



Bible Student's Notebook™

The Herald of His Grace

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

Volume 33
Issue 805

Israel's Gift of Healing and the Advantage of Suffering Today

by — M. Jaegle

A CHANGE IN PAUL & HIS EPISTLES

The Prison Epistles, which are the basis of present truth and practice, make no mention of miracles, and all of the gifts are spiritual.

We have a wonderful manual of instruction in the life of the apostle Paul himself regarding the gift of healing. It is remarkable what a close concord there is between the truth entrusted to him and his own experience. In this way the doctrine is given an outward display which cannot be readily overlooked.

Let us, then, review the development of Paul's faith and practice, including his call, for in it we may see the basic cause of the *later* changes in connection with the grace gifts. At the very beginning we see the grace, of which they [Israel] were to be the channel, appear suddenly with a power that could not be withstood. With the overpowering glory of Christ, a grace appeared for the first time with depth and breadth and boundless might to save. Even its initial exhibition raised it far above all the Pentecostal blessings.

The mercy which was revealed at Pentecost had predetermined boundaries. Moreover, it was limited to the earthly people of God in their separation from the other nations. It was connected with certain conditions. In operation, it was dependent on the principles of the coming Kingdom, so that the unrighteousness of Ananias and Sapphira called for immediate death. Had Saul of Tarsus been dealt with on the basis of Pentecostal principles, he would have been struck dead instantly.

A NEW GRACE REVEALED TO PAUL

The grace, however, which he received operated according to a different principle. He was, indeed, struck down, in order to bring him to his senses, and to recognize his evil way. Yet, without any delay, he was called and his service revealed to him. His salvation is explained in I Timothy 1:16, as follows:

Therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, for a pattern of those who are about to be believing on Him for life eonian.

Therefore it is not at all remarkable that this grace, which was so different from Pentecost, should *eventually* lead to *far-reaching* changes.

With its very first exhibition, it was made clear that the *lack of all favorable conditions* is the best background to exhibit its might and majesty. Its first sudden revelation gives us a deep insight into its essence, yet its development in the ecclesia came by gradual growth.

After his call, *Paul lived in three administrations: the Pentecost, the Transition [or Installment] and the Secret.*¹ In each case, circumstances, controlled

1. [Editor:] We have offered "Installment" as perhaps a more suitable alternative to "transition." Additionally, it may be more accurate that Paul labored in but two administrations (the Pentecost and Secret), with there being installments of revelation that transitioned toward the *Secret Administration*.

The work *The Administration of the Secret* is a valuable study tool on this subject. You'll find it on the order form under "Com-

by God, led him to step over into a new one. These transitional crises are brought before us, as they occurred, in the Scriptures.

Paul's call occurred while the Pentecost Administration was still in operation. Very little is said of him during this period, a gentle hint that this was not his proper place. Briefly are we told that he heralded to Jews and Hellenists that Jesus is the Son of God and the Messiah. Thus he made bitter enemies, so that he had to flee. Then the narrative in Acts goes back to Peter.

When we read of Saul again, he is in Antioch, and, along with Barnabas, is *severed* for a special work. Here the Transition Administration begins, in which he ministers to out-and-out heathen as well as in the synagogues, for Israel has not yet been cast away. His field is outside of the land. He speaks to both Jews and the nations. With the feeling that God was preparing something new, he turned to the nations with the evangel of God, justification by faith alone, without any other condition.

As with the apostles of the Circumcision, so this service was accompanied by signs and mighty deeds. He also dealt out earthly blessing. He healed the bodies of the sick (Acts 14:10; 19:11-12). He roused the dead (20:9-12). He was freed from jail (16:26). This is the time to which Paul refers in these verses:

In the power of signs and miracles, in the power of God's spirit, so that, from Jerusalem and around unto Illyricum, I have completed the evangel of the Christ (Romans 15:19, CV).

Indeed, the signs of an apostle are produced among you in all endurance, besides in signs and miracles and powerful deeds (II Corinthians 12:12, CV).

These earthly blessings were also, at first, extended to the "heathen," and they shared Israel's spiritual things (Romans 15:27), partly because the Kingdom line was still in force, and also in view of their own spiritual childhood. In their minority, they could not stand in faith alone, without sight, especially as they saw the signs still in operation in the Pentecostal ecclesia.

pilations," or visit the compilations page at StudyShelf.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 33, No. 805 – January 27, 2020

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 4:16);
- 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 and ascended seat-

ed 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."

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

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How does Paul estimate this period of healing and his own service at that time? Not as the highest point but as an *installment*, leading to maturity, and all in an enigma. It was only a *transitory stage*. God was continually initiating him deeper and deeper into His purpose for the ecclesia. Paul was taken to the Third Heaven (II Corinthians 12:2).² This knowledge would change him, once a minor, into a mature man in faith.

It is worthy of notice that God, in bringing Paul to maturity, used a physical illness and a request for healing. Paul made a special point of recording this incident, because it shows clearly that faith-healing was not taken along into the way suited to transcendence.

Wherefore also, lest I should be lifted up by the transcendence of the revelations, there was given to me a splinter in the flesh, a messenger of Satan, that he may be buffeting me, lest I may be lifted up. For this I entreat the Lord thrice, that it should withdraw from me. And He has protested to me, "Sufficient for you is My grace, for My power in infirmity is being perfected." With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me. Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be weak, then I am powerful (II Corinthians 12:7-10, CV).

What Paul wrote here is perhaps the most gripping episode in the life of the great apostle. Figuratively he calls it "*a splinter in the flesh*," a foreign object that festers and causes suffering. It came from a messenger of Satan, buffeting him.

This painful experience recalls to mind another man of God delivered into the hands of Satan by God Himself; that is Job. In his case we receive an insight into the inner connections, and so the divine solution of this problem. The incentive to Job's experience is given to us by God Himself. He called Satan's attention to him by asking,

Have you set your heart on my servant Job? For there is no one as he is in the earth, a man flawless, faithful, and upright, fearing Elohim and withdrawing from all evil.

Yet the life of Job, healthy, rich and happy, made no impression on Satan. He knew very well how the heart of a human depends on apparent welfare, and in such a case, is no testimony to the overcoming power of God. So Satan demands that Job suffer, fully convinced that this would destroy his faith and cause him to curse God. To be sure, suffering Job deserves our warmest compassion, but our chief attention should be directed to God and Satan, to see how these are affected by the trial.

God takes up the challenge of Satan, for his machinations and Job's suffering give Him an excellent opportunity to reveal His wisdom. Job himself comes through the test with a deeper and firmer faith, receiving a double measure of blessing. In very truth, in all of this Satan was a fellow-worker of God. This should be an illustration, showing how God brings good out of evil. He will yet transform all of the suffering of His creatures into rich blessing through the obedience of Christ at Golgotha.

The sufferings led to heavy crises in Job's life of faith, for a complete solution was hardly possible at that time, apart from the power of Christ's resurrection. Nevertheless his basic stand was a good example for us, for he took the evil entirely from the hand of God, and justified Him, which constituted a victory proclamation over Satan.

For the understanding of Paul's heavy experience, Job's story teaches us as follows: *A faith that is able to give glory to God for the severest suffering reveals the power of His grace much more gloriously than thanksgiving for wellbeing.* At the same time this truth shows us the exalted object which God has in view with His children.

Further, we can see in this that the supernatural spirit powers take it for granted that God dare not expect His saints to bear any misfortune; otherwise, they would repudiate Him. How far the power of His grace may enable them to bear it can be shown to them when they see those with the severest trial

2. For a detailed study read *The Third Heaven – Our Celestial Destiny*. See the order form under "Compilations," or online at StudyShelf.

become the greatest overcomers. God desires that the immeasurable greatness of His power should be exhibited though these. Only those whose faith is rooted and anchored in it can exhibit this aspect of His power. That is the most honorable task of the members of the body of Christ. So we read,

That now be made known to the sovereignties and the authorities among the Celestials, through the ecclesia, the multifarious wisdom of God (Ephesians 3:10).

These are clear indications of the exalted nature of our vocation.

The difference between us and Israel is easily detected here. God's earthly people have a somewhat similar task but here on Earth, among the nations. In Deuteronomy 4:6 we read,

And you are to observe and do them [God's statutes and judgments], for that is your wisdom and your understanding in the eyes of all the peoples who are hearing of all these statutes. And say do they: "Behold! A people wise and understanding is this great nation."

When they, in the coming Kingdom, actually put the law into practice, the eyes of the peoples will be directed to them and they will marvel at the divine wisdom displayed therein. The gifts for Israel are designed for this purpose.

Today, however, other eyes are directed to the ecclesia – those of the Celestial powers.

In I Corinthians 4:9 we read:

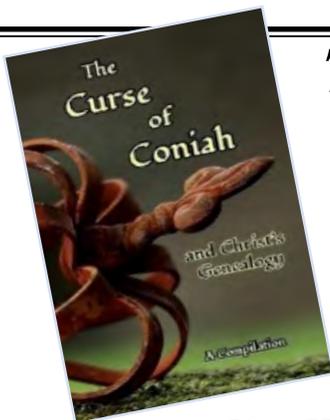
God demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to messengers and to men.

At that time Paul was still connected with the Kingdom, and so he still counts mankind as observers; but in the Ephesian epistle, when he was concerned with the Celestial ecclesia alone, he speaks about only spirit beings who observe this ecclesia today (Ephesians 3:10).

Therefore, once again, Israel's service is for the nations, ours for the celestials. He does not wait until we are above but begins now, because these creatures are continually occupied in considering our conduct. We should take this truth to heart, for it spurs us on to be true to the truth in the smallest and [most] obscure act. *It also saves us from being one-sided, lest we consider only the effect of faith among mankind. We may see very little results on the human side, but this belief will help us to look upward. It is, therefore, important to recognize our real vocation and consider what makes the deepest impression on the spirit world.*

THE GIFT OF HEALING

In this light let us consider the gift of healing. That era, in which it wrought, when many sick were healed instantly, could show the heavenly beings God's wonderful works, but they were already acquainted with these through creation. The object of these was to impress humans, as well as to legitimate the divine mission of Christ and His apostles before the world. Jesus Himself pointed to His signs in order to prove



76 pp., PB

The Curse of Coniah and Christ's Genealogy (A Compilation)

The virgin birth of our Lord, Jesus Christ, was an absolute necessity, judging from the genealogies. At first glance the opposite seems to be the logical deduction. Why should His descent be traced back to David and Abraham unless He was their natural Heir? Why go back to Adam unless He had a perfect pedigree? Authors include: John Cale, Joseph Hartill, A.E. Knoch and Fred Meldau.

See order form.



that He was the Messiah.

But Paul, who introduced the present ecclesia into its proper occupation, sees beyond the plan of God for the Earth and mankind. To him the Lord revealed Himself as the Head and Reconciler of all, and therefore as the Subjector of countless celestial hosts who also must be reached and reconciled. For the display of a wisdom which will compel their worship, God must inaugurate a greater grace. Here healings are often not only redundant but may become a hindrance. They do not reach the plane of maturity.

Yet for God the era arrived where the whole development ripened to maturity. In this light, Paul's Celestial vision and splinter in the flesh are not to be merely his own personal experience (II Corinthians 12). They must be counted among the great *introductory*³ scenes of the present administration, as it is recorded in the conversation of Christ with Paul. Short, concise, these words strike deeply into our inner ear, introducing Paul to the way suited to transcendence and showing him that *he would not bring the gift of healing along*.

Paul considered his suffering a hindrance to his service. What could be better, as the once great healer, than to have the Lord free Paul from it? Three times he begs that this emissary of Satan be removed. And what was the answer?

*Sufficient for you is My **grace**, for My power in **infirmity** is being perfected* (II Corinthians 12:9).

Here we are allowed to witness how Christ leads His apostle from one administration into the next. Paul's plea for healing was in full harmony with the will of God as hitherto revealed, but Christ's answer indicates a radical revolution [was on the horizon]. Hitherto the normal procedure was,

And there was power of the Lord for their healing (Luke 5:17).

Yet the grace which now took control proceeds on a very different course. It allows the weakness to remain, and in it perfects the power of God.

3. [Editor:] Or, better yet, "preparatory."

Two revelations of grace confront one another at this juncture. One *removes* physical suffering; the other *makes use* of suffering in its service. The latter is by all means the greater. Paul himself is made an example of this truth. Consider him, as he pleads for the removal of the painful splinter in his flesh. Certainly it is clear that he does not need a mature measure of faith for this. Babes in belief would be fully competent for this, and thanks for being heard would be spontaneous. No special power is needed for this.

How did Paul respond to the new departure which the Lord revealed to him? Listen to him:

With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me. Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be weak, then I am powerful (II Corinthians 12:9,10).

Here we again discern our apostle, with his exemplary, resolute faith obedience. Not his wishes and pleading were important, although these could be very strong in cases of suffering. Only the will of the Lord now counts *on the path of advancing revelation*.

When we listen to his words concerning his experience of transcendent grace, how he glories in infirmities and how he, who once prayed to have them withdrawn, now delights in them, we are deeply impressed that what we have here is heroic faith. In order to take such a triumphant attitude toward suffering demands tremendously powerful faith – and this is the gift of the all-sufficient grace which, in place of the signs and wonders, accomplishes a much greater feat, a veritable victory over the flesh and its fear of suffering.

Clearly is shown here the great change in the kind of blessing. Grace that concurs with and confers spiritual, celestial blessing takes the place of the physical, soulish, earthly benefits. Now the welfare of the body is secondary, and God operates principally through the spirit of the believer.

In view of this grace, Paul's plea for healing was silenced, and he avows,



For all am I strong in Him Who is invigorating me, in Christ! (Philippians 4:13).

Now he is able *always* to give thanks for *all* things (Ephesians 5:20).

Now we must consider that God did not want to glorify Himself in this way, in Paul alone, but his experience was a prototype for all members of the Body of Christ. Repeatedly Paul exhorts us to follow his example. He exhorts his spiritual son, Timothy, to follow him fully (II Timothy 3:10). This new willingness to suffer must be included. Yes, in his description of the glory of this grace there is even an enticement for all believers to follow him on this *transcendent* path, and not to be held up by the playthings of *minority*.

It is not a question of this *as well as* that, but only of this *or* that. We surely cannot beg to be freed from suffering and at the same time glory in it! – and Paul has shown us, by his living experience, how to act in such a case: to leave the lesser behind and to enter into the new sphere of grace. Alas! How many upset God's order, and consider the lower as the higher!

DIVINE ADVANTAGES OF SUFFERING

With the revelation of this grace as the bearer of celestial blessings, the ecclesia takes up its real mission: the service for the heavenly hosts. As we have said, there is nothing unusual or heartwarming to see in a faith based on signs and wonders, accompanied by earthly blessings. With such things we cannot give them a demonstration of the power of His might in our life.

Yet a faith that does not falter in tribulation, holds fast to the love of God in suffering, and is able to give thanks for all things – that provides proof of the might of God's grace in us poor creatures as we are, and makes them wonder at His wisdom.

In this light we arrive at an entirely different estimate of the suffering of the saints. They are no longer burdensome insoluble riddles but glorify God in the eyes of the heavenly observers. This is surely glad tidings for heavily-tried believers, since, in them, God accomplishes His high purpose of revealing to the celestial world the power of His transcendent love.

Paul was upright enough to confess that the extraordinary revelations that he received put him in danger of being haughty or arrogant. In his struggle against this tendency his suffering was of considerable help. This is spiritual *Sonship*.⁴

Paul wrote his highest revelations while in prison and sent them out thence; but he also points out that, where these are not carefully administered, they may lead to haughty arrogance. If our apostle discovered this dangerous root in himself, we should realize what we may find in our own hearts.

... lest I should be lifted up by the transcendence of the revelations ...

Only advantages are seen by Paul in suffering, in the light of the commencement of the new order, and we feel that, even if God refused to heal him, he cannot commend enough the advantages of the new grace.

MORE WITNESSES TO THE TRANSITION

Natural Remedies

By no means still be drinking water, but be using a sip of wine for your stomach and your frequent infirmities (I Timothy 5:23).

Fanatic faith-healers today must charge Paul, who certainly had been the greatest of them all, with severe lack of trust in God, when he tells Timothy to use a natural remedy – but the apostle was led by holy spirit.

All of the laws of nature are divine, and most of our ills are due to their infringement, either by ourselves or our ancestors. Restoratives of the right kind correct the failing functions and are in line with God's own laws. Those who have followed Paul's advice have found it helpful.

Trophimus

But there is still another important case concerning which Paul informs Timothy (II Timothy 4:20). Shortly before his own death he writes to him that "*Trophi-*

4. For more information on this glorious theme, see the book entitled *Sonship* on the order form under "Compilations."

mus, being infirm, I left in Miletus.” This faithful companion was too weak to continue the journey with Paul. For both of them this separation was a heavy trial. We may be sure that the apostle would not have left Trophimus behind if he had been allowed to heal him.

When the Pentecostal blessings were fully in force, or even later (Acts 19:12), Paul could have cleared him of his disease in an instant. Trophimus did not lack faith; neither was Paul in want of willingness. Yet he does not say that Trophimus stayed behind but *that he himself left him* behind, in this way emphasizing the fact that he could not help him.

Luke, the Physician

Paul produces still another witness to testify. The three words which he uses to introduce him say all that is necessary. Luke, the physician, although he wrote the account of Christ as the Son of Humanity and the Book of Acts, his profession is noted only in Colossians (4:14). During the era of the miraculous healing there was no room for his profession. At that time it might have been considered unbelief to consult a physician.

During our Lord’s ministry and that of the twelve apostles, miraculous healing was so essential to the heralding of the Kingdom that the physician had no place. If this had continued, Paul never would have introduced Luke *as a physician*. The fact that he could say, “*Luke only is with me*” (II Timothy 4:11), that, when Paul was forsaken by all else, Luke remained with him, would have been enough to give him a good name. But for the apostle, or rather for God Himself, it was another opportunity to point out that we longer can depend on miracles. Now it is quite right to consult a physician, instead of leaving the ailing lie, on the ground that only divine healing is according to the Bible. This mistake may have truly tragic consequences.

The Inner Man

In Paul’s request for power for the members of the Body of Christ (Ephesians 3:16), he does not plead for the outer but for the human within. For this physical weakness is no hindrance but may be the best background.

Paul is the highest example of this truth. How, in his many-sided ministry, has this power been displayed in his weakness! He may testify,

... more exceedingly than all of them toil I, yet not I, but the grace of God which is in me (I Corinthians 15:10).

Furthermore, Paul writes of “*groaning*” in connection with the outward human. That is the manifestation of a suffering, infirm body. Yet for this he knows no other medicine than the resurrection body. He deals with the whole, not a temporary, miraculous restoration of the body of our humiliation but its conformation to His glorious body.

PAUL VS. JAMES

However, by contrast, James prescribed that the infirm should be rubbed with oil in the name of the Lord, and that the elders should pray over them (James 5:14-15). Here the correct cutting of the Word will shed its light.

James wrote to the twelve tribes, the Pentecost ecclesia. Here we must note carefully the two lines. That of the Kingdom was still in force. Not until Paul was a prisoner in Rome was it fully discontinued. James was a servant of the Circumcision, and those who received his epistle were Jews. This belongs to the Kingdom heralding, in which these gifts were not withdrawn but disappeared with the Israelitish ecclesia itself.

OUR PRESENT ADMINISTRATION

If it had been the will of the Lord to continue the Corinthian gifts, then Paul, who was a model in his spiritual character, should have had a different end – and then these gifts would have been developed to an unlimited extent. Yet God led His obedient slave in such a fashion that the final phase of his life was made a prophecy of our present administration, and his experiences speak to us still.

The radical change in God’s dealings with Paul becomes an insoluble riddle if we do not consider it in the light of this teaching. Externally he lies helpless in a Roman prison, experiencing no miracles, and per-

forming none. He suffers much, especially loneliness. He was so lost and forgotten that Onesiphorous had to seek him diligently to find him (II Timothy 1:17).

The cause of such a turning away from Paul is not hard to understand. Wonderful was the apostle's previous ministry, accompanied by miracles, and many, doubtless, remembered it. In Ephesus powerful deeds, not the casual kind, did God through the hand of Paul (Acts 19:11). Those who were with him could surely boast of this apostle. When they dared to put the great herald of the King in jail in Philippi, the Lord shook the foundations of the prison with an earthquake, so that all of the doors were opened, and all bonds were slacked (Acts 16:26). In nothing was he behind Peter. Yes, indeed! That was a kind of Christendom which could reach the masses and excite the throng. With such miracles the world was at least shown something of the Almighty's power.

Yet Paul, "conducting an embassy in a chain" (Ephesians 6:20), behind prison walls, for whose liberation his Lord was doing nothing and who himself was no longer able to work wonders, such a one held no attraction, except for those who kept step with his latest revelations. They might even conclude that there was something amiss in his faith. To follow him and his little band must lead down and not up.

Whoever imagines that Pentecost and Corinth were the highest and most glorious eras, and who is enthusiastic in regard to signs and wonders, and who endeavors to restore them now, not only is concerned with childish things but has forgotten and forsaken Paul in his imprisonment.

Yet one who, in spirit, has followed him into his Roman jail and who has perceived the celestial allotment and the superiority of spiritual blessings no longer longs for the lesser gifts and does not desire to return to the place of a *minor*.

Here a true knowledge of Pentecost is valuable. Paul's teaching concerning the course of the present ecclesia puts an end to the Pentecost development but not finally, for God will begin again with Israel – and just there where He stopped. The Bride, or Kingdom, or Pentecost ecclesia will be resurrected. When this occurs, we will be above, having taken our place in the heavens.

The rejection of Paul's special mission began in his very lifetime. To the course of Christendom Paul's teaching was mostly unknown or rejected. So it was that, piece by piece, these deep truths were lost and Christendom sank lower and lower, until the very foundation of our salvation, justification by faith, was shrouded in darkness. **BSN**

Unausforschlicher Reichtum

Translated from German

Reprinted in *Unsearchable Riches*, Volume 47 (1956)

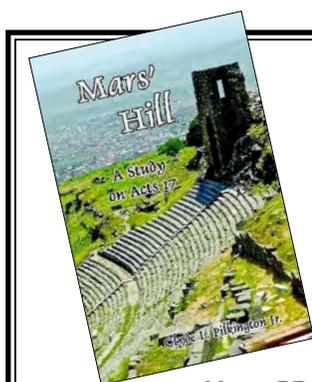
(abridged & edited)

Jaegle was an esteemed German associate of A.E. Knoch and contributor to the periodicals *Unsearchable Riches* and *Unausforschlicher Reichtum*.

TOPICS:

Major: Paul; Sickness; Suffering

Minor: Celestials; Israel; Right Division



66 pp., PB

See order form.

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.

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REFERENCE WORKS

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- Appendixes to the Companion Bible (See listing under *Bibles*)
 - ___ Biblical Study Charts (Welch) \$30
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 - ___ The Kregel Bible Atlas (Dowley) \$23
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 - ___ The Words of Jesus (Hallett) (fc) \$13
 - ___ Young's Analytical Concordance \$25

BIBLES

- **The Letters of St. Paul (Way) (fc)**
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___ O & NT Bonded Leather \$60
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___ NT Vol. 1, PB \$40
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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CLNT, CLV, CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
ERV: English Revised Version
EB: Exegeses Bible
FF: Ferrar Fenton Bible
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
MKJV: Modern King James Version
MNT: Moffatt New Translation (James Moffatt)
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
TCNT: Twentieth Century New Testament
WEB: World English Bible
WNT: Williams New Testament
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

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

Reference Notations

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