



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 645

God's Purpose in the Heavens

Part 1 of 2

by — John H. Essex (1907-1991)

THE BEGINNING OF THE BOOK

A good book should have a good beginning. Every author of merit tries to ensure that. God's Book is no exception. The opening phrase has stupendous implications.

Elohim¹ created the Heavens and the Earth.²

This is the first great truth that God would have us know, and we could not possibly know it apart from this and confirmatory Divine testimonies. Actually, this first sentence of Scripture establishes two tremendous facts, namely:

1. All in Heaven and Earth was *created by God*, which makes it possible for Him to take full responsibility for the welfare and ultimate destiny of all of His creatures. This responsibility He willingly accepts.
2. Nothing has been created apart from God. He has no extraneous forces to cope with, and

1. [Editor:] For more information on the names of God the Father and His Son, see:

- *The Use of Names and Titles of God* (Part 1), Clyde L. Pilkington, Jr., [Bible Student's Notebook #511](#);
- *The Names of Jesus*, E.W. Bullinger, [Bible Student's Notebook #325](#);
- *“Christ Jesus” and “Jesus Christ,”* A.E. Knoch, [Bible Student's Notebook #325](#);
- *God is God*, Clyde L. Pilkington, Jr., *Daily Goodies* (May 27) book (see order form);
- *Companion Bible*, E.W. Bullinger, Appendix #4 (see order form);
- *The Divine Names and Titles*, E.W. Bullinger (see order form).

2. [Editor:] All Scripture references are from the *Concordant Version of the Old Testament*, and the *Concordant Literal New Testament* (various editions) unless otherwise specified.

therefore is at all times in complete control³ of events. He is declared to be “operating all in accord with the counsel of His will,” and is “working all together for the good” (Ephesians 1:11; Romans 8:28). Even the Adversary was created by God to fulfill a defined role in His purpose (cf. Job 26:13).

Let me add to this by making another point concerning this vital opening passage. God is here described as the Creator of the Heavens and the Earth, and this is like saying that He is the Creator of the Atlantic Ocean and a raindrop, or of a continent and a grain of sand, so vast are the Heavens and so small is the Earth.

In this first statement regarding creation, the Heavens are placed foremost in importance; but then they are immediately dropped, and the verses go on to describe what happens to the Earth.

Elohim created the Heavens and the Earth. Yet ►

3. [Editor:] For more information on “God's Sovereignty” see:
 - *Now We are Aware* [Romans 8:28], James Coram, [Bible Student's Notebook #510](#);
 - *God in Everything*, William Sibthorpe, [Bible Student's Notebook #527](#);
 - *God Determines, Not Permits*, Norman Grubb, [Bible Student's Notebook #528](#);
 - *What God Wills, Happens; What He Wills Not, Won't*, George Howe, [Bible Student's Notebook #334](#);
 - *What a Sovereign God Will Do and Will Achieve*, Peter Fedema, [Bible Student's Notebook #335](#);
 - *Daily Goodies* book, Clyde L. Pilkington, Jr. April 28 – May 28 (see order form).

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the Earth became a chaos and vacant, and darkness was on the face of the submerged chaos.

(21:1).

Here in a few words is a reference to the disruption⁴ of the world at the end of the first eon; the remainder of the first chapter of Genesis describes the rehabilitation of the earth after that initial scene of desolation. Any references to the heavens in these subsequent verses are rather incidental; they are brought into the picture only insofar as they affect the earth. For instance, they are the home of luminaries which give light to the earth, and in a restricted sense they are the home of birds (earthly creatures) which fly just above the surface of the ground. Indeed, in :8 the term “heavens” is given to the atmosphere immediately surrounding our globe.

THE END OF THE BOOK

Now let us turn to the other end of God’s Word. A good book not only should have a good beginning, it should have a good ending. The Bible is no exception. The last section is *The Revelation [or Unveiling] of Jesus Christ*, and its next-to-the-last chapter introduces us to a wonderful scene. John, in a most dramatic statement, tells us that he,

*Perceived a new Heaven and a new Earth*⁵

4. [Editor:] For more information about the disruption, see:
– *The Disruption*, A.E. Knoch, [Bible Student’s Notebook #522](#).
5. [Editor:] For more information on the new Heaven and new Earth, see:
– *The New Heaven and the New Earth*, A.E. Knoch, [Bible Student’s Notebook #502](#);
– *The Three Heavens and Earth* (w/chart), Frank Neil Pohorlak, [Bible Student’s Notebook #297](#);
– *The Divine Calendar*, A.E. Knoch, [Bible Student’s Notebook #434](#); [#435](#) (for book edition, see order form);

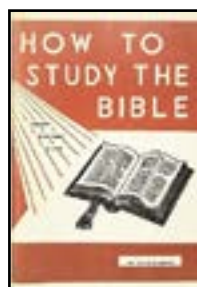
He then immediately begins to describe the new Earth. The heavenly side of the new creation, as was the case with the old creation, is ignored in this description except insofar as it affects the new Earth. It is noted as being the place of origin of the holy city, which descends out of Heaven from God, but that is all. The holy city is for the new Earth, and the general picture is one of a restored Earth, with its new capital, its new river of life, and its new tree of life, replacing all that was lost in Eden; with no more death, mourning, clamor and misery.

The end of a book is usually its climax; and yet, beyond a straight statement of fact that there is a new Heaven to come, we have no information regarding it in these concluding verses of Scripture. Yet, as with the old, so with the new, the Heaven is mentioned first as though it ought to take precedence over the earth. “I perceived,” says John, “a new Heaven and a new Earth.” What then happens to the new Heaven? Or what happens *in* the new Heaven? Has God’s Word nothing to tell us about this, or is it only concerned with things of the Earth?

THE CRISIS OF THE BOOK

The crisis of the Scriptures is generally conceded to be that momentous event which took place at Calvary, when God’s Anointed died for sinners, and God’s Beloved was given up for God’s enemies. Here Heaven and Earth found a point of contact. The Lord from Heaven took upon Himself the likeness of humanity,

– *God’s Eonian Purpose*, Adlai Loudy, chapter 20 (The New Heavens and Earth) (see order form).



How to Study the Bible

by — Otis Wasson (1900-1983).

90 pages, PB (*See order form.*)

It was neglect of “*rightly dividing the Word of truth*” (II Timothy 2:15) that brought the dark ages. “Justification by Faith” and “The Mystery” were put aside soon after the death of the Apostles.



The Tracts of Joseph E. Kirk

by — Joseph E. Kirk (1903-1974)

94 pages, PB (*See order form.*)

Kirk was gifted at condensing Scripture truths into short understandable presentations. This is a collection of his widely circulated tracts. They are great learning tools of truth.

and suffered death for all. Yet, in those momentous words uttered from the cross, is there any reference to Heaven? Many have imagined that there was such a reference in the words of Jesus to the dying malefactor,

Verily to you I am saying today, with Me shall you be in Paradise⁶ (Luke 23:43).

Is Paradise Heaven?

It is, in fact, the Persian word for park, a place filled with fruit-bearing plants. It is used in the Septuagint of the garden of Eden, and elsewhere of the future renewed Earth in the Kingdom.

No, Paradise certainly does not refer to Heaven; here, in the words of Christ to the dying malefactor, it does not even refer to the new Earth of John's vision in Revelation, for that only comes about in the last eon, the Day of God. Here it refers to the conditions that will obtain in the land of Israel, consequent upon the setting up of the Kingdom⁷ at the commencement

6. [Editor:] For more information on who goes to Paradise, and when, see:
- *Today* (Luke 23:43), E.W. Bullinger, [Bible Student's Notebook #420](#), or the *Companion Bible*: Appendix 173 (see order form);
 - *Today Shall Thou Be with Me in Paradise*, Cecil J. Blay, [Bible Student's Notebook #280](#).
7. [Editor:] For more information on the "Kingdom of Heaven" see:
- *The Kingdom of Heaven and its Relationship with the Kingdom of God*, Clyde L. Pilkington, Jr., [Bible Student's Notebook 290](#);

of the Millennial reign of Christ, and which are so beautifully described in Isaiah 35, which speaks of the wilderness and solitary place being glad, and the desert rejoicing and blossoming as the flower.

In passing, it is interesting to note the extent of the reward which this outstanding testimony of the dying malefactor secured for himself. Bearing in mind the Scripture that *"the rest of the dead live not until the thousand years should be finished"* (Revelation 20:5), it is evident from our Lord's own declaration that this man's unparalleled demonstration of faith has secured for him a place in that former resurrection over which the second death⁸ has no jurisdiction.

Fully cognizant of his own deserts, he sought no immediate gain, as did his fellow criminal, who ►

- *God's Holy Nation: Israel and Her Earthly Purpose*, by Clyde L. Pilkington, Jr., specifically chapter 3 (Israel's Earthly Destiny), chapter 13 (Israel's Prophetic Program), Appendix 20 (The Kingdom of Heaven and its Relationship to the Kingdom of God), Appendix 2: Basic Distinctions Between Prophecy and Mystery (see order form);
 - *God's Eonian Purpose*, by Adlai Loudy, specifically chapter 5 (The Kingdom of the Scriptures) and chapter 17 (The Millennial Kingdom – Israel's Hope) (see order form);
 - *The King and the Kingdom in History and Prophecy*, William B. Hallman (see order form).
8. [Editor:] For more information on the Second Death, see:
- *The Second Death*, Arthur P. Adams, [Bible Student's Notebook #530](#);
 - *The Lake of Fire and Brimstone*, Charles H. Pridgeon, [Bible Student's Notebook #531](#);
 - *A Touchstone*, Aaron Locker, [Bible Student's Notebook #531](#).



Things To Come

A Journal of Biblical Literature

E.W. Bullinger, Editor

E.W. Bullinger (1837-1913) was one of the most outstanding Bible students of his time. From 1894 until his death he was editor of the monthly periodical *Things to Come*. For over nineteen years this magazine grew and expanded, as did Bullinger himself in his growth in the knowledge of the truth.

We have reprinted this invaluable set in yearly volumes. 21 facsimile volumes of the original publication are now available and have not been re-typeset; therefore the print quality is only acceptable at times. The content makes up for the quality, however, as they are a rich source of Bible study material. This will be a treasured set for Bible students, as it has extensive writings from the pen of E.W. Bullinger and many of his closest and most trusted friends. (*See order form.*)

Vol. 1 (1894-5)	Vol. 6 (1899-1900)	Vol. 11 (1905)	Vol. 16 (1910)	Vol. 21 (1915)
Vol. 2 (1895-6)	Vol. 7 (1900-1)	Vol. 12 (1906)	Vol. 17 (1911)	
Vol. 3 (1896-7)	Vol. 8 (1901-2)	Vol. 13 (1907)	Vol. 18 (1912)	
Vol. 4 (1897-8)	Vol. 9 (1902-3)	Vol. 14 (1908)	Vol. 19 (1913)	
Vol. 5 (1898-9)	Vol. 10 (1903-4)	Vol. 15 (1909)	Vol. 20 (1914)	

called out, “Are you not the Christ? Save yourself and us!” Instead, he rebuked his companion in such terms as completely vindicated the One Whom he now recognized as Lord.

We are getting back the deserts of what we commit, yet this One commits nothing amiss (Luke 23:41).

Then he showed his supreme faith in God’s promises by looking beyond the present experiences, beyond death, and seeing that day when the Lord would be coming in His Kingdom. Rather than pray for immediate salvation, as his compatriot did, he put in a plea for future consideration when the present demands of justice had been satisfied. He recognized the necessity for justice to be satisfied before he could hope for lasting mercy. He also declared his faith in a future resurrection. In this avowal, he gave a public witness to the importance and efficacy of the work being accomplished beside him, at a time when there were few others to witness. All Jesus’ own disciples were too frightened to acknowledge Him, or say anything on His behalf.

This is, of course, another instance where the spirit of God operates in the minds of men to make them both will and work for the sake of His delight. The two malefactors represent two types in Israel. The one, like the Pharisee, sought gain without any renunciation of self-righteousness. The other, like the tribute collector, could only say in effect, “*Lord, be propitiated to me, the sinner.*” It is the latter type which will be exalted in the Kingdom.

WHAT IS HEAVEN?

What I have tried to show so far is that, whether we look at the beginning, the central climax, or the end of God’s Word, all of the emphasis is upon the Earth, and we learn almost nothing about Heaven. The same is true throughout by far the greater portion of the Scriptures. While Heaven is frequently mentioned, it is nearly always in relation to the Earth.

We have voices coming from Heaven to people on Earth, as to Abraham, to the Lord Himself, and to Saul of Tarsus; we have savors rising to Heaven from sacrifices offered by peoples of Earth; we have visions in Heaven appearing to peoples of Earth, like the manifestation of the messengers to the shepherds at Bethlehem, and the appearances of the risen Lord to Stephen and Saul; we have even a city coming down from Heaven. However, what do we understand by Heaven, and what do we really know about Heaven?

Ask these questions of the man in the street, and you would learn little. Ask them of an astronomer, and he would tell you wonderful facts about the magnitude of the universe; but press him to say whether or not it has any inhabitants, and he would be equally vague. Ask the average professing Christian, and he would probably suggest that Heaven is a place of bliss where good people go after death, but press him to say what they do when they get there, and he would have great difficulty in finding an answer. In any case, his premise is wrong. People do not get to Heaven because they are good, but because they were once bad (Ephesians 2:2). We are saved in grace,⁹ not by

9. [Editor:] For more information on grace, see:

– *The Nature of Grace*, Clyde L. Pilkington, Jr., [Bible Student’s](#)



Spirit Manifestations and the Gift of Tongues

by — Sir Robert Anderson (1841-1918)

In a day of extravagant claims of the miraculous workings of the Spirit every believer must be prepared to evaluate these claims and determine reasonable expectations regarding the work of the Spirit in his or her own life. The author, a noted apologist, considers history and searches the Scriptures to determine what is of God and what is of the great deceiver.

56 pp., PB

See order form.

“Sir Robert speaks the words of wisdom, and those who heed them will find them a trusty guide in these ‘perilous times.’” – Dr. E.W. Bullinger

“Valuable ... showing the true inwardness of these movements.” – A.E. Knoch

merit. There is only one exception to this; the One not knowing sin (II Corinthians 5:21).

What do we understand by the word “Heaven”? Brother A.E. Knoch defines the word, thus:

What is seen when looking up. In the singular it seems to be confined to the sky or gaseous envelope of the Earth (Matthew 16:1). In the plural it includes the entire universe except the Earth (Genesis 1:1; Colossians 1:16).

It is in the latter usage that I wish to consider it now. I want us to think of it in terms of Genesis 1:1, where God is described as creating two things, the Heavens and the Earth; thus all that is in creation (outside of the Earth) is covered by the term “Heavens.”

The Word of God leaves us in no doubt that the Heavens are in every way superior to the Earth. Isaiah 55:9 tells us that the Heavens are loftier than the Earth. Nehemiah 9:6 assures us that the Heavens are inhabited:

You are He Yahweh, You alone. You Yourself have made the Heaven of the Heavens and all their host ... and the host of the Heavens are prostrating themselves before You.

Wherever we discern the hand of God, we find abundance and superabundance. The Earth teems with living matter; the seas swarm with fish: Why should we ever suppose that the heavenly realms are any exception to the creative abundance of God? Indeed, we would rather suppose the opposite – that the inhabitants of the Celestial regions far, far outnumber the peoples of earth.

This seems to be borne out by Isaiah 40, where God, speaking to Israel, asks,

To whom will ye liken Me, and whose equal will I be? (:25).

[Notebook #274](#); or see *Daily Goodies*, January 18, same title (book, see order form);

– *Divine Justice and Grace*, Steve McVey, [Bible Student's Notebook #290](#);

– *God will Judge in Grace*, Clyde L. Pilkington, Jr, [Bible Student's Notebook #505](#);

– *Reigning in Life: The Present Effect of Super-Abundant Grace*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #75](#).

It is no use trying to compare Him with the things of Earth, for all of its inhabitants are as grasshoppers (:22), and whole nations are as a drop from a bucket and the small dust of the balance (:15). To form even a small estimation of Him, we must lift up our eyes to the height, and see Who hath created the heavenly things, and brought forth their host by number.

Just as the Earth itself, great as it may seem to those who live and dwell upon it, is an infinitesimal speck compared with some of the immense suns that are to be found in the universe, and is but one body among billions upon billions, so we would think that the inhabitants of earth are but a minute fraction of God's whole creation.

When this realization grips us, then suddenly God's whole purpose expands in our minds and we become astounded at the magnitude of His work of salvation. No wonder Paul bowed his knees to the Father of our Lord Jesus Christ, praying that having been rooted and grounded in love, we might be strong to grasp the breadth, length, depth and *height* of God's purpose and love.

THREE IMPORTANT PASSAGES

Let me now refer you to three familiar New Testament Scriptures, which actually form an ascending sequence of revelation. The first is John 3:16-17, our Lord's words to Nicodemus,

For thus God loves the world, so that He gives His only begotten Son, that everyone who is believing in Him should not be perishing, but may be having life eonian. For God does not dispatch His Son into the world that He should be judging the world, but that the world may be saved through Him.



God's Big Secret

by — Richard Post

48 pages, PB (*See order form.*)

This little book has been written to help give readers a clearer grasp of God's blueprint.

This passage has not only formed the basis of many a sermon from Christian pulpits, but it also sums up the average Christian's belief. If you believe in Christ, you will be saved; otherwise you will perish, is the general understanding.

Of course, most believers make the promise that of life *eternal* instead of life *eonian*;¹⁰ and therefore, to be in keeping, make the perishing also to be *eternal*. We have long recognized the fallacy of such thinking, and, in any case, it is fully exposed by the next Scripture which I shall quote, but before leaving this one, let me emphasize that it speaks only of the "world" (*kosmos*), and makes no mention of the Heavens.

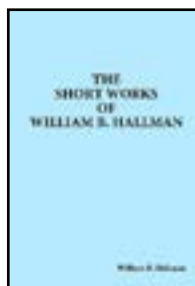
The second Scripture is I Timothy 4:10,

We rely on the living God, Who is the Savior of all mankind, especially of believers.

This is an advance on John 3:16, for here there is no suggestion of perishing. All mankind are to be saved,

10. [Editor:] Some English translations mistakenly render αἰών (*aiōn*) as "world" (and even in other places as "eternal" and "for ever") when the word clearly means "age," or "eon." For a further look at the subject see:

- *Eons and Worlds: A Preliminary Overview*, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
- "Ages" or "Eternity" and the English Versions, John Dokas, [Bible Student's Notebook #309](#);
- *Definition of Bible Terms: Aeon and Kosmos*, Arthur P. Adams, [Bible Student's Notebook #517](#);
- *Definition of Bible Terms: Eternity*, Arthur P. Adams, [Bible Student's Notebook #518](#);
- *Forever, Eternal and Everlasting*, Clyde L. Pilkington, Jr. [Bible Student's Notebook #83](#).



The Short Works of William B. Hallman

by — William B. Hallman
(1903-1973)

110 pages, PB (See order form.)

Contents: Complete in Christ; Flowers and Birds of the Bible;

From Guilt to Glory through Grace; A Study of the Book of Ruth; In the Heavens (Ephesians); Introduction to the Psalms; The Lord's Prayer: It's Historical Place and Dispensational Purpose; A Metaphor of the Mystery: The Body of Christ; Satan's Greatest Surprise; The Unsearchable Riches of Christ in the Dispensation of the Secret; The Uniqueness of Our Calling.

in harmony with the intentions of the God,

Who wills that all mankind be saved and come into a realization of the truth (I Timothy 2:4).

All mankind are to be saved, but God is especially¹¹ the Savior of those who believe now.

This second Scripture has been used to support the teaching of *universal* salvation; but really it proclaims only the complete salvation of *mankind*. This is in line with Isaiah 45:22-23, where God declares,

Turn around to Me and be saved, all the limits of the Earth, for I am El, and there is none else. By Myself have I sworn; from My mouth has gone forth righteousness, a word that shall not turn back, for to Me shall bow every knee, and every tongue shall swear fealty.

Does I Timothy 4:10, precious though that truth is, that God is the Savior of *all mankind*, represent the pinnacle of our beliefs? Is the complete salvation of *mankind* the sum total of God's purpose?

Look now at Colossians 1:18-20, the third in our chain of Scriptures, and see how its message excels in its length, breadth, depth and height the messages of the other two texts we have been considering.

Colossians, speaking of Christ, reads,

He is the Head of the Ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the Earth or those in the Heavens.

This is the Scripture which truly teaches *universal reconciliation*,¹² for it brings the Heavens into the picture as well as the Earth. It is in Paul's prison letters (Eph-

11. [Editor:] For more information on this "special" salvation, see:

- *The Salvation of All and Our Special Salvation*, James R. Coram, [Bible Student's Notebook #82](#);
- *The "Especially" Salvation*, Martin Zender, [Bible Student's Notebook #107](#).

12. [Editor:] for a comprehensive study of the many inner-connected doctrines in this article see,

- *The Salvation of All*, Clyde L. Pilkington, Jr. (see order form).

sians, Philippians and Colossians), and there only, that we find the heavenly realms, with all of their inhabitants, given a special prominence. Let us look at some of the things told us in these particular letters about the Celestial¹³ habitations and those populating them.

PAUL'S PRISON LETTERS

Ephesians, the first of the prison letters as arranged in our Bibles, opens straightaway "among the Celestials." After its initial salutation, we read,

Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the Celestials, in Christ (1:3).

In 1:10 of that same first chapter, the Apostle reveals God's intention to,

Head up all in the Christ – both that in the Heavens and that on the Earth.

13. [Editor:] For more information about the celestial realm, see:

- *Our Realm: Inherently Celestial*, John H. Essex, [Bible Student's Notebook #519](#);
- *The Heavenly Realms*, John H. Essex, [Bible Student's Notebook #520](#);
- *Ruling the Celestials*, A.E. Knoch, [Bible Student's Notebook #520](#);
- *Blessings Among the Celestials*, John H. Essex, (Part 1, [Bible Student's Notebook #611](#); Part 2, [#612](#));
- *God's Celestial Purpose (Paul's Letter to the Ephesians)*, John H. Essex (see order form).

Note the comprehensiveness of this "heading up in the Christ" – nothing is left out.

In 3:10 we learn something about the composition of the Celestial realms; we find that there are "sovereignties and authorities" among the Celestials, just as there are on earth. These sovereignties and authorities are not all favorably inclined to God, for in 6:12 we are informed that,

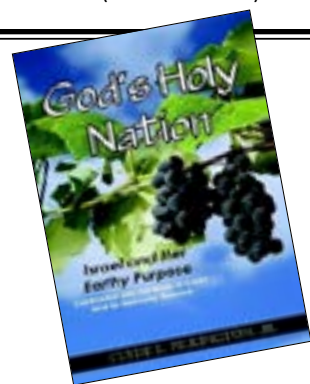
It is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness¹⁴ among the Celestials.

This last quotation rather puts an end to the idea, so prevalent among many believers, that Heaven is solely a place of bliss. The bliss that will be ours in our future state will come more from our being conformed to the glorious body of our Lord, and ever with Him, than from our being in any special locality. Nor is Heaven solely a place of rest. For us, it will be rather a scene of intense activity.

(to be continued)

14. [Editor:] For more information on "spiritual warfare," see:

- *The Believer's Warfare, Wearing the Armor of Light in the Darkness of this World*, Clyde L. Pilkington, Jr. (see order form).
- *Check Your Panoply: The Whole Armor of God*, Herman H. Rocke (see order form).



350 pp., PB

See order form.

God's Holy Nation –

Israel and Her Earthly Purpose

Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God's plan of the ages. Though currently she has been set aside "until the times of the nations be fulfilled," He is by no means done with her.

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God's *earthly* nation and Christ's *celestial* body.

Christendom, however, has diminished Israel's divine significance in an attempt to advance their artificial homogenization of Scripture's grand theme, thus obscuring the glorious evangel of our day – "the Good News of the Happy God" committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God's literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God's dealings with God's favored nation, so that they may in turn embrace a *far greater* calling and purpose.



Editor's Desk

THE HUSBAND The House-Band

The word *husband*¹ is an old English compound word: house-band.

Richard Chenevix Trench (1807-1886), in his 1859 work *On the Study of Words*, provided for us the etymological roots of "husband."

"Husband" is properly "house-band," the band and bond of the house, who shall bind and hold it together (page 54).

I. [Editor:] For more information on the role of the husband and his responsibilities, see:

- *The Husband's Role in Love*, Dwight H. Small, Bible Student's Notebook #95;
- *Husbandry: What It Means to be a Husband*, Douglas Wilson, Bible Student's Notebook #96;
- *Husbands Love Your Wives*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #479](#);
- *Man Up!*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #483](#);
- *Wife Loving: The Husband's Paramount Privilege*, Clyde L. Pilkington, Jr., (book; see order form).

What an impressive word, laden with such powerfully scriptural implications. As men, we dare not look to social, cultural or contemporary models as our guide for holding our homes together. None of these will suffice. We must devote ourselves to God and His Word for our guidance, for He is the author of our duty.

Being a husband can at times seem overwhelming, but as we look to God's empowering grace we can have the strength to embrace the full implications of such a divine responsibility.

May God ever use this simple common word *husband* – spoken daily – increasingly to remind us husbands of our imperative role as *house-bands*.

Until next issue,

Clyde L. Pilkington, Jr.
The Pilkington Abbey
Windber, PA

TOPICS:

Major: Family; Father; Husband
Minor: Home; Marriage

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

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Scripture education in a semi-weekly format!

This free 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 (Ephesians 1:1-3);
- 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).

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).

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