



# Bible Student's Notebook™

## *The Herald of His Grace*

Issue 64

# *What Does It Mean to Be Male?*

AN INTRODUCTION TO THE DOCTRINE OF THE HOME

Part XXV

by – James Wesley Stivers

*"So God created man in His own image, in the image of God created He him; male and female created He them" (Genesis 1:27).*

*"But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Corinthians 11:3).*

**M**any men define manhood in terms of their relationship with other men. They have fallen into the humanistic trap of *"measuring themselves by themselves, and comparing themselves among themselves"* (II Corinthians 10:12). One expression of this is the "macho" image of physical and emotional prowess. You are a man if you can shoot, throw, or chew better than the next man. You are a man if you do not fear or have tender feelings. Aggression, rather than dominion, is the fruit of this definition.

But this aggression need not be physical. It can be intellectual. Some men assert their manhood by their shrewdness in business, in politics, or in their respective profession. The effect is the same, however. Such men become predators and the society dominated by them will become power-worshippers.

Nevertheless, this is not the most common definition of manhood. For the average man, the man of simple ambitions, masculinity is defined in contrast to the woman ... Too many Christian men also fall into this trap of using the woman as the yardstick: man is what the woman is not; man does what the woman cannot, or should not, or will not. The result is a matriarchal society, which is a curse from

God (Isaiah 3:12). For most women can do what most men can do, and in our day, do it better. If a man, whether consciously or unconsciously, defines himself in terms of his relationship to the woman, he will become effeminate. He may be mistaken for a Christian gentleman, but he is really a eunuch.

True manhood is defined by God. A man is only a man if he is subordinate to God ...

This fact is brought out rather graphically in the very Hebrew words used in the Bible for male and female. The physical parallels we normally expect

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# Letters to the Editor

“Reading BSN #61 I realized that I had been ‘turkeyized.’ Thanks for opening my eyes.” – **TX**

“We received issues 61 & 62 of the BSN. Just want to say ‘Thank You!’ brother for your stand for the truth. You and Cindy have always been precious to us since, through your desire to make the rightly Divided Word known, you helped us to see the same. Though others may forsake us Christ never will. I want to encourage you to continue on. I am truly blessed and my soul is fed every time I’ve heard you teach. I really enjoyed the article on Let Your Women Keep Silence.’ It is good to see someone with the courage to stand up and speak the truth (but watch out for the Women Libbers, how they will howl). Give all the family our love and come visit when you can.” – **AL**

“Dear Pilkingtons, I was delighted to read the latest BSNs. I’m sad to say that I’ve been ‘turkeyized,’ even though I should know better. If those involved in the machine find it shameful to be identified with you then maybe you’re more concerned with ‘Thus saith The Lord’. I really hope that they find the freedom to stand without the camp also ... A little leaven will leaven the whole lump. I will pray that you brethren will keep standing for God’s purity rather than Christian politics.” – **eMail**

“Enclosed is a check for future issues of the BSN. We really enjoy reading them.” – **IL**

“Praise God you can still write. I did so enjoy your latest articles in BSN #61 & #62. It is quite apparent that the body of Christ walks as turkeys. They really don’t want the freedom that they have in Christ for then they might be held accountable, which they will be anyway. So why not get rid of religion and enjoy real freedom in Christ Jesus where the real power of God is. In 1994 I left the church ‘house’ system (II Timothy 2:20)....

“Keep up the good work, I know it is easy to get discouraged especially with those whom you think understand these truths.” – **MI**

## Bible Student’s Notebook™

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

- the proclamation of the riches of God’s abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7)
- the affirmation of God’s purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11)
- the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began” (Romans 16:25)
- true freedom and liberty apart from the law (Galatians 5:1)
- the organic nature of the church, the body of Christ (I Corinthians 12)
- the distinct ministry of Paul, the apostle to the Gentiles (Romans 11:13)
- the importance of receiving all whom Christ has received (Romans 14-15)
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13).
- the completeness of the believer in Christ (Colossians 2:10), with ...
  - total forgiveness of sins (Colossians 1:14)
  - identity in His death, burial, and resurrection (Romans 6)
  - adult sonship position (Galatians 4)

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “Movement,” “Organization,” “Mission,” or separate body of believers, but is sent forth to and for all “saints.”

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### PATRIARCHS

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

### The Bible Student’s Notebook™

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(recompiled and edited)

are absent. The word for male is *zakar*, which means “to mark.” ... It is the root ... which is translated in our English Bible as “remember.” This produces some interesting applications.

For instance, in Genesis 8:1 it says, “And God remembered [maled] Noah.” In Exodus 2:24, it says, “God remembered (maled) his covenant with Abraham, with Isaac, and with Jacob.” There are scores of examples, which space does not allow here, but the conclusion is clear: the “male” is not defined in terms of physical distinctions, but in terms of a relationship with God.

In stark contrast is the Hebrew word for female, which is *neqebah* and comes from the root *naqab*, meaning “to puncture,” a strongly sexual term (the Greek word for female is parallel and means “nipple.”) Thus the passage in Genesis 1:27 which reads,

“So God created man in His own image, in the image of God created He him; male and female created He them.”

would literally read,

“... the marked one (By who? God) and the punctured one (By who? Man) created He them” ...

Putting it another way, masculinity is having a personal, headship relationship with your Creator. This is maleness. ■

*Restoring the Foundations: Essays in Relational Theology*

The Christian Man in Relationship to God  
Kechi, KS, 1995, pages 10-13

# Husbands Love Your Wives

## AN INTRODUCTION TO THE DOCTRINE OF THE HOME

### Part XXVI

by – Jay Adams

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it” (Ephesians 5:25).

Hollywood has distorted love, the television screen distorts it, musical records distort it. Everywhere today, love is considered a happening. It just happens. “I couldn’t help it,” said the young man who had gotten himself and his girl into trouble ... He is feeling oriented, but not love oriented. He is desire motivated, but not love motivated. Love is always under control. It is commanded. Christ commands, “love your enemies.” You can’t sit around whomping up a good feeling for your enemies. It doesn’t come that way. But if you give an enemy something to eat or give him something to drink, soon something begins to happen to your feelings. When you invest yourself in another, you begin to feel differently toward him. Feelings must be based on something solid underneath. The feelings that develop and grow out of giving are genuine and lasting. But feelings as a basis of love are fickle.

When love happens, what happens when the happening stops happening? And what happens when something happens with somebody else? Feelings are not dependable; they are up one day, down the next. Feelings are not always under control, but true love is... And here the husband is commanded to love his wife ...

A husband and wife come into a counseling session. She says, “I don’t know why we came. The situation is hopeless.” He agrees: “We don’t love each other anymore.” And there they sit. It is obvious that they have lost any feeling of love that they once might have had. They expect the counselor to say, “Well, I guess that’s about it. If you don’t love one another, there is no hope.” But what we say is, “I am sorry to hear that. I guess you will have to learn how to love each other.” They look astounded! “What do you mean, learn

how to love each other? What are you talking about? That is ridiculous." No, it isn't ridiculous. Six or eight weeks later they are likely to go out of there hand in hand, having the feeling as well as the love if they really mean business. You see, love doesn't come, as fools believe, full blown from the head of Aphrodite. Love must grow. It has to be watered, nourished, and cared for. It must be cultivated. It has to be weeded too. Love has its problems, but real love can grow tall and strong when it is cultivated as God says.

If there is no love in your home, husband, it is your fault. Principally the responsibility for love in the home falls not on the wife (she should show love, of course), but on the husband. You see, husband, you are to love your wife as Jesus Christ loves His church. ... It is not because the church was so loving and lovable that Jesus just couldn't help but love her; but rather, while we

were "enemies," while we were sinners, while we were rebellious and vile and loathsome creatures in His sight, Jesus first loved us – and gave His life for us! He looked on us with love in spite of it all, and determined to set His love on us ... If love has grown cold in your family, husbands, you must do something about it. If you are going to emulate the love of Jesus Christ for His church, it is up to you to initiate love. You cannot plead "I can't love her because she doesn't love me." Jesus loved us when we had no love for Him. You are the head of your home. If there is little or no love in that home, it is your fault. God holds you responsible to introduce love. You must do that by giving. You must give your time, your interest, your money, yourself. Plan now to do something specific (concrete) for your wife each day this week. Get started now. ■

Christian Living In The Home (pages 99-101)

## Where's the Beef

### AN INTRODUCTION TO THE DOCTRINE OF THE HOME

#### Part XXVII

by – Clyde L. Pilkington, Jr.

*"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Proverbs 15:17).*

**A**s a whole, Americans have a rather luxurious culinary lifestyle. Perhaps we have even taken this extravagance and variety to an all-time high. We live in a day of great diversity when it comes to dining. We regularly partake of worldwide spices, foods, and cultural dishes that our grandparents, and especially our great-grandparents would never have dreamed of being able to acquire. Just consult our yellow pages to see the variety of eating cuisines that are available. And many of these "tastes" end up in our own homes. Just look at all the cookbooks that are offered in our society to help us get these menus onto our dining tables.

And of course, at the very center of all this display of diversity is the "main course." We are speaking about meat of one kind or another, served up in

some very unique way. Indeed, most Americans do not think that they have "eaten" if they have not had meat. And if the meat is missing or meager in size we may inquire, "Where's the beef?"

This brings us to our verse. Could I paraphrase it for you? "It is better to have vegetables with love, then to have steak with hatred."

There are two very striking points. Every home should have a generous supply of LOVE, and every home should have a PROPER view of the material, physical world.

Could you think of a meal without meat? Well, the BETTER question is, could you think of a home without LOVE? Or, are the MOST important things in life PHYSICAL?

*“Meats for the belly, and the belly for meats: but God shall destroy both it and them” (I Corinthians 6:13a).*

I am not suggesting that we all give up meat or our wide variety of dishes. But there may come a day when our lavish lifestyles will no longer be possible. These lifestyles are in no wise guaranteed to us. If such a time did come, what would be our attitude then? Are the temporal and physical things of “this life” what MAKE UP LIFE to us? Or are the REAL values of life of an eternal and spiritual nature?

Would we think of missing meat at dinner? Or missing dinner altogether? But do we miss LOVE around our homes? I guess the question is, Which do we value more? Notice that Job pondered these type of thoughts and his response was, *“I have esteemed the words of His mouth more than my necessary food”* (Job 23:12).

What if we were to devote the same (or a greater) amount of energy and attention to the things of lasting value as we did to the things of fading value. Thoughtful consideration of our life will probably reveal at least some misplaced affections. Paul instructs us concerning our affections:

*“If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God”* (Colossians 3:1-3).

I trust that we can clearly see the temporal nature of the elements of this life, and that we can place proper FOCUS on the things of ETERNAL VALUE. And the greatest of these is love! ■

# *Home Is Where the START Is*

## *AN INTRODUCTION TO THE DOCTRINE OF THE HOME*

### *Part XXVIII*

*by – Clyde L. Pilkington, Jr.*

*Text: I Timothy 3:1-7).*

**I**n our text we find the qualities listed that made up what leadership among the saints was all about. And as we read through this list one area stands out strikingly. This is the area of the home. Paul, by revelation from God, places an extremely high value on domestic life. To such an extent does he esteem family life, that only a man who had excelled there could expand his responsibilities, outside of his home, to the saints.

In fact the church is an *extended* family. We are called “the household of faith” (Galatians 6:10) and “the household of God” (Ephesians 2:19). Paul’s favorite term to describe our relationship is “brother” (and its variations). It then only made sense

that the leader of this extended family be a good leader in his primary family.

Notice the qualities of a bishop as related to his family life:

*“the husband of one wife”* (:2)  
*“given to hospitality”* (:2)  
*“one that ruleth well his own house”* (:4)  
*“having his children in subjection with all gravity”* (:4)

Paul then summed this up by asking “For if a man know not how to rule his own house how shall he take care of the CHURCH OF GOD?”

Notice, pondering back over this list, that the issue was that an elder's life was to model the *divine pattern* for the home: a wife, hospitality, and male (husband, father) leadership (rule).

Now, why are we taking special note of all this? Because it stresses the primary and foundational nature of the home. The home is basic to all of God's plans related to the earth. The home is the first of three interpersonal agencies designed by God. The other two are human government (which for the program of the Kingdom of Heaven, this governmental authority was vested primarily in Israel, as the head) and the Church the Body of Christ (God's present Program).

Government and the church are built upon the more basic foundation of the home. If the home does not operate properly, if it is weak, then the government and church will be weak. We cannot go any further than our homes will allow us to go.

Often the human organizations and programs called the "church," or even our personal ministries to other saints, are used as a crutch, as a substitute for the MOST important area of life – the HOME. We cannot compensate for our domestic failures by tagging on "church" and "ministry" activities and functions. We cannot export that which does not work at home.

Many times we think that if we have served the "Christian organization" (erroneously known as "church") well, if we have attended meetings and given regularly, and had our children and wives in classes and programs, we have done our duty as a leader. But this is simply NOT the case. There is an old saying that states, "Charity begins at home." But the simple fact is, EVERYTHING begins at home. Home IS where the START is!

---

If our homes do not manifest the doctrine

of grace, if they do not function according to the divine pattern, if there is not a real demonstration of the life of Christ – then let us withdraw our "extra-curricular" activities ("church" and "ministry" endeavors included) and focus on the essential!

Let's not attempt to fool ourselves. Mediocre homes will not glorify God. And if the Bible doctrine that we possess cannot affect the most basic and foundational part of our lives, then all other areas of our lives are vain.

Let's not allow our lives to become so "busy" with the "affairs of this life" that we are "entangled." Let's not become like Martha, "cumbered about much serving" and "careful and troubled about many things" – and in the midst of all this "service" allow our homes to go lacking! Let's not hide behind our supposed "spiritual" activities. Sometimes "busy-ness" can be an attempt to ESCAPE from the reality of *divinely* given responsibility and accountability. But we must be assured that this "escape," however noble we suppose, will get us no further than Adam's and Eve's fig-leaf garments as they hid themselves "amongst the trees of the garden."

One day, and it may be much sooner than some of us think, we will arrive at the END of our earthly "tour of duty." And how will we then reflect upon this earthly life? Will we do so with joy or with regret? Underneath the veneer of our homes will there be emptiness and vanity? Will we have had an appearance of "success" in all areas of life, and yet, in reality, been failures in the primary element of life?

The choice lies clearly on the shoulders of the husband. We are the divinely appointed leaders of our homes. And home is truly where the START is! ■

# Select Readings on Outsiders

## OUTSIDE THE CAMP

Just as His place in glory is our place, so His place on earth is our place, as we go through this sinful world. What is His place down here? It is the place of rejection, for "*He came unto His own, and His own received Him not.*" ...

He is still the rejected One, and the place that the world has given Him should determine the place that you and I will take. He was rejected, not merely by the barbarian world, not merely by those who were living low, degraded lives, but also by the literary world, the cultured world, the religious world. It was the religious leaders of the people who demanded His death, and all the world acquiesced. The world continues to do so. It has its culture, its refinements, its civilization (often mistaken for Christianity), its religion (one that has no place for the cross of Christ, or the vicarious atonement, or His glorious resurrection), but our blessed Lord is apart from it all, and the Word to us is this, "Let us go forth therefore unto Him without the camp, bearing His reproach."

H.A. Ironside  
*Charge That To My Account*  
1931, pages 114, 115

### OUTSIDE THE CAMP

"*Let us go forth therefore unto Him without the camp, bearing His reproach*" (Hebrews 13:13).

In Christianity surely there is an analogy to this position *outside the camp* in the wilderness journey of the Sons of Israel and the winsome admonition of Hebrews 13:11-13. ...

Any search for a position *outside the camp* today necessitates a definition of the *camp*. In context, the camp of Exodus 33 was simply the mass of the sons of Israel on their wilderness journey from

Egypt to Canaan. Their credentials were that they were indeed Israelites – the people of God, although a mixed multitude of others accompanied them (Exodus 12:38 and Numbers 11:4). ...

Now it is obvious that the Christian church has been every bit as unfaithful as the camp of Israel ever was. ... Instead of the beautiful unity of its calling, it is hopelessly divided into many groups, each gathered on different principles with varying degrees of right or wrong, that its members adhere to. The Christian associating himself with any part of the divided church, no matter how good, necessarily contributes to the division. The Christian church, along with the mixed multitude of the unregenerate that have forced their way into it, is certainly analogous to the *camp* of Israel. ...

We can indeed go forth to Him, then, as simply gathered to His precious Name alone. ... Such a position *outside the camp* strips off all ornaments of positional pride. It does not assume the official authority of the ... church; for it is not the position of the church, but rather the accessible position of a gracious Lord in spite of the failure of His church. (To claim any such official capacity is essentially to return to the *camp*.) It admits to a personal part in the failure of the church instead of trying to sidestep the guilt. ... It individually seeks to put away the evil that Christ abhors in the church, and personally seeks His presence with a sanctified heart *outside the camp*. It accepts the reproaches of association with nothing but the rejected Christ.

This postulated position *outside the camp* embraces the unity of the Body of Christ. It does not divide the people of God by positional or holier-than-thou claims. While it acknowledges every member of the Body of Christ, it separates

the contrite Christian from the evil so prevalent within the body. It does not divide the body, for it encourages all who are not scripturally excluded to humbly join it at the feet of Christ. It allows the Christian to “depart from iniquity,” to “purge himself from these,” and to “follow righteousness, faith, charity, peace, with them that call upon the Lord out of a pure heart” (II Timothy 2:19-22).

Hence, “let us go forth therefore unto Him without the camp, bearing the His reproach.”

Bud Morris

### **GOING TO HIM OUTSIDE THE CAMP**

“Let us go forth therefore unto Him without the camp, bearing His reproach” (Hebrews 13:13).

Our flesh would have us emphasize the “without the camp” aspect of this verse, for the flesh sees an opportunity for self-glory in such a departure. “See, I left false religion; I’m not as foolish as others. With what noble courage do I bear the reproach of men because of my stand for the truth!” But, the Spirit teaches us that the more important aspect is the “go forth unto Him” part. In fact, there is no value whatever in going “without the camp” unless we do so in order to “go forth unto Him.” I fear that some go “without the camp” only to form a new camp, a new place of refuge in the flesh. . .

But believers go outside the camp to Christ: not “Camp Christ,” but just Christ. He is their defense. They find in Him all the refuge they need. They feel more secure in the open field with Christ than they could anywhere else without Him. They go outside the camp, not because they consider themselves superior to those inside the camp, but because they consider Christ superior. Their hope for those yet in the camp is that they, too, would come to Christ. Let us, indeed, go outside the camp; but never let us glory in our departure. Rather, let us glory in Him who suffered outside the camp so that we would have reason to go “without the camp.”

Joe Terrell

### **YOUR RELIGIOUS CAMP**

To go forth unto Him without the camp, bearing His reproach, does not mean going outside the worldly crowd; it means being put outside the religious crowd you belong to. One of the most poignant bits of suffering . . . comes along that line. If you remain true to Jesus Christ there are times when you will have to go through your convictions and out the other side, and most of us shrink from such a step because it means going alone. The “camp” means the religious set you belong to; the set you do not belong to does not matter to you.

Oswald Chambers  
*Loneliness*

### **MULTITUDES ARE NOT GOING WITH US**

If we respond to the Lord’s call to us today to leave our captivity in the Christian religious system and to give ourselves to Him . . . we should be aware that multitudes are not going with us. Most of the Lord’s people will stay where it is comfortable and where they are accustomed.

John Saunders  
*The House of God*

### **ORGANIZED “CHURCH” THE ENEMY OF GOD**

The organized “church” has become an idol, and whenever anything becomes an idol, it is an enemy. “What?” you say? Yes, that is correct. The “church” is the enemy of God, for it is made an idol (to replace personal contact with God), and any idol is the enemy of God. Therefore, it becomes the duty of a true minister to expose the falseness of the claims of the “church.” . . . Organized religion is the “golden calf.”

Lyman A. Wendt  
*The Church Myth*, 1955  
Scripture Research, Vol. 5 No. 10

