



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 39  
Issue 957



## Tidbits of Truth #50

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

### Complete in Christ Alone

[To: R.H.] It's important to understand that our completeness is “in Him,” and in Him *alone*. If we look for our completeness *anywhere* else, we will be gravely disappointed. Our completeness is not in our health, our wealth, our length of days, our careers, our finances, our education, our social status, our possessions, our entertainment, or even in our friends, family or spouses. If we seek our completeness in *any* of these, we will be endlessly frustrated and discouraged, even desperately overwhelmed and depressed.

We must remember that we live in the “*present wicked age*” (Galatians 1:4, CV), and humanity is “*born into misery*” (Job 5:7, CV). Being “*complete in Him*” has nothing to do with our circumstances, it has everything to do with who He is, and who we are “*in Him*.” Although there are cycles of adjustments, when things at times appear better, we live in a disrupted world and nothing will truly be fixed in this lifetime.

Even our Apostle, Paul, wrote that “*we are troubled on every side*” (II Corinthians 4:8), and so much, that he found himself “*pressed out of measure, above strength, insomuch that we despaired even of life*” (II Corinthians 1:8).

Our endless problems will not be permanently remedied now, and the death rate remains steady at one apiece. Whether we die straight out of the womb, or in the decades somewhere between then and humanity's allotment of 70 to 80 years (Psalm 90:10),

the fact remains that *we will all die*.

However, we must remind ourselves, as well as others, that there is a glorious “*sequel*” to all of this life (I Corinthians 10:13, CV), and that hope is in resurrection! It is there where *all is set right*, where everything is permanently fixed, where being “*in Christ*” finds its ultimate fulfillment,

*For as in Adam all die, even so in Christ shall all be made alive* (I Corinthians 15:22).

After all, our being “*in Christ*” is not a condition of His being merely our substitute, but a state of being in intimate union together with Him in suffering, death, burial and resurrection. He joined us in the darkness of our death and burial so that we may join Him in His resurrection. In the meantime, we are all severely broken and dying, yet resting in the One Who alone is our consummate hope. *Truly the best is yet to come!*

R.H., let me know if you need further clarification on any of this. Also, I have a book, *Being OK with Not Being OK*. If you have not read it, I'll gladly send you a copy.

— Clyde L. Pilkington, Jr.

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### Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

ISSN: 1936-9360

Volume 39, No. 957 – February 13, 2023

*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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## Don't Quarrel with the Inmates

[Excerpt:] Every single item of history today is certainly in accord with God's intention, even though it seems that almost all of it is contrary to His will. Only if that is true can we have universal reconciliation. God can save all mankind eventually only if He keeps the reins in His hand.

All will not simply be saved, but reconciled, glorifying God. All of this is fulfilling God's intention. ... So let us give thanks for it, no matter how bad it seems to be. When we realize this, then we can live in this insane asylum, and we will not quarrel with the inmates. ... We acknowledge that all is out of Him, as well as through Him and, consequently will be for Him in the great consummation.

— A.E. Knoch (1874-1965)  
*Unsearchable Riches*, Volume 38, 1947

## The Kingdom Focus of the Old Testament: Pre-Millennial

As a whole Christianity is ignorant of Old Testament prophecy, especially as it relates to the Pre-Millennial Kingdom. Much, if not most, of the prophecies speaking of a coming kingdom on Earth from the Hebrew Scriptures are actually dealing with this earlier phase of the prophetic Kingdom.

The reason that the Old Testament places so much attention on what Christ termed "*the Kingdom of the Heavens*" is because the "*the Lord's Day*" is the subject of the book of Revelation. It is *advanced* revelation focusing on the events of "*the Day of the Lord*" – the Great Tribulation, the Second Coming of Christ, and His Millennial Reign.

Why would there need to be a "revelation" concerning "*the Lord's Day*" if it was already the major topic of Old Testament prophecy? So, while much, if not most Kingdom prophecy in the Old Testament is concerned with the earlier stage of the Kingdom, the book of Revelation focuses on its subsequent phase.

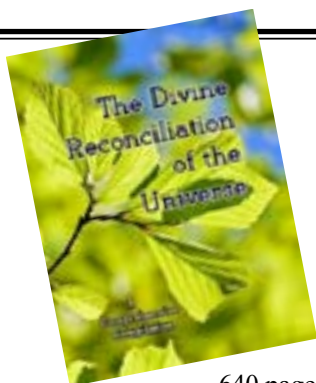
Sadly, as is so common, Christianity anticipates revelation when reading earlier passages of Scripture. And since they are so obsessed with the book of Revelation, their focus has understandably been on "*the Day of the Lord*" – so much so, that they have overlooked the grand *Christ's Day* altogether.

— Clyde L. Pilkington, Jr.

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### TOPICS:

**Major:** [Complete in Christ Alone:] Complete in Christ [Don't Quarrel with the Inmates:] Consummation; Division; Romans 11:36 [The Kingdom Focus of the Old Testament: Pre-Millennial:] Pre-Millennial Kingdom; Revelation, the Book of



640 pages

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all His ways before all His creatures! – Adapted from the Preface

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# The Consummation & Christ's Consummate Rule

(I Corinthians 15:24-28)

by — Clyde L. Pilkington, Jr.



	<b>King James</b>	<b>Concordant</b>	<b>Rotherham</b>	<b>Young</b>
<b>:24</b>	Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.	Thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power.	Afterwards, the end—whensoever he delivereth up the kingdom unto his God and Father, whensoever he shall bring to nought all rule and all authority and power;	Then -- the end, when he may deliver up the reign to God, even the Father, when he may have made useless all rule, and all authority and power --
<b>:25</b>	For he must reign, till he hath put all enemies under his feet.	For He must be reigning until He should be placing all His enemies under His feet.	For he must needs reign, until he shall put all his enemies under his feet:	For it behoveth him to reign till he may have put all the enemies under his feet --
<b>:26</b>	The last enemy that shall be destroyed is death.	The last enemy is being abolished: death.	As a last enemy, death, is to be destroyed;	The last enemy is done away -- death;



216 pages

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## What Is Truth? Absolute and Relative

by — Don Bast

High above the storm clouds the sun is always shining. When we get a glimpse of God's perspective we are able to experience the Son of His love shining through the darkest storms of life.

Dean Hough of the *Concordant Publishing Concern* and the *Saviour of All Fellowship* writes to Don concerning his book:

"Your book is full of important truth and a good aid to understanding Scripture."

:27	For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him.	For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him.	For—He put, all things, in subjection under his feet. But, whensoever it shall be said—all things are in subjection! —it is evident that it means, — Except him who did put into subjection, unto him, the all things	For all things He did put under his feet, and, when one may say that all things have been subjected, it is evident that He is excepted who did subject the all things to him,
:28	And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.	Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all.	But whensoever have been put into subjection, unto him, the all things, then, the Son himself, <u>also</u> shall be put in subjection unto him who put in subjection, unto him, the all things — that, God, may be, all things in all.	And when the all things may be subjected to him, then the Son also himself shall be subject to Him, who did subject to him the all things, that God may be the all in all.

**IS THERE AN “AGELESS ETERNITY”?**

We’ve assumed that the ages come to an end. What makes us think that there is going to be some “ageless eternity” where time does not exist, other than that someone suggested it to us?

Now granted, the New Jerusalem will not need the light of the sun, but even in places where days are not marked by the rising *and setting of the sun, time still passes.*

**“THE ENDS OF THE AGES”?**

It is our view that the final age is endless. That “*the ends of the ages*” (I Corinthians 10:11)<sup>1</sup> culminates in the fifth age – “*the age [singular] of the ages [plural]*” (Ephesians 3:21);<sup>2</sup> or as the *Concordant Version*

1. “*the ends of the ages*” is the rendering of *Young’s Literal Translation, Rotherham’s Emphasized Bible, Emphatic Diaglott, Scarlet New Testament, Green’s Literal Translation, and Panin’s Numerical Bible*. The *Concordant Literal Translation* has it as “*the consummations of the eons.*” Interestingly, *Ferrar Fenton’s Translation* renders it “*perfection of the ages.*”  
 2. “*the age of the ages*” is the rendering of *Young’s Literal Translation, Rotherham’s Emphasized Bible, Emphatic Diaglott, Scarlet*

renders it, “*the eon [singular] of the eons [plural].*”

There are five ages. We are living in the third age. The next two ages are jointly referred to as the pinnacle of the five ages. They are referred to as “*the ages [plural] of the ages [singular]*”<sup>3</sup> (or “*the eons [plural] of the eons [singular]*”<sup>4</sup>). The preceding four ages will find their ultimate culmination in the final, fifth age – “*the AGE of the ages.*”

In his work *The Ages: God’s Time Periods*,<sup>5</sup> Edward Henry Clayton (1887-1972) writes,

The fifth age ... “*the age of the ages*” (or “*the eon or the eons*”) ... bears the fruit of Christ’s righteous reign in the fourth age. It is the only age (of all

*New Testament, Green’s Literal Translation, and Panin’s Numerical Bible* in the following verses: Romans 16:27; Galatians 1:5; Ephesians 2:7; Philippians 4:20; I Timothy 1:17; II Timothy 4:18; Hebrews 13:21; I Peter 4:11; 5:11; Revelation 1:6, 18; 4:9-10; 5:13-14; 7:12; 10:6; 11:15; 15:7; 19:3; 20:10; 22:5.

3. “*the ages of the ages*” is the rendering of *Young’s Literal Translation, Rotherham’s Emphasized Bible, Emphatic Diaglott, Scarlet New Testament, Green’s Literal Translation, and Panin’s Numerical Bible*.  
 4. *Concordant Literal Translation; Dabhar Translation*.  
 5. [Bible Student’s Press](#). See [order form](#) under “Clayton.”

five) which will not conclude in catastrophe or judgment. In this fifth age there will be “a new Heaven and a new Earth,” and the tabernacle of God will be with mankind and He will tabernacle with His people (Revelation 21:1-3). This is “the Day of God” (II Peter 3:12).

Then under his layout of the ages, he categorizes its heading as:

### 5<sup>th</sup> Eon (Eon of Eons)

Consummation (I Corinthians 15:24, etc.)

Notice that Clayton lists the fifth age as the Consummation.

### WHEN IS “THE CONSUMMATION”?

So, what makes us think that “The Consummation” is *after* the fifth age, and *after* “the Day of God”? What if it is at the end of the fourth age – extending on into the fifth and final age?

Somehow, we have made the word “end” or “consummation” in I Corinthians 15:24 into an event unto itself, when in fact there are a lot of “ends,” or “consummations,” of various things found in Scriptures.

I Corinthians 15, just like anywhere else the word “end” or “consummation” is used, we must simply ask ourselves, “The end, or consummation of what?”

In the death-and-resurrection chapter, would not *this* consummation be the *end* of DEATH? Would it not be the death of death, or the *second* death, brought

about by resurrection?

According to the context of I Corinthians 15, death will be destroyed *before* God receives the Kingdom from Christ.

**THEN cometh the end** [consummation – CV], **WHEN** He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power. **For He must reign, till He hath put all enemies under His feet. THE LAST ENEMY THAT SHALL BE DESTROYED IS DEATH** (I Corinthians 15:24-25).

Thus, after Christ’s Millennial reign (“the Day of the Lord”), God will receive His Kingdom (“the Day of God”). God’s endless Kingdom will be delivered to Him by the Christ (Head and Body). Then, all things will be made new (Revelation 21:5):

*I make all things new (KJV).*

*New am I making all! (CV).*

*I make all new (DT).*

*I am re-creating all things (WT).*

Therefore, there will be a new Heaven, a new Earth (Revelation 21:1), and a new Jerusalem (Revelation 21:2, 10ff), and God will dwell with mankind (Revelation 21:3), with tears, **death**, sorrow, crying, and pain all removed (Revelation 21:4).

As the “Day of God” begins, “death will be no more” (Revelation 21:4), because death and hell (“the unseen” CV) have already been cast into the Lake of Fire, the Second death (Revelation 20:14). How else



57 pages

## The Sovereignty of God

by — George Addair

The trend of the centuries has consistently been that of the exaltation of man and the abasement of God. Many feel that the Creator has delegated His rule and authority to the use or abuse of the creature. They have reduced God and His Divine office to the extent that multitudes of people now have only a superficial conception of Him.

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could it be, other than death being destroyed (I Corinthians 15:25) by Christ's successful reign, where He subjugates all enemies, prior to God's endless Kingdom?

The earthly overcomers will then assume sonship and enjoy an allotment (Revelation 21:7), resulting in God saying, "I am ... the Consummation" (Revelation 21:6). God Himself will be the final and lasting personification of Consummation, He will be "All in all."

We read in Revelation 21:4:

*And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things passed away.*

So, when will this occur? When will God wipe away all tears, and there will be no more death, sorrow, crying or pain? The plain answer of Scripture is in "the New Heaven and New Earth" (Revelation 21:1).

## I CORINTHIANS 15:24-28

We will now look at a few brief considerations of I Corinthians 15:24-28.

**:24**

Christ's *Parousia* (παρουσία, :23)<sup>6</sup> is the Millennial

6. "Coming" (KJV); "presence" (CLV, DT, REB, YLT, PNB).

*Parousia* (παρουσία) at its base means "personal presence," and is used for the official presence of Christ on Earth as manifest during the Millennial Kingdom. The *Parousia* is initiated by Christ's Second Advent. Thus, it is translated: "coming" (KJV), "arrival" (MNT; ALV), and "presence" (CV; ED; REB; YLT). The *Parousia* is central to the Messianic prophecies and Israel's ultimate hope. However, the *Parousia* is not the hope of the One Body, and therefore the word "*parousia*" is not found in Ephesians or Colossians, the epistles of the Secret Administration. Our hope is

phase of the Kingdom. This is the "Lord's Day," when Christ will physically and officially be present on the Earth to "put down" all unrighteous "rule," "authority" and "power."

**:25**

His Millennial "reign" will last until He has "put all enemies under His feet."

**:26**

The "last," or "final enemy" (EB), that He will "destroy," or "abolish" (CV, HCSB, PNB), is "death." This will be done with the "Lake of Fire" – the death of death.

our joint-appearing with Christ in Glory, "far above all Heavens" (i.e., among the Celestials in the Super-Heavens – Colossians 3:1-4; cf., Ephesians 4:10).

"When we think of the Lord Jesus Christ returning to this Earth, we think of it as Him *Coming* to take His place as King. The normal word (Greek, *erchomai*) just means 'to come,' but the special word for 'personal coming' (Greek, *parousia*) is said to be 'a being alongside' or 'a presence' (YAC, page 188). This word *parousia* really is a personal presence, an appearance in an official capacity because of who He is and what He can do." – Otis Q. Sellers (1901-1992), *Glossary of Words*.

"The Greek word rendered 'Coming' (*Parousia*) does not mean simply 'coming.' ... Many have recognized that *parousia* does not mean merely 'coming,' so, they have said it means 'personal presence.' This is partially correct, but it is not the whole of the matter. The Greeks used the word *parousia* when someone had to be present at an event because of who he was and what official function he was to perform. ...

"The Pre-Millennial Kingdom is the Divine process which consummates in the *Parousia* of Christ on Earth for 1000 years. ... The consummation of "the Day of Christ" will be when He returns to Earth with great fanfare and mighty power (I Thessalonians 4:16-17), to have rule and dominion over the Heavens and Earth in His *Parousia* for a thousand years." – Tom L. Ballinger, "The Olivet Discourse in Matthew 24 and the Pre-Millennial Kingdom" (part 1), [Bible Student's Notebook 942](#).

For more information on the *Parousia*, see:

- "Parousia," Charles H. Welch, [Bible Student's Notebook #631](#);
- "What Does Parousia Mean?" Otis Q. Sellers, [Bible Student's Notebook #699](#);
- "The Parousia of the Lord Jesus Christ," Otis Q. Sellers, [Bible Student's Notebook #785](#).



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by — Charles H. Welch (1880-1967)

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:27

The result of the “Lord’s Day” (His Millennial reign) is that “all,” except for God Himself, will be “put under Him.”

:28

Consequently, His Millennial reign brings about “the end” or “consummation” (:24), when “all” is “subdued” back to God, so that He is “All in all.”

Thus, the “End” (KJV), or “Consummation” (CV), or “Perfection” (FF), or “Finishing” (DT),<sup>7</sup> is the subjection of “all,” so that God’s Day begins. This is the unending Post-Millennial reign of the “All in all.” Its inaugural period is “a thousand generations” (just think of it – creation, generating itself a thousand times over!).

This Post-Millennial aspect of the Kingdom – rather than *putting away* all “rule,” “authority” and “power” – puts it “down.” Thus, all rule that is opposed to God will be reconciled, and He will be “All in all.” “Rule,” “authority” and “power” will not be done away with, but rather will find their proper place flowing “down” under God’s righteous, universal, unending rule, secured by the Christ (Head and Body).

In the Consummation of I Corinthians 15, Christ does not *abdicate* (or forfeit) His rule, but *advances* it on into “the Day of God.” Thus,

7. “τέλος [telos]: A full coming to an end, e.g. of the resurrection.” – DT, “Concept Explanations,” page 958.



## Bible Threatenings Explained

by — J.W. (John Wesley) Hanson (1823-1901)

212 pages (See [order form](#) under “Hanson.”)

The purpose of this work is to remove from the mind any supposed obstacles that prevent it from beholding God as the Savior of the world.

*Of the increase of His [Christ’s<sup>8</sup>] government and peace there shall be **no end** (Isaiah 9:7, KJV).<sup>9</sup>*

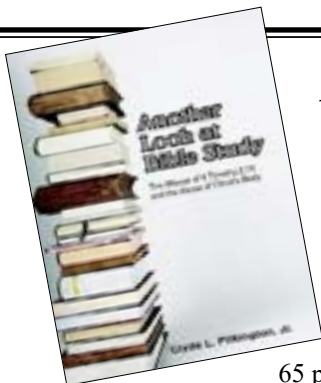
*The Lord God shall be giving Him the throne of David, His father, and He shall reign over the House of Jacob for the eons. And of His Kingdom there shall be **no consummation**<sup>10</sup> (Luke 1:32-33, CV).*

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### TOPICS:

**Major:** Ages; Consummation; Day of the Lord; Day of God; Death; Eons; Resurrection; Vivification  
**Minor:** Great White Throne; Lake of Fire; New Earth; New Heaven; New Jerusalem; *Parousia*; Tables

8. “For unto us a child is born, unto us a son is given: and **the government shall be upon His shoulder**” (:6).
9. “To the increase of the princely power, and of peace, there is no end” (YLT);  
 “To the increase of the chieftainship, and to the welfare shall be no end” (CLV).
10. The *exeGes* Bible translates this last phrase as, “and there is no finality of His Sovereignty,” while the DT renders it “and [the] finishing of His Regency will not be.”



## Another Look at “Bible Study”

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