



Bible Student's Notebook™

The Herald of His Grace

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

Volume IX
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The Building of Woman

by – A.E. Knoch

One of the stories which have excited the ridicule of the critics of the Bible is the account of the creation of woman. If a rib was taken out of man to form a woman, why, we are asked, is not one still missing? Foolish as such an objection seems on the surface (for the loss of more important members of the body are not transmitted by generation) it challenges us to a look into the Scripture more carefully. It is difficult to see any particular reason why a rib should be chosen for this purpose. Was it really a rib, or may the word be understood of some other part of Adam's body?



tabernacle walls themselves are not correctly described.

Of the four Hebrew words translated "board," one is used exclusively of the "boards" of the tabernacle, except a single occurrence where it is rendered "benches" (Ezekiel 27:6). It is not at all likely, however, that benches were made of ivory. Rather the *pro* of the ship was made of this precious substance. The word has the meaning of a taper, and the "boards" of the tabernacle were in shape like an inverted V. Every detail of measurement and design confirms this fact. The walls of the tabernacle were hollow.

The Hebrew word here rendered "rib," though it occurs over forty times, is nowhere else so translated. It is not the Hebrew equivalent of the Chaldee *galag* (Dan.7:5), the only other word which may be rendered "rib."

Coming back to the Hebrew word *tzehlag*, which is here found to mean a *cell* or *vault*, we now have no difficulty in applying it to the "sides" of the tabernacle, for these enclosed a tapered vault. The bars which ran through from end to end were inside of this tapered vault, as well as the rings through which they passed.

Our translators have sometimes given it as *side* or *side chamber*, as well as *corner*, *board*, *plank*, *leaves* and *halting*. Many of these, it must be conceded, have some semblance to a rib.

These two examples are sufficient to establish the basic signification of the word. It is a *hollow cell*. There is no reason for calling it a rib, unless we slavishly follow the *Septuagint*, which is not consistent in its renderings.

The word is almost always used in connection with the temple or the tabernacle. A knowledge of the structure of these buildings will help us to discover its true meaning.

Having arrived at the conclusion that it was not a rib but a cell of some kind, it behooves us to inquire from the Scriptures themselves what its nature was, and also to seek corroboration for our position in the facts found in our physical frames. We need not fear any disagreement between scriptural truth and physical fact: they must and do agree. If they do not, we are ►

Ezekiel describes the millennial temple as having *side chambers* in the walls (Ezekiel 41:5-26). Their size, and how they increase in width as the walls of the building decreased, their number and how they were connected – all these architectural details leave us in no doubt that the word here means a *cell*, or *vault*, an enclosed space.

When we transfer this meaning to the tabernacle structure, it seems to fail utterly; but this is because the

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wrong. If they coincide in our interpretation of their testimony, we are probably in possession of the truth.

It is a notable fact which is usually overlooked that humanity was *created male and female* (Genesis 1:27). The sexes were combined in one individual. Adam was first formed, then Eve. There was an interval between the creation of the man and the building of the woman. *After* the creation of Adam God planted a garden eastward in Eden. He put the man in the garden to dress it and keep it. He commanded the man as to what he was and was not to eat, and He brought every animal of the field to Adam, who gave them their names.

Let us press the fact, which is repeated in the fifth chapter that *"In the day that God created man ... male and female created He them ... and called their name Adam in the day when they were created."* It is evident that the Scriptures are true, in a much stricter sense than many suppose, that the woman was taken out of man. Nothing new was *created* when the woman was built. The man permanently lost part of his structure which God removed when He created his helpmeet. In other words, the sexes were separated and Adam retained only masculine functions and Eve was built from the feminine. Do not the facts of the physical world perfectly confirm this interpretation? How could the removal of a rib change Adam from a hermaphrodite to the exclusively masculine structure of his descendants? Such a combination of the sexes is true today of most plants and some worms and mollusks.

It seems most reasonable, then, to believe, on the evidence of Scripture as well as nature, that woman was not a separate creation from man, but was built from that part of his original structure which he now lacks.

This is fraught with much beautiful material for reflection. Man, once complete in himself, is now but a part of his original self. The primal perfection can only be attained by the union of the two. They are in very deed one flesh. The One who severed them from one another in that deep sleep which fell upon Adam is the One who yokes them together in holy wedlock.

Is not this the key to our Lord's discourse against divorce? He is very emphatic. *"From the beginning of creation He makes them male and female."* This can refer only to the time when both were included in the one human being, Adam. Hence, **"On this account a man will be leaving his father and mother and will be**

(see **BUILDING**, last page)

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This weekly 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 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)

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Lost Crowns

or

Blooming Where Jesus Has Placed You

by – David C. Cook (1850-1927)

Does your place in life seem dark – perhaps very dark? Did you ever hear of kings throwing away their crowns, or of princes refusing to be crowned? I wish to suggest something to you. It is that, perhaps in the midst of your present circumstances, a crown of joy is being held down to you – a crown of eternal rejoicing, for this life, as truly as for the next. Be careful that you do not despise it. I am sure you would not if you realized that it was offered you. I wish this might be a message to you, such as that Jesus last sent to some among the early Christians who were living in dark places:

Hold that fast which you have, that no man take your crown (Revelation 3:11).

I think that one of the greatest mistakes Christians make is about changing their circumstances – their surroundings. Many are dissatisfied where they are. By feeling this way, such persons have at heart already changed their surroundings.

If you are sure your surroundings can be improved, you should seek to improve them – but be very careful about seeking to change them, for perhaps your life can be far more beautiful where you are than anywhere else.

A lady was climbing up the side of a mountain in Vermont in early springtime when she came upon a rare and beautiful flower growing in the coarse, stony soil. “What a pity,” she said, “for such a flower to bloom among these rough, naked rocks, struggling for existence in such a soil, and with no one to care for it!” With the aid of a stick she dug away the stones and soil about the roots, carefully carried it home, planted it among her flowers, and nursed it tenderly. Yet the Infinite One knew best where to plant this wildflower, and amid the luxuriance of her conservatory it drooped and failed to bloom.

How out of place may seem a Christian among those who despise the name of Jesus! I feel most keenly for such persons, but if Jesus would have them there, it

must be best so. Yet is it not cruel of Him to let them remain in such surroundings? No. He never can be cruel!

“Behold, I send you forth as sheep among wolves,” were Jesus’ words to the disciples whom He loved, and “You shall be hated of all men.” Did He not care for them? Yes, infinitely. You and I can never know how much, nor how much He cares for each one of our lives, but why should He let them be so situated? Because of His love. Paul learned to understand this, and he said,

... our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory (II Corinthians 4:17).

Light affliction! How can any one call “light” such affliction through which some whom we know have had to pass? Just what can anybody know of trouble who talks in such a way? – but did not Paul know something of affliction? I think none of us know more of it than he did. Listen to his words:

Five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep ... often in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen ... in perils among false brethren (II Corinthians 11:24-26).

Perhaps you say it is not because of your own affliction, but for others that you grieve – seeing them sick, worried, in trouble, fretful, etc. This kind of affliction Paul also knew. He goes on to say,

Besides those things that are without, that which comes upon me daily, the care of all the churches; who is weak, and I am not weak? Who is offended, and I burn not? (II Corinthians 11:28-29.)

What about the “eternal weight of glory” which he ►

says shall come from affliction? I wish you could see a little of this glory. Then you could speak of the affliction of the Christian as “*light*,” even as Paul did when he was chained to a Roman soldier and awaiting the hour of his execution, away from friends, and amid those who hated the Christ he loved. I know that if only you could catch a glimpse of this glory (this crown!), your life would become full of thoughts of it, and it would make you forget what you now call affliction.

True glory is always associated with love. It is the constant joy that comes to one seeking to give happiness to others. An eternal glory must mean the never-failing joy that one has and will ever have who lives such a life. As you put love into action you have this glory. It comes especially from a right use of dark circumstances; so I wish for you to get the real benefit of these, instead of being fretful, or merely resigned to them. Otherwise you will lose the crown they hold for you.

I once knew two brothers, the elder of whom, Frank, was a bad boy and a bad brother. Harry, the younger, despised him. Much of his happiness in early life was lost on account of the feeling which he entertained toward his brother. At last Frank left home, and Harry was glad to be rid of him, though I doubt if after all it made him really happier. About this time Harry himself became quite different, and then his feeling changed toward Frank. Shortly afterward circumstances made it necessary that someone of the family should go to see the absent one and spend some time with him. It seemed proper that Harry should do so. Before this he would have refused, but now, in place of hatred and contempt in his heart, were pity and a desire to help. Frank seemed to be unchanged, and in his treatment of his brother he showed the same disposition as formerly; but for all this, Harry’s presence seemed to give him a vision of a different life. Afterwards he wrote home to his aged mother that his brother’s coming was like an angel’s visit. How different might have been the lives of both, if Harry had earlier improved his opportunity!

I could tell you of many instances where one life has, through its loveliness, been the means of changing all those about it. Often a son or daughter in a dark home has, by a sweet, cheery, loving spirit, won father, mother, sisters and brothers to live the same life themselves. Often in the shop, store or office a lovely Christian life attracts others to Jesus.

What you can do does not altogether depend upon

education, age, or position. I once knew a highly educated person, a college professor and a preacher, who acted so haughtily that he seemed to help no one. I knew also a poor and comparatively ignorant young man of whom it was said that no one ever came near him without being made better, and many were completely changed by the spirit of his life.

When the heart is full of love to Jesus, we somehow feel so differently from when it is not. Then we are apt to be most anxious of all that those nearest to us by ties of kindred should know of His love, and it gives us strong assurance that in some way we shall help them.

Perhaps because of disadvantages where you are, you think you ought to change. Yet we do not know all, and you may trust when things look darkest. You may say, “Is it not one’s duty to take care of himself?” Self-preservation may prove to be the law of self-destruction.

We climb from the lower to the higher. You are glad to give up the lesser for the greater. Let me try to teach you a lesson from an insect; perhaps it will make plainer what I wish you to see.

Some of these little creatures have two lives in this world – one quite different from the other. Upon a green leaf one of these insects is preparing for its new life. It is winding about itself silken threads spun from its own body. It feels a new life growing within. It sees that it must leave the one for the other; that it must give up the less for the greater. To it, self-destruction is life. It uses over the material of the present body that the other may develop.

I want you to remember that it does not so much matter where you are as what you are. I would not have you think you cannot be with Jesus if you shun a dark place, but I want you to see how much more He can be to you if you do not.

Perhaps you are placed where you are, that thus your heart may become warm with a love as yet unknown, and of which you have never dreamed.

Often in trying circumstances the Christian prays in a way that seems like yielding to this temptation. He is apt to immediately ask for change if his surroundings become dark, for food if hunger comes, instead of lovingly trusting God through all.

Are you denied what others have of opportunity for

education, of money or of health? I wish you might see in each privation a blessing. Opposition from those about you, as well as from your own circumstances, may and should work for your good, both in your own life and the lives of others. Fanny Crosby, the writer of hymns, is blind. Beethoven, the greatest of musical composers, was deaf to all sounds, yet his soul was full of the symphonies of heaven.

I have again and again known of persons most helpful to the world who were sadly crippled in body. Adverse circumstances tend to help rather than hinder the soul. Garfield studied as he followed the tow-path of the canal. Lincoln, struggling with poverty in a log cabin, wrought out a noble character.

Some who are crippled in body waste their lives worrying because they are not like others, yet I believe that to many a cripple God is holding out a crown which, by his fretfulness, he is flinging away.

Near my home a sadly deformed girl recently died. She had lived until nearly nineteen. She was so badly deformed that she could not lift up her head, nor even keep her mouth closed. She could not feed herself. She could not walk nor move her body. Her features were sadly distorted. Some who had only seen this girl said, "What a relief her death must have been to the family!" – but those who knew something of her life thought very differently about it, for she was the holy joy and comfort of that home. If anyone was worried, through her he found comfort. Her mother said, "None of the other children were half so much to our home as she, and none could have been so missed."

Some time ago I saw at a sanitarium a very badly crippled person, unable to do anything for himself. He was obliged to have an attendant with him continually. His father was a merchant who cared for little else but money, and his mother had died in his infancy. Yet I learned that the spirit of this young man's life was such that every one who became acquainted with him seemed to be made nobler and better because of it.

It is right that one who is sick should seek health, that one who is a cripple should seek to be restored; but it is wrong to spend time in fretting, or thinking that life is useless because one is thus afflicted. Best of all is to accept lovingly and trustingly such a life as having in it a crown which no other could hold, until Jesus, in His wisdom and love, shall change it.

I could tell you of many cases where those who

lovingly accepted some trying circumstance in which they were placed became very happy and their lives a blessing to others. Because of his fearlessness for right John Bunyan was thrown into prison. Perhaps at first he might have wondered at this, for now he could not preach. Yet he could write, and this he did, for here it was that he gave the world the *Pilgrim's Progress*. Except for his being in prison, we might never have had this book.

Paul, while in prison, wrote many of his letters to the Churches which have been such a comfort to Christians in all ages. John, the most loving disciple of Jesus, was banished to the Isle of Patmos, but there he wrote the book of Revelation.

I have talked with many who told me that through loving, trustful acceptance of dark circumstances deep joy came to them. I have seen great unhappiness in Christian homes of ease and plenty; I have met with "angels" in shacks of need.

Now, you may ask, "But how can I feel sure that where I am is the best place for me?" My reply is, Draw close in companionship to Jesus. Commune with Him hourly in loving trust. He will not leave you long in doubt. He will find ways of telling you. If a change be wise He will direct you about changing. If you are close to Him in love, you can and will choose wisely and rightly. In everything you do, each moment of your life, no matter what privations may be yours, rejoice in His love.

Heavy lies the head that wears an earthly crown, but light and joyous is the brow that wears a crown of glory such as Jesus wore. No jeweled diadem of earth compares with the plaited thorns which the soldiers placed upon His brow, for Jesus went to the cross with the words "*Now is the Son of man glorified*" upon His lips.

Many have fought for years for an earthly crown, and kings have much of care and worry to retain their thrones. Perhaps ahead of you may seem a fearful fight. Is the crown I am holding out to you worth all the cost? It is an eternal crown. Hold fast. Let no one take it.

Lovingly yours,

David C. Cook (1898)

The Observance of Holy Days

by – Clyde L. Pilkington, Jr.

The religious observance of days is a test to the entire teaching within “the Dispensation of the Grace of God.” This subject is by no means just a question as to what the Bible “says,” but rather a question as to whether we will set aside our preconceived ideas, opinions and ignorance so as to be “rightly dividing the Word of Truth” (II Timothy 2:15).



yet been made “known unto them.” So, clearly, the first twenty-four centuries were without the observance of a Sabbath ordinance.

ISRAEL’S SIGN AND COVENANT

The Sabbath was actually a “sign” and a “covenant” between God and the nation of Israel.

*And the LORD spake unto Moses, saying, Speak thou also unto the children of Israel, saying, “Verily My Sabbaths you shall keep: for it is **a sign between Me and you** throughout your generations; that you may know that I am the LORD that sanctifies you. You shall keep the Sabbath therefore; for it is holy unto you ... Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for **a perpetual covenant. It is a sign between Me and the children of Israel ...**” (Exodus 31:12-17).*

The recognition and observance of holy days was something that belonged to the nation of Israel and was a part of their ritualistic relationship with God. The most common of these days of worship was the weekly Sabbath.

THE SABBATH

As we read through the Bible many are surprised to find that there is no mention of the observance of the Sabbath from Adam to Moses. Many would have you believe that during this period of over 2400 years those in right standing with God observed the Sabbath, but there is not the first mention of any such practice prior to Moses.

Those teaching Sabbath observance will usually take you to Genesis 2:1-3 to “prove” their “private interpretation” (II Peter 1:21). They will try to make this passage trans-dispensational. To teach that this is the establishment of Sabbath-keeping for all ages is pure supposition – not revelation. There is no such teaching in the passage, as it stands, where it stands, and there is not one example of a seventh-day Sabbath observance from Adam to Moses. Even Job, the outstanding saint of the Old Testament, has no reference at all to the keeping of a Sabbath.

The observance of the weekly Sabbath was not made known until the law was given at Mount Sinai (Exodus 20:9-11).

*You came down also upon Mount Sinai ... and **made known** unto them **Your Holy Sabbath** ... by the hand of Moses Your servant (Nehemiah 9:13-14).*

Old Testament saints could not possibly have observed the Sabbath prior to this time if it had not

We learn that Sabbath-keeping was a part of the Law of Moses, that it was a Jewish “sign” and “covenant” with God. It was not a “sign” or “covenant” between God and the Gentiles, or God and the Body of Christ, but only between God and the nation of Israel!

We must learn to make a difference where God makes a difference.

THE SIGN NATION

Israel was God’s sign nation. Signs were a divine requirement under God’s relationship *with Israel*.

*For the Jews **require a sign** (I Corinthians 1:22).*

By God’s design, Israel was His *sign nation*; signs were their *birthright* when He brought them out of Egypt.

*And it shall come to pass, if they will not believe you, neither hearken to the voice of the **first sign**, that they will believe the voice of the **latter sign** (Exodus 4:8).*

Thus, signs belonged *TO* Israel.

*We see not **our signs*** (Psalm 74:9).

Thus, signs belonged *IN* Israel.

*Behold, I and the children whom the LORD has given me are for **signs and for wonders IN Israel** from the LORD of hosts* (Isaiah 8:18).

THE COVENANT NATION

Israel was God's covenant nation. Israel's relationship with God was structured through Covenants.

*Who are Israelites; **to whom pertains ... the covenants, and the giving of the law ...*** (Romans 9:4).

Divine covenants made with the nation Israel had an accompanying sign. The Abrahamic covenant had *circumcision*; the Davidic covenant had *water baptism*; and the Mosaic covenant had *the Sabbath*.

Many today would seek to mix the gospel of God's grace with Israel's covenants and signs. If one truly was to keep the law of the Old Testament Sabbaths, one must observe many different days. Besides the weekly "seventh-day Sabbath" there were at least fifteen fixed dates that were Holy Sabbaths unto the Lord.

The Sabbath, under the law, was without a doubt a day of rest. There was to be no food preparation, no leaving home; no buying, no selling, no fire and no journeys (c.f. Exodus 16:29; 35:2-3; Numbers 15:32-36). Try that for Sabbath observance.

HOLY DAYS AND THE DISPENSATION OF GRACE

During the dispensation of grace (Ephesians 3:2; Colossians 1:25) the law, as a rule of conduct, is not once applied to the believer. We find the Sabbath mentioned nine times in the book of Acts – a transitional book – in reference to the Twelve Apostles in Israel's Kingdom Church, without mention of the "*revelation of the mystery*" which was given to Paul. During this unique period Paul himself took advantage of the Sabbath to share the gospel (I Corinthians 9:20); but when you get to Paul's Epistles, which constitute the body of truth for this age (Romans 2:16), there are only two references to the observance of days. Read

these passages carefully:

Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ (Colossians 2:16-17).

... How turn you again to the weak and beggarly elements, whereunto you desire again to be in bondage? You observe days, and months, and times, and years (Galatians 4:9-10).

In these two passages we learn that all holy days were simply a "*shadow of things to come*," and that Paul refers to them as "*weak and beggarly elements*." However, the Sabbaths will one day be reestablished to divinely restored Israel (Matthew 24:20; Isaiah 66:23; Exodus 31:16; Hebrews 4). The restoration will come after this dispensation of pure, free, complete and abounding grace.

SUNDAY

Among the most destructive errors of our day are those that are a result of mixing law and grace. A fine example of such wresting of the Scriptures of which we are to beware (II Peter 3:16-17) is the so-called "Christian Sabbath."

In this error it is taught that the Old Testament observance of the "seventh-day Sabbath" has somehow been transferred to a "first-day Sabbath." This is taught and practiced in many denominations with different degrees of "bondage" attached (Galatians 4:9-10). Yet the fact established by Paul's epistles is that believers in this age have no divinely decreed days of observance – *NONE*.

No day is holy in itself – all days are alike. A day or anything else is holy only by divine decree. No such decree appears anywhere in those epistles written by Paul. The Body of Christ has no "signs" or "covenants," and no observances of days. Paul actually feared those who observed days.

You observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain (Galatians 4:10-11).

Even though Paul encouraged the reception of those members of Christ's Body who observed days, he said that they observed them as a result of being "*weak in* (see **DAYS**, next page)

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joined to his wife, and the two will be for one flesh, so that they are no longer two, but one flesh. Then that which God yokes together let no man be severing.”

Here, indeed, we have the divine illustration of our union with Christ. Though it seems beyond belief, He is incomplete without us. We were chosen in Him before the disruption and now we become one with Him in redemption. Here there is no divorce possible. The ecclesia is His complement or fullness. It takes both to make a perfect Body for the Christ. The transcendent nature of this grace can only be absorbed by mature meditation. May we have grace to enjoy it fully!

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the faith,” and that they were not to be received “to doubtful disputations.”

Him that is weak in the faith receive, but not to doubtful disputations (Romans 14:1).

THE LORD’S DAY

There is also the teaching that Sunday is “the Lord’s Day.” This is clearly the religious “traditions of men” (Mark 7:13; Colossians 2:8). There is absolutely no such teaching found anywhere in the Bible! The Lord’s Day

Postscript:

Concordant Version Note on Genesis 2:21

This stem is rendered “beam,” “board,” “chamber,” “corner,” “leaf,” “plank” and “side” in the A.V. Only here is it “rib.” It denotes an angular enclosed space. The “boards” of the tabernacle consisted of two planks, forming an angular vault. Here the female parts of humanity are severed from the male, to build the woman. The breasts of the male are a vestigial reminder that humanity was originally bisexual.

(or Day of the Lord) is actually a prophetic day starting at the end of this dispensation. (For further study on the Day of the Lord see Revelation 1:10; Isaiah 2:12; 13:6-18; 34:8; Jeremiah 46:10; Amos 5:18-20; Joel 2; Zechariah 14; Malachi 4:5-6; I Thessalonians 5:2; II Peter 3:10.)

The “first-day” is by no means a day to be observed and is not subject to any special rule. This entire topic of the observance of holy days is essential in understanding God’s new order for today (i.e., “the dispensation of the grace of God”). Today, we enjoy every day as unto the Lord.

New Titles from Your Editor!

Clyde L. Pilkington, Jr., has 5 new important titles on their way over the next few months! These titles have been many years in the making. They all deal with vitally important truths. Here are the titles, along with their expected availability and pricing.

The Church in Ruins: Brief Thoughts on II Timothy

Expected Date: December 1st

Price: \$9.95 (+ \$3.99 s&h)

Suffering: God’s Forgotten Gift

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God’s Outsiders: The Called-Out Ones (A Biblical Look at God’s Ecclesia)

Expected Date: December 28th

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Due Benevolence: A Survey of Biblical Sexuality (It Might Not Be What You Think!)

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