



# Bible Student's Notebook™

## *The Herald of His Grace*

Issue 49

## *The Gospel Paul Did NOT Preach*

by – Bill Holcomb

*“But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ” (Galatians 1:11-12).*

**T**his letter was written to show the saints in the “churches of Galatia” that they were not under the law, and that keeping the law would not make them more spiritual (Galatians 3:24-26; 3:3; 5:18). “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree ... But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith ...” (Galatians 3:13, 11).

Paul also states that “... if righteousness **come** by the law, then Christ is dead in vain” (Galatians 2:21). Paul points to the fact that “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified” (Galatians 2:16). Again, “But if ye be led of the Spirit, ye are not under the law” (Galatians 5:18).

Remember Paul said the gospel he preached he **did not receive from man** (Galatians 1:11, 12). Did Paul receive a gospel from man? Did any man tell Paul any “good news” at Damascus? Yes, but the gospel that Paul

received from Ananias was **not** the gospel that Paul preached. How do we know this? Paul said this was true. “But I certify [make known] you, brethren, that the gospel which was preached of [by] me is not after [according to] man. For I **neither received it of [from] man, neither was I taught it**,” that is, I was not taught it by man. How did Paul receive the gospel that he preached? “**By the revelation of Jesus Christ**” (Galatians 1:11, 12).

Since Paul is the apostle of the Gentiles [nations] (Romans 11:13), and since he tells us to follow him (I Corinthians 4:16; Philippians 3:17), we should learn which gospel he did

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## Greetings to those who are "the habitation of God."

### Tennessee Conference

Cindy and I were able to attend the Bible Conference held in Pigeon Forge again this year. As always our favorite part is enjoying the fellowship with God's saints. The "after the meeting" meetings afford wonderful mutual ministry.

We were also able to carry a large amount of literature. As you well know, this is our passion. It is such a joy to see good materials reach the hands of hungry Bible students!

### Continuing Series on the Home

In this BSN, we are issuing forth another section of our continuing series on the home. As you probably have realized, this is an important subject with us. We believe that this is foundational! In fact, our article on *Deacons* found in this issue is also about the importance of the home.

Our series article this time is on the *betrothal* and *dowry*. We trust that these more recent articles on *coverture* and *courtship* have proved enlightening and challenging, especially to fathers. We have such a sobering responsibility before God. And there is much resistance against this God-given charge.

### Our Personal Courtship Story

Cindy and I grew up together. Our parents knew each other prior to our births. In fact, when I was born, Cindy's mother told mine that she wanted to have a baby just like me. Nine months later Cindy was born. Am I ever glad she wasn't a boy!

When I was five I asked Cindy's father if I could marry her. He told me to "come back" in about ten years or so. So, when I was fifteen I "came back" and asked again. At that time we began our courtship. Cindy and I married four years later. We never "dated" each other. Ours was a family courtship. We thank God for the courtship preparation that we had as the foundation for our life together. My only regret, personally, is that we had not married earlier than we did. Cindy's father offered for me to do so. If I had it to do over again, I would have!

Your blood brother,



Clyde L. Pilkington, Jr.  
4/2000

## **Bible Student's Notebook™**

ISSN: 1936-9360

No. 49 – April, 2000

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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U.S.: 6 months (12 issues) - \$24<sup>00</sup>; 1 year (24 issues) - \$42<sup>00</sup>; 2 years (48 issues) - \$72<sup>00</sup>; 3 years (72 issues) - \$90<sup>00</sup>;  
Foreign: 1 year (24 issues) - \$60<sup>00</sup>;

### 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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(recompiled and edited)

**not** preach so we will be sure that we do not make the mistake of preaching that gospel. Since Paul did receive a gospel from man [Ananias], then the “gospel” Paul received from Ananias has to be the gospel that he did **not** preach because Paul **did not preach the gospel that he received from man** (Galatians 1:11, 12).

What was the “gospel” that Paul received from Ananias? *“And one Ananias, a devout man according to the law ... came unto me, and stood, and said unto me, Brother Saul, receive thy sight ... and now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord”* (Acts 22:12, 13, 16). Now we **know** which “gospel” Paul **did not** preach. **He did not preach “arise, and be baptized, and wash away thy sins, calling on the name of the Lord,”** for that is the “gospel” he received from man, for he said so (Galatians 1:11, 12).

Paul was saved under the law for Acts 22:12 says that Ananias was a devout man according to the law. A devout man according to the law will teach **nothing contrary to the law**. Although Paul was saved under the law, God called him by His grace to reveal His Son in him that he might preach Him among the heathen – or Gentiles (Galatians 1:15, 16). Now the Gentiles have not the law (Romans 2:14). Therefore, God saved Saul [the Jew] and sent him forth as Paul [the Gentile] to the Gentiles, with the message of salvation from sin by the **pure grace of God apart from works**.

Now keep in mind that the gospel Paul received from man, the gospel he did **not** preach, was, *“arise, and be baptized, and wash away thy sins, calling on the name of the Lord.”* Today man cannot be saved from sin by being baptized to wash away his sins, calling on the name of the Lord for this was the teaching of

the law, and *“... by the works of the law shall no flesh be justified”* (Galatians 2:16).

Man cannot be saved today by being baptized to wash away his sins, calling on the name of the Lord, *“for as many as are of the works of the law are under the curse ...”* (Galatians 3:10). Paul said *“for if righteousness **come** by the law, then Christ is dead in vain.”* (Galatians 2:21). Therefore, those who believe they are saved by being baptized to wash away their sins, calling on the name of the Lord, declare that Christ died in vain. We now know **why** Paul did **not** preach the gospel he received from man.

Instead of God saving those who “obey” Him, He tells us that *“... they that are in the flesh **cannot** please God”* (Romans 8:8), and *“... it pleased God by the foolishness of preaching to save them that believe ... we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God and the wisdom of God”* (I Corinthians 1:21, 23, 24).

Since we are not justified by the law [e.g. being baptized to wash away our sins, calling on the name of the Lord], how are we justified [declared righteous]? God must have a reason for declaring us to be righteous. *“The Lord ... will **not at all acquit** [declare innocent] the wicked”* (Nahum 1:3).

Now since *“all have sinned”* (Romans 3:23; 5:12; Galatians 3:22), and since God **will not** declare us innocent, how can He declare us righteous? God said, *“there is none righteous, no, not one”* (Romans 3:10). Since God could **not declare** our righteousness, for we have none; Paul said, *“to declare ... at this time **His [God’s] righteousness: that He might be just, and the justifier of Him that believeth**”*

*(continued on page 542)*

# Body Building

## AN INTRODUCTION TO THE DOCTRINE OF EDIFICATION Part III

by – Clyde L. Pilkington, Jr.

*"Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him" (Romans 14:3).*

### **Principle #2: FORBEARANCE**

### ***judge***

"Each sticks to his *point* instead of his *joint*; fellowship is broken ... How pathetic and tragic!"<sup>1</sup>

Scroggie: "censorious."<sup>5</sup>

Strong: (#2919) "to try, condemn, punish."

Webster: "to censure rashly; to pass severe sentence."

### ***despise***

Gangel: "Reject with contempt."<sup>2</sup>

Scroggie: "contemptuous."<sup>3</sup>

Strong: (#1848) This word is also translated "contemptible, despise, least esteemed, set at nought."

Webster: "to contemn; to scorn; to disdain; to have the lowest opinion of" ... "To abhor."

"Oh, how prone we are to despise the believers we consider inferior to us, and how we delight to associate with those whose fellowship we find specially congenial. Pride of heart and a selfish enjoyment in spiritual things causes us to overlook the fact that a church in any given place should consist of all the children of God in that place, so we narrow down Christian fellowship and make selection among the children of God. This is sectarianism, and it is a grief of heart to the Lord."<sup>4</sup>

Paul is not here referring to the judgement of wisdom: discernment. He is talking about the judgement of the flesh: condemnation.

"He [Paul] is speaking of the man who believes that eating meat would cause God to be displeased with him. Conversely, he also believes that by refraining from it he is closer to Christ than the brother who does eat it. That's what generates friction. When a Christian thinks he is more spiritual because of scruples, he is prone to condemn the brother who walks in liberty."<sup>6</sup>

"It is easy to lapse from scrupulousness about one's own conduct into Pharisaism about that of others."<sup>7</sup>

### ***for***

"One of the best-kept secrets in Christianity is that God accepts us. True, He can't stand our sinful acts, but He loves us. He doesn't have us on performance-based acceptance; He has us on *Jesus-based acceptance* ...

"To demonstrate how deeply entrenched Satan

1. William Graham Scroggie, *Salvation and Behavior*, (Grand Rapids: Kregel Publications, 1952) p. 100.

2. Kenneth O. Gangel, *Romans 13-16 and Galatians*, (Wheaton: Victor Books, 1989) p. 21.

3. Scroggie, p. 101.

4. Watchman Nee, *The Normal Christian Church Life*, (Washington, D.C.: International Students Press, 1962), p. 72.

5. Scroggie, p. 101.

6. Lovett, p. 357.

7. Wuest, as cited by Greene, p. 461.

has made the performance-based acceptance syndrome, consider this biblically based illustration. On a one-to-ten scale, where ten is the best, put a number on how well you accept yourself, your spouse, and your kids ...

“Let’s suppose you selected a five for yourself. You’re saying that you still have five additional points to climb before you can accept yourself perfectly.

“But God accepts you perfectly in Christ already. God doesn’t grade on a one-to-ten scale; He grades pass-fail. His acceptance of you and me is not contingent on our performance, but on what we have done with Christ’s performance for us ...

“Actually, any Christian who accepts himself or any other believer at less than ten has higher standards than God! He sees himself and his loved ones falling far short of the standard for acceptance. This person is using performance as the criterion for acceptance. God, however, uses Christ’s finished work for us as the criterion for acceptance. Thus, any Christian who is striving for acceptance is fighting a battle that’s already been won.”<sup>8</sup>

“We think we’re doing great when we manage to simply ‘tolerate’ our weaker, less mature brothers. But Paul exhorts us to EMBRACE them! ... Accept them fully, unconditionally, lovingly, with warmth and affection! Too often there’s a subtle smugness underlying our relationship with other saints. And if we looked at ourselves closely, we might sadly find a slight satisfaction at finding someone who hasn’t yet arrived at the same AWESOME level of spiritual maturity as we!

“Through pride we ever so subtly put conditions on our acceptance of others. Perhaps without even recognizing it on a conscious level, we expect others to successfully pass through a series of theological and behavioral hoops before we’ll accept them fully! The bad thing is, we often do this with the ‘inner circle’ of saints we associate most closely with. Our dear brothers outside our ‘accepted’ body of teaching don’t even stand a chance! They have no possibility of passing

through our hoops. Alas, the poor folks could never reach our superior level of understanding! Often the best we can manage to do with these folks is tolerate them in a condescending manner. We start calling them *names* to distinguish *them* from *us*. And our denominations end up erecting barriers. When that happens you won’t find very much *embracing* going on!

“Fortunately, our infantile understanding of spiritual truths and downright wicked behavior didn’t prevent God from embracing us! While we were without strength ... while we were sinners ... while we were even His active enemies, God gave His beloved Son to die for us – so He could FULLY ACCEPT us in the Beloved and embrace us as His dearly adopted sons. And He joined us so intimately with His Son that we became ‘members of his body, of his flesh, and of his bones.’ How sad it is for us members to be setting up conditions for mutual acceptance! How we hurt ourselves by cutting ourselves off from the value of each and every member of the Body. Even worse ... how we must hurt our Savior, our Head, when we behave so.”<sup>9</sup>

“It is so important for us to make this a part of our walk, to love and receive *all* the members of His body. Regardless of where they are spiritually, they have eternal, immutable value IN CHRIST.”<sup>10</sup>

Dare we *reject* those whom God has *received*? Are we *better* or *holier* than He? Murry comments on this verse: “it is iniquity for us to condemn what God approves. By so doing we presume to be holier than God.”<sup>11</sup>

“With these important words the Apostle closes the mouths of those who despise and those who judge. He who despises or judges another believer despises and judges not merely man, but God. Therefore very forcefully the Apostle urges them to consider each other in humility and to bear with one another.”<sup>12</sup>

(This is part of a continuing series on *edification*).

8. Bill Gillham, *Lifetime Guarantee*, (Eugene, OR: Harvest House Publishers, 1993) pp. 50-51.

9. Charles Norman, E-mail 1/22/97.

10. Gregory Eadie, E-mail 1/97.

11. Murry, *Romans*, II:176 as cited by Gentry.

12. . Martin Luther, *Commentary on the Epistle to the Romans*, (Grand Rapids: Kregel Publications, 1954) p. 198.

# Fellows

by – Clyde L. Pilkington, Jr.

Text: Exodus 2:11-15

**T**he importance of our text is that it gives us the first usage of the word *fellow* in the Scripture.

## I. THE DEFINITION OF FELLOW

### A. Our English Word

#### 1. Let's first consider its ETYMOLOGY:

"To tie or connect, to be joined or associated"

It comes from the old Norse word *felag*, being a compound word: *fee* – wealth, and *lag* – ledger. Hence, fellow is a partner, a wealth sharer.

#### 2. Now for its DEFINITION:

"One who shares with another in the possession, a partner, sharer of" (Oxford).

- a. Companion; an associate
- b. One of the same kind
- c. An equal (Webster).

Fellowship has the suffix *ship* added to note the state of, or condition of, thus it means primarily, "the condition or quality of being a fellow" (Oxford).

### B. The Greek Word

"Together, with, together with, implying a near and close connection" (Zodhiates – Strong's #4862).

"Joint-partner with others, to share with others anything" (Bullinger)

"Sharing in common" (Vine).

Fellowship – "Having things in common ... In some passages the A.V. has the word *communion* for the same Greek word, with the same meaning" (New and Concise Bible Dictionary).

## II. THE APPLICATION OF FELLOW

Just as Moses was, by birth, a *fellow* of the Hebrews (in our text), so all mankind are *fellows* in Adam. We share in common all that Adam was and all that his fall procured. Now, all those who have entered into the Last Adam, by faith, have become joint-partakers in all that Christ is and all that His death secured. We are now **His** fellows.

*"For as in Adam all die, even so in Christ shall all be made alive ... The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Corinthians 15:22, 45-49).*

As members of Christ's Body we now have fellowship that was before a mystery.

*"the fellowship of the mystery" (Ephesians 3:9).*

This mystery fellowship is in **contrast** to the fellowship that is revealed in the Prophetic Scriptures.

This mystery fellowship is **based** on the finished cross work of Christ as contained in the gospel of grace.

*"fellowship in the gospel" (Philippians 1:5).*

*(continued on page 540)*

# Deacons

## Domestic Examples of the Faith and Servants of the Body of Christ

### AN INTRODUCTION TO THE DOCTRINE OF THE CHURCH

#### Part XI

by – Clyde L. Pilkington, Jr.

*"Likewise must the deacons ..." (I Timothy 3:8-13).*

**T**he old saying "charity begins at home" is not a quote from the Bible, but it is a wise proverb that relates a principle of true biblical priorities. This often repeated saying is probably a variation of Paul's "*let them learn **first** to shew piety at home*" (I Timothy 5:4). Clearly the word "first" shows an issue of priority! And the simple fact is that EVERYTHING begins at home!

In the first part of this chapter, Paul dealt with the issue of the bishops (*i.e.*, overseers) of the saints. He then moves to deal with the issue of the deacons (*i.e.*, servants) of the saints.

The words used to translate deacon (*diakoneo*) and deacons (*diakonos*) are also used to translate *minister* and *serve*. They are only translated as deacon and deacons in this passage and in Philippians 1:1. These are general words denoting *service*, as can be seen in the following verses: John 12:2; Romans 15:25; II Corinthians 8:4; 9:1; I Corinthians 16:15; Philemon 13.

W.E. Vine, in his *Expository Dictionary*, tells us that the word *diakonos* "primarily denotes a servant, whether as doing servile work, or as an attendant rendering free service ..." He goes on to say that "it occurs in the N.T. of domestic servants, John 2:5,9; the civil ruler, Romans 13:4; Christ, Romans 15:8; Galatians 2:17; the followers of Christ in relation to their Lord, John 12:26; Ephesians 6:21; Colossians 1:7; 4:7; the followers of Christ in relation to one another, Matthew 20:26; 23:11; Mark 9:35; 10:43; the servants of Christ in the work of preaching and teaching, I Corinthians 3:5; II Corinthians 3:6; 6:4; 11:23; Ephesians 3:7; Colossians 1:23, 25; I

Thessalonians 3:2; I Timothy 4:6; those who serve in the churches, Romans 16:1, Philippians 1:1; I Timothy 3:8,12; false apostles, servants of Satan, II Corinthians 11:15."

The "deacon" of our passage is not a *title*, but a *servant* ministering to the believers. To help make this point clear to our minds, the passage could just as appropriately read "*likewise must the **servants** be ...*"

These special *body life* servants, of which the bishops – in the broader sense of the word – could be included, are EXPANDING their area of labor, *beyond* their own families and into the lives of the saints.

In our text we learn the qualities of a servant. And JUST AS ("*likewise*," :8) with the bishops, there is a noticeable quality of home life:

*"husbands of one wife" (:12)*

*"even so must their wives be..." (:11)*

*"ruling their children and their own houses well" (:12)*

What is the point of all this? It is that the home is *basic* to service! We cannot minister OUT until we have ministered IN. God knows our hearts. He knows that we will misplace our focus if given the opportunity. So He has set the priorities forth in a very **clear** fashion. Overseers (*i.e.*, bishops) and servants (*i.e.*, deacons) are to be *FAMILY men first*. They are to be DOMESTIC EXAMPLES of the faith. ■

# A Further Word on ... *Dating? or Courting?*

by – Terry Wier

**"D**ating" is very much an invention of the abnormal youth culture we have created. It is something very different from what our grandparents and many of our parents practiced. They "courted" instead of "dated" because the whole point was to find a suitable partner for a *lifetime* marriage.

We have somehow accepted the bizarre notion that Christian youth, beginning at around age 14 or 15, are supposed to start dating as a means of entertainment. Along with this, the frequently accepted idea is that they should have no plans for marrying until they finish college and are established in a good career, somewhere in their mid-20s.

With this attitude, we are expecting young Christian adults (they are no longer children once they pass the age of puberty, according to biblical standards) to remain virgins, for ten years or so during the lifetime peak of their sex drives, while engaging in highly intimate couple relationships. This contradicts every fact we have been learning about sexual forces. ...

The Apostle Paul had a simple prescription for preventing fornication: *get married!*

*"To avoid fornication, let every man have his own wife, and let every women have her own husband" (I Corinthians 7:2).*

*(continued from page 538)*

This mystery *fellowship*, because it is based on Christ's cross work, is **unconditional**.

*"the fellowship of his Son" (I Corinthians 1:9).*

We rejoice that those of us in Christ have *fellowship*, i.e., we been made "*partakers of the benefit*" (I Timothy 6:2).

This wise counsel is being ignored by many Christians in Western societies who are following prevailing cultural trends of prolonged and intimate dating relationships, while postponing marriage until the mid-to late-twenties. ...

A dating couple who spend a lot of private time together sharing their intimate thoughts and being affectionate are inevitably drawn into deeper levels of communication, leading ultimately toward sexual intercourse. This is just the way God designed our sexuality to work. When people ignore or try to circumvent this process, they always get into trouble. Young couples who try to maintain an emotionally, physically, and spiritually intimate relationship for years without have sex are *fighting a battle God never intended them to fight*. ...

The Apostle Paul offered another option when he said, "*It is better to marry than to burn*" (I Corinthians 7:9). There is no reason why Christian teens – if they have been raised in a healthy family, have learned to handle responsibility, and have some degree of emotional maturity and a solid spiritual foundation for their lives – cannot begin a successful marriage at 18 or 19 with the support of their families ... I have seen many successful examples of these early marriages.

*Holy Sex*  
(pages 280-285)

Ecclesiastes reminds us of the great advantage of having *fellows*:

*"For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up" (Ecclesiastes 4:10).*

Praise the Lord, we are *fellows*! ■



# *The Betrothal and the Dowry*

## AN INTRODUCTION TO THE DOCTRINE OF THE HOME

### Part XXI

by – Clyde L. Pilkington, Jr.

In this lesson we will take a brief look at the betrothal and dowry. These were long standing practices that go back to biblical days. It is a little (if not a lot!) foreign to us in our day. Understanding these will assist us in certain passages of the Bible as well as provide us with some insightful considerations of how far our society has changed in just one century.

To accomplish the goal of this lesson we will lay some background by citing a few helpful quotes.

#### **THE BETROTHAL**

“In Old Testament times, betrothal was a formal, rigid procedure. The young man, or his parents, paid to the bride’s parents a stipulated dower, or bridal price ... This legal procedure, usually witnessed and recorded, was often the only formal ceremony connected with marriage. Among the Arabs even today betrothal has this distinction, and in the quaint account of Isaac’s marriage (Genesis 24:63-67) there seems to have been no additional ceremony.

“When Isaac comes of age, he does not choose his own wife; his father takes the initiative and paves the way for the happy union with Rebekah (Genesis 24:3 ff.). When Jacob has fulfilled his contract with Laban and is ready to marry Rachel, he goes to her father and says: ‘give me my wife’ (Genesis 29:21). The Israelite father, according to the Old Testament legislation, could refuse to give his daughter to a suitor and thus prevent marriage (Exodus 22:17; Deuteronomy 7:3; Numbers 30:3 ff.) ...

“After the pledge of betrothal the young woman was ... regarded as a wife. Her husband could claim her immediately or after an interval

which ranged from a few days (Genesis 24:55) to a year according to later custom. But the principle remained: once the betrothal was effected, the husband could take the bride as his and celebrate the nuptials when and how he chose. ... Jacob calls Rachel his ‘wife’ although only betrothed to her (Genesis 29:21), so in the New Testament Mary is called a wife although it is specifically added that she was a ‘virgin espoused to a man whose name was Joseph’ (Luke 1:27; Matthew 1:18-20). ... Thus Deuteronomy 22:23 shows that the violation of a betrothed virgin is punishable exactly as the same crime when committed against a married woman. ... In short, when the Old Testament speaks of betrothal, it pictures a definite, unqualified, formal act which makes the two young people ... husband and wife.”<sup>1</sup>

“During all this interval [of betrothal], however, while the bride continued still in her father’s house, she was considered and spoken of as the lawful wife of the man to whom she was betrothed; so that the bridegroom could not destroy their engagement, if he became unwilling to marry her, without giving her a bill of divorce, in the same manner as if she had been fully wedded; and so, on the other hand, if she proved unfaithful to her espoused husband, she was punished as an adulteress.”<sup>2</sup>

#### **THE DOWRY**

As we have seen in the portion cited above, a part of the betrothal covenant often involved the provision of a dowry. The dowry was financial security that was given as a protection of the wife’s

1. Walter Maier, *For Better Not For Worse*, (Concordia Publishing, 1936) pp.336-337.
2. John W. Nevin, *A Summary of Biblical Antiquities*, pp. 123-124.

(and her subsequent children's) inheritance.

"Dowry" (or dower) can be seen in our word endowment. Its etymology has to do with the giving of "a gift." Noah Webster quotes Blackstone concerning it, that it is "that portion of the lands or tenements of a man which his widow enjoys during her life, after the death of her husband."

James Strong defines the Hebrew word for dowry as "a price for a wife."<sup>3</sup> Before marriage, a woman would have a dowry provided by her husband and/or, in some cases, by her father.<sup>4</sup> It was the guarantee of inheritance and assured her protection for life (c.f. Genesis 34:12).

3. Strong's Exhaustive Concordance, James H. Strong, Hebrew #4119.

4. "It was customary for fathers who could afford to do so to give their daughters a special marriage dowry. When Rebekah left her father's house to be the bride of Isaac, her father gave her a nurse and also damsels who were to be her attendants (Genesis 24:59,61). And Caleb gave his daughters a dowry of a field with springs of water (Judges 1:15)." (Manners and Customs of Bible Lands, Fred H. Wight, Moody Press, page 129).

(continued from page 535)

**in Jesus**" (Romans 3:26). **Where** do we see God's righteousness? Paul said, "... I am not ashamed of the Gospel of Christ: for it [the gospel of Christ] is the power of God unto salvation to everyone that believeth ... for therein [in the gospel of Christ] is the **righteousness of God** revealed ..." (Romans 1:16, 17).

What is the gospel? "Moreover, brethren, I declare unto you the gospel which I preached unto you ... how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures" (I Corinthians 15:1, 3, 4). "In due time Christ died for the **ungodly**" (Romans 5:6).

What must man do to receive this righteousness of God? For the answer see Romans 4:5, "But to him that **worketh not**, but believeth on Him that **justifieth the ungodly**, his faith

Paul Jehle<sup>5</sup> writes concerning the dowry, "If one married without a dower, then it ... was considered concubinage ... there was no protection for the woman should the man die. There was no inheritance left for her or her children." He goes on to say, "The dower had two purposes for the woman – protection against the death of her husband; or divorce."<sup>6</sup> He also remarks that dower was, "one of the safest protection against non-serious marriages!"

According to Jehle, our English word wedding means "bride price" and refers to the dower. Webster confirms this by showing the etymology of "wed" from Latin, "to give bail." He defines bail as "to deliver goods in trust, upon contract."

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

5. Paul Jehle, pages 90, 91.

6. "This [the dowry] becomes wealth in case her marriage ends in failure. This is why the dowry is so important to the bride, and such emphasis is placed upon it in the negotiations that precede marriage..." (Manners and Customs of Bible Lands, Fred H. Wight, Moody Press, page 129).

is counted for righteousness." God can now justify ungodly men who quit trying to earn salvation by their works but believe on Jesus Christ. Most people believe in "a god" that justifies godly people, however it is "... to him that **worketh not** [quits working], but believeth on Him that justifieth the ungodly."

The truth is that if we had to be godly in order to be justified we would need no justification. It is the ungodly person who needs to be justified [declared right] and he can be, when he quits working and **believes on Him who justifies the ungodly**. Hear our blessed Lord say through Paul, "to declare **at this time His righteousness**: that He might be just, and the justifier of him that **believeth in Jesus**." As far as man is concerned it is **easy** to be saved, "... him that believeth in Jesus" (Romans 3:26). That is why when asked, "what must I do to be saved?" they said, "**believe on the Lord Jesus Christ, and thou shalt be saved ...**" (Acts 16:31). ■

# *Assault and Battery*

## An Outline of the Perils of Legalism

by – Clyde L. Pilkington, Jr.

*"... If a man smite you on the **face** ..." (II Corinthians 11:20).*

### 1. The ABUSE (of the Legalist)

#### a. BONDAGE (:20)

"to enslave utterly" (Strong's #2615)

#### b. DEVOUR (:20)

"to eat down" (Strong's #2719), so translated in Revelation 10:9, 10

#### c. TAKE OF YOU (:20)

When we've been cheated or swindled we say "I was taken"

#### d. EXALT HIMSELF (:20)

(:19) "fools" "(spec.) egotistic" (Strong)

### 2. The ADDICTION (to the Legalist)

#### a. SUFFER (:20)

to tolerate; to allow

#### b. GLADLY (:19)

"with pleasure" (Strong)

### 3. The ALTERATION (of the Legalist)

#### a. FACE (:20)

Your face is your identification (your I.D.)

Examples: Your driver's license and pictures. Both show your face, not your feet. Your face – it represents who you are.

The Greek word is Strong's #4383 "by impl. ... person." It is translated "person" in II Corinthians 2:10.

#### b. SMITE (:20)

The Greek word is Strong's #1194 "to flay, i.e., (by impl.) to scourge." It is translated "smote" in Luke 22:63.

### 4. HOW TO **IDENTIFY** THE LEGALIST

The bewitchment of legalism seeks to return the former things, thus veiling our true identification. We live in a day of crisis for the Body of Christ, it is an *identification* crisis!

Here are some of the teachings of the legalist compared with our true identity.

LAW vs. GRACE  
(Romans 6:1-2, 14)

CHILDREN vs. ADULTS  
(Galatians 4)

FADING GLORY vs. ETERNAL GLORY  
(II Timothy 2:10)

GUILT vs. ASSURANCE  
(Romans 8:1, 34)

SINNERS vs. SAINTS  
(II Corinthians 5:21; Romans 5:6-8)

IN ADAM vs. IN CHRIST  
(This identification is so complete that the Body of Christ is actually called "Christ" in I Corinthians 12:12.)

OLD CREATURES vs. NEW CREATURES  
(II Corinthians 5:17; Ephesians 2:10)

FLESHLY vs. SPIRITUALLY  
(Colossians 2:20-23)

BONDAGE vs. FREEDOM  
(Galatians 2:4; II Corinthians 3:17; I  
Corinthians 7:22)

EARTHLY vs. HEAVENLY  
(Colossians 3:1-3)

UNFORGIVEN vs. FORGIVEN  
(Colossians 1:14; Acts 13:38, 39)

PHYSICAL PLACES OF WORSHIP vs.  
TEMPLE OF GOD  
(I Corinthians 3:16)

CURSED vs. BLESSED  
(Galatians 3:13; Ephesians 1:3)

CONFLICT vs. PEACE  
(Romans 5:1)

REJECTED vs. ACCEPTED  
(Ephesians 1:6)

Watch out for the legalist! Don't let him rob you of  
your *true* identity!

DEFICIENT vs. COMPLETE  
(Colossians 2:10)

*"Stand fast therefore in the liberty where-  
with Christ hath made us free, and be not  
entangled again with the yoke of bondage"*  
(Galatians 5:1). ■

DEFEATED vs. VICTORIOUS  
(II Corinthians 2:14)



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