



Bible Student's Notebook™

The Herald of His Grace

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

Volume 34
Issue 845

Ephesians and Colossians

The Epistles of the Secret Administration

by — Clyde L. Pilkington, Jr.

Ephesians and Colossians are the present truth for the current administration.

By a constant reading of these epistles, diligently comparing them with the earlier letters of Paul, it becomes apparent that they clearly stand administrationally apart.

Ephesians introduces the Secret Administration in which we live, while Colossians, its companion epistle, completes the Word of God (Colossians 1:25); see,

– “Colossians: The Completion of the Word of God,” [Bible Student's Notebook #788](#).

While recognizing the distinct administrative context of Ephesians and Colossians, we also certainly embrace the unique gospel context of all of Paul's other epistles. His “my gospel” in these letters is the very foundation on which “the Administration of the Secret” (Ephesians 3:9) is built; see,

– “Paul's Gospel and the Secret Administration,” [Bible Student's Notebook #788](#).

Those who recognize the Secret Administration often include other books – especially, for example, Philippians. Nonetheless, Ephesians and Colossians contextually remain the exclusive revelations of this present administration. Rightfully, Philippians could be viewed as,



– “Paul's Pivotal Letter Pressing Toward the Mystery,” [Bible Student's Notebook #788](#).

There are no other Secret Administration letters beyond Ephesians and Colossians. We once embraced the common teaching of accepting that the “Pastoral Epistles” were written later. However, regardless of our attempts at dating these epistles thus, Paul's certain revelation is that Colossians completed the Word of God.

During the Acts Administration there were “ecclesias” (in the plural) and “gifts” (apostles, prophets, evangelists, pastor-teachers; bishops and deacons). These “ecclesias” were transitional synagogues in lieu of Israel's apostasy.¹ Once Israel was judicially set aside and the Secret Administration was disclosed, these “ecclesias” and “gifts” ceased to function, with only ONE ecclesia remaining: His ONE Body, with ONE Head. Christ is said to be the “Head” of the Body *only* in Ephesians and Colossians. Previously there were many “heads” (apostles, prophets, evangelists, pastor-teachers; bishops and deacons), and thus the need for the so-called “Pastoral Epistles.” See,

– “Pastors: The Ascension Gifts and the Secret

1. [Editor:] For more information on the nature of these Acts Ecclesias, see:
– [Bible Student's Notebook #843](#), page 7167, footnote 20.

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Administration,” *Bible Student’s Notebook* #843 & #844.

Although the content may be a bit repetitive, we strongly encourage the reading of the following articles:

- “Israel’s Place in God’s Plan A Brief Survey of the Greek Scriptures: The Book of Acts (Section 2), *Bible Student’s Notebook* #781;
- “A Dispensational Consideration of Paul’s Acts Ministry,” *Bible Student’s Notebook* #791;
- “Paul’s Timeline of Right Division,” *Bible Student’s Notebook* #795;
- “A Timeline of Paul’s Ministries,” Reader’s Question Box, *Bible Student’s Notebook* #826;
- “The End of the Secret Administration and the Celestial Appearing of Christ,” *Bible Student’s Notebook* #835;
- “Paul’s Ministry at & Letter to the Saints at Ephesus Contrasted,” *Bible Student’s Notebook* #699.

While we would surely not presume to attempt to

suggest that A.E. Knoch (1874-1965)² or Vladimir Gelesnoff (1877-1921)³ held to all of our positions exactly, nonetheless, we will share with you powerfully pioneering words from the *Unsearchable Riches* magazine. We will start with a few excerpts by Knoch, and end with those of Gelesnoff from the very first issue of the *Unsearchable Riches*.

THE PRESENT SECRET ADMINISTRATION: AN ABSOLUTE SECRET

Unless we realize the fact that **the burden of Ephesians was an absolute secret**, this precious quality will not endear it to us, and we will fail to appreciate its message and the underlying love which it reveals. Its greatest charm will be lost to us if we find it foreshadowed in Genesis, or foretold in the Hebrew prophets, or revealed in the “gospels,” or the Acts of the Apostles, *or if we even confuse it with Paul’s previous revelations in his*

2. [Editor:] For more on Knoch, see his biography:
 - [Presenting the Truth in Love: In Memoriam of A.E. Knoch \(1874-1965\)](#) (under “Biographies” on the order form).
3. [Editor:] For more on Gelesnoff, see his biography:
 - [Vladimir Michael Gelesnoff \(1877-1921\): In Memoriam](#) (under “Biographies” on the order form).

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

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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 4:16);
- 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 and ascended seated position among the celestials (Romans 6; Ephesians 2:6);

- adult sonship position (Ephesians 1:5).

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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earlier epistles. It was hidden from the eons in God (Ephesians 3:9) and was made known only by Paul, during his Roman imprisonment (Ephesians 3:8).

— A.E. Knoch (1874-1965)
“The Present Secret Administration”
Unsearchable Riches, Volume 18 (1927)

AN ABSOLUTE SECRET CONCEALED IN GOD

Those who will not be enlightened by Paul will not be enlightened at all! **We cannot overstress the word *secret*. This is the only administration which is so named.** ... It was not merely unknown but unknowable. It was positively withheld. ...

This important point is further enforced by telling us *where* it is hidden and from whom it is concealed. It is popularly supposed that it is contained in the “Old Testament,” much as a puzzle picture contains hidden characters. There are supposed to be types and shadows of this era throughout the ancient scrolls. Indeed, almost all of the blessings promised to Israel are diverted to us. But this is all false. The secret was not concealed in the Scriptures, but *in God*. It was concealed *from* the eons, not revealed *to* them. It seems impossible to imagine a more emphatic statement to the effect that **the present economy was *an absolute secret*.**

— A.E. Knoch (1874-1965)
Unsearchable Riches, Volume 22 (1931)

PAUL’S PREVIOUS MINISTRY IS THE CHANNEL THROUGH WHICH THE “MYSTERY” FLOWS

It is vital to our comprehension of the present secret economy (or stewardship) to apprehend that it comes to us by way of the evangel which Paul had previously dispensed. Those who do not grasp the spiritual character of *present grace* have been led into many hurtful errors. They import Israel’s promises of physical blessing (which was shared in measure by the other nations so long as they drew their supplies of grace through Israel) into *an economy where grace is sufficient*. ...

On the other hand, if we repudiate Paul’s previous evangel, *which is specifically and categorically asserted to be the channel by which the blessings of “the mystery” reach us*, we will plunge into the opposite extreme of error. The mystery is *not* the promulgation of an *entirely new* set or body of doctrine, but the modification, or rather *glorification*, of Paul’s previous teaching. It comes through the evangel which he had been dispensing.

Let us instance one example. The conciliation of mankind depends on the repudiation of Israel until the fullness of the nations has come in (Romans 11). Very little is said of this in Ephesians, because the relation between mankind and God are not its subject. Yet Paul still wishes to make known “*the mystery of the gospel*” (Ephesians 6:19-20), which can be no other than the secret evangel of Romans 5-11. Has this, too, been modified? Perhaps we ought rather to

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58 pp., PB

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Paul’s Priestly Ministry (A Compilation)

Prior to the revelation of the present *Secret Administration* found in Ephesians and Colossians, Paul’s ministry was a *prophetic light* “to the Gentiles” (Acts 13:47) under the auspices of Israel (Isaiah 49:6), Paul himself “*acting as a priest*” (Romans 15:15-16, *CV*). During his earlier ministry, by his own admission, his teaching was limited to what “*the prophets and Moses did say should come*” (Acts 26:22), proclaiming “*the hope of Israel*” (Acts 28:20). This vital key is crucial to the proper understanding of the epistles which Paul wrote prior to Ephesians, letters which were “*out of an installment*” (I Corinthians 13:9-10, 12, *CV*).

This is a collection of eight important articles, by four authors: Vladimir Gelesnoff (1877-1921), A.E. Knoch (1874-1965), Adlai Loudy (1893-1984), and Clyde L. Pilkington, Jr.

say that it has been glorified. The conciliation deals with God's attitude towards mankind, but still left a measure of discord between the recipients of its grace. The Jews and aliens, even though both reconciled to God, were not in perfect accord with one another. The superior place of the circumcision made this impossible, and so conciliation is perfected by the removal of all barriers between believers and by the reconciliation of the circumcision with the uncircumcision. There is reconciliation, not only with God, but with His favored people. This is the burden of the second chapter of Ephesians.

For instance, "to the Jew *first*" (Romans 1:16; 2:9-10) is no longer true after the secret is revealed that the nations are *joint*-partakers in Paul's evangel (Ephesians 3:6-7). The Jew no longer has any advantage (Romans 3:1-2). The nations are no longer *debtors* to them for *their* spiritual things, for our blessedness is in a region to which they have no claim (Romans 15:27; Ephesians 2:13-22).

The body is no longer composed of members "less honorable" and "uncomely" [I Corinthians 12:23], but is a *joint*-body in which each member is peer of all of the rest. The gifts are specifically limited to the period before the revelation of the secret.

When that which is perfect [or, maturity] is come, then that which is in part shall be done away (I Corinthians 13:8-14).

Ephesians puts before us the mature humanity (Ephesians 4:13). ...

— A.E. Knoch (1874-1965)
Unsearchable Riches, Volume 8 (1917)

THE RECOVERY OF TRUTH

The aim we have in view is *recovery* of truth. Much of it was lost immediately after Paul's departure from this earthly scene. Some has been recovered, but a great deal still remains buried beneath the rubbish of decayed theology. Current teaching, especially on the subject of Paul's ministries, needs readjustment.

Paul's ministry differs radically from that of the other apostles as to sphere and character.

The Twelve preached to the Circumcision. Paul preached to the *Nations* (Galatians 2:10).

The Twelve proclaimed *pardon*⁴ to the Circumcision. Paul preached *grace* to the aliens.

The repentance of Israel as a nation was the aim of the Twelve's ministry. Their preaching of Messiah as Son of David calls to mind the times of the Shepherd-King.

Paul's ministry, which should never be mixed up with that of the Twelve, passed through three different phases, each based on a special and distinct revelation. These are:

4. [Editor:] Ultimate freedom from sin is *far more* than forgiveness or pardon. 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 more information on this vital theme see,

- [Ultimate Liberation: Beyond Forgiveness \(The Justification from and of Sin\)](#) by Clyde L. Pilkington, Jr. (see order form).



Concordant Greek Elements

Concordant Greek Elements is designed to complement the *Concordant Literal New Testament* with keyword concordance and the *Concordant Greek Text*. It consists of tables of the grammatical forms and their English standards with a reverse index, a complete analysis of the vocabulary with English equivalents, and a short Greek course. This book is *not* for novices.

167 pp., HC

See order form.

- ◆ The Gospel of God – Romans 1:1-2;
- ◆ The Mystery of the Gospel (the Reconciliation) – Romans 16:25-27; Ephesians 6:19;
- ◆ The Secret Economy – Ephesians 3:3, 9.

These can be properly understood only in the light of Israel's apostasy. Each failure on Israel's part is followed by further concessions to the nations.⁵

It is well to note at the outset that each new departure in Paul's ministry – each revelation – points backward to a remoter type than the preceding.

Justification, which is the focus of the Gospel of God, is prefigured in the dealings of God with Abraham in uncircumcision (Romans 1-4).

5. [Editor:] Thus, the threefold digression of Israel's apostasy, resulting in the threefold progression in Paul's ministry – turning, going, sending:

"we turn to the Gentiles"

"henceforth I will go to the Gentiles"

"the salvation of God is sent unto the Gentiles."

"... seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles" (Acts 13:46).

"... when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles" (Acts 18:6).

"... And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying,

"Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them."

"Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:25-28).

Reconciliation goes back to Adam, finding its type in the grim period intervening between the failure of Adam and the call of Moses (Romans 5-8).

The Secret Economy overrides all previous revelations, carrying us back anterior to the overthrow of the mundane system by sin (Ephesians 1:4).

Such clear discrimination between the types requires equally clear discrimination between the antitypes.

The Gospel of God was no secret. This is clear from the opening verses of the Roman letter (1:1-3). It relates to the blessing of the nations on the basis of the Abrahamic covenant.

The reconciliation was a *partial* secret. It is first seen in silhouette, then it is dissipated, then it emerges into clear light and is heralded among all nations (Romans 16:25-27).

The Secret Economy was an absolute secret. God was positively hiding it from the ken⁶ of former ages. There is no mention of it even in Paul's letters until Ephesians was sent on its mission (Ephesians 3:9).

Other notable differences press themselves upon our notice.

Abraham was blessed by a priest (Genesis 14:18-20; Hebrews 7:6). So, the blessings of the Abrahamic covenant will be dispensed to the Gentiles by the priest-nation.

In line with this, when Israel failed and Paul took her

6. Perception; understanding. – *American Heritage Dictionary*



Concordant Lexicon and Greek Elements

A complete key to the Greek Scriptures and their English translation in the *Concordant Version* giving the etymological analysis and idiomatic meanings of every Greek word used in divine revelation. This is confirmed by a complete concordance of every important grammatical form occurring in the three most ancient manuscripts, *Sinaiticus*, *Vaticanus*, *Alexandrinus*, as well as the *Concordant Greek Text*, the sublinear and the version. This book is not for novices.

379 pp., HC

See order form.

place toward the nations, he ministered the Gospel of God as a *priest leitourgos* (Romans 15:16).

The Reconciliation was ministered by him as Messiah's *ambassador* (II Corinthians 5:18-21).

The Secret Economy was made known by him as Christ Jesus' *prisoner* (Ephesians 3:1).

These ministries differ also in another particular – the *time* of their revelation.

Justification and freedom from law were preached during his itinerancy among the nations and the dispersion (Acts 13:39). Justification is first broached in his sermon at Pisidian Antioch. Afterwards it is fully developed in the first four chapters of the Roman letter.

Reconciliation is unfolded in his letters, after the hostile attitude of the Jews outside the land became manifest, but before his imprisonment.

The Secret Economy was committed to his stew-

ardship *after* his [Roman] imprisonment.

The contents of the Roman letter revolve around two themes: Justification (chapters 1-4), and Reconciliation (chapters 5-7).

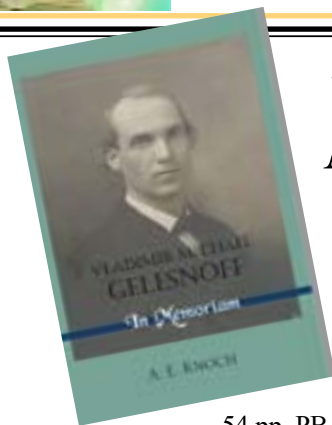
Abrupt severance of chapters 9-11 from the preceding portion of the epistle has tended to obscure the teaching of reconciliation. Chapters 5-8 view it in the effulgence of God's love and glory, while chapters 9-11 point out that its root lies in Israel's apostasy.

For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? (Romans 11:15).

The opening and closing salutations of the great epistle are in perfect accord with the two themes discussed. The opening verses summarize the salient features of the Gospel of God (Romans 1:1-7); the concluding verses summarize the salient features of the Secret of the Reconciliation and distinguish it from the Gospel of God.

(see *EPHESIANS AND COLOSSIANS*, page 7184)

Check out a **NEW BOOK!**



54 pp, PB

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Vladimir Michael Gelesnoff (1877-1921): In Memoriam

by — A.E. Knoch (1874-1965), et al.

A crucial historical account of one of the true unsung heroes of the re-discovery of Scripture truth. Gelesnoff was a true pioneer in themes of the Universal Reconciliation, as well as those of the Secret Administration.

One of the rare exceptions of “*not many wise ... not many noble*” (I Corinthians 1:26), he was of British and Italian aristocracy, as well as Russian nobility. A graduate of the University of St. Petersburg he was proficient in wide and varied fields of study, and could speak eight and read twenty-one languages.

At a young age he found great interest in the study of Scripture, which led him later in life to reject the tenets of the Greek Orthodox Church, ultimately resulting in his exile from Russia. After continuing his education at the University of Rome, he moved to New York City to pursue his life-long career in the scientific research of electro-chemistry and practical engineering.

Continuing his aggressive investigations in the Greek and Hebrew Scriptures, for years he was in demand as a lecturer in New York and other major cities. In his early years he was associated with the Plymouth Brethren, then later became acquainted with the ministry of E.W. Bullinger. During this time he also became a dear friend and close associate of Bible teacher Alan Burns, editor of *Grace and Glory*, a magazine for which he would write. He became an instructor at Northwestern Bible School in Minneapolis, during which time he began, along with A.E. Knoch of California, the periodical *Unsearchable Riches*, as well as their work on the *Concordant Version*.



Tidbits of Truth #1

[*Editor:*] This is the first of a new recurring feature in the *Bible Student's Notebook*. "Tidbits" will be a column dedicated to short comments, thoughts, studies and excerpts.

Not Dependent on Us

[*Excerpt:*] God selected us and predestinated us before we had any experience whatever. When He called us, it was according to His purpose and grace and did not depend upon our thoughts and acts. Our experience is only a contrastive preparation for the future.

— A.E. Knoch (1874-1965)
Unsearchable Riches, Volume 44 (1953)

Our Hope Today

[*Excerpt:*] Our hope today is certainly a looking forward to being with the Lord in His *presence* – but *not* in connection with His *coming from Heaven*, which cannot take place until *after* the great tribulation – but at some unknown moment, without sign or forewarning, when the last foreordained member of the body believes and thereby completes it.

Ye were sealed with the holy spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession (Ephesians 1:13-14).

If ye then be risen with Christ ... For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear [or, be manifested], then shall ye also appear [or, be manifested] with Him in glory (Colossians 3:1-4).

— J.G.H. Steedman (-1968)¹
The Differentiator, Vol. 25, No. 3 (June, 1964)
(*edited excerpt*)

Aiōn: "Age" or "Eternity"?

[*To D.R.:*] While we certainly appreciate language resources, such as *Strong's Exhaustive Concordance*,

1. John G.H. Steedman (-1968), of Dorset England, had a career as a Commander with the Royal Navy and Royal Flying Corps. In his retirement he became a dedicated student of Scripture and was a contributor (1964-1968) to the *The Differentiator* magazine (1939-1970), which editors over the years included: E.A. Larsen, Dr. Frank Neil Pohorlak, Alexander Thomson and Major R.B. Withers.

Steedman's "findings in the area of prophetic truth cleared the way for us to rid ourselves of the burden of trying to fit the Seventy-Sevens of Daniel 9:24-27 into a semi-preterist mold (that is, only one Seven is yet future). His logical and scriptural arguments allowed us to see a strong case that the entire prophecy of the 'weeks,' or better, heptads of years, has yet to begin." – *The Differentiator Revisited*

Other Steedman articles that have appeared in the *Bible Student's Notebook*:

- *The Seventy Sevens of Daniel*: Part 1, [issue #754](#);
Part 2, [issue #755](#).

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The
Uniqueness
of Our Calling

William B. Hallman

51 pp, PB

The Uniqueness of Our Calling

by — William B. Hallman (1902-1985)

There are three Greek words which form the basis for this study: the word *oikonomia* – rendered "dispensation" or "administration"; the word *mysterion* – translated "mystery" or "secret"; and the word *ekklesia* – often rendered "church" or "assembly." Upon this basis the author considers Paul's two ministries (those before and after Acts 28), as well as a careful look at the present administration, with its unique destiny.

See order form.

we also know that these reference works are limited in that they, like *all* the works of men, prone to bias and error. So, like the Bereans, we always diligently *search the Scriptures to see whether those things are so* (Acts 17:11).

We are immediately suspicious of being told that the same Greek word *aiōn* (αἰών) can mean both “age” and “eternal.” After decades of study related to *aiōn* I can affirm that it is theological tradition that attached “eternal” to it. This is the consistent testimony of the Scriptures, as well as that of impartial linguistic research.²

2. [Editor:] For more on the Greek word *aiōn*. see:

Books:

- [The Greek Word Aiōn – Aiōnios: Translated Everlasting - Eternal](#), John Wesley Hanson (See order form under “Hanson”);
- [An Analytical Study of Words](#), Louis Abbott (See order form under “Other Authors”);
- [How Eternity Slipped In: Or, Whence Eternity?](#), Alexander Thomson (See order form under “Other Authors”);
- [Time and Eternity: A Biblical Study](#), G. T. Stevenson (See order

– Clyde L. Pilkington, Jr.

BSN

TOPICS:

Major: [Not Dependent on Us:] Calling; Contrast; Predestination; Sovereignty; [Our Hope Today:] Appearing; Expectation; [Aiōn: “Age” or “Eternity”?:] *Aiōn*; Eternal; Eternity; Study; Tradition; Translation

form under “Other Authors”).

Articles:

- On the Word “Eternal” by G. Campbell Morgan (1863-1945), [Bible Student’s Notebook #420](#);
- [Forever, Eternal and Everlasting](#), Clyde L. Pilkington, Jr. *Bible Student’s Notebook* #83;
- 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](#);
- “Aeonian,” F.W. Farrar, [Bible Student’s Notebook #795](#);
- Translation Confusion: *Aion* in the *KJV*, Clarence Larkin, [Bible Student’s Notebook #656](#).

EPHESIANS AND COLOSSIANS (continued from page 7182)

Unto Him that is able to stablish you according to my Gospel and the preaching of Jesus Christ, in harmony with the revelation of the secret silenced in the course of ages, but now manifested, and by prophetic Scriptures, according to the decree of the God of Ages, is made known unto all nations for faith obedience (Romans 16:25-27).

With Romans as a starting point, subsequent epistles add more luster to its glorious beams. Romans presents Reconciliation from the Divine standpoint. The Corinthian letter views it from

our standpoint, following it with an impassioned appeal to receive what grace has given. Ephesians enriches the subject by adding the reconciliation of Jew and Gentile (Ephesians 2:16), and Colossians winds it up with the reconciliation of the universe (Colossians 1:20).

– Vladimir Gelesnoff (1877-1921)

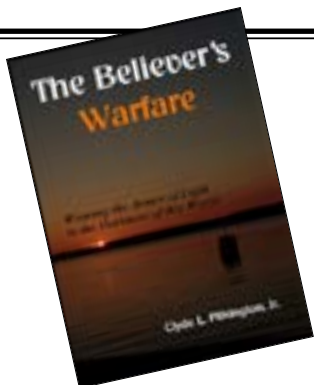
Unsearchable Riches, Volume 1; Issue 1(1909)

Editorial Notes (*abridged*)

BSN

TOPICS:

Major: Colossians; Ephesians; Secret Administration
Minor: Ecclesia; Maturity; Minority; Reconciliation



84 pp., PB

See order form.

The Believer’s Warfare

by — Clyde L. Pilkington, Jr.

The believer is in the middle of an ancient spiritual warfare that is as old as mankind. The battle itself, although intense, is not complicated. It is not a process of spiritual hoop-jumping. Indeed it is simple. *The Believer’s Warfare* surveys a few key passages of Scripture to reveal God’s sure plan of victory in the life of His saints.

“I have really enjoyed *The Believer’s Warfare*. For years I have struggled with my walk with Christ, bouncing ‘in and out of fellowship’; using some human effort to try and control the flesh. It seems as though I still have a lot of legalistic and guilt-ridden programming in my brain.” – **OH**

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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CLNT, CLV, CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
EB: Exegeses Bible
ED: Emphatic Diaglott
ERV: English Revised Version
ESV: English Standard Version
FF: Ferrar Fenton Bible
GLT: Green's Literal Translation
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
LSV: Literal Standard Version
LXX: Septuagint
MKJV: Modern King James Version
MLV: Modern Literal Version
MNT: Moffatt New Translation (James Moffatt)
MSG: The Message
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
RCV: Recovery Version
TCNT: Twentieth Century New Testament
VT: The Voice Translation
WAY: The Arthur Way Translation
WEB: World English Bible
WET: Wuest Expanded Translation
WI: Workman's Interlinear
WNT: Williams New Testament
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)
RWP: Robertson's Word Pictures
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
TtC: Things to Come
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
VWS: Vincent's Word Studies
WWS: Wuest's Word Studies
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