



Bible Student's Notebook™

The Herald of His Grace

Issue 109

Y

by – Clyde L. Pilkington, Jr.

“... *They two shall be one flesh*” (Ephesians 5:31).

I would ask those who are married to think with me briefly of the letter “Y.”

For me this is such a beautiful picture of the wonderful relationship of marriage.

Starting with the two highest points of the letter “Y” we can see the distinct individual lines coming down. These two lines represent the first half of our lives – our past – our unmarried lives. There are two lives lived independent from each other – both unique, and both coming from different places and perspectives.

Then a change of direction takes place in the center of the letter. The two separate, distinct lines converge in the middle and from this point on form a union as they become one single unified line – one unified life. These two lines join to form an indistinguishable oneness down to the end of the letter. What a great picture for us – for we now too have an indistinguishable oneness for the rest of our lives.

No MORE TWAIN

Eve was *one* with Adam, her husband. Adam and Eve had a *unified* identity before God. This is the design of God for the marriage bond.

“*Male and female created He them; and blessed them, and called their name Adam, in the day when they were*

created” (Genesis 5:2)

The marriage union makes one flesh, so much so that the husband and wife are no longer two, but one.

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

MARITAL MATH

God has a unique math formula for the marriage relationship: $1 + 1 = 1$.

Husband + Wife = One:

“*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*” (Ephesians 5:31). ■

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The Latest Word ...

The Restoration of All Things (#2750) by Stephen E. Jones. The Bible says that every knee will bow and every tongue will confess that Jesus Christ is Lord. Jesus also says that all judgment has been committed to Him. Because Adam sinned, the Bible talks about the need for the “*Restoration of All Things*.” This shows that there is a need for restoration. The question is how does God intend to accomplish this purpose? 38 pages, BK \$5.95

A Short History of Universal Reconciliation (#1175) by Stephen E. Jones. This is a brief look at the first five centuries of the Church insofar as its teaching on *Universal Reconciliation* is concerned. It shows how it was the majority view until the jealousy of an unscrupulous bishop in the year 400 A.D. put the Christendom down the path toward making it an official “heresy.” 32 pages, BK \$3.95

Bless and Be Blessed: How Your Words Can Make a Difference (#5125) by Peter Lord. We often neglect to speak blessing to others – failing to share kind words until after our loved ones are dead. The author that brought us *Turkeys and Eagles* now encourages us to actively engage in giving good, gracious, encouraging, well-meaning words to our loved ones while they are still alive. Neighbors, coworkers, children, spouses, and friends are all in great need of uplifting words – words that have the power of life and transformation. With wisdom and personal anecdotes Lord teaches readers to deliver powerful words with life-changing impact. He discusses the scriptural basis for speaking blessing to others and the reality of weaving them into our everyday lives. 141 pages, PB \$10.95

Bible Student's Notebook

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

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

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

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

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PATRIARCHS

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

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I Choose!

Living Life to Its Fullest

Part XI

by – Clyde L. Pilkington, Jr.

I CHOOSE ... WHAT MY FATHER CHOOSES

My life is about choices – daily ones. These are not choices connected to an inventory of dos and don'ts: rather they are choices about who my Father has made me in the Lord Jesus Christ. They are about laying hold on the divine viewpoint of life – about what is real, what is important. These choices are simply about believing my Father.

“I have chosen the way of truth ...” (Psalm 119:30).

“... I have chosen thy precepts” (Psalms 119:173).

“But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her” (Luke 10:42).

Ultimately I Choose What My Father Chooses

In the final analysis my choices are not really about me; they are not mine; they are His choices in me.

These choices are not about my own will power, but about God's working of these individual truths into my will, so that “I choose” what He has already chosen for me.

“... The way of man is not in himself: it is not in man that walketh to direct his steps” (Jeremiah 10:23).

“A man's heart deviseth his way: but the Lord directeth his steps” (Proverbs 16:9).

“The steps of a good man are ordered by the Lord ...” (Psalms 37:23).

After all, I am God's work. I am His creation in Christ Jesus.

“For we are His workmanship, created in Christ Jesus unto good works ...” (Ephesians 2:10a).

God created me to have His life, and that His life would live freely through me. This is His whole purpose in me – that I may be His vessel, His channel.

He operates His life in me that I might be “*the epistle of Christ.*”

*“Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be **the epistle of Christ** ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart” (II Corinthians 3:2-3).*

“The epistle of Christ” – what truly amazing words; what manifestation of Divine Life!

What was true of the Lord Jesus Christ – expressing the Father, is to be true of me – God manifested in my flesh.

*“And without controversy great is **the mystery of godliness: God was manifest in the flesh ...”** (I Timothy 3:16).*

This is indeed the mystery, or secret of God-likeness. It was true of Jesus Christ, the Son. It is true of me His son. Nothing else in life really matters.

His work is the vivid expression of His life uniquely in me.

“... That *the life also of Jesus* might be made manifest in our body... manifest in our mortal flesh” (II Corinthians 4:10-11).

This is what life is really all about – His choices in me. I will not find true happiness anywhere else. This is my calling – His calling in me; this is my Divine purpose.

Anything less than this, however large and impressive it may appear to be, is but folly and vanity – it is life run amuck in the mire of human emptiness.

I Will Be and Enjoy Who I Really Am

God is responsible for *who I am*. He has made me. I am His creation. I need only BE. I need simply to *be* who I am – the *real* me – the one unique creation that God has made me to be.

I have the high privilege of walking in the acknowledging, trusting presence of God all-day-long, each-and-every-day, as *He* so skillfully removes the facade to reveal and manifest Himself in me – the real me.

I need not even worry about who the real me is. It is all His work. In the day-by-day process of time He does His patient work in me. He alone is working His own *will* in my heart and life. He is now actively living His Divine ability *to do that will* in and through me – “*to will and to do*.”

This is indeed one of the most powerful principles of Divine life.

“For it is God which worketh in you both to will and to do of His good pleasure” (Philippians 2:13).

God’s work in me is two-fold:

- (1) for me “*to will*,” and then
- (2) for me “*to do*” His good pleasure.

This is *all* about Him – if He works His “will” in me, causing me “*to will*,” then even my choices are in fact His choices. His “will” that He works in me is the very thing I “choose:” Life, Love,

Acceptance, Patience ...

As He works these “in me,” His will then becomes “mine.” It becomes my way of thinking and choosing. It becomes my renewed mind. Then it becomes, not so much a matter of my always consciously “choosing,” but consciously BEING who He has made me – who I really am.

The renewed mind is a continual process of my Father working His will – His thinking and choosing – daily in me. In His due course He reflects this in the actual choices that I make everyday. His will becomes my will. His choices become mine. That’s His plan.

My Father Himself

It is God *Himself* Who brings about this work in my life. He lives His own life through me. He lives in me to work toward this lofty end. His work is designed to produce His *will* in me, and then the ability to accomplish it! The results are “*His good pleasure!*”

The course of this world’s system has a way of imprisoning the *real* me in a veneer of human-based acceptance and conformity. Much of who I *think* I am has been forced upon me by this course. It attempts to produce in me a false self – an imitation of the real me.

As He lives in me, the Father peels off this artificial exterior to reveal and make manifest the unique person that He has made me to be. This is where I truly “find myself.” This is where I enjoy true life – truly living His Divine life. Here I live in the vibrancy, and in the expectation of His Divine operations in me – His workmanship, His creation, His epistle – the manifestation of Himself through me.

This is Heavenly life. This is who I am meant to be. This is who I am designed to be. I finally have the opportunity to be real and genuine – living free from the shambles of acceptance, performance, fear, intimidation and reservation. All of this God wills to take place, in what appears to be the normal, mundane details of my earthly life.

I choose what my Father chooses! ■

At the End of the Day

by – Clyde L. Pilkington, Jr.

*A*t the end of each day I choose to collect all of the concerns, failures, troubles, problems, and trials, and give them to my Father. I choose to rest in Him. I am His son and He is my Father.

He Loves Me

After all, He loves me. What more could I ask for?

As I lay my head on the pillow tonight I know without any doubt that God loves me! What greater treasure could anyone have?

“... His great love wherewith He loved us” (Ephesians 2:4).

“... The love of God is shed abroad in our hearts ...” (Romans 5:5).

His Inseparable Love

It matters not what the day brought forth. I can rest completely in Him tonight; for not only does He love me, but nothing can ever separate me from His unfailing love.

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord” (Romans 8:35-39).

He Cares About Me

I will simply cast my day – with all of its cares, weight, disappointments, and fears – upon Him because He is truly concerned about me.

“Casting all your care upon Him; for He careth for you” (I Peter 5:7).

At the end of the day it is all about Him anyway. Even my “choices” are about Him. Even my faults and failures are about Him. I belong to Him. I am His. He knows all about me!

“For He knoweth our frame; He remembereth that we are dust” (Psalms 103:14).

I Am His Expert Work

It may not always look like it, but I am His work. Yet He doesn't do just any kind of work: He does masterpieces.

He skillfully has been at work in my life today. He has been carrying out His purpose, even if I was not aware of it at all times. As He always does, He did a good job, and accomplished His purpose.

“For it is God which worketh in you ...” (Philippians 2:13).

*“For we **are** His workmanship ...” (Ephesians 2:10a)*

“... It is He that hath made us, and not we ourselves; we are His ...” (Psalms 100:3).

He Will Complete His Work in Me

God is not only at work in me, but He will continue His work until He reaches His ultimate goal in the day of Jesus Christ.

“Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ” (Philippians 1:6).

He Will Praise His Work in Me

In the end God always looks at His handiwork and says, “It is good.”

Since my Father is at work in me – and I am His masterpiece – He will perform His work all the way out to its full glorious completion. Then will I receive praise from the Lord.

*“... And then shall **every man** have praise of God” (I Corinthians 4:5).*

There are many things that men envision to be a remarkable, rewarding life, most of which is worldly and religious “success” – “do-good” work. I choose rather to rest in His – “it is good” – work in me. ■

The Great Parenthesis

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!

... 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 reason for this is, as I honestly believe, that we are living in a period concerning which we have absolutely no chronology in the Word of God, and certainly nothing in the Great Pyramid, to guide us. I only refer to the Pyramid because so many have based their faith upon what they fancy to be its corroboration of their theories. I do not for one moment believe it is the predicted altar to be set up at the border of the land of Egypt, for it is not an altar at all, but a great mausoleum. The Word of God needs no outside corroboration. It is complete in itself.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works"
(II Timothy 3:17).

If the Word of God can perfect the man of God completely, then he needs not to add anything to it in order to obtain this desired end ...

The Old Testament seer might be likened to a man standing on one of our Western plains looking off toward a great mountain range. Many miles before him is a vast mountain which for the moment fills all his vision. Clouds cover the top of it, so that it seems to pierce the heavens, but suddenly the clouds are lifted and in the blaze of the westering sun he sees another and higher peak beyond, covered with snow, which seems to shine in resplendent glory. What the man gazing upon this scene cannot see, however, is the valley or the lower ranges of mountains that come in between these two peaks. The one may be many miles beyond the other. In between may be lesser hills, valleys, rivers, villages and farms, but all of these are unseen by the man upon the plain.

Let us imagine a cross surmounting the first peak, and call this the vision of the coming of the Lord Jesus Christ to suffer and to die for our sins. Then imagine that the glory surrounding the second and higher peak takes the form of a crown of light, and think of it as indicating the Second Coming of our Lord Jesus to reign in power and glory over all this lower universe. Peter spoke of the

"sufferings of Christ, and the glory that should follow."

These two mountains illustrate both. But now, in between them we have all the events of the present age of grace, and these could not be seen by the Old Testament prophets for it was not yet the will of God to make them known. These are the mysteries kept secret from the foundation of the world, which began to be made manifest by our Lord Jesus as He told of the mysteries of the kingdom of heaven; and then were more fully unfolded in the unique revelation of the mystery of the Church, the body of Christ, given to the

Apostle Paul, and the unfolding of the mystery of iniquity and of Babylon the Great through Paul and John. Other mysteries there are linked with these, and nearly all of them have to do with what is going on between the First and Second Comings of our Lord.

The chronological periods given in the prophets, otherwise called *"the times and the seasons,"* have to do with God's earthly people Israel ... The Great Parenthesis is the true key to a right understanding of prophecy. This key once laid hold of will save from much blundering, and certainly should deliver the people of God from discouragement when it almost looks as though God's plans have gone awry and are not working out according to His mind. The fact is, He is working everything according to the counsel of His own will, but many of us have failed to understand what that counsel involves.

The Great Parenthesis
Pages 9-14

Grace Is Bigger Than Your Sins!

by – Steve McVey

David committed a horrible sin when he slept with Bathsheba, but after they were married and God wanted the temple to be rebuilt it was her son, Solomon, that He used to accomplish that project.

Peter flatly denied that he even knew Jesus, but when it came time for the sermon to be preached on the day of Pentecost, he was the man who God used that day.

Abraham had his wife Sarah tell a king that she was his sister so that the king wouldn't kill him to have a chance to take her. Despite his horrible and cowardly sin, God reaffirmed His intention to make him the father of a great nation many times afterwards.

The list could go on and on. It's a strange thing to hear debate in the church today about who

God can and can't use. The fact is that God can use anybody He wants to use ...

God can use you too. Don't make the mistake of thinking that you might have done something that is so terrible that your Father can't redeem your past and use your life for His glory. He can use you and He will use you.

Jesus came to put away your sin and He fully succeeded at that (See Hebrews 9:26). We need to stop worshipping our sins by focusing on them and glory in the finished work of the cross. God's grace is bigger than our sins and He will use our lives for His glory. Let's just trust Him to do it!

Grace Vine
September 2007

Evangelism? or Ambassadorship?

by – Clyde L. Pilkington, Jr.

Cet's think a little about the subject that is usually called "evangelism." Evangelism is a word that has become associated with pushy, aggressive, and often obnoxious "Christian sales techniques."

One person has defined evangelism as, "How many people did I offend this week." Evangelism comes under organized religion's "department of sales." There are "How To" soul winning "sales manuals" galore.

In II Corinthians chapter 5 Paul presents to us the issue of ambassadorship. Representing Christ, as an ambassador ("in His stead"), is not a religious activity, it is a way of life – the believer's life style.

Ambassadorship is not something we "go do." It is not the skillfully trained spouting out of a memorized gospel presentation. It is not the continual search for a better magical, slick formula.

We are often led to believe that we need "specialized" Christian evangelistic training so that we can be "something different" than we are. We are trained to go into our "evangelism mode."

Ambassadorship on the other hand is simply being a living vessel, a channel of life to the world. It is allowing Christ to use us to manifest His love and the message of redemptive work to mankind.

We are not here to manifest the lives of other believers or their ideas, however spiritual they may be. Our mimicking of them and their techniques only aids in the creation of the air of phoniness. Indeed, to do so is *acting* like something we are not. Instead, we are to manifest Christ; or rather, He is to manifest His life *through* our own unique personality!

We have not been called to *impose* the gospel upon those around us. We simply *expose* it to them through the life of God in us. It should be

brought to our attention that even the Lord Jesus Christ, during His earthly ministry with Israel, spoke of being fishers of men (Matthew 4:19). It is interesting that He should use that particular type of analogy. He did not choose to use an expression such as "hunters of men." Yet much of modern "evangelism" has become a *hunt* – cold, hard shots at the *victims* – and once they are taken, we can *rack another one up on the wall*.

One obstacle to successful ambassadorship is *fear*. One common area of fear which believers have as they interact with others is that they may not be able to answer particular questions or objections. This is, in a sense, the fear of *being ourselves*. We are often afraid to simply say, "I don't know," or, "That's a good question, and I don't have an answer." We can often trace this fear to *pride*.

In Christ's Stead

Paul speaks of being "in Christ's stead." Christ is to be made manifest in us (II Corinthians 4:10, 11). This manifestation is of *the life of Jesus*. The *life of Jesus* usually brings to mind the four *Gospels* (Matthew, Mark, Luke and John); but there is another manifestation of the Lord Jesus Christ's life that is going on today! There is a modern "*life of Jesus*" being lived. It is the manifestation of the Lord Jesus Christ through us, in the flesh (our body).

*"...That the **life also of Jesus** might be made manifest in our body.... That **the life also of Jesus** might be made manifest in our mortal flesh" (II Corinthians 4:10-11).*

The purpose of God is to manifest *the life of Jesus* in us. This does not mean that the four divine biographies of Jesus (Matthew, Mark, Luke and John) are without value to us. One of their benefits is that we can learn concerning the *quality* of the "life of Jesus."

His “kingdom of heaven” teaching to Israel does not void the *quality* of His manifest *character*. Quite the contrary! The Lord Jesus Christ was very human and interesting!

Some of the words that we could use to describe Him would be: enjoyable, personable and winsome – He was often a supper guest, and children were brought to him. He was compassionate, loving, caring and sympathetic. He was open, accessible and responsive. He was perceptive and observant. He was passionate and fervent. At times He was even exasperating and controversial. He was often painfully frank and outspoken (Matthew 23).

He had, by the standards of many, a *tacky* (if not contemptible) taste in friends (Matthew 9:10-11). His friends were lepers, harlots, drunks and fishermen (Matthew 11:19). He was a carpenter! In this sense He was such an ordinary man. He labored with His hands as a commoner. This was the venue of God’s life manifest in the flesh.

We can learn much from His life in the Gospels. We can learn the freedom to be human and still have the life of God manifest in us.

For example, we can learn to ask questions. Jesus loved to ask questions. In fact God, throughout the Bible, makes abundant use of questions. He starts off with Adam by asking “*Where art thou?*” Why did he ask that? Because questioning is one of the greatest tools of teaching, of causing reflection in the heart and mind.

In fact, Christ often answered questions with questions. Did you ever stop to consider all of the question marks in Paul’s epistles?

“Professional” evangelism answers questions – it has *all* the “answers.”

We would do well to read through the Gospels, taking another look at “the life of Jesus” and observing His personal relationships. Take for example the account of the woman at the well as recorded in John chapter 4. The Lord Jesus Christ effectively communicated with her. We could use three words to describe the manner in which He achieved this. He observed, related and stimulated.

Christ first observed the woman. She came for water. He then related to her. He identified with her pursuit of water. He asked for water. He then used the relationship (i.e., the common denominator) – the need of water, to stimulate her. He baited her, He did not hunt her. He stirred her natural curiosity. He spoke to her of her interest, of their mutual interest, and then of “*living water*.”

All of this was done in the causal, natural context of normal, daily life. He did not rush, He did not push. He did not cram, He did not slam. He did not hunt: rather, He fished.

God has not called us to the pushy, forceful, overbearing, obnoxious, scripted salesmanship of professional religious “evangelism.” He has called us to a unique manifestation of the life and love of His dear Son in the details of our ordinary lives, and in our relationship with others. We are not trying to get them to “do” anything. We are simply encouraging them to “be” –

“*Be ye reconciled to God.*”

We have been given the glorious “*ministry*” and “*word*” – not of condemnation – but of “*reconciliation*.” We give mankind the glorious good news of what God has already done for them. We encourage them to simply “*be*.” To “*be*” in relationship to God what He has made them to be – “*reconciled*.”

“*And all things are of God, Who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. For He hath made Him to be sin for us, Who knew no sin; that we might be made the righteousness of God in Him*” (II Corinthians 5:18-21).



God's Will: The Salvation of All

by – Andrew Murray

“Who will have all men to be saved” (I Timothy 2:14).

“The Lord is long suffering to us-ward, not willing that any should perish, but that all should come to repentance” (II Peter 3:9).

God wills that all men should be saved ...

It is our wisdom, safety, and happiness to accept every revealed truth with the simplicity and the faith of little children. We must yield ourselves to it to prove its living power within our hearts. Let us not fear to yield ourselves to the utmost to this blessed word: God will have all men to be saved.

God is love. His will is love. As He makes His sun to shine on the good and the evil, so His love rests on all. However little we can understand why His love is so long-suffering and patient, we can believe in and be assured of the love that God gives to us – a love whose measure in heaven is the gift of His Son, and on earth every child of man.

His love is nothing but His will in its Divine energy doing its very utmost in accordance with the Divine law. Thus, His relationship to mankind is regulated to make men partakers of His blessedness. His will is nothing but His love in its infinite patience and tenderness delighting to win and bless every heart into which it can gain access.

If we only knew God and His love, how we would look on every man we see as one upon whom that love rests and for whom it longs. We would begin to wonder about the mystery of grace that has taken up the Church, as the body of Christ, as a partner in the great work of making that love known, and rendered itself dependent upon its faithfulness ...

God will have all men to be saved. This truth is a

supernatural mystery. It can only be understood by a spiritual mind. It is in itself so Divine and beyond our apprehension ... To very many who do not possess a humble, loving heart, the words carry little meaning.

To the believer, who in very deed seeks to know and to do all God's will, God's words give a new meaning to life ...

He learns that just as this loving, saving will of God is the secret source of all His will and rules it all, so this loving, saving will is to be the chief thing that he lives for, too. I have been redeemed, organically united to, and made a member of the saving Christ, who came to do this will of the Father ...

I feel the need of spelling out the words of the sentence until my heart can call them its own:

God – my God, who lives in me. **Will Have** – with His whole heart. **All Men** – here around me, and to the ends of the earth – **To Be Saved** ...

As we pray to be possessed and filled with the knowledge of God's will, let us seek, in all things, to have our hearts filled with this love. Let us have tongues which speak of Jesus and His salvation, and a will which finds its strength in God's own will – that all men be saved. So will our life, our love, our work, and our will in some measure be like that of Jesus Christ – a doing of the Father's will.

*God's Will: Our Dwelling Place
(Chapter 23: The Salvation of All)*

Limitations in Our Relationships

by – Clyde L. Pilkington, Jr.

*A*s members of the Body of Christ, ours is a *Many-Membered Christ* bond. Ours is an “*in Christ*” relationship. It is a union that is Divine.

Because we did not create this heavenly union, we do not have the authority to dictate or alter its operations.

Our Father has placed “boundaries” as to how we are to conduct our relationships with each other.

These boundaries are not man-made; they are God-made. In fact, He has actually filled our relationships with limitations!

Here are some of our limitations:

LIMITED FROM

We are limited from judging each other (Romans 14:13).

We are limited from being puffed up against each other (I Corinthians 4:6).

We are limited from going to law with each other (I Corinthians 6:7).

We are limited from provoking each other (Galatians 5:26).

We are limited from deceiving each other (Colossians 3:9).

We are limited from anger (Colossians 4:8).

We are limited from wrath (Colossians 4:8).

We are limited from malice (Colossians 4:8).

We are limited from bitterness (Ephesians 4:31).

We are limited from clamor (Ephesians 4:31).

We are limited from doubtful disputations (Romans 14:1).

We are limited from divisions and offences (Romans 16:17).

LIMITED TO

We are limited to edification (I Corinthians 14:26).

We are limited to mercy (Colossians 4:12).

We are limited to kindness (Colossians 4:12).

We are limited to meekness (Colossians 4:12).

We are limited to longsuffering (Colossians 4:12).

We are limited to forbearance (Colossians 4:13).

We are limited to love (Colossians 4:14).

The point here is that Paul’s epistles are filled with limitations on our relationships. Why all these limitations? Because our relationships are “*in Christ*.” We are members together of “*His Body*.” Hence He, being the Head, can set such limitations.

Therefore, by way of illustration, I cannot say nor do *anything* that I want to my fellow Body members. We are constrained by the boundary of Christ’s love.

“*For the love of Christ constraineth us ...*” (II Corinthians 5:14a).



Reading Books

by – H.A. Ironside (1876-1951)

The writings and addresses of Paul show that he was a widely-read and well-informed man. He loved books; when he was in prison the second time, in a Roman dungeon, he longed for books. He wrote to Timothy,

“bring ... the books” (II Timothy 4:13) ...

“Be a man of one book!” wrote Wesley. But he was himself a voluminous reader. What he meant was that the Bible should have the central place, and all other books should be read as subservient to it ...

Paul shows himself familiar with the history, science and poetry of his day. He refers on occasion to historical events; he illustrates by the use of scientific facts; he quotes, when in keeping with his theme, what “certain also of your own poets” have said, and in this we need not fear to follow him, if there be in us but the heart for Christ there was in him.

It is to be feared that many young Christians have been hindered by a hard legal spirit on this very line. All reading has been tabooed that was not exactly spiritual. This is a grave mistake, and leads to extreme narrowness of mind, and even positively hinders mental development, thus restricting one’s ability to enjoy what God Himself has given us in His word.

Sailing with Paul
Chapter 14

Law and Grace

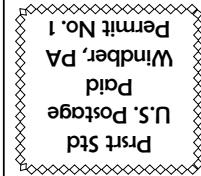
by – C.I. Scofield (1843 - 1921)

The most obvious and striking division of the Word of Truth is that between Law and Grace. It is vital to observe that Scripture never mingles these two principles.

Law is God prohibiting and requiring;
Grace is God beseeching and bestowing.
Law is a ministry of condemnation;
Grace, of forgiveness.
Law curses;
Grace redeems from that curse.
Law kills;
Grace makes alive.
Law shuts every mouth before God;
Grace opens every mouth to praise Him.
Law puts a great and guilty distance between man and God;
Grace makes guilty man nigh to God.
Law says “do and live”;
Grace, “believe and live.”
Law never had a missionary;
Grace is to be preached to every creature.
Law utterly condemns the best man;
Grace freely justifies the worst.
Law is a system of probation;
Grace, of favour.
Under Law the sheep dies at the hand of the shepherd;
Under Grace the Shepherd dies for the sheep.

– *Rightly Dividing the Word of Truth*

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