



Bible Student's Notebook™

The Herald of His Grace

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

Volume IV
Issue 99

The Called

by – Clyde L. Pilkington, Jr.

"Among whom are ye also **the called** of Jesus Christ" (Romans 1:6).

"And we know that all things work together for good to them that love God, to them who are **the called** according to His purpose" (Romans 8:28).

God has not been working His way haphazardly through the stages of time. God has had a very definite plan, and He is masterfully working it to fulfill His own predetermined purpose. His plan is, always has been, and always will be right on schedule.

"... What His soul desireth, even that He doeth" (Job 23:13).

"But our God is in the heavens: He hath done whatsoever He hath pleased" (Psalm 115:3).

"... Whatsoever the LORD pleased, that did He in heaven, and in earth, in the seas, and all deep places" (Psalm 135:5, 6).

"... He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, 'What doest Thou?'" (Daniel 4:35).

"The LORD of hosts hath sworn, saying, **Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand**" (Isaiah 14:24).

"Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, **My counsel shall stand, and I will do all My pleasure**" (Isaiah 46:10).

"For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen" (Romans 11:36).

"... **Him who worketh all things after the counsel of His own will**" (Ephesians 1:11).

Those of us who have trusted the cross-work of the Lord Jesus Christ, and are now saved by His grace, did not do so by chance. It was all a part of the divine plan.

"... God hath from the beginning chosen you to salvation ..." (II Thessalonians 2:13).

"... He hath chosen us in Him before the foundation of the world ..." (Ephesians 1:4).

"... being predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Ephesians 1:11).

"Who hath saved us, and called us with an

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Precious Ones:

Greetings in our rich co-heirship with the Lord Jesus Christ!

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We are looking to make a *photo album* of our *family in Christ* and need your help. We would like pictures of our readers. Please don't say to yourself, "He doesn't mean me. He doesn't want my picture." Do not take this request lightly. It would mean a lot to us.

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SAMPLE BSN ISSUES

Beginning late last year we started including sample **BSNs** in our orders for new as well as used books. We have distributed 1700 thus far, and we have had some "ears to hear," for which we thank the Lord.

We have many who have requested samples of the **BSN** on our website. In fact, so many that it would cost about \$5,000 to fill them, even with our family providing all the labor. This offers the opportunity of any of our readers who love the truths that we proclaim and have been blessed with an ability, to assist in this undertaking. Many hands make light work.

Until next issue,

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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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.

BIBLE STUDENT'S NOTEBOOK™

PO Box 265, WINDBER, PA 15963

Office: (800) 784-6010

bsn@studyshelf.com

www.BibleStudentsNotebook.com

Clyde L. Pilkington, Jr. – Editor

André Sneidar – Managing Editor

Rick Lemons – Associate Editor

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(recompiled and edited)

CALLED (continued from page 1029)

holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Timothy 1:9).

In fact, it was God who gave us our faith to believe and respond to His calling.

"For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Philippians 1:29).

"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Romans 12:3).

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9).

In our two initial texts at the beginning we see the term "the called." This is what Paul calls the believer. We who now trust God are "The Called;" we are the elect of God. This calling is an election to divine service.

"Knowing, brethren beloved, your election of God" (I Thessalonians 1:4).

"Who shall lay any thing to the charge of God's elect?" (Romans 8:33).

"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" (Romans 9:11).

It is very important to understand something about our calling. God has not "saved us, and called us with a holy calling" simply to abandon all the rest of mankind in eternal torment. We are but the *firstfruits* of Christ's redemptive work. We are His *first-trusters*. God's ultimate plan includes *all* of His creation. None will be permanently lost.

God does not currently seek to reveal Himself, nor His plan to the masses. If it was His purpose, He would have accomplished it long ago. The fact is that He has taken elaborate steps to assure that He and His plan are sufficiently hid from the masses.

"... Thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Matthew 11:25).

"But they understood not this saying, and it was hid from them, that they perceived it not ..." (Luke 9:45).

Instead, God chooses who He wants to receive His revelation *at this time*.

"... All men cannot receive this saying, save they to whom it is given" (Matthew 19:11).

God's plan upon the stage of human history is to initially reveal Himself to a few – the remnant, the called, the elect. This is why our salvation and calling is "according to His own purpose and grace," both of which were given to us "before the world began."

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began" (II Timothy 1:9).

God draws those He has chosen, whether in His past dealings with Israel, or His present dealings with the members of the Body of Christ.

ISRAEL

"... the LORD thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people" (Deuteronomy 7:6-7).

“O ye seed of Israel His servant, ye children of Jacob, His **chosen ones**” (I Chronicles 16:13).

“Ye have not chosen me, but I have **chosen you**, and ordained you ... I have **chosen you** out of the world” (John 15:16, 19).

THE BODY OF CHRIST

“According as He hath **chosen us** in Him before the foundation of the world, that we should be holy and without blame before Him in love” (Ephesians 1:4).

“... God hath from the beginning **chosen you** to salvation through sanctification of the Spirit and belief of the truth” (II Thessalonians 2:13).

God’s calling has always been to a few. He told Israel that He did not set His love upon them, nor choose them, because they were more in number than any people; but because they were “*the fewest of all people*” (Deuteronomy 7:7).

God’s calling also has always been to service. The reason that God has only called a few during the course of human history is that He is calling out a *small* company of servants for His name.

God has called a few who He is preparing to rule with Him, serving the rest of creation.

A survey through the Scripture’s use of the word “*chosen*” will reveal that God’s calling is one to service:

“... God hath **chosen him out** ... to stand **to minister** in the name of the LORD ...” (Deuteronomy 18:5).

“... Them ... God hath **chosen to minister** unto Him ...” (Deuteronomy 21:5).

“... Them hath the LORD **chosen** ... **to minister** unto Him ...” (I Chronicles 15:2).

“... He hath **chosen** Judah **to be the ruler** ...” (I Chronicles 28:4).

“... He hath **chosen** Solomon ... **to sit upon the throne** of the kingdom of the

LORD over Israel” (I Chronicles 28:5).

“... the LORD hath **chosen you to stand before** Him, **to serve** Him, and that ye should **minister** unto Him ...” (II Chronicles 29:11).

“... My **servant** whom I have **chosen**: that ye may know and believe Me, and understand that I am He” (Isaiah 43:10).

“Behold My **servant**, Whom I have **chosen** ...” (Matthew 12:18).

“... I have **chosen** you, and **ordained** you, that ye should **go and bring forth fruit**, and that your fruit should remain ...” (John 15:16).

“... He is a **chosen** vessel unto Me, **to bear My name** ...” (Acts 9:15).

Notice Isaiah 43:10 again, for it is of particular significance as to one’s calling in relationship to God Himself.

“... My servant whom I have chosen: **that** ye may **know** and **believe** Me, and **understand** that I am He” (Isaiah 43:10).

God draws His *chosen* into personal relationship with Himself. He has chosen us for the purpose of *knowing* Him, *believing* Him, and *understanding* Him. *This* is our calling.

The religious are satisfied to learn *about* Him, the chosen are given the heart to actually *know* Him. Paul wrote,

“That I may **know Him**, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death” (Philippians 3:10).

The religious systems of man blinds and binds men, sidetracking them by endless busy-work – meetings, group activities, projects and mass instruction, all resulting in a secondhand “knowledge” and “faith” concerning “God.”

Our particular culture’s religious masses are “Christian;” but if they lived in another culture they undoubtedly would have adapted the context of its

religious persuasion (e.g. Islam, Buddhism, etc.). God is now tutoring “*The Called*” for service in the “*heavenly places*.” We are a part of the Many-Membered Christ, the Firstborn.

We will close this particular study by cataloging the Scriptural details of our unique and divine calling. We will only observe the verses themselves at this time.

We are the Called

“*Among whom are ye also the called ...*” (Romans 1:6).
“... Who are the called ...” (Romans 8:28).

We are the Called of Jesus Christ

“*Among whom are ye also the called of Jesus Christ*” (Romans 1:6).

We are Called to be Saints

“... *Called to be saints ...*” (Romans 1:7).
“... *Called to be saints ...*” (I Corinthians 1:3).

We are Called into the Fellowship of Jesus Christ

“... *Called unto the fellowship of His Son Jesus Christ our Lord*” (I Corinthians 1:9).

We are Called into the Grace of Christ

“... *Called you into the grace of Christ...*” (Galatians 1:6).

We are Called to Peace

“... *God hath called us to peace*” (I Corinthians 7:15).

We are Called unto Liberty

“... *Ye have been called unto liberty ...*” (Galatians 5:13).

We are Called into God’s Kingdom

“... *Who hath called you unto His kingdom...*” (I Thessalonians 2:12).

We are Called into God’s Glory

“... *Who hath called you unto His... glory*” (I Thessalonians 2:12).
“... *He called you ... to the obtaining of the glory of our Lord Jesus Christ*” (II Thessalonians 2:14).

We are Called by Paul’s Gospel

“... *He called you by our gospel ...*” (II Thessalonians 2:14).

Our Calling is a Divine Vocation

“... *The vocation wherewith ye are called*” (Ephesians 4:1).

Ours is a High Calling

“... *The high calling of God in Christ Jesus*” (Philippians 3:14).

Ours is a Holy Calling

“... *Called us with an holy calling ...*” (II Timothy 1:9).

Our Calling was Predestinated

“... *Whom He did predestinate, them He also called ...*” (Romans 8:30).

Our Calling was Before the Foundation of the World

“*According as He hath chosen us in Him before the foundation of the world ...*” (Ephesians 1:4).

Our Calling was from the Beginning

“... *God hath from the beginning chosen* ►

you ... ” (II Thessalonians 2:13).

Ours is a “Not Many” Calling

“... Not many wise men after the flesh, not many mighty, not many noble, are called” (I Corinthians 1:26).

Ours is an Out-Calling

“... The body, the church [i.e., the ecclesia – the called-out-ones] ...” (Colossians 1:18)

Our Calling is Established upon God’s Faithfulness

“Faithful is He that calleth you, Who also will do it” (I Thessalonians 5:24).

“God is faithful, by Whom ye were called

MEMBER (continued from page 1037)

“... We shall also **reign with Him** ...” (II Timothy 2:12).

The Greek word used to translate “reign” here is Strong’s Greek Lexicon #4821 “sumbasileuo” meaning “to be co-regent.” Webster defines “regent” as “a governor; a ruler ... one invested with vicarious authority.”

We will co-reign as co-regents with the Lord Jesus Christ, because the Father has made us one, with Him as our Head. This is “a great mystery” – “the mystery of Christ” – our eternal living union with Him as His Many-Membered Body.

No wonder Paul could write to the Corinthians regarding their earthly, carnal and immature behavior:

“Do ye not know that the saints shall **judge** the world?” (I Corinthians 6:2).

“Know ye not that we shall **judge** angels?” (I Corinthians 6:3).

By God’s measureless and matchless grace we have all been made a part of Christ’s mystery Body, His

... ” (I Corinthians 1:9).

Ours is a Permanent Calling

“... The gifts and calling of God are without repentance” (Romans 11:29).

Ours is an Unalterable Calling

“And we know that all things work together for good to them that love God, to them who are the called according to His purpose” (Romans 8:28).

The fact that we are “*The Called*” is one of the most amazing and glorious truths of our relationship with God. This catalog of the details of our calling is pregnant with divine richness. For this reason we will take and expound on each point in our future studies.

■
united Body, His anointed Body, the Body of His inheritance, His governing Body from the “heavenly places” in the “ages to come.”

It is all of Him!

“Where is boasting then? It is excluded.

By what law? of works? Nay: but by the law of faith” (Romans 3:27).

“*For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence.* But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, ‘**He that glorieth, let him glory in the Lord**’” (I Corinthians 1:26-31).

The Many-Membered Christ

by – Clyde L. Pilkington, Jr.

*"For as the body is one, and hath **many members**, and all the members of that one body, being many, are one body: so also is Christ" (I Corinthians 12:12).*

"Now ye are the body of Christ, and members in particular" (I Corinthians

In First Corinthians chapter twelve Paul makes an analogy between our physical bodies and the Body of Christ. In verse twelve he uses what might appear to some to be a most startling phrase – “so also is Christ.” In so doing Paul calls the Body of Christ, simply – “Christ.”

In this verse Paul is not referring to the *actual Person* of Christ Himself, but he is discussing the many-membered Christ – God’s *ecclesia* – the Church, the Body of Christ. In doing so he highlights the divinely significant relationship between Christ and the believer; between Christ and the members of His Body. The believer is *one* with the Lord Jesus Christ. We are so in oneness with Him, and so fully identified with Him that Paul calls us by His name – “Christ.”

A similar example can be seen in the relationship between Adam and Eve. We are told:

*“Male and female created He them; and blessed them, and **called their name Adam**, in the day when they were created”* (Genesis 5:2).

Eve was *one* with Adam, her husband. Adam and Eve had a unified identity before God.

*“And they twain shall be **one flesh**: so then they are **no more twain, but one flesh**”* (Mark 10:8).

*“... **For two, saith he, shall be one flesh**”* (I Corinthians 6:16).

*“... A man ... shall be joined unto his wife, and **they two shall be one flesh**”* (Ephesians 5:31).

So it is with the believer and the Lord Jesus Christ:

*“But he that is joined unto the Lord is **one***

spirit” (I Corinthians 6:17).

There is the Lord Jesus Christ, and then there is the *Many-Membered Christ*. These have an inseparable union. The *Many-Membered Body of Christ* is one with the Lord Jesus Christ – He being our Head.

THE BODY OF CHRIST: A MYSTERY BODY

The *Many-Membered Christ* was a mystery. It is called “*the mystery of Christ*.” Not that it was Christ’s secret as such, but that it was an undisclosed aspect concerning Christ. That there would even be a *Many-Membered Christ* was not revealed to anyone prior to “*the revelation of the mystery*” (Romans 16:25) committed to him. Read Paul’s revelation of this mystery element of Christ:

*“Whereby, when ye read, ye may understand my knowledge in **the mystery of Christ**, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit; **that the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in Christ by the gospel**”* (Ephesians 3:4-6).

The *Many-Membered Christ* was not only referred to by Paul as “*the mystery of Christ*,” but he also called it “*a great mystery*” – one that concerned “*Christ and the Church*.” Again, listen as Paul expounds on this “*great mystery*.”

“So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even

as the Lord the church: For we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. **This is a great mystery:** but I speak concerning Christ and the church" (Ephesians 5:28-32).

What then was the issue of this "great mystery?"

• We are One with Christ!

"So we, being many, are one body in Christ ..." (Romans 12:5).

"... Ye are all one in Christ Jesus ..." (Galatians 3:28).

"... He that is joined unto the Lord is one spirit" (I Corinthians 6:17).

• We are under His Headship!

"And He is the Head of the body, the church ..." (Colossians 1:18).

"... The Head over all things to the church, Which is His body ..." (Ephesians 1:22-23).

"... Christ is the Head of the church ..." (Ephesians 5:23).

"... the Head, from which all the body by joints and bands having nourishment ministered ..." (Colossians 2:19).

• We are Identified "with Christ!"

In His Crucifixion "... crucified with Him ..." (Romans 6:6).

In His Death "... dead with Christ ..." (Romans 6:8).

In His Burial "... buried with Him ..." (Romans 6:4; Colossians 2:12).

In His Resurrection "... risen with Him ..." (Colossians 2:12).

In His Enthronement "... sit together in heavenly places in Christ Jesus" (Ephesians 2:6).

• We are under His Coverture – "in Him!"¹

"... Redemption ... in Christ Jesus" (Romans 3:24).

"... No condemnation ... in Christ Jesus ..." (Romans 8:1).

"... Life in Christ Jesus ..." (Romans 8:2).

"... Love ... in Christ Jesus ..." (Romans 8:39).

"... Sanctified in Christ Jesus ..." (I Corinthians 1:2).

"... Hope in Christ ..." (I Corinthians 15:19).

"... Triumph in Christ ..." (II Corinthians 2:14).

"... New creature ... in Christ ..." (II Corinthians 5:17).

"... Simplicity that is in Christ" (II Corinthians 11:3).

"... Created in Christ Jesus ..." (Ephesians 2:10).

"... Consolation in Christ ..." (Philippians 2:1).

"... Rejoice in Christ Jesus ..." (Philippians 3:3).

"... Saint in Christ Jesus ..." (Philippians 4:21).

"... Perfect in Christ Jesus ..." (Colossians 1:28).

"... Built up in Him" (Colossians 2:7).

"... Complete in Him" (Colossians 2:10).

"... Glorified ... in Him" (II Thessalonians 1:12).

"... Salvation ... in Christ Jesus ..." (II Timothy 2:10).

"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 8:33-34).

It is the acknowledgment and recognition of this "great mystery" that allows our faith to be come effectual.

*"That the communication of thy faith may become effectual **by the acknowledging***

1. See the Bible Student's Notebook™ for more information on the subject of Biblical coverture as it is related to the husband-wife relationship (#37, #38), to the father-daughter relationship (#43), and to the believer-Christ relationship (#51).

of every good thing which is in you in Christ Jesus" (Philemon :6).

THE BODY OF CHRIST: A UNIFIED BODY

It is not just that the *Many-Membered Christ* is one with the *Lord Jesus Christ*, but that we are also united to each other.

"So we, being many, are one body in Christ, and **every one members one of another**" (Romans 12:5).

"For as the body is one, and hath **many members**, and all the members of that one body, **being many, are one body: so also is Christ**. For by one Spirit are we all baptized into one body ... For the body is not one member, but many" (I Corinthians 12:12-14).

"But now are they **many members**, yet but **one body** ... Now ye are the body of Christ, and members in particular. (I Corinthians 12:20, 27).

"... We are **members one of another** ... For we are members of His body, of His flesh, and of His bones" (Ephesians 4:25, 30).

"... Ye are **all one** in Christ Jesus" (Galatians 3:28).

THE BODY OF CHRIST: AN ANOINTED BODY

Paul calls us "Christ." Christ is not the proper name of Jesus. Christ is actually one of His official titles. What does the word "Christ" mean? The word means "anointed."² We are the Many-Membered Body of the Anointed One.³

"Now He which stablisheth us with you in Christ, and **hath anointed us**, is God" (II Corinthians 1:21).

As the *Many-Membered Christ*, the Father has anointed us – "He which ... hath anointed us, is God." Anointed is *Strong's Greek Lexicon* #5548, *chrio* meaning "to consecrate to an office ..." "Chrio"

2. "Christ itself means the Anointed One." C.F. Baker, *Dispensational Theology*, 1980, page 446.

3. 1 Kings 19:16; 1 Chronicles 16:22; Psalm 105:15.

is the root of "Christos" which is the Greek word used to translate "Christ" in the Bible.

In the Old Testament, prophets,⁴ priests⁵ and kings⁶ were anointed to their service.

We are the Body of Christ – the Body of the Anointed One. We ourselves are anointed by the Father. We have been anointed, along with our Head – the Lord Jesus Christ – to serve with Him in the *ages to come*. We have been consecrated to a divine office in the *heavenly places*.

The Body of Christ: A BODY OF HEIRS

Yet we are actually much more than merely servants of God. The *Many-Membered Christ* – the Body of Christ – is destined to inherit everything that God possesses.

Our Head, the Lord Jesus Christ has been made the heir of all things that belong to His Father.

"... His Son, Whom He hath appointed Heir of all things ..." (Hebrews 1:2).

By our eternal union with the Son of God, we too have come into the sonship-inheritance of the Father. We are now positioned co-heirs with Him (our Head) as the *Many-Membered Christ*.

"Wherefore thou art no more a servant, but a son; and if a son, **then an heir of God through Christ**" (Galatians 4:7).

"And if children, then **heirs; heirs of God**, and **joint-heirs with Christ** ..." (Romans 8:7).

Along with the Lord Jesus Christ our Head, we as the *Many-Membered Christ* have been made the co-inheritors of all of our Father's universe.

THE BODY OF CHRIST: A GOVERNING BODY

As a result of all the truths above, Christ's *Many-Membered Body* will be the ruling body of the universe.

(See *MEMBER*, page 1034)

4. Exodus 29:29; Leviticus 4:3.

5. I Samuel 16:13; II Samuel 2:4.

6. Noah Webster, *American Dictionary of the English Language*, 1828.

We Are God's Workmanship

by – Arthur P. Adams (1847-1925)

"For we are His workmanship ..." (Ephesians 2:10).

Agreat and important truth is contained in this declaration, and one which practically most Christians deny ... Theoretically all Christians believe that, in a sense, "we are God's workmanship." But in practice most of them deny it, and act as though they must make themselves and (in some cases) everybody else.

In other words, most Christians live as though the responsibility of their own development and perfection rested entirely upon themselves; and in addition to this they oft-times act as though the responsibility of the world's salvation also rested upon them.

Understand that I am not speaking of the expressed *belief* of Christians, but of their *practice*. Now... the declaration – "we are His workmanship" – is most absolute and literal and we do not have anything to do with our own manufacture, so to speak, excepting to "yield ourselves unto God" (Romans 6:13) ...

"God is not a man, that He should lie; neither the son of man, that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Numbers 23:19).

God's own veracity is at stake here; His own reputation and credit, so to speak, is involved. For His Own sake, He will complete and perfect His work. The beginning, continuance, and completion of the process of creation are entirely of God ... God is man's *proprietor*, and will surely make the best of His property.

We are God's workmanship. We are God's husbandry, God's building, clay in the hands of the Potter, that is, so far as the final accomplishment of the purpose of God is concerned. "I am the First, and I am the Last," the Lord says, and all this is the creative process. If Christians could only see this,

they would never think of such a thing as making man's perfection depend on himself, for surely in His creative work God needs no assistance.

I take it that God has a definite purpose in the creation of everything – a definite end in view – and that end is certain to be reached sooner or later. In other words, every creature ultimately fulfills the purpose of the Creator in its creation. For us to suppose otherwise would be to suppose a failure on the part of the Creator, which is unthinkable. The believer's attitude toward God then might be thus expressed:

"God has created me for a definite purpose. That purpose I shall ultimately fulfill in His economy. It is a wise and good purpose, one with which I should be perfectly satisfied and contented if I only understood it all. Toward that end I am continually moving. All things tend to advance me in that one direction, and I shall surely arrive. I shall surely fulfill the purpose of my creation, and all I have to do is to leave myself in His hands as clay in the hands of the potter to be fashioned according to His will."

It is a great satisfaction and pleasure to think of our relationship to God in this light. For God has something in His mind to make of me, and I shall surely become that something. Furthermore, since God is wise and good, that something will please and satisfy me perfectly. When I reach the place for which God created me, and for which He has fitted me, then I shall have no regrets that it is not another place. But I shall realize that it is my place and shall be *satisfied*, perfectly satisfied with the accomplishment of the ever blessed and good will of God in me.

I am a seed, destined to a certain result ultimately. The seed may pass through many adversities in reaching that result, like the seed in the hand of an Egyptian mummy lying dormant for a thousand years, but still its end is fixed, and that end it will

(See *WORKMANSHIP*, page 1040)

God Will Find a Way

by – Arthur P. Adams (1847-1925)

"He is able even to subdue all things unto Himself" (Philippians 3:21).

To me this declaration simply means that out of the infinite and inexhaustible resources of God He will find a way whereby He will be able to overcome every obstacle, whatever it may be, to the perfect accomplishment of His wise and gracious will. Man's freewill forms no exception to this rule.

Take for example the case of the apostle Paul; God found a way to break down the iron opposition of Saul of Tarsus, and yet He did not force his will; He was able however to subdue him unto Himself. So also the case of King Nebuchadnezzar as related in the book of Daniel (chapter 4) is another illustration of the numberless resources, some of them strange and unheard of, at God's command whereby He is able to subdue all things unto Himself. So again, the career of the Prodigal Son (Luke 15) is another illustration of this same great truth; the perversity and foolish independence of the wayward boy was humbled, and he was convinced of his wrong-doing, and finally restored to his father through the very experiences that his sins brought upon him. This case illustrates the words of the prophet to Israel, "*Thine own wickedness shall correct thee*" (Jeremiah 2:19).

Thus in some way or other the Lord "*is able even to subdue all things unto Himself.*" I care not what difficulty is raised in the way of the full accomplishment of the will of God, this one Scripture statement answers it – "*He is able to subdue all things unto Himself.*" He will find a way whereby "*all things*" will ultimately be brought into harmony with Himself. All shall be reconciled to God; (Colossians 1:20). Every created thing shall praise Him (Revelation 5:13) and God shall be "*All in all.*"

Mark you, this is not the subduing [action] of almighty power, compelling all to bow and yield

whether willing or not. Of course, God has *this* power, but this would not be the kind of subduing [action] with which infinite Love would be satisfied. The only way that love can subdue is to harmonize, reconcile and unify, and this is exactly what the Scriptures declare shall ultimately be accomplished. He will gather together in one all things in heaven and earth in Christ (Ephesians 1:10), and in the name of Jesus every knee shall bow (Philippians 2:10); not simply be compelled to bow at His name, but bow in that name, and every tongue shall confess to the glory of God the Father.

It would not be much to the glory of God to crush into outward subjection to Himself all things by the overwhelming weight of His infinite might. Of course God has this power, but such an exercise of it would not be much to His glory; but "*to reconcile all things to Himself*" (Colossians 1:20), to bring into oneness and harmony "*the whole creation*" (Romans 8:22); this would be a consummation grand and blessed and glorious beyond all expression and conception; and this is what the Lord positively declares over and over again that He will do.

I am certain therefore that there is no insurmountable obstacle in the way of the complete accomplishment of "*that good and acceptable and perfect will of God*" (Romans 12:2); the one all sufficient answer to all such objections is – "**He is ABLE** even to subdue all things unto Himself."

"Hallelujah! For the Lord God omnipotent reigneth!" (Revelation 19:6).

True Basis of Redemption
1885

WORKMANSHIP (continued from page 1038)
reach, and none other. I may frustrate the grace of God (as in Galatians 2:21), but I cannot frustrate His will ...

I may be disappointed many times in failing to be what I would *like* to be, and what I *imagine* I might have been, and so my experience will correspond to the poet's words – "Of all sad words by tongue or pen, The saddest are these – it might have been." This experience is a part of my training, and by it I am continually being advanced toward what in the providence of God *I am to be* ...

Let no one say, "This is fatalism." Nay, it is "Godism" – if I may reverently use such an expression. None need fear a fatalism that makes God supreme, absolute, almighty. In the foregoing remarks I am dealing with finalities. He is "*the First and the Last*" and He has His way ultimately. He is *able* to subdue – that is, to harmonize – "*all things unto Himself*" (Philippians 3:21; Colossians 1:20). He Himself is love, and love has only one way of subduing – by harmonizing. This glorious consummation will be reached when "**all** are gathered together in **one**" (Ephesians 1:10) and God is "*All in all*" (I Corinthians 15:28).

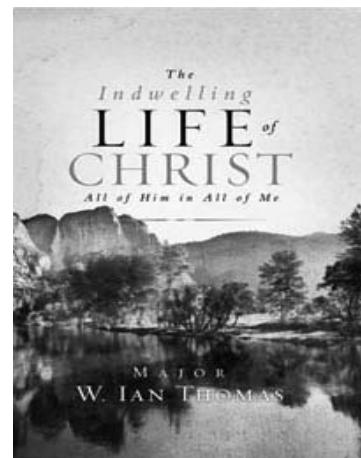
Thus may the trusting child *rest in God* both for himself and for the *whole creation*, and with the utmost confidence he may commit all his interests unto Him "*as unto a faithful Creator*" (I Peter 4:19).

The Spirit of the Word
1885

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