



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 38  
Issue 926

# Things I Misunderstood

Part 5

## 7 Things I Misunderstood about Prophecy

An Exposé of Evangelical Prophetic Interpretation

Personal Reflections by — Clyde L. Pilkington, Jr.

### Key Points:

End-times charts are manmade – not inspired Scripture.....7828      seeing truths in Scripture..... 7829  
The prophetic beliefs we grow up with can hinder us from

What about the end times?  
What about the end of the world?

What about the last days?  
What about the rapture?

*Are any of these near?*

### Section 1

## I Misunderstood the Source of My Prophetic Timeline

### INTRODUCTION

I grew up being taught that we were living in the “End Times,” and that the “Rapture” was very near. I heard repeatedly that Christ was standing at the door with His hand on the doorknob. This was the prophetic system that I took for granted. I did not know anything else.

During the final few decades of the last century, and the first few of this one, prophetic teachers have had a heyday, bringing drama, anxiety and conflict to the lives of their followers. Interestingly enough, this same phenomenon happened historically at the turn of the previous millennium with many disastrous results.<sup>1</sup>

Over the years, while remaining an ardent dispensationalist,<sup>2</sup> futurist<sup>3</sup> and premillennialist,<sup>4</sup> I slowly came to understand a different view of unfulfilled prophecy. This is a view that has led me to peace and



freedom from a preoccupation, even obsession with current world events. In this short series I will begin to lay forth the basics of this insight, as I share what I misunderstood concerning prophecy.

### THE SOURCE OF MY PROPHETIC TIMELINE

For the most part, Evangelical Christianity has a common timeline of eschatology – *i.e.*, their understanding of the order and timing of future prophetic events. In time I would come to see that this order was problematic when compared with the details of Scripture.

I was introduced to the Evangelical system of pro-  
*(continued on page 7827)*

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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*

## Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010 – Local: (814) 701-0063

[bsn@studyshef.com](mailto:bsn@studyshef.com)

Clyde L. Pilkington, Jr. – Editor

André Sneidar – Executive Editor

Associate Editors: J. Blake Botner, Steve Martin, Mark Peters, Mark Vogt

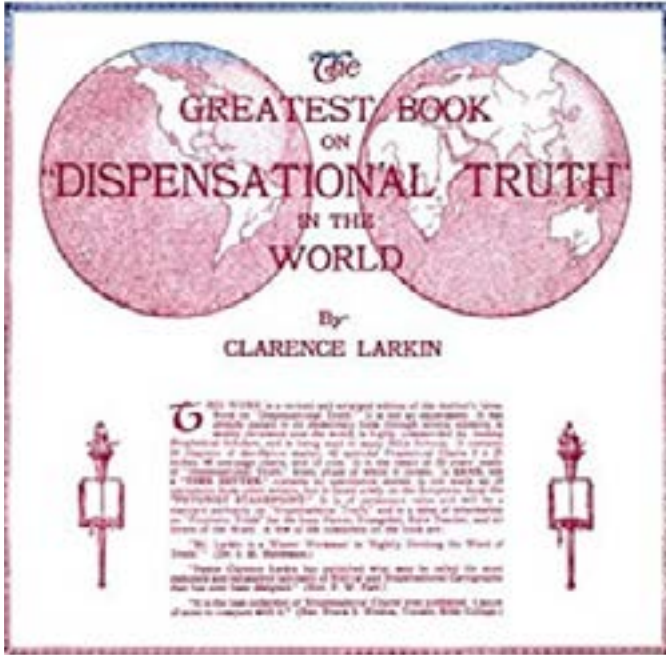
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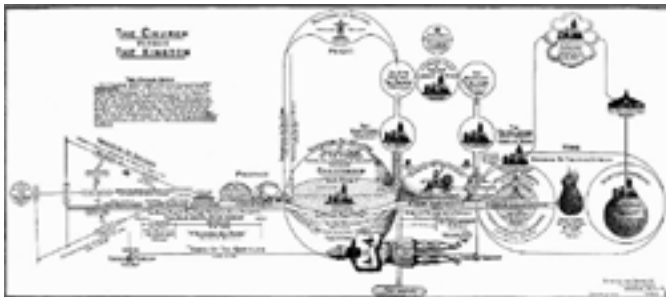
phetic interpretation through the writings of the Baptist pastor<sup>5</sup> Clarence Larkin (1850-1924). Larkin wrote a number of books that were filled with pro-



phetic charts,<sup>6</sup> but his largest one, unfolding to 10” x 22”, was *Dispensational Truth* (1918).

Clarence Larkin's 1918 *Dispensational Truth*.

As an early teenager I devoured Larkin's detailed charts that packed the pages of *Dispensational Truth*.



An example of one of Clarence Larkin's many charts.

They made quite a lasting impression on me. In fact, God used that book singularly to intrigue me into a lifelong pursuit of passionate study of the Scriptures. Many foundational things that I still hold today were learned from this book. So, needless to say, Larkin and his work still has a special place in my heart.<sup>7</sup>

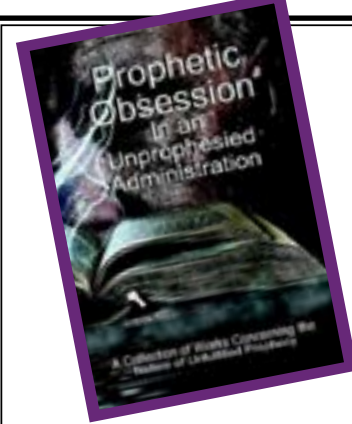
Nonetheless, I would come to see that the prophetic timeline of his charts was missing some very important elements of prophetic Scripture. Now, of course, I do not fault him for that. He merely taught the light that he had, for which I am extremely grateful.

Therefore, these comments regarding his prophetic charts are in no way intended to be disrespectful or critical, as I still have great respect for Larkin. In fact, I have sincere regard for any student of the Scriptures who makes any honest attempt at “*rightly dividing the Word of Truth*” (II Timothy 2:15).

In addition to a passion for the study of the Scriptures themselves, I am also a gleaner of the studies of others, and regardless of the dispensational position of an author, I can appreciate the value of their contribution to the advancement of *right division*.<sup>8</sup>

However, as valuable as charts and other visuals can be in helping to convey an understanding of Scripture, it must be remembered that there are no charts in Scripture. God chose to reveal truth without the assistance of charts.

I have often thought, how simple and clear it would have been if God had merely included at least a few charts in the Scriptures. Would that not have prevented much error in interpretation? Yet, the understanding of Scripture by the masses is not God's



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



current purpose – of course, if it were, it would have been accomplished long ago. Quite the contrary, faith and realization are very limited gifts granted for now. God being “All in all” awaits the consummation, and thus for now it remains,

... the glory of Elohim to conceal a matter, and the glory of kings to investigate a matter (Proverbs 25:2, CV).

I do not mean here to diminish in any way the value of charts; but charts – all charts – just like all other writings about the Scriptures, are man-made, and in need of the honorable effort which those of Berea demonstrated, who,

... were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so (Acts 17:11).

As a teenager, I had simply assumed that the charts that I grew up with were “the truth” – that they were rock-solid. I never thought of questioning them – that is, at least, not initially. Yet, I would eventually come to understand that the sources of my “end-times” timelines were not *divinely authoritative*. Instead, I would, over time, become convinced that such absolute authority was *Sola Scriptura* – belonging to the *Scripture alone!*

Of course, there were many more who came before Larkin who produced prophetic charts, most notably among the Brethren denomination. It was from their ranks that Evangelical prophetic interpretation of Scripture squarely sprang forth.

John Nelson Darby (1800-1882) is arguably the most influential historical figure among dispensational Evangelicals. A Plymouth Brethren, he is commonly acknowledged as the “father” of modern dispensationalism and futurism.

Unfortunately, the “imminent” return of Christ and the pre-tribulation “rapture” theory were incorporated into Darby’s dispensational teaching, and then popularized extensively by the Plymouth Brethren.

Sir Edward Denny (1796-1889), an associate of Dar-

by (along with William Kelly, and George Wigram), wrote early dispensational works that included prophetic charts: *Comparison of Two Prophetical Charts: The Seventy Weeks of Daniel & A Dispensational Cycle* (1849); *The Coming of Christ with His Saints, Preceded by the Resurrection and Rapture of the Church*; and *God’s Order of Time*.

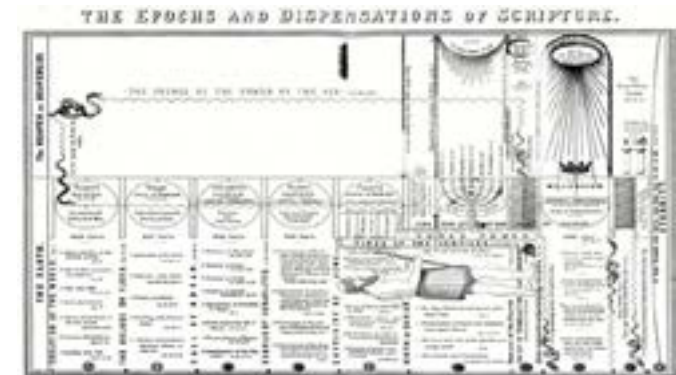


Denny’s 1849 “The End of the Age” chart.



Denny’s “Rapture of the Church” chart.

Plymouth Brethren John Ashton Savage (1818-1900) also published dispensational works with prophetic charts, including: *The Scroll of Time; or, Epochs and Dispensations of Scripture* (1893).

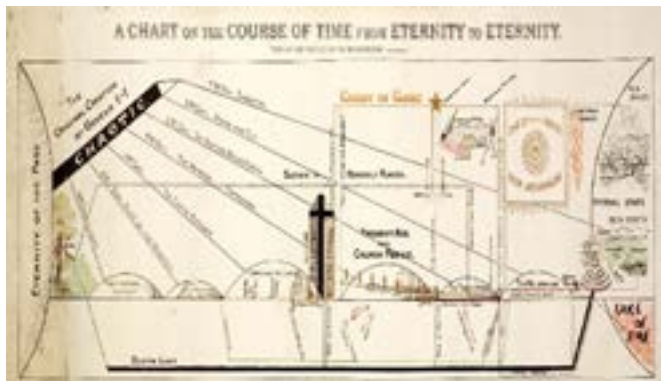


Savage’s 1893 “The Epochs and Dispensations Scripture” chart.

In 1896, the Plymouth Brethren A.E. Booth (1860-1953) published the most influential dispensational/

prophetic chart of the past two hundred years, one that would serve as the foundation of almost all charts that would follow. *The Course of Time from Eternity to Eternity* has been in continual publication since in 1896.

It may be the most prophetic chart in use around the world. — Professor Martin L. Cook<sup>9</sup>



Booth's 1896 "The Course of Time from Eternity to Eternity" chart.

Subsequent dispensational teachers, such as C.I. Scofield (1843-1921), were greatly influenced by these early Plymouth Brethren and their works. This is even true – early on – of those who would make greater advances in dispensational truth, such as E. W. Bullinger (1837-1913) and his associate Charles H. Welch (1880-1967) of England.<sup>10</sup>

In the United States there was Alan Burns (1884-1929) and Vladimir Gelesnoff (1877-1921), who were associated with the turn of the century *Grace and Glory* magazine: with Burns as the editor, and Gelesnoff as contributor they advanced dispensational truth. Then in 1909, Gelesnoff and A.E. Knoch (1874-1965) began co-laboring together in the founding of the *Unsearchable Riches* magazine, with Burns as a contributor.<sup>11</sup>

From the outset the *Unsearchable Riches* magazine (Volume 1, Number 1) made tremendous strides in dispensational advancement, by realizing and teaching the distinctive "Administration of the Secret" as revealed in Ephesians.<sup>12</sup>

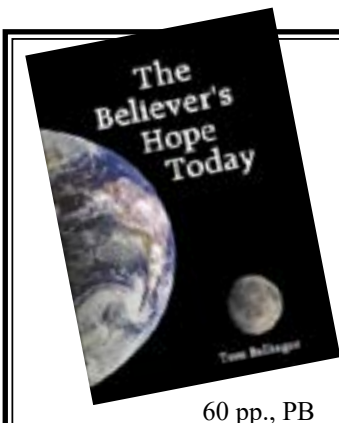
Gelesnoff<sup>13</sup> appears to have progressed even further in his dispensational understanding than Knoch, who was somewhat disadvantaged by his strong Plymouth Brethren past. It is evident that the works by these earlier Plymouth Brethren (such as Sir Edward Denny, John Ashton Savage and A.E. Booth) clearly had great and lasting sway on Knoch.<sup>14</sup>

While certainly seeing the importance of Paul's distinctive Ephesians/Colossians revelation, these strong influences never allowed Knoch to make the important break from the "rapture" theory of his early denominational life.

After Gelesnoff's death, it becomes evident that Knoch lost the drive and encouragement to firmly stand on the advanced dispensational ground. These are not intended to be criticisms, but merely a long-standing observation obtained by closely comparing Knoch's earlier and later writings. To his defense, Knoch had *many* irons in the fire, and enormous battles on *many* fronts, and surely no man can lead advances in all areas.

The prophetic paradigm that I grew up with prevented me from seeing Scriptures "more perfectly."<sup>15</sup> All paradigms are difficult to shake, and religious ones are no exception. This is especially true of paradigms that one grows up with from such a young, impressionable age.

Understanding the roots of my prophetic timeline was a starting point for unraveling the dilemma of seemingly conflicting Scriptures.



60 pp., PB

## The Believer's Hope Today

by — Tom L. Ballinger

This is a look at the believer's "blessed hope" at Christ's appearing as contrasted with "the hope of Israel" in the Acts period. It will show that the hope about which Paul wrote in I Thessalonians 4 and I Corinthians 15 is found not only in the Old Testament Scriptures, but was taught by Jesus Christ in His earthly ministry in Matthew 24 and other places. It also reveals our hope for today as found in Paul's latter epistles.

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

Moving forward, I will share major things that I misunderstood about prophecy.

(to be continued)

### Additional Resources

Book:

- [Prophetic Obsession in an Unprophesied Administration - A Collection of Works Concerning the Nature of Unfulfilled Prophecy](#) (see the [order form](#) under "Compilations").

Articles:

- "End Times" Prophecy, by Clyde L. Pilkington, Jr., [Bible Student's Notebook #822](#);
- "Happy Hope? or Whimsical Wish?," by Clyde L. Pilkington, Jr. [Bible Student's Notebook #490](#).

**Note:** For the accompanying video of this study, [Things I Misunderstood about Prophecy](#), go to our Biblical Resources channel on YouTube.

### Topics:

**Major:** Charts; Prophecy; Timetables

**Minor:** Booth, A.E.; Burns, Alan; Darby, John Nelson; Denny, Sir Edward; Gelesnoff, Vladimir; Knoch, A.E.; Larkin, Clarence; Plymouth Brethren; Savage, John Ashton

### (Endnotes)

1. "No period in church history, or perhaps in any history, or in any country, presents a darker picture than Christian Europe at the close of the tenth century ... all mankind were panic-stricken ...  
"But if ever man might be forgiven the dream of believing that the end of the world was come, it was then. The clergy preached it, and people believed it, and it rapidly spread over all Europe. It was boldly promulgated that the world would come to an end when a thousand years from the Savior's birth were expired. From about the year 960 the panic increased, but the year 999 was looked upon as the last which anyone would ever see ...  
"The ordinary cares and employments of this life were given up.

The land was left untilled; for why plough, why sow, when no one would be left to reap? Houses were allowed to fall into decay; for why build, why repair, why trouble about property, when a few months will put an end to all terrestrial things? ... Large sums of money were given to the churches and monasteries, as if to secure a more favorable sentence from the supreme Judge. Kings and emperors begged at monastery doors, to be admitted as brethren of the holy order; crowds of the common people slept in the porches of the holy buildings, or at least under their shadow ...

"The day of doom drew nearer and nearer. The last evening of the thousand years arrived: a sleepless night for all Europe! Imagination must fill up the doleful picture. But in place of some extraordinary convulsion, which all were tremblingly waiting for, the night passed away as other nights had done, and in the morning the sun shed forth its beams as peacefully as ever ...

"The close of the first thousand years of the church's history; the darkest day ... in the annals of Christendom." -- Andrew Miller (1810-1883). *Short Papers on Church History*

2. A Dispensationalist follows Paul's admonition to be "rightly dividing the Word of Truth" (II Timothy 2:15; i.e., "correctly partitioning the Word of Truth," CV, 1930), by "distinguishing between things that differ" (Philippians 1:10), recognizing that while all of the Bible is written for us, it is not all written to us or about us. Dispensationalists hold that Israel will be restored in the future and all of her prophetic promises will be realized.

The Dispensational approach to Scripture is in contrast to Covenant, or Reformed theology which views God's dealings with all mankind under a general framework of two covenants: works and grace. Covenant theology is a Replacement theology, holding that Israel finds its continuation or fulfillment in the Christian church.

3. A Futurist views the Scriptures literally, seeing large portions of the prophetic Hebrew Scriptures as yet awaiting future fulfillment, in "the ages to come." Futurists hold that Israel will be restored in the future and all of her prophetic promises will be realized.

This is in contrast to the Preterist (from the Latin prefix meaning "past") who interprets some (partial preterist) or all (full preterist) of the prophetic Scriptures as having already been fulfilled. The Preterist sees the events of the Book of Revelation as having happened in the first century A.D. Preterism holds that Israel finds its continuation or fulfillment in the Christian church after the destruction of Jerusalem in A.D. 70.

4. A Premillennialist holds to a literal interpretation of prophetic Scripture: that Jesus Christ will literally, physically return to Earth prior (pre) to His Millennial (literal thousand-year) reign. This position



## Elijah's Coming... and Other Neglected Prophecies

by — Dr. C.E. McLain (1909-1990)

The content of this work is the result of some forty years of learning, unlearning and re-learning the truths of the Divine Library. These are neglected truths of prophecy which disturb the status-quo: "The Rapture, The Tribulation and The Millennium," all in that order.

Clifford "Mac" McLain was born in Blanchard, OK. He received a Bachelor of Theology degree from Atlanta Bible Institute and later his Doctor of Divinity from Trinity Bible Seminary in Atlanta. He was an associate of Dr. E.F. Webber, David Webber and Noah Hutchings, and founder of Grace Institute of the Bible and Northside Bible Church in Oklahoma City. He was also host of the radio program, "What's the Question?"

136 pp, PB  
See [order form](#) under "Other Authors."

Author of several books, McLain's principal emphasis was on the calling of Ephesians 3:9: "To make all see what is the fellowship of the mystery." Consequently, his works focused on the Apostle Paul's epistles written after Acts 28:28 – the "Mystery" letters.



stands in contrast to the Amillennialist (no-millennial reign) who interprets the millennial reign as symbolic, or the Postmillennialist who views Christ's return occurring *after* (post) the Millennium.

5. Since I was raised Baptist, Larkin being a staunch Baptist as well, made his work of greater significance to me as a teen, along with his book, *Why I am a Baptist: The Beliefs, Church History and Christian Traditions of Baptism*.
6. *I.e., Rightly Dividing the Word; The Book of Daniel; The Book of Revelation; The Spirit World; and The Second Coming of Christ*.
7. In addition to the many things that I learned from *Dispensational Truth*, I commend Larkin, for he never attempted to set any dates for prophetic fulfillment, and I certainly admire that he was a meek and gracious man.

Larkin, a kind and gentle man, deplored the tendency of writers to say uncharitable things about each other, so he earnestly sought to avoid criticisms and to satisfy himself with simply presenting his understanding of the Scriptures. – Biography (Clarence Larkin Estate).

8. I speak more regarding this in "Bible Teachers with a Dispensational Approach," Editor's Desk, [Bible Student's Notebook #630](#).
9. "Christian Apocalypticism and Weapons of Mass Destruction," footnote 8, Pages 209-210 in *Ethics and Weapons of Mass Destruction: Religious and Secular Perspectives*: Cambridge University Press, 2004.
10. "Acts 28 dispensationalism is sometimes called 'Bullingerism' after its leading proponent, Ethelbert William Bullinger (1837-1913). Other writers holding this position include Charles H. Welch, A.E. Knoch, Vladimir M. Gelesnoff and Otis Q. Sellers." – G.R. Lewis, "Ultradispensationalism," *Evangelical Dictionary of Theology*, Walter A. Elwell, Editor, 2<sup>nd</sup> Edition, 2001, page 1225
11. "... The extreme type [of ultradispensationalism] was promoted by A.E. Knoch and Vladimir M. Gelesnoff. ... Knoch was even more extreme than Bullinger ... His followers included a number of extremists ..." – Charles C. Ryrie, *Dispensationalism* (1995)
12. "The Secret Economy was committed to [Paul's] stewardship after his imprisonment. ... [It] was an absolute secret ... [and] overrides all previous revelations. God was positively hiding it from the ... former ages. There is no mention of it even in Paul's letters until Ephesians was sent on its mission (3:9). ... Divide the Scriptures properly, and the Bible becomes a harmonious unit; seek to 'reconcile' the divisions, and the Bible reduces itself to a mass of discordant and conflicting statements. No other system or economy, whether past or future, was a complete secret as was the present one. ... The dispensation of the mystery was not the subject of prophecy. It was concealed by God from the prophets."

"In the third chapter of Paul's letter to the Ephesians we read that, among other things, it was granted to him that he should enlighten all as to this secret. This much is clear: to Paul, and Paul alone, may we go for light on this subject. Paul had been at Ephesus in person not many years before he penned this epistle. While there he had *not shunned to declare the whole counsel of God*' (Acts 22:27). Why did he not tell them this secret? The continual repetition of the word '*now*' in contrast to his previous ministry among them is evidence enough to show that he had not divulged this mystery." – Vladimir Gelesnoff (1877-1921), *Unsearchable Riches*, Volume 1, Number 1 (1909)

"Search the Scriptures and see, where is there any license for introducing a heavenly destiny and hope before Paul wrote Ephesians?" – A.E. Knoch (1874-1965) *Unsearchable Riches*, Volume 1, Number 1 (1909)

In volume 2, Gelesnoff wrote:

"Ephesians, Philippians and Colossians are ranking epistles. They unfold a secret hitherto unknown. The other epistles stand at the close of a previous economy verging upon the present, and are subject to such modifications in their application to ourselves as the later epistles necessitate." – Vladimir Gelesnoff (1877-1921), *Unsearchable Riches*, Vol-

ume 2, Number 1 (1913)

Later, in volume 4, Burns would write:

"In our remarks on the teachings of Paul's earlier epistles, we noted that the burden of their message concerned the things on the Earth — in other words, the Adamic race. In them we found no definite allusion to the future destiny of fallen angels, except so far as it was involved in, or affected by, that of humanity. But, if explicit mention of the 'things of heaven' is absent from Paul's earliest writings that certainly cannot be charged to his later epistles, Ephesians, Philippians and Colossians. These, forming perhaps the smallest group of the New Testament writings, have the largest scope of any of the groups. They contain a digest of universal history, a compendium, we might say, of the ways of God with men, and angels, too, the moral glories of which are sufficient to their own justification. The group is a complete Bible in itself, though compressed within the narrow confines of a trinity of sacred writings. These epistles especially (and not the writings of Plato, nor the philosophic guesses of any other heathen writer) contain the solution of the problem of universal destiny, as Paul's earlier writings solve the question of human destiny. – Alan Burns (1884-1929) *Unsearchable Riches*, Volume 4, Number 2 (1913)

In volume 7, Knoch wrote:

"The present economy did not commence until the close of Acts." – A.E. Knoch (1874-1965), *Unsearchable Riches*, Volume 7, Number 5 (1916).

Recounting, in volume 31, Knoch wrote:

"Brother Gelesnoff and I agreed that the great need among the saints was an understanding of present truth, as found in Paul's epistles, especially the prison group, which make known these riches of Christ which had been hidden during previous revelation. ...

"When very few are granted the spirit of wisdom and revelation (Ephesians 1:17) which is essential to a grasp of the present Secret Administration, we must expect it to be opposed and rejected. – A.E. Knoch (1874-1965), *Unsearchable Riches*, Volume 31 (1940) page 4

In *Concordant Commentary on the New Testament* Knoch wrote:

"It was not until the end of the Acts era that the salvation of God is sent directly to the nations (Acts 28:28). The latter half of the second chapter of Ephesians (2:11-22) is an elaborate statement showing that, in the present administration of God's grace, the nations are no longer in the inferior position accorded them in Paul's earlier ministry." – (Notes on Matthew 15:21).

13. Dispensational historian Gary S. Dykes wrote concerning Gelesnoff,

"Along with Adolph E. Knoch (1874-1965), Gelesnoff was the founder of the dispensational magazine *Unsearchable Riches*, from 1909 to his death in 1921. Published in Los Angeles it would be odd to suggest that dispensational thinkers (such as Harry Bultema [1884-1952], and [J.C.] O'Hair [1876-1958]) did not read these engrossing issues. Perhaps it is coincidence, but one of O'Hair's published books is entitled: *The Unsearchable Riches of Christ*, 1941 (and yes, Ephesians 3:8). Also relevant is the fact that when one sits down and reads several issues of these early volumes of *Unsearchable Riches* [magazines], that therein one finds much material which acts as a reservoir for later appearing dispensational thoughts and writings. [For example, the idea that the Pauline epistles are addressed to certain readers, much like U.S. Postal mail being addressed to certain recipients. ... Or, the wonderful comparisons between Moses and Paul (which Cornelius Stam [1909-2003] later repeats in his book *Moses and Paul*). Sadly, none of the later authors give credit to the earlier expositions by [E.W.] Bullinger, [Herman W.] Martin, Gelesnoff,

[Edward Henry] Clayton and other[s]. ...

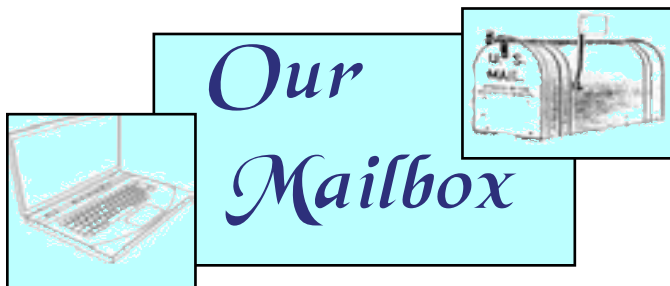
“It was Gelesnoff who early articulated the cessation of the sign gifts, the error of practicing water baptism today, and the error of using Acts 2 as the starting point for the birth of the Christian church today. The humble Count does give credit to E.W. Bullinger for some of his materials. ... Other competent theologians also contributed to that ground-breaking publication, [William Mealand, W.H. Walker, H. Matthews, F.H. Robison, W.C. Rebmann, etc.]. – [Notes on the History of Dispensational-](#)

[ism in America](#), Gary S. Dykes (2014), pages 6-8; see order form under “Histories.”

14. Dykes suggests that this influence extended to Knoch’s wife as well:

“... The wife of Adolph Knoch ... was an ardent Plymouth Brethren supporter.” – *Notes on the History of Dispensationalism in America*, Gary S. Dykes (2014), page 18; see [order form](#) under “Histories.”

15 Acts 18:26.



When I read the end of the cover article The “Out-Resurrection” [[BSN #912](#)] and got to this part ...

One preordained day, Who and what Christ truly is will be made manifest – at His throne of His Glory, at the Father’s right hand. At that time, we will be resurrected, so that who and what we truly are will also be manifest with Him, our Head, making us the first group of believers to be resurrected out from among the dead.

... I had to stand up and cheer! So great! – *TN*

I am blessed out of this world with this beautiful, wonderful work, [The Salvation of All](#). – *Canada*

Wow, what an in-depth understanding of Elijah<sup>1</sup> in light of the overall purpose/will of our wise Father.

1. [Editor:] Elijah: The Chief of Israel’s Restoration, Tom L. Ballinger, [Bible Students’ Notebook #896](#).

I’m so grateful for the diligent study of these brothers who have remained open to further light; men who simply press on to know more of God, His plans, and the power of His might. ... Keep up the great work! – *IN*

I want to thank you for your YouTube channel, I’m a subscriber and listen to you daily, I learn so much from your teaching, I am blessed. The Judas teaching had me in tears. Thank you for your love for truth. – *Portugal*

The Word is an awesome encouragement, and you all are giving us sound words! – *AL*

I finished reading [BSN #917-#919](#). The series “*Things I Misunderstood*” is outstanding.<sup>2</sup> The three parts in these three issues are all excellent. Wonderful clear truth written down. I would have loved to have had such articles when I first came into the knowledge of the truth 15 years ago. – *TN*

**BSN**

2. [Editor:] In this current issue of the *BSN* we begin the 5<sup>th</sup> installment of this series: “7 Things I Misunderstood about Prophecy.” The previous installments were: #1 – “3 Things I Misunderstood about God” ([#917](#)), #2 – “3 Things I Misunderstood about Salvation” ([#918](#)), #3 – “3 Things I Misunderstood about Christ’s Sacrificial Work” ([#919](#)), and #4 – “4 Things I Misunderstood About the Rich Man & Lazarus” ([#920](#)).



69 pp., PB.

## The Seven Administrations:

### The Basic Dispensations of Scripture

by — Clyde L. Pilkington, Jr.

Throughout Scripture we are presented with various administrations. These administrations, sometimes called “dispensations,” or “economies,” are divine managements, stewardships or households. They are the organization and implementation of a specific divine purpose.

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

This is an introductory look at the seven basic administrations in Scripture. Grasping the overall scope of these will greatly assist us in understanding the Scriptures. Such an awareness of our place in the Divine plan can save us from much confusion, heartache and despair. Extensive endnotes. Overview chart.