



Bible Student's Notebook™

The Herald of His Grace

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

Volume 23
Issue 573

Contention's Entrance and Exit

Wisdom from the Book of Proverbs

by — Clyde L. Pilkington, Jr.

The book of Proverbs provides us with vital insight as to the entrance and exit of contention.

CONTENTION'S ENTRANCE

According to Proverbs there is only one way that contention comes. Though it may be masked in many "honorable" disguises, such as a pretense of standing for truth, contention always has only one source: *pride*.

Only by pride comes contention (Proverbs 13:10).¹

Only by pride doth one cause contention (Rotherham).²

"Only by pride." Not by doctrine. Not by truth. Not by faithfulness. Not by spirituality. "Only by pride."

The contentiousness of pride originates in the heart:

He that is of a proud heart stirs up strife (Proverbs 28:25).

Contention is entered into by foolish lips:

A fool's lips enter into contention (Proverbs 18:6).

Applying this wisdom from Proverbs to the members of Christ's Body, there is no need for differing doctrinal understandings to result in any contention or discord. It is not doctrinal differences themselves that produce such strife. Rather, it is prideful, arrogant spirits that divisively operate in sectarian behavior regarding one's own understanding of a doctrine.



When it comes to doctrine, the sectarians, whether having the honesty to say so or not, display their carnality through the spirit of their conduct and teaching such arrogant attitudes as:

"I am right and everyone holding a different understanding is wrong."

"I believe and stand for the truth, those whose views vary from mine don't."

"I am God's representative, if you don't agree with me, you're not."

The members of Christ's Body are one. *Nothing* can ever change that. This unity has been given by God Himself, based on His pre-determined seven-fold foundation. This unity is not even contingent on our accepting the truth, or the foundation of it.

However, a haughty spirit and arrogant attitude can ►

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1. "Arrogance produces strife" (Concordant Version).
2. "By pride only cometh" (Bullinger, Companion Bible Notes).

deny the reality of this unity, resulting in shameful strife and discord. Our unity is divine, and not human. Any discord in relationships is merely carnality, which esteems ourselves and our understandings superior to God's unity.

CONTENTION'S EXIT

Proverbs not only provides us with the *cause* of contention's entrance, but also the *means* of its exodus. Wisdom's way of bringing an end to contention is actually two-fold:

(1) We must take the honorable course ourselves:

It is an honor for a man to cease from strife (Proverbs 20:3).

For our own part we must take the high road of honor. We must reject any role in strife and contention. We must refuse to be party to such a damaging spirit.

(2) We must designedly reject the scorner:

Cast out the scorner,³ and contention will go out; yes, strife and reproach will cease (Proverbs 22:10).

Contention's source is to be rejected so that *"that strife may depart, and quarrel, and contempt may*

- 3. – "to talk arrogantly, to boast, to mock, to deride ... to be inflated" (*Brown-Driver-Briggs*);
- one who has a "tongue of trouble" (*Ancient Hebrew Lexicon*);
- "troublemaker" (*The Message*);
- "the man of pride" (*Bible in Basic English*).

cease" (:10, *Rotherham*).

Our apostle, Paul, ardently agrees with this advice of wisdom found in Proverbs:

(1) We are to take the honorable course ourselves:

Follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart ... The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves (II Timothy 2:22-25).

To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another (Titus 3:2-3).

(2) We are deliberately to reject the scorner:

A man that is a divisive person [schismatic] after the first and second admonition reject;⁴ knowing that he that is such is subverted, and sins, being condemned of himself (Titus 3:10-11).

Thus, Paul's instruction is that, for the sake of "endeavoring to keep the unity of the Spirit in the bond of peace" (Ephesians 4:3), we simply are to excuse ourselves from any divisive person. ■

- 4. – "excuse thyself" (*Rotherham*);
- "beg off from" (A.T. Robertson, *Word Pictures*).



156 pp., PB

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The Real Story of Jesus Christ's Birth

An in-depth biblical and historical look into the truths surrounding the birth of Jesus

by – Paul R. Pontis

For the past two millennia, religious organizations have been conflicted and confused about the actual details of the birth of Jesus. This work contains a wealth of historical and scriptural knowledge, effectively displacing commonly held traditions and legends surrounding the birth of Christ. Besides being enjoyable to read, this work is also a valuable reference guide.

"Reason" or "Argue"?

by — Clyde L. Pilkington, Jr.

A Greek word that will sometimes erroneously be brought in to the discussion of strife and contention is διαλέγομαι (*dialegomai*) meaning "to say thoroughly, that is, discuss."¹ It's the root of our English word "dialogue."²

THE TRANSLATION OF THE GREEK WORD *Dialegomai*

This word is used in a *positive light* related to "teaching," and is translated in such ways as: *discuss, preach, reason* and *speak*.

The first use of this word related to Paul is found in Acts 17.

According to Paul's custom, he went in unto them, and for three Sabbaths, reasoned with them from the Scriptures, opening up, and setting forth, that it was needful for the Christ to suffer and to arise from among the dead; and saying, "This is the Christ Jesus whom I am declaring unto you" (:2-3 Rotherham).

As we can see, Rotherham translates this word as "reasoned."³ A number of other translations also use the word "reasoned"⁴ to describe for the English reader that Paul thoroughly discussed ("to say thoroughly, that is, discuss"⁵) the Scriptures at the synagogue.

Some versions, however, translate διαλέγομαι (*dialegomai*) as "argue."⁶ Unfortunately, the word "argue" has an intrinsic character of being either positive or negative.

1. Strong's G1256; *dia* = "through," + *lego* = "to say, speak; to think something through; to dialogue, discuss" ... This "talking through" is a mental comparison of views, possibilities or opinions in an attempt to reach a correct conclusion. *Dialegomai* can mean an internal dialogue within one's own mind, or a discussion between two or more people (*New Testament Words*, Earl Traut).
2. Helps Word-Studies, *The Discovery Bible*
3. "Discussing information with others for the purpose of achieving an accurate understanding thereof. Also in Acts 19:8: 'And entering into the assembly he (Paul) spoke confidently over three months, discussing (*dialegomai*) and persuading concerning the reign of God.' ... The word 'discuss' is a preferred translation of *dialegomai*, because it suggests the idea of 'reasoning' as well as verbal communication" (*New Testament Words*, Earl Traut).
4. Young, *Diaglott*, *Weymouth*, *Authorized*, *Darby*, *Holman*, etc.
5. Or, as the *Dabhar* translation renders it, "worded thoroughly."
6. *Concordant*, *Moffatt*.

While "argue" *could* be an acceptable translation if properly defined, it is inherently weak in that it has the potential of causing a *negative implication*. The antagonists will take ample advantage of the weakness of this word.

THE MEANING OF THE ENGLISH WORD "Argue"

Modern dictionaries list both the positive and negative definitions of the word "argue."

The positive meaning of "argue" is defined as:

To discuss something with someone who has a different opinion from you (*MacMillan*);

To present supporting or opposing reasons; reason (*Collins*);

To put forth reasons; to attempt to prove by reasoning; to give evidence of; to persuade or influence (*Oxford*);

To give reasons for or against something; to say or write things in order to change someone's opinion (*Merriam-Webster*).

The negative meaning of "argue" is defined as:

To quarrel; wrangle (*Collins*);

To speak to each other in an angry way because they disagree (*MacMillan*);

To engage in a quarrel (*American Heritage*);

To disagree or fight by using angry words (*Merriam-Webster*);

To speak angrily to someone (*Cambridge*);

To have a battle with words; quarrel (*Wordsmith*);

To exchange or express diverging or opposite views in a heated or angry way (*Oxford*).

(see "REASON," page 4990)

Unbelieving Believers

by — Clyde L. Pilkington, Jr.

Therefore, I also, on hearing of this faith of yours in the Lord Jesus, and that for all the saints, do not cease giving thanks for you, making mention in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him (Ephesians 1:15-17, Concordant).

While belief and unbelief are contrasting opposites, they can be and are present at the same time in all of us. We are all unbelieving believers to some degree: “I believe! Help my unbelief!” (Mark 9:24). In fact, the purpose of teaching believers is to help their unbelief. It is to build them up in faith.¹

Even between believers who are most closely aligned doctrinally with each other, there are often many subjects about which they might hold differing opinions. On every one of these subjects *at least* one of these believers does not believe the truth of Scriptures: they are unbelieving believers on that particular subject.²

“Realization” is a grand truth, but it is progressive. Paul

1. “Edify” is the translation of the Greek word οἰκοδομή (oikodomē), the word for “architecture, that is, a structure” (Strong), thus it is “the act of building, building up” (Thayer).
2. This article is a part of an upcoming book on the subject of faith. Other installments that already have run in the *Bible Student's Notebook* include:
 - *The Nature of Faith: Is It Really “All or Nothing”?* Clyde L. Pilkington, Jr., *Bible Student's Notebook* #507.
 - *Divine Activation*, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #505/4445.
 - *Members of the Ecclesia – Excerpts Regarding Faith*, James Coram, *Bible Student's Notebook* #495/4365.
 - *What Is Faith?* A.P. Adams, *Bible Student's Notebook* #448/3985.

distinguishes the progression of “realization” from the initial “believing” of faith. This is why Paul prayed for “the saints” (Ephesians 1:1, 15-16), who had already heard the “gospel” of their salvation and believed on Christ (:13). His prayer for them was that God would give these believers a “realization” (:17, “knowledge,” KJV), *i.e.*, that they may “attain ... realization” (4:13). Thus, there are surely believers who had not yet been granted “realization”: they were unbelieving believers.

Of what was Paul praying that these believers would have a “realization”? Of God and His Son: “the realization of Him” (1:17), “the realization of the Son of God” (4:13).

Thus the believers to whom Paul wrote, just as with the believers of our day, lacked a most basic “realization” of even God and His Son. None of us are granted “all faith” upon believing. This realization is progressive; a journey that we’ll be on for the duration of our lives. The understanding of God and His Son, while our most basic foundation, as it turns out, is also the deepest of revelations.

We must not confuse the initial beginning of faith with the process of realization.

I believe! Help my unbelief! (Mark 9:24). ■



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Making Peace

by – Aaron Locker

I was recently listening to music while working and heard a line that deserved some thinking about. It was,

Can't we try to win this peace, 'cause we're never gonna win this war (John Rzeznik, *Can't Let It Go* (Goo Goo Dolls)).



Let us not be desirous of vain [pointless] glory, provoking [calling out, challenging] one another, envying one another.

If I consider most arguments that I've had in my life, most of them have been struggles to gain pointless glory, and oftentimes they carried on for a long time because both sides continued to provoke each other.

This is definitely a good line to think about. Imagine if everyone worked as hard at winning peace as they did at winning wars. And the truth about war is that in a war, no one wins. In almost all cases, both sides inflict damages that could've been averted by peace and in the end, everyone loses. Peace is the opposite. With peace, everyone wins.

Envy is amusingly defined by one word-study author as,

The miserable trait of being glad when someone experiences misfortune or pain.¹

If you love someone, you should make it your number one priority to set aside your pride (the desire to prove that you're right) and to work diligently for peace. This requires a lot of love considering that the other side may still be trying to wage war while you're trying to work for peace, but it is so worth it for the ones you love.

We always think of envy as the other way around (being upset when someone experiences good), but this definition is interesting because like the desire for vain glory and provocation, it is one of the main ingredients of an argument.

The best gifts you can give someone are love, joy and peace. Typically, if you give enough of the first, the other two will follow. After Paul got done talking about these three in Galatians, he said,

How much more honorable work is when it is put towards peace and not towards war. If I can keep that at the front of my mind daily, I will definitely benefit from it. ■

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“REASON” (continued from page 4987)

Understandably, based on the current usage of the word, some dictionaries (such as *Cambridge*, *Collins* and *Mac-Millan*) actually list the negative meaning as the *first and most prevalent* usage of “argue.”

**THE MEANING OF THE ENGLISH WORD
“Reason”**

To persuade or dissuade (someone) with reasons (*American Heritage*);

To urge or seek to persuade by reasoning (*Collins*);

To take part in conversation, discussion; to justify or support with reasons; to persuade or influence by the

use of reason (*Merriam-Webster*);

To reason with ... to endeavor to inform, convince or persuade ... to discourse; to talk; to take or give an account (*Webster 1828*).

We have not been called to carnality’s quarrelling and wrangling, but rather to speak the truth in love; to manifest our Father’s attitude of gentleness, kindness, grace, and tenderness,

... with meekness training those who are antagonizing, seeing whether God may be giving them repentance to come into a realization of the truth (II Timothy 2:25). ■



Your last 7 to 10 **Daily Email Goodies** have been such an encouragement of Scripture that upholds this crazy notion that I’ve come to understand that God really is in control and doing something amazing in every little and big thing that’s happening all around us! Awesome thought. – **TX**

Just here to say “Thank you” for your **videos**. After many years of religion, Father God has revealed the

truth to me and my cousin. – **WV**

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It is wonderful that Father is the Placer. Nothing else matters! – **AL**

I don’t have all the answers. God gave me faith to trust in the finished work of our Lord Jesus Christ. I believe God does all things. – **OH**



Wife Loving: The Husband’s Paramount Privilege

by — Clyde L. Pilkington, Jr.

This book is about Christ-mentored husbandry; a look at husbands’ important and honored role of loving their wives. So lofty and divine is its pursuit, Paul presents none other than Christ Himself as the mentor: “*Husbands, love your wives, even as Christ also loved the church.*”

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185 pp., PB

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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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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ABBREVIATION KEY

Scripture Version

(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).

- CV: Concordant Literal Version
- DAR: Darby Translation
- DT: Dabhar Translation
- FF: Ferrar Fenton Bible
- KJV: King James Version
- RE: Rotterdam's Emphasized Bible
- WT: Weymouth Translation
- YLT: Young's Literal Translation

Reference Sources

- AA: Analytical Analysis (Welch)
- BDB: Brown-Driver-Briggs Hebrew Lexicon
- CB: Companion Bible Notes & Appendixes (Bullinger)
- CC: Concordant Commentary (Knoch)
- CKC: Concordant Keyword

Concordance (Knoch)

- CL: A Critical Lexicon and Concordance (Bullinger)
- CWS: Complete Word Study Dictionary (Zodhiates)
- FoS: Figures of Speech (Bullinger)
- SEC: Strong's Exhaustive Concordance
- TGL: Thayer's Greek-English Lexicon
- UR: Unsearchable Riches
- VED: Vine's Expository Dictionary
- YAC: Young's Analytical Concordance

Reference Notations

- cf. – compare
- e.g. – for example
- et al. – and others
- etc. – et cetera (and so on)
- ff. – and the following
- i.e., – that is

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