



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 28  
Issue 680

# “Many Years to Come”

Luke 12:16-21

by — William Mealand (1873-1957)

During our Lord's earthly ministry He pointed out many lessons by reference to human character. Among these cameo-like pictures of life, that of the rich but foolish man stands out with dramatic clearness.

Here was a man who planned his future in utter disregard of God. His lands yielded abundant crops. So much so, that he was confronted with the problem of storage.

*I have no place in which to store my crops (:17).*

Absorbed in himself the personal pronoun stood supreme. *My* crops, *my* barns, *my* harvest, *my* wealth, *my* soul. Self, all the way through. He overlooked the fact that his wealth came largely by gift of sun and shower, and doubtless apart from his own exertions. He had fashioned his own world and was living within its puny circle. The empire of the unseen was unfelt, the presence of God unthought of.

For the moment, however, his vast wealth staggers him as he contemplates its proper disposal. He has a real trouble. “*What shall I do?*” Beaten by conflicting choices, he was brought to a dead stop. Some may doubt whether this could have been a trouble to the man, but to the rich of this world, excess of wealth engenders many cares and fears. It may be noticed that, in exact proportion to a man becoming exempt from the real evils of life, his susceptibility to evils that are only imaginary is intensified and increased. Every man's troubles are real to himself. Naboth's vineyard was a necessity to Ahab. The homage of

Mordecai was to Haman as much as daily bread. That there should be troubles and cares attendant on wealth may be one of God's offsets against the inequalities observable in the temporal lot of mankind.

### THE GREAT POVERTY OF THE RICH MAN

Be this as it may, the rich man's lament was that he had no room, no place for the storage of his huge harvest yield. For a while this was “the dead fly in the ointment,” until he conceived an elaborate program.

We see that, in the course of action thus outlined, he lost sight of the idea of stewardship. His proposals merely mapped out an assured future of indulgent ease. It was the proud dream of an epicurean. The “*I*” and “*my*” go together as the expression of the man's self-sufficiency. He concludes on a note of self-congratulation.

*Soul, you have ample possessions laid up for many years to come; take your ease, eat, drink, enjoy yourself (:19).*

With what a stroke of irony is such language charged – as though the satisfaction of the senses can fully meet the needs of life – which is life indeed. The man would fain fling himself upon the soft lap of luxury and, without a thought for others, would sleep the rest of life's hours away.

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But God said to him, "Foolish man, this night your soul is demanded from you; and these preparations – for whom shall they be?" (:20).

He was arrested at the very summit of his rosy dream, his false intent laid bare, as with lightning stroke. The power to enjoy the realization of his dream was to be taken from him. What had he left? Now, indeed, was he naked, poor and blind. The world might have applauded his wonderful organizing ability, but he was not like Joseph, whose honor was of God. Therefore, across such a life the words stand written:

*So is it with him who amasses treasures for himself, but has no riches in God (:21).*

What lessons are here for both rich and poor. The contrasts are startling. The rich man had said to himself, "You have ample possessions laid up for **many years to come.**" However, God said to him, "**This night your soul is demanded from you.**"

Happy, then, are we, if in the ordering of our lives we can say, "Our times are in Thy hand." To let our proposals be at God's disposal, in pliancy of heart and mind, should be our ambition. It must ever be that some prosper, and rightly so. To all such the precept comes:

*If riches increase, set not your heart on them (Psalm 62:10).*

Here we touch the crux of the whole matter, for it is a question of disposition.<sup>1</sup>

1. [Editor:] For more information about contentment, see:  
– True Contentment, Stephen Hill, [Bible Student's Notebook](#)

*Be disposed to that which is above, not that on the earth (Colossians 3:2).*

The rich man amassed wealth for himself. He had no riches in God, and these alone abide. "The way of life is above to the wise" (Proverbs 15:24), but this landowner, being foolish, thought it was beneath.

Even here, it was not the beauty of the landscape, flecked with unrivaled hues and tints, that made appeal to his soul. The wonderful, waving grain was to him merely the means to a selfish end. These he arrogantly claimed for "many years to come." He deemed himself master of the situation, as do so many who are rich in the present era. A few hours, all too brief, and the disposal of his wealth was in other hands. What a sense of loss and utter nakedness must have been his at such a crucial moment! Had he but tasted the sweets of stewardship, he would not have planned his castle of ease.

Thanks be to God if our hearts are caught and thrilled by the deeper lure of the highest, conscious of a glory that far transcends the appointments of earth. Then are we indeed rich, with wealth celestial.


— The Rich Man, *Unsearchable Riches* (Volume 14)  
(edited & abridged)

**TOPICS:**

**Major:** Contentment; Poverty; Riches  
**Minor:** Greed; Self

**#398;**

- The Divine Work of Contentment, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #131;  
– The Believer's Value System Clyde L. Pilkington, Jr., *Bible Student's Notebook* #44.



***The Rich Man and Lazarus***  
***An Exposition of Luke 16***  
by — Otis Q. Sellers (1901-1992)

The portion of Scripture which is examined and interpreted in this study is certainly not the most important passage in the Word of God. Nevertheless, it is apparent that many make Luke 16:19-31 to be the preeminent passage of all Scripture because of the great number of doctrines on which they found it and by which they establish it.

62 pp., PB  
See order form.

# Are Bride and Body Identical?

## Part 8 of 10

by — F.H. Robison (1885-1932)

*He who has the Bride is the Bridegroom (John 3:29).  
He is the Head of the Body, the Ecclesia (Colossians 1:18).*

### THE CIRCUMCISION WRITINGS:

#### JAMES



The epistle of James is so undeniably addressed to the Twelve Tribes in the dispensation that it seems difficult to imagine how any Gentile who only reads it, to say nothing of studying it, could pilfer its passages to himself, especially when he must do so at a loss.

Nearly every Bible expounder has encountered and acknowledged this difficulty, and they have met it in various ways. Luther, still saturated with the “spiritual Israel” theory, discarded the book altogether, calling it an epistle of straw. It was too hard to fit into his personal system of thinking, therefore he simply dropped it over the backyard fence into the ash can. That was one way of disposing of it, but not a very helpful way. D.L. Moody did almost the same thing. However, leave it where it belongs, and it is thoroughly understandable and conflicts with nothing. Good, helpful, noble and instructive things it has which are not dispensational, but much of it is dispensational and of such a character as to be irreconcilable with the Prison Epistles or even with the Pre-Prison Epistles<sup>1</sup> of Paul. Works are certainly involved in the

justification of which James<sup>2</sup> speaks; they are not involved in that taught by Paul. Different classes and different times is the answer.

The tone of this epistle is very similar to that of the Gospels. Rich men are scored, and social partiality is condemned – but in the *synagogue* (James 2:2, rendered “assembly” in the A.V.), not in the *ecclesia*.

James speaks of the “*salvation of the soul*” (1:21; 5:20) as does also Peter (I Peter 1:9) and Hebrews (10:39). This is an expression foreign to the Prison Epistles of Paul. The soul is the seat of and capacity for sensation, and we have no grounds for expecting that faithfulness on our part will work for comfort and joy on the earth, as the Jews had grounds for expecting. The Millennial Kingdom will bring pleasing and happifying [*sic*] sensations of the best and noblest kind to believers, but we cannot expect soulish advantages now.

The ground of James is certainly different from that of the Prison Epistles: it is even pointedly different from that of the Pre-Prison Epistles of Paul. There is no harmony as respects faith and works between James on the one hand and Romans and Galatians on the other.

While there is no harmony, there is also no discord unless they are played together. Play them where

1. [Editor:] For more information on Paul’s early epistles (letters), see:
  - The Chronological Order of Paul’s Epistles (Their Dispensational Significance), Clyde L. Pilkington, Jr., [Bible Student’s Notebook #319](#);
  - Paul’s Earlier Epistles, F. H. Robison, Part 1, [Bible Student’s Notebook #669](#); Part 2, [Bible Student’s Notebook #670](#);
  - The Letters of Paul, Danny Russino, [Bible Student’s Notebook #502](#);
  - The Nature of Paul’s Early Epistles, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #505](#);
  - The Lord’s Coming in the Early Epistles, Charles H. Welch, [Bible Student’s Notebook #486](#);
  - Paul’s Previous Epistles Need Minor Modifications, A.E. Knoch, [Bible Student’s Notebook #490](#);
  - Right Division Includes Paul, Stephen Hill, [Bible Student’s Note-](#)

[book #487](#);

- Organically the Same: Constitutionally Different – The Distinction Between the Pre-Prison and Prison Epistles, Vladimir Gelesnoff, [Bible Student’s Notebook #509](#);
  - The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student’s Notebook #604](#);
  - The Acts of the Apostles and Paul’s Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student’s Notebook #613](#).
2. [Editor:] For more information on the Book of James, see:
    - Paul vs. James, F.L. Fallis, [Bible Student’s Notebook #215](#).

they belong – James in the apostatizing days of Israel’s national decline in the first century and in the worse apostatizing days just preceding the establishment of the Kingdom, and all is clear. Throughout the whole letter the sky is heavy with judgment, and merciless at that (2:13). However, today we have not only mercy but grace. Mercy is leniency when there is just ground for expecting harshness. Grace is bounty when there is no just ground for expecting anything.

There is an evident allusion to the figure of bridal and marital relations in James 4:4 when he calls the Jews adulterers and adulteresses, explaining that he means by adultery “*friendship with the world.*” Most of the Jews then and now are not only *in* but *of* the world, the devil-dominated world. Therefore invective<sup>3</sup> is heaped high with diatribe<sup>4</sup> in chapters 4 and 5.

Endurance<sup>5</sup> was a condition of salvation in those trying times (5:11), as was also the case with the initial ministry of the Twelve and as will be the case in the end-time, the unparalleled tribulation of Jacob (Matthew 24:13).

3. [Editor:] “Denunciatory or abusive language.” – *American Heritage Dictionary*
4. [Editor:] “A bitter, abusive denunciation.” – *American Heritage Dictionary*
5. [Editor:] For more information on the “endurance” of the Kingdom of Heaven, see:  
– The Hebrew Evangel, Edward H. Clayton, [Bible Student’s Notebook #635](#).

Take it all in all, and the book of James resolves itself into one question: Do we believe that he knew to whom he was writing when he addressed his letter to “*the Twelve Tribes in the dispersion,*” or do we think that we know better than he and distort it into covering Gentiles for whose direction it was never intended?

### PETER

#### To Fire-Tried Jews

Of the three prominent writers of the Greek Scriptures whose specific ministry is limited to the Jews, Peter wrote principally for the suffering believing remnant (“*to the chosen expatriates of the dispersion,*” I Peter 1:1), John to the unscathed believing remnant, and James mostly to the apostate mass, as a witness against them.

We would expect, therefore, to find some difference in the tone of these epistles. In the past, when judgment came down on the adulterous nation, one of them was taken in judgment and the other left to go through unhurt. So it will be in the end-time – the end of this age, but past the end of this dispensation.

Some of the Jewish believers, who will be legion after the Body-ecclesia is gone, will suffer great tribula-



## *The Life of Rev. John Murray*

*Preacher of Universal Salvation*

by — John Murray (1741-1815)

Born in Hampshire, England, Murray became the most well-known and respected voice of American Universalism during the latter part of the 1700s. He traveled extensively throughout the mid-Atlantic states.

He learned of universal salvation through the ministry of James Rely. A friend of Generals George Washington and Nathanael Greene, he served as Chaplain of the Rhode Island Brigade of the Continental Arm. He was sustained in this position by the intervention of George Washington when the other chaplains wished to have him expelled over his rejection of belief in hell.

He was an associate of Elhanan Winchester and Hosea Ballou, a writer of hymns and compiler of hymnals. He took his memoir to the end of 1774. It was completed by his wife, the literary pioneer Judith Sargent Murray.

418 pp., PB      *See order form.*



tion where they are, in every nation and kindred and people and tongue (Revelation 7:9). Others, a representative number from each Tribe, will go through the tribulation unscathed. To the fiery-trial saints of that time Peter's tender words will come with peculiar comfort. They will learn how deeply He suffered, He Whom not having seen they will love, in Whom, though *then* they will see Him not, yet believing, they will rejoice with joy unspeakable and full of glory, being requited with the end of their faith.

In I Peter 1:17 judgment is according to works. This is the judgment which vindicates the believing remnant, condemns the apostate mass, and punishes the scornful nations for their treatment of the Jew. Judgment in accord with works is frequent in the Jewish parts of the Greek Scriptures (Matthew 5:16; John 15:24; Revelation 18:6; 20:12-13; 22:12) but is referred to only in a negative way in the Prison Epistles of Paul (Ephesians 2:9) and as relating to those who were outside the pale of present grace, such as an apostate Jew (II Timothy 4:14).

Not that good works are anywhere discouraged; far from it (Ephesians 2:10; Philippians 2:12; II Timothy 2:21; 3:17; 4:5). It is only that good works are the fruitage of grace and not the root of it and that, during this dispensation, they are not the basis of our judgment as to salvation but only as to our service.

### Re-Generation and New Creation

In Peter, as in all of the Jewish writings, we find the idea of *re-generation*<sup>6</sup> (“*regenerated*” I Peter 1:23, *Concordant*; “*born again*” *KJV*); the same thing that

6. [Editor:] ἀναγεννάω (*anagennaō*) “to beget ... (again)” *Strong's* G313. Found only twice in Scripture: I Peter 1:3, 23.

our Lord had taught to Nicodemus (John 3:3-8) and involving the same period of time as the reign of the Twelve Apostles (Matthew 19:28). The word is never used in the Prison Epistles, nor is the thought there. We are of the *new creation*, not of the *re-generation*.

I Peter 2:5 mentions the privileges which were originally to be (Exodus 19:6) and still are to be given to the Jewish Bride. None of these things apply to us. We are not a “*generation*.” We are not a “*priesthood*.” We are not a “*nation*” or “*people*” in any sense (I Peter 2:9). We are individual believers scattered here and there, each joined unto the Head and having a unity of spirit because of our common unity with Him Who gives us of His spirit. The privileges of priesthood and kingship over the Earth are “*given to a nation bringing forth the fruit thereof*” (Matthew 21:33-46; Psalm 118:22-23).

Let it be noted particularly that Peter, a Jewish apostle, writing to those believing Jews who had been expatriated or driven from their own land by the persecutions arising at the time of the death of Stephen, and who had settled for refuge in parts of what we now call Asia Minor, says to them that *they*, and not the Gentiles, are the ones in whom the prophecy of Hosea (1:9-11; 2:23) is fulfilled.

The Jewish people were once estranged and divorced. Now the Lord has come to them and invited them to return. The people as a whole rejected Him, but to “*as many as received Him to them gave He power to become the sons of God*” (John 1:12). They were not His people, but are now the people of God. That Gentiles are in no sense involved in this is shown by the two following verses which speak of the Jewish believers



608 pp, HB

## In Heavenly Places

Commentary on Ephesians

by — Charles H. Welch (1880-1967)

This is a detailed exposition of “*the Mystery*” or secret purpose that was hidden in God and then revealed through Paul, our apostle, in his epistle to the Ephesians.

See order form.

as sojourners and expatriates *among the Gentiles* (I Peter 2:11-12).

### “In His Steps”

Peter speaks of following in the steps of Christ, having in mind the only steps he knew anything about, His steps on Earth.

Only Jews could do that; for our Lord on Earth lived and dwelt and worshiped as a Jew. The things testified to by the Twelve, of whom Peter was chief, practically ended with our Lord’s ascension. The special manifestations at Pentecost and other times were but proofs that our Lord lived.

One book has been written with a circulation of millions of copies, based wholly on a misconception of this text about walking *in His steps*. Had the book honored God’s Word by a right division of it the sale would probably not have exceeded a thousand. As it is, it flatters the flesh by implying an impossibility, by assuming a Christian community and state, neither of which exists. We are to follow Christ, but in the particular way prescribed for *us*.

*Be ye followers of me even as I also am of Christ*  
(I Corinthians 11:1; 4:16; I Thessalonians 1:6; II Thessalonians 3:7, 9).

The Master’s spirit is the same in all dispensations, the spirit of complete submission to the Father’s will. The basic devotional elements of all classes of believers are the same at all times, but more than that we cannot rightly say. When we go as far as trying to find out what the Lord would have us do now by what He did when on Earth – having for our talisman, “What would Jesus do?” – we are sure to go wrong. The question we should ask is not, “What would Jesus do?” and judge that by what He did but, “What has the Lord said for us to do now?” “What dispensational instructions has He left for our present direction?” Such instructions will not be found in Peter, precious and sweet though much of his writings are, for he and John and James bound it on Earth that they should go to the Circumcision, to the Jews (Galatians 2:9). Being bound on Earth it was bound in Heaven (Matthew 18:18-19).

In Peter we are reminded that *in the Bible* no one except Jewish believers are ever called “Christians” (I Peter 4:16). Our habits of thought and expression are so obtuse that we rarely think or speak of Christians as ever being Jews.

In Peter we meet again the Jewish figure of the “*Shepherd*” (I Peter 5:2-4), not used in connection with the Body-ecclesia. The Greek in I Peter 5:2 is “*flocklet*,” in gracious remembrance of Peter’s Master’s words of cheer to the “*little flock*,” which was certainly Jewish.

### The High Priest’s Glory

II Peter 1:16-18 refers to the eyewitnesses of the glory of the Kingdom as it had been foreshown on the mount when our Lord was installed as the great High Priest, receiving from God his investiture of “*honor and glory*,” the same words as used in the Greek Old Testament to describe the High Priest’s vestments of “*glory and beauty*.” In that miniature representation of Kingdom honor and glory there were Peter, James, John, the Lord, Moses, Elias and the Father. Of these seven our Lord was the central or mediatory figure, as He will be in the Kingdom itself.

II Peter 3:2 calls attention to the declarations made long before Peter’s writing by the prophets of old and, more latterly, by himself and the others of the Twelve Apostles. The things referred to here could not have been the revelation concerning the Body-ecclesia, because that was not known in past ages and generations (Colossians 1:26). The things referred to are those which have to do with the “*promise of His presence*” (II Peter 3:4). The prophets of old had spoken of that presence and had invariably associated it with judgment. The very word “*presence*” (*parousia*) is never used by Paul in his Prison Epistles, as applied to Christ. It is used twice in Philippians, but refers to Paul’s own personal presence among the brethren at Philippi. The *parousia* is not a specific hope<sup>7</sup> of the Body-ecclesia, since it is related to the

7. [Editor:] For more information on the hope (or expectation) of the Body of Christ, see:

- Hope, Charles H. Welch, Part 1 – [Bible Student’s Notebook #493](#); Part 2 – [Bible Student’s Notebook #494](#); Part 3 – [Bible Student’s Notebook #495](#);
- “The Hope of Israel” vs. “That Blessed Hope,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #485](#);
- The Timing and Nature of Our Hope, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #510](#);

Earth. We are interested in everything that God has thought worthwhile to do or to make or to perform, but being interested and being directly involved are different things.

*O Lord ... mine enemies ... shall fall and perish at Thy presence* (Psalm 9:1-3).

That is the key to the *parousia* of the Lord (cf. Psalm 68:2; 97:5; 114:7; Isaiah 64:1-3; Jeremiah 4:26; Nahum 1:5).

## JOHN

### To the Unscathed Remnant

John had his ministry confessedly to the “*Circumcision*” (Galatians 2:9). His first epistle bears testimony of things concerning which he had personal acquaintance. Those things were witnessed about our Lord’s Earthly life and teachings: about repentance, baptism and works. He speaks of *forgiveness* of sins, or pardon, rather than of justification<sup>8</sup> (I John 1:9).

– The Hope of Paul’s Prison Epistles, Tom Ballinger, [Bible Student’s Notebook #582](#).

8. [Editor:] Justification is not mere forgiveness, it to be constituted or made righteous. “Forgiveness” is at the core of religious teaching and activity; and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond that. The revelation given to him involved “*justification*” which, instead of being rooted in guilt, is rooted in “*righteousness*.” For further study about this grand theme of justification see:

In I John 2:2 “*propitiation*” is shown to extend to the whole world, whereas under the Law it had been limited to Israel. Propitiation<sup>9</sup> is a negative satisfaction. Necessary though it is, it is yet lower than the grace that provides and secures for us a celestial allotment.

An *anointing* is spoken of by John (I John 2:20, 27). No such thing is mentioned in the Prison Epistles, and only once in the Pre-Prison Epistles of Paul (II Corinthians 1:21).

*Begetting* and *new birth*<sup>10</sup> are frequently mentioned in John’s letters with the same sense as that of our Lord in John’s Gospel (I John 3:9; 5:1; etc.).

- The Ultimate Freedom from Sin: Justification! by Clyde L. Pilkington, Jr., [Bible Student’s Notebook #296](#);  
– Video: [Are You Forgiven or Justified?](#) by Clyde L. Pilkington, Jr. (40 minutes).

9. [Editor:] Propitiation: ἱλασμός (*hilasmos*), Strong’s G2434. “That which appeases anger and brings reconciliation with someone who has reason to be angry with one (I John 2:2; 4:10).” – *Strong’s Complete Word Study Concordance*. See:  
– Propitiation, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #32](#).
10. [Editor:] Instead of a new birth, Paul taught about a new creation – a creation where Jews and Gentiles were being formed into “*one body*” (Ephesians 2:16; 4:4; Colossians 3:15) – the “*Body of Christ*” (Ephesians 1:22-23) – the “*one new man*” (Ephesians 2:15). For further study about this topic see:  
– Born Again, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #181](#);  
– Is the “New Birth” for Us? A.E. Knoch, [Bible Student’s Notebook #230](#);  
– Do You Really Want to be “Born Again”? Richard Jordan, [Bible Student’s Notebook #561](#).



88 pp., PB,

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## Nothing Will Be Lost! The Truth About God’s Good News

by — Clyde L. Pilkington, Jr.

Is the Creator wasteful? Has He brought His creation into existence just to abandon it to a “Christless eternity”? No! God is the true Savior of His Own creation, and nothing will be lost. The realization of this truth about the true nature of our Father will completely change the way we look at Him and everyone around us.

This is an abridgement of the larger work *The Salvation of All*. It is designed as a give-away edition, with quantity pricing available.

“*Nothing Will be Lost* was one of the most edifying studies I have read in a very long time. It brings real joy to my heart when I see someone stand for the truth of Christ’s total victory over sin. We do not have a weak Savior Who hopes to save only a few; rather, we have a Savior Who saves all!” – NY

John speaks of the “*day of judgment*” (I John 4:17), which we do not enter, having been called in a day of salvation.

II John is a private communication, not so much as an apostle as in the capacity of an elder. Doctrine is made a test of fellowship (:10) because the miraculous gifts of knowledge and discernment were still with them (I John 2:27; 4:1); also, divergence of view meant a departing from the teachings of the spirit. Doctrine is not now a test of fellowship,<sup>11</sup> but rather cleanness of motive (II Timothy 2:22).

III John identifies itself as being to a believing Jew by referring to the faithfulness of other believers who had taken “*nothing of the Gentiles*” (:7).

## **JUDE**

### **A Warning of Judgments**

Jude, the brother of our Lord, deals, like II Peter,

11. [Editor:] For more information about fellowship, see:

- The True Basis of Fellowship, A.E. Knoch, [Bible Student's Notebook #546](#);
- Our Attitude Towards Others, Clyde L. Pilkington, Jr., [Bible Student's Notebook #549](#);
- Doctrine Not the Basis for Fellowship, Editor's Desk, Clyde L. Pilkington, Jr., [Bible Student's Notebook #598](#).

with the coming of the Lord in judgment upon the ungodly. He was not an apostle (:17), but we may be assured that he had the spirit of prophecy, as the gift was quite common among Pentecostal believers. Jude :5 reminds us that, as most of the original Bridal Nation entered not into the land because of unbelief, only a remnant will enter the Kingdom.

Cain, like all religionists, put himself to no little effort to *earn* God's favor, but he was too proud to receive it as a *gift*.

This same spirit was the occasion for the divorcing of Israel and will figure largely in determining in the end-time who of the Jewish-born will be worthy of the Kingdom. Worthiness to be a bride does not mean worthiness for all that is given in and through Christ. Worthiness to be a bride consists not in perfection but in *singleness of heart toward the espoused*.

(edited)

(to be continued)

## **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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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).

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

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