



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 31  
Issue 751

## *The Effect of Faith* on Unbelieving Spouses and Children

by — Clyde L. Pilkington, Jr.

*The unbelieving husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy* (I Corinthians 7:14).

I often think about the effect of faith on those around us. While I used to be critical of what I referred to as “secondhand faith,” I do see the value that others can obtain by being around those who have been granted faith by God.

*For not one of us is living to himself, and not one is dying to himself* (Romans 14:7, CV).

Faith has a divine influence, not only on its recipient, but also on those whose lives interact with them. The effect of faith can leave its mark on the unbelieving as well.

Paul clearly teaches that one such profound effect of faith is on the spouses and children of believers.

*The unbelieving husband is **hallowed** by the wife, and the unbelieving wife is **hallowed** by the brother, else, consequently, your children are unclean. Yet now they are **holy*** (I Corinthians 7:14).

According to Paul, unbelieving spouses and children become associated with an important part of their election: they are declared “sanctified” and “holy.” Such is said by Scripture to be the divine impact of faith on them.

We will make note of two Greek words used by



Paul in I Corinthians 7:14. The first is ἁγιάζω (*hagiazō*),<sup>1</sup> and the other is its root word ἅγιος (*hagios*).<sup>2</sup> *Hagiazō* appears twice in the verse, both times rendered as “sanctified” in the KJV and YLT – and “hallowed” in CV, RE and DT. *Hagios* is found once, translated “holy.”

Under Israel's prior economy, various things, places, and grounds were said to be “sanctified,” or “hallowed,” and thus “holy.” Interestingly, in relationship to people we see *hagios* translated “saints.” Accordingly, a consistent, concordant translation would render the last phrase of the verse as,

*Yet now they are **saints**.*

This is quite profound language coming from the pen of Paul, for he is also plain in his declaration that there is surely an allotment to be enjoyed “among **all**

1. SEC, G37.
2. SEC, G40.

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who have been hallowed [*hagiazō*]” (Acts 20:32). If words mean anything, especially those of the original language, then unbelieving spouses and children are among the “*all*” who will be enjoying future allotments, right alongside their believing counterparts. Such is the powerful effect of faith upon these closest of human relationships.

It’s important for us to proclaim *exactly* what the Scriptures declare. Equally true, we must not assert what they do not affirm. While unbelieving spouses are *hagiazō* (“*hallowed*”), and thus *hagios* (“*saints*”), they are nonetheless not presently said to be “*believers*,” members of the “*ecclesia which is His Body*,” “*elect*,” etc.

Yet not to worry: for just as the allotment of Israel’s election gained an effect for those (such as servants) to whom it was not directly allotted, likewise, despite unbelieving spouses and children having no *title* to the allotment, they nonetheless will share in its *enjoyment*.

A modern example may well serve as a suitable illustration. Those who obtain an *election* to the Presidency of the United States receive a specific position and allotment of ascendancy. They are *chosen* to a place of

authority (e.g. Commander-in-Chief) and to a place of dwelling (The White House). Although it is only those who were *chosen by election* who have any rights to this important role of service, they do *not* travel to Washington D.C. alone. They bring those of their household with them. Though these spouses and children have no election, choosing, calling or official position, they nevertheless enjoy the grand effect of the allotment of 1600 Pennsylvania Avenue just the same.

Likewise it is with the spouses and children of I Corinthians 7:14. So great is the divine impact of faith!

שְׁלָח Selâh.<sup>3</sup> BSN

#### TOPICS:

**Major:** Faith; Family; Sanctification  
**Minor:** Children; Unbeliever

3. SEC, H5542. Selâh appears 74 times in the Hebrew Scriptures – 71 in the Psalms and 3 in Habakkuk.

It means to “be silent, to pause a little” ... “Primarily, indeed, it is a music mark, but it generally appears where a pause is suitable. The right view of this word was substantially given by Luther. The *selah*, says he, tells us “to pause and carefully reflect on the words” (Hengstenberg). – William Wilson (1783-1873), *Old Testament Word Studies*

Or, as Dr. Bud Lyles (1928-2018) would say, “Selah: Well, think of that!”

### Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- 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 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 (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- 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).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication, thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God’s storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. 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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For definitions of abbreviations/acronyms, see index after the order form.

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# The Greatest Actor of All Time

by — Clyde L. Pilkington, Jr.

... many portions and many modes ... (Hebrews 1:1)

All of Heaven and Earth are the grand stage where God is now directing the greatest drama of all time. All of us are actors in the play that He has meticulously written and is flawlessly producing. All is staged according to His master-script. Even our “missing the mark” is the grand assurance that He never misses His!

Elohim is the great Story-teller – the greatest of all time. As in human productions, which have great lessons to teach (“the moral to the story is ...”), His story is the greatest of them all: teaching masterfully, as only He can do, divine lessons with precise proficiency. In the hands of skilled educators, acting and role-playing are tremendous teaching tools. Of course, God is the greatest Educator of all.

However, it's not the authorship and execution of His show on which I desire to focus at this time. I have written about this in the past.<sup>1</sup> I would now like to highlight His role as Leading Actor: not considering so much His *show*, as His *showmanship*. He's not only the Great Author, the greatest of all time, but *He* is equally the Consummate Actor of His Own production. Some men boldly venture to write, direct and fill the leading role of their own creations. God Himself is the Impeccable Master of such an enterprise.

1. See the author's article, “Greatest Author of All Time” ([Bible Student's Notebook #424](#)).

Some think that the God of the Old Testament and the God of the New Testament are two different “Gods.” They do not understand that God has assumed many different roles in order to teach His creation indispensable lessons.

According to Hebrews 1:1-2,

*It was little by little and in different ways that God spoke in old times to our forefathers through the prophets, but in these latter days He has spoken to us in a Son ... (GNT).*

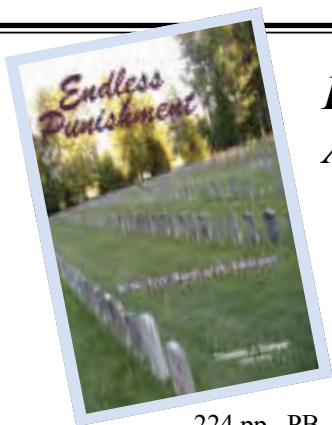
God has taught in the past “bit by bit” (WNT), in “many portions and many modes” (CV). “Many modes” is the adverb *πολυτρόπως* (*polutropōs*). It's a compound word meaning “many<sup>2</sup> deportments or characters.”<sup>3</sup>

Webster defines the English word “mode” as: “manner of existing or being.” Thus God *presents* Himself on the stage of history (His-story) in many “manners of existing or being,” or in many different roles.

Role-playing being such a great teaching method,

God condescends to **assume certain characters**

2. Πολύς (*polus*).
3. τρόπος (*tropos*).



224 pp., PB

See order form.

## Endless Punishment: In the Very Words of Its Advocates

by — Thomas J. Sawyer (1804-1899)

A reprint of the 1880 edition. “I should be ashamed of myself, if, believing in God and in Christ, I still feared their ultimate failure in this great work of redemption. God never fails. I beg those of the contrary part to reflect that the final issue of the divine government, whether it be in harmony with our theology or theirs, must be what God saw it from the beginning, and what, in his infinite wisdom and goodness, he himself proposed.”

in relation to His creatures in order to reveal Himself to them. — A.E. Knoch (1874-1965), CC, Hebrews 1, page 337.

For example, God often assumes the role of a man. God isn't a man, but He may sometimes *act* like one, with human anatomy (eyes, ears, hands, etc.) and human attributes (anger, jealousy, wrath, ignorance, changing his mind,<sup>4</sup> etc.) so as to relate to mankind, teach him, and invoke a response from him.

Take the interaction that God had with Adam in Eden's garden as an example. Adam attempted to hide from God. Silly thought, right? Can the creation of an omniscient, omnipresent Creator actually hide from Him? Of course not! However, God played along with Adam, and as if He were a man inquired, "*Adam, where are you?*"

Similarly, as I would play along with my children when they were little and hiding in plain sight, God condescended to Adam in order to relate to him and reveal a portion of Himself to him. God regularly used this method in "*old-times*" to teach His creation and invoke a response. However, don't confuse God's masterful acting performances ("*many modes*") with the reality of just Who He really is.

Back to our modern illustration, and taking Bradley Cooper as an example: he is credited as a writer of the screenplay, the director, and has a leading role in the film *A Star is Born*. In the movie he plays "Jack"

(Jackson Maine), an aging, troubled singer/musician on a downward spiral. His performance in that role was masterful. However, don't confuse Bradley's skillful acting performances with the reality of just who he really is. That would be a mistake.

Since "Jack" is a fictional character created to tell a story, all one could really know about "him" is the little that Bradley portrayed on screen. Now this begs the question: Who would you rather get to know intimately? Bradley, or his character "Jack"? Well, Bradley of course. He's the one behind it all.

So it is with God. Though He has written the most fascinating story lines, with the most interesting characters, including those of His own leading roles, ultimately it is not the illustrious caricature that He portrays that we truly desire to know, but *Him* – the One behind the "*modes*." These roles (and metaphors) that He depicts are merely there to lead us slowly, steadily to a place where we are prepared to be genuinely introduced to Him – as He truly is – in an intimate way.

From our text we can see that God transitioned from this "*old-time*" method of acting ("*many modes*"), and has in "*these latter days*" "*spoken to us in a Son*." Jesus Christ came to "*unfold*"<sup>5</sup> His Father to us – layer by layer – full of "*grace and truth*."<sup>6</sup> This revelation of God through His Son did not end at His death, burial and resurrection. From His exalted ministry – ascended and seated "*far above all Heavens*" – He reveals His Father in His grandest glory to and through Paul. Little wonder at

(see *ACTOR*, page 6432)

4. Can the sovereign, omniscient God not know the end of all His own plan and actions? For example, didn't He know from the start that He would spare Nineveh? Of course He did! His entire action, including the changing of His mind, was therefore a condescending act for the benefit of teaching mankind and invoking a response from them.

5. "*He unfolds Him*" (John 1:18, *Concordant*).

6. "*full of grace and truth ... for the law through Moses was given; grace and truth came through Jesus Christ*" (John 1:14, 17).



## Water Baptism

### A Compilation

This work answers the question as to whether or not water baptism is a part of this current dispensation. Nine chapters from the following authors: Oscar M. Baker, Denis Durham, Stephen Hill, Richard Jordan, Kenneth J. Morgan, Clyde L. Pilkington, Jr., Ike T. Sidebottom.

94 pp., PB

See order form.





## Editor's Desk

### The Nature of Religious Cliques and Our Attitude Towards Them

*... There are contentions among you. ... Every one of you says, "I am of Paul;" and "I of Apollos;" and "I of Cephas;" and "I of Christ." Is Christ divided? ... For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men? For while one saith, "I am of Paul;" and another, "I am of Apollos;" are you not carnal? Who then is Paul?, and who is Apollos?, but ministers by whom you believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that plants anything, neither he that waters; but God who gives the increase. Now he that plants and he that waters are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God ... (I Corinthians 1:11-13; 3:3-9).*

Religious cliques are built around an attitude of heart that says, "We've arrived, we know all the truth, we alone are God's people, and we alone carry on His work."

However, God is far bigger than our prideful, narrow creeds, and our meager, limited labors. It's a cult-like teaching that fancies that only those in "our group" who "believe just like we do" are used by God and saved for the ages. It is an extremely ignorant and grievously arrogant position.

*... Knowledge puffs up, but love builds up (I Corinthians 8:1).*

One dear brother has written to us about such a sad im-

pact that the religious spirit has had upon his own life.

[After coming] to the knowledge of the truth I went to my then alive 69 year old brother who was a [self-proclaimed] "born again" believer from the age of 17, and to my "born again" 90 year old mother and proclaimed that if they didn't stop believing in [certain errors] they weren't truly saved.

[They] were believers long before I learned [of the errors of their doctrines]. I hurt them to the core ... It created a rift between otherwise very close family members. ...

I'm like you, blessed in that I have been given ... the love for study. A lot of people have not ... and I refuse to believe that only the handful of people like us ... are saved.

Well said.

We need not play any role in such party-spirits that endlessly foster division and strife. Like Paul, we can take the high ground and humbly say from the heart that while,

*Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely ... but the other of love ... Regardless, in every way, whether in pretense, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice (Philippians 1:15-18).*

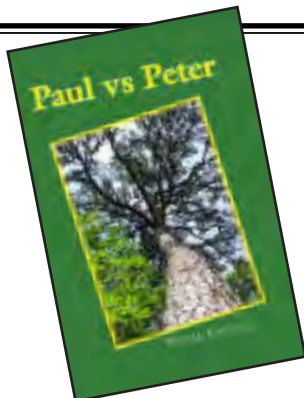
*Clyde*

Clyde L. Pilkington, Jr.  
Pilkington Abbey  
Paint, PA

#### TOPICS:

**Major:** Division; Editor's Desk; Unity

**Minor:** Cliques; Religion



### Paul vs Peter

by — William R. Newell (1868-1956)

This classic work shows the distinguishing difference between the gospels preached by Peter and Paul. It also includes Paul vs James by F.L. Fallis (first published in 1922).

94 pp., PB

See order form.



I've read the Editor's Desk in [BSN 749](#) on Father's revelation to your heart about His plans for Janet. What a blessed woman, to be joined to the most spiritual man I know on this planet – and, of course, Cindy! To open her heart and life and share the man she's loved since childhood – that level of grace brings tears to my eyes – such a sacrifice of love for the man of her heart. Of course, you have brought great honor to both your wives by the chaste, Christ-like way you worked through such an experience, and the personal revelations of how your own conscience, heart and spirit endeavored to qualify “new” truth for Father's glory has given to me a deeper understanding of your heart and soul. My dear brother! How could I not only LOVE YOU MORE! It has become obvious to me that you all have probably received great persecution by the self-justified religious elite who probably don't even realize that the motive that drives their “religious indignation” is jealousy. I rejoice in the expansive level of love that our Father has given to you, Cindy and Janet. – **SD**

I read the Editor's Desk in [BSN 743](#). I especially loved the alpha/beta, v1/v2 reference. I'm absolutely patient. I know of no other teachers who are as diligent, mature and loving as you are. I love you brother and I can't even begin to tell you how much I appreciate you, your fellowship, your family, and

your ministry. So keep up the good work. – **MI**

I have just started reading your book [The Salvation of All](#). I am only up to chapter two [The Wages of Sin], but I just wanted to say that I totally agree with the reasonings and material in this chapter. The fact is, what you have stated here is what I have firmly believed all my life! ...

I particularly enjoyed the comments of E.W. Bullinger on page 29,

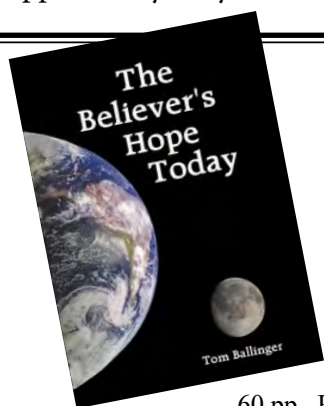
If this dogma is true, then this is the penalty Christ should have paid when he died for our sins. ... If the debt we owed was “eternal suffering,” then that debt has never been paid.

The point was well made and was a line of reasoning that I had not come across before. Well done my friend! ...

In total harmony with chapter two in your book, we have the account of Genesis 3:1-5. Here Jehovah said that if they were to eat of the fruit then they would die. Satan, however, stated that they would not die. Which one does Christendom teach to be true? The fact is, when the churches teach that at death we continue to live (either in heaven or in hell), then they in reality call Jehovah a liar and Satan a speaker of truth, and all of this is done in the name of our lord and Savior, Jesus Christ. ...

No wonder that many honest-hearted ones choose to leave organized religion. – **Australia**

**BSN**



60 pp., PB

See order form.

## *The Believer's Hope Today*

by — Tom Ballinger

This is a look at the believer's “blessed hope” at Christ's appearing as contrasted with “the hope of Israel” in the Acts period. It will show that the hope about which Paul wrote in I Thessalonians 4 and I Corinthians 15 is found not only in the Old Testament Scriptures, but was taught by Jesus Christ in His earthly ministry in Matthew 24 and other places. It also reveals our hope for today as found in Paul's latter epistles.

## OBITUARY.



### Gerhard “Gary” Amirault October 2, 1947 – November 3, 2018

Our dear brother Gary Amirault, of [www.Tentmaker.org](http://www.Tentmaker.org), has fallen asleep. Gary, 71, of Hermann, MO, was born in Nurnburg, Germany, son of the late Fred and Ruth (Scholz) Amirault. He was the 3-month widower of Ann Michelle (Aaron) Amirault. They were married June 11, 1972 in Pikesville, Maryland, and she preceded him in death on July 31, 2018.

Gary was an amazing husband and father who had shown God’s unconditional love in his daily interactions and life of service. He faithfully cared for his wife through her dying days. Gary loved spreading the gospel of his Heavenly Father concerning Christ Jesus. It was his greatest desire for people to know that God loves *all* mankind, without any exceptions. He did relentless research to show that He was a God of love, and to disprove the traditional teachings of “hell” as a place of eternal punishment.<sup>1</sup> Gary relished

1. See his article, co-written with Tony Nungesser, “Eternal Punish-

ment Is Not Found in the Greek New Testament,” [Bible Student’s Notebook #667](#).

heart-to-heart talks. He enjoyed meeting strangers and found great joy in helping others. He savored researching and writing. His death leaves a lasting legacy of love on the many lives he has touched.

Relatively speaking, Gary’s death is a great loss to the testimony of God. Our ranks are far less proficient today.

*Costly in the eyes of Yahweh, is death, for His men of loving-kindness (Psalm 116:15, RE).*

Goodnight dear brother. We will see you in the morning. **BSN**

#### TOPICS:

Major: Obituary

ment Is Not Found in the Greek New Testament,” [Bible Student’s Notebook #667](#).



### *Man and Woman in Biblical Law*

by — Tom Shipley

268 pages, PB (*See order form*)

The goal of this book is to lay the foundation for the establishment of a truly biblical social order, especially within the community of Bible-believing, Christ-honoring families. The subject matter is patriarchy. The biblical exposition contained herein is devoted to establishing the proposition that it is patriarchy which was and is mandated by God ever since the original creation of man and woman. The scriptural discussion on polygamy here serves as a supporting role to the fundamental proposition of God-ordained and mandated patriarchy.



### *Dabhar Translation: The Writ of the New Testament*

The *Dabhar* (pronounced “Davar”), reprinted by permission exclusively for our students, was a work over 40 years in the making. First released in 2005, this is a hyper-literal concordant translation of the Greek Scriptures into English.

478 pp., PB/HC/spiral

*See order form.*

**ACTOR** (continued from page 6428)

the heart of Paul's ministry was his prayer that,

*the God of our Lord Jesus Christ, **the Father of glory**, may be giving you a spirit of wisdom and revelation in the **realization of Him*** (Ephesians 1:17).

As grand as God's past performances were, it is high time to move on past knowing the characters that He has portrayed to the place of actually knowing Him, Himself. This intimate realization of God is our greatest treasure.

A.E. Knoch (1874-1965) has written,

The consciousness of God is my most precious possession. It supports me in my trials and tempers my success. It changes life from a desperate gamble to an exultant assurance that I cannot miss His goal. I would not trade it for all the mines of golden California. All the pearls of the Pacific could not purchase it from me.

#### TOPICS:

**Major:** Sovereignty; Condescension; God, Attributes of

## Another World

I find in myself desires which nothing in this world can satisfy. The only logical explanation is that I was made for another world.

— C.S. Lewis (1898-1963)

#### TOPICS:

**Major:** Quotes (titled)



## Bible Student's Dictionary

### Death

מָוֶת (*mâveth*)<sup>155</sup>

death

H4194

θάνατος (*thanatos*)<sup>119</sup>

death

G2288

Death is the cessation of life. It is the opposite of life, and not life in some other form or place.

Man is the union of "*the dust of the ground*" (body) and "*the breath of life*" (spirit), resulting in a "*living soul*" (body + spirit = soul). Death is the reversal of this process. The removal of breath from the body results in death (body minus spirit = death). It is likened to "*sleep*."

... lest I should sleep in death [מָוֶת (*mâveth*)] (Psalm 13:3, CLV).

... He said unto them, "Our friend Lazarus sleeps" ... Howbeit Jesus spoke of his death [θάνατος (*thanatos*)] : but they thought that he had spoken of taking of rest in sleep. Then said Jesus unto them plainly, "Lazarus is **dead**" (John 11:11-14).

See also: Life, Soul



65 pp., PB

See order form.

## The Steps I Have Taken

A Short Autobiographical Work

by — Clyde L. Pilkington, Jr.

Many times over the years Clyde has been asked how he got from an Independent Baptist pastor to where he is now: from a hell-fire and brimstone street preacher to a herald of the good news of "the happy God." This work is a short chronicle of his journey: leaving the confines of religious bondage to enjoy the life of God in the wide open spaces of His grace.