



Bible Student's Notebook™

The Herald of His Grace

Issue 40

The Identification of the Family

AN INTRODUCTION TO THE DOCTRINE OF the Home

Part XIV

by – Clyde L. Pilkington, Jr.

“For this cause I bow my knees unto the Father of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named” (Ephesians 3:14,15).

In our last lesson, we looked at the issue of *names* and *identities* as they are related to the husband and wife. We saw how Eve was named and identified in her husband, Adam. But this sharing in the name and identification of the husband -- the household head -- does not stop with the wife. It is extended to all of the *family*. When children come from the womb, as a product of the union of marriage, they too find their name and identification in the husband/father/head.

I was born to Mr. & Mrs. Clyde Pilkington. I took the name and identity of my father. I **became** a Pilkington. That became my name and identification. Then, as we learned previously, when Cynthia (“Cindy”) Jane Hyde became my wife she took my name and identity. She **became** a Pilkington.

When we had our four children, each one of them also took my (our) name and identity, the one that I had received from my father. They too **became** Pilkingtons, because identity rests with the husband/father/head.

This principle of relationship between father and identity can clearly be seen in our text:

*“For this cause I bow my knees unto the **Father** of our Lord Jesus Christ, Of whom the whole family in heaven and earth is named.”*

Interestingly, the Greek word for *father* is **pater**, while the word for *family* is **patria**. James Strong’s number for father is **3962**. His number for family is **3965**, which he says is a derivative of **3962**. **Patria** (number **3965**) is also the word translated **patriarch**.

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Watermelon Wisdom

by – William Jennings Bryan (1860-1925
Secretary of State (1913-1915)

I was passing through Columbus, Ohio, and stopped to eat in a restaurant. My attention was drawn to a slice of watermelon, which I ordered and ate. The melon was so good that I asked the waiter to save some of the seeds that I might take them home and plant them in my garden. That night a thought came to my mind B I would use the watermelon as an illustration.

The next morning when I reached Chicago, I had enough seeds weighed to find out that it would take about five thousand watermelon seeds to weigh a pound, and I estimated that the watermelon weighed about forty pounds. Then I applied mathematics to the watermelon. A few weeks before, someone had planted a little seed in the ground. Under the influence of sunshine and shower that little watermelon seed had taken off its coat and gone to work. It had gathered from somewhere two hundred thousand times its own weight, and forced that enormous weight through a tiny stem and built a watermelon. On the outside it had put a covering of green, and within that a core of red through which it scattered little seeds, each one capable of doing the same work over again.

What architect drew the plan? Where did that little watermelon seed get its tremendous strength? Where did it find its flavoring extract and its coloring matter? How did it build a watermelon?

The most learned man in the world cannot explain a watermelon, but the most ignorant man can eat a watermelon and enjoy it. God has given us both the things that we need, and the knowledge necessary for their use.

Why not avail yourself of His salvation, and decide to give God His place in your life? Jesus is the way to God. He says, “*No man cometh unto the Father but by Me,*” and “*he that cometh to Me I will in no wise cast out*” (John 14:6; 6:37).

“*O taste and see that the Lord is good: blessed is the man that trusteth in Him*” (Psalms 34:8).

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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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Human Government: Where Do We Fit In?

AN INTRODUCTION TO THE DOCTRINE OF HUMAN GOVERNMENT
AND THE BELIEVER'S RELATIONSHIP TO IT TODAY

Part III

by – Clyde L. Pilkington, Jr.

The Believer and Human Government

THE BELIEVER'S PAST

When we were born into this world, we were identified with Adam and all that his fall produced. We were a part of this “present **evil** world” (Galatians 1:4). We “were in bondage under the elements of the world” (Galatians 4:3). We walked “according to the course of this world” (Ephesians 2:2). In other words, we were by nature Gentiles. The key word here is **were**!

“Ye know that ye **were** Gentiles, carried away unto these dumb idols, even as ye **were** led” (I Corinthians 12:2).

“Wherefore remember, that ye being in **time past** Gentiles in the flesh,¹ who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands” (Ephesians 2:11).

“Wherein in **time past** ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in **times past** in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others” (Ephesians 2:2, 3).

1. “But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his” (Romans 8:9).

THE BELIEVER'S PRESENT

God has taken us out of Adam and placed us into Christ, “*by whom the world is crucified unto* us, and we “unto the world” (Galatians 6:14). We are new creatures, “*old things are passed away; behold, all things are become new*” (II Corinthians 5:17). We are saints, delivered “*from the power of darkness*,” and have been translated “*into the kingdom of His dear Son*” (Colossians 1:13). He “*hath raised us up together, and made us sit together in heavenly places in Christ Jesus*” (Ephesians 2:6).

KINGDOMS IN CONFLICT

Being now a part of the *heavenly kingdom*, we are thrust into a conflict of kingdoms. The kingdoms of this world, although ordained of God, are currently in operational rebellion against the God of heaven. Yet He has given us a *new* calling, a glorious vocation, as ambassadors for Him and His kingdom. Our function is not to become entangled with the affairs of this world,² but to rescue its citizens from impending doom. We are to shine as lights “*in the midst of a crooked and perverse nation*” (Philippians 2:15).

We are now awaiting the “fullness of the Gentiles:”

“*For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in*” (Romans 11:25).

2. c.f., II Timothy 2:4.

AMBASSADORS FOR CHRIST

Our ambassadorship is truly a neglected area. C.R. Stam shares with us some profound observations on our divine ambassadorship:

“Where is the King today? He is in heaven, a Royal Exile, unwanted by the world. And where is the kingdom today? That too, like many a government since, is in exile. It is vested in the King Himself. It remains in heaven while its earthly establishment is held in abeyance. And where is the believer=s spiritual citizenship today? In heaven! Paul tells us distinctly that,

“Our conversation [citizenship³] is in heaven ...”

and that God

“... hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son” (Philippians 3:20, Colossians 1:13).

“Why then are we left here in the flesh? For just one purpose: To represent CHRIST – and the very title Christ means ‘the Anointed One,’ the King.

“Now then we are ambassadors for Christ” (II Corinthians 5:20).

“... To better understand our position as ambassadors for Christ, let us consider the position of ambassadorship itself.

“1. An ambassador is an official representative of a ruler or state. It would do us all good to realize anew that God has left us here for one great

3. Laurence Vance, in his work *Archaic Words and the Authorized Version* (Pensacola: Vance Press, 1996, p. 81), tells us that “the word *conversation* ... although used twenty times in the A.V., never refers to speaking.”

In fact, the word did not pick up this meaning until the 17th century (Joseph T. Shipley, *Dictionary of Word Origins* [New York: Philosophical Library, 1945], p. 95). Its roots are found in the Latin word *convertere*, which spawned a variety of English words ... but at first ... *conversation* [was] limited semantically to the notion of ‘dwelling’ and ‘social life’ (John Ayto, *Dictionary of Word Origins* [New York: Arcade Publishing, a division of Little, Brown and Company, 1990], p. 135).

purpose: to represent His Son ...

“Let us write it down as a principle and never depart from it: We are *ambassadors for christ* in this world of sin – the official representatives of *God the Son* ...

“2. An ambassador is always sent to another nation, never to his own. It may at first seem unnecessary to point this out but it is most important here, for the fact that our Lord is sending ambassadors to all the world implies that He has no nation on earth which He can call His own. All mankind has been alienated from God by sin.

“We speak of Christian nations, but in reality there is not one single government on the earth of which it can possibly be said ‘This is the kingdom of God. Christ reigns here.’ ...

“Israel was once on their way to becoming the kingdom of God, but she refused the King from heaven and the kingdom of heaven and has been cast out of God’s favor until ‘the day of His power’ when He will make her ‘willing’ (Psalms 110:3).

*“3. An exchange of ambassadors denotes a state of peace. It must be remembered that until the kingdom was offered [and rejected] to Israel, her position before God was very different from that of the Gentiles. As we have said, all mankind had been alienated from God by sin, but whereas the Gentiles were *enemy aliens*, God still maintained diplomatic relations with Israel. There were covenants between God and Israel and they exchanged ambassadors. There were the *priests* to represent Israel before God and the *prophets* to represent God before Israel ...*

“Whatever may have been Israel’s unfaithfulness to God, during the centuries after there was still a state of peace, a covenant relationship, so long as God and Israel exchanged ambassadors.

“4. Ambassadors are withdrawn when war is declared. Just when it seemed the relationship might become still closer; just when it seemed that Israel might become the very kingdom of Messiah, she

showed the extent of her natural alienation from God and violently refused the long-promised blessing ...

“Christ, indeed was *Immanuel* – ‘God with us,’ but in what sense was He ‘God with us?’ We must remember that the Son of God became the *Son of man* – indeed, *the Son of Abraham, the Son of David*. Paul speaks of Israel, ‘of whom, as concerning the flesh, Christ came’ (Romans 9:5).

“Our Lord had condescended to become one with man. He was actually Israel’s flesh and bone, so that as King, He would not only be the Son of God, but one of themselves. But instead of the people of Israel being honored by this, they scourged Him, beat Him, spit in His face, condemned Him to death as a criminal and nailed Him to the cross. And even this was not the end of their hatred toward Him, for after the resurrection and ascension they still continued to vent their wrath against Him. They threatened the apostles and beat them and cast them into prison. They stoned Stephen and finally waged ‘a great persecution against the church which was at Jerusalem.’ Saul of Tarsus was the leading persecutor [i.e., leading the way].

“*As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison*’ (Acts 8:3).

“He himself later confessed:

“... beyond measure I persecuted the church of God, and wasted it’ (Galatians 1:13).

“Could Israel’s acts be interpreted in any other way than as a declaration of war against God? They were joining hands with the Gentiles ‘against the *LORD, and against His anointed*’ (Psalms 2:2) and fast becoming, not merely aliens, but *enemy aliens*.

“It is interesting to notice that at the trial of the Lord Jesus,

“*Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy*’ (Matthew 26:65).

“We should compare this verse with Leviticus 10:6 where Moses gives instructions concerning the priesthood:

“*And Moses said unto Aaron, and unto Eleazar and unto Ithamar, his sons, Uncover not your heads, neither rend your clothes; lest ye die, and lest wrath come upon all the people ...*’

“This lends significance to Caiaphas’ act in tearing his garments, for as Israel crucified Christ and stood by that awful deed; not merely the priest, but the priesthood died and wrath came upon all the people. Israel had recalled her ambassadors and joined the Gentiles in declaring war on God and His Anointed.

“God will recall us, His ambassadors, too, when He declares war on this Christ-rejecting world ...

“Some 1900 years ago man declared war on God. Both the Jews and the Gentiles arrayed themselves ‘against the *LORD, and against His Anointed*.’

“A counter-declaration was, of course, inevitable and was the very next number on the prophetic program.

“*Why do the heathen [Gentiles] rage, and the people [of Israel, Acts 4:25-27] imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the *LORD, and against his anointed*, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure*’ (Psalm 2:1-5).

“*The *LORD* said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool*’ (Psalm 110:1).

“God was to reply to man’s declaration of war with a counter-declaration of war. This, we say, was the next number on the prophetic program,

and Jews and Gentiles might well have expected swift judgement to follow Israel's acts of hostility, for now all the world had turned against God.

“NOT YET

“... But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord’ (Romans 5:20, 21)

“And thus the judgement of the nations has been delayed.

“Peter, who had so much to say concerning the return of Christ to judge and reign, explains this delay in his second epistle:

“The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. ... And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you’ (II Peter 3:9, 15).

“Yes, man has declared war upon God, but God has not yet made a counter-declaration, though that will surely come. They have recalled their ambassadors, but He has not yet recalled His. He has not yet completely broken off relations.

“Revelation 19:11 portrays the return of our Lord in glory and power to ‘judge and make war,’ but in matchless love He still delays the judgement and sends forth ambassadors with a message of ‘grace and peace,’ based on the merits of His own finished work ...

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ’ (Romans 5:1).

“AMBASSADORS IN ENEMY TERRITORY

“Ambassadorship! What a calling! The embassy! The secretaries, aides and attendants! The

luxurious living quarters! The meetings with other great diplomats! But this all stands in strange contrast to the poverty, humiliation and persecution the ambassadors of Christ have been called upon to endure.

“But what, do you suppose, an ambassador may expect when he is left in a nation which has declared war on his government? Surely he cannot expect very cordial treatment! He may rather look for suffering, imprisonment and even death. So it is with the ambassadors of Christ.

“One of the clearest proofs that the dispensation of grace was ushered in with Paul is the fact that he was for many years an ‘ambassador in bonds.’ He suffered ‘trouble as an evil doer, even unto bonds.’ If we faithfully represent our rejected Lord we may expect similar treatment; but the suffering will be sweet, for it will be the filling up of that which still remains of His afflictions – ‘the fellowship of His sufferings.’ God will give grace and courage:

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind’ (II Timothy 1:7).

“HOW LONG WILL IT LAST?

“Both before and after the present dispensation of grace we have declarations of war. Preceding it, we have man declaring war on God. Following it, we have God declaring war on man, as the Book of Revelation so clearly predicts. We are living in the parenthesis between. We are living in those tense moments between the declaration of war by one nation and the counter-declaration by the other.

“It has been 1900 years now since the world was ripe for judgement; since God, in fulfillment of prophecy, was to declare war on His enemies. But still He lingers in mercy.

“Certainly every moment of delay is a moment of grace ...”⁴

(This is part of a continuing series on human government.)

4. Cornelius R. Stam, *Ambassadors for Christ* (Chicago: Berrian Bible Society).

Martyrdom and Patient Plodding

by – Clyde L. Pilkington, Jr.

When reading through the Bible, especially Paul's epistles, we are constantly reminded of the tremendous *eternal* value that suffering has been designed to have in the life of every believer. Paul tells us that our "light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."¹ These afflictions are called "*the sufferings of Christ*"² because to us "it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."³

When we think of suffering for and with Christ, the ultimate example that usually comes to mind is that of martyrdom. Such suffering! Such sacrifice! Foxe's Book of Martyrs gives us many touching examples of the faith and selflessness of the saints – even unto death. These dear saints literally sealed the testimony of their lips with the blood that flowed in their veins.

In fact, according to Noah Webster, the etymology of our word *martyr* comes from a Greek word meaning "*witness*." He then defines martyr as "one who, by his death, bears witness to the truth of the gospel."⁴

Such a *death* of sacrifice and suffering certainly brings honor and glory to God, but with all appreciation for such suffering and sacrifice, martyrs are not the *only* ones who can suffer and *give up* their lives for Christ. Not all believers are called upon to give up their lives *in death*, but all believers have the opportunity to *give up* their lives *in life*. Such a *life* of sacrifice and suffering certainly brings an equal honor and glory to God, and it effectually "bears witness to the truth of the gospel." Paul E. Billheimer clearly presents this truth in his

outstanding work *Don't Waste Your Sorrows*:

"It seems to some that a life which is ended swiftly by an act of martyrdom may be more heroic and a greater testimony of deathless love than a long life of faithfulness in the ordinary trials and tribulations of daily life. But may it not be that God is obtaining a similar quality of selfless devotion and sacrificial love through patient endurance of the routine sorrow, suffering, disappointments, heartaches, and pain ...? If so, then those who suffer triumphantly, ... with submission, thanksgiving, and praise, may be enhancing their eternal rank in a similar way as did the martyrs. By a proper reaction while in the school of suffering, they may be learning and demonstrating a quality of agape love which is preparing them for rulership as truly as though they had suffered martyrdom."⁵

In order to get a better grasp of these issues we should give some consideration to what components are involved in martyrdom. There appear to be three notable areas:

- (1) *Intensity* of the suffering
- (2) *Duration* of the suffering
- (3) *Attitude* toward the suffering

Arthur Custance, in his valuable work *Journey Out of Time*,⁶ compares the relationship between time and suffering by use of diagrams. Borrowing this principle, we will take a closer look at the relationship between martyrdom and that of the *patient plodding* of a lifetime.

5. Paul E. Billheimer, *Don't Waste Your Sorrows*, (Fort Washington, PA: Christian Literature Crusade, 1977) pp. 60-61.
6. Arthur Custance, *Journey Out of Time* (Brockville, Ontario, Canada. Doorway Publications, 1981). See the excerpt *THE CROSS: A Look at the Issues of Justice and Time in Relation to the Cross Work of Christ* in issue #17 of the Bible Student's Notebook.

1. II Corinthians 4:17.

2. II Corinthians 1:5.

3. Philippians 1:29.

4. Noah Webster, *American Dictionary of the English Language*.

The diagram below (#1) is designed to represent martyrdom. The *height* depicts the *intensity* of the suffering. The *width* portrays the *duration* of the suffering. These two dimensions give us an *area* which illustrates the *amount* of suffering and sacrifice of the martyred saint.

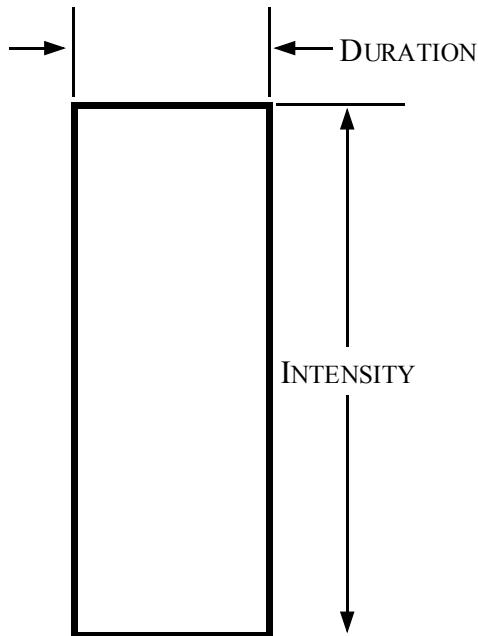


Diagram #1

Now, what if we were to take the same *amount* of suffering and sacrifice and lower its *intensity*, by extending its *duration*? Would we not acquire an *area* of exactly the same size?

Diagram #2 is intended to show the exact same *amount* of suffering, sacrifice and witness that is in diagram #1 – only spread over a *different* period of duration.

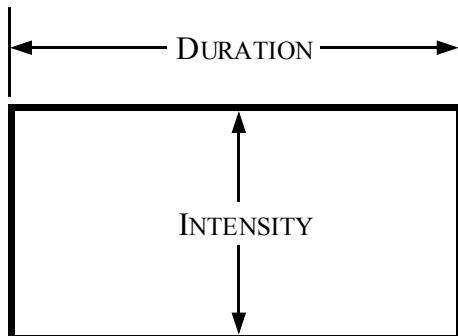


Diagram #2

The *area* in the figures found in diagrams #1 and

#2 are the exact same. The only difference in them is that there has been a shift in the dimensions of the *intensity* and *duration*. How far could we take this principle? What if we would continue to extend the duration and reduce the intensity?

Diagram #3 shows how we could continue to *extend* the duration and *reduce* the intensity – while keeping the exact *same* area of suffering and sacrifice.

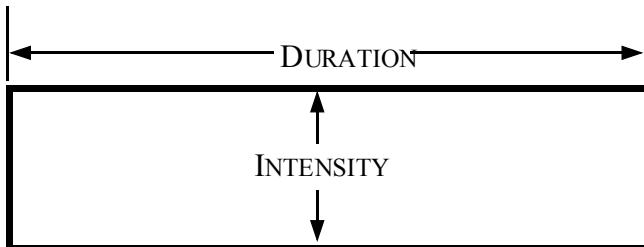


Diagram #3

One should note that the martyr and the patient plodder *could* share the exact *amount* of suffering and sacrifice, while bringing *equal* honor, glory and witness to the Lord. In fact, what if we were to take the last figure in diagram #3, leaving its length of duration the same, but simply doubling its height of intensity?

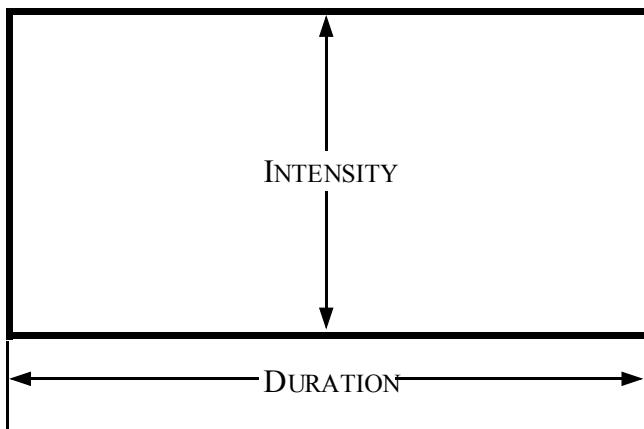


Diagram #4

Now the scales have tipped. The *area* in diagram #4 is now double that of the martyr's in diagram #1. This is in no way intended to diminish the value, sacrifice, and suffering of the many precious saints who have given themselves *even unto death* for our Lord and His testimony. But it is designed

to help us gain an *equal* appreciation for the many dear saints who have, through *longsuffering* and patient plodding, given themselves *even unto life* for our Lord and His testimony. Indeed, some saints who *live* for the Lord *may* actually offer Him a greater *area* of suffering, sacrifice and testimony!

Think of it! How far could we take the duration (width) of diagram #4 and make its *area* larger by continuing to increase its intensity (height)? Can our reader not see that by allowing for a greater duration *and* intensity – one could actually allow for an almost limitless area of *living* sacrifice? At least the *potential* is there.

Maybe we have had a tendency to *romanticize* martyrdom beyond balance. Certainly, the spirit of the martyr *is* among us!

This thought brings us to our next consideration. The diagrams above only present two of the three components of suffering that we mentioned earlier: intensity and duration. That third area that we mentioned was: *Attitude* toward the suffering. Was the martyr's value in bringing honor, glory and witness to the Lord determined by the intensity and duration of their circumstances alone? What about their *attitude*? What about the *spirit* of the suffering martyrs? Was not the true key to the value of their martyrdom to be found in the *attitude* of their *hearts*? What kind of honor and glory would God have received from a saint having his life *forced* from him while he strutted a resentful, rebellious, hardhearted, murmuring *attitude*? What a sad testimony to have a martyr being taken off “a-kickin' and a-screamin',” and “a-moanin' and a-complainin'.”⁷

Paul E. Billheimer reminds us of this key ingredient:

7. This statement should not be viewed as a discouragement for sharing our burdens with God in prayer, or with each other (c.f. Philippians 4:6; II Corinthians 1:4; Galatians 6:2; Romans 12:16). Indeed, what a wonderful privilege we have to open our broken and aching hearts to the Lord and to other believers, revealing our personal troubles and trials. But we can do so without having an attitude of complaining and whining. We can do so in a way that brings the Lord honor and glory. Attitude, or mind set, is so important in the communication of difficulties, as in every detail of life.

“It is not always the character of the affliction which determines its spiritual value ... Whether the suffering is for and *with* Christ may be determined not so much by its nature and severity as by the quality of one's spirit in which it is faced.”⁸

Maybe it is time for us to consider our own attitude toward temporal circumstances, anguish, heartaches, grief, adversities, personality clashes, personal hostilities, unjust criticisms, calamity, disappointments, tragedies, tensions, disasters, family conflicts, marital unfaithfulness, rejections, strain, stress, emotional pressures, financial difficulties, business failures, poverty, physical afflictions, urgencies, obstacles, losses, inconveniences, troubles, frailties, pains, problems, old age, and other routine sorrows.

Our attitude in these areas is equally the key. Do we live our lives for Him, allowing His life to be manifest *through* us? Or do we take our sufferings, which come to us little by little, with our lower lip out, strutting a resentful, rebellious, hardhearted, murmuring *attitude*? What a sad testimony to manifest as we go through life “a-kickin' and a-screamin',” and “a-moanin' and a-complainin'.”

Paul tells us that even the most basic areas of life can be used to bring glory to our beloved Lord and Saviour, Jesus Christ.

“*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God*” (I Corinthians 10:31).

We have been called to take *every* area of life, especially the trials of suffering, as an opportunity to have Christ live His life through our flesh.

“*Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh*” (II Corinthians 4:10, 11).

8. Billheimer, p. 59.

This manifestation of the life of Christ in us is an issue of an attitude of faith.

“And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin” (Romans 14:23).

A life of faith will allow us to

“in every thing give thanks” (I Thessalonians 5:18).

We are told that the martyr John Huss was bound by a chain to a stake for being a heretic. He had written a work entitled *De Ecclesia*, in which he challenged the authority of the Church of Rome, the Pope and Cardinals. They were not the church, he said. The true Church existed without them, and Christ was its only head and foundation. His “obstinate heresy” was the refusal to repudiate his teachings.

On July 6, 1415, after the fagots around his feet had been lit, and the flames began to shoot from his body, he was heard to sing a song of thanksgiving and praise to our Lord Jesus Christ. What an expression of faith and selflessness! Such a death certainly brought, and continues to bring, glory to God!

(continued from page 425)

Webster defines patriarch as “the father and ruler of a family; one who governs by paternal right.”¹ For these reasons, Norman B. Harrison tells us that “the family, etymologically and generically, derives from the father ... The family is a fatherhood, a grouping of persons around one who is their father.”²

My sons: Clyde L. Pilkington, III, Jason Andrew Pilkington and Nathan Hyde Pilkington, shall continue throughout their lives, to be identified with me by name.

1. Noah Webster, *American Dictionary of the English Language*, (1828).
2. Norman B. Harrison, *The -ing Series*, (Minneapolis: Harrison Service, Inc., 1951), p. 4.

Circumstances do not call upon all believers to give up their lives in death, but every believer has been called upon to give up their lives in life. Such longsuffering certainly brings honor to God, “bears witness to the truth of the gospel,” and brings eternal glory to the believer!

As Paul E. Billheimer reminds us through the title of his book, “*Don’t Waste Your Sorrows!*”

“And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ’s sake: for when I am weak, then am I strong” (II Corinthians 12:9-10).

Let us with faith, dear saints, set our faces toward the mark and with patient plodding endure the longsufferings of a sin-filled and sorrow-cursed world. In so doing Christ’s life will be made manifest in our bodies, and He will prepare us here for an eternal reward there that will fulfill His eternal purpose in making His Son all in all!



My daughter’s identity as Susannah Jane Pilkington shall remain for as long as she is under my headship. If and when the day comes that – under my supervision, hand and authority – she is joined in marriage, her name and identity will be transferred and changed. She will become identified with her husband and become a part of his family, bearing his name.

The biblical principle is this: the entire family is identified and named in the husband/father/head.³ ■

3. This biblical principle of identity with the family head actually extends to all the household and not just those normally considered a part of the “nuclear family.” Thus, the identity encompasses all entering into the dominion of the household, whether they be “step” children, other relatives, or servants.

Christ as All in All

by – Manfred Haller

“ ... *The fulness of him that filleth all in all*” (Ephesians 1:23).

God's thoughts incessantly revolve around His beloved Son. True spiritual insight will be in the same place ... His SON! God's creation and work in the natural and heavenly realms originate in Christ and they lead back to Christ again.

“This is my beloved Son, in whom I am well pleased.”

Matthew 3:27 tells us the Son was well-pleasing to God. In Christ, God had found the object of His ardor. All His desires were fully satisfied in Christ. Every one of His standards, every one of His ideals were fulfilled completely in Christ. God has come to rest in Christ. This means Christ and only Christ can satisfy God. In God's eyes there is no replacement and no surrogate for Christ.

If Christ is central to God, who is to be central to us? Finding the answer to that question changes our lives forever.

... Conventional understanding of who Christ is falls too short. Today's Christology is not an authentic Christology at all. It ends up being just a loosely applied soteriology. It is one-sided and top-heavy. Upon closer scrutiny, we see that traditional Christology has rather little to do with the PERSON [of Christ] ... Many denominations call their teachings Christ-centered, but the Son, His person, and His place in the holy counsel of God is not their centerpoint. This entire body of teaching revolves around the redemption and salvation of man from out of the bondage of sin and death.

Evangelical theology is focused on salvation of the lost, on sin and forgiveness, justification, and holiness for the sinner. If we are brave enough to look at it closely, we notice that it is actually MAN who stands at the center of all things. Yes, man with his needs. And the servant of man, Christ! ...

Give the PERSON of Christ priority over the work of Christ ... The cross did away with man and put Christ in his place. When you have found this godly perspective, you can begin to see a Christ-centered way. God's delight is Christ. God's concern is for Christ. God's goal is to replace all things by Christ. God's end

is to let Him be so manifested in everything that Christ becomes “all in all.”

It is not God's intention to take people to heaven. Rather, it is His desire to so completely fill heaven and earth with Christ, and Christ alone, that there will no longer be room for anything not of Christ or outside of Christ.

God is not particularly concerned that he improve our lot here on earth, or that we undergo certain changes, or even that we become a bit holier or a little more righteous there. His purpose is to replace everything about us, to place Christ in us. It is not righteousness, etc. [per se] that we receive from God when we believe. No, God gives us Jesus Christ Himself!

Christ is your righteousness, your wisdom, your holiness, and redemption. He is your peace. He is the light which enlightens you. What it all boils down to – whatever virtue you care to discuss – is that Christ is everything. Your entire salvation is contained in the fact that you received HIM.

Churches do not need more love; they need more of Christ, for Christ is love. We do not need more patience; Christ is the patience in us. We do not need more power per se, but Christ; for Christ is the power in us. It is not that Jesus dispenses whatever qualities or gifts we need at any particular time. Rather, it is the fact that Christ in you is the fullness of what you require. This Jesus, who is in you, is limitless and inexhaustible ...

What the man Paul is pointing you and me to is the fullness of Christ in the saints. He shows us the replete stature of Jesus Christ, Christ all in all ...

When you finally understand that Christ is everything you need, then you will have become truly Christocentric. Then will you share with the Father the most precious things He has -- His Son. Christ will become your only perspective, your only hope, your only possession, and your only interest. Everything else will fade into insignificance.

Christ as All in All (pp. 37-42) ■

Dear Precious Saints.

Greetings from Central Virginia.

Visitors

We have had the privilege of having many dear saints come and visit with us since our last Notebook. Our hearts are always encouraged by fellow members of His Body coming through our area. If you are coming through or near Amherst County (junction of Rt. 60 and Rt. 29) please make plans to stop for a visit! Or, you can even plan to make it your destination!

Roger & Karen Savage and Carol Cause came and spent a day at the store with us. It was a blessed time as always! We shared music, fellowship and dinner together.

We had a beautiful week-long visit with Maudie Ratliff from Missouri. My mother and her friend Lucy were also able to come and we shared a great time of kinship together.

Our longtime friends Lester and Thelma Carpenter from North Carolina came and stayed a night. How blissful to have lifelong friends such as the Carpenters, saints who love the Lord and His Word.

Rich and Janine Bonanno and their children from New York stopped through on their way home from the Custers in North Carolina. It is amazing how quickly we can enjoy our bonds in Christ with those we have not really known before.

Richard Jordan and Tracy Plessinger also came for a visit. We enjoyed the benefits of our brotherhood and an active exchange of ideas.

Solomon Reed and some of the saints from his locality have been down twice. On their last visit, about a dozen came down. We crammed in a full evening of mutual ministry. It is always such a joy just to see Solomon's smiling face!

Jon Kubetz from California was attending school at Fort Lee and traveled over for a time of fellowship. He is from the fellowship in San Juan Capistrano. He was able to meet with some of the saints for Bible study and song. We truly valued our time with him.

Store

We continue to struggle with getting our store firmly established. Progress has been quite slow over the last few months. We are currently operating at about 20% of the volume that would be required to actually "break even." As this editorial is being written we are currently looking for a more visible location, which will probably be a key for us making it work. The trouble is that there is very little retail space available in the Amherst area.

Web Page

We have a web site under construction thanks to the help of our dear friend and brother, Neal Locker. He is providing the site and labor for this undertaking.

Radio

My son Clyde (III) and I continue to work about 15 hours a week at the local radio station (WAMV) with the "Gospel Ride with Clyde & Clyde." We have also been having regular Bihle study with the owner, Bob Langstaff for over a year.

We are "disc jockeys" and have the freedom to pick out our own songs, read from the Scriptures and talk about the things of our Lord. We are on at the afternoon drive time (Monday-Friday 4:00 pm to 6:00 pm) and on Sunday mornings (6:00 am-11:00 am).

Local Saints

The saints here continue to struggle as we learn from the Lord His Word and through experience what it means to appreciate the life of the Body and the fellowship of local saints. It has been and continues to be a trying time, but one that is necessary for our growth in Christ, in adorning "the doctrine of God our Savior in all things" (Titus 2:10)!

Our love to each of you, and I will close with my favorite salutation (outside of Scripture). I borrow this from our dear sister Nadine Sneidar.

With you in Christ,



Clyde L. Pilkington, Jr.