



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume XV  
Issue 363

## *Sparing Not His Sons*

### *The Fellowship of His Sufferings*

by — Clyde L. Pilkington, Jr.

*HE Who spared not HIS OWN SON* (Romans 8:32).

**G**od, the Father, did not spare His Son, the Lord Jesus Christ, from the circumstances of life. HE did not spare Him:

- a humble birth;
- a stable for a delivery room;
- a feeding trough for a crib;
- long, quiet, hidden years of preparation;
- submission to parents;
- the drudgery of manual labor;
- antagonism from religious authorities
- loneliness;
- misunderstanding;
- denial, betrayal, disloyalty, forsaking from His closest companions;
- disgrace and agony of a Roman stake.



suffering. What could not have been seen by the mere human eye was that Father had far greater plans in play. HE had the glorious exaltation for HIS Son in view, and as a result for all creation as well. To have spared Him these trials would have caused that glorious plan to fail.

Notwithstanding the great agony of trial that the Son experienced in Gethsemane as He faced Calvary, those of us now who can see clearly, from the other side of that dark and dreadful hill, are eternally thankful that God did not spare Jesus Christ. Hidden there that day in all of the shame and disgrace were the superabundant riches Father had planned. Deliverance of the Son, especially from the cursed tree, was simply not a possibility.

Why would the Father not spare HIS Son from these dreadful circumstances? Did HE not love Him? Do these things look like the loving care of a father for a loved son?

One who understands the entire story can see that it was indeed the highest of love that did not spare the Son. A father's love desires what is best for a son, even though for the moment it may appear otherwise. Father always knows best, and has the best interest of His Son in view.

God loved HIS Son and His creation too much to have spared Him these temporal circumstances of

Neither was it for our sakes alone that the Son was not spared, but for His as well; for the Scriptures are clear that Jesus Christ Himself was made perfect through these sufferings.

*It became Him, for Whom are all things, and by Whom are all things, in leading many sons*

(see *SPARING NOT*, page 3267)

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## **Bible Student's Notebook™**

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, 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);
  - identity in His death, burial, and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

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

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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**SPARING NOT** (continued from front page)

*to glory, to make the Captain of their salvation perfect through sufferings. For both He Who sanctifies and they who are sanctified are all of One; for which cause He is not ashamed to call them brothers* (Hebrews 2:10-11).

*Even though being He a Son, yet He learned obedience by the things which He suffered; and being made perfect, He became the cause of salvation lasting for the ages* (Hebrews 5:8-9).

Our Lord Jesus Christ was unioned with us in our world – in all points. This enables Him to be “*touched with the feeling of our infirmities*,” for He “*was in all points tried like us, yet without mistake*” (Hebrews 4:15).

The Son did not merely bear our lot so that we would not bear it ourselves. He joined us, bearing our lot with us. We are not alone, as He has joined us in all of our trials and is “*able to sympathize*” with us (Hebrews 4:15, CLNT).

### ALL SONS SUFFER

For example, Christ did not die, in our place, so that we would not die; for each of us, barring our Lord’s return, shall face death. Instead, He joined us in our death so that we might join Him in His resurrection. This is the amazing truth of our union in and identification with the Lord Jesus Christ.

Thankfully, Father did not spare Jesus Christ union with our suffering. All of God’s sons must suffer; but Christ has joined us, becoming our companion with us in our suffering so that we may become His companions in glory.

### THE FURTHER EXAMPLE OF PAUL

Neither did God spare His chosen and choice apostle, Paul, who was set forth as our pattern. His suffering has been catalogued for us in the Book of Acts and in his Epistles!

Paul understood that, just as suffering was the path to glory for His Lord and Savior, Christ Jesus, so it was his path as well. Indeed, the heart-cry of his ma-

ture age was to know,

*The fellowship of His sufferings, being conformed to His death* (Philippians 3:10).

He reached such heights of conformity to “*the measure of the stature of the fullness of Christ*” (Ephesians 4:13), while yet bearing about in his body “*the dying of the Lord Jesus*” (II Corinthians 4:10) as he is continually being “*delivered to death for Jesus’ sake*” (II Corinthians 4:11).

God did not spare Paul from the humiliation and pain of:

- hunger;
- beatings;
- shipwrecks;
- physical weakness;
- nakedness;
- financial need;
- and ultimately death.

Does this look like the loving care of a Father for His beloved servant?

Is this a fair and fitting reward for God to bestow on a man who serves HIM so faithfully and devotedly and sacrificially?

### AN EXPLANATION

Is there an explanation for such a seeming contradiction and enigma?

Look again at Paul, and preeminently at the Lord Jesus; mark the end and destiny to which the design of God brings them, and the answer and vindication stands forth in plain sight.

God has purposed for His Son the throne of the universe, hence the pathway of suffering and discipline with no sparing or intervention. This was His qualification for that high authority bestowed on Him.

It was because He humbled Himself even to the death of a shameful stake at Calvary that God highly exalted Him:



*Let this attitude be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be like God: but made Himself of no reputation, and took on Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient to death, even the death of the stake. Wherefore God also has highly exalted Him, and given Him a name which is above every name: that in the name of Jesus every knee will bow, of things in heaven, and things on earth, and things under the earth; and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:5-11).*

It was because of the suffering of death that He is crowned with glory and honor:

*We see Jesus, Who was made a little inferior to the messengers for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man (Hebrews 2:9).*

It is only by a costly way that we are prepared, equipped and made suitable for the responsibilities of sharing Christ's throne.

*Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His Body's sake, which is the church (Colossians 1:24).*

*What things were gain to me, those I counted loss for Christ. Yea doubtless, I count all things but loss for the superiority of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them to be waste, that I may gain Christ, and be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable to His death; If by any means I might attain to the resurrection out from among the dead. Not as though I had already attained, either was already perfect: but*

*I follow after, if that I may grasp that for which also I am grasped of Christ Jesus. Brothers, I count not myself to have grasped: but this one thing I do, forgetting those things which are behind, and reaching forth for those things which are before (Philippians 3:7-13).*

God is now preparing us for His celestial service. We do not qualify in ourselves for such a high calling, but HE is now in the process of qualifying us through suffering.

He is making us "competent for a part in the allotment of the saints" (Colossians 1:12).

The celestials will be filled with evil when we arrive at our post. We must be qualified to handle such evil. We are thus being made competent now.

God will not spare the sons He has destined for the throne. The exalted One is "leading" us through suffering into glory. He Who was immersed into suffering takes us by the hand in our own suffering, having joined us in them, and is now "leading many sons to glory."

Let it be clearly understood that only mature, perfected, full-grown sons can ever fulfill God's appointment of administrative personnel in the "ages to come." Never could He place untried, untrained, spiritual children in the seats of high authority alongside His Son, even as His Own Word declares,

*Woe to thee, O land, when your king is a child (Ecclesiastes 10:16).*

To acquire such full-grown sons – who are experienced, seasoned, trained, fully equipped and highly qualified for their transcendent station – God cannot afford to spare; for His sake and ours, He must be the God Who spares not His Own sons. Yet this suffering, for which He spares us not, is quite a high honor and privilege to bear. It is His loving gift to the sonship – with immeasurable compensated glory.

*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 Parable of the Frogs*

## An Extra-biblical Parable of the Salvation of Two Frogs

by — Louis Soto

Every Saturday during the summer months I go out to handle all of my outdoor chores. I usually tackle pool maintenance first. Turn on the filter, check to see if a back washing is necessary, and check pool chemical levels. Then I get into adding chlorine tabs, shock, and PH/Alkalinity.

Oftentimes, I find frogs swimming in the pool or caught in the skimmer baskets. Today I found two frogs swimming desperately, but not able to find a landing to rest on. If I add the chemicals the high concentration of chlorine would cause the frogs' deaths and a painful one at that.

Sometimes when I add the shock I accidentally get some on me and it burns. There was no way these frogs were getting out alive. These frogs need to be saved or they will surely meet with a slow and agonizing death.

If I were to apply the common "free will" gospel message I might throw a floating device and offer the frogs salvation; encouraging them to leave this water that is cool and refreshing and that they instinctively are drawn to. I would plea with them to turn from their natural ways and be saved.

I didn't think that would work. I've never really believed frogs to have a "free will." After all, their will always will be influenced by their wants, circumstances, conditioning and instincts, and affected by bigger wills around them.

So I thought, if I have offered them a way out and they persist on staying in the pool, I am free to go ahead and throw in the chemicals. However, I felt responsible to do more because I could, and knew that the frogs were limited in their understanding of their fate. Foolish frogs!

So I ran inside and got a wire hanger and offered the

frogs direct contact hoping that they would just grab onto the wire so that I could pull them to safety. They played dead. Ridiculous!

They would float on their backs until I pulled away. I guess they thought my offer of salvation was a threat to them. Have I done enough yet? After all, it appears the frogs just don't want my help.

I just couldn't stand the thought of going ahead with my plans because of the grievous consequences to the frogs. So I purposed in my heart to save the frogs despite their ignorant insistence that would lead to their demise.

I led them closer to me, reached in and quickly scooped them out. I don't like handling frogs, but it was necessary. One hopped off into the grass, the other jumped right back into the pool. What the heck?

Should I be a gentleman and not impose my will on the frog? My responsibility as one who could do something to alter the terrible outcome required me to intervene. I couldn't just leave it up to the frogs to choose rightly. So I scooped him out again and carried him to my Koi pond and dropped him in. He was pleased with the fresh water and stones where he could rest. I did all I could to assure a good outcome to one who was not able to save himself.

The gospel message as it is often preached today would have God do less. Yes, the message that Jesus paid for our sins is taught, but it is limited in that our salvation depends on our cooperating with God by believing, repenting, accepting, being baptized and good works, whatever a particular denomination may teach.

The frogs would certainly have perished if I waited

(see *PARABLE*, page 3271)



Your teachings have lifted great burdens from my heart! – **FL**

Thank you for ministering to all of us in such a kind and loving way. – **LA**

Blessings always for all that you share – your [site](#) is a fount of so much wisdom and truth. Thank you! – **Email**

When I read [Being Ok with Not Being Ok](#), it was like I could breathe again. Your calming words lead me to a greater realization; thank you dear brother. – **OH**

Letting you know that my wife and I have been listening to [Bible Student's Radio](#). I've been listening to the live stream, but I did just listen to an archived one "[Sensitivity to Father](#)." I've been winding down my evening lately by listening. Right now I'm listening to "[Being OK with Not being OK](#)." How I

want to learn this truth, but it's not easy. I do think I'm learning it, but ever so slowly. Like you've said, it's in HIS timing not ours. Just a note of encouragement to you today brother. You are being a helper of our joy. – **IL**

Congratulations on your 3,000<sup>th</sup> [Daily Email Goodie](#). They may be little, but they are wonderfully suited to a rushed-paced eon. May they inspire many to a deeper study, reflection and prayer. Keep up the good work. May God bless you and grow your seeds. – **Canada**

How Father is changing me, and I am sure many others too, through the daily food you send us. To think I am no longer a member of any man-made "church" and had wondered where I would get food and fellowship when I resigned my membership, and yet now I am filled daily by Him and have all you wonderful friends even though I can't meet you in the flesh yet.

I am richer, fuller and more satisfied than ever before in my entire 63 years of life.

Thank you so much for doing this work of Father's. I am so grateful to Him for giving us you people. – **Australia**



#2950, 116 pp, PB, \$9.95  
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## ***After the Thousand Years: The Glorious Reign of Christ as Son of Man in the Dispensation of the Fullness of Times***

by — George F. Trench (1841-1915)

In Revelation 20 the closing period of the Millennium is foretold as one of general resurrection against Christ as King, thus revealing the true condition of the population of the world, taken as a whole, throughout the thousand years. A Kingdom such as this cannot be the KINGDOM described in the epistles of Paul. According to I Corinthians 15:24, our Lord will not reign forever, but will deliver up His mediatorial KINGDOM to God at its end, that God will henceforth be "All in all." If the reign of Christ in its perfection cannot be millennial, and shall not be eternal, it follows that between the end of the one, the millennial, and the beginning of the other, the eternal state, must of necessity intervene that "dispensation of the fullness of times" (Ephesians 1:10), that KINGDOM of the Son of God's love, that KINGDOM that cannot be shaken, which it is Christ's to enjoy as Heir of all things, and Head of the new creation.

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# The Supremacy of Subordinate Service

by — Frank Neil Pohorlak (1907-1988)

*I, Tertius, who wrote this Epistle, salute you in the Lord (Romans 16:22).*

**I**t takes great truths to keep us faithful in small acts. This may be seen in Tertius and his writing of Paul's dictation. Writing is a humble occupation when it is done as another directs. Yet his gift – that of writing – was dedicated to God and was used by Paul.



Tertius could not have composed the Roman Epistle himself; but he could do one thing – write it as it came from the heart of the lion-hearted Paul.

Tertius may not have understood it after he had written it; but he could write it as the inspired Paul was carried along by God's spirit.

One thing Tertius could do: he could write it down at Paul's dictation so that he could delight in reading it and studying it. Tertius, nor Paul for that matter, did not know that Chrysostom would have this Epistle read to him twice a week; that Melancthon would copy it twice with his own hands; that Luther would say that it

Deserves not only to be known word for word by every Christian but to be the subject of his meditations day by day, the daily bread of his soul.

Nor did he know that this Preface to Luther's commentary on Romans would be read in the little Mora-

vian meeting place in Aldersgate Street in London, and that Wesley listened until he felt his heart "strangely warmed," that Godet would call it "the cathedral of the Christian faith," that Sanday would write "It is the body of teaching which eighteen centuries of Christian interpreters have failed to exhaust."

No! Tertius did not know all of this when he caught the words which fell from the lips of Paul and imprisoned them for us with ink and quill on papyrus; but his small gift, dedicated to God and to the service of Paul, God's ambassador, has preserved this letter for us. God could have used another man if Tertius had not been willing, but he was at the disposal of the Disposer, and was thus used of Him.

Tertius was proud of his accomplishment: "I ... wrote this Epistle." It was humble work, but it derived its dignity from being done well, as to the Lord.

Each has his gift. Each gift is essential to the welfare of the whole, each joint supplies what has been parted to it as a gift.

Tertius dedicated his gift of penmanship to God and Paul. What gift do you have? Is it dedicated to Him? Let Him have it!

## PARABLE (continued from page 3269)

for the frogs to believe that I could save them. So will the majority of God's creation, if God left it to the folly of man to figure it out and get it right.

If God is greater than me, and I know He is, He must certainly do all that He can to save mankind, despite themselves. Anything less would

mean that God didn't do everything He could do, as I did with the frogs.

*We have seen and do testify that the Father sent the Son to be the Savior of the WORLD (I John 4:14).*

# What's in a Name?

## "JUDAH"

by — Wim Janse

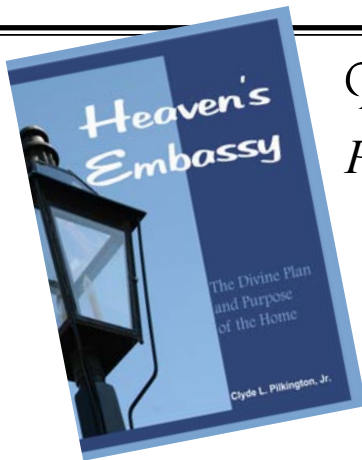
What does Judah mean?

On which side of the camp in the wilderness was the place of the tribe of Judah, seen from the Tabernacle?

So, speaking humanly, what did God see when He looked out of the Tabernacle? He saw the tribe of Judah. So, what does Judah mean? It means *praise*! God saw praise!

That is how our Father does things. Even in those small things He gives deep meanings.

The opening of the Tabernacle faced East (Exodus 27:13); and who had its place there? The tribe of Judah!



## Heaven's Embassy – The Divine Plan & Purpose of the Home

by – Clyde L. Pilkington, Jr.

*Except the Lord build the house, they labor in vain who build it (Psalm 127:1).*

(#5675) 250 pp., PB, \$16.<sup>25</sup>  
(+ \$3.<sup>22</sup> s&h = \$20.<sup>24</sup>)

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it is about one of the most vital scriptural subjects that could ever be addressed.

The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; and for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus upon the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing upon its very nature and *internal* purpose and function.

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