



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume X  
Issue 239

# The Case of Judas

by – H.W. Martin

*Good were it for that man if he had not been born* (Matthew 26:24; Mark 14:21).

**D**oes this statement contradict the teaching concerning the universal reconciliation?

If it could be said of Judas that it would have been good for him if he had not been born, the inference would naturally be that Judas, at least, would not be reconciled; for, if ultimately reconciled, the blessings of that ultimate reconciliation would far outweigh the woe that he must endure as the Lord's betrayer. Therefore, notwithstanding that "woe," it would still be a good thing for him to have been born because of the ultimate blessings of reconciliation. It follows, then, that the universal reconciliation is an impossibility if this statement was really made about Judas. Did the Lord say, "Good were it for that man [Judas] if he had not been born?"

The Gospel of John does not mention this pronouncement of woe upon Judas. Luke simply records the words, "But woe unto that man by whom He is betrayed" (Luke 22:22). Matthew and Mark both add "Good were it for that man if he had not been born" (RV).

The Greek, according to the RV margin, reads, "Good were it for **him**, if **that man** had not been born." Who is meant by "him"? Who is meant by "that man"? "That man" is undoubtedly the betrayer. I would suggest that "him" refers to the Son of Man.

*The Son of Man goeth, even as it is written of Him, but woe unto **that man** through whom the Son of man is betrayed! Good were it for*

**Him** [Jesus], if **that man** [Judas] had not been born.

The Son of Man is twice referred to by the pronoun "Him," the betrayer is twice referred to by the phrase "that man."

Let us examine the two passages where this verse occurs.

Matthew 26:24 is part of a large passage (26:20-25), the subject of which is "The Betrayal Predicted." Its structure may be shown forth as follows:

- {a} :20-21. The Betrayal Predicted.
- {b} :22. The Disciples' Query.
- {c} :23. The Lord's Answer.
- {a} :24. The Betrayal Again Predicted
- {b} :25-. Judas' Query.
- {c} -:25. The Lord's Answer.

Note that :24 (designated "{a}" in the structure) is a complete member of this structure with the subject "The Betrayal Again Predicted" as its chief message.

The same is true of Mark 14:21. It is a complete member of the structure of the larger passage (Mark (see **JUDAS**, page 2255)

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## **Bible Student's Notebook™**

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This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7)
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (1 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 since the world began" (Romans 16:25)
- true freedom and liberty apart from law (Galatians 5:1)
- the organic nature of the church, the Body of Christ (1 Corinthians 12)
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13)
- 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 forgiveness of sins (Colossians 1:14)
  - identity in His death, burial, and resurrection (Romans 6)
  - adult sonship position (Galatians 4)

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**JUDAS** (continued from page 2253)

14:17-21) of which the subject is “The Betrayal Predicted.” The structure follows:

- {a} :17-18. The Betrayal Predicted.
- {b} :19. Disciples’ Query.
- {b} :20. The Lord’s Answer.
- {a} :21. The Betrayal Again Predicted.

Thus it is seen that Mark 14:21 (designated “{a}” in the structure) has the same subject as Matthew 26:24, “The Betrayal Again Predicted.” As the wording of both verses is the same, one structure will answer for both. The structure is a simple alternative, as follows:

{a} The Son of Man

*The **Son of Man** goeth as it is written of **Him**:  
but woe unto that man by whom ...*

{b} The Betrayer

*... the son of Man is **betrayed!***

{a} The Son of Man

*Good were it for **Him**,*

{b} The Betrayer

*... if **that man** had not been born.*

It might be well to note that the word translated “good” does not refer to essence, but to outward appearance or impression, *i.e.*, it does not mean moral goodness, but something that is beautiful, acceptable, agreeable, well-suited, pleasing.

Therefore the Son of Man was simply stating the fact that it would be acceptable or pleasing to Him if that man (the betrayer) had not been born. Why? Because then Gethsemane and Calvary could have been avoided with all their attendant agony and suffering. His soul recoiled at the thought of the Cross,

*Now is My soul troubled; and what shall I say?  
Father, save Me from this hour. But for this  
cause came I unto this hour. Father, glorify Thy  
name! (John 12:27-28).*

At twelve years of age, the Lord rebuked Mary with

the question, “Knew ye not that I must be about My Father’s business?” That “business” included the cross.

At the beginning of His public ministry, Satan tempted Him to avoid the cross and obtain the kingdoms of the world through the worship of and submission to Satan, the Prince of this World.

In Matthew, Mark and Luke we read that in Gethsemane the Lord three times prayed,

*My Father, if it be possible, let this cup pass  
away from Me: nevertheless, not as I will, but  
as Thou wilt.*

In His agony we read that,

*His sweat became as it were great drops of  
blood falling down upon the ground.*

In Hebrews 5:7-8 we read of Him,

*Who in the days of His flesh, having offered up  
prayers and supplications with strong crying  
and tears unto Him that was able to save Him  
out of death, and having been heard for His  
godly fear, though He was a Son, yet learned  
He obedience by the things which He suffered.*

So also in Philippians 2:8 we read that,

*Being found in fashion as a man, He humbled  
Himself, becoming obedient even unto death,  
yea, the death of the cross.*

He had said,

*I do always the things that are pleasing to Him  
(John 8:29).*

Again,

*My meat is to do the will of Him that sent Me,  
and to accomplish His work (John 4:34).*

Again,

*Lo, I am come to do Thy will, O God (Hebrews  
10:7).*

(see **JUDAS**, last page)

# Do It Yourself

by – Clyde L. Pilkington, Jr.

*Whatsoever your hand finds to do, do it with your might ... (Ecclesiastes 9:10).*

*Whatsoever you do, do it heartily, as to the Lord, and not unto men (Colossians 3:23).*

This morning when I walked into the kitchen I noticed the trashcan was running over. I thought, “I need to take a minute and take out the trash.”

While I was struggling to get the tightly filled trash bag out of the can, I also thought to myself, “Why don’t I ever notice that the trash needs carrying out when it is not so full and is less difficult to tie up?”

Then that strange, self-righteous feeling that quickly comes over us sometimes, reflected, “Why is it that no one else noticed this trash before it got so full? Why didn’t someone take it out already? Am I the only one noticing this? Doesn’t anyone else take out the trash?”

The basic question that I was having with myself in the kitchen this morning was, “Why doesn’t somebody take out the trash?” Then I realized that I was **somebody** – and that I was taking out the trash. I was fulfilling my mission in life for that moment in time. Those of us who can see the problems are the ones called to fill the need. It is as simple as that.

Many people find themselves frustrated by what they perceive as a lack of vision and action on the part of others. The real reason they are frustrated is that others do not share their particular vision of what “needs” to be done.

The next time that you ask yourself, “Why isn’t somebody doing something about this?” – realize that you *are* somebody. Don’t miss that fact. Perhaps our own ability to “see” what needs to be done is our own “calling” to act and do something

about it. If you can see the need, and it is on your heart, then do something about it if you can – or at least ask the Lord if He would have you do something about it.

Those with a vision of the problem or need are perhaps the ones whom God has given to fulfill that need. The painter needs to paint. The writer needs to write. The singer needs to sing. The cleaner needs to clean. The cook needs to cook. The comforter needs to comfort. We are all so uniquely designed.

Follow your heart, but be careful. Don’t allow that special person whom God has made you to be to become the standard in your own mind of what God wants everyone else to be. It is easy to try to play the role of God and pressure others into your mold – into your vision – into your action. It is easy, knowingly or unknowingly, to attempt to force or shame others into your mold. Be who you are and do what you see to do, while allowing others to be who they are and do what they see to do.

This does not mean that you cannot share your passion, for in so doing, perhaps you will be used of God to awaken the same passion that is already in another. Maybe you will be an encouragement to them, as they share the same vision that you do. Just know the difference between encouragement and badgering others with your vision of what needs to be done.

Oh yeah – don’t forget to take out the trash.

# Paul's Public Ministry

by – Clyde L. Pilkington, Jr.

*And how I kept back nothing that was profitable to you, but have shown you, and have taught you publicly, and from house to house (Acts 20:20).*

**O**ur Apostle Paul was the apostle to the nations. His was an international ministry, as contrasted with the Twelve who were sent to the Nation of Israel. Therefore, his was quite the public ministry, EVANGELIZING the nations. He was called to make public (publicize) the good news (the evangel).

We can see from Acts 20:20 that Paul had a two-fold method: “publicly, and from house to house.” We might call this his 20:20 vision: both a public and private teaching ministry. He taught the nations publicly and the saints privately. It is Paul’s public ministry on which we will focus here. (It should be noted that Paul distinguished his “house to house” teaching from his public teaching ministry – “publicly, AND from house to house.” Some religious groups use this phrase “house to house” to mean a “door to door” public ministry, with the idea of knocking on every door in a neighborhood: a “religious cold-calling.” This is not Paul’s ministry here. “House to house” – moving from one family of saints to another – was Paul’s method of private instructing. This was what he also referred to in his letters as the “church in your house.”)

The Greek word for “publicly” as found in Acts 20:20 of the *King James Version* is *demosios*, meaning “in public” or “in the open.” The public proclamation of his evangel (gospel) was Paul’s passion. God used the heralding of Paul’s gospel to call out His elect.

*Whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ (II Thessalonians 2:14).*

Listen to Paul’s final, passionate plea for the

continuation of his public ministry (II Timothy 4:2, 5):

*Preach the Word; be instant in season, out of season ... endure afflictions, do the work of an evangelist, make full proof of thy ministry (King James Version).*

*Proclaim the Word; stand upon it, conveniently and inconveniently ... suffer evil, do the work of an evangelist, fully discharge your ministry (Bible Student’s Version).*

*Herald the Word. Stand by it, opportunely, inopportunely ... suffer evil as an ideal soldier of Christ Jesus; do the work of an evangelist; fully discharge your service (Concordant Literal New Testament).*

*Publish thou the Word, be thou urgent seasonably unseasonably ... suffer thou evil, work do thou of a proclaimer of glad tidings, the service of thee do thou fully perform (Emphatic Diaglott).*

*Proclaim the Word, take thy position – in season, out of season ... suffer hardship, do the work of an evangelist, thy ministry completely fulfill (Rotherham’s Emphasized Bible).*

*Preach the Word; be earnest in season, out of season ... suffer evil; do the work of one proclaiming good news; of thy ministration make full assurance (Young’s Literal Translation).*

The Greek word for “preach” as used in the *King*

(see **PUBLIC**, last page)

# The “Many” and the “All”

by – Clyde L. Pilkington, Jr.

*Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous (Romans 5:18-19).*

Some are confused by passages of Scripture which carry both “many” with “all” in its context dealing with the salvation of all. This selection from Romans 5:18-19 is an example.

In this passage the word “many” does not exclude all. The word “many” does not exclude all, except specifically by context. Context always determines word meanings.

Example:

“There were many people at the ballgame.” So, how many were at the ballgame? All were.

The “many” is a reference to a quantity – a large quantity, and in this example it includes everyone at the ballgame. In this case the word “many” refers to “all,” and no one is excluded.

Another Example:

“There were many people who spoke Spanish at the ballgame.”

In this case we have limited the quantity of the “many” by the context. The “many” now are not the entire size of the crowd attending the game, but the size of those speaking Spanish at the event.

We see in Romans 5:18 that the effect of Adam's offense, as well as Christ's righteousness, was on ALL.

In :19 we see how large the “ALL” group is – they are “MANY” affected by the actions of the two men.

The “all” in :18 describes the effects to be without the exception of anyone. The “many” of :19 describes the MASSIVENESS of the effect – the “all” were not just a “few” (small in quantity), but “many” (large in quantity.)

Romans 5:19 says, “For by one man's disobedience MANY were made sinners.” How many were affected by Adam's disobedience? ALL! (We know this from

the “all” in :18.) The “all” was a MASSIVE group, as shown by the use of the word “many”!

Romans 5:19 also says, “so by the obedience of one shall many be made righteous.” How many were affected by Christ's obedience? ALL! (We know this also from the “all” in :18.) The “all” was the same MASSIVE group, as shown by the use of the word “many”!

In Romans 5:18, the exact same “all” who were condemned in Adam's offense were the exact same “all” who were justified in Christ's obedience.

In Romans 5:19, the exact same “many” who were made sinners in Adam's disobedience were the exact same “many” who were made righteous in Christ's obedience.

Let's say that the ballgame we mentioned earlier was a professional football game; and only 100 people were in attendance.

“All at the game wore red jerseys.” This means that everyone at the game wore a red jersey. None would be excluded in this “all” – but this “all” would NOT be “many” since only 100 people were there. As stated earlier, “many” is defined by its context. So, in this example the “all” would not be “many,” because 100 people at an 80,000 seat NFL stadium would never be referred to as “many.” The “all” would be only a “few.”

Now if the stadium was FULL of people, and everyone without a single exception wore red jerseys, then it could be said that “all” wore red jerseys, and that there were “many” red jerseys there. The “many” and the “all” would be the same in the context. So it is with Paul's teaching in Romans 5:18-19.

The “many” and “all” can also be seen in other similar “salvation of all” passages. Be on the lookout for them. ■

## Strictly Personal

### Daily Email Goodies

Last week we told you of the growth of readership for the *Daily Email Goodies*. At present there are just over 1,400 who receive these daily studies.

For many years our written teaching ministry has been very nationally limited to the United States. This was not by choice, but by a natural geographical outcome. However, over the past several months the readership of the *Daily Email Goodies* continues to grow internationally; and how fitting, seeing that Paul was the international Apostle.

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Namibia	Netherlands
New Zealand	Nigeria
Norway	Philippines
Punjab	Romania
Russia	Samoa
Scotland	South Africa
Switzerland	Taiwan
Trinidad	Uganda

There is a big world out there. Please continue to pray with us,

*For a great door and effectual is opened to me,  
and there are many adversaries* (I Corinthians 16:9).

We seek only to share as simply as possible the wonderful truths of God's Word. We commit our written ministry to Father, trusting Him to get them to those whom He has chosen to hear them.

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### The Page-Toppers for this Issue

The page-toppers that run across top of the pages of this issue are all from Robert Patterson's *Fables of Infidelity and Facts of Faith: An Examination of Evidences of Infidelity*. We have recently reprinted this work. Here are André Sneider's comments regarding this book.

This book is a superb refutation of atheism and evolution, and exposes them to the scrutiny and light of biblical truth and facts.

While the main theme is an argument against atheism, secondarily it is also a meticulous and systematic rebuttal against evolution.

Although it was written more than 100 years ago, the basic premises of its arguments remain just as sound and illuminating today, in spite of the advances of science since then.

The value of the material presented is that, even in the context of modern science (which has tremendously advanced technology and gained so much more detailed insight into the different facets of our existence since it was originally written), it shows that the debate remains much the same today as then; and the same arguments that were used back in that day are still viable today. The details have changed, but the facts remain the same.

The author presents an impressive array of information, providing a most logical approach to countering the arguments of atheism – arguments which are founded upon supposedly incontrovertible “proof” derived from scientific theories and propositions. Thus the theory of evolution is exposed as the sandy foundation upon which the house of atheism is built, easily destroyed by the flood of facts, and thereby revealed to be indeed as the Bible declares, “*science falsely so called*” (I Timothy 6:20) – and so it remains just that: a theory.

Until next week,

I remain your fellow,



Clyde L. Pilkington, Jr.

**JUDAS** (continued from page 2255)

God's will was the supreme thing in the Lord's life. It was His nature to be obedient to that will, even to the cross, but that obedience was put to the test again and again. Satan, at the beginning of the Lord's public ministry, urged Him to avoid the cross. Peter, towards the end of His ministry, repeated Satan's plea to avoid the sufferings of the cross. The coming of the Greeks to see the Lord Jesus suggested the thought of the coming cross and the plea, "Father, save Me from this hour." At the last supper this thought again intruded itself and found its expression in the words, "acceptable [or, pleasing] were it for Him [the Son of Man] if that man [Judas] had not been born!" In Gethsemane once more the battle was fought out and "He became obedient even unto death, yea, the death of the cross." He "learned obedience by the things which He suffered."

God's will even to the death on the cross, or His Own will; that which was acceptable or pleasing to God, or that which was acceptable or pleasing to Himself – which should it be? Always, amidst the sufferings that He endured as He contemplated the cross, God's will was acknowledged and obeyed. So it was when, at this last supper with His disciples, having predicted His betrayal by Judas, and the cry having been wrung from His agonized soul, "acceptable [or, pleasing] were it to Him if that man had not been born." He again crowned God's will as supreme in His life by the breaking of the bread and

the passing of the cup, thereby showing that as God had decreed, so He would do. His body would be broken, His blood would be shed; for He had come to do that which was acceptable or pleasing to the Father – it was His meat to do the Father's will and to accomplish His work.

In our study of the case of Judas we have found that the Lord never said of him, "Good were it for that man if he had not been born." Therefore the case of Judas does not conflict with the universal reconciliation. "Woe" is pronounced upon him. The nature or length of that woe is not specified or even suggested.

What the Lord did not say about Judas is the negative part of our study. The positive side of that study has been centered in what He did say, namely, "acceptable were it for Him if that man had not been born." In that phase of our study we have received a deeper insight of our Lord's pathway of obedience, even to the death of the cross, and of the things that He suffered for us while He was choosing that which pleased the Father rather than that which pleased Himself.

Unsearchable Riches  
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**PUBLIC** (continued from page 2257)

*James Version* is *kerusso*, meaning "to herald." Confirming this, the *King James Version* translates *kerusso* as "publish(-ed)" (Mark 1:45; 5:20; 7:36; 13:10; Luke 8:39). The *Concordant Keyword Concordance* defines it as "making known publicly with authority beforehand."

We have been left with a commission to make known publicly the rich and full gospel of God's grace revealed and committed to Paul. We are to "herald the word." We are to publish it, we are to publicize it, we are to make it public. The sacred secret has been revealed. We must not sit on it, keeping it a secret; – we must make it fully known.

With the world population nearing 7 billion, we have "a great door and effectual opened before us" (I Corinthians 16:9) as never before. This is staggering. One statistic says,

*Of all the people in human history who ever reached the age of 65, half are alive now. – Fred Pearce, New Scientist, April 2010.*

With this fact comes astounding opportunity and responsibility to "do the work of an evangelist." May we each pray for the wisdom and courage to seize the day with all that we have!

Paul did not change the world; we will not change the world – this is not Father's current plan. If so, He would have accomplished that a long time ago. However, He *will* use us, as He did our apostle, to call out the elect. Though we have a "not many" ministry (I Corinthians 1:26), this does not mean that we are not active in our pursuit of those who have the "ears to hear," and that it does not rejoice our hearts that they can hear. Heralding is our duty, it is our calling.