



Bible Student's Notebook™

The Herald of His Grace

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

Volume 39
Issue 966

Israel's Prophetic "Folders"

Categorizing Coming Prophetic Kingdom Periods

by — Clyde L. Pilkington, Jr.



fest Sovereignty.¹

One thing that all unfulfilled prophecy has in common is their central theme: the coming Kingdom phases. When the Scriptures speak of "Kingdom" it is the Greek word βασιλεία (*basileia*): *Government, Dominion, Manifest Sovereignty*.¹

After God's present purpose has been accomplished, the next thing on His agenda is the prophetic stages of the Divine Kingdom.

Yet, when we see "kingdom"-related words in Scripture, we have a conditioned tendency to lump them all together. This is similar to many other words, such as "church" (or "ecclesia"), and "gospel" (or "evangel"). Things that are parallel are not identical. The fact that two things are parallel speaks of similarity, as well as distinction. Confusion reigns when parallels are not distinguished.

1. The *exeGeses Bible* translates βασιλεία (*basileia*) as "sovereignty." It is commonly translated "kingdom" in most English versions. Sovereignty is defined as "The state, condition, or realm of a sovereign; sovereignty" (Wiktionary).

Sadly, most prophetic Scriptures traditionally are placed indiscriminately into the successive periods of: the Great Tribulation; the Second Coming; the Millennial Reign.

The failure of properly sorting prophetic material has caused great harm to the prophetic record. Thus, concerning prophecy, the diligent student of Scripture must constantly be asking themselves, "When will this take place?" – and the answer must be found within the *context* (whether near or far).

Let's again consider the three phases of the coming Kingdom,² and this time, consider them as *folders*.

2. Originally presented in, – "The Three Phases of the Coming Prophetic Kingdom," Clyde L. Pilkington, Jr., [Bible Student's Notebook 951](#).

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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

We are always open for discussion, but never for disputation. – André Sneidar

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The illustrative advantage of this is that, as we read and study individual prophecies of Scripture, we can determine specifically into which prophetic folder these passages should be placed.

Let's start with what might be the most obvious prophetic folder.



THE MILLENNIAL KINGDOM

"The 1,000 Years" (Revelation 20:3)

"The Day of the Lord"

"The Kingdom of our Lord and Savior Jesus Christ"³
Christ reigning on Earth

Sadly, most prophetic passages that speak of the glories of a future kingdom are placed indiscriminately into "The Millennial Kingdom" folder. Hence there is what we will call "The Post-Millennial Kingdom" folder.



3. II Peter 1:11.

THE POST-MILLENNIAL KINGDOM

"The Day of God"

"The Kingdom of My Father"⁴

"New Heavens" – "New Earth" – "New Jerusalem"

Last stage of the "Ages of the Ages,"
the "Age of the Ages"

There are five "ages" (or "eons"). We live in the center "age," called "the current evil age" (or the "present wicked eon"). Two ages have passed (where God had kept "the secret hid from the ages," Colossians 1:26), two are yet to come ("the ages that are coming," Ephesians 2:7).

The two ages that are past are the Prehistoric (before the Disruption, Genesis 1:2) and Adamic (pre-flood) ages. The two that are yet future are the "Coming Age" and the Pristine age.⁵ These last 2 ages are known as "the ages of the ages," with the final age being known as "the age of the ages." This "Post-Millennial Kingdom" folder concerns this last age.

There are few prophetic passages that shed light on this important period, but we must thoroughly analyze them to see what we can ascertain about the

4. Matthew 26:29 (CV); "the Kingdom of their Father" (Matthew 13:43).

5. An illustration of the "ages" is your hand. There are five distinct ages, just like you have five distinct fingers. So, this makes for a handy chart taking you from "the beginning" (as found in Genesis 1:1) all the way to the "consummation" (as recorded in I Corinthians 15:24).

Then consider your thumb and forefinger. The two of them work exceptionally well together, so that we could call them "the fingers of the fingers," i.e., the two fingers of your five fingers. Likewise, the last two ages are termed "the ages of the ages" (Philippians 4:20, YLT). We could also call your thumb – all by itself – "the finger of the fingers" – it being your master finger, or the complement of all of your other fingers. Likewise, it is with the final age, it being, "the age of the ages" (Ephesians 3:21, YLT).

The Third Heaven - Our Celestial Destiny

A Comprehensive Compilation

11 authors, 31 chapters. Author's include: Arthur P. Adams, Oscar M. Baker, John H. Essex, J.H. Evans, Vladimir Gelesnoff, Donald G. Hayter, A.E. Knoch, William Mealand, Clyde L. Pilkington, Jr., Frank Neil Pohorlak and Charles H. Welch.

212 pages

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



characteristics about this time.

Yet, as we carefully read and study the characteristics of these two distinct Kingdom periods – the Millennial and Post-Millennial – we will soon realize that there are an enormity of prophecies concerning a future Kingdom that simply do not fit into one of these two prophetic folders.

For example, according to Scripture, there are prophetic events that MUST take place *“before the Day of the Lord”* (the Millennial Kingdom stage). The more we investigate, the more we will see that this earlier prophetic period is of utmost significance. Since these prophecies most obviously are fulfilled *before* “the Millennial Kingdom,” we soon see that there must be a prophetic folder that is before the two with which we are more familiar.

So, there are passages that speak of an aspect of the Kingdom that simply do not fit into the characteristics of the Millennial and Post-Millennial Kingdoms. These passages don't fit into the folders that we have, therefore a new folder must be considered. Since they are before the “Millennial Kingdom,” we simply term the folder accordingly as “The Pre-Millennial Kingdom.”



THE PRE-MILLENNIAL KINGDOM

“The Day of Christ”

“The Kingdom of the Heavens”

Christ reigning over the Earth from His Throne *“far above all Heavens”*

David is Israel's resurrected King

Sacrifices are restored in absence of Messiah's presence

(The Next Prophetic Event)

This Pre-Millennial Kingdom – known scripturally as *“the Kingdom of the Heavens”* – is when God's governmental sovereignty is manifestly resumed. We say “manifestly,” since His sovereignty among the nations of the world will be unmistakably manifested, rather than concealed as it currently is.

During the *“The Kingdom of the Heavens”* is when *“age-Lasting life”* or *“eonian life”* begins, but *“each in his own order”* (I Corinthians 15:23). Just as *“Man's Day”* is the day of death, so, *“Christ's Day”* is the day of life.

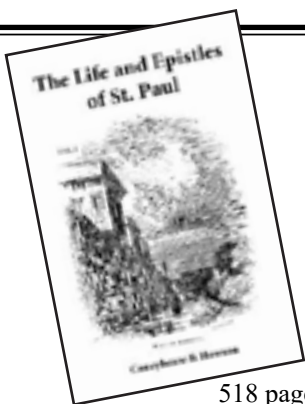
We learn from Mark 4:26-29 that there are four stages of this Pre-Millennial Kingdom: Blade/Ear/Full Kernel/Harvest (Mark 4:26-29).

BSN

TOPICS:

Major: Millennial Kingdom; Pre-millennial Kingdom; Post-Millennial Kingdom; Prophecy

Minor: Charts; Day of Christ; Day of God; Day of the Lord; Future; Right Division



The Life and Epistles of St. Paul

by — William J. Coneybear & J.S. Howson

This work draws a scripturally- and geographically-based picture of the life of the Apostle Paul. An excellent reference tool while studying Paul's Epistles and the Book of Acts.

“There were two books that Pastor C.R. Stam highly recommended that I obtain. One was *The Silence of God* (1897) by Sir Robert Anderson, and the other was *The Life and Epistles of St. Paul* (1851) by W.J. Conybear and J.S. Howson.” – Kenneth J. Morgan

518 pages
See [order form](#) under
“Other Athors.”

Elohim

The Plural of Majesty

by — Clyde L. Pilkington, Jr.

The Hebrew word translated *Elohim* is the plural form of *El*.

El, translated “God,” is the root denoting Him as *Subjector*, while its plural form *Elohim* signifies Him as *Originator, Disposer*.¹

This plural form of *El* – *Elohim* – is what is known as,

The Plural of respect. ... The honorific plural; plural of majesty (*pluralis majestatis*); plural of excellence (*pluralis excellentiae*); plural of intensity (*pluralis intensivus*); royal plural.²

John C. Beckman further explains:

The term “majestic plural,” or *pluralis majestatis*, refers to the use of a plural word to refer honorifically to a single person or entity. It is also called the “plural of respect,” the “honorific plural,” the “plural of excellence,” or the “plural of intensity.” In the Hebrew Bible such plural forms are most commonly used when referring to the God of Israel.³

1. Meaning: organizer, arranger.

2. *William's Hebrew Syntax*, Third Edition, University of Toronto, 2007.

3. “*Pluralis Majestatis*: Biblical Hebrew,” *Encyclopedia of Hebrew Language and Linguistics*, General Editor Geoffrey Khan, 2013, Volume 3, page 145.

Elohim and Genesis 1

God [Elohim] said, “Let Us make man in Our image, after Our likeness” ... So God created man in His own image, in the image of God created He him; male and female created He them (Genesis 1:26-27).

Even though :26 says, “*Let Us make*” (plural), :27 goes on to say, “*He*” (singular) created, not “*They*” (plural) created. If *Elohim* here was a “*We*” (plural), then we would expect :27 to read “*created They*” rather than “*created He*.” Of course, this is not what we find here.

Even some prominent Trinitarians acknowledge that Genesis chapter one's use of “*Us*” and “*Our*” are the “majestic plural” of Hebrew syntax. Here are a few examples.

Us ... Our. Plurals of majesty.⁴

The plural pronoun “*Us*” is most likely a majestic plural from the standpoint of Hebrew grammar and syntax.⁵

4. *The Ryrie Study Bible*, Charles Caldwell Ryrie (Dallas Theological Seminary), Moody Press, 1978, p. 9.

5. *Liberty Annotated Study Bible*, Jerry Falwell (Executive Editor), Liberty University, 1988, p. 8.



The True Basis of Fellowship

by — A.E. Knoch (1874-1965)

So settled is the supposition that creed is the basis of fellowship, that no one seems to think it necessary to consult the Scriptures on the subject. Doctrine is not the basis of fellowship; there is a divine unity which we should preserve, and the best way to break this unity is to try to make it.

14 pages

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... No other explanation is left ... than to regard it [i.e., the "Us"] as *pluralis majestatis* ...⁶

As a name or designation of the God of Israel, the term is understood as a plural of majesty or an intensive plural, indicating the fullness of the supreme (or only) God ... the canonical intent is clearly monotheistic, even where the accompanying verbs or adjectives are grammatically plural (e.g. Genesis 20:13, Exodus 22:9).⁷

It is characteristic of Hebrew that extension, magnitude, and dignity, as well as actual multiplicity, are expressed by the plural.⁸

Applied to the one true God, it is the result in the Hebrew idiom of a plural magnitude or majesty.⁹

Several phenomena in the universe were designated in Hebrew by plural expressions because they inspired the Hebrew mind with the idea of greatness, majesty, grandeur, and holiness.¹⁰

Hebrew *Elohim*, a plural noun ... seems to point out a superabundance of qualities in the Divine Being rather than a plurality of persons ... It is found almost invariably accompanied by a verb in the singular number.¹¹

6. Keil & Delitzsch, *Commentary on the Old Testament*, Hendrickson, 1989, Vol. I, p. 62.
7. *Eerdmans Bible Dictionary*, edited by Allen C. Myers, Eerdmans, p. 331.
8. *The International Standard Bible Encyclopedia*, Eerdmans, 1984 ed., Vol. II, p. 1265.
9. *Today's Dictionary of the Bible*, 1982, Bethany House, p. 208.
10. *The American Journal of Semitic Languages and Literatures*, Aaron Ember, Vol. 21, July 1905.
11. *Young's Concise Critical Commentary*, Robert Young, p. 1.

In Israel the plural is understood as the plural of fullness ...¹²

This use of the plural expresses intensification rather than number and has been called the plural of majesty, or of potentiality.¹³

The fanciful idea that [Elohim] referred to the trinity of persons in the Godhead hardly finds now a supporter among scholars. It is either what grammarians call the plural of majesty, or it denotes the fullness of divine strength, the sum of the powers displayed by God.¹⁴

o-O-o

Thus, the El of Scriptures declares that there is no further Elohim than Himself – using the singular pronouns "I" and "Me."

Remember the first things from the eon, for I am the El, and there is no further Elohim, and the limit is as Me (Isaiah 46:9, CV).

BSN

TOPICS:

Major: Elohim; Genesis 1:26-27; God; Majestic Plural
Minor: Translation; Trinity

12. *The New International Dictionary of New Testament Theology*, Zondervan, 1986, Vol. 2, p. 67.
13. *The NIV Study Bible*, Zondervan, 1985, p. 6.
14. *Smith's Bible Dictionary*, William Smith Hendrickson, p. 220.



The Fallacy of Post Mortem Punishment in Light of a Successful Savior

by — Mike Owens

This is a summary of the biblical, logical and philosophical reasons by which the author has abandoned the notion of hell or punishment after death. God is an all-powerful God of love Who knows how to win hearts and minds. To assume that He needs to use physical or psychological pain in order to gain the admiration, love or loyalty of His creatures is an insult to His sovereignty and wisdom. Like Thomas and Paul – who came to believe by something they saw and experienced, not by faith – everyone, even the Hitlers and Stalins of this world, will experience PRA – Post Resurrection Amazement.

48 pages

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"Other Authors."



Reader's Question Box #75

God and His "Voice" of Direction by — Clyde L. Pilkington, Jr.

Q: I have a question that has been on my heart for a few months. Does God speak to individual members of the Ecclesia, or is it a matter of revelation and realization. I read a few things from books recently and began to wonder if I am hearing from God, or does God only speak through revelation and wisdom in His Word to make choices? – R.H.

A: God certainly speaks to us through the revelation of Scripture, and then grants realization and wisdom from it.

The Scriptures were completed with the revelation committed to Paul in Ephesians and Colossians, so that there will not be any new revelation of truth in this current Secret Administration beyond what is already contained in the Scriptures themselves.

However, this does not mean, beyond that, that God is in any way limited whatsoever in the means by which He directs His entire creation. This includes, but is not limited to, that of our very thoughts and choices.

While the Scriptures can never be contradicted, superseded or advanced upon, it remains that all that comes forth from God is His unwavering servant towards His Divine Plan and Goal (*the Logos*).

For out of Him, and through Him, and to Him is all: to Whom be majesty for the ages. Amen (Romans 11:36, BSV).

"All" comes forth out of God. There is nothing that exists and functions outside of Him. We, as well as everything around us, before and after us, are produced and controlled by God. There are no exceptions.

Paul made it clear, even to the idol worshipping pagans of Mars' Hill, that,

... in Him we live, and move, and have our being (Acts 17:28).

In Him we live and move and exist (HCSB).

In Him we are living and moving and are (CLV).

Our origin is in God. Our "being" and existence is in God. So is our very movement as well. And what does God have at His disposal to "move" us? Everything. For, after all, everything has come out of Him: all creatures, all genetics, all nature, all circumstances, all environments, all influences, all consciousness, all senses, all thoughts, all impulses, all awareness.

Consequently, although "*a man's heart plans his way*," the fact remains that "*the LORD determines his steps*" (Proverbs 16:9, HCSB), for plainly "*the steps of a man are ordered by the LORD*" (Psalm 37:23).

We cannot but live what God has written, for indeed our days,

All of them were written in [His] book; the days, they were formed when there was not one of them (Psalm 139:16, BSV).

We can only live what He has written. What peace, for ourselves, that the God Who created and loves us completely, is absolutely sovereign over us. What peace we can have as well regarding all our loved ones, and all around us.

God uses "all" to accomplish His will. As for us in particular, He brings all that is in our lives to us to bear upon our "being." Both good and evil, both major and minor circumstances, all nudge us, as it were, toward His ordered steps for our lives. This is true whether we are aware of it or not, and most of mankind remains unaware.

So, the direction of God in our lives is absolute, and

all-encompassing. Just as God Himself, His "voice" is everywhere present. "All" is the irresistible Divine Influence away from that which He did not ordain, and towards that which He did ordain. None can miss it. None can withstand it. None can alter it. The will and plan of God are simply undeterrable.

The Universe is God's show. Period. It is His production alone. He is its Creator, Writer, Producer, and Director. We are His actors on His stage. Even though in the relative sense we always appear mistake- and failure-prone (*i.e.*, missing the mark), in the truth of the absolute sense we are always divinely perfect in our imperfections. We cannot but follow the Divine Script to perfection. So much so, that when the times of divine judgments come,

*Then shall each have his **praise** from God* (I Corinthians 4:5, DAR).

***Applause** will be coming to each one from God* (CV).

Whether we are conscious of it or not, all are walking on the divinely ordained path. Yet for those of us granted some measure of faith, we have an advanced look, behind the senses of the theater stage, to the very *Script* itself – to the *Scriptures!* We are able to have our path enlightened, for

Your Word is a lamp for my feet and a light on my path (Psalm 119:105, HCSB).

Although we will never misstep from the Divine Script, what a true comfort to have divine light for our feet and on our path. This divine light is the truth of Scripture themselves, and with this divine light, we do not merely walk the path that He has ordained – we walk it with divine awareness of it.

*For us, who love God, who are the called according to His purpose, there is an **awareness** that He is working all together for good* (Romans 8:28, BSV).

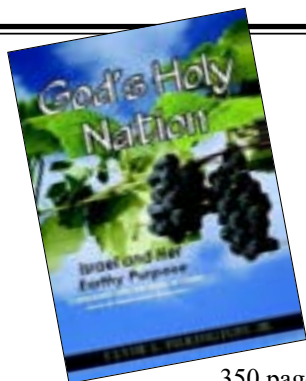
Thus, we are able to "see" and "hear" God everywhere, for even,

*The heavens declare the glory of God ... Day after day they pour out **speech**; night after night they communicate knowledge. There is no speech nor language where their **voice** is not **heard*** (Psalms 19:1-3, HCSB)

While the Scriptures are our sure anchor, God's entire creation pours out His "*speech*" for those of us given the ears to hear. **BSN**

TOPICS:

Major: Direction of God; Q&A; Sovereignty; Voice of God
Minor: Acts 17:28; Romans 11:36



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.

350 pages

See [order form](#) under "*Clyde Pilkington.*"

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.