



# Bible Student's Notebook™

## *The Herald of His Grace*

Issue 105

### Select Readings On Various Topics Part V

#### TAKING THE HIGH GROUND

*“Endeavouring to keep the unity of the Spirit in the bond of peace” (Ephesians 4:3).*

In the midst of all the denominational divisions in the body of Christ, we are called to take the high ground. God has united believers into one body by the unity of the Spirit. We are to endeavor to keep it.

Regardless of what low, earthly divisions others may embrace, we are called to see fellow believers as only in Christ. This is the ground of our relationship with them, nothing else. We have been called to take the high, heavenly ground.

Clyde L. Pilkington, Jr.  
Windber, PA

#### OUR LORD'S UNCHANGING FAITHFULNESS

*“Thy faithfulness is unto all generations: Thou hast established the earth, and it abideth” (Psalm 119:90).*

This is a word of timely comfort. God's faithfulness to us is as certain as was His faithfulness to Abraham, or to David, or to Peter, or to John, or to any servant of the Lord from the beginning of time. *“Thy faithfulness*

*is unto all generations.” His faithfulness is unto our generation.*

The strength of man is transient and uncertain. But the hope of the believer rests on the secure foundation of the Word of God.

*“The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isaiah 40:8).*

D.O. Shelton  
*Better Than Gold* (1926)  
Pages 152, 153

#### THE PRESENT NEED

The present need: men and women of stature (Ephesians 4:13). In whom the cross has done a deep work as to self-interest. Who are not so concerned to preach, or to try and influence others to a doctrine or theory, but whose main influence will be one of LIFE (Colossians 3:4).

T. Austin-Sparks  
(1888-1971)  
*A Witness and a Testimony* (May 1943)

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What follows here is a series of e-mails received from a brother in Ohio. They were all received within a few days interval from each other. God's people are hungry!

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Which of the books on universal reconciliation could you recommend ... Like many, I wouldn't wish hell on anyone, but God is God and I can't see how many Scriptures can be reconciled with this.

---

I am really wrestling with this thing [The Salvation of All]. I want very much to believe it. I hope the plain teaching of Scripture makes it so. I hope the books I get from you shed some scriptural light.

---

I just hope I can find good answers to the "hell" Scriptures. I have thought about for this a long time and find it hard to mate the God of salvation and mercy with eternal torture.

---

The books arrived today. I will devour them. I was showing some Scriptures to a believer at work and he is open to the idea that maybe we have been hoodwinked on the hell doctrine. I'm still not 100% sure on it but things are starting to add up.

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I am getting revelations from the Scriptures about "all" salvation ... Romans chapter 11 is knocking me over. What a fool I've been. I've been so tormented about friends and family going to hell. I never thought traditions of men would affect me but clearly they have been. It is so liberating. My [other] doctrines are still the same (Right division etc.) But punishment of unbelief will not be eternal. Oh it will still be quite costly, but God's grace will prevail at the end of the day. I was pleased to see Mr. Knoch recognize the blood in his book. I don't agree with all that they say, but the Scripture clearly says salvation for all.

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I just sent an order for some more books. The weight off my shoulders for lost souls is like it was when I first got saved.

## **Bible Student's Notebook**

ISSN: 1936-9360  
No. 105 – August 22, 2007

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."

### **SUBSCRIPTION**

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

### **PATRIARCHS**

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

### **The Bible Student's Notebook**

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## REVIVALS AND AWAKENINGS

The church has been in apostasy since Paul's day!

One might ask, "What about the great revivals of church history?" A closer look at these "revivals" and "awakenings" will reveal that they were revivals of morality, revivals of religion, they were revivals of sin! They are actually the awakened awareness of the tree of the knowledge of good and evil!

*"For I was alive without the law once: but when the commandment came, **sin revived**, and I died" (Romans 7:9).*

Clyde L. Pilkington, Jr.  
Windber, PA

## THE INWARDNESS OF LIFE

All life is inward – always. Necessarily so. Only the expression of life is outward. To confuse the two leads to sham and imitation, it is fatal.

A man's life, his vitals and vital processes – all are inward, enclosed in a protective skin. Take an orange. It is beautiful to look at. Shall we content ourselves with talking about its size, shape, color, skin? No; we want what's within; that alone satisfies. It is sad that much sermonizing and Bible study fails to take off the wrappings of externals to get at the meat of a satisfying spiritual life.

Norman B. Harrison  
(1874-1960)  
*New Testament Living: The Inwardness of the Christian Life*  
Page 5

## WE MAY EXPECT TROUBLES

We are all idealists. We picture to ourselves a life on earth completely free from every hindrance, a kind of spiritual Utopia where we can always control events, where we can move about as favorites of heaven, adjusting circumstances to suit ourselves.

This we feel would be quite compatible with the life of faith and in keeping with the privileged place we hold as children of God.

In thinking thus we simply misplace ourselves; we mistake earth for heaven and expect conditions here below which can never be realized till we reach the better world above. While we live we may expect troubles, and plenty of them. We are never promised a life without problems as long as we remain among fallen men ... What then are we to do about our problems? ... If we cannot remove them, then we must pray for grace to endure them without murmuring. Problems patiently endured will work for our spiritual perfecting. They harm us only when we resist them or endure them unwillingly.

A.W. Tozer  
(1897-1963)  
*Of God and Men*  
Pages 121-122

## FAITH AND SUFFERING

*"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).*

The path of the Christian pilgrim is not always perfumed with the odor of flowers; it is often clouded with the smoke of conflict. The course of the Christian life is not always along a quite, inland river of experience; it is frequently across the high, tempest-tossed billows of trial. Days of peace are followed by days of strife. Even our Savior's year of public favor was followed by a year of fierce opposition. If we would reign with Jesus we must also suffer with Him.

D.O. Shelton  
*Better Than Gold* (1926)  
Page 67

## AN ERRONEOUS EMPHASIS

There is a constant emphasis upon externals in current Christian thinking. This directly fosters

the greatest error in Christendom: Behaviorism. The popular conception of Christian life is that it consists in conduct: behave yourself a certain way; do this, don't do that. It's a subtle error: show yourself a good Christian by behaving as one. The net result is that churches are substituting activity and programs for the real life, and we are busy rearing a generation of superficial, surface Christians.

Norman B. Harrison  
(1874-1960)

*New Testament Living: The Inwardness of the Christian Life*  
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### **NOT RELIGION – BUT A LIFE**

The word religion occurs but four times in the entire Bible. We trace it back to the Latin *religio*, meaning to bind or obligate. It conveys the sense of duty. Its realm is the *outward*: religious ceremony, service, conduct. In the Bible it is chiefly synonymous with Judaism, degraded to a religion in Christ's day. It was religion that put Christ on the Cross. The world's religions all fail in this: they have no divine person capable of imparting life. The word religion seemingly never escaped the lips of Jesus. He did not come to found a religion but to bring life. Religion is man striving after God. Jesus brought God to man, and man to God.

Norman B. Harrison  
(1874-1960)

*New Testament Living: The Inwardness of the Christian Life*  
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### **THE INSTRUMENTS GOD WORKS WITH**

Even for His greatest undertakings God often chooses instruments that appear too mean to be weak. Not those who exult in their own wisdom and strength does He choose for great exploits, but those who seek and depend on the wisdom and strength which comes from above.

“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” (I Corinthians 1:27-29).*

He not only chooses weak instruments but He keeps His servants weak in themselves. As men looked at Paul they said:

“*For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible*” (II Corinthians 10:10).

So heartily did Paul welcome this state of dependence on God that he said:

“*Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong*” (II Corinthians 12:10).

D.O. Shelton  
*Better Than Gold* (1926)  
Pages 152, 153

### **AN UNACKNOWLEDGED HYPOCRISY**

Denominationalism in the Christian Church is such an unacknowledged hypocrisy. It is a compromise, made far too lightly, between Christianity and the world. Yet it often regards itself as a Christian achievement and glorifies its martyrs as bearers of the cross. It represents the accommodation of Christianity to the caste system of human society. It carries over into the organization of the Christian principle of brotherhood the prides and prejudices, the privileges and prestige, as well as the humiliations and abasements, the injustices and inequalities of that specious order of high and low wherein men find the satisfaction of their craving for vainglory. The divisions in the churches closely follows the division of men into the castes

of national, racial, and economic groups.

H. Richard Niebuhr

(1919-1962)

*The Social Sources of Denominationalism*

## **ROMANS TRUTH**

“IN” spells I-dentifciatio-N. We here visualize this for our help in grasping Romans 1 to 8.

**“In Adam”**

All identified with Adam (1:1-3:20), in sin, condemnation, and death.

**“In Christ”**

He identified with us in flesh and blood (3:21-5:21). We identified with Him in death and resurrection (6). He identified with us in living presence (8).

Norman B. Harrison  
(1874-1960)

*New Testament Living: The Inwardness of the Christian Life*

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## **THE PREEMINENCE OF KNOWING THE LORD**

“*That I may know Him ...*” (Philippians 3:10)

Our minds are so often occupied with service and work; we think that doing things for the Lord is the chief object of life. We are concerned about our lifework, our ministry. We think of equipment for it in terms of study and knowledge of THINGS. Soul-winning, or teaching believers, or setting people to work, are so much in the foreground. Bible study and knowledge of the Scriptures, with efficiency in the matter of leading in Christian service as the end in view, are matters of pressing importance with all. All well and good, for these are important matters, but, at the back of everything, the Lord is more concerned about our knowing HIM than anything else.

It is very possible to have a wonderful grasp of the Scriptures and a comprehensive and intimate familiarity with doctrine; to stand for cardinal verities of the faith; to be an unceasing worker in Christian service; to have a great devotion to the salvation of men; and yet, alas, to have a very inadequate and limited personal knowledge of God within. So often the Lord has to take away our work that we may discover Him. The ultimate value of everything is not the information which we give, not the soundness of our doctrine, not the amount of work that we do, not the measure of truth that we possess, but just the fact that we know the Lord in a deep and mighty way.

This is the one thing that will remain when all else passes. It is this that will make for the permanence of our ministry after we are gone. While we may help others in many ways and by many means, so far as their earthly life is concerned, our *real* service to them is based upon our knowledge of the Lord. “*That I may know Him ...*” (Philippians 3:10)

T. Austin-Sparks  
(1888-1971)  
*A Witness and a Testimony* (March 1971)

## **A NORMAL LIFE**

“*For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God*” (I Thessalonians 1:9).

In the book of First Thessalonians Paul does not speak of miracles. He does not say that the gospel came to the Thessalonians in miracles, wonders, and healings ... God’s salvation enables us to live a normal life. This is a strong testimony of the gospel. Christians should live a normal life, not a miraculous, supernatural life.

Witness Lee  
(1905-1997)  
*Life-Study of Thessalonians*

## FAITHFUL OR SUCCESSFUL

*“Moreover it is required in stewards, that a man be found faithful” (1 Corinthians 4:2).*

It is not required of stewards that they be successful, but it is required that they be faithful. We are not commissioned to accomplish certain things, but we are commanded to be faithful ...

People today look for “results,” and unless we are able to show some, or to present some report of great accomplishments, our work is considered by all to be a failure. Yet we have nothing whatever to do with “results.”

Otis Q. Sellers  
(1901-1992)  
*The Word of Truth*  
Vol. 1, No. 1, 1933

## SEEING THE DISTINCTION

We will never be able to understand Scripture till we see sharply and clearly the distinction between Israel, the chosen earthly nation, and the Church, the Body of Christ. Paul is the Apostle of the latter, and as such, he is the Apostle of a totally new thing.

William R. Newell  
(1868-1956)  
*Paul, Lost and Found*

## BRICKS AND MORTAR?

The thought of a church is so frequently associated with a church building, that the building itself is often referred to as “the church.” However in God’s Word it is the living members who are called “the church” not the bricks and mortar. The Jews always had their special meeting-places. ... Had Christianity required that places be set apart for the specific purpose of worshiping the Lord, the early apostles with their Jewish background and natural tendencies would have been ready enough to build them. The amazing thing is that not only did they not put up special buildings

but they seem to have ignored the whole subject intentionally. It is Judaism, not Christianity, which teaches that there must be sanctified places for divine worship ...

Watchman Nee  
(1903-1972)  
*The Normal Christian Church Life*

## THE GREAT EXCHANGE

Christians are continually trying to *change* their lives; but God calls us to experience the *exchanged* life. Christianity is not a self-improvement program. It isn’t a reformation project. It is resurrection! It is new life! And it is expressed in terms of a total exchange of identity. Jesus Christ identified Himself with us in our death in order that we might be identified with Him in His resurrection. We give Christ all that we were – spiritually dead, guilty sinners – and Christ gives us all that He is – resurrected life, forgiveness, righteousness, acceptance.

We have total acceptance because we have experienced a total exchange: *“For He [God the Father] hath made Him [the Son of God] to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him [the Son of God]”* (II Corinthians 5:21). Examine some of the results of our being given a standing of total acceptance before God (our justification).

- We have been made at peace with God (Romans 5:1).
- We are safe from God’s wrath (Romans 5:9).
- We have been freed from all condemnation (Romans 8:1).
- We have been made complete (Colossians 2:9, 10).

We Christians have been made complete in Christ. We are forgiven, redeemed, made spiritually alive, and we stand in the righteousness of Christ, totally accepted. Are we perfectly mature? No. That won’t happen until the day of resurrection ...

Because we have experienced God's great exchange, we can consider the past dead and gone, and concentrate on walking in the new life we have received.

There are many people who find this message offensive and get angry. There's another group which says, "Yes, yes, I know what you're saying is true. But ... you have to go on to practical truth." Listen! There is nothing more practical than the message of God's love and grace, and the believer's identity in Christ! People are always looking for God's power, and this is it!

Bob George  
*Classic Christianity* (1989)

### DIVINE INTERESTS

The verdict of history is clearly that God *does not* either tie Himself up with, nor preserve things on this earth in *themselves*. Tennyson, the poet, said:

"Our little systems have their day;  
They have their day and cease to be."

History's verdict upon things... however greatly they may have served a Divine purpose ... is that God has left them and they have either been destroyed or left desolate. The world, and history, are strewn with such relics. Men strive to keep something going.

T. Austin-Sparks  
(1888-1971)  
*A Witness and a Testimony*  
(September 1970)

### PRAISE IN SEVERE TRIALS

Many of God's children are under severe trials; they are frequently tested. At such times, it is easy for them to turn their attention to their problems; it is easy for their eyes to be set on their own difficulties. The more a man is tested, the more he tends to look at himself or his environment. Yet for those who know God, the more they are tested, the more they learn to praise. Therefore,

we must learn not to set our eyes on ourselves. We must learn to set our eyes on the Lord. We should lift up our heads and tell the Lord, "You are above everything; I praise You!"

Watchman Nee  
(1903-1972)  
*Messages for Building Up New Believers*  
Pages 254-255

### SINNERS? OR SAINTS?

God calls us saints. The Christian who believes he is a sinner saved by grace is either uninstructed or is ignoring a significant portion of what Jesus accomplished for us as revealed through God's secretary, Paul.

Bill Gillham  
*What God Wishes Christians Knew About Christianity* (1998)

### PEACE IN THE INCREASE OF GOD

It is God Who enlightens, and grants understanding. Even as Paul declares concerning the believer's faith:

"I have planted, Apollos watered; but God gave the increase..." (I Corinthians 3:6-9).

"From which all the body... increaseth with the increase of God" (Colossians 2:19).

In some ways, not only as concerns others but as concerning ourselves as well, we would certainly like for the growth [i.e., "the increase"] of God to be different than it is; but then we would also like not to get old and die, not to experience pain and suffering, never to be discouraged or unhappy – in a word we would like to never have occasion to have any need for patience and endurance.

Surely we are unwise in all of this, including in our excessive worries over the fact that both our friends and associates in faith in particular and we ourselves just as surely are not yet nearly as mature in Christ as we ought to be, ideally speaking. Yet

if we are all growing [i.e., “increasing”] in the growth [i.e., “increase”] of God, and it is God Who makes our faith grow up, it being the case that, “*To every thing there is a season, and a time to every purpose under the heaven*” (Ecclesiastes 3:1), then as to God’s purpose, all is well with the world, including in all ways in which the world, considered in itself, is ever so far from well. Let us, then, enter into this truth, and in so doing, enter as well into *the peace of God.*”

“*And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus*” (Philippians 4:7).

James Coram  
Perception and Reality  
*Unsearchable Riches*  
Volume 96, Pages 256-257

### **GOD WILL NOT PUNISH TWICE**

If Christ has died for you, you can never be lost. God will not punish twice for one thing. If God punished Christ for your sins He will not punish you... How can God be just if he punished Christ, the substitute, and then man himself afterwards?

Charles H. Spurgeon  
(1834-1892)  
Cited by Gregg Strawbridge, *Power in the Blood*

### **LAW AND THE GOSPEL**

The Law and the Gospel are two keys. The Law is the key that shutteth up all men under condemnation, and the Gospel is the key which opens the door and lets them out.

William Tyndale  
(c. 1494 – 1536)

### **THE MOST PRECIOUS THING IN HEAVEN OR EARTH**

In giving Christ to die for poor sinners, God gave the richest jewel in His cabinet; a mercy of the greatest worth, and most inestimable value.

Heaven itself is not so valuable and precious as Christ is! Ten thousand thousand worlds – as many worlds as angels can number, would not outweigh Christ’s love, excellency, and sweetness! O what a lovely One! What an excellent, beautiful, ravishing One – is Christ!

Put the beauty of ten thousand paradises, like the garden of Eden, into one; put all flowers, all fragrances, all colors, all tastes, all joys, all sweetness, all loveliness into one; O what a lovely and excellent thing would that be! And yet it would be less to that loveliest and dearest well-beloved Christ – than one drop of rain to all the seas, rivers, lakes, and fountains of ten thousand earths!

Now, for God to bestow the mercy of mercies, the most precious thing in heaven or earth, upon poor sinners; and, as great, as lovely, as excellent as His Son was – what kind of love is this!

John Flavel  
(1630-1691)  
*The Fountain of Life* (1671)

### **EXPRESSION, NOT SUPPRESSION**

“*When Christ, who is our life ...*”  
(Colossians 3:4).

The result of an overcoming life is a life of expression rather than a life of suppression. The problem with our “victory” is that most of it comes by suppression.

There was an old lady who always

suppressed her temper when she was irritated. She would maintain her smile outwardly, but she would struggle to suppress herself inwardly. We may appear to have much patience, but actually everything is merely locked up inside.

Brothers and sisters, I must say honestly that there is no victory when we suppress everything within us ... But thank and praise the Lord! Our victory is a life of expression, not a life of suppression ...

The difference does not lie merely in the cross, but in the fact that we have a living Christ living within us. We can preach a doctrine of redemption and also a living Christ.

Watchman Nee  
(1903-1972)  
*The Overcoming Life*  
Pages 45-46

### **REST OUR SOULS IN HIS PRESENCE**

It is not necessary to maintain a conversation when we are in the presence of God. We can come into His presence and rest our weary souls in quiet contemplation of Him. Our groanings, which cannot be uttered, rise to Him and tell Him better than words how dependent we are upon Him.

Ole Hallesby  
*Prayer*  
(1931)

### **HEAVEN & EARTH**

There is a delightful contrast between our Lord, the Servant of the Circumcision (Romans 15:8) and Paul, His minister for the nations (Romans 15:6). Christ was a carpenter, Who built permanent habitations on earth, since the Circumcision, to whom He ministered, will have their eonian

dwellings on the earth. Paul was a tent maker, for those to whom he was sent have no allotment down here, but are merely camping, waiting for their eonian dwelling in the heaven.

A.E. Knoch  
(1874-1965)  
*Concordant Publishing Concern*

### **IN HIS NAME**

Many things are being constructed to which the Name of the Lord is being affixed – things which appear fine and great and like “the Church,” but which are destined to collapse ...

The Church is nothing which man can build by any resource in himself personally or collectively. The Church is an organism, not an organization: Behold, I show you a mystery – we are members of His flesh and of His bones. Build that, if you can! Launch that; organize that; “run” that! It cannot be done!

T. Austin-Sparks  
(1888-1971)  
*A Witness and a Testimony*  
(October 1928)

### **PREPARATION OF THE TOOLS**

Every wise workman takes his tools away from the work from time to time that they may be ground and sharpened; so does the only-wise Jehovah take His servants oftentimes away into darkness and loneliness and trouble, that he may sharpen and prepare them for harder work in His service.

Robert Murray M’Cheyne  
(1813-1843)

## ALL THAT YOU NEED

All that God *gives*, which is all that you *need*, He gives to you in Christ, “*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*” (I Corinthians 1:29 and 30).

Major W. Ian Thomas  
*The Mystery of Godliness* (1964)

## AS UNTO THE LORD

“*And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him... And whatsoever ye do, do it heartily, as to the Lord, and not unto men...*” (Colossians 3:17, 23).

“*Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God*” (I Corinthians 10:31).

If you can’t do a job as unto the Lord, don’t do it! If you can’t give as unto the Lord, don’t give! If you cannot serve as unto the Lord, don’t serve! If your participation is for the approbation of someone else, forget it!

R.B. Thieme, Jr.  
*Satanic Plot* (1974)  
Page 48

## THE GRACE TO SHUT UP

“I just say whatever is on my mind,” a person who was expressing an opinion in an animated way recently said to me. I didn’t respond to the comment, but couldn’t help but think about the Bible verse that says, “*A fool uttereth his whole mind, but a wise man keepeth it in till afterwards*” (Proverbs 29:11).

When I was young man I felt an internal mandate to not only express my opinion, but also to convince others that mine was *the* right way to see a matter. I’m not sure if it’s simply a matter of maturing with

age or maturing in grace, or maybe a combination of the two, but I don’t feel the need to always make others agree with me anymore. To the contrary, I find myself often saying nothing at times when my thoughts may be in direct contradiction to what somebody may be expressing to me.

The Bible makes it clear that there is a virtue in learning when and how to be quiet. James wrote that we should be quick to hear, but slow to speak (See James 4:19). Paul wrote to “*let your speech be always with grace*” (Colossians 4:6). Another time he taught that we should study to be quiet and mind our own business (See I Thessalonians 4:11).

Highly opinionated babblers can be trying at times. I know because I used to be one. Maybe I still am at times, I’m not sure. I do know that I’m a verbal processor who tends to sort through things by talking about them. I recognize that I need grace to enable me to shut-up sometimes.

When I see opinionated, non-stop talkers like the one I mentioned in the first paragraph, I occasionally ask myself, “Do I still act like that at times?” That’s certainly not what I want.

Do you say too much, too often? If so, pray for God’s grace to flow through your actions in such a way as to cause you to know when to say nothing and then enable you to do it. Sometimes grace never looks better than when it enable us to simply shut-up.

Steve McVey  
*Grace Walk*

## HISTORY

The most important events in every age never reach the history books.

C.S. Lewis  
(1898-1963)  
*The Dark Tower & Other Stories*

## PULLING OR PUSHING

So many of us, after having entered into some of the deeper realities of our Lord, seek to immediately pull or push others into this wonderful advancement; and then we wonder why they are so slow to learn and seemingly apathetic in their understanding and concern. We so easily forget the many years it took, and by what wandering wilderness ways our Lord had to traverse with us in order to bring us over Jordan and into Canaan.

Miles J. Stanford  
(1914-1999)  
*The Principles of Spiritual Growth*

## THE JOY AND HONOR OF SUFFERING

Suffering for its own sake is to be avoided: it may be merely an exhibition of morbid and debased feelings. Suffering that comes upon us because of our own folly and misdeeds must be borne patiently and with penitence. But suffering that comes upon us because of the truth we hold and teach, should be a matter of rejoicing, not only for the honour put upon us to be counted worthy to suffer shame for the Name of the Lord, but because there is associated with this present suffering the crown and the prize.

Charles H. Welch  
(1880-1967)  
*The Berean Expositor*  
Vol. XXXIII, 1945

## LIBERTY AND THE TWO CLASSES OF MEN WE MUST FACE

Hence the Christian must take a middle course and face those two classes of men. He will meet first the unyielding, stubborn ceremonialists ... There he must resist, do the very opposite, and offend them boldly lest by their impious views they drag many with them into error. In the presence of such men it is good to eat meat, break the fasts, and for the sake of the liberty of faith do other things which they regard as the greatest of sins. Of them we must say, "Let them alone; they are blind

guides." According to this principle Paul would not circumcise Titus when the Jews insisted that he should [Galatians 2:3] ...

The other class of men whom a Christian will meet is simple-minded, ignorant men, weak in the faith ... Since they do and think as they do, not because they are stubbornly wicked, but only because their faith is weak, the fasts and things which they consider necessary must be observed to avoid giving them offense. This is the command of love which would harm no one but would serve all men. It is not by their fault that they are weak, but by that of their pastors who have taken them captive with the snares of their traditions and have wickedly used these traditions as rods with which to beat them [II Corinthians 11:20]. They should have been delivered from these pastors by the teachings of faith and freedom.

Martin Luther  
(1483-1546)  
*The Babylonian Captivity of the Church*

## A HAPPY HOME

Paul magnifies family life ... If you want a happy home, find one where Paul's admonition is heeded, where the husband loves the wife as he loves his own body, and where the wife reverences her husband, and where the children are brought up in the nurture and admonition of the Lord.

Claude D. Cole  
*The Gospel Witness*

## AMBASSADORS

An ambassador has no part in the government of the land in which he serves, but rather represents his own country that sent him, seeking its best interests. Are we, then, any less truly foreigners here because it is heaven that is the land of our citizenship (Philippians 3:20), and the saints are our fellow-citizens? (Ephesians 2:19).

If, then, we refuse to mingle in politics, it is not

that we think politics in itself is wrong, but that we belong to another country, that is, a heavenly; and we see that the world [system] is evil (John 17:15), and rejects the One we love. We wish to be separate from it therefore, and to cast in our lot with Him. We are drawn upward, above and beyond this scene, by union with Christ on high; willing to be despised, yea, rather to suffer shame for His name, while we wait for Him to come.

E. V. W.

*Help and Food* (1912)

Cited in *Can Consistent Christians Mingle in Politics?*

Published by *Moments With The Book*

### THE CHURCH IS A PERSON EXPRESSED IN MANKIND

I must reiterate that the Church is not a “thing;” it is not an institution; it is not a denomination, nor is it all denominations put together. It is not *anything* like that. The Church is a Person expressed in mankind, expressed in human life. The Apostles never went anywhere with the preconceived idea: we will have a church here; we will set up a church here; we will form a church here. NO, they went and preached JESUS CHRIST ...

T. Austin-Sparks

(1888-1971)

*The Great Transition*

# How?

“When He giveth quietness,  
who then can make  
trouble?”

(Job 34:29)

How can I grieve, when comfort abounds  
within my breast?

How can I speak of turmoil, when God  
has given rest?

How can I think of weeping, or bitter,  
burning tears,

When all I know is worship unspoiled by  
doubts or fears?

How can I wear black garments of misery  
and woe,

When God by grace has clothed me in  
sparkling white, I know?

How can I fear for Satan, when God is on  
His throne?

How can I ever be lonely, when I'm not  
alone?

How can I mourn the passing of any  
earthly thing,

When Jesus Christ indwells me and  
makes my spirit sing?

Cornelius Vanderbreggen, Jr.



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