truth is that whoever is supremely loyal to God will be loyal to all of God’s children, whether those children know it or not.

— Excerpt from:
Are Bride and Body Identical?

TOPICS:

Major: Religion; Soul

Minor: Christianity; Church

NEW COVENANT (continued from previous page)

calling that is unconnected with the New Covenant, and that the hope of his calling is distinct from the *parousia*.

If the believer is enlightened into the truth of the Mystery that God desires His own to acknowledge today, and sees it to be distinct from the New Covenant, then the course that is consistent with such an acknowledgement is one that testifies of the Mystery without participating in anything that would hinder others from being enlightened into the same truth.

The goal of the prayers of the Mystery is,

That Christ may dwell in your hearts by faith that ye, being rooted and grounded in love, may be able to comprehend ... (Ephesians 3:17-18).

Whatever the calling may be, it ever leads to Christ. The calling of the Mystery is more glorious, *because it will be realized in the place where Christ is now exalted*. The hope of the New Covenant awaits the time when *He leaves that place, and returns* to take away

ungodliness from Jacob:

And so, all Israel shall be saved ... for this is My Covenant unto them, when I shall take away their sins (Romans 11:26-27). ■

(edited & abridged)

Clifford E. “Mac” McLain was born in Blanchard, OK. He received a Bachelor of Theology degree from Atlanta Bible Institute and later his Doctor of Divinity from Trinity Bible Seminary in Atlanta.

Dr. McLain founded Grace Institute of the Bible in Oklahoma City, and co-founded with Ben McCammon the Northside Bible Church in 1966. He was also host of the radio program, “What’s the Question?”

Author of several books, McLain’s principal emphasis was on the calling of Ephesians 3:9, “*To make all see what is the fellowship of the mystery.*” Consequently, his works focused on the Apostle Paul’s epistles written after Acts 28:28 – the “*Mystery*” letters.

TOPICS:

Major: New Covenant; Right Division; Secret

Minor: Israel; Mystery; Paul’s Epistles

Ecclesiastical Organizations

by — F.H. Robison (1885-1932)

Despite the fact that the ecclesiastical landscape of Christendom is cluttered up with all kinds of class barriers, there is still only one method of dealing with God in this dispensation, and that is individually. We may be members of visible and human organizations or orders, great or small, old or young, more formalistic or more evangelical, but we get nothing whatever of a spiritual nature merely *because* of that membership. In fact, what spiritual blessings we get are often *in spite of* such membership.

What, then, gives rise to ecclesiastical organizations?

Rarely, if ever, a mere desire for common worship. Common worship can be had with very little machinery or government. The *supposed* advantages of organizations lie in the field of “service,” and most organizations have arisen out of some misconception of service. Surely there is no harm in cooperative effort, but the difficulty lies in the fact that the means soon becomes more prominent than the end or purpose for which the cooperation was started.

There is no “army of God” now. The figure in Ephesians 6 is of an individual soldier arrayed for personal combat. Such songs as “like a mighty army moves the church of God” are not only false, being absolutely contrary to the facts, but are also foolish. An army is an *organization*. The ecclesia of Christ is an *organism* in which we should not struggle to *produce* a particular brand of cooperation but be diligent to *preserve* the unity of the spirit in the bond of peace. The unity of the spirit is a fruitage of the spirit. It grows under the happy benefactions of that Son, whose light is truth and whose warmth is love. Organizational

unity, such as there is, comes from human effort, and, like the works of man generally, may be conceived and developed in the dark, far from either truth or love.

— Excerpt from:

Are Bride and Body Identical?

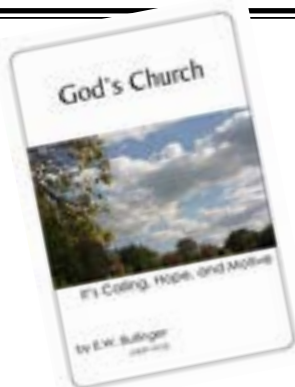
TOPICS:

Major: Christianity; Religion; Unity

Minor: Body of Christ; Service

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The Childish Carnality of Sectarianism

by – Arthur P. Adams (1847-1925)

Now this I say, that every one of you saith, “I am of Paul; and I of Apollos; and I of Cephas; and I of Christ” (I Corinthians 1:12).

For while one saith, “I am of Paul”; and another, “I am of Apollos”; are ye not carnal? (I Corinthians 3:4).

The carnal will at once be apparent – a perfect type of many in these days. The sectarian spirit is perhaps the most hateful manifestation of this carnality. “I am of Paul, I am of Apollos.” So in these days we hear, “I am a Methodist to the back bone.” “I am a Baptist dyed in the wool.” “I am a Congregationalist true blue,” and thus these infantile disciples go on in their clannish professions, little thinking that thus they are demonstrating their own carnality and spiritual babyhood.

— *The Spirit of the Word* (1885)

TOPICS:

Major: Carnality; Sectarianism

Minor: Division; Heresy or Heresies

Not Even Our Trials Can Separate Us from God's Love

by – A.E. Knoch (1874-1965)

The trials and tribulations we endure are not tokens of His displeasure. They are all tempered by His loving heart. A sense of His love hovering over us in the midst of our distresses is the most blessed of all balms and will enable us not only to endure them, but to enjoy them. Here all the great forces of the universe are arrayed, and none of them, no, nor all of them together, can come between us and the unconquerable love of our God as displayed in Christ Jesus.

Death will be swallowed up by life. Life may lead us far from Him, but not beyond the reach of His love. The present perplexes us, the future fills us with fear, but only when we lose the sense of His love. Powers, celestial or terrestrial, are subject to His sway. Nothing above or beneath, nothing at all has the power to break the bond that binds the humblest and most unworthy saint to the throbbing breast of our great and glorious God. This is more than salvation from sin!

This is reconciliation!

— *Concordant Commentary*, page 239

TOPICS:

Major: God; Love; Trials

Minor: Endurance; Reconciliation



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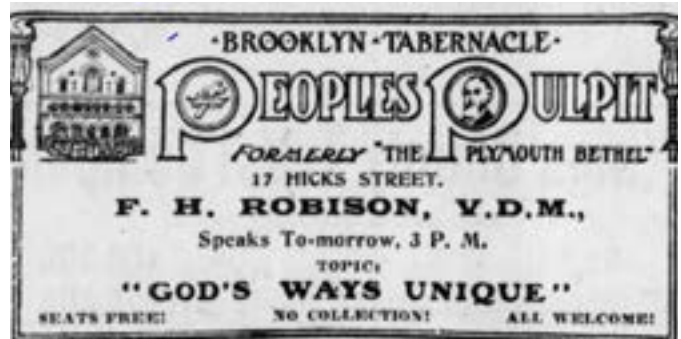
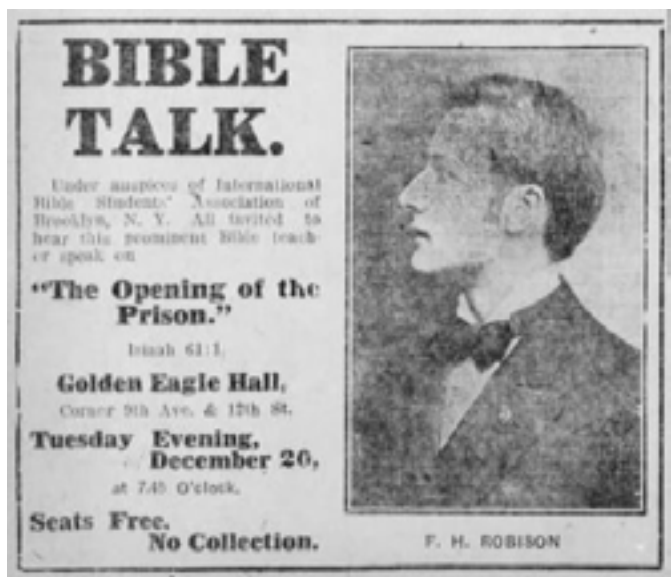
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Old Newspapers

F.H. Robison

by — Clyde L. Pilkington, Jr.

We use many resources seeking to obtain information and material on authors we carry in the *Bible Student's Notebook*. One such source is old newspapers. From time to time we will share these with you. Here are three ads we've located announcing the meetings of F.H. Robison. The first is an Altoona, PA ad, the remaining two are from New York City.



TOPICS:

Major: Biographies; Newspapers



490 pp., PB

See order form.

Daily Goodies

365 Thoughts on Scriptural Truths

by — Clyde L. Pilkington, Jr.

This is a great resource for personal and family study, as well as a valuable reference volume covering many varied biblical themes. This is a collection of choice selections from the author's *Daily E-mail Goodies*. These free daily e-mails began being issued in 2003 and contain studies on scriptural themes. In addition to personal use, it is great for teaching material, or family reading times.

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Editor's Desk

“Where Do You Stand?”

“Where do you stand?” is a question I often receive related to various scriptural and social subjects. I know that in part it is asked in a quest for understanding on the part of many inquirers.

If asked such a question on any subject at some point in my distant religious past, I would have either offered an answer or at least felt obligated to provide one. This is because I was raised “with all the answers”: the brand of Christendom in which I was brought up assumed to have everything all figured out.

Years ago I set out on a course that would allow my “positions” to fall by the way, with a heart to know what the Scriptures actually taught. Since

then, I have been quite satisfied not even to have a “position” on any certain subject until my own studies of Scriptures convinced me of one. I no longer have shame or guilt in not taking a “stand” or having an opinion on every issue that arises. I feel no pressure to pick a “side,” unless I am “*fully assured*” in my own mind (Romans 14:5). In the meanwhile I continue to plug away in my investigation of the Scriptures.

Your fellow,

Clyde L. Pilkington, Jr.
Pilkington Abbey
Paint, PA

Topics:

Major: Editor's Desk; Freedom

Minor: Doctrine

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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- 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.”

Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
André Sneider – Managing Editor
Keith Martin, Mark Peters – Associate Editors

Managers and Assistants

Clyde L. Pilkington, III, , Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, , Cindy Pilkington, Nadine Sneider

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