



Bible Student's Notebook™

The Herald of His Grace

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

Volume 39
Issue 959



"The Expectation of Israel" in Paul's Acts Epistles vs. The "Pre-Expectation" in Paul's Post-Acts Epistles

by — Clyde L. Pilkington, Jr.

For on account of the **expectation of Israel** this chain is lying about me (Acts 28:20, CLV).

That we should be for the laud of His glory, who are **pre-expectant in the Christ** (Ephesians 1:12, CLV).

Key Points:

"The **expectation of Israel**" is the subject of Old Testament prophecy, the Gospels, the epistles of Peter, James and John, the Book of Revelation, as well as the epistles of Paul written during the Acts period..... 8089
Being "pre-expectant in the Christ" belongs to the Secret Administration revealed only in Paul's post-Acts epistles..... 8089
In his Acts period epistles, Paul teaches the same "Expectation

of Israel" using the same language of the Circumcision authors of Scripture..... 8096
In his post-Acts epistles he reveals a "Pre-Expectant" hope which involves Christ's manifestation in the Super-Heavens among the Celestials, and our co-manifestation with Him there..... 8096

Paul summarizes his early teaching ministry during the period of years covered by the book of Acts as "the **expectation of Israel**," or "the **hope of Israel**."¹ His Roman imprisonment began for "the **hope of Israel**" by which he was "bound with this chain" (Acts 28:20, KJV), and ended with him as "the **prisoner of Christ Jesus for you, the nations**" (Ephesians 3:1, CV), for "the **secret of the gospel, for which I am an ambassador in bonds**" (6:19-20).

However, being "**pre-expectant in the Christ**"³ belongs to the Secret Administration revealed only in Paul's post-Acts epistles.⁴ He who had been a "New Covenant" minister (II Corinthians 3:6) and heralded the "Hope of Israel," became the minister of the "Administration of the Secret" (Ephesians 3:9, CV) and of Christ in the believer, "the **expectation of glory**" (Co-

(continued on page 8091)

Galatians, Romans, I & II Timothy, Titus.

3. "Pre-expectancy in the Christ" (DT).
4. Paul's Post-Acts epistles include: Philippians, Ephesians, Philemon, Colossians.

"The **expectation of Israel**" is the subject of Old Testament prophecy, the Gospels, the epistles of Peter, James and John, the Book of Revelation, as well as the epistles of Paul written during the Acts period.²

1. REB, YLT
2. Paul's Act epistles include: I & II Thessalonians, I & II Corinthians,

"The Expectation of Israel" in Paul's Acts Epistles vs. The "Pre-Expectation" in Paul's Post-Acts Epistles.....8089
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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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Colossians 1:27, CV, DT).

Ike T. Sidebottom (1899-1970) wrote concerning this,

We must be careful not to confuse the hope and calling of Christ's earthly inheritance, Israel, with the hope and calling of His heavenly inheritance, the present-day believers.

We must also be careful not to confuse the earthly glory that awaits Israel with the heavenly glory that awaits Christ's Body. The following Scriptures will enlighten us concerning our position in Christ and Christ in us our "hope of glory" (Colossians 3:1-4; Philippians 3:20-21).

During his Acts period ministry, Paul was bound with a chain for "the hope of Israel" (Acts 28:20), but following his proclamation to the Jews in Acts 28:28, he was in bonds for "the secret of the gospel" (6:18-20). This means that, from the beginning of Paul's ministry (Acts 9:20) to the setting aside of national Israel (Acts 28:28), a period of about twenty-one years, he suffered for Israelites; but after he had delivered God's final appeal to Israel as a nation, he became a prisoner for the Gentiles (3:1).⁵

PAUL'S ACTS AND POST-ACTS EPISTLES

The hope (or expectation) presented by Paul in his Acts period epistles is *identical* to that presented to Israel in their Circumcision writings. It is a hope of resurrection and the re-establishment of Israel's

5. Edited excerpt taken from *The Fellowship of the Mystery: A Study of the Book of Ephesians*.

Kingdom, all associated with the Second Coming (*Parousia*) of Christ.

Paul closed his ministry in the time period covered by the book of Acts by plainly stating,

For the hope of Israel I am bound with this chain (Act 28:20).

For on account of the expectation of Israel this chain is lying about me (CV).

In Paul's Acts period epistles, written during this period covered by the book of Acts, we can see clearly that "the hope of Israel" was indeed the expectation that he presented.

In Paul's post-Acts epistles he reveals "the Administration of the Secret" (Ephesians 3:9), and as a result a higher hope, and one that will precede "the Hope of Israel" (i.e., a pre-expectant⁶ hope) which takes place at Christ's manifestation in the celestials.

Whenever Christ, our Life, should be manifested,⁷ then you also shall be manifested together with Him in Glory (Colossians 3:4, CV).

"THE HOPE OF ISRAEL" ANTICIPATES THE "COMING" (PAROUSIA) OF JESUS CHRIST

The Coming (Parousia) of the Son of Man (Mat-

6. Ephesians 1:12 (CV). For more on this, see the book:

– [The Out-Resurrection: A Compilation on the Prior-Expectation of the Secret Administration](#) (on the [order form](#) under "Compilations.")

7. "Appear" (KJV).



58 pages

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

Paul's Priestly Ministry (A Compilation)

Prior to the revelation of the present *Secret Administration* found in Ephesians and Colossians, Paul's ministry was a *prophetic light* "to the Gentiles" (Acts 13:47) under the auspices of Israel (Isaiah 49:6), Paul himself "acting as a priest" (Romans 15:15-16, CV). During his earlier ministry, by his own admission, his teaching was limited to what "the prophets and Moses did say should come" (Acts 26:22), proclaiming "the hope of Israel" (Acts 28:20). This vital key is crucial to the proper understanding of the epistles which Paul wrote prior to Ephesians, letters which were "out of an installment" (I Corinthians 13:9-10, 12, CV).

This is a collection of eight important articles, by four authors: Vladimir Gelesnoff (1877-1921), A.E. Knoch (1874-1965), Adlai Loudy (1893-1984), and Clyde L. Pilkington, Jr.

thew 24:27, 30)

sia] (I Corinthians 15:23).

In his Acts period epistles Paul also anticipated the “Coming” [Parousia] of Christ.

*They that are Christ’s at His Coming*⁸ [Parou-

8. “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 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.

For what is our hope, or joy, or crown of rejoicing? Are not even you before our Lord Jesus Christ at His Coming [Parousia]? (I Thessalonians 2:19).

To the end He may stablish your hearts unblameable in holiness before God, even our Father, at the Coming [Parousia] of our Lord Jesus Christ with all His saints (I Thessalonians 3:13).

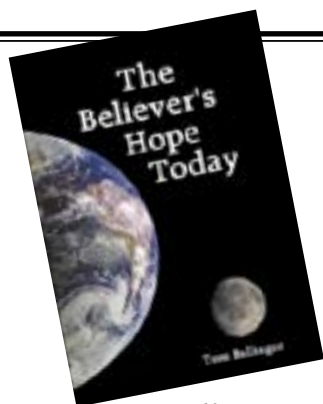
For this we say unto you by the Word of the Lord, that we which are alive and remain unto the Coming [Parousia] of the Lord shall not prevent them which are asleep (I Thessalonians 4:15).

I pray God your whole spirit and soul and body be preserved blameless unto the Coming [Parousia] of our Lord Jesus Christ (I Thessalonians 5:23).

Now we beseech you, brethren, by the Coming [Parousia] of our Lord Jesus Christ, and by our gathering together unto Him (II Thessalonians 2:1).

Then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His Coming [Parousia] (II Thessalonians 2:8).

On the other hand, Paul does not mention the Coming (*Parousia*) of Christ anywhere in his post-Acts epistles.



60 pages

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.”

**“THE HOPE OF ISRAEL”
ANTICIPATES THE “REVELATION”
(APOKALUPTŌ) OF JESUS CHRIST**

*Even thus shall it be in the day when the Son of Man is **revealed** [apokaluptō] (Luke 17:30).*

In his Acts period epistles Paul also anticipated the “Revelation” [apokaluptō] of Christ.

*And to you who are troubled rest with us, when the Lord Jesus shall be **revealed** [apokaluptō] from Heaven with His mighty angels II Thessalonians 1:7).*

On the other hand, Paul does not mention the “revelation” (or “unveiling”) of Christ anywhere in his post-Acts epistles.

“THE HOPE OF ISRAEL” HAS JESUS CHRIST COMING (PAROUSIA) “IN THE CLOUDS”

*They shall see the Son of Man coming **in the clouds** of Heaven with power and great glory (Matthew 24:30).*

In his Acts period epistles Paul also anticipated that Christ would come “in the clouds.”

*Then we which are alive and remain shall be caught up together with them **in the clouds**, to meet the Lord in the air (I Thessalonians 4:17).*

On the other hand, Paul does not mention Christ coming in “clouds” anywhere in his post-Acts epistles.

**“THE HOPE OF ISRAEL”
ANTICIPATES THE SECOND COMING
(PAROUSIA) OF JESUS CHRIST
IN THE CLOUDS AND WITH A
“TRUMPET”**

*He shall send His angels with a **great sound of a trumpet** ... (Matthew 24:31).*

In his Acts period epistles Paul also anticipated that Christ would come with the sound of a “trumpet.”

*In a moment, in the twinkling of an eye, at **the last trump: for the trumpet shall sound** ... (I Corinthians 15:52).*

*For the Lord Himself shall descend from Heaven with a shout, with the voice of the archangel, and with **the trumpet** of God ... (I Thessalonians 4:16).*

On the other hand, Paul does not mention “trumpets” anywhere in his post-Acts epistles.

“THE HOPE OF ISRAEL” ANTICIPATES THE TRUMPET ACCOMPANYING THE SECOND COMING (PAROUSIA) OF JESUS CHRIST AT THE “LAST TRUMP” OF THE GREAT TRIBULATION

***immediately after the tribulation** of those days ... He shall send His angels with a **great sound of a trumpet** ... (Matthew 24:29, 31).*

In his Acts period epistles Paul also anticipated that Christ would come at the “last trump.”



The Hope of Paul's Acts Epistles

by — Tom L. Ballinger

A brief consideration of the believers' hope as recorded in the epistles of Paul written during the Acts-Period.

38 pages

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

... At **the last trump**: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed (I Corinthians 15:52)

Michael the Archangel (KJV).

Michael, the Chief Messenger (CV, YLT, ED, REB, LSV).

In Paul's Acts period epistles, he taught that the Coming (*Parousia*) of Christ would take place at a specific time, "at the last trump." The last trump means that there are earlier trumps. If this were somehow a special "last trump" which is supposedly distinctly for the One Body, where are the preceding ones?

Upon further investigation, we find that Michael, "First of the Chief Heads" (Daniel 10:13, YLT, LSV) stands for the children of Israel. He is Israel's divinely appointed Messenger.

In that era shall stand up Michael, THE Great Chief, standing over the sons of your people. Then comes to be an era of distress such as has not occurred since there came to be a nation on the Earth, till that era. Now in that era your people shall escape – all those found written in the scroll (Daniel 12:1, CV).

According to Revelation 8-11 there will be a series of seven trumpets blown prior to the Second Coming (*Parousia*) of Christ. Interestingly enough, at the seventh and final trumpet (or last trump) recorded in Revelation 11:15, there is a resurrection of Israel's saints. At that time these saints are also judged and rewarded (:15-18).

Michael, Israel's "Chief Messenger," has a significant prophetic role during the Great Tribulation and Christ's subsequent Coming (*Parousia*) that follows. Michael inseparably belongs with Israel and her expectation, and not with those "who are **pre-expectant in the Christ.**"

**"THE HOPE OF ISRAEL" ANTICIPATES
THE VOICE OF THE ARCHANGEL
(ARCHAGGELOS) MICHAEL
ACCOMPANYING THE SECOND COMING
(PAROUSIA) OF JESUS CHRIST**

For the Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel [archaggelos] ... (I Thessalonians 4:16).

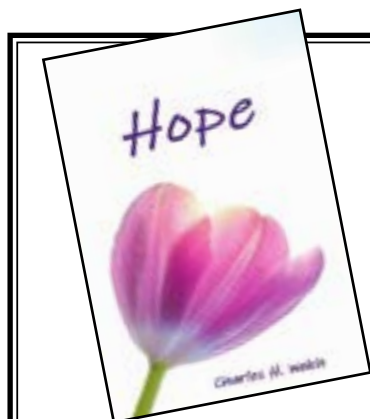
**"THE HOPE OF ISRAEL" ANTICIPATES
THE SECOND COMING (PAROUSIA) OF
JESUS CHRIST TO BE ACCOMPANIED WITH
"GLORY" AND "POWER"**

The participation of THE Archaggelos ("the Chief Messenger," CV) in the Second Coming (*Parousia*) of Christ is most significant. There is only one other usage of the word *archaggelos* in Scripture. That reference is Jude 9, where the Archaggelos is plainly revealed to be Michael.

And they shall see the Son of man coming in the clouds of heaven with power and great glory (Matthew 24:30).

In his Acts period epistles Paul also anticipated that Christ would come with "power" and "glory."

Who shall be punished with age-lasting destruc-



Hope

by — Charles H. Welch (1880-1967)

This short work helps to clear up the theme of "hope" found in Scripture by both defining what it means, as well as looking into its dispensational aspect, related to Israel and the One Body.

54 pages

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

tion from the presence of the Lord, and from the glory of His power (II Thessalonians 1:9).

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On the other hand, Paul does not mention such a demonstration anywhere in his post-Acts epistles.

"THE HOPE OF ISRAEL" ANTICIPATES THAT THE SECOND COMING (PAROUSIA) OF JESUS CHRIST WOULD BE ACCOMPANIED BY "WRATH"

And the seventh angel sounded ... "and Thy wrath is come ..." (Revelation 11:15, 18).

In his Acts period epistles, Paul also anticipated that "wrath" would accompany Christ's Coming (*Parousia*).

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who will incur justice with age-lasting ruin from the face of the Lord ... (II Thessalonians 1:7-9).

On the other hand, Paul does not mention any such "wrath" associated with Christ's manifestation anywhere in his post-Acts epistles.

As given by the testimony of Paul himself, the hope taught in His ministry during the time frame covered by the book of Acts (which encompasses his Acts period epistles) is "the Hope of Israel."

For the hope of Israel I am bound with this chain (Act 28:20).

For on account of the expectation of Israel this chain is lying about me (CV).

This expectation involves the Coming (*Parousia*) of Christ to the Earth to reign from David's Throne, as taught in the Circumcision writings.

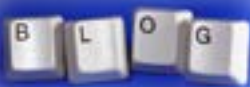
In his Acts period epistles, Paul teaches the same "Expectation of Israel" using the same language of the Circumcision authors of Scripture. However, in his post-Acts epistles he reveals a "Pre-Expectant" hope⁹ which involves Christ's manifestation in the Super-Heavens among the Celestials, and our co-manifestation with Him there. This is a brand-new expecta-

9. For more information, see:

– [The Hope of Paul's Acts Epistles](#), Tom L. Ballinger;

– [The Believer's Hope Today](#), Tom Ballinger.

Both books can be found on the [order form](#) under "Ballinger."



OUR BLOGS

blog: Pronunciation: \ 'blɒg, 'blæg\
Function: noun

Etymology: short for Weblog: a Web site that contains an online personal journal with reflections, comments, and often hyperlinks provided by the writer; also: the contents of such a site.

— Webster's Dictionary

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tion revealed by Paul that takes place PRIOR to “the Expectation of Israel.” This *advanced* expectation for the One Body of the Secret Administration has nothing to do with a hope on the Earth, and therefore has no earthly signs or timeframes associated with it.

Though the expectation of I Thessalonians 4 has as its hope meeting Christ in the atmospheric clouds and simply returning to the Earth to reign and rule with Him (“and so shall we ever be with the Lord”), our “pre-expectancy” (DT) is the hope of our glorious manifestation together with Christ among the Cele-

tials, there to assist in establishing His righteous rule in the Heavens.

Our expectation precedes all other hopes in its timing, and is prior to the reinstatement of Israel’s prophetic program. **BSN**

TOPICS:

Major: Dispensational; Expectation; Glory; Hope; Mystery; Parousia; Paul; Paul’s Early Epistles; Paul’s Later Epistles; Paul’s Priestly Ministry
Minor: Acts 28:28; Acts Period; Ecclesia



Responses from the Birmingham Gathering

What a great weekend. We discussed it various times during our travels. [My wife] especially felt welcomed, accepted, and loved. The spirit of the meeting was so sweet. I already miss everyone. – PA

Got up this morning, thinking of you guys. So grateful that the days of our lives have intersected exactly where God deemed them to. Thank you for the sharing and the fellowship this weekend. Love to you and your families. – IN

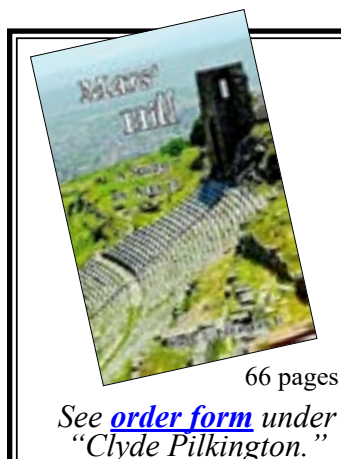
It was so good getting to spend time with you and the others at the gathering in Birmingham. I appreciate everyone who attended. Your and Mark’s talks were just

what I needed. I valued every syllable uttered by every person. I am so thankful! ... The Lord is much more than I have ever imagined He was ... We have an amazing Father!

I appreciate your patience with me and others like me who are just coming into the knowledge of our Father’s great and many mercies. ... I thank the Father for the love, service, enthusiasm and knowledge He has blessed you with! – TN

Thank you so much for coming to speak, and share your time. I am immensely grateful for the many, many hours spent in preparation. Please tell your family thank you from me too, for their sacrifice in giving you the time to study and be away this weekend. ... I look to your temperament and attitude of love as a role model in my own life. So, thank you for that as well. – CO

My wife and mother-in-law had a great time with you folk in AL. My wife told me the time spent was edifying and very helpful. Thank you and [I’m] thankful for all involved in putting the conference together. My wife has passed out your little pamphlet, *Nothing Will Be Lost*, to friends and family ... – WI **BSN**



Mars’ Hill: A Study on Acts 17

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: his message given on Mars’ Hill. 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, not only was it a challenge to the pagans of Athens, but it will prove to be a challenge to the members of Christ’s Body as well.