



Bible Student's Notebook™

The Herald of His Grace

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

Volume 37
Issue 907

The Five Stages of the Kingdom of God

The Interpretation of Mark 4:26-29

by — Otis Q. Sellers (1901-1992)

And He said, "So is the kingdom of God ..." (Mark 4:26).

While this parable is of superlative importance, it is one of the most neglected, misrepresented and misinterpreted of all of the thirty parables in the New Testament. It deals with the progressive stages of the Kingdom of God from seedtime to harvest. We will here consider each word of it.



different ways of saying the same thing.

Both in the Greek and in the KJV this word is placed emphatically forward which would make it to mean, "After this manner is the kingdom of God and not otherwise." Thus, in certain respects, the development of the Kingdom of God is like that which is here pictured in five stages:

AND HE SAID

These words remind us that we are dealing with words spoken by the Lord Jesus Christ. In view of this we need to remember three other declarations made by Him:

Take heed what ye hear (Mark 4:24);

Let these sayings sink down in your ears (Luke 9:44);

Blessed are they that hear the Word of God, and keep it (Luke 11:28).

- (1) the blade,
- (2) the ear,
- (3) the full grain in the ear,
- (4) the ripened grain,
- (5) the harvest.

It should be carefully noted that it is "the Kingdom of God" that is the subject here. It is not the "gospel," the "church," the "Word" or the "believer." This parable has to do with God's manifest government. Ignore the subject here and you may as well throw out the parable.



SO IS THE KINGDOM OF GOD

The word "so" here could be better translated "thus," meaning "in this manner." It is the Greek word *houtos* which is usually translated "so," but is also translated "thus," "on this wise" or "after this manner" which are

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AS IF A MAN SHOULD CAST SEED INTO THE GROUND

Since this parable has little to do with the sower, we do not need to identify the one who planted the seed.

This does not refer to Christ. Of course, the fact that the Lord did plant the seed of divine government in the Earth¹ seems to make Him in some respects parallel with the sower; however, because the sleeping during the night is not applicable to Him, and neither is the expression “*he knoweth not how*,” we will simply run into difficulty if we make the sower to be Christ.

Thus, it is apparent that these opening words simply

1. [Editor:] While Christ is not the “sower” of this particular parable, doubtless, His prior earthly ministry, as recorded in Matthew, Mark, Luke and John, was certainly that of sowing the seeds of the Kingdom of Heaven, that one day will reap a full harvest. For more information on this theme see the following articles:
 - “The Earthly Ministry of Jesus Christ,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #6](#);
 - “Our Lord’s Earthly Ministry,” William Tucker Broad, [Bible Student’s Notebook #607](#);
 - “Christ’s Personal Ministry,” Arthur C. Lambourne, [Bible Student’s Notebook #887](#).

set the stage in order to lead us into the real message of the parable that comes later.

AND SHOULD SLEEP, AND RISE NIGHT AND DAY

This phrase is idiomatic, and it means that this sower went about his ordinary affairs, maintaining his habitual mode of life, doing nothing more about the seed that was sown.

AND THE SEED SHOULD SPRING AND GROW UP, HE KNOWETH NOT HOW

Again, we cannot apply these words to the Lord Jesus, since He knows perfectly how seeds grow into plants and produce after their kind, how God gives to each seed a body as it pleases Him, and to every seed his own body (I Corinthians 15:38).

FOR THE EARTH BRINGETH FORTH FRUIT OF HERSELF

In regard to the Kingdom of God these words tell us

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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 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);

- 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.”

We are always open for discussion, but never for disputation. – André Sneidar

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For definitions of abbreviations/acronyms, see the [online key](#).

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that it is wholly supernatural, the work of God, and not the product of human actions. The Kingdom is coming whether men want it or not, and whether they receive it or not. The Lord Jesus Christ becomes King by an act of God, and His government becomes a reality by a divine assumption of manifest sovereignty.

The seed of divine government was planted when God predicted it in the Old Testament by such declarations as,

Thou shalt judge the peoples righteously, and govern the nations upon Earth (Psalm 67:4).

Just as the Earth automatically brings forth fruit because of the seed that is placed in it, so will divine government appear and develop because of what God has already done. All of this is in harmony with God's great promise in Isaiah 61:11,

For as the Earth bringeth forth her bud, and as the garden causeth the things that are in it to spring forth; so the LORD GOD will cause righteousness and praise to spring forth before all nations.

FIRST THE BLADE, THEN THE EAR.

If words mean anything, then the words we have here tell us something about the first two stages of the Kingdom of God. The blade stage of the Kingdom of God began when God raised Jesus from among the dead. Men had done their worst, but God intervened and reversed what they had done. Divine sovereignty asserted itself in His resurrection. The blade stage

of the Kingdom of God is seen in the early days of the Acts period when even devout men had to say, "What meaneth this?" (Acts 2:12).

When we consider the character of growing grains, especially the grasses which are certainly in view here, such as wheat, oats, rye or barley, we see that these appear first as a grass-blade, a time when all grains look alike.

The farmer knows what these blades are because he planted the seed; but anyone else would need to ask, "What is it?" However, grains quickly pass from the blade stage to the ear stage. At this point the various grains have certain characteristics and those familiar with these can easily identify them.

Even so it was with the Kingdom of God in the Acts period. Very quickly it passed into the ear stage and its prophesied characteristics began to show forth.

This is that which was spoken by the prophet Joel (Acts 2:16).

These were the sure words of Peter.

From this time forth it was evident that the long-promised Kingdom of God was a reality upon the Earth, even though only in part.

The Acts period, as a whole, made up the blade and ear stage of the Kingdom of God. These are now complete, and God's purpose was finished in them. We need not speculate as to just when one stage end-

(see *STAGES*, last page)



58 pp., PB

See [order form](#) under "Compilations."

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.

Before the Day of the Lord

by — Otis Q. Sellers (1901-1992)

Those who follow the Darby-Scofield system of prophetic interpretation, also known as the dispensational-premillennial school, put great emphasis on the coming of the “Day of the Lord” in their written and spoken messages, especially so in the popular fast-selling books on prophecy which are so ubiquitous today.

They, as a rule, begin the “Day of the Lord” with the Second Coming of Jesus Christ, although many start it seven years before with what they call “the rapture.” They put great emphasis on the terrors of this seven-year period, seldom failing to quote Isaiah 13:9-11.

Behold the Day of the Lord cometh, cruel both with wrath, and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of the Heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogance of the proud to cease, and will lay low the haughtiness of the terrible.

This is a very popular passage with many self-styled Evangelical preachers today who believe it is their duty to scare people into making a decision for Christ. They find such passages to be very useful

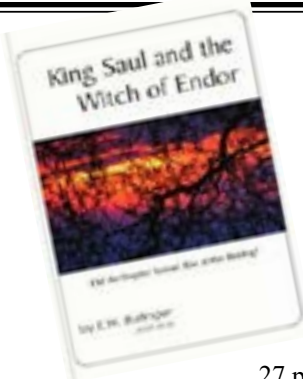
tools, especially when elaborated with accompanying dramatics, histrionics, and the dogmatic matching of biblical prophecies with current events.

Part of the orchestration of evangelistic services is to time the invitation for people to “come to Christ” at the same moment they have been seized by a paroxysm of fear concerning the terrors of the “Day of the Lord.” This opportunistic exploiting of people’s anxieties merits the severest condemnation.

However, one thing that is apparent concerning these heralds of coming doom, these proclaimers of “Armageddon Now,” is that they ignore altogether that the glorious “Day of Christ” (Philippians 1:6, 10; 2:16) precedes the “Day of the Lord,” and none of them have anything to say about those marvelous divine activities which God’s Word explicitly says will take place before the great and notable “Day of the Lord” comes. These are ignored, disdained and passed over as if they were unworthy of any consideration. It is quite plain that this is done because the recognition of them would throw the proverbial monkey wrench into almost all prophetic schemes and timetables.

No certain event is revealed in Scripture that will mark the beginning of the “Day of the Lord.” It comes “as a thief in the night” (II Peter 3:10). Its time period will be a reality the moment that God removes the last of the restraints that He placed upon mankind during the time period of His government. Once

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King Saul and the Witch of Endor:

Did the Prophet Samuel Rise at Her Bidding?

by – E.W. Bullinger (1837-1913)

This is a short read, yet full of intriguing and perhaps controversial ideas for you to consider. It also includes an appendix “The Witch of Endor,” by A.E. Knoch (1874-1965).

27 pp., PB

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

again, all nations will be permitted to walk after their own ways, and this will make possible the divine testing of all who have lived under and enjoyed the rich blessings of the Kingdom of God. In the "Day of the Lord" we find such events as:

- the emergence of the man of sin (II Thessalonians 2:3);
- the final week (seven years) of Israel's seventy weeks as prophesied by Daniel (9:27);
- the desecration of the Temple of God (Matthew 24:15);
- the great tribulation;
- the short time of God's vengeance;
- the Second Coming of Jesus Christ;
- His 1000-year *parousia* (personal presence);
- the binding of Satan for a thousand years;
- the "little season";
- the Great White Throne judgment;
- the purging of the Earth by fire to make way for the "Day of God."

However, certain great events *must precede all events* that are related to the "Day of the Lord."

The first of these is the appearance *and the successful ministry* of Elijah the Prophet. This is expressly declared in Malachi 4:5-6.

Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and He shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

We are told that **before** "the great and dreadful Day of the Lord" comes, Elijah the prophet will be sent to the people of Israel, and he will do a work of vast importance and of such nature that it will remove any need for the Lord smiting the Earth with a curse. Our Lord enlarged upon and further explained this great work when He said to His disciples,

Elias [Elijah] truly shall first come and restore all things (Matthew 17:11).

There is great consolation in the fact that, before the first vision in the book of Revelation is fulfilled, Eli-

jah the prophet will have appeared, and he will restore man's lost understanding of the divine idioms, signs and figures used throughout this prophecy. The world will know what every word in Revelation means before any man is called upon to face the things revealed in it.

The period of beneficent and benevolent divine activity before the "Day of the Lord" will be achieved by God working through Elijah the prophet. All of this will be in the "Day of Christ" and under the [Pre-Millennial] Kingdom of God. This is enough in itself to demonstrate that there will be a period of divine government before the Second Coming and the Personal Presence of Jesus Christ.

Another positive statement of things that must take place before the great and notable "Day of the Lord" comes is so immense and magnificent that it serves well as a challenge to all who do take God at His word and think accordingly. It is a real test of submission and faith.

*"And it shall come to pass in the last days," saith God, "I will pour out of My Spirit on **all flesh**: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit, and they shall prophesy: and I will show wonders in Heaven above, and signs in the Earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, **before that great and notable Day of the Lord come**" (Acts 2:17-20).*

In this passage we find two definite time elements that enclose the promises made in it.

It shall come to pass in the last days ... before the great and notable Day of the Lord come.

To find out what "the last days" are, we will need to read Isaiah 2:2-4 and Micah 4:1-8. In these passages we will find that the conditions described are those that will characterize the Earth when God governs. The Acts passage is quoted from Joel 2:28-31 and is Hebrew in character, which explains why "last" here

means “*resultant*,” or as the *Cambridge Bible* declares its literal meaning to be “*in the sequel of the days*.”

There are at least ten specific prophecies, each one a promise of good, listed in Acts 2:17-20, all of which will be fulfilled to the letter in the last days, and before the great and notable (*epiphane*, manifest) “*Day of the Lord*” comes. No more positive words could be used to describe a time of divine activity before the fulfillment of the prophecies in Revelation begin.

One can be only amused at the vain struggles of those who try to stultify this passage, to make it say less than what it does, or to make it mean something different from what the Spirit has said. Since these words were spoken to “*Ye men of Judea*,” we are told that this limits “*all flesh*” to Israel. Preposterous! One may as well say that since Genesis 6:13 was spoken to Noah, that “*all flesh*” meant only him.

Then we are told that Acts 2:19-20 describe the Great Tribulation. If this is so, then the Great Tribulation is something that comes before the scenes of Revelation. And this would create two Great Tribulations; one *BEFORE* the “*Day of the Lord*” and one *IN* the “*Day of the Lord*.” They link these two verses with Revelation 6:12, never stopping to think that one of these events *precedes* the “*Day of the Lord*,” and the other happens in it. They cannot be the same event.

Such struggles against God's truth reveal a lack of submission to His Word. May we meet the test of believing what God has said here and recognize in this passage a description of divine activity, benevolent and beneficent in its character that comes *before* the “*Day of the Lord*” and *precedes* all events described in Revelation. This will call for a new concept of the last book in the Bible, and could make obsolete every

commentary on this oracle of God. But, may we be equal to this also!

God's future program for Israel and for the nations is first blessing followed by testing. The first great testing will come only after God has governed long. When God sees fit to remove all restraints and permits men again to walk after their own way, the true righteousness of the majority will be demonstrated and the hypocrisy of a minority will be revealed. This will result in an uprising against God on the part of some, and this is the revolt that must come *before* the “*Day of the Lord*” (*not* the “*Day of Christ*” as in *KJV*). We read of this rebellion in II Thessalonians 2:1-3, which I will literally translate as follows:

*Now we request you, brethren, in view of the Personal Presence of our Lord Jesus Christ, and our gathering together unto Him, that you be not quickly shaken from your mind nor be alarmed, either by spirit, or by word, or by a letter supposed to have come from us, saying that **the Day of the Lord** is present. Let no one deceive you by any means: for **that day** will not come until the rebellion occurs, and the man of lawlessness be unveiled, the son of destruction.*

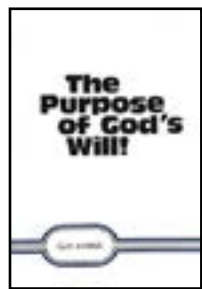
The word translated “*falling away*” (*KJV*) here, and which I have translated “*rebellion*” is *apostasia*, which Septuagint usage demonstrates means a revolt. A record of this revolt is found in Psalms 2 and 83, and is spoken of as the rebellion in this passage.

Thus, the Word of God sets forth positive facts that indicate a period of divine activity that is no part of God's present Administration of Grace, but must precede the “*Day of the Lord*.” All prophetic systems leave no time for this. The question we now face is whether we will preserve our traditions or come to grips with the Word of God. **BSN**

— *Seed & Bread*, #111
(*edited*)

TOPICS:

Major: Day of Christ; Day of the Lord; Israel, Future Restoration of; Kingdom; Pre-Millennial Kingdom; Prophecy
Minor: Apostasy; Last Days; Revelation, the Book of



The Purpose of God's Will

by — Guy Marks (1899-1989)

350 pages, PB

(See [order form](#) under “Marks.”)



Tidbits of Truth #32

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

Substitution or Sacrifice?

[To D.R.:] It is always very difficult to make paradigm adjustments: the transition from “substitution” to “sacrifice” is no exception. Challenging the erroneous view of “substitution” in no way diminishes the importance of Christ’s *sacrificial* work at Calvary, and in fact, it brings it into its proper focus. The *death*, burial and resurrection of Christ is the foundation of Paul’s gospel (I Corinthians 15:1-4). So, when “substitution” is exposed, it is not done so at the expense of the Gospel. Indeed, it exalts the true nature of the Gospel!

What happened at Calvary was the ultimate “*approach present*” (Ephesians 2:8;¹ 5:2²), for which the entire Hebrew Scriptures testified, and prepared the way. It was not an angry deity punishing and killing Christ, as our substitute. Instead, it was the offering up sacrificially of Christ in love, Who was then in turn rejected and with wicked hands slain (Acts 2:23³). It was the entire story of a loving God and humanity at enmity with Him graphically demonstrated.

— Clyde L. Pilkington, Jr.

The Opening of a New Dispensation

[*Edited Excerpt:*] Ephesians-Colossians-Philippians⁴ open the new dispensation and deal with Body, Head and New Hope.

1. “For in grace, through faith, are you saved, and this is not out of you; it is God’s **approach present**” (CV).
2. “And be walking in love, according as Christ also loves you, and gives Himself up for us, an **approach present and a sacrifice to God, for a fragrant odor**” (CV).
3. “... ye have taken, and by wicked hands have crucified and slain” (KJV), or as the CV translates it “*assassinate.*”
4. [**Editor:**] Most who came to see the Secret Administration included Philippians in with Ephesians and Colossians. It is easy to understand why they did so. Yet, rather than being a part of the Secret Administration, Philippians stood on the threshold of the grand Ephesian-Colossian writings. It was the gateway epistle to the Celestial writings of Paul. For a look at the unique nature of Philippians, see:
– “Philippians: Paul’s Pivotal Letter Pressing Toward the Mystery,” Clyde L. Pilkington, Jr., [Bible Student’s Notebook #788](#).

In Paul’s Letters one can see a going “*from glory to glory*” as far as spiritual truths are concerned (II Corinthians 3:18), a transition from hope to hope, and a transfer or lifting of practical matters concerning walk and congregational design.

The death of Christ for sin in I Corinthians passes into dying and rising with Him in Romans, and then being put in the over-heavenly in Ephesians.

The hope of the taking up of I Thessalonians 4 turns into the hope of Ephesians 1:18 and 4:4, being set with Him in the over-heavenly (2:6) and appearing with Him in glory (Colossians 3:4).

The appearing before Christ’s judgment seat from II Corinthians 5:10 is now to be made holy and blameless without spot or wrinkle before Him; while the prize of I Corinthians 9:24 is replaced by the prize of “*the high calling of God*” (Philippians 3:14).

The practical municipal regulations of I & II Corinthians are replaced by those of Ephesians and Colossians.

— G.J. Pauptit (1889-1962)⁵
Foursome to the Mystery
(translated from Dutch)

BSN

TOPICS:

Major: [*Substitution or Sacrifice?*] Sacrifice; Substitution [*The Opening of a New Dispensation:*] Acts 28; Ephesians

5. Pauptit was a student of E.W. Bullinger (1837-1913), an associate of A.E. Knoch (1874-1965) and Charles H. Welch (1880-1967), and a co-laborer of S. Van Mierlo (1888-1962) with whom he was co-editor of the Dutch monthly periodical *Uit de Schriften* (*Out of the Scriptures*, 1920-1960). He was author of numerous books, including: *Times of the Ages: The Scriptural Concept of “Eternity”* and co-author of *About the Mystery: Some Brief Explanations of the Great Mystery Revealed to the Apostle Paul*. See Pauptit’s article:
– “The Difference Between the Heavenly and the Over-Heavenly Spheres,” [Bible Student’s Notebook #841](#).

STAGES (continued from page 7675)

ed and the other began as there is no event to mark it, no more than when a field of grain advances from one stage to another.

AFTER THAT THE FULL GRAIN IN THE EAR

When growing grain reaches this stage, the farmer has every grain of wheat he is going to get. No more grains will come forth, yet each grain must develop.

The “full grain in the ear” is the next stage of the Kingdom of God, a stage which has long been suspended, and for which a troubled world now waits.

All of God’s Kingdom purposes were suspended and have been in abeyance since Paul made his momentous declaration in Acts 28:28. They are suspended while God accomplishes a purpose that was not the subject of any prophecy or previous revelation. This purpose was a secret hidden in God. We now live in a time that God has been writing into the history of His long dealings with mankind a perfect and complete record of the grace that is inherent in His character.

The “God of every grace” is demonstrating that He is this. He is doing this in a dispensation of grace in which every act of His is one of love and favor to the undeserving. When His present purpose is complete, He will again speak from Heaven, assume manifest sovereignty, and the Kingdom of God will be a reality that compares to the

“full grain in the ear.” This will be the manifest kingdom of God. When it comes, it will be complete and universal.

BUT WHEN THE FRUIT IS BROUGHT FORTH

This is the ripened grain, the desired end of the farmer’s labors. It speaks of the results of God’s long period of government. These will be the mature sons of God who will be His in the Personal Presence of Jesus Christ. This is when the righteous shall shine forth in the Kingdom of their Father (Matthew 13:43).

IMMEDIATELY HE PUTTETH IN THE SICKLE, BECAUSE THE HARVEST IS COME

God’s harvest from His government of mankind will be mature and ripened subjects for the thousand years of His personal presence.

This is a blessed harvest indeed, one which Paul anticipated in I Thessalonians 2:19 and 3:13, and which our Lord anticipated in Matthew 13:43.

— *Seed & Bread*, #48 **BSN**
(edited)

TOPICS:

Major: Israel, Future Restoration of; Kingdom; Kingdom of God; Mark 4:26-29; Pre-Millennial Kingdom; Prophecy; Sower and the Seed, Parable of the
Minor: Millennium



128 pp., PB.

The Outsiders: God’s Called-Out Ones
A Biblical Look at the Church – God’s Ecclesia

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the “pastorate” the author walked away. He left the “religious system” by resigning from the very “church” and “ministry” he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer “go to church.” It does not seek to persuade others to do something different, but rather to be simply who and what they already are “in Him.” This is an uncovering of the truth of the church, and an encouragement for the members of His Body to enjoy the position and standing “in Christ” that they already

possess, realizing that they are truly “complete in Him” (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

The Outsiders was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. – **MO**

I thank God for *The Outsiders*. I couldn’t put it down. Read it all in one sitting. – **PA**

The Outsiders has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a “knowing” that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. – **KS**