



Bible Student's Notebook™

The Herald of His Grace

Issue 63

Christ in Our Every Day Lives

by – Clyde L. Pilkington, Jr.

"And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him" (Colossians 3:17).

This covers all our acts and all our words. It applies to our Bible-reading, but not less to our other reading. We must read our morning newspaper, our Tennyson, our school text-books, in the name of the Lord, so as to honor Him and to get knowledge that will add to the beauty and the strength of our life. We are to pray in the name of the Lord Jesus, but we are also to go to our business in the same blessed name. ...

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Exodus 3:5).

But where is God not present? Where shall we go any common day that it is not holy ground? There may be no burning bush, but God is there as really as He was when Moses came suddenly upon the symbol of His presence in the desert. ...

When we learn this lesson, Christian life will have its true meaning and glory for us. Nothing will then appear commonplace. We never think of our occupation as lowly ... Our God is ... the God of the workshop, the factory, the sewing-room and the kitchen. We please him ... when we live sweetly and do our work faithfully in the lowly place, amid temptation, care and weariness ...

We think we are in this world to attend to a certain business, to perform certain professional duties, to look after certain household affairs, to be a carpenter, a stonemason, a painter, a teacher, a housekeeper – we call these our vocations. But as God thinks of us we are in these occupations to grow ... While we are making things, God is making men. With Him a carpenter shop is not merely a place for making doors, sashes, and banisters, and for planing boards – it is a place to make men. A home is not merely a place for doing beautiful housekeeping, it is a place to develop fine womanhood. ...

Jesus Himself gave as the basis of His life,

"I do always those things that please Him [the Father]" (John 8:29).

For The Best Things
(1907)

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Brotherly greetings and love in our Father.

As I write this, I have in mind the family head. I am really addressing the family patriarchs. Please know I honor and respect your divine position. And more than anything else, the BSN has become my attempt to share with, and encourage you.

As most of you probably already know, I do not hold to "party lines." I do not regard myself as being in the "grace movement," or any other "movement." I do NOT regard myself as a "dispensationalist," a "home churcher," a "King James Bible believer," or anything else, *except* a member of Christ's body.

NOW, quickly let me remind you that I DO hold these things precious and strongly, BUT they are not WHO I AM. These issues do not make up my identity! And I refuse to be pressed into some man-made mold!! I thus feel completely free to follow my studies of Scripture WHEREVER they may lead me.

But I am also deliberately very cautious and slow. I have learned from experience that things are not always as they first appear. I am slow to vocalize my newer "understandings" until I have personally had the time to better "test" them. I know I already believe "error". I just don't know clearly yet where all the errors are. But I do not want to add to these errors. So I desire to change and/or add doctrines to my understanding slowly.

There are a number of "large" issues I have been "sitting" on (and "studying" at a slow pace) for a few years (and others for many years). I do not regard patiently taking my time with these issues as being unfaithful to what I believe I may be seeing. I believe I am being "sure." I trust you understand my heart in this matter.

Over the years issues continually firm up, while others continually are added to the ranks of "here we go again." But it is all exciting. I love the study of truth. But, I have never been in a rush to have and hold a "position" – after all, I have eternity. It does not bother me to say, "I really don't know about that."

On one hand I am personally *very* open to hear and learn other views and understandings. But, on the other hand I have no pressing need (relative to time) to "get to the bottom" of any issue and have it "resolved." In fact, I doubt if many issues are ever truly "resolved" this side of the grave. None of us have "all the pieces of the puzzle." The best we can truly say is, "My current understanding is ..."

Many years ago I used to have a "hot pursuit" attitude to reach conclusions. More than anything this ended up leading

(continued on next page)

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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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(recompiled and edited)

me to a point of frustration with myself and others (not to mention quite a contentious spirit).

My current understanding of Scripture is *radically* different from where it was 30 years ago when I began to actively teach God's Word. And over the past 15 years the BSN has chronicled many issues of my personal journey. Every issue of the BSN has carried articles that mainline Christendom would view as controversial, if not outright heretical. This is because traditional teachings are rarely in harmony with the truth of the Scriptures.

Upcoming issues of the BSN will be no different. To many who receive the BSN, upcoming issues may be viewed as "shocking." It is one thing to read things that run against the grain of what others believe, it is another to read things that run against the grain of what *we* believe.

Future BSNs will continue to run outside the traditional thinking. The only difference is some of what I will be sharing will be "hitting a little closer to home" with our readership.

I am aware that the core of our readership has a certain structured understanding. There is a particular creed or doctrinal boundary (written or otherwise) wherein they live and operate. I will definitely be pushing that boundary.

If you do not like having your thinking radically challenged, then you will probably not be pleased with the direction we will be going with this and future issues of the BSN. I say this in a spirit of love and consideration, because I will be covering some very bold and ground in the future.

Now, dear patriarch, I would ask you to give serious consideration regarding the BSN actually coming into your home. I have NO desire to usurp your teaching headship. I have NO desire to introduce controversy into your home. I DO desire to honor and respect your divine position, one head to another.

If you are used to having family members preview or read the BSN first, I would encourage you to reconsider this method. Please consider taking the BSN for yourself. After having read and prayerfully studied each article, then decide for yourself what (if anything) you would desire to share with your family. Remember YOU, and you ALONE, are the one responsible for, among so many other things, the spiritual life of your family.

The fact is, the BSN may not be what you need at this particular juncture in your personal life and ministry. You may decide you should just store the BSNs for possible

future consideration. Or, maybe you will decide it would be best to discontinue your subscription altogether. I could truly appreciate either of those decisions.

I have no movement to build. I have no following to direct. I have no creed to support, defend, or promote. I desire only to make available to other heads the truths I have currently come to see. Make use of this tool if you can.

Yours in His Life and in the pursuit of His truth,



Clyde L. Pilkington, Jr.

A Special Note To Those Without Headship

P.S.: I recognize much of the family structure of our society is profoundly dysfunctional. There are those of you who operate the best you can without the support of biblical headship in your life. Dear ones, I want you to know I love you and my heart is burdensome for you. I want to encourage you too. When I address the family head, I in *no* way mean to belittle or demean you. I trust you understand this.

You are precious to God! I encourage you to walk as best you can in the light God has given you. God truly understands more than any other the situation of circumstances that has left you headless. I know it may be a difficult burden for some of you to bear, and you may long for the missing headship in your life.

One day, perhaps you will find a spouse. Or, possibly you will find a precious family of which you can graciously become a part. Many without headship in their lives have never considered the option of joining a godly family, and making it their own. Nor have those with the precious gift of biblical family life considered expanding their loving and caring cover to others. Children without families are seriously considered for "adoption." But rarely are the needs of adults without headship considered in such a way. What a precious ministry extended headship could become – something that was so very common in biblical days.

But if the day of headship is delayed for you, or should never come, do know that you are not truly headless! For He is our blessed Head, and you can find comfort, satisfaction, and courage in that (Ephesians 1:22)!

"The Scriptures should be taken out of the classroom and stained-glass sanctuary, and put out under God's skies where people are toiling and crying and wondering where the mighty events of the good news first happened, and where alone they feel at home." – Clarence Jordan

Some Thoughts on the Personal Nature of Bible Study

by – Clyde L. Pilkington, Jr.

Ibelieve that the study of the Bible (“Bible study”) is an extremely personal matter. Paul told Timothy, “study to shew thyself approved.” He was not advocating group, but personal Bible study.

Sometimes believers will gather together for what they call “Bible Study.” The whole concept of “Bible Study” as a meeting is as foreign to the Scriptures as having “Worship” as a meeting. I believe “Bible Study” as a meeting is a man-made religious invention to divert from the real study of Scripture, just as “Worship” as a meeting diverts from true worship.

There are only three occurrences of the word “study” in the Bible (Isn’t that Amazing? Wouldn’t you have though that there would have been many more?), and two of the three of them are Paul’s. These two instructions to study could not possibly be any more personal or private in nature:

“Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth” (II Timothy 2:15).

“And that ye study to be quiet, and to do

There are few things quite so boring as being religious, but there is nothing quite so exciting as being a Christian.

Most folks have never discovered the difference between the one and the other, so that there are those who sincerely try to live a life they do not have, substituting religion for God, Christianity for Christ, and their own noble endeavors for the energy, joy and power of the Holy Spirit. In the absence of reality, they can only grasp at ritual, stubbornly defending the latter in the absence of the former, lest they be found with neither! ■

They are lamps without oil, cars without gas, and pens without ink, baffled at their own impotence in the absence of all that alone can make man functional;

your own business, and to work with your own hands, as we commanded you” (I Thessalonians 4:11).

I do not believe that the divine purpose of the gathering of believers was ever designed to be centered on what we commonly refer to as “Bible Study.” The study of the Scriptures is not an occasional group activity. It is an extremely personal thing.

We each have a responsibility to become acquainted with the Scriptures on a personal level. We can’t hide in a sea of faces at a “Bible Study.” Even those Bereans who gathered to hear Paul, the Apostle to the gentiles, the divinely appointed spokesman for the Body of Christ, would *“prove all things,”* by *“searching the scriptures daily, whether those things were so.”*

This is what set the Bereans apart as noble:

“These [the saints of Berea] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so” (Acts 17:11). ■

for man was so engineered by God that the presence of the Creator within the creature is indispensable to His humanity. Christ gave Himself for us to give Himself to us! His presence puts God back into the man! He came that we might have life – God’s life!

There are those who have a life they never live. They have come to Christ and thanked Him only for what He did, but do not live in the power of who He is. Between the Jesus who ‘was’ and the Jesus who ‘will be’ they live in a spiritual vacuum, trying with no little zeal to live for Christ a life that only He can live in and through them, perpetually begging for what in Him they already have. ■

by – Major Ian Thomas
Classic Christianity, Introduction

Select Readings on Unity

THE UNITY OF THE SPIRIT

“Endeavouring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all” (Ephesians 4:3-6).

Here, quite briefly, the thing challenged is the peril of making something extra to Christ the basis of unity. “*There is ... one body, and one Spirit, ... one hope ... ; one Lord, one faith, one baptism, one God and Father of all.*” That is the basis of unity. But it is possible to make a division by means of that, if you are so minded.

I have heard people ask, “What does the ‘one baptism’ mean?” Some say: “Of course it means the baptism of the Holy Spirit”, and others: “Of course it means the baptism of water” – and at once there is a division on the very fundamentals of unity! I do not think that either of those interpretations necessarily applies here. What it does mean, I believe, is this: “for by one Spirit are we all baptized into one body” (I Corinthians 12:13), and the “one baptism” is baptism into Christ. You can say that it is baptism of the Holy Spirit, if you like. I challenge you to say that it is by water. No one is baptized into Christ by water. The one baptism is that, when we believe, we were all baptized into one Body.

The issue, then, is: Are you in Christ? Have you been baptized into Christ? That is fundamental to unity. If we make something more to be a basis of unity, then we split the unity, we destroy it, we contradict the truth of the oneness. This foundation is sufficient. If we knew all that is included in this “*one body, and one Spirit, ... one hope ... ; one Lord, one faith, one baptism, one God and Father,*” we should have enough. If we live according to that, we take a lot of ground from under the enemy. If immediately we begin to add to that as the basis of unity, then we begin to give the whole position away. Our special interpretations, teachings, and doctrines have no value whatsoever as a basis of unity. All that matters is the foundation, and that is sufficient.

T. Austin-Sparks
Our Warfare

LACK OF ONENESS

We can say that all true believers in the Lord Jesus Christ who have received the gift of eternal life, are one – one by reason of the one life that they all share with Him and in Him. Yes, but look at the expression of it amongst Christians! Where is the manifestation of the oneness of that life? That is tragically lacking.

Is not the present deplorable situation amongst Christians, with all the fragments and divisions, all the questions and suspicions, and so on, a clear proof that believers are not really standing in the meaning of what had been done by the Cross in destroying the natural ground and natural life, and in making room for the spiritual and heavenly?

T. Austin-Sparks
A Witness and a Testimony
March 1960

Is CHRIST DIVIDED?

Paul, pinpointing the whole question of division, said: “*Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?*” Christ is the principle of solving that problem of divisions and all the other matters. The answer he gave to the solving of these difficulties is focusing on Christ. The answer he gave them was how much does this minister Christ? How much does this represent of Christ? Everything is tested from that standpoint, judged and settled. Paul said these things are answered by principle and the principle is Christ.

T. Austin-Sparks
The Great Transition

CONFESSING THE ONE BODY

“*There is one body.*” He does not say, “*There was one body,*” “*There shall be one body.*” Here is our authority for believing and confessing this glorious truth, and for our practical testimony against *everything* that denies it. The first step in confessing the unity of the church of God is to step out of the divisions of Christendom. Let

us not stop to ask what is to be our second step. God never gives light for two steps at a time. Is it true that there is but one body? Unquestionably. God says so. Well then the divisions, the sects, and the systems of Christendom are plainly opposed to the mind and will and word of God. Truly so. What are we to do? Step out of them. This, we may rest assured, is the first step in a right direction.

If our stand-point is false, our whole range of vision must be false. We must get to a true stand-point, and then our entire range is correct. It is impossible to yield any practical confession to the unity of the church of God while we stand connected with that which practically denies it. We may hold the theory in the region of our understanding, while we deny the reality in our practical career. But if we desire to confess the truth of the one body, our very first business – our primary duty is to stand in thorough separation from all the sects and schisms of Christendom. ...

Are the divisions of Christendom according to God? Are the many bodies of the professing church in accordance with the “one body” of Ephesians 4? Clearly not. Then it is our divinely appointed duty to come out of them. ... The first grand step toward keeping the unity of the Spirit in the bond of peace is to step out of the divisions of Christendom. And what then? ... Is this ... to form a new sect, or join some new body? By no means; it is but fleeing from the ruins around us to find our resource in the all-sufficiency of the name of Jesus.

C.H. Mackintosh
Unity: What Is It? and Am I Confessing It?

THE “I AM OF CHRIST” DIVISION OF THE BODY

To say “I am of Paul,” or “I am of Cephas,” is obviously sectarian; but to say “I am of Christ,” is sectarian too, though less obviously so. The confession, “I am of Christ,” is a good confession, but it is not an adequate basis for forming a separate church, since it excludes some of the children of God in a given locality by including only a certain section who say, “I am of Christ.” That every believer belongs to Christ is a fact, whether that fact be declared or not; and to differentiate between those who proclaim it and those who do not, is condemned by God as “carnal.” It is the fact that matters, not the declaration of it.

To take one’s stand as belonging to Christ alone is perfectly right, but to divide between Christians who take that stand and Christians who do not, is altogether wrong. To brand as sectarian those who say, “I am of Paul,” or “I am of Cephas,” and feel spiritually superior as we separate ourselves from them and have fellowship only with those who say, “I am of Christ,” makes us guilty of the very sin we condemn in others. If we make non-sectarianism the basis of our fellowship, then we are dividing the church on a ground other than the one ordained of God, and thereby we form another sect. The scriptural ground for a church is a locality and not non-sectarianism. Any fellowship that is not as wide as the locality is sectarian. All Christians who live in the same place as I are in the same church as I, and I dare exclude none. I acknowledge as my brother, and as a fellow-member of my church, every child of God who lives in my locality. ...

Whenever a special leader, or a special doctrine, or some experience or creed or organization, becomes a center for drawing together the believers of different places, then its center is other than Christ and its sphere other than local; and whenever the divinely-appointed sphere of locality is displaced by a sphere of human invention, there the divine approval cannot rest. The believers within such a sphere may truly love the Lord, but they have another center apart from Him, and it is only natural that the second center becomes the controlling one. Christ is the common center of all the churches, but any company of believers that have a leader, a doctrine, and experience, a creed, or an organization as their center of fellowship, will find that **that** center becomes **the** center, and it is that center by which they determine who belong to them and who do not.

Anything that becomes a center to unite believers of different places, will create a sphere which includes all believers who attach themselves to that center and excludes all who do not. This dividing line will destroy the God-appointed boundary of locality and consequently destroy the very nature of the churches of God.

Watchman Nee
The Normal Christian Church Life

THE UNITY OF THE SPIRIT

The unity of the Spirit is the unity that exists due to the fact that the ONE SPIRIT has united the members

of Christ in one body. God has set Christ “*to be the head over all things to the Church, which is His body, the fulness of Him that filleth all in all.*” (Ephesians 1:22-23). That is to say, the Church as a body is the complement of the head – Christ. God has quickened us together with Him, both Jews and Gentiles. He has made us, as Christians, sit together with Him in heavenly places. “*For to make in Himself of twain one new man, so making peace; and that He might reconcile both unto God in one body by the cross ... Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God ... In Whom [Jesus Christ] all the building fitly framed together groweth unto an holy temple in the Lord: In Whom ye also are builded together for an habitation of God through the Spirit*” (Ephesians 2:15-16; 19-22). Such are the grand truths upon which the unity of the Spirit is founded. It is this unity the faithful are exhorted to keep – a reality in the power of God.

John Nelson Darby
The True Church, The Body of Christ

UNION OF BELIEVERS

It is clear that, if “*by one Spirit are we all baptized into one body*” (I Corinthians 12:13), we must own every one thus united as being a part of that body or we shall not keep the unity. Breaking the unity of the Spirit would be the case if we held that there are many bodies, or more than one when God says there is one.

C.H. Mackintosh
The True Church, The Body of Christ

GOD'S UNITY

Only God Himself could form such a unity. Man has made, and makes, many unions; but God forms not unions but a UNITY, which is a vastly different thing. God's UNITY is a Center without a circumference, whereas man's unions would be satisfied with a circumference without the Center.

F.C. Blount
The True Church, The Body of Christ

THE UNITY OF THE SPIRIT

The unity of the Spirit is a Scriptural expression (Ephesians 4), and signifies the unity the Spirit forms in

baptizing every believer with Christ's body. This unity cannot actually be broken, but it may be practically denied through failing to keep it in the bond of peace. All general outward manifestation of it has long since disappeared, and sects and human systems have taken its place.

A.T. Schofield
A Dictionary of Some of the More Common Biblical Words and Phrases

THE UNITY OF THE SPIRIT

God has made a unity. It is a spiritual unity. We should make it our business to *preserve* it. ... (Eph.4:1-3).

Most “movements” are marked by the opposite of this. The discovery, perhaps, of fresh truth leads to ... a lack of bearing with one another, and a diligence in forming a new, man-made unity in the bonds of doctrine. Every such “unity” is a fresh *division*. Even the attempts to form a unity which will not shut out any of God's saints have all failed, and, however sincere their purpose, they have all degenerated into another schism ...

Let us, then, ignore man's unities: let us [diligently] regard and cultivate the unity of the Spirit. ...

A.E. Knoch
The True Basis of Fellowship

ASSOCIATIONS BASED ON DOCTRINE

Associations based on doctrine are most baneful in destroying individual study and faith. All who are inclosed within a common creed are either callous on the subject of doctrine or galled by the bands that hold them. It takes a pope, Protestant or Catholic, to hold such a company together with the dictum of infallibility. What havoc has this ungodly course wrought among God's servants! It is practically impossible for any of them to conscientiously study the Scriptures for fear that they may discover some truth which will disqualify them for their place and perhaps cause the loss of prestige and position, if not suffering and destitution. ... What slaves we have become!

A.E. Knoch
The True Basis of Fellowship

The Work of Christ

by – Arno C. Gaebelein

What do we possess who have believed on Him, as our Saviour, and our Substitute? Many Scriptures might be read in answer to this question. We cannot do so, but shall mention briefly a few things which all believers share on account of the finished work of Christ on the cross.

WE HAVE PERFECT JUSTIFICATION

All our sins are forever put away, because they were borne and paid for by His death on the cross. ... All has been righteously and forever settled.

“Who shall lay any thing to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us” (Romans 8:33-34a).

WE HAVE PERFECT PEACE WITH GOD

Peace has been made in the blood of the cross. It can never be unmade. We have peace with God through our Lord Jesus Christ. He is our Peace.

So many Christians think that their peace with God depends on their walk and service. If they sin, they think they have lost their peace and their standing before God. ... Not our walk and service, not anything we have done, we do or shall do, is the ground of peace with God, but what God has done for us in Christ’s atoning work on the cross.

WE HAVE PERFECT ACCEPTANCE AND STANDING BEFORE GOD

We have a perfect nearness and access to God. We are made nigh by the blood. With no more conscience of sins, we can stand in God’s own presence, purged and cleansed, complete in Him, as near to God as He is.

His blessed work on the cross has made an end of the old man ... The old man was crucified with Christ. “Sin shall not have dominion over you” (Romans 6:14), is the blessed message from the cross. We have deliverance from the power of darkness and a perfect title to an eternal inheritance.

Pickering and Inglis, 1913

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