



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 37  
Issue 904

## Proselytes

### A Short Compilation

The word “proselyte” is a transliteration of the Greek word προσήλυτος (*proselutos*). It means “a comer over to” and is “used of a Gentile who came over to the Jews’ religion”;<sup>1</sup> “an arriver from a foreign region, that is, (specifically) an acceder (convert) to Judaism (“proselyte”).<sup>2</sup>

A.T. Robertson (1863-1934):

There were two kinds of **proselytes**:

- **of the gate** (not actual Jews, but God-fearers and well-wishers of Judaism, like Cornelius),
- **of righteousness** who received circumcision and became actual Jews.<sup>3</sup>

Vladimir Gelesnoff (1877-1921):

There were two classes of proselytes: the proselytes of righteousness, and the proselytes of the gate. The first, through circumcision and conformity to the Jewish ritual, became incorporated with the Jewish people. The latter renounced idolatry and acknowledged the God of Israel as Creator, but were not circumcised and, in the observance of the ceremonial law, restricted themselves to a few leading points, and so were regarded as outside the fellowship of Jewish communities.<sup>4</sup>

F.H. Robison (1885-1932):

There was a considerable fringe of believers in Je-

hovah as the true God and worshipers of Him by prayer and alms, who never took the step of identifying themselves with the chosen nation, possibly because they saw so much hypocrisy in it. These were called by the Jews “proselytes of the gate”; that is, they could stand outside and worship God but could not come into the inner circle of the congregation. In Gentile countries the synagogues sometimes, even usually, had galleries or side compartments where these devout people could sit without defiling the ecclesiastical blue-bloods.<sup>5</sup>

Matthew George Easton (1823-1894):

“Proselyte” is used in the LXX for “stranger” (I Chronicles 22:2), *i.e.*, a comer to Palestine; a sojourner in the land (Exodus 12:48; 20:10; 22:21), and in the New Testament for a convert to Judaism. There were such converts from early times (Isaiah 56:3; Nehemiah 10:28; Esther 8:17). The Law of Moses made specific regulations regarding the admission into [Judaism] of such as were not born Israelites (Exodus 12:19, 48; 20:10; 23:12; Deuteronomy 5:14; 16:11, 14, etc.). The Kenites, the Gibeonites, the Cherethites, and the Pelethites were thus admitted to the privileges of Israelites. Thus, also we hear of individual proselytes who rose to positions of

5. [Are Bride and Body Identical?](#), Unsearchable Riches, Volume 16 (1927); Bible Student's Press book reprint, see [order form](#) under “Robison.”

1. E.W. Bullinger, *CB*.  
2. *SEC* G4339.  
3. *Word Pictures of the New Testament* (Matthew 23:15).  
4. Unsearchable Riches, Volume 1 (1909).

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prominence in Israel, as of Doeg the Edomite, Uriah the Hittite, Araunah the Jebusite, Zelek the Ammonite, Ithmah and Ebedmelech the Ethiopians.

In the time of Solomon there were 153,600 strangers in the land of Israel (I Chronicles 22:2; II Chronicles 2:17-18). And the prophets speak of the time as coming when the strangers shall share in all the privileges of Israel (Ezekiel 47:22; Isaiah 2:2; 11:10; 56:3-6; Micah 4:1). Accordingly, in New Testament times, we read of proselytes in the synagogues (Luke 7:5; Acts 10:2, 7; Acts 13:42-43, 50; 17:4; 18:7). The “religious proselytes” here spoken of were proselytes of righteousness, as distinguished from proselytes of the gate.<sup>6</sup>

James Hilston:

**Proselytes of the Gate** were Gentiles who recognized their place in subordination to the Nation of Israel, and desired to worship God via the mediatorial agency of Israel. They were uncircumcised, and were required to obey only the laws set

forth in Acts 15.<sup>7</sup>

**Proselytes of Righteousness** were Gentiles who desired to become Jews. They were circumcised and submitted to all the ordinances of the Mosaic Law according to Exodus 12:48-49. ... These Gentile converts to the God of Israel would then be assigned a tribe (Ezekiel 47:22-23).

In Acts 2:5, Luke makes reference to Jews who were dwelling at Jerusalem during the Pentecost observance. Later, he describes them as “*Jews and proselytes*” (:10) who were born Parthians, Medes, Elamites, Mesopotamians, Cappadocian, etc. (:8-11).<sup>8</sup> **BSN**

**TOPICS:**

**Major:** Gentiles; Proselytes  
**Minor:** Israel

6. *Illustrated Bible Dictionary* (1897).

7. [Editor:] Before Peter’s experience with Cornelius, and Paul going to Jerusalem, the proselytes of the gates had no hope for the Kingdom. At some point Peter used his keys to the Kingdom the second time to open up a hope, even though it was a secondary position to the Proselytes of the Gate. Proselytes of righteousness who got circumcised and did all the law always had the same hope of regular Jews. – James Fine  
8. *TGF Topical Studies* (2000).

<p><b>Bible Student’s Notebook™</b>  <i>Paul Our Guide – Christ Our Goal</i>                  ISSN: 1936-9360                  Volume 37, No. 904 – January 24, 2022  <i>Scripture education in a weekly format!</i></p>	<ul style="list-style-type: none"> <li>– union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);</li> <li>– adult sonship position (Ephesians 1:5).</li> </ul> <p>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).</p> <p>This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”</p> <p style="text-align: center;"><i>We are always open for discussion, but never for disputation. – André Sneidar</i></p> <p style="text-align: center;"><b>Bible Student’s Notebook™</b>                  PO Box 265, Windber, PA 15963                  Office: (800) 784-6010 – Local: (814) 701-0063  <a href="mailto:bsn@studyshef.com">bsn@studyshef.com</a></p> <p style="text-align: center;">Clyde L. Pilkington, Jr. – Editor                  André Sneidar – Executive Editor                  Associate Editors: J. Blake Botner, Mark Peters, Mark Vogt                  Assistant Editors: James Fine, Gary Ingison</p> <p style="text-align: center;"><u>Managers and Assistants</u>                  Clyde L. Pilkington, III, Nathan H. Pilkington, Stephen Hill                  For definitions of abbreviations/acronyms, see the <a href="#">online key</a>.                  Copyright © 1989-2022 Bible Student’s Press™</p>
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- 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 universality of death and resurrection (I Corinthians 15:21);
  - the unique gospel of Paul – which he calls “my gospel” (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
  - the “preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past” (Romans 16:25);
  - the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
  - true freedom and liberty apart from law (Galatians 5:1);
  - the organic nature of the One Body (Ephesians 4:16);
  - the Secret Administration, being the operational revelation for today (Ephesians 3:9);
  - the unprophesied, Celestial hope and calling of the One Body (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);



## Tidbits of Truth #30

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

### The Distinction Between “Grace” and “The Dispensations of Grace”

[*Edited excerpt:*] It is imagined by some that wherever we find God’s grace, here we have the “*Dispensation of Grace*.” It could well be that the word “*dispensation*,” a poor rendering of the Greek word *oikonomia*, has given credence to this concept, for God has never lacked grace; He has never failed to show grace. Grace has been part and parcel of all of His dealings as recorded in the Divine Book. Adam and Eve, Noah, Abraham – the very calling out of Israel as His agency for the preservation and propagation of His truth to the nations – all display grace.

*The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth. ... For the law was given by Moses, but grace and truth came by Jesus Christ* (John 1:14, 17).

Then in a special sense Christ was the living embodiment of the grace of God – even though His earthly ministry, prior to His death, was only to Israel. He is the grace of God in fulfillment of type and prophecy; He is the grace of God in redemption and justi-

fication; He is the grace of God in sanctification and sonship.

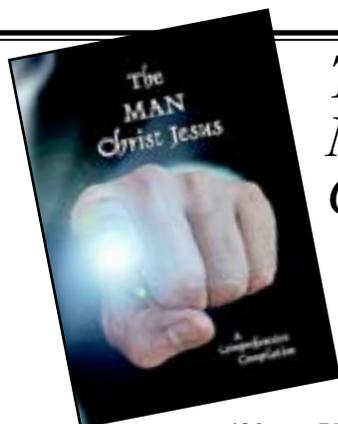
God has always been a gracious God: a God of Grace. This is not a characteristic He suddenly assumes after the close of the book of Acts period.

It is true, however, that after the book of Acts period He chooses to deal with His own upon this premise, that He would rule His own by grace and only grace: that Israel’s laws and ordinances, that the edicts of the new Covenant, that none of these would infringe, set aside, impugn, or in any way take away or add to grace as the rule of His own. Grace must be the undergirding rule, the overriding law of this unique Household.

— Russell H. Schaefer (1919-1999)  
“Misconceptions About the Dispensations of Grace”  
*Scripture Research*, Volume 1, Number 8 (1964)

### Before the Day of Christ Begins

The great theme of “*the Day of Christ*” will be the Reign of the Lord Jesus Christ as the Sovereign of the Universe. Before that day becomes a reality, the Lord



430 pp., PB

See [order form](#) under “Compilations.”

## *The Man Christ Jesus: His Birth, Life, Nature, Faith, Suffering and Glory (A Comprehensive Compilation)*

This book contains 24 authors and 74 works spanning 130 years. Authors include: Arthur P. Adams (1845-1925), William W. Bentley, Jr., William Tucker Broad (1860-1923), Leon A. Bynoe (1895-1983), E.W. Bullinger (1837-1913), E.H. Clayton (1887-1972), John H. Essex (1907-1991), William B. Hallman (1903-1985), Joseph Edwin Hartill (1909-1981), A.E. Knoch (1874-1965), Adlai Loudy (1893-1984), William Mealand (1873-1957), Clyde L. Pilkington, Jr., Frank Neil Pohorlak (1907-1988), André Sneider, E. Al Stahl (1926-2011) and Charles H. Welch (1888-1967).

Jesus will call His far-above-all ecclesia into session around the Heavenly throne of the Lord Jesus. “*The high calling of God in Christ Jesus*” is denominated as “*the Church, which is His Body, the fullness of Him that fills all in all*” (Ephesians 1:23).

We will be called to assemble before Christ begins to “*judge [adjudicate] the quick and the dead.*” Members of the ecclesia over which Christ is the Head will be raised (Greek, *exanastasis*) from the dead prior to all others (Philippians 3:11) divinely transformed into immortal beings in the likeness of the glorious body of Christ Jesus Himself (:21).

We have been chosen to be the highest members of the Government of Jesus Christ. We will rank “*far above all*” of the Principalities, Powers, Might and Dominions, and every name that is invoked not only in this age, but also in the age to come (Ephesians 1:21).

As the highest ranking members of His universe-wide Government, we are being trained to assume our finely tuned positions when His Government (Kingdom) becomes manifest. Therefore, we will be completely prepared to assume our stations of service.

This nucleus was called and chosen by Christ Jesus before the disruption of the world (Ephesians 1:4). We are currently unknown in, or by, this world. We are outsiders in the Christian world. We are *persona non grata*. We have no function now, except to walk worthy of our “*high calling*” (Ephesians 4:1-7).

— Tom L. Ballinger  
*Plainer Words*

## The Freedom to Be Authentic

*God has not given us the spirit of fear, but of love, and of power, and of a sound mind* (II Timothy 1:7).

Several translations say that God has not given us the “*spirit of cowardice*,” or as the Concordant and Diaglott render it, the “*spirit of timidity*.”

We do not ever have to be embarrassed about who we are, about who God has made us, or about the journey that HE has us on. We can look anyone straight in the eye, without fear or shame, to tell them exactly who we are. We have the freedom to be authentic. We have only “**One Lord.**”

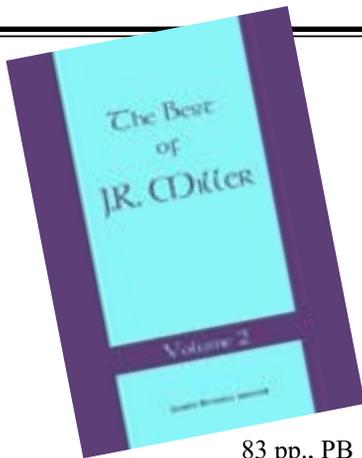
God brings people in and out of our lives as He sees fit, and we need not fear anyone’s opinion, acceptance, or judgment of us. As Paul so boldly declared, “*it is a very small thing that I should be judged of you*” (I Corinthians 4:3), or as the Concordant has it – “*it is the least trifle that I may be being examined by you.*”

— Clyde L. Pilkington, Jr.

BSN

### TOPICS:

**Major:** [*The Distinction Between “Grace” and “The Dispensations of Grace”:*] Grace; Dispensation of Grace [*Before the Day of Christ Begins:*] Day of Christ [*The Freedom to Be Authentic:*] Individualism, Judgment (Men’s)



## The Best of J.R. Miller, Vol. 2

by — James Russell Miller (1840–1912)

Miller was a prolific author, born of Irish/Scottish descent to James Alexander Miller and Eleanor Creswell, near Frankfort Springs, Beaver County, PA. He was a graduate of Westminster College (New Wilmington, PA), and Allegheny Theological Seminary (Allegheny, PA). Miller pastored churches in New Wilmington, PA, Philadelphia, PA, and Rock Island, IL, and was the author of over 60 published books, as well as countless booklets and pamphlets. He also served as supervisor of over two dozen periodicals with a combined annual circulation of over 66 million copies at the time of his death. This is the second in a collected series of his best selected articles.

83 pp., PB

See [order form](#) under “Miller.”

# Contrasts Between the Pre-Millennial Kingdom and The Millennial Kingdom

by – Otis Q. Sellers (1901-1992)

The “Kingdom of the Heavens,” announced by John the Baptist and the Lord Jesus Christ, is a divine state of government that covers a period of time, the exact length of which cannot be established from the Scriptures. That which we commonly call “The Millennium” is a succeeding divine state of government which is a thousand years in length. These two are not the same.



In the study of Scripture the greatest possible confusion has been caused by making the “Kingdom of the Heavens” and the “Millennium Kingdom” to be one and the same. There is no reason for this since there are many contrasts between the two.

The “Kingdom of the Heavens” (Pre-Millennial Kingdom) is that divine government mediated by the Heavens. In our language we would call this Heavens’ Government over the Earth.

There is nothing on Earth today that can be properly called the “Kingdom of the Heavens.” The Heavens exercise no *manifest* sovereignty over mankind at the present time. They have no *apparent* voice in the affairs of mankind. The Heavens are now silent.

The “Kingdom of the Heavens” is the full manifestation of the order and rule of the Heavens which will be imposed upon the Earth in a coming day when God decrees that it shall be so. Then human government must give way to Heavens’ Government.

- The Pre-Millennial “Kingdom of the Heavens” is the time of Christ’s manifestation in the Heavens (*epiphaneia*, II Timothy 4:1). The Millennium Kingdom is the time of His personal presence (*parousia*, Matthew 24:3).

- The Pre-Millennial “Kingdom of the Heavens” is based upon Christ’s absence from the Earth and His presence in Heaven (John 14:12, 16:7, Luke 24:26). The Millennium Kingdom is based upon His personal presence upon the Earth and His absence from Heaven.

- In the Pre-Millennial “Kingdom of the Heavens” Christ is ruling the Earth from Heaven (Micah 4:3, “*afar off*”). In the Millennium Kingdom He is governing upon the Earth.

- The Pre-Millennial “Kingdom of the Heavens” precedes the “Day of the Lord” (Joel 2:28-31. The Millennium Kingdom is in the “Day of the Lord” (II



## The True Basis of Fellowship

by — A.E. Knoch (1874-1965)

So settled is the supposition that creed is the basis of fellowship, that no one seems to think it necessary to consult the Scriptures on the subject. Doctrine is not the basis of fellowship; there is a divine unity which we should preserve, and the best way to break this unity is to try to make it.

14 pp., BK

See [order form](#) under “Knoch.”

Peter 3:10, Revelation 1:10).

- During the Pre-Millennial “*Kingdom of the Heavens*” the Adversary sows tares (*i.e.*, sons of the wicked one) in the kingdom, after Christ has sown the good seed (*i.e.*, sons of the kingdom; Matthew 13:24-30; 36-42). During the Millennium Kingdom Satan cannot do this for he is bound (Revelation 20:2).
- During the Pre-Millennial “*Kingdom of the Heavens*” the wheat and the tares will be permitted to grow together (Matthew 13:29-30). During the Millennium Kingdom no such mixture of good and evil will be permitted.
- The Pre-Millennial “*Kingdom of the Heavens*” is like leaven which a woman hid in three measures of meal (Matthew 13:33). The Millennium Kingdom cannot be likened to leaven.
- The Pre-Millennial “*Kingdom of the Heavens*” is like a treasure hidden in a field, which when a man finds he sells all of his possessions to purchase the field and possess the treasure (Matthew 13:44). There is nothing about the Millennium Kingdom that compares to this likeness. It is never hidden, and cannot be bought.
- The Pre-Millennial “*Kingdom of the Heavens*” is like a merchantman seeking goodly pearls (Matthew 13:45-46). The Millennium Kingdom presents no such picture.
- The Pre-Millennial “*Kingdom of the Heavens*” is like

seed which when placed in the ground develops through stages such as the blade, the ear, the full grain in the ear, and the ripened grain (Mark 4:26, 29). The Millennium Kingdom does not begin and develop after this fashion.

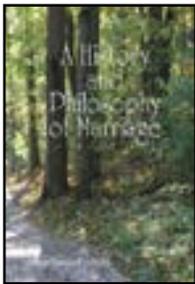
- The Pre-Millennial “*Kingdom of the Heavens*” is established after the salvation of God returns to Israel (Isaiah 42:1-4). The Millennium Kingdom will be established by one overwhelming and universal action by the Second Coming of Christ.
- The Pre-Millennial “*Kingdom of the Heavens*” does not come by observation (Luke 17:20). The Millennium Kingdom will come with the greatest display of power and glory the world has ever witnessed (Matthew 24:27-31).
- The Pre-Millennial “*Kingdom of the Heavens*” is the “*Day of Christ.*” The Millennium Kingdom is the “*Day of the Lord.*”
- During the Pre-Millennial “*Kingdom of the Heavens*” rebellion comes when God loosens the merciful restraining influence which He has imposed upon mankind (II Thessalonians 2:7). The rebellion at the end of the Millennium Kingdom comes when the Adversary is loosed for a “little season.”

The conclusion: the Pre-Millennial “*Kingdom of the Heavens*” is not the Millennium Kingdom. **BSN**

— *Special Full-Length Studies #29*  
(abridged & edited)

**TOPICS:**

**Major:** Kingdom; Kingdom of Heaven; Pre-Millennial Kingdom; Millennium  
**Minor:** ???



***A History and Philosophy of Marriage:***  
*Polygamy and Monogamy Compared*  
by — James Campbell  
(originally published in 1869)  
142 pages, paperback

A reprint of the Christian Philanthropist James Campbell’s classic work originally published in 1869 in Boston, Massachusetts.

(see [order form](#) under “*Histories.*”)

1. **[Editor:]** God is always absolutely sovereign over the affairs of man. This truth is hidden from the perception of mankind during “*Man’s Day.*” But in the “*Day of Christ*” this absolute sovereignty will be made abundantly *manifest*. For more on this subject, see:
  - The Coming Kingdom: Some Fundamental Facts Concerning It, William Tucker Broad, [Bible Student’s Notebook #634](#);
  - Three Chronological Stages of the Prophetic “*Kingdom of God*” on the Earth, David R. Hettema, [Bible Student’s Notebook #745](#);
  - Four Great Days (With Special Emphasis on “*the Day of Christ*”), Tom L. Ballinger, [Bible Student’s Notebook #901](#).



## Editor's Desk

### The Pre-Millennial Kingdom

While some profess to be prophetic experts, we grope – to some measure or another – in the darkness with our small light. If Peter, who struggled with understanding Paul's writings, thought that the "word of prophecy" was a "light in a dark place," who are we to think that we have anything more?<sup>1</sup>

I was never really a big student of prophecy. Even prior to coming to see the significance of Paul's special ministry I was never drawn to the subject. Afterward it all seemed even less important for my attention on a personal level. I did however accept the traditional dispensational approach to eschatology,<sup>2</sup> all the while admitting that there were elements that

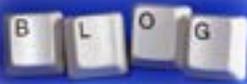
1. See:
  - A Light in a Dark Place, Cecil J. Blay, [Bible Student's Notebook #219](#);
  - Prophetic Speculation, Sir Isaac Newton, [Bible Student's Notebook #506](#).
2. After all, I had (and still do) have great respect for those who taught in detail this position. One such example is Sir Robert Anderson's [The Coming Prince](#) (see [order form](#) under "Anderson.")

seemed strained to me. But what dispensational alternative did I have?

Then along came the idea of a Pre-Millennial Kingdom. I was first introduced to this concept in the late 1980s through the writings of Otis Sellers. Over the years I would come across other authors who also espoused this model: Steedman, Ribbens, Ballinger, Hettema, McClain, Johnson, Hammond, etc. All of these men were extremely Pauline and were in some manner associated with either Welch or Knoch, allowing them to have some measure of respect with me.

However, this idea of a Pre-Millennial Kingdom was one that was hard for me to grasp. Needless to say, it was confusing to my prophetic paradigm. Over the years I kept returning to the subject thinking that they may have been on to something. Not until a few years ago was there some measure of real interest and comprehension.

I think we take for granted Christianity's many systems of eschatology, not realizing how complex they are. This is especially true for traditional dispensational eschatology. This is because it was laid out for us in some simplified, understandable way by someone in whom we had some measure of trust. I highly doubt that any one of us, simply by reading and studying the Scriptures all on our own, could dupli-



## OUR BLOGS

**blog:** Pronunciation: \ 'blōg, 'bläg\  
Function: noun

Etymology: short for Weblog: a Web site that contains an online personal journal with reflections, comments, and often hyperlinks provided by the writer; also: the contents of such a site.

— Webster's Dictionary

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cate any of these systems of interpretation. It is all too complicated. Why so?

Well first, prophecy is not our mail. It was not written to or about us.<sup>3</sup> Second, the nature of prophecy itself is complicated.<sup>4</sup> We know this by fulfilled prophecy. Take the passages declared to be fulfilled by Christ as an example. The nature of these Messianic prophecies, now looking back, seems nearly impossible to have fully understood prior to their fulfillment. Truly the “*word of prophecy*” is a “*light that shines in a dark place*”; at least “*until the day dawn*.”

Those of us who have held to a traditional dispensational interpretation of unfulfilled prophecy are embracing a system that was slowly, progressively developed by many others over time. I believe that the men listed above are simply a part of this piecemeal process of progression: “... *the shining light, that shines more and more unto the perfect day*” (Proverbs 4:18).

It is my sense that they were all on to something and that it is now our turn to pick up the process of advancing, collecting and clarifying what has come before, all the while with the full recognition that we

3. All prophecy belongs to Israel, and under the current *Secret Administration*, Israel and her prophecies are all in temporary abeyance. For now, Israel’s prophetic clock is on pause. For additional information on Israel’s prophetic clock, see:
  - Christ’s Appearing and Israel’s Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #567](#);
  - Living Outside of Prophecy, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #656](#);
  - The Prophetic Clock Has Stopped, A.E. Knoch, [Bible Student’s Notebook #821](#);
  - “End Times” Prophecy, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #822](#).
4. For more information on the nature of prophecy, see the book:
  - [Prophetic Obsession in an Unprophesied Administration: A Collection of Works Concerning the Nature of Unfulfilled Prophecy](#) (see [order form](#) under “Compilations”).

live outside of the realm of prophecy and that these prophecies will not allow us to prophesy.<sup>5</sup>

My practical interest in the future prophetic scene is on how to relieve believers today from fear. I continue to be amazed by how many are caught up with prophetic events to the place of distraction, even to destruction of their daily lives. Even for those who embrace Paul’s gospel, it does not seem enough for them to know that he is their apostle, and that we live in the Secret Administration. These foundational truths seem to be insufficient for keeping them from looking at current events for the fulfillment of Jewish prophecy. To better respond to their misapplication of prophecy, a clearer general concept of the order of unfulfilled prophecy needs to be laid forth. The current traditional dispensational one seems to be flawed just enough to be ineffective to provide such relief. For me the understanding of a Pre-Millennial Kingdom brings a greater measure of clarity.

Grace & Peace,



Clyde L. Pilkington, Jr.  
*The Pilkington Abbey*  
Paint, PA

**TOPICS:**

**Major:** Editor’s Desk; Pre-Millennial Kingdom; Prophecy; Prophetic Teachers;  
**Minor:** Right Division; Study; Tradition

**5. See:**

– Prophecy Will Not Enable us to Prophesy, Sir Robert Anderson, [Bible Student’s Notebook #506](#).



## *Ultimate Liberation: Beyond Forgiveness (The Justification from and of Sin)*

by — Clyde L. Pilkington, Jr.

Many people labor under a heavy weight of guilt and shame. The answer is to be found only in the total provision that God Himself has already provided!

60 pp., PB

See [order form](#) under “Pilkington.”