



Bible Student's Notebook™

The Herald of His Grace

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

Volume 31
Issue 760

The Sabbath and the Ten Commandments (Our Attitude Toward the Law of Moses)

by — A.E. Knoch (1874-1965)

The very First Commandment is evidence that the law was given only to the nation of Israel, for they only were brought up out of the land of Egypt (Exodus 20:2; Deuteronomy 5:6). The Fourth Commandment, concerning the Sabbath Day, likewise is restricted to that nation, for it is written,

Remember that thou hast become a servant in the land of Egypt, and that Jehovah, thy Elohim, brought thee out hence by a mighty hand and a stretched out arm: therefore, Jehovah, thy Elohim, commanded thee to keep the Sabbath Day (Deuteronomy 5:15).

Israel's greatness consisted partly in this, for,

What nation is there so great, that hath statutes and judgments so righteous as all this, which I set before you this day? (4:8).

It was one of their special prerogatives (Romans 3:1; 9:4, not the **giving** of the law, but the **legislation**) in which they boasted (2:23), and a part of the oracles of God, which were their chief advantage over the other nations. Negatively, we are told that the nations, who have not law shall perish without law and be judged by their conscience (:12-16).

Some are inclined to repudiate these passages because of Romans 3:19, which sums up the two lines of argument that the apostle has been pursuing. First he in-



dicts the nations (1:18-2:16), without a single appeal to the Scriptures. Then he turns to the Jew (2:17-3:19) and quotes their own Scriptures to show their guilt. Then, having previously indicted Jews, as well as Greeks, all to be under sin, he quotes what the law says, which can apply only to those under the law, to prove Israel's guilt and thus stop every mouth, making the entire world subject to the just judgment of God.

It is foolish to insist that "*whatever the law is saying it is speaking to those under the law*" (Romans 3:19) and then immediately retract it and assert that the law is speaking to the whole world, whether under its jurisdiction or not. The Greek conjunction used here (*hina*, "in order that") introduces a logical deduction which must be traced back to its sources. It must not be used to distort one of its premises because the other has been lost sight of.

There are two classes among those who believe, so far as their previous place in the world is concerned: those who were Jews, and those who were of the other nations. **Before faith comes** (Galatians 3:23) the former are guarded under law, but **after faith is come** (:25) they are no longer under law. They are now exempted from

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the law, having died to that which was holding them fast (Romans 7:6). The spirit's law, giving life by Christ Jesus, frees them from the law of sin and death (8:2).

Soon after some of the nations believed, the sect of the Pharisees insisted that it was needful to command them to keep the Law of Moses (Acts 15:15). At the conference called to consider this matter, Peter declared that God had purified their hearts by *faith*.

*Why then, are you now trying God, by placing a yoke on the neck of the disciples which neither our fathers nor we are strong enough to bear? But through the **grace** of the Lord Jesus we are believing, to be saved in a manner even as they (Acts 15:6-12).*

Even James gave it as his judgment that

*I decide **not to be harassing** those from the nations who are turning back to God (:19).*

Yet they made decrees for them to keep, which were binding on those among the nations who believed until Jew and Gentile are reconciled through the cross, and are created into one new humanity, and

the law, of precepts in these decrees are repealed (Ephesians 2:15-16).

The period from the council at Jerusalem until Paul's imprisonment is the only one during which the nations were under any law, yet these decrees were in no sense a repetition of the Ten Commandments. They made no reference at all to the Sabbath.

It should be freely and fully acknowledged that our Sunday is a purely heathen holiday. It is not even referred to in the Scriptures. While the "*first day of the week*" may be mentioned in most of our versions, it has no place in the Original. We know that it was **not** a Sabbath, or day of cessation from labor, or it would assuredly have been so designated. "*The Lord's Day*" is a modern misuse of a term which should be applied only to the day of the Lord spoken of by prophets. The observance of Sunday was probably unknown until the time of Constantine – a name associated with much which is prized by men, but an abomination by God.

To JEWS

What then, is our attitude towards the Law? If the reader is a Jew, let him reckon himself as dead to it

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Volume 31, No. 760 – March 4, 2019

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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and beyond its jurisdiction. He will not keep Saturday as the Sabbath, for that is the letter of the Law whose infringement would bring him into bondage; but knowing Christ as the consummation of the law (Romans 10:4), in spirit he enjoys all that the keeping of the Law could bring and far more. His Sabbath consists, not in cessation from physical labor each seventh day, but complete rest from his own efforts to attain righteousness. Christ has become this to him. The Sabbath was but a shadow of this *real* rest.

The danger in falling out of grace (Galatians 5:4), even so little as going back to the literal observance of the Sabbath lies in the fact that the slightest infringement of the Law of Sabbath carries a curse with it.

Accursed is everyone who is not remaining in all things written in the scroll of the law to do them (3:10).

The first sign that it has become a **legal** observance is the repudiation of Sunday for Saturday – the seventh day which was the day God sanctified. This is but a step to the deadly bondage of Law. For if it is necessary to observe the right day it is also necessary to keep every jot and title of the commands concerning that day – and the slightest failure here brings condemnation. Grace brings us **beyond** condemnation: Law puts us **under** it. The Law says do or die; grace says believe and live.

TO MEMBERS OF THE GENTILE NATIONS

Yet, if the reader is not a Jew (as the writer of these lines), let us exult in the transcendent grace which has become ours in Christ Jesus, so that, though never under the jurisdiction of the Law before faith came,

we are not bound by its chains after we have believed, but are free in Him. Our incentive to good deeds is not the Law's loud thunders, but the gentle, far more potent, call of love – the love of Christ constrains us.

The Law has its place and function. It came in by the way in order to increase **offense**. Sins of ignorance are no offense to God. It is when sin is committed against His express commands that God is offended. And this was needed in order to magnify the grace which was about to be revealed. Yet where sin increases, grace super-abounds. Thus it is with us quite the opposite of being under Law. Condemnation increases as sin increases under Law: **grace** increases as sin increases for those in Christ Jesus (Romans 5:20-6:1).

In conclusion, the law was a wise provision for God's earthly people, and many of its enactments are fraught with physical and moral benefits which may profit us. To rest one day in seven is undoubtedly a good plan and well worth observing as a rule of health, provided it is kept out of the domain of Law-keeping. It is the **motive** that matters. To do anything to justify ourselves strikes at the heart of God's purpose to lock up all in stubbornness, that He should be merciful to all. To keep the Law after faith has come defeats His purpose to draw us close to His heart in reconciliation. It denies the gift of the spirit. It recalls the dispensation of death, which has been eclipsed by the dispensation of righteousness and life and love. **BSN**

Unsearchable Riches, Our Question Box
Volume 6, page 135, February, 1915
(edited)

TOPICS:

Major: Days; Israel; Law; Right Division
Minor: Ten Commandments



108 pp., PB

See order form.

Short Papers: Volume 4

by — E.W. Bullinger (1837-1913)

Chapters:

The Way of Cain (1911)
The Serpent of Genesis 3 (1909)
Thus He Gives to His Beloved While They Sleep (1898)
Mankind's Greatest Revival (1902)
Today (1909)
Do We Believe God? (1903)

Bodies of Men or the Body of Christ (1904)
All Difficulties Removed (1911)
Classification of the Psalms (1909)
The Fig, the Olive and the Vine (1895)
"Sheōl" and "Hadēs" – Their Meaning and Usage in the Word of God (1903)

The Family in Ruins

Part 2

The Problem

by — Clyde L. Pilkington, Jr.

The contemporary western family is subject to a tremendous amount of undue pressure – pressure that was not as inherent in the historical biblical model.

The modern family is set up for absolute failure. The base of two (husband and wife) is simply stretched beyond what is humanly possible. Something has to give.

When one thinks of all of the duties and responsibilities related to the family as unnaturally reduced to the husband and wife, not to mention single parent homes, there can be no excelling at them all. Many activities are not well planned or executed. Others are done poorly, insufficiently or haphazardly. Some things simply have to go undone.

The typical family genuinely lacks sufficient time, ability and knowledge to measure up to life's demands. Little wonder that there is such widespread frustration, anxiety, depression and failure. Who among us is even qualified for such monumental undertaking?

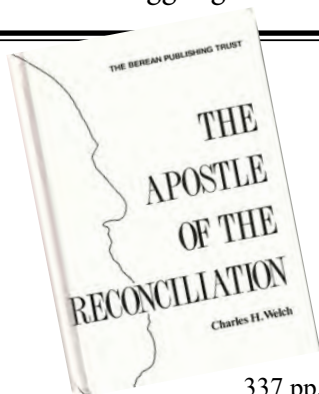
As we think of the many areas of responsibility that fall under the domain of the family, it is really quite mindboggling. Let's briefly mention some of



them: employment (income acquisition), shelter (home acquisition and maintenance), finances (management of resources), sexual fulfillment, childbearing, childcare, food (procurement and preparation), nutrition, healthcare, clothing (procurement and care), household management (cleaning, decorating, property development; trash and waste management), defensive protection, transportation (acquisition and upkeep), education, vocational training, scriptural instruction, exercise, senior-care, animal-care, entertainment, hospitality, vacations, holidays, etc.

Think with me about the modern concept of “family.” Two people fall in love. They want to “set up house” and “start a family.” They have a ceremony, go off for a few days of honeymoon and come back to begin a life of managing all of the areas of responsibility listed above. How does anyone survive such an ordeal?

In such a scenario, when and how do all of these things get done by the two of them? Any of these, depending on the size to which the family grows, could be full or part-time jobs in themselves. Who is assigned to all of these duties? Do the two individuals attack all tasks jointly, or do they divvy them up between themselves – or pay others to do them



337 pp, HB

See order form.

The Apostle of the Reconciliation

by — Charles H. Welch (1880-1967)

This book shows the dispensational place of Acts and the earlier epistles of Paul. It follows a threefold division of Acts: 1. Restoration – restoring the Kingdom to Israel (1-9); 2. Reconciliation – typified by the vision of the sheet and the salvation of Cornelius (10-14); 3. Rejection – foreshadowed in Paul's first miracle (13) and actually fulfilled in the setting aside of Israel (28).

for them? It is unbelievable that we even find such daunting tasks tenable.

The idea that two people – while attempting to bond in their new relationship – are expected to bear the responsibility of all of these tasks is preposterous. It is absurd to the extreme that it is even considered a possibility, let alone attempted. Little wonder that, in our society, entire business industries have been generated around caring for the needs of these many responsibilities.¹ Then we simply, as we can afford it, pay someone else to manage our affairs, at least in part.

In surveying these areas of responsibility, we can easily begin to see that our modern concept of family is overwhelmingly flawed. However, when we realize

1. Paying others to do family responsibly is what spawned the endless array of government and business ventures. These are modern attempts at replacing the biblical family. As the family gradually abdicated its God-given role, government and business cunningly invaded and occupied its dominion!

Biblically and historically, cultures were made up of tribal families. These families were both self-sustaining and self-governing. The hindrance to the establishment of non-family dominions was the tribal family. This transference of structure and rule was achieved through the displacement of patriarchy. This in turn was accomplished by laying the ax at its very root: polygamy. Although not all men in the tribal family were polygamists, it was central to normal family structure, allowing all able women to bear children, thus expanding the family domain.

Subversive institutions, both political and religious, sought to overthrow these powerful family clans so as to advance their illegitimate dominions. This was accomplished under the pretense of supporting family-values. However, this “family” that they were promoting was the smallest possible unit of the family: the nuclear family. Seditiously the tribally-governed societies were replaced by monogamy-only ones. These nuclear-family societies were strategically designed to have the desperate need of the very institutions that created them. Expanding government bureaucracies consistently encourage citizens to become dependent on them.

that there’s no such concept of the “nuclear family” in Scripture, and that the family of God’s design is extremely large – multi-generational relatives and servants of several hundred or thousand members – then all of this comes more clearly into focus. Instead of farming out responsibilities to those outside of the biblical family, the family structure historically included sufficient personnel, right within the family structure, to shoulder every imaginable duty.

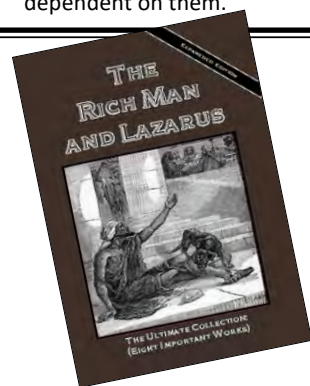
Take some time to reflect on each of the areas of responsibility listed above. Imagine that *each* area was managed by family members dedicated to just that specific area. How freeing, efficient and simple such a life could have been. God’s design allowed for precise focus by the family members in charge of any particular area, with amazing care received by the other members.

Now imagine with me a completely different scenario. A man and a woman begin marital life together within the context of such a divinely functioning family. They are not “starting a family,” but *expanding* an already highly-functioning one – one efficient for meeting all of their needs. Then, after a year-long honeymoon, where they focus on their marriage bond, they then take up (or resume) one of the many areas of family responsibility to which they are uniquely adept and trained.²

(see *RUINS*, page 6504)

2. Each member of the family had a vital role and responsibility within the divinely-established inner-support design of the family. The family was the divinely-ordained support structure of society, including the meeting of physical, material, emotional, educational and spiritual needs.

The major flow of that support runs from the *most able* family member (i.e., stronger vessel – husband/father/patriarch) to the



284 pp., PB

See order form.

The Rich Man and Lazarus

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A collection consisting of Eight Important Works:

- *The Rich Man and Lazarus*, by E.W. Bullinger (1902)
- *The Rich Man and Lazarus*, by Alan Burns (1915)
- *The Rich Man and Lazarus*, by Otis Q. Sellers (1941)
- *The Story of the Rich Man and Lazarus: Parable? or Literal History?* by Ivan L. Burgener (2007)
- *The Rich Man and Lazarus*, by Dan Kraemer (2010)
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- *The Rich Man and Lazarus: A Pillar of Partialism Shaken and Removed*, by J.F. Witherell (1843)

Obituary

Professor W.T. Broad

News of the death of Professor W.T. Broad last Friday morning came as a shock to the community. Professor Broad had conducted his Bible class as usual on Sunday previous and he went for a walk the next day. He was taken ill on Wednesday but revived and the end came quite unexpected on Friday, about 10 AM, as the result of heart failure. Largely due to the havoc wrought in his family by the war, Professor Broad had been in poor health for some time.

The funeral was held on Sunday afternoon, from St. Andrew's church and was largely attended. Rev. W.A. Alexander officiated, assisted by Rev. H.E. Livingston and Rev. O.E. Mann. A native of Cornwall England, deceased had been a resident of Calgary for some years, but had been living on his fruit ranch here for the past seven or eight years. From his boyhood he was a great student and was engaged in educational work for many years in England and Canada and for a time in Pennsylvania, as superintendent of schools. In Calgary he helped in the starting and organization of Mount Royal College and for a time was a member of it staff. Later, he took classes for preparing young men for the university, continuing this work on till advised by his doctor to leave Calgary and give up teaching. It was then that he came to his fruit lot here.

Always keen to further the interest of Summerland, which he often described as the gem of the Okanagan, with a people second to none, he was ever ready to take his share, as far as able, in anything for the good of the community.

For many years Professor Broad devoted most of his time to the study of the Scriptures in the original and worked as one of the translators of the Twentieth Century New Testament. For nearly forty years he was engaged in Bible class work as well as occupying various offices and the Methodist church.

He leaves a widow and two sons, Samuel of New York, and Charles at home. Three sons were lost in the war. The bereaved ones have the sympathy of a large circle of friends.

[This the text of W.T. Broad's obituary found in the Summerland Review 1922 (British Columbia, Canada) found in the next column.]

TOPICS:

Major: Obituary

OBITUARY.

PROF. W. T. BROAD.

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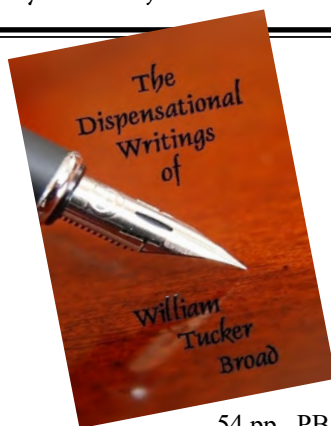
I appreciate your work in the gospel. Be encouraged, your faithfulness is a blessing to me and many others.
– OH

I just want to say that I absolutely love your books. I don't want to do anything but read! Unfortunately I have other things I need to do throughout my day, but will hurry to get to some free time to continue reading. I am retired and I've been searching for Truth my entire adult life. I grew up in a mostly single parent alcoholic home. I started seeking God when I was in my early 20s. I had been raised Catholic, but I left that religion when I married. We raised our 3 children [as] mostly Methodist. I realized that there was more to following God and left the Methodist church when my 2 daughters were in their teens. Since that time I've searched within various [denominations] – Pentecostal, Baptist, etc. – ending with Christian Science a couple of years ago. I recently left CS because, when I'd read my Bible it just didn't line up with their teachings. If I read only their textbook I could try to convince myself that it was "truth." I was a little broken-hearted to realize that it was not really truth. I "wanted" it to be truth so badly. Now I just want to know the real truth which

has led me to the writings of Bullinger, which in turn led me to your writings, which is where I am now. Anyway, that's my story in the short version. – NY

I get so much junk in my e-mail every day, seeing the BSN pop up is like a reminder that there's an oasis from all the cyber crap. Sometimes I forget that when I'm caught up in my day, getting work done, taking care of my family, and all those chores. I often think of you, your family and your ministry. – Canada

Love you and your family and all you do. As long as I can I will contribute to your ministry. Keep up God's work. – GA BSN



The Dispensational Writings of William Tucker Broad

by — W.T. Broad (1860-1923)

Professor Broad was an associate of Dr. E.W. Bullinger, contributor to *Things to Come* magazine, and assisted him in preparing the *Companion Bible*. He was an Oxford graduate who had a long teaching career. He helped start and was a staff member at Mt. Royal College. Broad specialized in Bible studies and was one of the translators of the *Twentieth Century New Testament* and contributor to *The Open English Bible*. He lived and ministered in England, Allentown, PA, and British Columbia, Canada. Book Chapters: 1. The Social Legislation of the Law, 2. Our Lord's Earthly Ministry, 3. The Coming Kingdom, 4. Broad's Biography, 5. Broad's Obituary. See order form.



RUINS (continued from page 6501)

As for this year-long honeymoon, you see that, in the law to Israel, God made provisions for a husband to “cheer up” his new wife for a year, without distractions:

When a man has taken a new wife ... he shall be free at home one year, and shall cheer up his wife which he has taken (Deuteronomy 24:5).

Now granted, this is found in the Law of Moses, and we are not under the law – we are Christ’s free men – but let us pause to consider: exactly what was God’s intent in the provision of this law to Israel? Was it not that the husband and new wife would have sufficient time together to “cleave”? What a great foundation for a new union an undistracted year would make!

Now this has been lost. By reducing the honeymoon from a year to a week, or perhaps a weekend, we have drastically reduced the time and ability to establish a firm bond. Even a luxurious week-long honeymoon is only 1/52nd of the original design-period, and a 3 or 2 day weekend is 1/126th or 1/182nd of that allotted time.

least able member (i.e., the youngest child). As time progresses, and as each member of the family unit develops and grows, or weakens and deteriorates, the flow of the support structure naturally adjusts.

In the same way, by abridging the biblical family from hundreds or thousands of active members to the modern nuclear family we have radically reduced its ability to function on every level. Little wonder that there is so much lack, frustration, discontent, deficiency, neglect, exhaustion, discouragement, failure and despair in our day.

How else could it be? How could one *not* be overwhelmed? Who is able to bear such unnatural pressure that is caused by the acceptance of the western family? Is it not a recipe for widespread failure? Is it not all beyond what is remotely possible?

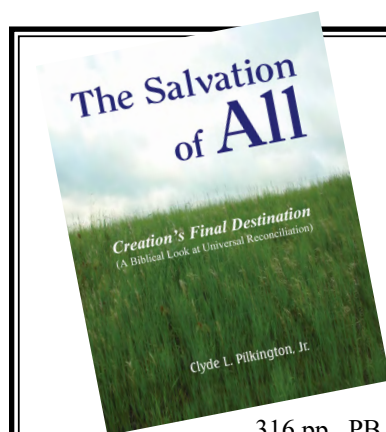
None are qualified for such enormous undertakings. Not *one* of us, not *two* of us, not *ten* of us. There’s not enough time, ability or knowledge for such demand. It takes an entire family³ to be a family!

(to be continued)

TOPICS:

Major: Family; Marriage

3. The Family of Scripture was vast. It is best represented in the broad sense in which we still use it in the expressions “family tree” and “family reunion.”



316 pp., PB

The Salvation of ALL: Creation’s Final Destination

(A Biblical Look at Universal Reconciliation)

by — Clyde L. Pilkington, Jr.

The Gospel of our Lord and Savior, Jesus Christ is truly better “Good News” than we could ever have imagined. It is far more glorious than religion would ever have us believe. *The Salvation of All* is a book about a “Good News” that will reach its final goal in the *salvation of all* mankind.

See order form.

“*The Salvation of All*” – An excellent book. – **MI**

The Salvation of All is the most clearly written testimony to God’s ultimate grace and mercy towards man that I’ve seen in print. – **VA**

I’m sure I’ll be referring back to *The Salvation of All* for years to come. The issues you addressed in the book need

to be discussed among believers. – **IL**

The Salvation of All is worthy reading for people on both sides of the doctrinal fence. Regardless of whether or not those who read it will agree with you, I believe they will respect you for not serving up the regurgitated fodder that fills the shelves of religious bookstores. Very thought provoking! I’ll be recom-

mending it to many people! – **FL**

The Salvation of All, what an amazing book. I feel the veil has been lifted and finally I see clearly the glory of our Lord and Savior. What a joy to know the truth and understand just how amazing our God truly is to all. You are a sincere man of God whom I trust and respect. – **VA**