



# Bible Student's Notebook<sup>TM</sup> Weekly

*The Herald of His Grace*

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

Volume XX  
Issue 485

## "The Hope of Israel" in Paul's Early Epistles

vs.

## "That Blessed Hope" in Paul's Latter Epistles

by — Clyde L. Pilkington, Jr.

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



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; II Timothy 4:8).

During his Acts period ministry, Paul was bound with a chain for "the hope of Israel" (Acts 28:20), but immediately following his proclamation to the Jews in Acts 28:28, he was in bonds for "the mystery 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).<sup>1</sup>

"The hope 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 early epistles of Paul. "The blessed hope" of the Body of Christ is a part of the secret economy revealed only in Paul's latter epistles. He who had been a "New Covenant" minister and heralded the "Hope of Israel," became the minister of the "Revelation of the Mystery" and of Christ in the believer, "the hope of glory."

### PAUL'S EARLY AND LATTER EPISTLES

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, the Body of Christ.

We must also be careful not to confuse the earthly

The hope (or expectation) presented by Paul in his

1. *The Fellowship of the Mystery: A Study of the Book of Ephesians.* (see PAUL, page 4283)

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## Bible Student's Notebook™

### Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic 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 (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 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 (I 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 freedom from sins (Colossians 1:14);
  - identity in His death, burial, and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. 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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PAUL (continued from front page)

early epistles is identical to that presented to Israel in their Circumcision writings. It is a hope of their resurrection and the re-establishment of their kingdom, all associated with the Second Coming 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 (Concordant).*

In Paul's early 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 latter 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-expectant<sup>2</sup> hope) which he calls "that Blessed Hope" (i.e., that Happy Expectation<sup>3</sup>) which takes place at Christ's appearing in the celestials.

*When Christ, Who is our life, shall **appear**, then shall ye also **appear** with Him in glory (Colossians 3:4).*

*Looking for that Blessed Hope, and the glorious **appearing** of the great God and our Savior Jesus Christ (Titus 2:13).*

**"THE HOPE OF ISRAEL"  
ANTICIPATES THE  
"COMING" OF JESUS CHRIST**

*The COMING of the Son of Man be ... And they shall see the Son of Man COMING in the clouds of heaven with power and great glory (Matthew 24:27, 30)*

In his early epistles Paul also anticipated the "Coming" of Christ.

<sup>2</sup>. Ephesians 1:12 (Concordant Version).  
<sup>3</sup>. Titus 2:13 (Concordant Version).

*So that ye come behind in no gift; waiting for the **coming** of our Lord Jesus Christ (I Corinthians 1:7).*

*Therefore judge nothing before the time, until the Lord **come**, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God (I Corinthians 4:5).*

*They that are Christ's at His **coming** (I Corinthians 15:23).*

*For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His **coming**? (I Thessalonians 2:19).*

*To the end He may stablish your hearts unblameable in holiness before God, even our Father; at the **coming** 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** of the Lord shall not prevent them which are asleep (I Thessalonians 4:15).*

*The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the **coming** of our Lord Jesus Christ (I Thessalonians 5:23).*

*When He shall **come** to be glorified in His saints, and to be admired in all them that believe because our testimony among you was believed in that day (II Thessalonians 1:10).*

*Now we beseech you, brethren, by the **coming** 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** (II Thessalonians 2:8).*

On the other hand, Paul does not mention the "Coming" of Christ anywhere in his latter epistles. ▶

**“THE HOPE OF ISRAEL”  
ANTICIPATES THE  
“REVELATION” OF JESUS CHRIST**

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

In his early epistles Paul also anticipated the “Revelation” of Christ.

*And to you who are troubled rest with us, when the Lord Jesus shall be **revealed** 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 latter epistles.

**“THE HOPE OF ISRAEL”  
HAS JESUS CHRIST COMING  
“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 early 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: and so shall we ever be with the Lord (I Thessalonians 4:17).*

On the other hand Paul does not mention Christ coming in “clouds” anywhere in his latter epistles.

**“THE HOPE OF ISRAEL”  
ANTICIPATES THE SECOND COMING  
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 early 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 trump** of God ... (I Thessalonians 4:16).*

On the other hand Paul does not mention “trumpets” anywhere in his latter epistles.

**“THE HOPE OF ISRAEL”  
ANTICIPATES THE TRUMPET  
ACCOMPANYING THE SECOND COMING  
OF JESUS CHRIST IS AT THE  
“LAST TRUMP”**

***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 early epistles Paul also anticipated that Christ would come at the “*last trump.*”



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*See order form.*

**Be Likeminded**

by — Daniel Anderson

Christ is the basis of Christian unity, and when Paul exhorts believers to be “likeminded” he is not entreating them to comply with the same code or creed, or to conform to the same confession or catechism. Rather he is appealing to them to accept others as Christ, Himself, accepts them.

... 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)

In Paul's early epistles he taught that the coming 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 Body of Christ, where are the preceding ones? According to Revelation chapters 8-11 there will be a series of seven trumpets blown prior to the Second Coming 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).

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

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

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

*Who shall be punished with everlasting destruction from the presence of the Lord, and from the **glory** of his **power** (II Thessalonians 1:9).*

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

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

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

In his early epistles, Paul also anticipated that "wrath" would accompany Christ's coming.

*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 shall be **punished** with everlasting **destruction** from the presence of the Lord ... (II Thessalonians 1:7-9).*

On the other hand, Paul does not mention such wrath associated with Christ's appearing anywhere in his latter 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 early 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 (Concordant).*

This hope involves the Second Coming of Christ to the earth to establish His righteous kingdom as taught in the Circumcision writings.

In his early epistles, Paul teaches the same "Hope of Israel" using the same language of other authors of Scripture. In his latter epistles he reveals "That Blessed Hope" or "That Happy Expectation" which involves Christ's appearance in the celestials, and our appearing with Him there. This is a brand new hope  
*(see PAUL, page 4287)*

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# The Dispensational Place of Marriage in I Corinthians 7

by — Charles H. Welch (1880-1967)

*For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come (I Corinthians 11:26).*

The coming of the Lord referred to in I Corinthians 11:26 must be the same hope as was entertained by the Thessalonians and Rome (Romans 15:12-13). The Apostle himself summarizes this hope in Acts 28:20 as the "hope of Israel." The Corinthian epistle deals with a variety of subjects, and is addressed to different groups at Corinth. Some called themselves by the name of Paul, others by the name of Cephas. Some were troubled with regard to the question of marriage, and others with regard to "moral" questions.



to the Thessalonians, he rightly identifies himself with the imminent hope of the Lord's coming by saying, "we which are alive" (I Thessalonians 4).

The "present necessity" of I Corinthians 7 is no longer applicable on account of the failure of Israel and the suspension of their hope. So in I Corinthians 7, the teaching of the chapter was only true while the hope of that calling was still imminent. When the people of Israel passed into their present condition of blindness, as they did in Acts 28, their hope passed with them, not to be revived until the end of the days, when the Apocalypse is fulfilled. Meanwhile a new dispensation has come in, a dispensation associated with a "mystery" and unconnected with Israel. In the very nature of things a change of dispensation means a change of calling. It introduces a new sphere and a fresh set of promises, and demands a re-statement of its own peculiar hope. ■

The section in which the words "till He come" occur is addressed to those whose "fathers" were "baptized unto Moses" (I Corinthians 10:1); whereas the section that immediately follows is addressed to Gentiles (I Corinthians 12:2). Concerning the question of marriage, the Apostle writes,

*I suppose therefore that this is good for the present distress. ... The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not ... and they that buy, as though they possessed not (I Corinthians 7:26-30).*

(Edited and Abridged)

— *Alphabetical Analysis*  
DISPENSATIONAL TRUTH  
Hope: Till He Come

Shall we fall into the error of teaching, as some have taught, that marriage is wrong because of what Paul says in this chapter? If we do, what shall we say of his wonderful words concerning husband and wife in Ephesians five? Or of his advice that the younger women should not only marry, but marry again if left as widows (I Timothy 5:9-14)? The right interpretation is clearly that Paul's advice in I Corinthians 7 was true AT THE TIME, because the Second Coming of Christ was expected to take place during the lifetime of some of his hearers. He speaks as he does, "because of the present necessity," and because "the time is short." When writing



## Restitution of All Things

by — Andrew Jukes (1815-1901)

194 pages, PB

See order form.

The author, who wrote *Four Views of Christ* and *The Law of the Offerings*, also penned this work in 1867.

It brings the reader into an aspect of the author's later ministry which may surprise some. In it he examines the Scriptures regarding the destiny of the human race.

"This book changed my life." — Martin Zender



Words can never say how grateful I am to learn about Paul's evangel. I, like many others, am finding it hard to meet others of the same heart, but your lessons and writings are enough. They are such a blessing. – **New Zealand**

*The Church in Ruins* is the best commentary on II Timothy and actually the best commentary on church history I have ever read! This book brought more peace and joy to my life and I can't thank you enough! – **NY**

I opted out of church myself. I trust my instinct. Every time I go I usually feel like I don't belong there. ... I

like your insights in *The Church in Ruins*. – **Email**

Thank you for these *Daily Email Goodies*. I truly have been enjoying them on a daily basis. Also, I have been reading several of your books and they have been very enlightening to me. May your ministry continue to be a blessing to those whom our Father has opened our eyes to see and our ears to hear! – **FL**

I have been away from my computer for two weeks. I read all the *Goodies* at one sitting to get caught up. What an impact! No matter the subject, there is a common thread in Scripture that ties all together for one great theme. – **LA**

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Today, in particular, hearing your comforting voice read today's Goodie is awesome. Thank you. – **IL** ■

PAUL (continued from page 4285)

revealed by Paul that takes place prior to "the Hope of Israel." This advanced expectation for the Body of Christ has nothing to do with a hope on the earth, and therefore has no earthly signs or timeframes associated with it. It has been the expectation for believers for nearly 2000 years. It may be a reality any day, or after another 2000 years or more – but never let anyone take your hope!

Though the hope of I Thessalonians 4 has as its expectation 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"), "that Blessed Hope" is the expectation of our glorious appearing with Christ in the celestials, there to establish His righteous rule in the heavens, all necessary prior to the reinstatement of Israel's prophetic program. ■



88 pp., PB,

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## ***Nothing Will Be Lost! The Truth About God's Good News***

by — Clyde L. Pilkington, Jr.

Is the Creator wasteful? Has He brought His creation into existence just to abandon it to a "Christless eternity"? No! God is the true Savior of His Own creation, and nothing will be lost. The realization of this truth about the true nature of our Father will completely change the way we look at Him and everyone around us.

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