



Bible Student's Notebook™

The Herald of His Grace

Weekly

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

Volume 22
Issue 549

Our Attitude Towards Others

by — Clyde L. Pilkington, Jr.

Our heartfelt desire is to be friends to all, as did our Lord Jesus Christ – even with “sinners” (Matthew 11:19).¹ Equally, we long for fellowship with all who “call upon the Lord out of a pure heart” (II Timothy 2:22). However, knowing just who is a believer is not our concern, but God’s (:19).²



As serious and vital as doctrine certainly is,⁸ it is *not* the basis of our fellowship.⁹ It is God alone Who is responsible for the believer’s growth and understanding. Our progress is determined in His ordained time and steady course. God is solely in charge of who sees and who doesn’t, and of the order and rate for those who do.

The only divinely ordained division between men has been removed by God. The barrier of “the middle wall of partition” has been taken away (Ephesians 2:14).³ Those in the Body of Christ are there by God’s placement, by divine decree. God Himself has created and delivered to us our unity (Ephesians 4:3-6).⁴ This unity is a *divine fact* concerning all believers, whether or not there is understanding, acknowledgment or practice of it.⁵ We do not fabricate our unity; however we are commissioned to keep (*i.e.*, guard⁶) it.⁷

TWO GOVERNING PRINCIPLES RELATED TO THOSE WHO ARE WEAK IN FAITH

RECEPTION: What then is the attitude towards those who are “weak” and “infirm” (CV) concerning faith (Romans 14:1)?¹⁰ It is plainly one of *RECEPTION*, and that reception is to be in like manner *AS* Christ has received us (15:7). Our doctrine *did not* and *does not*

Riches, Volume 88, page 210). ▶

1. “A friend of publicans [tax collectors] and sinners.”
2. “Nevertheless the foundation of God stands sure, having this seal: The Lord knows those who are His.”
3. “Middle wall of partition” (KJV).
“the central wall of the barrier” (Concordant).
“the middle wall of the blockage” (Dabhar).
4. “Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.”
5. See, “The Unity of the Spirit,” by E.H. Clayton (1887- 1972) ([Bible Student's Notebook #432](#)).
6. Τηρεῖω (tēreō) “to guard (from loss or injury, properly by keeping the eye upon ... implies a fortress or full military lines of apparatus)” (Strong’s G5083).
7. As a result, while we seek to “do good unto all,” “as we have opportunity,” we also recognize the divine priority given (“especially”) to those with whom we have this unity: “the household of faith” (Galatians 6:10).

Hence, then, as we have opportunity, let us be working what is good, towards all – but, especially, towards the family of the faith (Rotherham).

“Since Paul recognized and proclaimed God as the Savior of all mankind, especially of believers (I Timothy 4:10), it was only natural that he should be engaged in labors for the good of all, albeit especially for the family of faith.” (James Coram, *Unsearchable*

8. The inherent danger in attempting to establish fellowship on the supposed basis of doctrine is that it is ultimately left up to the personal authority of some man (or group of men) to decide exactly what these “doctrines” actually are. This leads to *creedalism* and *sectarianism*, the very nature of which is the spirit of all religions (see *Bible Student's Notebooks* #76, 77).
9. See, “The True Basis of Fellowship,” by A.E. Knoch (1874-1965) ([Bible Student's Notebook #546](#)).
10. Sadly, it would appear that some might believe that there is no such thing as “weak” or “infirm” faith. They self-impose litmus tests for believers.

The Greek word for “weak” in Romans 14:1 is ἀσθενέω (*astheneō*) and is defined as “feeble” (Strong), “without strength, powerless ... poor ... sick” (Thayer), BE-UN-FIRM (Knoch).

What would “weak” faith look like? Wouldn’t it look feeble and sickly?

For a further look, see the author’s work, “The Nature of Faith: Is it Really All or Nothing?” ([Bible Student's Notebook #507](#)).

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have to be correct or complete for Christ to receive us. His reception of us is based purely on grace alone.

NOT TO DOUBTFUL DISPUTATIONS: We are to receive those whose faith is weak, but “*not to doubtful disputations*” (14:1). That is, we’re not to receive them for the purpose of criticizing them, or presuming to judge their thoughts and understanding.¹¹ We are God’s channels not *merely* of His truth, but *more importantly*, of His truth in **LOVE** and **GRACE**.

*The Lord’s servant **must NOT STRIVE**; but be **GENTLE unto all**, able to teach, **PATIENT**, in **MEEKNESS** instructing those opposing themselves; if perhaps God will grant them repentance to the acknowledging of the truth; and that they may be recovered out of the Adversary’s trap* (II Timothy 2:24-26).

*Speaking the truth **in LOVE**, may grow up into Him in all things ... according to the effectual working in the measure of every part, makes increase of the Body to the edifying of itself **in LOVE*** (Ephesians 4:15-16).

*Let all your words be that which is good to the use of edifying, that they may **minister GRACE** unto the hearers. And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and **be KIND** one to*

*another, **TENDERHEARTED, GRACIOUS** to one another, **even as** God for Christ’s sake has been **GRACIOUS** to you* (Ephesians 4:29-32).

*Speak evil of no man, **NOT QUARRELSOME**, but **GENTLE, demonstrating all MEEKNESS unto all mankind**. *For we ourselves also were sometimes foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another* (Titus 3:2-3).*

PAUL’S EXAMPLE WITH THE CORINTHIAN BELIEVERS

Paul could not feed doctrinal *meat* to those who had weak faith (*i.e.*, babes), for they were not able to bear it. Rather, it was critically important that he limit them to doctrinal *milk*.

I have fed you with milk, and not with meat: for you were not able to bear it, neither are you now able (I Corinthians 3:2).

In great wisdom, Paul ministered doctrine to the Corinthian saints at the level in which he found them. Therefore, it is critical to note that he became doctrinally “agnostic” (“*know nothing*”¹²) while he was among them:

*For I determined **not to know anything among***

11. E.W. Bullinger, *Companion Bible*, Roman 14:1 Footnote.

12. “*For I had determined that, while with you, I would **know nothing** but Jesus Christ-and Him crucified!*” (20th Century Version).



286 pp., PB

See order form.

God’s Truths Recovered: Beyond the Reformation

by – Daniel Russino

God’s Truths Recovered is a study manual which covers such topics as: The eons and their importance; eternity; Satan; evil; administrations; rightly dividing the word; the gospel of the circumcision and uncircumcision; the church; book of Acts; Paul’s epistles; salvation; justification; reconciliation; maturity in Christ; human traditions; baptism of the holy spirit; born again; new creation; the body and bride; trinity; spiritual gifts; gifts for today; healing; suffering; reigning; revealed secrets; Israel’s future; your future; God’s unconditional love; the Deity; hell; lake of fire; death; pagan philosophy; immortality; soul; second death; resurrection; vivification; judgment; great white throne; secret of Christ and more. 8-½ x 11 format.

you, except Jesus Christ, and Him crucified (I Corinthians 2:2).

Paul purposely determined while among the saints of Corinth to be “utterly ignorant,”¹³ and “unconscious”¹⁴ of all but the most fundamental truths committed to his trust. This may seem surprising to those who are more inclined to choke infants (and the sickly) with meat, but Paul was actually exhibiting the very nature of God, which He had demonstrated with His creation: *concealment*.

We have not been called to *blast* those whose faith is weak and feeble with every *advanced* truth we think we have perceived. To the contrary, we have been called to exercise spiritual discernment and wisdom, *i.e.*, restraint in the careful communication of truth, incrementally, in love and grace.

Thus, Paul lays forth a spiritual attitude of grace, and warns against “knowledge” without love.

We know that we all have knowledge. Knowledge puffs up, but LOVE builds up. If any man thinks that he knows anything, he knows nothing yet as he should know; but if any man loves God, the same is known of him (I Corinthians 8:1-3).

Though I ... understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not LOVE, I am nothing (I Corinthians 13:2).

Walk in wisdom ... Let your speech be always with GRACE, seasoned with salt, that you may know how you ought to answer every man. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Why do you judge your brother? Or why do you set aside your brother? Do you have faith? Have it to yourself before God. Through your knowledge shall the weak brother perish, for whom Christ died? None of you should be puffed up one against another; for Who makes you to differ from another? What have you that you didn't

*receive? Now if you received it, why do you glory, as if you hadn't received it?*¹⁵

Now over all these put on LOVE, which is the tie of maturity (Colossians 3:14).

THE CONDUCT OF THE SAINTS

A.E. Knoch (1874-1965) passionately reminds us of these important truths:

Fellowship among God's saints should *not* be based on knowledge *or* ignorance. God receives us *even* when we are feeble in faith. We should not cut from our fellowship one who does not follow all *our* deductions from the Scriptures. ...

Knowledge puffs up ... but grace considers the weak rather than the strong. If there is to be peace and unity it must come from the condescension of those who are able. The weak in faith are not asked to consider the strong. Christ is the most brilliant example in this as in all else. What marvelous condescension He displayed in His dealings with His disciples, whose weakness and lack of faith was a constant source of distress to Him! If He could bridge the great gulf between Him and His disciples, surely we can bear with those whose infirmities we all share.¹⁶

Many years ago, a dear and precious teacher of Scripture, R.B. Shiflet (1919-2012) of Texas, was used of God to encourage and guide me in dispensational truths. I shall never forget the very wise, gracious and loving words he wrote to me in a personal letter back in 1985:

My primary concern is that regardless of the positions I hold, that I “*speak the truth in love.*” I do not make my understandings a matter of fellowship. I can have wonderful fellowship with a brother who differs with me, so long as he does not make his own view a test of fellowship with me. I will erect no doctrinal barrier between myself and another brother. If such a wall is to exist, it must be built by another, and not me.

13. Weymouth.

14. Williams.

15. Colossians 4:5; Romans 12:16; 14:10, 22; I Corinthians 8:11; 4:6-7.

16. *Concordant Commentary on the New Testament*, Romans 14, 15 (abridged).

“As dispensers of God’s grace, *let us absorb the spirit of LOVE toward all*, which pervades this secret administration.” – A.E. Knoch¹⁷

“*May we be walking in LOVE toward all*, while serving Him faithfully.” – William C. Rebmann¹⁸

ASSOCIATIONS WITH OTHERS

All Men

Open Personal Friendship

Limited by opportunity, practicality and reception.¹⁹

17. *Unsearchable Riches*, Editorial, Volume 17

18. “God’s Goal Accomplished,” [Bible Student’s Notebook #291](#).

19. Unlike previous ministries of Scripture, “*the administration of the Secret*” is a nonrestrictive ministry to humanity. Such was not the case with Christ’s earthly ministry, as it was limited “*to the lost sheep of the house of Israel*” (Matthew 15:24), as was that of the Twelve Apostles whom He sent, commissioning them that they:

“*Go not into the way of the Gentiles ... but go rather to the lost sheep of the house of Israel*” (Matthew 10:5-6).

Paul, the international Apostle, brought a message of unparalleled grace to an unrestricted audience. So it is with us; all those around us can be benefactors of the “*grace and peace*” of which we have been made the divine recipients.

Our friendship with humanity is limited:

– by the “*opportunity*” decreed us by God.

“*As we have therefore opportunity, let us do good unto all men ...*” (Galatians 6:10); *i.e.*, “*occasion*” (*Concordant*).

– by the practicality of priority.

Time and circumstances of necessity place natural limitations on our relationships with others, of which domestic and spiritual ones have priority:

“*... especially for those of his own house*” (1 Timothy 5:8).

“*... especially unto them who are of the household of faith*” (Galatians 6:10).

– and by such a relationship’s reception. Not all will receive our friendship.

Professing Believers

Open Personal Fellowship

Limited by opportunity and reception without restriction.²⁰

Professing Believers

Selective Co-Laboring

Limited by a manifestation of spiritual fruit *and* by the amount and depth of common scriptural understanding (these naturally determining the nature and level of co-laborship).²¹

“*If it be possible, as much as lies in you, live peaceably with all men*” (Romans 12:18).

20. Even among those professing faith there are also the natural limitations of time and circumstances, as well as their mutual reception of our fellowship.

21. *Practical Examples of Co-Laborship*:

If a believer manifests the fruit of God’s spirit (else our labor be in vain – 1 Corinthians 13:2-3), *and also* shares some level of common Scriptural understanding, it may be – at least at times – advantageous to co-labor together around such commonly held understandings. I, for example, could personally *co-labor* with others centered around any number of *singularly* mutually held truths, such as:

- Justification by Faith;
- Right Division;
- the Salvation of All;
- One God and One Lord;
- God’s Sovereignty;
- the Patriarchal Family;
- Etc.



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We Sorrow in Death

But the Best Is Yet to Come

by — Clyde L. Pilkington, Jr.

Jesus wept (John 11:35).

This is the shortest verse in Scripture, and though we “*sorrow not as others*” in the face of death, it is indeed healthy and honorable to weep at the loss of a loved one. Even our Lord Jesus Christ did so.

It is healthy because such a great passion needs release. It is honorable because it is respectful to acknowledge the importance and value of loved ones, whose footprints in our lives can never be matched.

Death is our enemy (I Corinthians 15:26); however, as believers we have confident expectation of resurrection.

I am the resurrection, and the life (John 11:25).

For as in Adam all die, even so in Christ shall all be made alive (I Corinthians 15:22).

The Best Is Yet to Come

Jesus Christ came to introduce the seemingly-distant God intimately as “*our Father*” (Matthew 6:9). All that is behind us, around us and in front of us is simply preparing us all for that grand family reunion hosted by “*our Father*,” the “*Father of all*” (Ephesians 4:6),

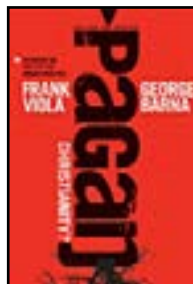
Of whom the whole family in heaven and earth is named (Ephesians 3:15).

The One Who gives “*beauty for ashes*,” “*the oil of joy for mourning*” and “*the garment of praise for the spirit of heaviness*” (Isaiah 61:3), will right all

wrongs, correct all flaws, fill all emptiness, satisfy all longings, dispel all disappointments and replace all earthly sorrows with endless heavenly joy.

Rest assured that He knows exactly what He’s doing. Truly, the best is yet to come!

Behold, I make all things new (Revelation 21:5).



Pagan Christianity: Exploring the Roots of Our Church Practices

by — Frank Viola & George Barna
293 pp, PB
(See order form.)

Have you ever wondered why Christians do what they do for “church” every Sunday morning? Have you ever asked yourself any of the following questions: Why do folks “dress up” for “church”? Why does the “pastor” preach a sermon every Sunday? Why are there pulpits and pews? Why “church” buildings, steeples, choirs and seminaries? Where did all of these things come from?

This book proposes that what Christians do in “churches” has no root in the Scriptures! It rather has its origin in pagan culture. As shocking as that sounds, the authors prove their points by documenting every claim they make.

Fully footnoted, *Pagan Christianity* documents the story of modern church practices. If you are content with status quo “churchianity,” then you will not want to read this book. It is reserved for those who are ready to embark on an eye-opening venture that challenges every aspect of their church experience.

www.StudyShelf.com/ChurchHis.htm

Resting at the Well

by — David Roper

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour (John 4:6).

It was high noon. Jesus Christ, foot-weary from His long journey, sat resting at Jacob's well. His disciples had gone into the city of Sychar to buy bread. A woman came out of the city to draw water and found her Messiah. The account tells us that after her conversation with Him she went into the city and invited others to come hear

... a Man who told me everything I ever did (John 4:29).

When His disciples returned bringing bread, they urged Him to eat. He responded to them,

My food ... is to do the will of Him Who sent Me and to finish His work (:34).

Now I ask you: What work had Jesus been doing? He'd been resting by the well.

I find great encouragement in this story for I am living with physical limitations. This passage tells me that I do not have to scurry about – worrying myself about “doing the will of my Father” and “getting His work done.” In this season of life, I can rest and wait for Him to bring His work to me.

Similarly, your tiny apartment, your work cubicle, your prison cell, or your hospital bed can become a “Jacob's well,” a place to rest and to wait for your Father to bring His work to you. I wonder who He'll bring to you today? ■

— *Resting and Waiting*
Our Daily Bread, May 14, 2016
(edited)



185 pp., PB

See order form.

Wife Loving: The Husband's Paramount Privilege

by — Clyde L. Pilkington, Jr.

This book is about Christ-mentored husbandry; a look at husbands' important and honored role of loving their wives. So lofty and divine is its pursuit, Paul presents none other than Christ Himself as the mentor: “*Husbands, love your wives, even as Christ also loved the church.*”

“What wonderful thoughts. They are so true and practical. I love it!” – *The Netherlands*

“I have seldom read so much wisdom on marriage in relation to biblical principles.” – *Denmark*

“Powerful, powerful stuff! As a woman I am honored by it. I am deeply grateful for your boldness to honor women and to portray the marriage relationship as simply yet profoundly as God intended.” – *CA*

Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (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 freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. 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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ABBREVIATION KEY

<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the <i>Bible Student's Version</i>).	CL: A Critical Lexicon and Concordance (Bullinger)
CV: Concordant Literal Version	CWS: Complete Word Study Dictionary (Zodhiates)
DAR: Darby Translation	FoS: Figures of Speech (Bullinger)
DT: Dabhar Translation	SEC: Strong's Exhaustive Concordance
FF: Ferrar Fenton Bible	TGL: Thayer's Greek-English Lexicon
KJV: King James Version	UR: Unsearchable Riches
RE: Rotterdam's Emphasized Bible	VED: Vine's Expository Dictionary
WT: Weymouth Translation	YAC: Young's Analytical Concordance
YLT: Young's Literal Translation	
<u>Reference Sources</u>	<u>Reference Notations</u>
AA: Analytical Analysis (Welch)	cf. – compare
BDB: Brown-Driver-Briggs Hebrew Lexicon	e.g. – for example
CB: Companion Bible Notes & Appendixes (Bullinger)	et al. – and others
CC: Concordant Commentary (Knoch)	etc. – et cetera (and so on)
CKC: Concordant Keyword	ff. – and the following
	i.e., – that is

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