



Bible Student's Notebook™

The Herald of His Grace

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

Volume 31
Issue 766

Can We Be Angry and Not Sin?

by — Dan Sheridan

Anger is an acid that can do more harm to the vessel in which it is stored than to anything on which it is poured. — Mark Twain

Anger is never good for us. Yet some may object and say, “Paul said in Ephesians 4:26 to be angry and not sin.”



But become ye kind to one another, tender-hearted, dealing graciously with one another, even as God in Christ deals graciously with you (Ephesians 4:32).

Did Paul really say that?

Later on in that same passage of Ephesians Paul says to “*put away all anger*” (:31).

Some object to this by saying, “Christ got angry in Mark 3:5. If He can do it, so can I. He flipped over tables, so can I.”

So how could he say “*Be angry and not sin,*” and then tell us to put away all anger?

It has been suggested by C.H. Welch, A.E. Knoch, and a few others, that Ephesians 4:26 can be translated thus: “*Can you be angry and not sin?*”¹

I agree with that. I’ve never gotten angry and then thanked God for my anger. Anger kills. Anger divides. Cain killed Abel because he was angry. Anger has destroyed millions since. It is no coincidence that Paul in the next verse says, “*Neither give place to the devil.*” With regards to us, the Adversary knows that all he has to do is to get us angry in order to divide and conquer us.

So, “can you be angry and not sin?” I don’t think so. Especially when just a few verses later Paul says, “*Let all ... anger ... be put away from you.*”

Can you be angry and not sin? ... Let all ... anger ... be put away from you ... put off all ... anger ... (Ephesians 4:26, 31; Colossians 3:8).

What’s the alternative to anger?

Our Lord did many things we can’t do: He read people’s minds, stopped storms, raised the dead and fed over 5,000 people with a just a few sardines and crackers. Jesus was said to be angry; I don’t deny this, but He was angry at something very specific. Context is important.

God also expresses anger at times toward very specific things, but I am not God or Jesus. When it comes to anger they can be angry and not sin, but I don’t think we can be angry without sinning because Paul tells *us* to put away *all* anger.

Another objection goes like this, “It is impossible not to get angry.”

I would reply, is it impossible to walk in love as Paul exhorted us to do? Every step we take, everywhere we go, and everything we do should be characterized by love, said Paul. Is that impossible?

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1. “Are you indignant, and not sinning?” (Concordant).

"Husbands love your wives." He doesn't say love them only once in a while. Is that impossible? There are times we ignorantly, rashly and negligently fail to meet these lofty standards, but that doesn't negate the instruction. God deals graciously with us when we fail, but then He encourages us to get back up, dust off and keep on keeping on by running the race set before us, pressing toward the mark for the prize of our high calling in Christ Jesus.

The manner of life that Paul lays out before the believer under grace in Ephesians, Philippians and Colossians is so revolutionary, so wonderful, that if carried out in full would produce a drastic reorganization of our lives. Human religion and human pride do not want to be reorganized, and this is why these standards will never be generally accepted or they will be reinterpreted to match human experience unaffected by grace.

This is why Paul prays in Ephesians 3:17, in preparation for his revolutionary exhortations beginning in chapter four, that God would be granting us, in harmony with the outflowing wealth of His esteem, that we would be strengthened with might by His spirit in the inner man that Christ may be at home in our

hearts through the faith.

If you invited me over and said, "Make yourself at home," what if I took you literally and started moving the furniture around? But that is the kind of welcoming party Paul is praying that we give to our Lord. Paul isn't praying in Ephesians 3 that we be strengthened with divine power just so Christ can be welcomed by us once in a while during holiday seasons; he is praying thusly because when Christ is at home in our hearts He will move the furniture around. At first we may feel uncomfortable, but we will soon realize that He is a much better interior decorator of our lives than we are. Apply this to "*put away all anger*." Anger, though a Goliath-sized monster, is no match for God's power at work in us.

Here are a few thoughts from others on the topic of anger.

OSCAR BAKER

Even the world recognizes the futility of anger, and it is a saying that you can judge the size of a man by the size of what will make him angry. Anger is ... poisonous and harmful to the body ... So it is foolish to indulge in fits of anger. Also, *anger is the outcome of thinking*

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 31, No. 766 – April 15, 2019

Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

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."

Bible Student's Notebook™

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For definitions of abbreviations/acronyms, see index after the order form.

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too much of self. The man who has a high opinion of self, who has a lot of pride, is likely to get angry easily.

Reason and anger seldom live together. Cain was angry with his brother. Murder was the result. He can never be excused upon the grounds that it was righteous anger.

Can anyone else but God be righteous and angry at the same time? ... Righteous anger is but an excuse for the flesh. Nearly always anger brings a feeling of frustration, for seldom can anger be freely vented. And if it is, there is remorse which is just as bad for one as frustration. So we do well to ask if one can be angry and not sin. Any way you look at it, it is pretty hard to justify anger under any situation.

You may think you have to stand up for your rights. *But as a Christian under grace, what rights do you have that must be defended in the flesh?* The warfare we have is not with flesh and blood in this world, but with spiritual powers of wickedness in the heavenlies. Carnal attitudes and carnal weapons have no place in our warfare.

Let us take time to stop and think it through. What have we to gain by being angry? Will it help our testimony? Will it honor the Father and the Son?

STUART ALLEN

The Apostle now passes from deceit to anger, and we ask the question: can a believer indulge in righteous anger? That there is such a thing, the Scriptures testify, for the wrath of God is a solemn fact ... God is righte-

ous, and there is no question but that His anger is just. But can we who are sinners indulge in it without sinning ourselves? In view of Ephesians 4:31, "*let ALL bitterness, and wrath, and anger ... be put away from you,*" it is surely better to avoid anger under any condition, and read :26 as a question "*Are ye angry and do ye not sin?*" In any case, anger should never be prolonged, for this is dangerous; "*let not the sun go down upon your wrath.*" Paul insists on this, and many quarrels and differences between believers could have been avoided had this wise injunction been carried into effect.

Those who nurse their grievances do not realize that they are "*giving place to the devil*" (:27). They are giving him room to operate in their lives, which he will not be slow to use with deadly effect.

OTHER QUOTES ON ANGER

To be angry is to revenge the faults of others on ourselves. – Alexander Pope

Anger is one letter short of danger. – Eleanor Roosevelt

Anger is never without a reason, but seldom with a good one. – Benjamin Franklin

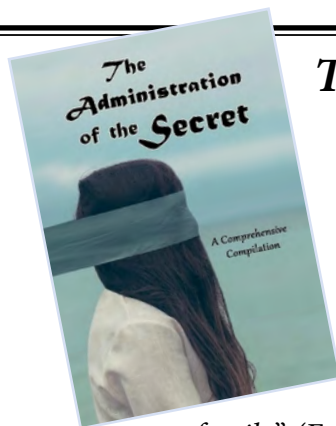
Anger makes you smaller, while forgiveness forces you to grow beyond what you are. – Cherie Carter-Scott

BSN

TOPICS:

Major: Anger; Division; Grace; Love; Sin; Strife

Minor: Adversary; Satan



The Administration of the Secret

A Comprehensive Compilation

308 pp., PB

See order form.

The Secret Administration, revealed through Ephesians and Colossians, is characterized and empowered by the dispensing of transcendent grace (Ephesians 1:7; 2:7; 3:2). Now, believing Gentiles are "*no longer guests and sojourners,*" as they were in the Pentecostal and Readjustment Administrations, but are "*fellow-citizens of the saints and members of God's family*" (Ephesians 2:19). This outstanding work includes 45 chapters, by 17 authors, spanning nearly 200 years. Author's include: Oscar M. Baker, Tom L. Ballinger, J. R. Caldwell, E. H. Clayton, J.J.B. Coles, John Essex, J.H. Evans, H.W. Fry, Vladimir Gelesnoff, William B. Hallman, Richard Holden, John H. Kessler, A.E. Knoch, Adlai Loudy, Clyde L. Pilkington, Jr., and Charles H. Welch.



The Question of Immortality

by — W.B. Screws (1984-1961)

People speak of the “the immortality of the soul,” as if it were found on every page of the Bible. As a matter of fact, it is not found anywhere except in the theology of men.

Others tell us about “conditional immortality” as if one could pick up the Bible and find it at every opening. In truth, it is not in the Scriptures at all. It exists only in the teachings of men.

Immortality is “UN-DEATH” in Greek.¹ In usage it refers to those who have been mortal – dying – and have reached the point where they are neither dead nor dying. Christ is the One referred to in the expression, “Who alone has immortality” (I Timothy 6:16).

God will live endlessly but is not said to be immortal, because He has never been mortal. The messengers will not be dying (Luke 20:36), but they are not said to be immortal. They have never been mortal.

In that passage which deals with the vivification of all mankind (I Corinthians 15), Paul says this mortal must put on immortality (:54). No one is immortal now, except Christ. Therefore, the term, “the immortality of the soul,” is wrong.

1. Concordant Keyword Concordance.



All who are mortal *must* become immortal – not simply may do so, under certain conditions to be performed by them. It is an absolute necessity that all mankind become immortal. It *must* be so. Therefore, the term “conditional immortality,” is likewise unscriptural.

Immortality is closely connected with vivification. For now, Christ alone has been vivified. In I Timothy 6:16, we find that He alone has immortality. At the consummation, when death is abolished, all shall be vivified² and become immortal.

For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified (I Corinthians 15:22, CV). **BSN**

— *The Pilgrim's Messenger*
Volume XVIII, Number 12; July, 1939
Glennville, GA

(abridged & edited)

TOPICS:

Major: Death; Immortality; Vivification

Minor:

2. “Giving life beyond the reach of death, conferring immortality” (Concordant Keyword Concordance).



STUDY SHELF VIDEOS

Open Recording Day

Advanced Scripture Education Series

The Airport Sessions

John Murtha Airport — Johnstown, PA

Saturday, May 4, 2019

Noon-4:00pm

Contact: Clyde Pilkington

814-701-0063

Saturday, August 17, 2019

Noon-4:00pm

Attendees are encouraged to join us!



Editor's Desk

The Illusion of Perfection

Have you ever seen pictures that compare actresses with and without all of their “makeup”? How about an everyday person who has had a “make-over”? Or, professional photography that has been airbrushed?

There's an attempt in this life to “touch-up” everything for appearance's sake. Perhaps in some ways the effort is something beyond the mere attempt to be phony; it can also represent a longing that things be made perfect. We can only imagine what it will be like when all of creation will be revealed by God in its state of perfection – when all of the flaws are removed, not merely covered up.

The world and everything in it is currently broken, certainly ourselves included. We all know our own imperfections all too well. However, we sometimes forget that others are just as broken. That's because we have all become quite gifted at attempting to hide our faults and failures.

So much in the public area is really just a façade. Religiously, politically, socially, things are rarely how they appear, but rather they are how others want them to appear. We all spend so much time fabricating masks. This concealment extends to every con-

ceivable avenue and facet of life.

The grand news is that the true day of perfection is coming! The idea of “judgment” in the Scriptures is about setting things right: of correcting every wrong, of bringing all imperfection to perfection. This is God's glorious plan! Nothing will be able to disrupt Him from reaching such perfection for His universe: not even us – laden with our current imperfections – for even our temporary imperfections are of His current design.

After all, we are all “*His workmanship*” (Ephesians 2:10) – “*His achievement*” (CV), “*His handiwork*” (Weymouth). There is little wonder that Paul rejoiced with these words,

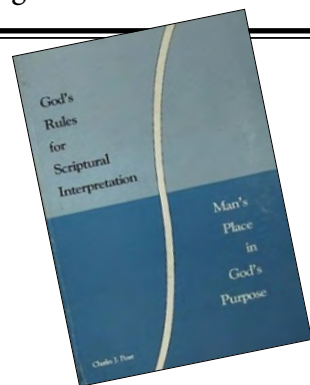
Being confident of this very thing, that He Who has begun a good work in you will perform it until the Day of Jesus Christ (Philippians 1:6).

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

TOPICS:

Major: Editor's Desk; Perfection

Minor: Imperfection



194 pp., PB

See order form.

God's Rules for Scriptural Interpretation: Man's Place in God's Purpose

by — Charles J. Peart (1896-1989)

The purpose of this work is twofold: to endeavor to get believers to see where we belong in the purpose of God today, and to expose unsound unscriptural teachings which are keeping believers from learning where we now belong in the purpose of God.

Peart was an active associate of A.E. Knoch. In addition to being a conference speaker, he conducted resident ministry in Los Angeles, Berkeley, Oakland, San Francisco, Novato, Sacramento and Auburn CA. He also spearheaded the placement of a *Concordant Version* in every public library in CA.



When Petulant Children Are in Power and the True Nature of Sodom

by — Dan Sheridan

... petulant children shall rule over them ... (Isaiah 3:4).

The first five chapters of Isaiah describe the state of Israel during the days of the kings listed in Isaiah 1:1. Isaiah, with scathing rebukes, points out the moral lapses of those who were in power. He likens these leaders to those in Sodom and actually calls them by that name (1:9-10; 3:9).

One sign of their moral condition was the fact that they had “petulant¹ children” in high places.

I will appoint boys to be their princes – and, petulant children, shall rule over them ... children are their tyrants ... (Isaiah 3:4, 12, Rotherham).

So what were they doing that made them “Sodomites?” Turn to Isaiah 5 for the answer. Here we have a list of six woes:

- (1) :8-10 – they engaged in corrupt and fraudulent real-estate ventures which amounted to land theft;
- (2) :11-17 – they held lavish banquets to celebrate their “deals”;
- (3) :18-19 – they used religious talk, and they practiced a “form of godliness,” which sanctioned their corruption;
- (4) :20 – because of their ways, they developed a warped sense of morals;
- (5) :21 – they considered their “ends justifies the means” methods as a mark of wisdom – they brag about their exploits;
- (6) :22-23 – the justice system, the courts, was in their pocket, and it skewed judgments in their favor.

This is why the common people put forth their “cry” against their oppressors. This was the same cry of the poor in Sodom.

Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good (Ezekiel 16:49-50).

Look at that list carefully:

- (1) pride;
- (2) fullness of bread;
- (3) abundance of idleness;
- (4) ignoring the poor and the needy;
- (5) the “abomination” is a reference to idolatrous practices that included sexual acts and human sacrifice – it’s a religion that justifies #1-4 above.

A “Sodomite” is one who is arrogant, gains wealth by oppression and deception, is devoted to pleasure, is cold-hearted to the plight of the poor, and practices a religion that sanctions his way of life and attitudes.

These are the things that Isaiah and the Prophets rebuked with such fervor. The language of grace, however, shows us a completely different manner of life. Paul doesn’t thunder against such behaviors, but in the language of grace suitable to this dispensation he gently calls upon us to follow a different path. Let us follow Paul’s instructions to us and avoid the sins of Sodom. **BSN**

1. “Insolent or rude in speech or behavior” (Merriam-Webster);
“Unreasonably irritable or ill-tempered; peevish” (American Heritage);
“Sulky or bad-tempered” (Oxford);
“Annoyed and behaving in an unreasonable way because you cannot get what you want” (Macmillan).

TOPICS:

Major: Government; Politics; Sodomy

Minor: Arrogance; Pride; Religion



What an absolutely wonderful book is *Truth vs. Orthodoxy* by Arthur P. Adams. I have probably rejected over 90 percent of that which I was raised on, and if the truth were known, I have probably rejected closer to 100 percent of it. This book gave me a much clearer view of who God is and what He is doing. Reading it was like unearthing a precious gem. Thank you for printing this book. – **PA**

Just finished reading your book *The Believer's Warfare: Wearing the Armor of Light in the Darkness of this World*. This book confirms once and for all what I was beginning to believe. Christianity is wrong once again. The "Onward Christian Soldiers" idea that we are spiritual warriors out there to fight evil and win souls and thus remain *very busy* doing God's work is wrong too. Jesus is fighting our war against the celestial forces of evil and we know will win and has won. We are to just "stand." We just need to be careful not to let those false beliefs that we have to be busy bees in the battle back into our thinking. As a new believer even in the truth you think you should be doing *something!* But we need only to *stand* wearing the full armor of light of Christ.

Wonderful book Clyde. I have read other books on the whole armor of God and they were all long and drawn out and I think their conclusions were off base. I think you are right on target with this one. – **GA**

Mr. and Mrs. Daniel Russino put me onto you about this time last year when he gave me a copy of his book to read. I have since bought and read many of your books and watched your videos and of course I get the *Daily Email Goodies*; I wouldn't start the day without them.

When I retired last February it was my intention to *really* get to know God and His word much better. What a wonderful experience it has been and I have you to thank for so much of it ... but of course that

was actually Father's plan all along, wasn't it? I agree with most of your teachings, but a few areas I am still working on.

But that is not the real reason I am writing you this evening. I started reading *Due Benevolence* and was pleasantly surprised to read in the introduction that "you have always been fascinated with females!"

I thought I was the only person that felt that way. I don't need to echo your comments for you, but I really do believe that of all the beauty of God's creation, females top the list! It is not with "lust" that I look at them and as I have told my wife years ago that if I even looked at girl/woman/female with an eye toward doing them harm – "the Good Lord would have my hide." I believe deep down it is simply the femininity that makes them so darned adorable, and that was God's intent. And I am not going to apologize for enjoying it!

The one thing I always do if I see a girl (a child, a teen, or older girl) that melts my heart and brings a tear to my eye – is to whisper a prayer for her: for blessing, protection, happiness and salvation.

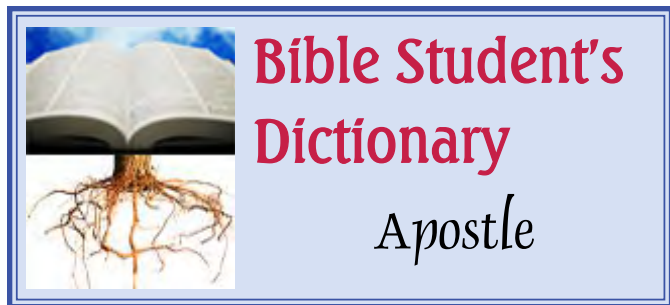
This I have found gives me a great deal of satisfaction and I don't feel anyone has the right to criticize me for doing so. I feel it is my duty to protect these weaker vessels and from a distance that is about the best that I can do. Keep up the good work. – **PA**

Thank you for being that light the Lord used 20 years later to help me see the truth concerning the Religious System. It gets lonely but the Lord has always provided me the comfort of mind as I teach the ONE Body. Thank you for your writings. – **OH**

Thanks for all that you do as you steward the truth. We patiently wait for the day that all will one day see what we have been privileged to see ahead of time. – **TN**

I've been reading the new booklet on Sign Gifts and it's very good. Thank you for the good books/booklets you offer on the website. I never tire of reading any of them. I think you were meant to restore and make this truth available to us at this time. Please keep on doing it! – **FL** **ESN**





ἀπόστολος (*apostolos*)⁸¹

Emissary

G652

“Apostle” is the transliteration of the Greek word *apostolos*, being a non-ecclesiastical word meaning commissioner, delegate, messenger, envoy or emissary.¹

Apostolos is from *apo*, a preposition meaning “from” (indicating origin), and *stello*, a verb meaning “to send”; thus meaning “to send from [another].”² Its verb form, *apostellō*, is defined as – to “set apart, that is (by implication), to send out (properly on a mission).”³

1. *Apostolos* is defined as:

- One sent, messenger, ambassador, envoy. – *A Critical Lexicon and Concordance* (E.W. Bullinger)
- A delegate; specifically an ambassador ... officially a commissioner. – *Strong's Exhaustive Concordance*
- A delegate, messenger, one sent forth with orders. – *Thayer's Greek-English Lexicon*
- A messenger, ambassador, envoy. – *Liddell–Scott–Jones Greek-English Lexicon*
- Commissioner. – *Concordant Keyword Concordance*
- One sent forth with a mission (or: an ambassador or emissary ...). – *Jonathan Mitchell New Testament*

2. *An Analytical Analysis*, Volume 1, “Apostle” (Charles H. Welch).

3. *Strong's Exhaustive Concordance*.

Apostolos refers to one commissioned with authority, i.e., an “emissary”⁴ – a designated agent sent on a special diplomatic mission to represent and advance the interests of another.⁵

The Lord Jesus Christ is the emissary (“apostle”) of the Father (Hebrews 3:1; cf. John 20:21), Who in turn, during His earthly ministry, chose twelve of His “disciples” as His emissaries (“apostles;” cf. Matthew 10). Later, after His resurrection and ascension “up on high” “far above all Heavens” (Ephesians 4:8-13), He called Paul to be the principle emissary (“apostle”) to the nations (Romans 11:13),⁶ with the accompanying “signs of an apostle” (II Corinthians 12:12).

... the evangel of which I was appointed a herald and an apostle and a teacher of the nations (II Timothy 1:11, *Concordant*). **BSN**

TOPICS:

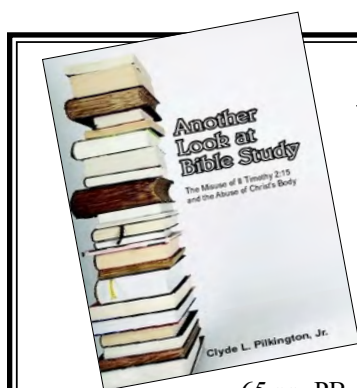
Major: Apostle; Bible Student's Dictionary

Minor:

4. *The Message*.

5. Emissary is defined as:

- One designated as the agent of another: representative. – *Merriam-Webster Dictionary*
 - A person sent on a special mission, usually as a diplomatic representative. – *Oxford Dictionary*
 - An agent sent on a mission to represent or advance the interests of another. – *American Heritage Dictionary*
 - Someone who does a job for a government or a leader, especially someone who delivers a message for them. – *Macmillan Dictionary*
6. Along with Barnabas (Acts 14:4, 14), Andronicus and Junias (Romans 16:7), Silvanus and Timothy (I Thessalonians 1:1; 2:6).



65 pp, PB

See order form.

Another Look at “Bible Study”

The Misuse of II Timothy 2:15 and the Abuse of Christ's Body

by — Clyde L. Pilkington, Jr.

“You continue to bless me with messages that relieve the burden.” – *Illinois*

“Helped me shed major bondage.” – *Michigan*

“What a freeing teaching.” – *Pennsylvania*

“Such a balm to my soul.” – *Canada*

“Finally relieved me of yet another religious burden.” – *Poland*