



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 38  
Issue 930

# “Looking” and “Waiting”

## A Brief Consideration of Prophetic Hope

by — Clyde L. Pilkington, Jr.

### Key Points:

Hope and expectation does not mean that something is expected to happen soon. .... 7859

Faith's expectation is not in this life, but instead sees beyond death, into resurrection. .... 7859

### THE EXAMPLE OF ABRAHAM

We are told that Abraham was “looking” and “waiting” for a city. He embodied what prophetic hope was all about. His confident expectation was that of a city designed and made by God Himself.<sup>1</sup>



He was **looking** [ekdechomai]<sup>2</sup> for the city having the foundations, whose Artificer and Constructor is God (Hebrews 11:10, YLT).

He **waited** [ekdechomai] for the city having foundations, whose Artificer and Architect is God (CV).

Abraham lived to be 175 years old and we're never under the impression that his “looking” and “waiting” in any way held up his normal and full life. So much so, that we do not even learn that he was “looking” and “waiting” until over two thousand years later when it was written in the Book of Hebrews.

For many there seems to be quite a disconnect when it comes to the life of Abraham, one that can be remedied by only a close reading of Genesis chapters 11-25. In so doing, it will be seen that Abraham had quite a busy life, taken up by the regular details of living – and like every man before and after him, he lived and then he died.

Tradition has led us to believe that “looking” and “waiting” for a divine hope means that it is just about to happen – that it is imminent and looming – and that we should in some way drastically alter our lives accordingly. Such a perception is a *misconception* of expectation. Prophetic prognosticators have fostered and played upon this crippling error.

### “SEEING AFAR OFF”

We have no indication that Abraham had any thought that he would somehow find this city in his lifetime. Just like all those listed in Hebrews 11,

(continued on page 7859)

1. “That city can be none other than the new Jerusalem, the Celestial City of Hebrews 12:22-23:

“But you have come to mount Zion, and the city of the living God, Celestial Jerusalem, and to ten thousand messengers, to a universal convocation, and to the ecclesia of the firstborn, registered in the Heavens, and to God, the Judge of all, and to the spirits of the just perfected (CV).” – Guy Marks, *The Purpose of God's Will*, page 327 (see the [order form](#) under “Guy Marks.”)

2. Translated: “(a)waiting” (REB, ED, EB, DAR, PNB), “Looking” (GLT, ALV, MNT, TCNT, WT, HCSB); meaning – “to await” (SEC); “to look for, expect, wait for, await” (TGL); “wait for, expect” (LSJ).

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### 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 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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Clyde L. Pilkington, III, Nathan H. Pilkington, Stephen Hill

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*These all died in faith, not having received the promises, but **having seen them afar off**, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the Earth (:13).*

Like Abraham, these did not receive that for which they “looked” and “waited” during their lifetime, but rather, they could “see it afar off.”

Hope and expectation don't necessitate *nearness* – that something is expected to happen *soon*. The nature of faith's hope and expectation is not *now*, but *later* (cf. Romans 8:25). Faith's expectation is not in this life, but instead sees beyond death, into *resurrection*. Long-awaited hope and expectation is found in *resurrection*. It is the steadfast assurance brought about by an underlying “looking” and “waiting” for that which was by faith “afar off” ... or “from a distance” (TCNT).

There are many aspects of Israel's prophetic hope and expectation found in the Hebrew Scripture for which they did, and will again, “look” for and “await” – all in due course.

### AN ILLUSTRATION

These various aspects of hope can be illustrated in the normal course of life. Let's say there is a 45-year-old who is “looking” forward to, and “waiting” for the weekend – to take a much-needed break from a hectic work week, and enjoy a restful change of pace – all the while also “looking” toward, and “waiting” for an annual vacation. Still further, he may also be

“looking” toward, and “waiting” for his ten-year family reunion where he will be joined with family members that have not seen each other since the last get-together. Then of course, let's not forget retirement that is anticipated in a couple of decades! Oh, how he's “looking” forward to, and “waiting” to do something different with his life then.

In all of these examples there is a hope and expectation of something to *come* – something that is being “looked” and “waited” for – but that are not imminent. Let's say it is a Monday. The weekend being “looked” and “waited” for is still days away, vacation is a few months away, the family reunion is yet a couple years away, and the retirement being “looked” and “waited” for is still two decades away. Nonetheless, all of these are still hopes and expectations, and any one of them does not in any way negate any of the others. All of these expectations can be “looked” and “waited” for at the same time.

### ISRAEL'S HOPE

The same is true for Israel's hope. They had hopes and expectations for “*the Day of Christ*,” “*the Day of the Lord*” and “*the Day of God*,” all simultaneously. And why wouldn't they?

After their Lord's resurrection, the disciples were justifiably looking for the first of these days – “*the Day of Christ*” – the restoration of their Kingdom: “*the Kingdom of the Heavens*” – “*the days of the Heavens over the Earth*” (Deuteronomy 11:21).

*When they therefore were come together, they*



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.



asked of Him, saying, “Lord, will You at this time restore again the Kingdom to Israel?” (Acts 1:6).

However, we read later from Israel’s chief apostle, Peter, that they were ALSO “looking” and “waiting” – way far out to the very last of these days – for “the Day of God.”

**Looking** [prosdokaō]<sup>3</sup> for and hastening unto the coming of the **Day of God**, wherein the Heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless we, according to His promise, **look** [prosdokaō] for New Heavens and a New Earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that you **look** [prosdokaō] for such things, be diligent that you may be found of Him in peace, without spot, and blameless (II Peter 3:12-14).

## 20/20 PROPHEPIC VISION

Evangelical prophetic teaching emphasizes a “looking” and “waiting” that is extremely nearsighted. Believing Israel had, and will have again one day, broad aspects related to their future hopes, spanning out over many thousands of years. They had no difficulty “looking” out “afar off” over the vast range of prophetic expectations, “waiting” for all of them. They were not nearsighted, nor farsighted: they had 20/20 prophetic vision.

Of course, the same can be said of Paul’s early minis-

3. Translated - “looking” (ED), “expecting” (REB), “waiting” (YLT), “hoping” (CV); meaning, to “be in expectation” (CB); “to anticipate ... by implication to await” (SEC); “to expect ... to look for, wait for” (TGL).

try and epistles. While he was “acting as a priest of the evangel of God” (Romans 15:16),<sup>4</sup> he, too, presented to his readers the wide range of Israel’s prophetic expectations.<sup>5</sup> Yet, in Ephesians and Colossians, the epistles of the Secret Administration,<sup>6</sup> Paul has the abeyance of Israel and her promises in view, with the prophetic clock standing still. **BSN**

### TOPICS:

**Major:** Abraham; Imminence; Looking; Prophecy; Pre-Millennial Kingdom; Waiting

**Minor:** Day of God

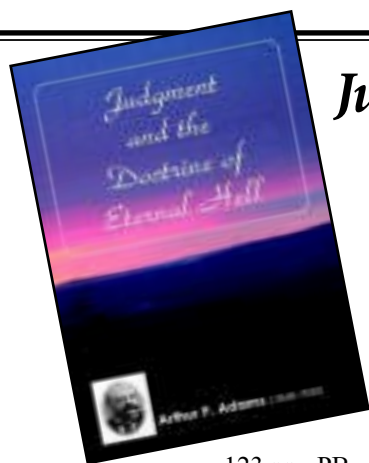
4. Paul’s early ministry was a prophetic, priestly ministry to the nations (Romans 11:13; 15:16), which purpose was to provoke Israel to emulation (Romans 11:14). During this time Israel had the preeminence (Romans 3:1-2) – “to the Jew first” (Romans 1:16; 2:9-10) – with Gentile believers as “guests” at their table (Ephesians 2:12, 19), partakers of Israel’s “spiritual things” (Romans 15:27), as a “wild olive” branch grafted into Israel, partaking of “the root and fatness” of the olive tree (Romans 11:17-18), spiritually “Abraham’s seed” (Galatians 3:29), with Jerusalem as their “mother” (Galatians 4:26), etc. For a look at the subject of Paul’s priestly ministry, see the book:

– [Paul’s Priestly Ministry: A Compilation](#) (see [order form](#) under “Compilations”).

5. After all, Paul proclaimed during this period that he was teaching “none other things than those which the prophets and Moses did say should come” (Acts 26:22), and that he had been imprisoned “for the Hope of Israel” (Acts 28:20) – e.g., II Thessalonians 1:7-10; 3:5; I Thessalonians 1:10; I Thessalonians 4:13-18; I Corinthians 1:7; Titus 2:13; Philippians 3:20.

6. Ephesians and Colossians are the present truth for the current dispensation. Ephesians introduces “the Administration of the Secret” in which we now live (3:9 CV), while Colossians, its companion epistle, was written “to complete the Word of God” (1:25 CV). There are no other Secret Administration letters beyond Ephesians and Colossians. For a consideration of these post-Acts epistles of Paul, and their uniqueness in contrast with his earlier epistles, see the book:

– [Ephesians and Colossians: Scripture for the Present Administration](#), Clyde L. Pilkington, Jr., see [order form](#) under “Pilkington.”



## Judgment and the Doctrine of Eternal Hell

by — Arthur P. Adams (1845-1925)

### Chapters:

Judgment: Its Nature and Purposes; The Doctrine of Eternal Hell; Does Death Seal Our Eternal Destiny?; How Many Ways of Salvation are There?; Adam’s Sin; The Sacrifice of Christ; The Truth about Sodom; The Purpose of the Law; The Sabbath; Translation Corrections.

123 pp., PB

See [order form](#) under “Adams.”

# The Divine Crisis

by — Clyde L. Pilkington, Jr.

The primary word translated “*judgment*” in the Greek Scriptures is Strong’s Greek Lexicon #2920, *krisis*.

This word *krisis* means, “a critical period of time, decisive moment, turning point or deciding time” (see Arthur P. Adams, *Judgment*, 1885; Jack E. Jacobson, *The Concept of Circularity*, page 36).

The Greek word *krisis* is where we get our English word *crisis*. The *American Heritage Dictionary* defines “*crisis*” as “a crucial or decisive point or situation; a turning point.” Thus, divine judgment is the divine crisis in the creation. It is the divinely appointed “turning point.”

Many see God’s judgments as an end within themselves, rather than a means to an end. There are coming some wonderful days in the future, days of divine judgment, when God shall apply the refiner’s fire to His creation. As in the due process of gold’s and silver’s refinement, these days will remove all of the stains, disgraces and sins of the “former things.”

Refinement’s purging fire is indeed a most gracious act, producing a gloriously positive loss. It will remove all that wishes to be forgotten – “*the former things are passed away.*”

Fire is such a wonderful blessing to our daily lives. We make profitable use of it every day. The only dangerous fire – one that is to be feared – is a fire that is out of control. Be assured that the God Who “*is Love*” (I John 4:8, 16), and Whose love is a “*consuming fire*” (Hebrews 12:29) – is not out of control. As Fanny Crosby wrote in her hymn, He “doeth all things well.”

In the Bible fire is presented as having a purging effect. It does so many things: it cleanses, frees, reduces, refines. It is interesting how we recognize this fact when “*fire*” is applied to the judgment in I Corinthians 3:13, 15, when we think that it applies to believers, yet we forget this when it is applied to the unbeliever. Just as the “*fire*” of a believer’s judgment is a purging, purifying act of God’s love, so it is with the “*fire*” of the

unbeliever’s judgment.

The “*lake of fire*” is but the further manifestation of the love of God – of the love of His consuming fire – and it is defined by John as “*the second death*” (Revelation 21:8). Paul teaches us that, “*the last enemy that shall be destroyed is death*” (I Corinthians 15:26). That’s what the “*lake of fire*” is – it is “*death*.” So it shall be destroyed; and the only way to “*destroy*” death is by “*resurrection*”! The “*lake of fire*” is just a part of the transition from death to life. **BSN**

**NOTE:** For a look into the subject of *judgment*, see:

**Books:**

- [Judgment and the Doctrine of Eternal Hell](#), A.P. Adams (see [order form](#) under “Adams”);
- [God in Creation, Redemption, Judgment and Consummation](#), A.E. Saxby (see [order form](#) under “Saxby”).

**Articles:**

- “Judgment: Its Nature and Purpose,” A.P. Adams, [Bible Student’s Notebook #388](#);
- “Father’s Judgments Are Remedial” (*Kolasis: A Word Study*), Clyde L. Pilkington, Jr., [Bible Student’s Notebook #308](#);
- “Future Punishment: What God Says About It,” William B. Screws, [Bible Student’s Notebook #628](#);
- “God’s Wrath Is the Operation of His Love,” Gustavus Hiller, [Bible Student’s Notebook #692](#).

**TOPICS:**

**Major:** Crisis; Fire; Judgment; *Krisis*; Lake of Fire  
**Minor:** Death; Love; Resurrection; Second Death



## Biblical Study Charts

by — Charles Welch (1880-1967)

523 pages, HC

(See [order form](#) under “Welch.”)

This is a collection of 418 actual hand-made color teaching charts.

These “wall charts,” most of which were originally 3’x5’, were designed by Charles Welch to accompany his teaching of the Scriptures. They were preserved and are here presented in color photography on glossy paper, making this an invaluable study resource. All of the charts are believed to have been made before 1953.

# Our Response to Antagonists: Silence

by — Clyde L. Pilkington, Jr.

*Now to me it is the least trifle that I may be being examined by you or by man's day (I Corinthians 4:3, CV).*

When others “examined” Paul, however sincere their actions may have been, or appeared to be, he was unaffected by it. When we, like Paul, walk before the Lord, the verdicts of others can be “the least trifle” in our sight as well. In fact, if we are concerned about the opinions of others, it will have a tremendous hindering effect on us.

*... Am I seeking to please men? If I still pleased men, I were not a slave of Christ (Galatians 1:10).*

Thus, we have Paul's instruction,

*Let no one, then, be judging you ... (Colossians 2:16).*

If Paul's assessment that man's examination is “the least trifle,” then our response to such examination, must likewise be “the least trifle.”

The Greek word translated “examined” is ἀνακρίνω (*anakrinō*) meaning, “properly to scrutinize, that is, (by implication) investigate, interrogate ...”<sup>1</sup>

*Who did no sin, neither was guile found in His*

1. G350 (SEC).

*mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously (I Peter 2:22-23).*

The Greek word translated “reviled” is λοιδορέω (*loidoreō*), meaning to “reproach, that is, vilify.”<sup>2</sup>

The Message says,

*... He said nothing back. He suffered in silence, content to let God set things right.*

This is the marked response of our Lord to the antagonist.

*So he kept asking Him questions, but Jesus did not answer him (Luke 23:9, HCSB).*

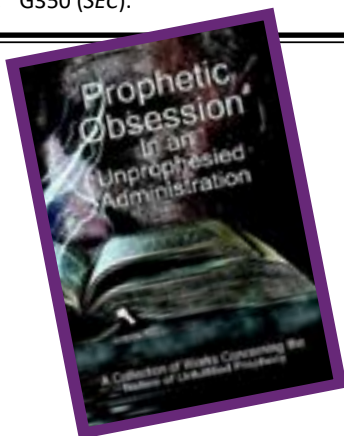
This was in fulfillment of the prophecy of Isaiah 53:7,

*He was oppressed, and He was afflicted, yet He opened not his mouth.*

Concerning the mocker, the wisdom of Solomon declared,

(see **RESPONSE**, last page)

2. G3058 (SEC).



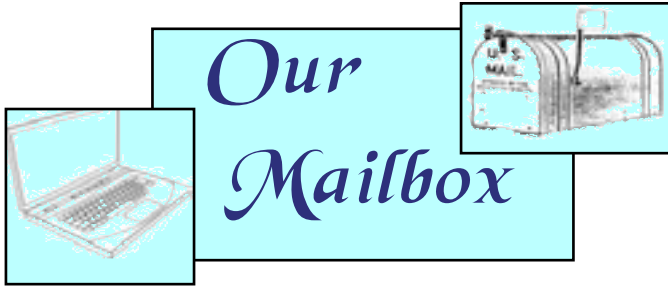
## Prophetic Obsession in an Unprophesied Administration

(A Collection of Works Concerning the Nature of Unfulfilled Prophecy)

List of authors contained in this work are: Sir Robert Anderson (1841-1918), Cecil J. Blay (1906-1976), A.E. Knoch (1874-1965), J. Vernon McGee (1904-1988), Andrew Miller (1810-1883), Sir Isaac Newton (1642-1727), Clyde L. Pilkington, Jr., Otis Q. Sellers (1901-1992) and C.R. Stam (1909-2003).

62 pp., PB/HC

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



Just wanted to let you know how much I appreciate your *Daily Email Goodies*. I read them every morning before work in an effort to set the tone for the rest of the day. Sometimes I wholeheartedly agree, and other times less so. But this particular one [[Take What You Can Use](#)] resonated with me, because it's always nice to see that there are others out there like me and my family who do not belong to a "church" or particular "religion," but follow The Word. And just like you, it's been a process of unpacking all that unnecessary luggage and discovering just how light we can travel. – *TX*

Read your editorial comment in [BSN #923](#) (yes, always on top of these! LOL) Cannot wait for the compilation on "pre-millennial kingdom"! SO exciting! Thank you for all you guys do! – *AR*

This is one of my all-time favorites (to date) of the [BSN #920](#). I have understood for a while that there is some controversy surrounding the common

interpretation of "The Rich Man and Lazarus," but I never understood that the parables taught by Christ during His earthly ministry were meant to obscure truth while pointing out the fallacy of tradition and religious creed. This fact alone should cause any serious student to rethink what has been accepted as truth. Truth is capable of defending itself, it doesn't need our corrupting help. Just seek after it with a sincere heart, rest in its priceless reward, and share its transforming power. – *IN*

I am watching your video, [The Greatest Truth I Know](#). Absolutely awesome! Keep up the wonderful teaching of our great God and Father. You don't know it, but not a day goes by that I don't think of you, and you are in my prayers.

Since I have come to understand the reconciliation of all things, I have learned so many other things. One thing that really baffles me, and it really shouldn't, is how did we get so messed up in a religion? I know the answer, I'm just sharing. Christianity is as fake as you can get, and I fell for it my whole life. Just wanted to thank you for planting that seed, years ago, and thank God for opening my eyes. I haven't stepped foot in a "church" for probably 15 years, and felt bad about it for a while, but I have seen that it was the Lord calling me away from that institution. – *Email*

**BSN**

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# Standardized Terminology

by — Clyde L. Pilkington, Jr.

## The Kingdom of the Heavens

Various synonymous terms include:

- The Kingdom of Heaven
- The Kingdom of the Heavens
- The Pre-millennial Kingdom
- The Pre-tribulational Kingdom

Associated with: The Day of Christ

**BSN**

**TOPICS:**

**Major:** Day of Christ; Kingdom of the Heavens; Pre-Millennial Kingdom; Standardized Terminology

**RESPONSE** (continued from page 7862)

*He who admonishes a mocker is procuring dishonor to himself (Proverbs 9:7, CV).*

*The proud and arrogant person, named “Mocker,” acts with raging arrogance. He seeks wisdom and finds it not. He does not hearken to rebuke. Remove the mocker and conflict disappears, strife and insults cease (Proverbs 21:24; 14:6; 13:1; 22:10, CEB, NET). **BSN***

**NOTE:** For more information on the themes of *contention* and *strife*, see,

- Excuse Yourself, Clyde L. Pilkington, Jr., [Bible Student's Notebook #682](#);
- Freedom from Identifying and Assigning Motives, Clyde L. Pilkington, Jr., [Bible Student's Notebook #266](#);
- Our Attitude Towards Others, Clyde L. Pilkington, Jr., [Bible Student's Notebook #549](#);
- Divisiveness and Contention – and Our Divine Calling to Peace, Clyde L. Pilkington, Jr., [Bible Student's Notebook #571](#);

- Paul's Stern Warnings Against Divisiveness and Contention, Clyde L. Pilkington, Jr., [Bible Student's Notebook #571](#);
- Paul's 10 Greek Words Warning Against a Divisive Spirit, (Chart), Clyde L. Pilkington, Jr., [Bible Student's Notebook #572](#);
- Contention's Entrance and Exit – Wisdom from the Book of Proverbs, Clyde L. Pilkington, Jr., [Bible Student's Notebook #573](#);
- “Reason” or “Argue”?, Clyde L. Pilkington, Jr., [Bible Student's Notebook #573](#);
- Making Peace, Aaron Locker, [Bible Student's Notebook #573](#);
- Our Attitude Toward Those Who Oppose, A.E. Knoch, [Bible Student's Notebook #693](#);
- A Personal Word about Doctrine and Fellowship, A (Editor's Desk), Clyde L. Pilkington, Jr., [Bible Student's Notebook #761](#);
- The One Body Was Himself, A.E. Knoch, [Bible Student's Notebook #598](#).

**TOPICS:**

**Major:** Antagonist; Contention; Mocker; Silence; Strife  
**Minor:** Judgment



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