



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume IV
Issue 94

God in Redemption

by – A.E. Saxby

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. 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 5:18-21).

The closing verses of Romans 5 have been the standing perplexity of theologians. Yet nowhere has the Holy Spirit written for our learning plainer conclusions, and never has tradition been blinder than in the treatment of this magnificent passage. Believe the passage as it stands, and the divine logic is irresistible.

It contains a comparison between the first and the last Adam. What the first Adam was, and is, to the whole human race, the last Adam is, and will be also, to the whole human race.

"Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life" (Romans 5:18).

There follows a reiteration of the comparison with its Divine logic, so that the fact might be stated again, not only as a climax in the purpose of redemption, but as a future goal in the history of the working out of the redemption of all men.

"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:19).

The company of the righteous is identical in person

and number with the company of the sinners to which the passage refers.

So that we have two phrases, in these two verses, by which we can establish beyond question the identity of those under discussion. These two phrases are "all men," and the "many." Of this company it is declared in the first place, that "all men" and the "many" were made sinners and come into condemnation; and in the second place, that "all men" and the "many" will be made righteous – not simply saved, but made righteous.

If this plain simple language – and God could not have made it plainer – does not mean what it says, but infers

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Dear Truth Seekers.

Three New Periodicals

Beginning this month, we will be publishing three new periodicals in addition to the **BSN**. Two of the new publications will be monthly, the other quarterly. Their combination, with the **BSN** now being published twice a month, will mean that we will be publishing periodicals on a weekly basis.

BSN Digest

The **BSN Digest** will be published quarterly. This publication will be similar to the original **BSN** (Issues 1-16), as this will be a **FREE** publication that will be sent to anyone who simply requests it.

The **BSN** was originally a non-subscription publication. But the mailing list grew to such a point that the cost prohibited us from reaching our goal of making it a regular periodical.

The **BSN Digest** will fulfill our goal of sending a periodical to anyone and everyone who desires it. As the name might suggest, we will publish an issue every three months that will serve as a *digest* of **BSN** material from the previous quarter. We will simply re-print some of the **BSN's** best articles.

If you know of anyone who might benefit from this free publication, send us their names and addresses and we will send them a sample issue.

In the next issue of the **BSN** I will unveil our other two periodicals.

Your fellow,



Clyde L. Pilkington, Jr.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This weekly publication (52 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 "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

bsn@studyshef.com

www.BibleStudentsNotebook.com

Clyde L. Pilkington, Jr. – Editor

André Sneidar – Managing Editor

Rick Lemons – Associate Editor

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(recompiled and edited)

REDEMPTION (continued from page 969)

something quite the opposite, so that the comparison used is not a true one, then we may well pause to ask how ever it came about that on such a subject, and at such a climax in his argument, Paul did not tell us exactly what he meant.

If he meant that all men would be influenced by Adam's sin hopelessly and completely, but only some of the race would be affected actually by Christ's cross, here was the place to make this difference once and for all clear. Instead, however, he uses universal terms, and logical comparisons, which, if the last suggestion is true, are not only bewildering but positively untrue, without the faintest hint to the contrary.

The apostle does more than this. He introduces a vivid contrast.

*"But **not as** the offence, **so also** is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many" (Romans 5:15).*

Let the reader note that the contrast here is in an absolutely opposite direction to the conclusions of ordinary theology. Most of us were taught that there was such a contrast between the effect of Adam's sin and Christ's righteousness that by the fall all were lost, and by the Cross some would be saved. The contrast here in verse 15 is the direct opposite of this conclusion. It is between the effect of the acts of the two Adams, and is such a contrast that the grace of God hath "**much more ... abounded**" in the Cross over the act of the first Adam.

If a human act was effectual for ruin, how much more shall a Divine act be effectual for salvation? The Apostle repeats this contrast later in the closing verse of the argument, when he sums up with the words, "*where sin abounded grace did **much more abound**.*"

It is incomprehensible that such reckless language would have been chosen, if the Apostle did not mean just what the words declare; especially in the entire absence of any modifying or cautionary phrases.

The compound word here implies, "not only abounding," that is, bursting forth round about; round about all ages, round about all nations, round about all sorts: but "superabounding" – that surrounding all those rounds, and with surplus and advantage over-

flowing all: not only abounding grace, abounding unto all, to the whole world, but grace superabounding: that is, if there were other worlds, grace would bring salvation even unto them. (Dr. Clarke).

The argument reveals the principle upon which God is working out His purpose with the human race. It declares that the principle upon which God is working to the redemption of all is the same principle by which the universal fall of man came about. Through one man's sin the whole race was involved surely and hopelessly. Adam's offence did not merely make it possible for men to sin and merit condemnation, it made it *impossible* for them to do otherwise.

Through another Man's righteousness therefore, even the Man of Calvary, the human race was saved, as through Adam it was lost. And as all men, born or yet unborn, will not escape the contamination and condemnation of that act of sin in Eden, so to all men there will eventually come the blessed results of that act upon Calvary.

When we catch the thought of the two federal headships, the logical issue is so clear that the statement of the fact of redemption being co-extensive with the fall in its reach and results is so evident in the passage that faith leaps to appropriate the truth.

The subject of the federal headship of Adam and Christ has been put so clearly by D.M. Panton that we cannot do better than quote at length from his pen:

So the Holy Ghost says: "By one man" – the fountain of human blood; the sample man, because no man can deny that he too would have acted exactly as Adam did – "*sin entered into the world, and death by sin;*" entered, for both sin and death are for ever aliens in the universe of God; and so death passed unto all men "*for that all have sinned*" (Romans 5:12) in Eden.

When God made Adam He made all men; for the race is no aggregate of isolated and independent units, but an entity of organic and dependent generations: and, since God made of "*one blood*" all the nations of men, sin introduced anywhere is sin introduced everywhere. The fall of Adam was the fall of souls at this moment not yet born; and the fact of their sinning, when born, will for ever prove the truth of the doctrine.

Upon this organic fall of all in the one God builds ►

the whole structure of redemption; for He takes this very principle of solidarity, which was our ruin, and makes that solidarity the organ of the world's salvation. "*For as by one man's disobedience many were made sinners*" – sinners by a representative act, sinners by a fouled nature inherited, sinners ourselves by active choice – "**even so**" – God taking the solidarity which ruined as the solidarity which shall redeem – "*by the obedience of the One shall many be made righteous.*"

The helpless fall of the race into death through the act of a lonely man is countered by a helpless salvation for the entire race wrought by a Man as lonely and unique. That is, God incarnate in human flesh, the Second Man, is so organically one with the race as a race – so the Son of man, not a son of man – that His righteousness is imputed to all as actually and as really as is Adam's sin. The first Adam was the federal head of the race; the last Adam is equally the federal head of the race; the first Adam, the law-breaker, is replaced by the last Adam, the law-fulfiller: the first man acted for all mankind, and plunged the world into ruin; the Second Man acted for all mankind, and lifted the World into salvation: Adam was the author of death to all: Christ is the author of life for all.

The Holy Ghost says, "*by the offence of one*" – for however often Adam sinned afterwards, we fell only by one act that introduced sin itself – "*judgment came upon all men to condemnation; even so*" – God turning solidarity, the organ of condemnation, into solidarity, the organ of grace – "*by the righteousness of one the free gift came upon all men unto justification of life.*" As Adam ruined us through sin foreign to us, without our fault; so Christ has saved us with righteousness foreign to us, without our merit: and the Holy Spirit thus rests our entire redemption on the historical, actual, personal fall of the first man countered by the historical, actual, personal death and resurrection of the Second Man.

So, as one man condemns all, the Other justifies all; and both these acts are completely finished in Adam and Christ ... As we were lost in Adam six thousand years before we were born, so we were saved by Christ two thousand years before our birth. We are as helpless in our salvation as we were in our fall.¹

The difficulties in the way of the acceptance of the literal interpretation of this passage owe their existence to the following reasons, amongst others:

1. The innate tendency of the human mind to choose the lesser ideal of God.

Instead of modifying the negative passages by those that affirm a redemption co-extensive with the fall, the human mind has persistently preferred the opposite method, and modified this great passage. The first thing to be removed, before the altered perspective of the Divine ultimate is accepted is this tendency to gauge God by His attributes of justice and righteousness, rather than by His nature which is Love. The former are not sacrificed to the latter, but are means by which love realizes its goal.

2. The confusion of the process of salvation with the goal.

All the dread warnings and threatened judgments of the New Testament have to do with the process by which the goal is reached. The administration of redemption is in the hands of the Son of God. Into His hands the Father has delivered all things (John 3:35). The failure to see this has resulted in those activities of Christ, as Judge of mankind, being projected into eternity, instead of being kept within the bounds of His kingdom, which is strictly in time and will be delivered up to the Father at the end of time.

3. The confusion of the special salvation of this age with the general salvation of all men, to which God equally pledges Himself in His Word.

"*He is the Savior of the Body*" (Ephesians 5:23). He is also the "*the Savior of the world*" (John 4:42, I John 4:14, I Timothy 4:10). These two distinct functions were present to the Lord's own mind when He affirmed the certainty that "*All that the Father giveth Me shall come to Me,*" and with equal certainty declared that "*I, if I be lifted up from the earth will draw all me unto Me.*"

That first company are being thus drawn by wondrous ways of grace from all classes and out of all conditions of men under circumstances that reveal the sovereignty of God that lies back of their salvation, the Savior deliberately limited to the Father's will and choice. "*No man can come unto Me except the Father which hath sent Me draw him.*"

1. D.M. Pantton, cited.

It was given to Paul in particular to unfold in his epistles this twin truth. He boldly declares that in the dispensation of the fullness of times God will gather together in one all things in Christ, and that we in this age who have **“first trusted in Christ,”** have by sovereign grace been **“predestinated according to the purpose of Him who worketh all things after the counsel of His own will”** (Ephesians 1:9-12).

The same double issue of the Cross again is presented in the Colossian epistle. The definite undertaking to fully reconcile all things eventually by means of that Cross, is given side by side with the earnest of it in the actual reconciliation of the believers of this age.

*“And, having made peace through the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet **now** hath He reconciled”* (Colossians 1:20-21).

As this was the inspiration of the Savior’s ministry, so it was of Paul’s, who rejoiced that the living God was **“the Saviour of all men, specially of those that believe”** (I Timothy 4:10); and who therefore bent his energies to the accomplishment of the first out-working of salvation, and endured all things for the elects’ sake that they might also obtain the salvation which is in Christ Jesus with eternal glory – that special salvation which carries with it the glories of the ages to come, in which the administration of redemption, by means of judgment and grace, goes on apace under the ministry of Christ and His church.

How sadly man has misunderstood this dual purpose and dragged the glorious doctrine of election into the dust, is manifest in the distorted view of predestination presented by the popular theology of the day. Basing everything upon one sentence – wrung from one passage, with utter disregard for context, kindred passages, translation or the words of Christ to the contrary – we are told that predestination simply means that God foreknew who would believe and predestinated such for salvation! This is contrary to every other utterance of God on this great subject. **“Ye have not chosen Me but I have chosen you”** was Christ’s explanation of the matter, and Paul emphatically declares that election was prior to, and independent of, the actions of the sample case he gives of Jacob and Esau,

“(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth;) It was said unto her, The elder shall serve the younger” (Romans 9:11).

The summing up of the Apostle’s argument on this very point is,

“So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy” (Romans 9:16).

All is based upon God’s **“good, and acceptable, and perfect will.”** Man would invert the order and base all upon the fickle will of man, enslaved by sin (John 8:34). Having mistaken the present purpose of God in this age so hopelessly it is little wonder the larger issue is obscured altogether.

The distortion is due to the effort to explain away the apparent favoritism of God for some, with His apparent rejection of others, and to square the doctrine of election with the fundamental principle in God’s dealing with men that He is no respecter of persons. Thus grace is turned into works, and faith, the gift of God, becomes the minimum of man’s effort that saves him. How far removed is this conception of the Gospel to that far-flung vision of grace which sees a chosen company gathered and perfected in one age, that such may be the co-workers with Christ in His consummating work in the ages to come, on behalf of the rest.

A thousand insuperable difficulties, involving God’s character and impoverishing Calvary’s power and scope, attach to man’s pitiable attempt to “steady the ark of God.” All such problems are solved and crowned with inextinguishable glory, when it is seen that the election of some is on the way to the inclusion of all. To the man first called alone this principle was enunciated, when God said to Abraham,

“I will bless thee ... and thou shalt be a blessing ... and in thee shall all the families of the earth be blessed.” (Genesis 12:1-3).

London, England
God in Creation, Redemption, Judgment and Consummation (1922)

Enjoy the Learning Process Which Lasts a Lifetime

by – Ross Purdy

The following is a response I gave to someone who asked for prayer in light of a Bible study they were asked to lead on Romans 7. There seemed to be some trepidation at the prospect.

Romans 7 is a favorite theological “hobby horse” of mine. That may make it sound rather superficial but that is not the case. As I study Scripture, certain passages seem to be more affected by particular approaches to interpretation. Different approaches (dispensational, covenant, progressive dispensational) can often come to different interpretations because they are forced there by deductions they have already made with respect to other interpretations on other passages. Much theology is then biased and instead of letting Scripture speak for itself, an interpretation is forced on it.

What I have become convinced of is that it is not important to get it right ... at first! That may sound preposterous, but hear me out. To be overly concerned with getting it right implies strongly certain presuppositions. What I mean by that is people assume a number of things before even having studied something out. I think it is a big mistake not to test those assumptions in the first place and at the very least, leave them open to questioning and discussion. In other words, to really engage Scripture honestly, we have to remain open to modifying our theology and understanding.

The reason for this is that it allows us to examine and learn and grow in our understanding of God’s Word. If we have decided to stick with some teacher or group of teacher’s interpretation without ever questioning it, or if we subscribe to a particular doctrinal statement and decide to defend it on every point without ever allowing ourselves to disagree with it, we gain loyalty in a

group but we cut off ourselves from learning the truth better. In a nutshell, we often decide that we have joined a group that has all the truth and any disagreement with the group or its teaching is error. That is to have fallen into a trap.

We shoot ourselves in the foot and cripple ourselves if we allow ourselves to be boxed-in to someone else’s interpretation. We all have to start somewhere and the best way to do that is to borrow someone else’s interpretation. Typically we do that from our teacher or teachers. Teachers have a personal interest in their students, and hopefully it is for edification in the Lord rather than just propagating their own teachings. Now having adopted or borrowed someone’s interpretation, we use that as a starting point from which to learn and explore. It should never ever be a resting spot beyond which we never venture.

What is important then? To start somewhere with something that at least appears consistent. Dispensational theology qualifies, but we must be active and dynamic in study. We must allow our position to be challenged. We must never take the position that “I have the truth which must be guarded at all costs.” No man or organization can claim such infallibility. We rather trust in the written Word of God against which we can study and compare all things like Bereans. We lean on other saints who edify us. We test what we learn in day to day living by practicing the principles of God’s Word. These things will keep us closer to God and safer than any doctrinal statement or movement or denomination claiming to have recovered the truth.

Allowing our knowledge and understanding to be challenged allows us to go back to the Word and learn, explore more, and grow in God's grace.

What does this mean for you? Have no fear! Don't grasp any theological interpretation or teaching so tight that you can't let go of it when you learn that it is wrong. But when you have a strong conviction, live it and defend it with all your strength until such time you learn better. To do so will more quickly show you if it is in error or not. It is better to be absolutely wrong with conviction and then to learn better and correct yourself than to be somewhat right and live as though it is not important. Even if one does go really wrong on some doctrine, I am convinced that living it out and continued study of the Word and the love of the saints will be very, very effective in correcting the error.

Take a position and study it. Challenge it yourself in light of what you read and learn. Ask others to challenge it and reflect. Don't apologize for not changing your position, and don't be afraid to change your position – do both with conviction. Some things will always be confusing in Scripture, but over years of study, some of them clear up. Sometimes a new interpretation clears it up.

Enjoy the learning process which lasts a lifetime. Be responsible yourself for what you believe. When you stand before Christ at the judgment seat, your church's doctrinal statement, nor the teachers to whom you have subscribed will be there to answer for you. You answer for yourself. It is better to have very little you have mined for yourself than much borrowed from someone else.

What is scary is that sometimes this method challenges big chunks of your own theology and you have to toss it all out. You feel like you have to start all over again and it is going to be painful! It might happen several times in your life! But the joy is in learning and exploring and living

and knowing we are not trapped in something that never lets us move beyond it. Unfortunately, many churches base their fellowship on whether you will adhere to and defend their doctrinal teaching rather than on their relationship to you as a fellow redeemed-by-Christ saint in the family of God.

I could give you a packaged position on Romans 7. But it would be mine and not yours. You need to extract your own. Is there any worry about it being inadequate, unrefined etc.? That is unimportant. Take what you find and present it. You will be challenged probably by some other interpretation. Good! Discuss it, and consider if you may have something wrong. Leave it sit awhile on the shelf and when you come across something in your study that reminds you of it again, revisit it and study a little more and put it back on the shelf again. Ask questions of those you respect and see how it affects your understanding. Take up different and opposite positions and try to defend them as if you held them whether you do or not. That is the best way to see their merits. Never take the word of someone who is against a certain interpretation as to what people actually believe who hold the position. Always find out from the folks who hold a position as to what they believe. Never trust a Calvinist to tell you what an Arminian believes and vice-versa.

I shall pray for you. Please enjoy the opportunity to learn and teach. Do not be discouraged if folks strongly disagree. Take it as an opportunity to resort back to the precious word of God and study some more. God speaks to us through His word, and through Holy Spirit led lives and deeds of those who love Him and His precious anointed Son who lived and died for us and was raised and exalted for us. Because of our Lord and His grace and if you have faith in the Lord Jesus Christ, I can relate to you and love you whether or not we agree on any number of doctrines.

Interest in Prophecy

by – H.A. Ironside (1876-1951)

It is noticeable that every major conflict between nations for many centuries past has resulted in a greatly increased interest in the study of the prophetic Scriptures. When men see everything shaking to pieces which they have supposed to be firm and stable, it is not to be wondered at that they begin to inquire concerning those things which cannot be shaken, as set forth in God's Holy Word.

Unfortunately, we are all creatures of limitations, and our thinking and our outlook are very likely to be bounded in great measure by the circumstances of the times in which our lot is cast. Thus there has ever been an inclination on the part of many students of prophecy to try to fit the events of which they themselves have cognizance into the prophetic picture as given in the Word. Ever since the Napoleonic wars, for instance, how many efforts have been made to identify certain outstanding characters as the Beast or the Antichrist, and how often have predictions been confidently made that events going on at a particular time were heading up to Armageddon and would bring within a very few months or years the end of the present age, the return of Christ, and the setting up of His Millennial Kingdom! ...

Yet time and again prophetic teachers have attempted to work out various systems of chronology drawn partially or wholly from Scripture, or in other cases drawn from some fanciful interpretation of the Great Pyramid in Egypt, the stars in their courses, or even the predictions of charlatans like Nostradamus, Mother Shipton and others. Most of these systems prove popular for a time, but as a rule their overconfident exploiters set the dates for the fulfillment of their hopes so close at hand that they themselves live to see their prophecies proved utterly false. Others pass away before their predictions are shown to be wrong, and yet in many instances these attempted efforts to set the time for Messiah's Second Advent are worked over by others and added to in such a way as to modernize them and apply them to new and changed conditions, but all at last are proved to be false.

The Great Parenthesis

The Present Condition

by – Samuel Ridout (1855-1930)

Instead of a heavenly people, waiting for God's Son, we see a worldly company seeking to make a name upon the earth; instead of "one Body," many divisions; instead of the realized power of the Holy Ghost ... we see human expedients and organizations. Instead of separation from the world, we see the Church at home in the world, and linked with it. Will not every lover of Christ admit with tears that we have not made too dark a picture? ... Let us own together our common sin and shame, and bow under the mighty hand of God ...

Then what is the remedy? Can we restore the fallen Church? ... Alas, no! We are in the "last days," the "perilous times." ... Are we to sit still and go on with worldliness and disobedience to the word of God? Let Scripture answer:

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work" (II Timothy 2:19-21).

Christ is the same; His Word the same; His grace the same. He is outside this world and worldly systems of religion – however much He may own and bless individual faithfulness.

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

The Church and its Order According to Scripture (1915)

The Exchanged Life

by – Hudson Taylor (1832-1905)

All the time I felt assured that there was in Christ all I needed, but the practical question was – how to get it out. He was rich truly, but I was poor; He was strong, but I weak. ... As gradually light dawned, I saw that faith was the only requisite – was the hand to lay hold on His fullness and make it mine. Yet I had not this faith.

I strove for faith, but it would not come; I tried to exercise it, but in vain. Seeing more and more the wondrous supply of grace laid up in Jesus, the fullness of our precious Savior, my guilt and helplessness seemed to increase. Sins committed appeared but as trifles compared with the sin of unbelief which was their cause, which could not or would not take God at His word. ... I prayed for faith, but it came not. What was I to do?

When my agony of soul was at its height, a sentence in a letter from dear McCarthy was used to remove the scales from my eyes, and the Spirit of God revealed to me the truth of our oneness with Jesus as I had never known it before.

But how to get faith strengthened? Not by striving after faith, but by resting on the Faithful One.

As I read, I saw it all!

“If we believe not, yet He abideth faithful: He cannot deny Himself” (II Timothy 2:13).

I looked to Jesus and saw (and when I saw, oh, how joy flowed)! ... “Ah, there is rest!” I thought. “I have striven in vain to rest in Him. I’ll strive no more. For has not He promised to abide with me – never to leave me, never to fail me?” And ... He never will. ...

Oh, the joy of seeing this truth! I do pray that the eyes of your understanding too may be enlightened, that you may know and

enjoy the riches freely given us in Christ. ... It is a wonderful thing to be really one with a risen and exalted Savior, to be a member of Christ! Think what it involves. Can Christ be rich and I poor? Can your right hand be rich and your left poor? Or your head be well fed while your body starves? ...

The sweetest part ... is the rest which full identification with Christ brings. I am no longer anxious about anything ... for He is mine, and is with me and dwells in me.

Since Christ has thus dwelt in my heart by faith, how happy I have been! ... I am no better than before. In a sense, I do not wish to be, nor am I striving to be; but I am dead and buried with Christ – and risen too! Now Christ lives in me, and,

“... The life that I now live in the flesh I live by faith of the Son of God, Who loved me, and gave Himself for me” (Galatians 2:20).

Do not let us consider Him as far off, when God has made us one with Him, members of His very body. Nor should we look upon this experience, these truths, as for the few. They are the birthright of every child of God, and no one can dispense with them without dishonoring our Lord ...

I change, He changes not;
The Christ can never die:
His truth, not mine, the resting place;
His love, not mine, the tie.

(Horatio Bonar – 1810-1892)

It’s all about Love. It’s all about Him. It’s all complete in Him. Rest from your striving. Enter your rest. *“It **IS** finished!”*

Hudson Taylor’s Spiritual Secret
Pages 110-116

The Patriarch's Teaching Responsibility

AN INTRODUCTION TO THE DOCTRINE OF THE HOME

PART XXXVII

by – Clyde L. Pilkington, Jr.

It is the responsibility of the patriarch to teach his family the Scriptures. No one else has been given this responsibility. It is a responsibility that he cannot delegate to others. He is the divinely appointed head of the home, and he alone is responsible for the spiritual welfare of those under his headship. This is a God-given responsibility that cannot be surrendered to anyone. This is a serious matter before God.

This, by the way, relates directly to the truth of “the church in thy house.” A home, with extended family and guests, led in ministry by the head of that home – the husband and father. As a general principle, other family men may from time to time be there – ideally on a temporary learning basis, until they too can or will take on their own God-given family responsibility.

The primary teaching place is home. That is the standard of Scripture.

“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord@ (Ephesians 6:4).

“... The father to the children shall make known Thy truth@ (Isaiah 38:19b).

“Train up a child in the way he should go: and when he is old, he will not depart from it@ (Proverbs 22:6).

“And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up@ (Deuteronomy 6:7).

“And if they will learn any thing, let them ask their husbands at home ...” (I Corinthians 14:35).

James Wesley Stivers writes concerning the truth of these verses,

Can a “pastor” do this for your family? Can your child’s Sunday School teacher? No. It is impossible. What God is describing in this text is a live-in spiritual tutor. One must live with the person he is discipling [training]. Jesus lived with his twelve disciples for three years. They ate and slept in His presence ... All this talk about church discipleship is fantasy. So is the concept of home cell groups. These are phony substitutes.

There seems to be something lost in a relationship between a parent and a child, if it is the decision of the parent to commission a third party to provide biblical instruction and spiritual nurture to the child in his stead. I argue that it is a dereliction of duty ... Parents are to disciple their children. It is an immutable part of the vocation of parenthood.

Stuck in Weekly Religious Tradition

We naturally suppose that the ‘institutional church’ is the primary agent in proclaiming the Gospel and teaching the Word of God. That is the primary role assigned to the “church” in our day. But it has not always been so. In early America, as it was in the earliest church, the Christian home was the spiritual center ...

It is impossible to provide the basis for Christian character and spiritual experience in one or two hours a week. Constant contact with a Christian leader is necessary. That is why the “discipleship movement” was so popular in recent years. It recognized the inadequacy of the ‘institutional church’ to provide even the basic spiritual foundations in a persons life ...

(see **PATRIARCH**, page 980)

MLA: The Absent Father and Husband

by – James Wesley Stivers

The Christian patriarch must spend time with his family. If it requires the abiding presence of God in his own life to accomplish his discipleship [training], so likewise, it will require his presence at home to discipline [train] his household. He needs an occupation which is a “cottage industry,”¹ one which will provide immediate access to the father for wife and child. An absent father for the family is like an absent God for mankind. There is a loss of the sense of security, restraint, purpose, and guidance.

I am addressing men who have made their families their careers. Now by this, I do not refer to men who work a “9-to-5” job and then come home to indulge the joys of “domestic life.” That is not what is meant by making a career commitment to one’s family. I am speaking to men who see in their household the opportunity to expand God’s Kingdom in a familial way, to exercise godly dominion over their homes and through their homes, and to multiply those homes through their offspring. This is the essence of the patriarchal ministry.

How is the relationship between a man and his wife changed when he makes a career commitment to his family? First, the wife benefits because she and the child become the objects of his primary interest. She does not have to compete with “outside” commitments for her husband’s attention. It is a big boost to her morale to know that she and the child are of utmost importance in his life.

Second, a career commitment to the home will restore and strengthen the chain of

authority. As explained above, the presence of the husband in the home increases his supervision capabilities. In doing so, there is created a community of authority in the home. The wife does not stand alone because of an absent husband, nor is there division toward the children and the outside world. Because the man is more acquainted with the circumstances of a situation, a consensus for action can be arrived at quickly. Deferred judgment is often as bad as no judgment at all. The husband and wife benefit from each other’s counsel in those times when undelayed action is necessary. This is also true about matters of discipline (Ecclesiastes 8:11).

I am breaking company with other Christian reformers ... who have concentrated their efforts in areas of politics, education, the professions and the “church.” For a good number of years I, too, have been very active in many of these fields of ministry. I have been lay preacher and pastor, campus and street evangelist, political activist, civics instructor, parochial school teacher, etc.

So, patriarch – do you want to build a home which glorifies God? ... Consider your wife to be your most important investment. She is your assistant, your helper, in every way. You need her to understand you. You need her to be your ally. Be willing to spend time with her.

Restoring the Foundations:

Essays in Relational Theology

Kechi, KS, 1995, (Pages 20, 8, 21, 22, 3)

1. *i.e.*, a home-based business.

Broken Things

by – M.R. De Haan (1891-1965)

Before a thing can be made useful, something must be broken. Before the house is built, the tree must be broken down. Before the foundation can be laid, the rocks must be blasted from their quarry bed where they have long lain in peace and quiet. Before the ripe grain can cover the fields, the soil must be completely broken down ...

Before there can be life, there must be death.
Before there can be joy, there must be weeping
...

This is the law of life in the natural realm, and it is the law of life in the spiritual sphere also. There is no making without breaking ...

We are living in a broken world today. As never before, all that seemed permanent and enduring is being broken down; the history of the world is but the breaking of governments, systems, ideals and programs. The history of every human life, too, is the history of breaking.

To the child of God, however, every broken thing is but the assurance that God is making something useful. How needful it is for you who today are sorrowing over bitter losses and repining on beds of illness, you whose bodies are broken, to remember that He has said:

“And we know that all things work together

PATRIARCH (continued from page 978)

Some people believe, as I was prone at one time, that if one wishes to do anything for God, one must do it within the confines of the ‘church’ apparatus – that God’s work is done primarily at ‘church.’ Actually, ... the family is the chief agent for the passing-on of the Christian faith from generation to generation ...

Even the work of evangelism, once thought to be the principle purpose of the pulpit preacher, is better done through the home. The most

for good to them that love God, to them who are the called according to His purpose”
(Romans 8:28).

If you are being broken by disappointment or bereavement, by loss or pain, by weakness or sickness, remember that although to us broken things are tragedies, to God they are opportunities to be used for His glory. We cast the *broken* things aside and call them “junk,” but our God casts the *unbroken* things aside as useless.

How we need to be broken. How often we bewail and bemoan the sad fact of broken lives, but find later that only broken things are used by the Lord and that only after we are broken are we our very best for God.

If you are being broken, God is working with you. He is making something – something that will someday astound you with its wisdom and beauty.

The things we thought were the greatest trials and tragedies, later we find to be God’s way of bringing us something better. We think broken things are a loss, but God turns them to gain. In nature, broken things are cast aside; but in grace, God will never use a man until he is broken.

Broken Things – Why We Suffer
(pp. 14-16, 19, 22-23) ■

effective evangelist, as many men and women with tender emotion admit, is that of a godly mother or father. Better than three-fourths of all conversions come through the work of family and friends ...

It is a personal faith which must be transmitted, not an abstract and institutional one.¹ ■

1. James Wesley Stivers, *Restoring the Foundations*, 1995, pages 5, 6, 45, 46.