



Bible Student's Notebook™

The Herald of His Grace

Issue 32

The Home's Responsible Agent

by – Clyde L. Pilkington, Jr.

AN INTRODUCTION TO THE DOCTRINE OF THE HOME Part IX

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (II Timothy 2:2).

Why does Paul tell Timothy to teach and train faithful men? Why are men so specifically singled out here? What about the teaching and training of women and children? Is not that important?

The church is a household of faith (Galatians 6:9-10) and the oversight of the elders is but an *extension* of their individual family responsibilities (I Timothy 3:4, 5). The Pauline pattern even places the gatherings of the church into the hospitality of the home (Romans 16:5; I Corinthians 16:19; Colossians 4:15; Philemon 2). The elder is to be given to hospitality (I Timothy 3:2; Titus 1:8). In other words, the local church is a ministry extension of that most basic foundation: the home. Therefore the focus of the church's teaching is directed toward men, especially husbands and fathers.

By focusing on men, the Pauline pattern assures that women and children *will be* taught. They are to be taught by their husbands and fathers *at home* (I Corinthians 14:34-35; Ephesians 6:4). This home training IS the responsibility of the husband/father as the head of the home.

If the church focuses its attention on wives or children, then the divine order will be violated and someone will be missed in the training process. In other words, the men are to be trained in such a

way that they are brought face-to-face with their own responsibilities, then, and only then, will *all* be taught. Yet if focus is placed, let's say on children,¹ then the fathers and mothers will be deficient.

Let's even say that elders focused their ministry toward all, in other words, “spreading the teaching around!” What would the result be? Would the elders not “spread themselves thin”? How much can the elders do? Are they supermen? I do not mean to be facetious, but it is important that we get a grasp of divine order.

If elders do “spread themselves thin,” who will pay

(continued on page 331)

1. Where is the Biblical pattern for the great surge of “children's ministries” that we see these days? As we view our example, Paul, do we see such a pattern of ministry? Why are we so eager to participate in the inventions of man, while we leave the foundational issues lying in shambles?

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Dear Saints.

After nearly four months, my computer is finally set up again and we are reorganizing the stock of *Grace Clearinghouse* on the shelves. At this writing back-orders are being processed.

I sincerely apologize for this long delay in service to you. When we placed our things into storage we did not have any idea that they would be inaccessible for so long. For those of you who have been waiting to place orders and/or awaiting orders, thank you for your gracious patience with us.

It is nice for our family to finally have an earthly place to call "home." My wife and children have been very long-suffering during this transition and I am thankful for those of you who have helped in so many different ways to bring us to this point. "Thanks!" it is exciting to see the faces of my family as they open their boxes of stuff.

One of the reasons for the extra delay in getting "up-and-running" is that two days after we took possession of our place we were greeted by the "Blizzard of '96." We had a record-setting two feet of snow which laid around and made sure that we really felt at home! It was nice but prohibited access to our things in storage.

By the time that you read this editorial we should be settled in our home. And just where are we now? We are in an older double-wide mobile home at Dyestone Ridge (near Riverville) in Amherst County, Virginia. And since our area has no post office of its own, our mailing address is Gladstone, VA. If you are writing to the Pilkington family or *Grace Edification Ministries* (*The Bible Student's Notebook*, or *Grace Clearinghouse*) you can now use:

657 Galilee Rd.
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We look forward to having many of you come and visit with us. Be sure to let us know in advance of your coming – because we want to be sure to be home when you arrive, and we can leave the "light on for y'all!"

Your brother,



Clyde L. Pilkington, Jr.
Dyestone Ridge

Bible Student's Notebook™

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This biweekly publication (24 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7)
- the affirmation of God's purpose to 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 since the world began" (Romans 16:25)
- true freedom and liberty apart from the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (I Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (Romans 11:13)
- 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 forgiveness of sins (Colossians 1:14)
 - identity in His death, burial, and resurrection (Romans 6)
 - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. 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 "Movement," "Organization," "Mission," or separate body of believers, but is sent forth to and for all "saints."

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PATRIARCHS

Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

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the price? ALL! For in “spreading themselves thin” there will be a *failure* to adequately provide the ministry needed to the husband/father. Thus the husband/father would *fail* to adequately provide their families with what is needed. So, in trying to “do it all,” elders “spread themselves thin” and no one truly benefits, *all* end up paying the price.

This brings us to our very important point. It is crucial that we understand that the husband is *the* responsible agent in the home. Husbands are the *head* of the wife (I Corinthians 11:3; Ephesians 5:23). Fathers are *the* responsible agents for their children (Ephesians 6:4; Galatians 4:1, 2).

The fact that the husband is the responsible agent before God can be clearly seen in Genesis chapter three. When Adam and Eve fell in the garden, for whom did God come looking? He came looking

for *Adam*! You see, responsibility always has a counterpart: *accountability*. Therefore, it is in *Adam* that all die (I Corinthians 15:22).

Husbands will give an account for their homes. They will give an account for their wives. They will give an account for their children. This is because their authority is delegated, and with all delegated authority comes responsibility, and then accountability! How do we as husbands plan to give account? Do we plan to do so with joy? Or do we plan to do so with sorrow? The choice is ours. What will we do with our authority?

“As for me and my house, we will serve the Lord” (Joshua 24:15b).

(This is part of a continuing series on the Home).

All Sins Forgiven

by – H.A. Ironside

Scripture recognizes no such person as a believer in CHRIST JESUS who has not already received forgiveness of all his sins. *“In Whom we have redemption through His blood, the forgiveness of sins, according to*

the riches of His grace” (Ephesians 1:7).

Sailing with Paul
Chapter 2

Justification and Peace

by – H.A. Ironside

Of the treasure committed to Paul, no truth is of more importance to the peace of the believer than that of justification. This is pre-eminently what Paul calls, “*my gospel*,” and “*my doctrine*.” It will be observed by the thoughtful reader of the word of God that while the question “*How can man be just with God?*” was twice asked in the book of Job, and to Habakkuk it was revealed that “*The just shall live by faith;*” it remained for the apostle of the Gentiles to fully develop and widely proclaim the great doctrine of

justification by faith. It is the corner-stone of “*the mystery of the gospel*.” No other apostle or apostolic writer so much as mentions it, save that Luke as the inspired historian tells us how Paul preached it. But Peter and John never get beyond forgiveness of sins ... Still there is an aspect of forgiveness far higher than that of mere pardon, and it is of this that Paul delighted to treat.

Sailing with Paul
Chapter 3

Divine Reconciliation

by – Clyde L. Pilkington, Jr.

“And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled” (Colossians 1:21).

I. The Meaning of Reconciliation

- A. Biblically, reconciliation means restoration to divine favor.
- B. “In Scripture, the means by which sinners are reconciled and brought into a state of favor with God, after natural estrangement or enmity; the atonement; expiation.” *Webster* (1828).
- C. The Greek word (Strong’s #G2643) is also translated “atonement.” (At-One-Ment).

II. The Alienation

A. Its Presupposition

Before there can be reconciliation there must needs be “alienation” (Colossians 1:21; Ephesians 2:12, 16; Romans 5:10).

B. Its Details

- 1. We are all sinners before a holy God! (Romans 3:10, 23)
- 2. We must all face the judgment of God for our sin! (Hebrews 9:27; Acts 17:30-31)
- 3. We are all guilty and condemned before His justice! (Romans 3:19; 6:23a; Revelation 21:8)

III. The Provision for Reconciliation

A. The Substitutionary Death of Christ

(II Corinthians 5:18, 19, 21; Colossians 1:21, 22; Ephesians 2:12, 13; Romans 5:8-10)

- 1. God, the righteous judge of the

universe, is satisfied with the payment of His Son’s blood! (Romans 3:24-25)

- 2. The finished cross work of Christ (the payment of sin and the imputation of righteousness) is now offered to all mankind as a *free gift*, by faith apart from any human works whatsoever! (Romans 3:24; 5:16-18; 6:23b; Ephesians 2:8-9)
- 3. ~~All that is now needed is to, in simple faith, trust Him and His complete work! (Romans 4:5; Acts 13:38-39; Ephesians 1:13)~~

B. The Dispensational Change

- 1. The Fall of Israel – Romans 11:15; (c.f. II Corinthians 5:16; Romans 9:4-5; taking special note of the word “flesh”).
- 2. The Establishment of the “New Creature” (II Corinthians 5:17; Ephesians 2:8-16).

IV. Two Basic Types of Reconciliation.

A. One Way (Passive)

This is God’s provision for the world. He has changed the relationship of the world to Himself by the death of His Son. ~~The world is now rendered “savable.”~~ All barriers which stood in the way of a righteous God have been removed.

B. Two Ways (Active, Completed)

The completed reconciliation – man’s reception by trusting Christ (II Corinthians 5:20; Romans 5:11).



Propitiation

by – Clyde L. Pilkington, Jr.

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” (Romans 3:25).

I. The Meaning of Propitiation

Propitiation means “Satisfaction!”

- A “Propitiation is an offering, action or sacrifice that makes the governing power propitious toward the offender” – *Practical Standard Dictionary*
- B. “The Atonement or atoning sacrifice offered to God to assuage His wrath and render Him propitious to sinners. Christ is the propitiation for the sins of men. Romans 3; I John 2” – *Webster’s 1828*

Propitious – “Disposed to be gracious or merciful; ready to forgive sins and bestow blessings” – *Webster’s 1828*

- C. “An Expiatory” – *Strong’s #2435*

Expiated – “Done away by satisfaction offered and accepted” *Webster’s 1828*

- D. “The expiatory work of the Cross is therefore the means whereby the barrier which sin interposes between God and man is broken down.” *Vine*

II. The Divine Type

The Greek word for propitiation is also translated “Mercy Seat” (Hebrews 9:5); thus establishing a divine type.

- A. The Mercy Seat (ark of the Covenant) was Israel’s place of meeting with God (Exodus 25:17, 22).
- B. The Mercy Seat was Israel’s place of communion (Exodus 25:22).

III. The Basis of Propitiation

The Blood of the Lord Jesus Christ (Romans 3:25)

IV. The Extent of Propitiation

The World (I John 2:2)

V. QUOTATIONS:

- A. Charles Ryrie: *A Survey of Bible Doctrine*

“Because Christ died, God is satisfied. Therefore, we should not ask anyone to try to do anything to satisfy Him. This would mean trying to appease someone who is already appeased, which is totally unnecessary. Before the cross, a person could not be certain that God was satisfied with whatever he brought to Him. That is why the publican prayed, “God be merciful [same word as propitiated] toward me a sinner” (Luke 18:13). Today such a prayer would be a waste of breath, for God is propitiated by the death of Christ. Therefore, our message to men today should not suggest, in any way, that they can please God by doing something, but only that they be satisfied with the sacrifice of Christ which completely satisfied the wrath of God.” (page 123)

- B. Paul Enns: *Moody Handbook of Theology*

“It [propitiation] indicates that Christ fully met and satisfied the demands of a righteous and holy God. Through the shed blood of Jesus Christ, God’s holiness has been satisfied and His wrath averted. Romans 3:26 explains that through the death of Jesus Christ, God can be just (His integrity is maintained) and yet He may still declare the believer in Christ righteous. God does not overlook sin, however. The death of Christ was sufficient in providing atonement for sin so that God’s holiness and justice are fully satisfied. Propitiation, therefore, is important in showing how a sinful man might be reconciled to a holy God – it is through the atonement of Christ. God is propitiated (satisfied) with the death of Christ as making full payment for sin.”

Imputation

by – Clyde L. Pilkington, Jr.

“Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,” (Romans 4:6).

I. Imputation’s Meaning

A. Its Definition

This is a legal accounting term: “To charge, to set to the account.”

B. Its Etymology

1. Im – (prefix): augments or renders emphatically the sense of the word to which it is prefixed.
2. Pute – (root): to count or reckon (as in comPUTE, disPUTE).

C. Its Synonyms

In Romans chapter four the doctrine of imputed righteousness is the theme. Eleven times the word impute in its various forms and synonyms is used (impute, counted, reckoned):

*“For what saith the scripture? Abraham believed God, and it was **counted** unto him for righteousness” (Romans 4:3).*

*“Now to him that worketh is the reward not **reckoned** of grace, but of debt” (Romans 4:4).*

*“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is **counted** for righteousness” (Romans 4:5).*

*“Even as David also describeth the blessedness of the man, unto whom God **imputeth** righteousness without works,” (Romans 4:6).*

*“Blessed is the man to whom the Lord will not **impute** sin” (Romans 4:8).*

*“Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was **reckoned** to Abraham for righteousness” (Romans 4:9).*

*“How was it then **reckoned**? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision” (Romans 4:10).*

*“And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be **imputed** unto them also.” (Romans 4:11).*

*“And therefore it was **imputed** to him for righteousness” (Romans 4:22).*

*“Now it was not written for his sake alone, that it was **imputed** to him;” (Romans 4:23).*

*“But for us also, to whom it shall be **imputed**, if we believe on him that raised up Jesus our Lord from the dead;” (Romans 4:24).*

In II Timothy 4:16 the word for imputed is translated as “laid to their charge.”

II. Imputation’s Doctrine

A. Adam’s Sin to Us

1. We had Adamic sin imputed (Romans 5:12).
2. We were by nature the children of wrath

(Ephesians 2:3).

3. We were made sinners (Romans 5:19).
4. The result of sin is the judgement of death (Romans 5:17, 18; 6:23; I Corinthians 15:22).

B. Our Sin to Christ

1. When we were without strength (Romans 5:6) and hope (Ephesians 2:12) the Lord Jesus Christ became our substitute.
2. Our sin was imputed to His account (II Corinthians 5:21).
3. There is nothing left for God to charge us with. Our debt was paid "In Full" (Romans 8:33, 34).

C. Christ's Righteousness to Us

1. The righteousness of God is imputed to the believer (II Corinthians 5:21).
2. This gives the believer a righteous standing before God (Col. 2:10).
3. This Imputed Righteousness is imparted through Faith (Romans 4:13).

❖ Faith is a definite belief in what God has said (*i.e.*, His Word) – Rom. 4:3; 20-23.

❖ Faith has always been an absolute necessity – Hebrews 11:6. There has never been another way to approach God.

❖ Faith, under Grace, will allow no self-effort, not even in the smallest measure – Rom. 4:5 (God will not barter His righteousness for a few of man's filthy rags! *c.f.* Isaiah 64:6). ■

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Sanctification

by – Clyde L. Pilkington, Jr.

“And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” (I Corinthians 6:11).

Sanctification (or holiness) is an important but often misunderstood Bible doctrine. Sanctification is not a state of sinless perfection which we achieve. Neither is it the result of some “second blessing.”

The words sanctify, holy and saint occur hundreds of times in the Bible. These words, in their various forms, come from the Greek word *hagios*:

- ❖ Sanctify means “to set apart”
- ❖ Holy means “to set apart from that which is unholy”
- ❖ Saint means “one who has been set apart unto God”

Sanctification is the process of being set apart for the intelligent purpose for which God created us.

There are two major aspects of the Bible doctrine of sanctification as it relates to believers:

- We are set apart FROM sin
- We are set apart UNTO God

I. How We Are Sanctified

- A. We are sanctified by God the Father – Ephesians 1:3, 4.
- B. We are sanctified in Christ Jesus – I Corinthians 1:2, 30; 6:11.
- C. We are sanctified by the Holy Ghost – Romans 15:16; I Corinthians 6:11.
- D. We are sanctified by faith – Acts 26:18 (c.f. John 17:17).

II. When We Are Sanctified

There are three phases of the believer's sanctification:

A. The Believer's PAST Sanctification (SPIRIT):

At the moment of salvation, every believer is set apart from sin unto the Lord because of his position *in Christ*. Every believer is therefore a saint.

I Corinthians 1:2; 6:9-11;

B. The Believer's PRESENT Sanctification (SOUL):

Throughout the believer's life, the Holy Spirit works in the believer's life in a continual process of being practically set apart from sin (*i.e.*, spiritual maturity).

I Thessalonians 4:3,4; Romans 6:11-13; II Corinthians 7:1; II Timothy 2:21

C. The Believer's FUTURE Sanctification (BODY):

In the future every believer will be completely and perfectly set apart (spirit, soul *and* body) from the presence of sin and be conformed to the image of God's dear Son, Jesus Christ! This will be *fully* realized at the adoption when we are with Him *in glory* (Romans 8:33).

Ephesians 5:27; II Corinthians 4:14; Ephesians 1:4; Colossians 1:22

III. Results of Our Sanctification

A. We *are* holy before God – saints!

Ephesians 1:1, 4; Philippians 1:1; Colossians 1:1, 2; 3:12 (“saints” is used 38 times by Paul in his epistles).

B. We *are* no longer sinners!

We can't be saints and sinners – they are *extreme* opposites. Romans 5:8

C. We *are* a possession separated unto God! ■

Justification

by – Clyde L. Pilkington, Jr.

“Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;” (Romans 3:25).

Justification is a legal term. Paul uses it to describe a change in man’s standing before God. The believer is “declared righteous” before a holy and just God.

I. The Meaning of Justification

A. Definition

1. American Dictionary of the English Language (Webster’s 1828):

Justification – “The remission of sin and absolution from guilt and punishment; or an act of free grace by which God pardons the sinner and accepts him as righteous on account of the atonement of Christ.”

2. Vine’s Expository Dictionary:

“The act of pronouncing righteous”

B. Etymology

1. Just – (root) adjective: meaning – exact conformity to Divine will; Innocent, without guilt; righteous.
2. fy – a suffix used to form a verb: meaning – to make.
3. tion – a suffix used to form a noun from a verb: meaning – state or condition of being.

Thus: The state of having been made righteous

II. The Source of Justification: God – Romans 3:26; 8:33

III. The Means of Justification: Grace – Romans 3:24; Titus 3:7

i.e., justification offered upon the FREE GIFT principle and therefore is totally apart from the works of the law (Romans 3:20, 28; Galatians 2:16; 3:11).

IV. The Ground of Justification: Obedience of Christ –

Romans 5:19; Philippians 2:8; I Corinthians 6:11

V. The Basis of Justification: Blood of Christ – Romans 5:9; Ephesians 1:7

VI. The Extent of Justification: Total and Complete – (all sin has been settled – Acts 13:39; Ephesians 1:7; Colossians 2:13)

Forgiven! - But MORE! Justification is not just being pronounced “forgiven” or “innocent” but “righteous” (Romans 8:33).

VII. The Appropriation of Justification: Faith – Romans 4:5; 5:1; Galatians 2:16; 3:24; Acts 13:38, 39

VIII. The Guarantee of Justification: Resurrection of Christ – Romans 4:25; 6:6-9; Ephesians 2:6

IX. The Results of Justification

A. Peace with God (Romans 5:1).

B. Freedom from Condemnation (Romans 5:16,17; 8:33, 34). Once an individual has been declared judicially righteous, he can *never* have a judicial charge of offence filed against him.

Think: The believer is positionally and judicially standing in Christ (*i.e.*, he is a new creature).

Think: What an act of unbelief to seek to deal with daily sins by confession, when one is judicially righteous before God! (We no longer need “forgiveness.” To obtain forgiveness, one must be declared guilty. To be declared guilty, one must be judicially charged. *c.f.* Romans 8:33, 34).

1. Deliverance from Wrath (Romans 5:9; I Thessalonians 1:10; 5:9).

2. Glorification (Romans 8:30; 5:2; 8:18; I Corinthians 2:7; Ephesians 2:7; II Timothy 2:10).

Conclusion: A justified person is the workmanship of Jesus Christ (Ephesians 2:10). ■

There Must Be Heresies

I Corinthians 11:18-19

by – Clyde L. Pilkington, Jr.

I. The Divine Importance of Unity Among the Saints

A. Kingdom Saints (Psalm 133:1).

B. Body Saints (I Corinthians 12:12, 13, 25).

“Schism” is Strong’s #4978, meaning split, gap. It is also translated as “division” in I Corinthians 1:10; 11:18.

C. God’s Attitude (Proverbs 6:19).

II. The Divine Permission of Heresy

Strife and disunion are inevitable!

“There Must Be Heresies” (I Corinthians 11:18-19).

A. Heresy Defined

Heresy is a greatly misunderstood word.

❖ “Heresy” (I Corinthians 11:19) is Strong’s #139, meaning a party or division. It is translated as *sect* (from which we get the word sectarian) in Acts 5:17; 15:5; 24:5; 26:5; 28:22.

❖ “Heretick” (Titus 3:10) Strong’s #141, means a schismatic.

“In the apostle’s [Paul] own lifetime the most spiritual of all the assemblies (Ephesus) ‘turned away from’ him (II Timothy 1:15). Some used to tell us to go back to the first three centuries to find

pure Christianity ... But our answer is that we cannot go back to the first century; for the very assembly (Ephesus) which received his longest ministry (three years), ‘so that all they that dwell in Asia heard the words of the Lord Jesus’ (Acts 19:10), were the first to turn away from him and his teaching.” *Foundations of Dispensational Truth*, E.W. Bullinger

B. Heresy is a work of the flesh (Galatians 5:20).

C. Heresy is a necessity (I Corinthians 11:19).

III. The Divine Corrective for Heresy

A. The Passages

When there is an unwillingness on a believer’s part to resolve issues that are producing strife, division, contentions, disunity, offenses, schisms, and/or party spirits, then correction must follow:

❖ As seen in Romans 16:17-18

1. Mark
2. Avoid

❖ As seen in II Thessalonians 3:14-15

1. Note
2. Have no company
3. Count him not as an enemy
4. Admonish him as a brother

❖ As seen in Titus 3:10-11

1. Admonish
2. Reject

B. The Problem

1. The believer causes divisions and offenses (Romans 16:17; Titus 3:10).
2. The believer's actions have become contrary to the doctrine of Scripture (Romans 16:17; II Thessalonians 3:14).
3. The believer has become self-centered (Romans 16:18).
4. The believer is now subverted, and sinneth (Titus 3:11).
5. The believer has become deceitful and dangerous (Romans 16:18).
6. The believer is self-condemned (Titus 3:11).

C. The Process

Grace frees us from CONDEMNATION but not from EVALUATION and ACCOUNTABILITY.

1. Admonition (Titus 3:10).
2. Notation, or marking (Romans 16:17; II Thessalonians 3:14).
3. Rejection, avoidance, or having no company (Romans 16:17; II Thessalonians 3:14; Titus 3:10).

There is no planned contact with the erring believer (*c.f.* I Corinthians 5:11).

4. Proper attitude: Not counting him as an enemy (II Thessalonians 3:15).

If there is an unplanned contact with the erring believer (example: running into each other at the store), kindness is to be our spirit.

The marked saint should not be the

focus of attack, nor the subject of gossip.

5. Proper Action: Continue to admonish him as a brother (II Thessalonians 3:15).

If unplanned contacts are made, then we are to use them as an opportunity to convey our love AND also admonish them to pursue reconciliation.

The matters causing the strife and division must be settled, therefore, the admonishment to deal with them by the Scriptures must be continued.

D. The Purpose

1. Following the Scriptural directive makes manifest those that are approved (I Corinthians 11:19).

We are able to see where the doctrine is working, and where it is not working!

2. Following the Scriptural directives helps to prevent others from being affected (deceived) by the subverted believer (Romans 16:18; *c.f.* I Corinthians 5:6).
3. Following the Scriptural directives provides shame for the brother walking disorderly (II Thessalonians 3:14).

Obviously, the goal here is to have the erring believer brought to a place where he will face and deal with his or her sin (Titus 3:11), thus, restoring their usefulness to the Lord and the Body.

4. Fear in others (I Timothy 5:20). ■



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