



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 31  
Issue 772

# The Era Preceding the Present

by — A.E. Knoch (1874-1965)

The saints among the nations who first received “the Mystery” were the same ones Paul had reached in his previous ministry.\* When “the Mystery” was made known, Paul could not send it to an entirely new company of people, for no such saints existed. He sent it to those who had a part in that transitional economy which preceded the present. “The Mystery” was made known to and through those saints who had received the truth taught in Paul’s previous epistles. It is most significant that it was not sent to or through the Twelve Apostles or those to whom they ministered.



more effectual than the fleshly rite, still they remained the “Uncircumcision.” Though they enjoyed a knowledge of God quite superior to that possessed by the Twelve Apostles and their followers, they had no fleshly standing. Though “in Christ” in spirit, they were apart from Christ in flesh (:12). They were aliens of political Israel. They were allowed to partake of her covenants as “guests” only. They were not “strangers to,” but “guests of.”

We are first invited to remember what a low place was accorded the nations during the era preceding the revelation of “the Mystery” (Ephesians 2:11-12). This is difficult to apprehend unless we give due attention to the stress laid upon the word “flesh.” During Paul’s previous ministries he had brought rich spiritual blessings to the nations, but the rite of circumcision placed an impassable boundary between Israel and the nations.

In spirit the nations had an expectation: “always with the Lord” (I Thessalonians 4:17), but they had no physical heritage in view. “Having no expectation” (Ephesians 5:12) must be limited to the controlling theme – in flesh, or physically. It is not to be applied to the unbeliever but to the company of saints who had believed Paul’s message. They did not become proselytes in order to share in Israel’s physical benefits. They remained uncircumcised and lacked all fleshly claims.

*Wherefore, be remembering that once you, the nations in flesh – who are termed “Uncircumcision” by those being termed “Circumcision,” in flesh, made by hands ...*

Strange as it may seem, they were “without God in the world” (Ephesians 5:12). How very far from true this was in the spiritual sphere we leave each one to imagine. The spirits of those who had turned to God from idols (I Thessalonians 1:9), who reveled in Romans 8, who had the spiritual endowments of Corinthians, were certainly not without God in the world; but that is not the point. In flesh they had no God to call their own. Even the unbelieving Israelite could claim Jehovah as his God and enter His temple to perform his devotions. The nations had no such place.

Miss this, and we miss all.

We must dismiss from our minds the rich spiritual blessings, such as justification, conciliation, sonship, which had come to the nations through Paul’s ministry. Though they had a spiritual circumcision far

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\* See endnote.



It would be an easy task for the Ephesians to recollect that in which they themselves had been vitally concerned. They could readily look back to their own experience. Not so with us. We cannot recall such an experience. We have never lived in a different administration such as this, which covered the period dealt with in the latter half of Acts, so long as Paul preached the evangel of God, during his itinerant ministry among the nations. Yet it is urgent for our understanding of the present grace that we also may compare and contrast the present superlative grace with the favor previously shown to the nations. To do this we shall consider the personal experience of Trophimus, who was given a powerful object lesson on this very theme.

### NOURISHED – FORTUNATE – PROFITABLE

The Scriptures give us three typical men who may illustrate for us the various experiences of the believers among the nations in the time of transition which preceded the revelation of “*the Mystery*.” These three men are Trophimus, Tychicus and Onesimus. Their very names are significant. Trophimus means “Nourished.” Tychicus can probably best be rendered freely by “Fortunate.” Onesimus is “Profitable.”

In the personal histories of these three men, God has given us a living and moving panorama of the inauguration of the present order of things. Each name, together with every detail recorded of them – where they are, what they do, what befalls them – is full of meaning. The history of these three men forms a picture in miniature of God's dealings in their day. If we associate each with such a knowledge of God and His ways as had been revealed, and rigidly exclude and deny to each things not recorded of them and those revelations which were yet future, we shall enjoy an engaging and instructive picture of the inception of the present Secret Administration.<sup>1</sup>

Nourished (Trophimus) brings before us the era which we are considering, which came between the Pentecostal and the present economies, the things we are exhorted to remember. His presence in Jerusalem with Paul is the touchstone which will apprise us of the real nature of that era and the prominent place given to the physical supremacy of Israel. We will return to him presently.

1. [Editor:] For more information about “*the Mystery*” and it's “*Secret Administration*,” see:

– *The Administration of the Secret: A Comprehensive Compilation* (see order form under *Compilations*).

#### Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

ISSN: 1936-9360

Volume 31, No. 772 – May 27, 2019

*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 “*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 (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (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 (Romans 6);
- adult sonship position (Galatians 4).

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.”

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

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Fortunate (Tychicus), the bearer of this message to the Ephesians, is a true picture of those to whom he was sent. While Nourished is left behind (for lack of nourishment, II Timothy 4:20), Tychicus is “fortunate” indeed, for he leaves the past era and enters the present. He has had the experience of Nourished, but to him it becomes a mere memory, in the light of the amazing grace which he brought with him from Rome to Ephesus.

Profitable (Onesimus) was like us. He had no personal experience of a previous dispensation. He was the fruit of Paul’s *bonds*. Like the nations of whom he was a representative, he had, in time past, been *unprofitable*. The nations had not been on terms with God. They could never wipe out the debt they owed Him, or destroy the fact that they were His property. They were His slaves, but they had run away from His service, like Onesimus. How strange that a man *in chains* should catch the runaway and return him to his Master! Yet that is God’s way with us. Paul’s chains, borne for the sake of the nations, have turned many an unprofitable fugitive into a freeman who is “*profitable*” indeed (Philemon 10-19).

Trophimus, the Ephesian, was seen in Jerusalem with Paul, on his last visit to the city (Acts 21:29). The Jews supposed that Paul had brought Trophimus into the temple. This was the cause of Paul’s imprisonment. It is a most graphic illustration of the truth we are considering. Trophimus was far nearer to God spiritually than anyone in the mob that assaulted Paul, but the mere supposition that he had approached *physically* precipitated a riot. All Jerusalem is in an uproar! The chiliarch<sup>2</sup> is hurrying to the scene with centurions and soldiers. As he arrives at the center of the disturbance he finds the mob seeking to kill

a man, a Jew, after they had drawn him out of the temple and shut the gates. After he had seized and chained the man, he demanded to know who he was and what he had done.

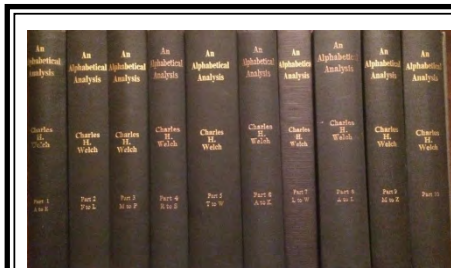
Had he been an alien it would have been a clear case of going beyond the *soreg*, or “*middle wall of partition*,” the central wall of the enclosure beyond which it was unlawful for a Gentile to go. Yet this man was evidently a Jew. The crowd was so vociferous in their denunciations that he could not find out what really was the matter, so he ordered him to be brought into the castle. As the Jew is about to enter he obtains leave to speak to the people. As his speech is in Aramaic, the Hebrew dialect used among the Jews, the tumult is hushed and they listen with rapt attention. At length, however, he speaks one word which breaks the spell. Once more they cry,

*Away with such a one from the earth, for it is not befitting for him to live!*

They strip off their clothes, ready to stone him, and throw dust into the air. Paul is taken into the castle and disappears from view (Acts 21:27-22:24).

As the cause of all this disturbance was the report that Paul had brought him into the sacred precincts and had defiled that holy place, this occurrence must have powerfully impressed Trophimus. His name and physical environment are but a parable of the truth. Though not a Jew, he is in Jerusalem, “nourished” on Jewish food and in Jewish lodgings. For a time he sojourns there as their *guest* (Ephesians 2:12). This was the position of the nations. They were partakers of Israel’s spiritual blessings (Romans 15:27). Now he is to learn that, in flesh, he is without God in the world. Some Jew from Asia had recognized him with Paul, and had jumped to the conclusion

2. [Editor:] “(in ancient Greece) a commander of a thousand men” – *Oxford Dictionary*.



See order form. 10 Vol., HB

## *An Alphabetical Analysis*

by — Charles H. Welch (1880-1967)

This is a priceless 10-volume set, with over 5000 pages, covering nearly 500 different Scripture subjects. The climax of Welch’s written ministry, this is a complete reference library divided into four sections: Doctrinal, Practical, Prophetical, and Dispensational.

that Paul, having brought the nations near to God spiritually, now intended to bring them close in flesh. Otherwise why bring him there at all? The guess was received with conviction. No evidence was needed. This is how it started. But how did it end? What was that horrid word which broke the spell the apostle cast over the angry mob? It was the hated *goyim*, the name for the alien *nations*.

They gladly heard the story of Paul's conversion. They did not object to the fact that Israel had rejected God's mercy; but to hear that God had sent Paul to the other nations – curs, uncircumcised – this was far beyond their endurance, and the man who dared voice such a thought – “*Away with such a one from the earth!*” Little did these faithful Pentecostalists dream how God would yet use these words to describe His purpose for Paul and the nations. They were, indeed, unfit to live, so reckon themselves crucified with Christ. They have no place on the Earth. They are to be taken away from the Earth: not, indeed, in the sense in which these prophets intended, but to take a higher place in the Heavens.

How must poor Trophimus have felt at the thoughts that these scenes compelled? He was nothing but one of the despised *goyim*. As such he knows his place far, far away from the dwelling place of Jehovah. He had sad proof of this today when the mere rumor that he had presumed to come as near to Him as they had precipitated all of this tumult. The great gulf between him and the meanest of the Circumcision was accentuated by his presence in Jerusalem, near the reputed dwelling place of Israel's God. In his journeys with Paul among the nations no such stress had been laid on the rite which he now found made such a

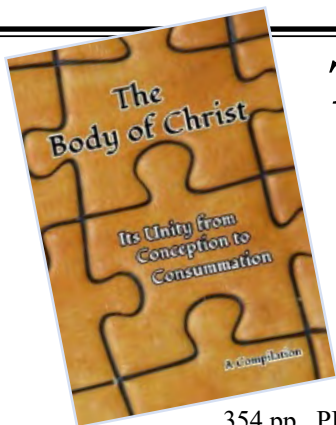
difference. True, Paul had circumcised Timothy; but his mother, at least, was a Jewess. Trophimus had no title to the ordinance or to the privileges it conferred.

“*Uncircumcision*” meant nothing in most countries, for that was the normal state of man. It is only as he came into contact with the “*Circumcision*,” and in condescension to them, that he must acknowledge that he belonged to a lower caste: the “*Uncircumcision*.” It was not a matter of merit or attainment or character – merely an incident of birth. Above all, it was not the possession of God's grace or a knowledge of Himself. Scores of godly, devoted saints in his native city lived better lives than these circumcised Israelites – but this was of no avail. They came of the wrong stock. The great thing was to reckon the patriarchs among your ancestors. If you are not a physical descendant of Abraham you are not entitled to the rite of circumcision and must keep your distance from His dwelling place.

#### APART FROM CHRIST

*Christ has become the Servant of the Circumcision, for the sake of the truth of God, to confirm the patriarchal promises (Romans 15:8).*

During Christ's ministry He scarcely set foot outside of the land of Israel. In the ecclesia of His day there were no *goyim* (nations, or gentiles). Indeed, when He explains to them how to shun a brother who refuses to hear the ecclesia, he bids them treat him as they did tax-gathers and aliens (Matthew 18:17). Traitors and non-Jews were equally excluded and condemned. He came to take hold of the physical seed of Abraham (Hebrews 2:16).



### ***The Body of Christ: Its Unity from Conception to Consummation (A Compilation)***

This is a significant compilation of 18 authors, 69 works, spanning over a century. Author's include: Arthur P. Adams, Daniel Andersen, E.W. Bullinger, Alan Burns, Edward Clayton, F.W. Davis, John Essex, Stephen Hill, A.E. Knoch, E.A. Larsen, Aaron Locker, William Mealand, J.R. Miller, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, Alan Reid and William B. Screws.

354 pp., PB

See order form.

The woman of Caanan had to learn this humbling lesson. "Be merciful to me, Lord, Son of David" failed to touch a responsive chord in His gracious heart. His disciples hear, but do they sympathize? Strange sympathy they gave! "Dismiss her," they say. He seems to acquiesce in their harsh demand, for He says, "I was not commissioned except for the lost sheep of the house of Israel." He was the true David Who tended His Father's sheep, but the woman was not of this fold. As Son of David He could not help her. It is only as Lord that He is over *all*. So, when she cries "**Lord, help me!**" He seems to relent a little, yet answers, "It is not ideal to be taking the children's bread and to be casting it to the puppies." She received a blessing only by claiming the crumbs which are falling from the table of her lords. She was forced to acknowledge Israel's prior, almost exclusive place. This was the only ground on which blessing was dispensed to uncircumcised aliens. They were slaves of the Lord, but they had not Messiah. They were apart from Christ (Ephesians 2:12).

### GUEST OF THE PROMISED COVENANT

Christ is not only the Servant of the Circumcision but also gives occasion for the other nations to glorify God for His mercy (Romans 15:9). This mercy was dispensed by Him in the character of their Lord, or Master, for He is Lord of all. It was on this basis that Peter proposed to baptize Cornelius (Acts 10:36, 48). The covenants that God made with His people were not for themselves alone, for their greatest privilege is to be a channel of blessing to the other nations. God promised Abraham that through him, and through his Seed, *all* of the families of the Earth would be blessed. The normal place of the Gentiles is to be the invited guests of Israel. This was their place during the era preceding the present Secret Administration.

### ALIENS FROM ISRAEL'S CITIZENSHIP

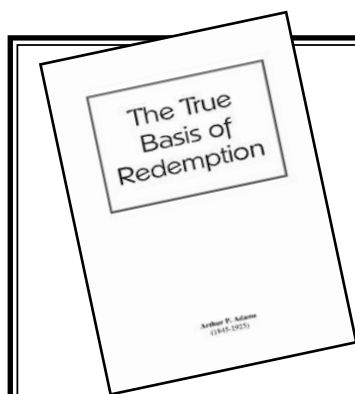
No citizenship on Earth could have compared with that of Israel. Other nations rise and fall, but it superseded them all and conferred on its citizens a power and prestige above all others lasting for the eons. To Israel alone belongs the rule of the Earth. Our ancestral tree may be most glorious, and full of famous names, but if it does not lead back to Abraham's grandson, whose name was changed to Israel (God's prince), we lack the one essential to real political eminence on Earth. Between the Jew and the Gentile must ever be the disparity that exists between the ruler and the ruled, the sovereign and the subject, for such will be their place in the promised kingdom on the Earth.

### NO EXPECTATION

As Gentiles, *in flesh*, we can have no national expectations. Egypt once boasted in world supremacy, and was followed by Assyria and Babylon. Nebuchadnezzar, Alexander, Caesar – all raised their realms to the place of preeminence and their citizenship to high esteem. Paul claimed the privileges of a Roman citizen. Yet all of these mighty empires had no future. They have passed away, as will the many which have inherited some of their prominence and pride. The page of prophecy assures us that Gentile rule is doomed. Israel alone has any expectation. If we are aliens, in flesh, the best that we can look forward to on Earth is a place subordinate to them.

### WITHOUT GOD IN THE WORLD

By far the most interesting and impressive sight in all Jerusalem was the temple on mount Moriah. Such is the description given by Josephus:



## *The True Basis of Redemption*

by — Arthur P. Adams (1847-1920)

This widely circulated work shows that Redemption is a part of Creation, and hence its success depends, not on the creature, but on the Creator. It is based on Job 14:15, where it is declared about God, "You will long for the creature Your hands have made."

50 pp., PB

See order form.

The outward face, in its front, wanted nothing that was likely to excite either admiration or astonishment; for it was all covered over with plates of gold of great weight; and at the rising of the sun reflected a very fiery splendor, and made those who forced themselves to look upon it turn their eyes away as they would have done at the sun's rays. It appeared at a distance like a great mountain covered with snow, for those parts of it that were not gilt were exceedingly white.

Had we come to the holy city with Paul and Trophimus, our chiefest wish would be to get a close glimpse of the sacred structure. So we enter the gate through the outer wall, into the court of the nations (which was an unwarranted addition to Herod's temple) and admire its cloisters, with polished marble pillars and a cedar roof. Beyond this we tread an open space with polished inlaid stones. As we approach the second court, with its high wall, we see that it is surrounded by a lower wall of elegant construction. Upon it stand pillars, at equal intervals, declaring the law of purity, some in Greek, and some in Roman letters, warning us that further progress is at the peril of our very lives. One of these inscriptions was recently unearthed. The following is a tracing of its inscription:

No alien is to enter within the balustrade and embankment about the sanctuary. Whoever is caught will be responsible for his death, which will ensue.

This is the "soreg" which they thought Trophimus had passed with Paul.

True, Trophimus had never transgressed this central wall of the temple enclosure; but what comfort was there in that? If Jehovah, the only true and living God, dwells within those walls, why are we refused access to Him? Why must we keep our distance? Trophimus, in his Ephesian home, dwelt in the city which was the sexton of the temple of the goddess Artemis, whom the Romans called Diana, whose worship had spread over all of the earth (Acts 19:27, 35). Perhaps he also had worshiped at her shrine, but now he had turned to God from all idols, to serve the living and true God. And now, at last, he is in the city which kept His temple, and he is denied access by God Himself! Truly, he had no God to call his very own, since, in spirit, he cannot but acknowledge Israel's God, Jehovah.

Such is a true picture of that era, preceding the present, which we are exhorted to remember. The nations who turned to God and His Christ, and received His spirit, and sent succor to the saints in Jerusalem, had no standing in flesh. They were by no means equal to the Jews who shared the same salvation. Nor is there any indication in the previous Scriptures of any better thing in store for them unless we wait for the far off day when this earth is dissolved and a new creation takes its place (Revelation 21:3). Then, indeed, God will dwell with the nations. Even then they are secondary and subordinate.

### THE FATE OF TROPHIMUS

True to the truth, Trophimus (Nourished) found scantier nourishment at Israel's board as time went

(see *PRECEDING*, page 6600)



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Mark Vogt

# Death Is No Friend

by — André Sneidar

*The last enemy that shall be destroyed is death (I Corinthians 15:26).*

Much of Christianity believes that death<sup>1</sup> is some kind of friend or blessing that rescues us from the sorrow and suffering of this life. This denies the Scripture's claim about death being an "enemy." This denial is along the lines (or you can say that it's actually a continuation) of Satan's lie to Eve, which was essentially that God didn't *really* say that they would die. This is why many Christians think that, after death, they will immediately "go to heaven" to "forever be with the Lord" (a misapplication of I Thessalonians 4:17) etc., almost as if it's an escape hatch by which they can circumvent the finality of God's pronouncement in Genesis 2:17,

*... thou shalt surely die (Genesis 2:17, KJV).*

*to die you shall be dying (CLV).*

This outlook also denies the truth of Ecclesiastes 12:7 that our bodies ("the dust") shall,

*return to the earth as it was: and the spirit shall return unto God Who gave it (cf. Psalm 104:29; Job 34:15).*

It is a religious mentality that technically also denies Christ's body being in the grave for 3 days.

In the context of Genesis, death is not just the cessation of physical existence but the process by which life cannot be maintained indefinitely, causing sickness, disease and suffering. It results in a condition of weakness that makes us unable to resist sin. This process is what affected Adam and Eve and was passed on to their posterity after Adam and Eve ate the forbidden fruit. Therefore, death is



an enemy because it robs us of life. The only remedy for this is ultimately and eventually being resurrected<sup>2</sup> and vivified<sup>3</sup> by God. By conferring the fullness of His life on and in His creation, the removal of the condition of death will effectively remove sin from God's creation.<sup>4</sup>

We can acknowledge that, because we know and understand His sovereignty<sup>5</sup> and thus all things are of/from God, then all things are blessings – even the evil<sup>6</sup> and sin that are outworkings of the process

2. [Editor:] For more information on Resurrection, see:
  - The Synonymous Words for "Raise," "Resurrection," etc., E.W. Bullinger, *Appendixes to the Companion Bible* #178 (see order form, under Bullinger);
  - A Refreshing Study on the Resurrection, E.W. Bullinger, [Bible Student's Notebook #220](#);
  - Today Thou Shalt Be With Me In Paradise, Cecil J. Blay, [Bible Student's Notebook #280](#);
  - The Sleep of Death and the Awakening of Resurrection, Joseph E. Kirk, [Bible Student's Notebook #277](#);
  - A Glimpse of Heaven, A.E. Knoch, [Bible Student's Notebook #414](#);
  - All that Are in the Graves Shall Hear His Voice, Faith Fellowship, [Bible Student's Notebook #457](#);
  - Divine Lockup (Part 4: Corruption), Clyde L. Pilkington, Jr. [Bible Student's Notebook #614](#); or book edition (see order form, under Pilkington).
3. [Editor:] Vivification is the "giving life beyond the reach of death, conferring immortality" (*Concordant Keyword Concordance*). For more information see,
  - The Question of Immortality, W. B. Screws, [Bible Student's Notebook #766](#);
  - Divine Lockup: Part 4, Corruption (Decay, Humiliation and Death), [Bible Student's Notebook #614](#);
  - God Justifies, Vivifies, Saves and Reconciles All, Dr. Edgar G. Jones, [Bible Student's Notebook #608](#);
  - God ALL in All, Leon Albert Bynoe, [Bible Student's Notebook #601](#).
4. [Editor:] The "No-Placing" of Sin (No Place for Sin at the End of the Ages), W.B. Screws, [Bible Student's Notebook #750](#).
5. [Editor:] For an in-depth look at the sovereignty of God, see the following books on our order form, or at [www.StudyShelf.com](http://www.StudyShelf.com):
  - *The Absolute Sovereignty of God* (Compilation);
  - *The Deity of God* (Essex);
  - *Divine Lockup* (Pilkington);
  - *God 101: Back to Basics* (Pilkington);
  - *Growing in the Realization of God* (McMahon);
  - *The Sovereignty of God* (Addair).
6. [Editor:] For an in-depth look at the subject of evil, see the following books on our order form, or at [www.StudyShelf.com](http://www.StudyShelf.com):
  - *The Creation of Evil, Sin and Satan* (Compilation);

1. [Editor:] For an in-depth look at the subject of death, see the following book on our order form under compilations, or at [www.StudyShelf.com](http://www.StudyShelf.com):  
 – *Death, the Intermediate State and the Resurrection* (A Comprehensive Compilation).

of death. Thus, by divinely designed *contrast*,<sup>7</sup> Dad works all things, the evil as well as the good, by our life and death, for our benefit (or, blessing) in order that

- *The Problem of Evil* (Knoch);
- *The Mystery of Evil* (Williams).

7. [Editor:] For a look at divine contrasts, see:

- The Divinely Appointed Contrasts of Life, Clyde L. Pilkington, Jr., [Bible Student's Notebook #288](#).

**PRECEDING** (continued from page 6598)

on. Jerusalem was herself stricken with a famine (Acts 11:27-29). He follows Paul a little way but is left at Miletum, sick from lack of nourishment (II Timothy 4:20). His experience is a fit picture of the waning weakness of the economy which fails with Israel's failure; but Tychicus (Fortunate) follows Paul all the way to Rome (Colossians 4:7). He received and relayed the truth of this epistle to the saints. Surely he was "Fortunate!" So are we! **BSN**

— *Unsearchable Riches*, Vol. 21, pp. 319-329

(edited)

**TOPICS:**

**Major:** Administrations; Era; Mystery

**Minor:** Paul's Epistles; Right Division

**(Endnote)**

1. [Editor:] Paul had an early ministry (*diakonia*, G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against

we all will eventually recognize His goodness, love and mercy toward all. One day all of His creatures will glorify Him for His awesome plan. **BSN**

**TOPICS:**

**Major:** Death, Resurrection

**Minor:** Sovereignty

death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at the subject of Paul's priestly ministry, see:

- Paul's Priestly Ministry, Clyde L. Pilkington, Jr., [Bible Student's Notebook #721](#);
- Paul's Priestly Ministry: Supplementary Notes, [Bible Student's Notebook #721](#);
- Paul's Priestly Ministry, Adlai Loudy, [Bible Student's Notebook #532](#);
- The Priestly Ministry of Paul, A.E. Knoch, [Bible Student's Notebook #532](#);
- Paul's Previous Ministries, A.E. Knoch, [Bible Student's Notebook #567](#);
- Onward and Upward: Paul's Priestly Ministry Transitioning Toward His Celestial, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
- The Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);
- The Readjustment Administration, Adlai Loudy, [Bible Student's Notebook #492](#);
- The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434](#);
- A New Administration at the Close of Acts, Adlai Loudy (Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#));
- Paul's Earlier Epistles, F.H. Robison, [Bible Student's Notebook #669](#), [#670](#).



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Clyde L. Pilkington, Jr., Editor

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