



Bible Student's Notebook™

The Herald of His Grace

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

Volume 25
Issue 618

Being Just In a World of Injustice

by — Clyde L. Pilkington, Jr.

INIQUITY? OR INJUSTICE?

As a youth raised in fundamental, evangelical Christianity, I perceived “*iniquity*” as that which could be boiled down to:

Don't smoke; don't drink; don't go to the movies; don't dance; don't have sex.

If I didn't do these things, I'd be a good, moral Christian, pleasing to God. Obviously then, there was a certain Gnostic¹ air regarding the usage of the word “*iniquity*” used by moralistic fundamentalism.

However, what some English versions translate as “*iniquity*” (as well as “*unrighteousness*” and “*ungodliness*”) is better understood by the word “*injustice*.”

One of the common Greek words translated “*iniquity*” in English versions is ἀδικία (*adikia*), which is defined as “*injustice*.”² The Scriptures teach us that “*all injustice is sin*” (I John 5:17, *Concordant*) and that it is actually “*injustice*” that is at the root of Divine indignation.

For God's corrective passion³ is being revealed from heaven on all the irreverence⁴ and injus-

1. Gnosticism was a syncretistic religious system made up of Oriental theosophy and Greek philosophy. Its chief tenet was that “matter” is evil and that “spirit” is good ... Gnosticism reached the peak of its power around A.D. 150. (Roy Gingrich, *The History of the Church*, Riverside Press, 1980, p. 16). For a look into Gnosticism see *The History of Sex and Religion*, chapter 13 in *Due Benevolence*, by Clyde L. Pilkington, Jr. (see order form).
2. Strong, Thayer, Bullinger, etc.
3. “God's personal emotion (or: inherent fervor ... teeming desire and swelling passion; temperament; disposition ...)” *Jonathan Mitchell New Testament*.
4. “Irreverence” (*Concordant, ExeGesis*).



tice of men who suppress⁵ the truth in injustice (Romans 1:18)

That all may be judged who do not believe the truth, but delight in injustice (II Thessalonians 2:12, *Concordant*).

GOD'S CORRECTIVE PASSION

A hallmark of our world, and that which will bring about God's corrective passion, is injustice. Injustice is all around us. There is a deluge of abuse, cruelty, brutality, exploitation, theft, embezzlement, mistreatment, confiscation, abandonment and oppression.

In Proverbs 6:16-19 we are told of the seven things that are an “*abomination*”⁶ to God,

These six things doth the LORD hate: yea, seven are an abomination unto him: a proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren (KJV).

5. “*Suppress*” (*Weymouth, ASV, Holman*), “*hold down*” (*Rotherham, Young*), “*withhold*” (*Tyndale, Geneva*), “*hinder*” (*Moffatt*), “*are stifling*” (*20th Century*), “*smother*” (*Montgomery*), “*shroud*” (*Message*).
6. “*Abhorrences*” (*Concordant*), “*hateful to His soul*” (*Green*).

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There they are. Let's count them:

1. a proud look;
2. a lying tongue;
3. hands that shed innocent blood;
4. a heart that devises wicked imaginations;
5. feet that are swift in running to mischief;
6. a false witness that speaks lies;
7. he who sows discord among brothers.

Now, did you notice anything interesting about this list? Is something strikingly absent? All of the basic things that I perceived as a youth that "iniquity" could be boiled down to: smoking, drinking, the cinema, dancing – oh yeah, and sex. It was very odd to me the first time I noticed that not even one of these things was on God's "big" list.

EXAMPLES OF OTHER INJUSTICES

Woe to those who scheme iniquity, who work out evil on their beds! When morning comes, they do it, for it is in the power of their hands. They covet fields and then seize them, and houses, and take them away. They rob a man and his house, a man and his inheritance (Micah 2:1-2).

Governments, religions, banks and corporations are organized masters at such injustice against humanity. Jesus brought grand indictments against the religious rulers of His day,

For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. ... Woe unto you, scribes and Pharisees,

*hypocrites! for you devour widows' houses ... You have omitted the weightier matters of the law, **judgment, mercy, and faith** ... Even so you also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity (Matthew 23:4, 14, 23, 28).*

Since God is just, He will one day "cut away the ropes of the wicked" which have been upon humanity (Psalm 129:4). Even one of the titles of Israel's Messiah is "the Just One" (Acts 7:52; 22:14), for,

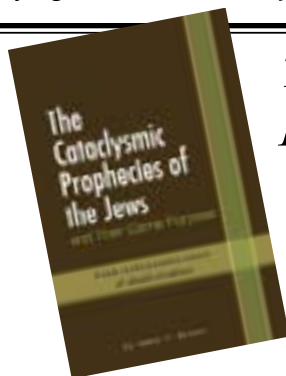
*"Behold, the days come," saith the LORD, "that I will raise unto David a **RIGHTEOUS Branch, and a King shall reign and prosper, and shall EXECUTE JUDGMENT and JUSTICE in the earth**" (Jeremiah 23:5).*

The Righteous Branch of David will execute justice on the Earth; He will right all earthy wrongs. Among the injustices which will be corrected are the "deceitful scales" of commerce (Proverbs 11:1), moved "boundary markers" of real estate (Deuteronomy 27:17), bribery, and excessive costs, interest and taxes.

... You impose heavy rent on the poor and exact a tribute of grain from them ... I know your crimes⁷ are many and your sins are great, you who distress the righteous and accept bribes and turn aside the poor in the gate (Amos 5:11-12).

If thou lend money to any of my people that is poor by you, you shall not be to him as a usurer, neither shall you lay upon him usury (Exodus 22:25).

7. Holman Christian Standard.



The Cataclysmic Prophecies of the Jews – Their Divine Purpose

by – James T. Burson

A look at the localized nature of Jewish prophecies.

"Regardless of the view you currently hold, I strongly urge you to read Jim's book with an open mind. I can promise that, at the very least, you will be challenged by the questions it raises and encouraged by the graciousness with which it is written." — Stephen Hill

"The best book I've read all year. I can absorb only a few pages at a time. He teaches such things that set the heart afire and the vision to rapture and wonder at the majesty and power of God. ... Even if you don't buy what he says about Revelation being a local prophecy – he has so many other good insights it would be a crime to discount this book." – Travis Penner

403 pp., PB

See order form.

Such corrective justice will even extend to the animal kingdom, for,

A righteous man regards the life of his beast (Proverbs 12:10, KJV).

The just man knows the soul's need of even his domestic beast (Concordant).

OUR PREPARATION FOR THE RIGHTEOUS RULE OF THE CELESTIALS

We are presently being trained to manifest *rightness* (righteousness) and *justice* here among the terrestrials, as the divine groundwork from which we will establish and execute *rightness* and *justice* among the celestials.

Just as earthlings are unjust, so it is with the celestials. As God will one day correct all earthly wrongs through the instrumentality of His chosen nation Israel, equally so He will correct all heavenly wrongs through the agency of Christ's chosen Body.

How well is our training going? Our preparation for justice is far more that participation in human justice organizations; it involves *the living out of justice in our daily lives*.⁸

8. For more information on *justice* see:

- *Divine Justice and Grace*, Steve McVey, [Bible Student's Notebook #290](#);
- *Father's Judgments Are Remedial*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #308](#);
- *Judgment*, Jack E. Jacobsen, [Bible Student's Notebook #540](#);
- *Judgment: It's Nature and Purpose*, A.P. Adams, [Bible Student's Notebook #388](#);
- *God as Judge and Adjudicator*, A.E. Knoch, [Bible Student's Notebook #460](#);
- *God Will Judge in Grace*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#).

OVERCOMING INJUSTICE WITH JUSTICE

Those who are called and know God are designed to be instruments of His justice. Justice is to be the very character of our lives. In the midst of a world filled with “wrong” and harmful actions against others, we are called upon to do that which is “right” and is a blessing to others.

We have not been called to a ministry of “getting even”; we’ve not been chosen to “settle scores”; our lives are not to be “tit-for-tat”; we’ve not been called to “*an eye for an eye*” approach to life.

Even when we are wronged (treated unjustly) we are not to retaliate, answering back with injustice, but rather we are called to do what’s “right.” The Divine answer to injustice is not further injustice; the solution is justice.

*Let everyone who is naming the name of the Lord withdraw from **injustice** (II Timothy 2:19, CLV).*

See that no one may be rendering evil for evil to anyone, but always pursue that which is good for one another as well as for all (I Thessalonians 5:15, CLV).

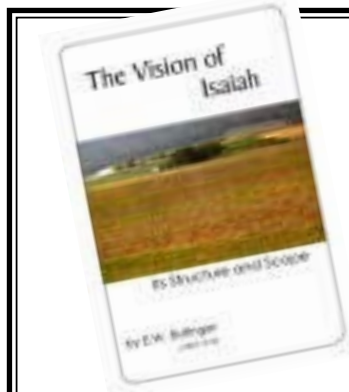
Recompense to no man evil for evil. ... Avenge not yourselves ... if your enemy hunger, feed him; if he thirst, give him drink: ... don't be overcome by evil, but overcome evil with good (Romans 12:17-21).⁹ ■

TOPICS:

Major: Sin(s); Justice; Judgment
Minor: Celestials

9. For more information see:

- *Heaping Coals of Fire* (Question Box), Clyde L. Pilkington, Jr., [Bible Student's Notebook #173](#), also as a [StudyShelf article](#) and as a [Daily Goodie](#).



403 pp., PB

The Vision of Isaiah: Its Structure and Scope

by — E.W. Bullinger

This study does not approach this prophecy from the standpoint of human agency, or of a literary performance, but from the side of the Divine authorship. The author comes from the stand of one who believes God, and who says “Let God be true, and every man a liar.” He seeks evidence only in Scripture: in facts, and not in human reasoning; and leaves his readers to draw their own conclusions from those facts.

See order form.

“Till He Come”

by — Charles H. Welch (1880-1967)

For as often as you eat this bread, and drink this cup, you do show the Lord's death till He come (I Corinthians 11:26).

The Coming of the Lord referred to in I Corinthians 11:26 must be the same hope as was entertained by the Thessalonians, and by the church¹ at Rome (Romans 15:12-13). The Apostle himself summarizes this hope in Acts 28:20 as the “*Hope of Israel*.”



says in this chapter? If we do, what shall we say of his wonderful words concerning husband and wife later in Ephesians 5? Or, of his advice that the younger women should not only marry, but marry again if left as widows? (I Timothy 5:9-14).

The Corinthian epistle deals with a variety of subjects, and is addressed to different sections of the church. Some called themselves by the name of Paul, others by the name of Cephas. Some were troubled with regard to the question of marriage, others with regard to moral questions. The section in which the words “*till He come*” occur is addressed to those whose “*fathers*” were “*baptized unto Moses*”² (I Corinthians 10:1-2); whereas the section that immediately follows is addressed to Gentiles (I Corinthians 12:2).

The right interpretation is clearly that Paul’s advice in I Corinthians 7 was true *at the time*, because the Second Coming of Christ was expected to take place during the lifetime of some of his hearers. He speaks as he does, “*because of the present necessity*,” and because “*the time is short*.” When writing to the Thessalonians, he rightly identifies himself with the imminent hope of the Lord’s coming by saying: “*we which are alive*” (I Thessalonians 4). The “*present necessity*” of I Corinthians 7 is no longer applicable on account of the failure of Israel and the suspension of their hope.³

Concerning the question of marriage, the Apostle writes:

I suppose therefore that this is good for the present distress. ... The time is short: it remains, that both they that have wives be as though they had none; and they that weep, as though they wept not. ... and they that buy, as though they possessed not (I Corinthians 7:26-30).

So, in I Corinthians 11, the teaching of the chapter was only true while the hope of that calling was still imminent. When the people of Israel passed into their present condition of blindness, as they did in Acts 28, their hope passed with them, not to be revived until the end of the days, when the Apocalypse is fulfilled.

Shall we fall into the error of teaching, as some have taught, that marriage is wrong because of what Paul

Meanwhile a new dispensation has come in, a dispensation associated with the “*Mystery*” and unconnected with Israel. In the very nature of things a change of dispensation means a change of calling. It introduces a new sphere and a fresh set of promises, and demands a re-statement of its own peculiar hope.

- [Editor:] The Greek word often translated as “*church*” in most English versions is *ἐκκλησία* (*ekklesia*, or *ecclesia*). The word is a compound word meaning “*called-out*” (*ek* = “*out*”; *kaleō* = *called*). The *ecclesia* is God’s “*called-out*” ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers *are*.
- [Editor:] For a closer look at Israel’s water baptisms see:
 - *Israel’s Baptisms*, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #329](#);
 - *Paul and Water Baptism*, Denis Durham, [Bible Student’s Notebook #307](#);
 - *Water Baptism*, Richard Jordan, *Bible Student’s Notebook* #185;
 - *What About Ordinances?*, Ike T. Sidebottom, *Bible Student’s Notebook* #184.

—Excerpt from *An Alphabetical Analysis*
Volume 2: Hope

Topics:

Major: Marriage; Right Division; Second Coming
Minor: Mystery; Dispensations

- [Editor:] For more information see:
 - *The Dispensational Place of Marriage in I Corinthians 7*, Charles H. Welch, [Bible Student’s Notebook #485](#).



Editor's Desk

THE HISTORY OF THE SAINTS

For as long as I can remember I have had a fascination with history. It is the only subject in school that I truly enjoyed.

Virginia History

Earlier in life I was drawn to Virginia history: Captain John Smith, Pocahontas, Patrick Henry, Richard Henry Lee, George Mason, George Washington, Thomas Jefferson, James Madison, etc.

Although I was a first generation Virginian, as my parents and many generations of grandparents were all North Carolinians, I was introduced (indoctrinated may be the better word) to the history and importance of the Old Dominion during my elementary and secondary education. Three years of social studies were devoted to state history. Those in particular were my favorite years of history instruction.

Genealogical History

As I grew older I began to have a greater interest in family

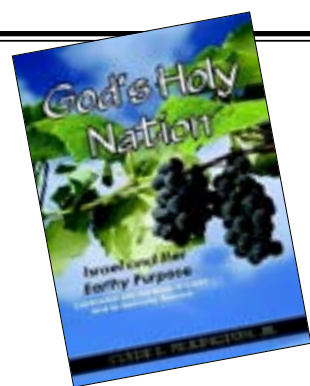
history (ancestry). Over time it seemed more important for me to know about my own ancestors than, say, the U.S. Presidents. It seemed odd to me that we were supposed to know the succession of Presidents and yet I knew nothing, or very little, of my ancestors. There seemed to me an almost disproportionate and even unnatural interest and emphasis on society's history, over against family history. What was wrong with this picture?

They, Being Dead, Yet Speak

As time progressed, and I become more awakened to spiritual things, my interest in history found itself in the context of the saints, their individual and collective stories. This was accelerated as I uncovered authors who would have an impact upon my life.

As this relates to the *Bible Student's Notebook*, I have always had a desire to know more about the authors of the articles we have carried, to know more about them personally – their lives as well as their work. This has motivated me to find out all I can, so that I may convey this information to our readers. Much unnoticed time, effort and expense has been directed toward this goal over the years.

What else did a particular author write? In what timeframe did they live? What were their birth and death dates? Where did they live? What was the context of their lives and ministry? Can I locate a picture of them? Can I find a living relative of theirs who might help me with these details or perhaps might have in their posses- ►



350 pp., PB

See order form.

God's Holy Nation –

Israel and Her Earthly Purpose

Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God's plan of the ages. Though currently she has been set aside "until the times of the nations be fulfilled," He is by no means done with her.

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God's *earthly* nation and Christ's *celestial* body.

Christendom, however, has diminished Israel's divine significance in an attempt to advance their artificial homogenization of Scripture's grand theme, thus obscuring the glorious evangel of our day – "the Good News of the Happy God" committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God's literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God's dealings with God's favored nation, so that they may in turn embrace a *far greater* calling and purpose.



sion more of their works?

To assist me in my task, among other resources I have subscribed – off and on – to a genealogical service. There I have established and developed data on over 60 authors.

So, when you see a picture of the author in the *BSN*, along with their birth and death dates and perhaps even an occasional small biographical sketch, know that these are often acquired through hours of research. Nonetheless, I am so driven, as this is important to me personally.

My passion is not merely to convey my own studies, but to preserve the rich abundance from the saints who have come before us. That to this end, like God's words con-

cerning Abel of old, it may be said to another generation, that one of our authors,

being dead, doth yet speak (Hebrews 11:4, *Young*).

Your servant,



Clyde L. Pilkington, Jr.

Major Topic: Biography



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Paul Our Guide – Christ Our Goal

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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