



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 29  
Issue 722

## *Paul's Message at Mars' Hill*

(Acts 17)

(Part 1 of 2)

*The Neglected Messages of Acts Series*

An Introductory Consideration of Dispensational Progression

by — Clyde L. Pilkington, Jr.

Even among those who place a great emphasis on Paul, with his unique apostleship and message, there is an amazing neglect of one of his most outstanding messages found in the Book of Acts. I am referring to his message given on Mars' Hill<sup>1</sup> in Acts chapter 17.



There seems to be a great familiarity with the first account that is reported in this chapter: Paul at the city of Berea, with those who nobly searched the Scriptures daily; but when it comes to the next city that Paul encounters, it does not get as much attention as it should.

Paul moved on from Berea to Athens, and while there he gave one of his most remarkable addresses. The content of his message to this group of unbelieving pagans has been overlooked for far too long. These words of Paul contain a very rich message. Preserved in the Scriptures, we know that it not only was a challenge to the pagans of Athens but that it will prove to be a challenge to the members of Christ's Body as well. The real challenge for us in the message that he gave will be whether or not we even have an adequate perception of Paul's core message.

*things you are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, 'TO THE UNKNOWN GOD.' Whom therefore you ignorantly worship, Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of Heaven and Earth, dwells not in temples made with hands; neither is worshipped with men's hands, as though He needed anything, seeing He gives to all life, and breath, and all things; and has made of one all nations of men for to dwell on all the face of the Earth, and has determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us: for in Him we live, and move, and have our being; as certain also of your own poets have said, 'For we are also His offspring.' Forasmuch then as we are the offspring of God, we ought not to think that the God is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commands all men everywhere to repent: because He has appointed a day, in the which He* ►

*Then Paul stood in the midst of Mars' Hill, and said, "You men of Athens, I perceive that in all*

1. "The hill of Mars, or the Martian Hill. Greek. *Areios pagos*" — E.W. Bullinger, *Companion Bible Notes*.

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*will judge the world in righteousness by that Man Whom He has ordained; whereof He has given assurance unto all men, in that He has raised Him from the dead” (Acts 17:22-31).*

We will not be taking an exhaustive look at Acts 17:22-31 by any means. Neither do I intend that we do so. What I desire to do in this short study is to cast a little light upon some of the neglected things that Paul declared. This means that we will deliberately pass over many wonderful statements of Paul. Do not allow this reading to be your end of the matter. Study the entire passage for yourself, not missing one morsel of greatness contained in it.

### NO REFERENCE TO SCRIPTURE

Before proceeding, note what Paul *did not* say in his important talk. One of the more significant aspects of this entire message is the complete absence of reference to Scripture. Not even once does Paul quote them. Maybe just as interesting, the only quotation by Paul is one of a heathen poet.

What is so extremely striking about this is that we are often taught that the God-honoring method of communicating with the lost (*i.e.*, “witnessing,” “soul winning,” “preaching,” etc.) is to riddle our “messages” with Scripture references. In some circles, one’s spirituality may even be judged based on the amount of Scripture memorized and delivered during such

an “evangelistic” opportunity.

Really, think about it, can you even imagine Paul addressing lost pagans and never even reciting a passage from Scripture? If we had such an opportunity ourselves, many of us surely would believe that we were unfaithful and negligent if we “failed” to use as much of the Bible as we possibly could.

Not that sharing the Scriptures is never to be done with the lost, for surely Paul did; but maybe we should learn a little something from Paul here and not make our conversations with the lost such a *rote and quote* of Scripture. Maybe, like Paul, we should seek simply to find a place of identification with them – in something that they know and understand, something that is in their frame of reference, something that is important to them – just as he did with their idol to the “*Unknown God*,” and their heathen poetry.

Maybe we should learn to talk to our “Athenians” about sports, movies and other cultural and social interests that they may have, and in these things interpret a divine meaning to life, just as Paul did with the people in his day.

Paul Vieira, in his book *Jesus Has Left the Building*, encourages us along these lines, in what he refers to as *cultural literacy*:

We have learned to live without contact with the world. We have created an artificial environment that goes beyond the simplicity of Christian community ... With its own language and customs, in many



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302 pp., PB

See order form.

## *The Creation of Evil, Sin and Satan (A Compilation)*

The truth laid forth in this work should help us greatly in our dealings others, especially those who have failed in some way which may bring dishonor on His Name, or cannot accept His truth, or even oppose it and us, especially mature teachings such as is put forth in the pages of this book. It contains 19 authors, 49 works, spanning 150 years. Authors include: Arthur P. Adams, E.W. Bullinger, Alan Burns, Edward Clayton, John Essex, H.W. Fry, Vladimir Gelesnoff, Norman P. Grubb, Donald G. Hayter, A.E. Knoch, William Mealand, André Piet, Clyde L. Pilkington, Jr., Ray Van Dyke, William H. Walker, and James Webb.

cases those who enter this “church culture” from the outside encounter a form of culture shock ...

How well can you read the culture? Do you know how to speak the language of culture? Do you really understand the person with whom you work or go to school? What is the cry in the heart of people who live on your street? They are not going to speak to you in the same way a believer does. Our ability to understand the worldviews of others will enable us to more effectively communicate with them. Culture is the teacher of worldviews and gives the language with which we are able to speak ...

Although as Christians we abide in a new culture called *the Kingdom of God*, we must still know the culture that surrounds us. We are in the world but not of it. If we are going to be effective in communicating ... to those who move within the limits of their culture, we must be able to speak to them in a language they can understand ...

What aided the apostles in establishing a voice to the people of their culture was that they knew how to adjust their language according to who was listening. An illustration of this can be found in chapter seventeen of the book of Acts ... Paul did some homework during his stay in Athens ...

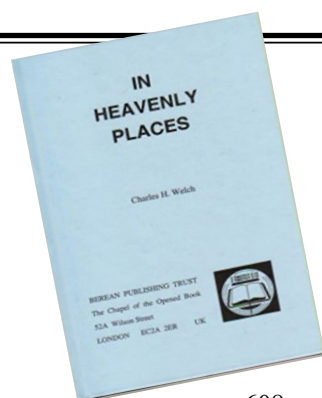
Could it be that there are people in our lives who are longing to connect with God but just don't know how? Are there things about our culture that provide a springboard for the gospel to be preached and demonstrated? I believe that God has provided exit doors in every culture around the world. These are subtle passageways to finding God, where culture and *the Kingdom of God* in-

tersect. We can possess the insight to locate these portals. They are simply the entry points that provide opportunity for us to share Christ.

Often these entry points are found in the artistic parts of culture. Paul understood this when he quoted the Greek poets in his message that day on Mars' Hill; “*As certain also of your own poets have said, 'For we are also His offspring'*” (Acts 17:28). It's interesting to note that Paul doesn't quote the Bible once in his appeal to the Athenians. They would not have had any point of reference in regards to the Hebrew Scriptures. Paul must have researched the writing of the Greek philosophers and poets in order to be able to speak to that culture. Paul used their own trusted sources as a basis of presenting the gospel of Jesus to those people.

Who are the trusted sources of our culture? Stephen Spielberg, John Lennon, Sting, Michael Jordan, Bono, Eminem, Jennifer Lopez, Larry and Andy Wachowski, J.R.R. Tolkien, and George Lucas, to name only a few. These are the poets, musicians, artists and storytellers of our time. Whether you agree with it or not, these are the trusted sources of our culture. Hidden in the songs, books, movies, sporting events, and cultural phenomena are gateways. Thoughts, ideas, statements, pictures and metaphors that line up with truth in the gospel message are waiting to be interpreted and proclaimed. The followers of Jesus are the interpreters of the divine revelation that God is speaking through culture. Without us, the truth lies there undiscovered. The precious goes unnoticed in the heap of the worthless.

Paul's approach on Mars' Hill is very helpful for ►



608 pp, HB

## *In Heavenly Places*

*Commentary on Ephesians*

by — Charles H. Welch (1880-1967)

This is a detailed exposition of “*the Mystery*” or secret purpose that was hidden in God and then revealed through Paul, our apostle, in his epistle to the Ephesians.

*See order form.*

believers ... Paul presents God in an all-encompassing way. He is not merely the God of a specific religion or ethnicity; the true and living God is the God of all people. Christians these days are often viewed as being narrow-minded and exclusive ...

Paul debunked the understanding that God could be contained in buildings by his statement, “*God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands*” (Acts 17:24). Paul preached a God that was outside the building ... Paul’s God was universal and near to every human heart on the planet.

Now we shall begin our brief journey into some of the neglected aspects of Paul’s message to those on Mars’ Hill.

## THE UNKNOWN GOD

### Ignorant Worship

*Whom therefore you **ignorantly** worship, Him declare I unto you.*

Paul begins to talk with them regarding something about which they evidently had an extreme interest: idols. The interesting thing is what he said to them. He said that they actually worshipped God – the true and living God – but that they just did so “*ignorantly*.”

Listen to how Young’s translates this:

*Whom, therefore – **not knowing** – you do worship, this One I announce to you.*

Paul wanted to talk to them about the God that they worshipped, even though they did not really *know* Him. The word “*ignorantly*” is an adverb that tells us *how* they worshipped God. They worshipped Him for sure – it was simply done in *ignorance*! So said Paul.

Think of that. If we had been there with Paul, would we have accused the Athenians of *not* worshipping God at all because they did so before idols?

Let’s bring this into our own culture. Would we accuse Catholics (or those of various Protestant denominations) of not worshipping God, just because they might do so ignorantly? Do they not indeed worship, just like those on Mars’ Hill, even if it is in ignorance?

What about Jehovah’s Witnesses, or Mormons? What about Jews? Or, dare we say Muslims? Could these be any “worse” worshippers than the idol worshipping men of Athens? Is it not true that they worship God, just ignorantly?

What a different perspective this has on things! Paul said “let me tell you about Him!” This would surely seem like high-heresy to one raised in Christian fundamentalism. I know. I never would have thought that I would see things this way, but here we have the very words and example of Paul himself.

Those who “*worship*” in ignorance nonetheless worship the true and living God; thankfully, ignorance is curable – and sooner or later “*every knee shall bow, and every tongue shall confess to God*” (Romans 14:11).

The truth of this would do away with denominational and religious division and hostility in the heart of the believer. I do not speak here of ecumenicalism, but of being *outside* of the religious barriers and bondage,



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## *The Mystery of Evil*

by — Joseph Wilson Williams (1874-1963)

The greatest mystery about evil is God’s relation to it. That makes it perplexing, at the same time that it is painful. It is the purpose of these pages to ease the pain and dispel the perplexity, through understanding. Williams was an associate of A.E. Knoch.

58 pp., PB

*See order form.*





and of being free to love and accept others exactly where they are.

### Not in Man-Made Temples

*Seeing that He is Lord of Heaven and Earth,  
dwells not in temples made with hands.*

Paul's words here reveal the remarkable dispensational change that was underway, for in the past God had in fact lived in a sanctuary in the nation Israel.

*And let them make Me a sanctuary: that I may dwell among them* (Exodus 25:8).

God had instructed the nation to build Him a dwelling place, which was called the *tabernacle* in its temporary form and the *temple* in its more permanent version (I Kings 8:12-13).<sup>2</sup> The tabernacle and temple were distinctly known as “*the house of the Lord*,” “*the Lord’s house*,” “*the house of God*” (e.g. II Chronicles 7:1-2, 5). That’s because that’s where God lived. It was His *sanctuary* from the world that was at enmity with Him.

Imagine such a privilege as Israel had! They had the *True and Living God* as one of their national residents, one of their neighbors. They were able to boast that God stayed among them! When folks visited Jerusalem, they could be taken over to *God’s house* to see where the Almighty God lived. What a wonder! Can you even imagine that? Could any sightseeing attraction of the world rival such as that? God was in Israel’s “neck of the woods.” What a blessed circumstance!

2. It was conceived in the heart of David to build such a permanent dwelling place for God; but God would have David’s son Solomon fulfill his heart’s desire (I Chronicles 22:6-10; I Kings 8:12-13).

However, through Israel’s mounting rejection of God, as recorded through the Book of Acts, this house became *Ichabod* (“the glory is departed from Israel”), and Israel would ultimately become *lo ammi* (“*not My people*”) by the end of the record,<sup>3</sup> so that even mid-way through Paul’s Acts ministry, he could boldly declare,

*Seeing that He is Lord of Heaven and Earth,  
dwells not in temples made with hands.*

Even to this day, this statement by Paul would manage to get most of Christendom stirred all out of sorts, but it’s true: God *no longer* lives in man-made structures of any kind.

Would Paul count our contemporary Christianity – with its “House of God” and “Sanctuary” – among the likes of the pagan temples of Athens? Are not these Christian “Houses of Worship” just as pagan, just as heathen as those of Athens?

Yet there is really *good news* in all of this. God does not live in humanly-devised architecture. We do not need to “go” somewhere to “meet” Him. For truly,

*In Him we live, and move, and have our being.*

### THE NEARNESS OF GOD

The reason that there is no need for man-made temples (or other places of worship) is because God is already *near* to all of us.

3. Cf. Hosea 1:9. For more information, see: – Lo-ammi – “Not My People,” Charles H. Welch, [Bible Student’s Notebook #543](#).



40 pp, BK

## *The Resurrection of the Body: How the Dead Are Raised*

by — E.W. Bullinger

The Bible has much to say about the resurrection of the body. In fact it is the hope of each and every believer in Christ – as Paul wrote in Philippians 3:20-21. That being the case, what does the Bible say about The Resurrection of the Body? When will this resurrection take place? How are they raised? With what bodies? These, and many other questions, Bullinger answers with his usual thorough and accurate handling of the Bible.

*See order form.*





## Kinship of Man

*He ... has made of one all nations of men for to dwell on all the face of the earth.*

Paul taught that “all men” are “one.”<sup>24</sup> The truth of this would do away with social and racial division and hostility in the heart of the believer.

## Feeling after God

*If haply they might feel after Him.*

Some of our brands of Christianity could not appreciate these words of Paul. Men were designed and placed by God in a way that they “*might feel after Him*,” or as the *Concordant Version* translates it, that,

*they may surely grope for Him and may be finding Him.*

Christianity-in-a-Box is often quick to discount the work of God in the lives of those outside of its own group-norm. God’s drawing of mankind is a lifelong – and even beyond that (in resurrection) – work. We

4. While some versions like the *KJV* render this “*of one blood*,” the equivalent of the word “*blood*” does not appear in the Greek.

must not be too quick to pass judgment on those who, in ignorance, nevertheless, “*surely grope for Him*.”

## Not Far from Everyone

*Though He be not far from every one of us.*

We would not have been surprised if we had read this spoken to the believers of Ephesus, but this was not spoken to them. We don’t find this message recorded in the letter to the Ephesians – or to any other group of saints for that matter. No, this was spoken to lost, pagan Athenians!

We like to think of God as being very “near” to *us* (and *our* group), but so very “far” from *them* (and *their* group); but the fact is that Paul told the pagans of Athens that God was “*not far from every one of us*.” Paul’s message was that God is near to “*every one*,” but that is not all.

Paul did not say, “every one of *you*,” He said, “*every one of us*.” Paul placed himself – along with the Athenians – in the single, worldwide class “*us*” of mankind.

God is close to ALL of “*us*.” This is because,

(see **MARS’ HILL**, page 6200)

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## Editor's Desk

### *The Return to a Weekly BSN*

Last year we began doubling-up on *Bible Student's Notebooks*. This increased release has afforded us the opportunity to issue many more foundational materials for our readers.

We had (and have!) what seems like an endless supply of materials that help to provide the groundwork for further advancements in teaching.

After completion of this current volume of the *Bible Student's Notebook* (through issue #725), we will be returning to a weekly publication schedule.

Initially we employed the current twice-a-week frequency because there was so much "background" material that we wanted to have in place before we opened up two fresh themes: (1) the genesis of the "Man Christ Jesus" (1 Timothy 2:5), and (2) the glimpses concerning resumed prophetic events. We're now far enough along in that process that we can reasonably resume our weekly schedule.

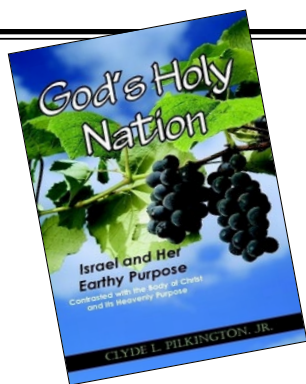
During this accelerated process, which began in January

of last year, we have put forth over a year's worth of extra material. It is not for a lack of material that we are returning to a weekly issue; it is for lack of time. Although a great labor of love, the double-release of the *BSN* has nonetheless been a heavy load on all involved in its production. The gleaning, abridging and editing of others' material is a very time-consuming process which directly takes away from our own studies and writing. With the introduction of our *Facsimile Project*, headed up by my son Nathan, we no longer feel such a pressing need to devote as much of the *BSN* space to older writings, thus allowing me to use the additional time to devote to my own studies and writings. It will also allow for those who labor editorially with me to focus more time on our 20+ new-books projects awaiting publication.

As we always know the details of the will of God in hindsight, then, obviously, it was His will that we produced 6 additional *BSN* volumes in the last year and a half, for which we are indeed thankful.

My love to each of you,

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



350 pp., PB

*See order form.*

## *God's Holy Nation –*

### *Israel and Her Earthly Purpose*

Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

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

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

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

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



**MARS' HILL** (continued from page 6198)

God was in Christ, reconciling the **world** unto Himself (II Corinthians 5:19).

The truth of this would do away with the “us” and “them” division and hostility in the heart of the believer.

**We Live in Him**

*In Him we live, and move, and have our being.*<sup>5</sup>

Again, we would not have been surprised to have read this spoken to the Ephesians, but this too was spoken to unbelievers. One can hardly believe it, and we would not, if it were not from the very mouth of Paul, our apostle.

The simple fact is that *all men* are ALREADY in the presence of God; we *live* there! It is not some place that we “go”: it is some place that we simply “are.” He is where we – all of us – live and move and have our being.

What a wonderful thing it is to “live” in the Father. What an amazing thing it is to “move” in Him. What

5. “For in Him we are living and moving and are” (Concordant Version).

an astonishing thing it is to “have our being” in Him.

Of special note is the phrase “and move” – or as the *Dabhar Version* wonderfully renders it, “we are moved.”

*For in Him we live and we are moved and we are.*

God is the One moving all of us: believers and unbelievers alike. Knowingly or unknowingly the cause of our movement is Him. After all, He is the Placer and Subjector of all. “We are moved” by God. All of our “living” is of God; all of our “moving” is of God; all of our “being” is of God.

By faith we have the privilege to live in this REALIZATION. As each new day begins and unfolds it is an innate result of union with our Father. What a blessed thing to be in realization of Him – heart to heart – living, moving and being. This union is ALREADY fully ours, secured and maintained by His very own nature.

(to be continued)

**TOPICS:**

**Major:** Acts, the Book of; God (as Father); Paul

**Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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*Scripture education in a semi-weekly format!*

This free electronic publication is dedicated to:

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

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

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

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

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

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## ABBREVIATION KEY

### Scripture Version

BSV: Bible Student's Version  
CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
FF: Ferrar Fenton Bible  
KJV: King James Version  
NET: New English Translation  
RE: Rotherham's Emphasized Bible  
WT: Weymouth Translation  
YLT: Young's Literal Translation

YAC: Young's Analytical Concordance

### Reference Notations

*cf.* – compare  
*e.g.* – for example  
*et al.* – and others  
*etc.* – et cetera (and so on)  
*ff.* – and the following  
*i.e.*, – that is

### Reference Sources

AA: Analytical Analysis (Welch)  
BDB: Brown-Driver-Briggs Hebrew Lexicon  
CB: Companion Bible Notes & Appendixes  
(Bullinger)  
CC: Concordant Commentary (Knoch)  
CKC: Concordant Keyword Concordance (Knoch)  
CL: A Critical Lexicon and Concordance  
(Bullinger)  
CWS: Complete Word Study Dictionary (Zodhiates)  
FoS: Figures of Speech (Bullinger)  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary