



Bible Student's Notebook™

The Herald of His Grace

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

Volume 37
Issue 905

“Jacob’s Trouble” and “the Great Tribulation”

by — J.G.H. Steedman (1893-1968)

These two expressions are commonly considered to be synonymous and referring to the conditions brought about when the covenant of seven years, made between Israel and the world leader, the man of sin, is broken after three and a half years by his entry into Jerusalem and the Temple and setting up therein the image of the beast in the sanctuary, commanding that all should worship it. Such desecration and flagrant idolatry is met with head-on opposition from even apostate Israel (as they had by then become) and the greatest anti-Semitic persecution of all times commences and is to last for three and a half years.

*For then shall be **great tribulation**, such as was not since the beginning of the world to this time, nor ever shall be (Matthew 24:21).*

The Greek word here for “tribulation” is *thlipsis*, which is translated thus 21 times in the AV, “affliction” 17 times, “trouble” three times, “burdened,” “anguish,” “persecution” and “to be afflicted” once each, 45 times in all. An examination of the concordance shows that, in addition to Matthew 24:21, the following passages are relevant to the subject: Matthew 24:29; Mark 13:19, 24; Revelation 2:9-10, 22; 7:14.

*Immediately after **the tribulation** of those days (Matthew 24:29).*

*But in those days, after **that tribulation** (Mark 13:24).*

These two passages refer back to Matthew 24:21, quoted above, and to Mark 13:19,

*For in those days shall be **tribulation**, such as was not from before the beginning of creation which God created unto this time, neither shall be (Mark 13:19).*

These are obviously parallel passages, but neither Luke nor John touch upon the subject. Although, as has already been seen, *thlipsis* is of frequent occurrence throughout the New Testament and is not used in this connection until the Apocalypse:

*These are they which came out of the **great tribulation** (Revelation 7:14).¹*

The remaining three occurrences of the word in Revelation 2:9-10, 22 refer to tribulation, contemporary, but not necessarily the same:

*Behold, I will cast her into a bed, and them that commit adultery with her into **great tribulation**, except they repent of their deeds (2:22).*

*I know thy works, and **tribulation**, and poverty, (but thou art rich) ... Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have **tribulation** ten days;*

1. Although the AV omits the definite article, according to Lachman, yet it is inserted in the Greek text and accepted, without comment, by the remainder of textual critics.

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be thou faithful unto death, and I will give thee a crown of life (:9-10).

These words were addressed to the ecclesia of Thyatira and Smyrna respectively, who are to be assemblies of believers in Christ through the preaching of the gospel of the circumcision during the latter days.

As the word *thlipsis* may be used of any kind of affliction, restriction, anguish, trouble, distress, straightness, trial, pressure or persecution, and is so used in the Scriptures, one cannot be definite in identifying any of these specifically with the passages in Matthew, Mark or Revelation 7.

Except for the possibility of the text in Jeremiah 30:7, the only Old Testament Prophet that one can refer to is Daniel that is corresponding to those that have been quoted from the gospels.

And at that time shall Michael, stand up, the great prince which stands for the children of thy People: and there shall be a time of trouble

[tsârâh] such as never has since there was a Nation even to that same time: and at that time thy People shall be delivered, everyone that shall be found written in the book (Daniel 12:1).

The verse following is of particular interest.

And many from among the sleepers of the dust of the earth shall awake; these shall be unto life of the age [eon]; but those [the rest of the sleepers, those who do not awake at this time] shall be unto shame and contempt of the age [eon] (:2, Tregelles).

In Matthew 24 and Mark 13 the disciples privately approach the Lord Jesus when upon the Mount of Olives after leaving the Temple, saying,

Tell us, when shall these things be? And what shall be the sign of Your Coming, and of the end of the age? (Matthew 24:3).

Here are three questions, which the Lord answers with considerable detail. Matthew 24:3-14 and Mark

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

We are always open for discussion, but never for disputation. – André Sneidar

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For definitions of abbreviations/acronyms, see the [online key](#).

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13:5-13 are in reply to the last question, then in both gospels He speaks of,

When ye shall see the abomination of desolation, spoken of by Daniel the Prophet standing in the holy place, whoso reads, let him understand: Then let them which be in Judaea flee to the mountains ... (Matthew 24:15-16; cf. Mark 13:14).

"When" is followed by three "thens," the second of which is, "Then shall be **great tribulation.**"

The next "then" is two verses later, giving warning of false Christs and false prophets, followed by a mention of the *form* of His Coming (*parousia*, personal presence). This is followed, in Matthew 24:29 with,

*Immediately after **the tribulation** of those days*

...

The definite article here obviously refers back to :21, showing the continuity.

*... shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken: and **THEN** shall appear [become evident] the sign of the Son of Man in Heaven: and **THEN** shall all the tribes of the Earth mourn, and they shall see the Son of Man Coming in the clouds of Heaven with power and great glory (:29-30; cf. Mark 13:24-26).*

Both gospels continue with similar words:

And He shall send His angels with a great sound

of a trumpet and they shall gather His elect from the four winds, from one end of the heaven to the other (Matthew 24:31).

This ends the answer to the question, "what shall be the sign of Thy Coming?" Evidently these last three verses anticipate His descent upon the Mount of Olives in fulfillment of Acts 1:11 and Zechariah 14:4.

When all of this, that has so far been reviewed, is taking place, Israel has, for some considerable time, been in full possession of the land, the Temple has been rebuilt in all of its glory. Further, sacrifices have been taking place regularly upon the altar therein under the direction of the Levitical Priesthood in accordance with the Word of the Lord and the worship of Jehovah. It is at the "end of the age" (*sunteleia tou aionon*). This is better rendered "the conclusion of the age," like the drawing together of all of the fibers that make a twisted thread. It is not the finish of the thread, but the conclusion of a condition.

This "age" has extended over a considerable period of time and is referred to much in the Scriptures, both Hebrew and Greek. It is the yet future period of God's dealing with Israel as a whole: all Twelve Tribes and Levi, after the ecclesia which is the body of Christ has entered into the fulfillment of their hope, having been transformed and translated. This age, or period of time, is expressed in both Old and New Testaments as "in the last days" and "in the latter days." These are two of the various translations of the Greek, *en tais eskatais hemerai*s, and the Hebrew, *'achariyth yom*.

The careful reading of a number of passages where



32 pp., PB

The New Birth

A Compilation

"Born Again" and "The New Birth" are among the many popular terms used by many believers. Although these terms are used by many dear brothers as being synonymous with salvation, they in fact have a very limited application, being used for the nation of Israel, and therefore are not "present truth" for the Body of Christ. Authors include: Richard Jordan, A.E. Knoch, and Clyde L. Pilkington, Jr. See [order form](#) under "Compilations."

the word *‘achāriyth* is used in this connection would pay good dividend. This word is used mainly of Israel’s restoration, but is also used concerning individuals and Nations. The equivalent Greek expression is used exclusively of Israel.

The first occurrence is in Genesis 49:1 and the second Deuteronomy 4:25-30. This latter passage should be carefully read, as having special bearing on our thesis. Other passages are Deuteronomy 31:29; 32:20, 29; Isaiah 2:2; Jeremiah 23:20; 30:24; 31:17; Ezekiel 38:8, 16; Daniel 2:28; 8:19, 23; 10:14; 12:8; Hosea 3:5.

In the Greek Scriptures the following passages refer to the same period of time or some part of it and should also be read with the former: John 6:39-40, 44, 54; John 7:37; 11:24; 12:48; Acts 2:17; Hebrews 1:2; James 5:3; I Peter 1:5, 20; II Peter 3:3; I John 2:18; Jude 18. Some of these passages say “*the last time*” instead of “*last*” or “*latter,*” but for this reason they should not be set aside.

It may be helpful to look at a few of the passages where these words are used in connection with God’s restoration and redemption of Israel; although the word *acharith* is sometimes used otherwise of individuals and Nations.

And Jacob called his sons, and said, “Gather yourselves together, that I may tell you that which shall befall you in the last [‘achāriyth] days” (Genesis 49:1).

When you shall beget children, and you shall have remained long in the Land, and shall corrupt yourselves, and make a graven image, or the likeness of anything, and shall do evil in

the sight of the LORD thy God, to provoke Him to anger: I call Heaven and Earth to witness against you this day, that you shall soon utterly perish from off the Land whereunto you go over Jordan to possess it; you shall not prolong your days upon it, but shall utterly be destroyed. And the LORD shall scatter you among the Nations, and ye shall be left few in number among the heathen [nations], whither the LORD shall lead you. And there you shall serve gods, the work of men’s hands, wood and stone, which neither see nor hear, nor eat, nor smell. But if from thence you shall seek the LORD your God, you shall find Him, if you seek Him with all your heart and with all your soul. When you are in tribulation [tsar], and all these things are come upon you, even in the latter days [‘achāriyth], if you turn to the LORD thy God, and shall be obedient unto His voice; (For the LORD your God is a merciful God;) He will not forsake you, neither destroy you, nor forget the covenant of your fathers which He swore unto them (Deuteronomy 4:25-30).

For I know that after my death you will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter [‘achāriyth] days (Deuteronomy 31:29).

And He said, “I will hide My face from them, I will see what their end [‘achāriyth] shall be (Deuteronomy 32:20).

O that they were wise, that they understood this, that they would consider their latter [‘achāriyth] end (Deuteronomy 32:29).



608 pp, HB

In Heavenly Places

Commentary on Ephesians

by — Charles H. Welch (1880-1967)

This is a detailed exposition of “*the Mystery*” or secret purpose that was hidden in God and then revealed through Paul, our apostle, in his epistle to the Ephesians.

See [order form](#) under “Welch.”

And it shall come to pass in the last [*‘achāriyth*] days the mountain of the LORD’s House shall be established in the top of the mountains, and shall be exalted above the hills (Isaiah 2:2).

The anger of the LORD shall not return, until He have executed, and till He have performed the thoughts of His heart: in the latter [*‘achāriyth*] days ye shall consider it perfectly (Jeremiah 23:20).

The fierce anger of the LORD shall not return, until He have done it, and until He have performed the intents of His heart: in the latter [*‘achāriyth*] days you shall consider it (Jeremiah 30:24).

“And there is hope in your end [*‘achāriyth*; i.e., expectation in the last days],” says the LORD, “that your children shall come again to their own border” (Jeremiah 31:17).

Concerning Gog and his allies it is written:

After many days you shall be visited: in the latter [*‘achāriyth*] years you shall come into the Land ... And you shall come up against My people Israel, as a cloud to cover the Land; it shall be in the latter [*‘achāriyth*] days, and I will bring you against My Land, that the heathen [nations] may know Me, when I shall be sanctified in you, O Gog, before their eyes (Ezekiel 38:8, 16).

But there is a God in Heaven that reveals secrets, and makes known to the king Nebuchadnezzar what shall be in the latter [*‘achāriyth*] days (Daniel 2:28).

And He said, “Behold, I will make you know what shall be in the last end [*‘achāriyth*] of the indignation. ... And in the latter time [*‘achāriyth*] of their kingdom, when the transgressors are come to the full” (Daniel 8:19, 23).

Now I am come to make you understand what shall befall your People in the latter [*‘achāriyth*] days (Daniel 10:14).

And I heard, but I understood not: then said I, “O MY Lord, what shall be the end [*‘achāriyth*] of these things?” (Daniel 12:8).

Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the Lord and His goodness in the latter [*‘achāriyth*] days (Hosea 3:5).

From these Scriptures it may be seen that “in the latter days” covers an *extended* period of time. Events at the commencement, during its course and at its end, come under the heading, “in the latter days.” Deuteronomy 4:25-30, taken in conjunction with 30:1-10; Jeremiah 23:20; 30:24 and Hosea 3:5 all indicate the beginning, with restoration of the whole of Israel to the Land in view. With this, Ezekiel 38:8, 16 fall into line. Isaiah 2:2 and Micah 4:1-2 cover the middle, and the passages in Daniel the end of the period.

Bearing all of these facts in mind, the position of Jeremiah 30:7 can be considered. It will be noticed that the word *‘achāriyth* occurs in 29:11; 30:24 and 31:17. The greater part of these chapters deals with the restoration of Israel to the Land, and its sequel and the immediate context, Jeremiah 30:3 is,



Biblical Resources



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“For lo, the days come,” says the LORD, “that I will bring again the captivity of My people Israel and Judah,” says the LORD: “and I will cause them to return to the land that I gave to their fathers, and they shall possess it.” And these are the words that the Lord spoke concerning Israel and concerning Judah [not yet united]. For thus says the LORD: “We have heard a voice of trembling, of fear, and not of peace. Ask now, and see whether a man does travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas, for that day is great, so that none is like it: it is even the time of **Jacob’s trouble**, but he shall be saved out of it. For it shall come to pass in that day,” says the LORD of hosts, “that I will break his yoke from off your neck, and will burst your bonds, and strangers shall no more serve themselves of him: But they shall serve the LORD their God, and David their king, whom I will raise up unto them. Therefore fear not, O My servant Jacob,” says the Lord; “neither be dismayed, O Israel, for, lo, I will save you from afar, and your seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid” (Jeremiah 30:3-10).

Obviously, with the quotation of this passage in its context, it places itself before the restoration of Israel to the Land.

When, in due course, they get there, Israel will find the Land in desolation. Scorched earth aptly describes what they will find, for Gog has been led to come up against the Land and has devastated it, destroying the cities and villages that have been so laboriously built and the crops that have been raised are no more. It will be this invasion that will bring about their condition just described. Jews worldwide will throw themselves upon the mercy of their Lord God, as it were in sackcloth and ashes, and in response GOD will, by His power alone, destroy Gog and his allies in the land before separating Israel from the Nations and leading them back as described in Ezekiel 20:33-38.

Need anything more be said to emphasize that Jacob’s trouble and the great tribulation of Matthew 24

and other passages are not the same? **BSN**

— *The Differentiator*, Volume 27

(abridged & edited)

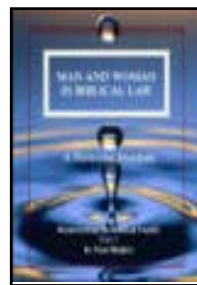
John G.H. Steedman (1893-1968), of Dorset England, had a career as a Commander with the Royal Navy and Royal Flying Corps. In his retirement he became a dedicated student of Scripture and was a contributor (1964-1968) to *The Differentiator* magazine (1939-1970), which editors over the years included: E.A. Larsen (1884-1978), Dr. Frank Neil Pohorlak (1907-1988), Alexander Thomson (1889-1966), and Major R.B. Withers (1890-1970). Steedman’s “findings in the area of prophetic truth cleared the way for us to rid ourselves of the burden of trying to fit the Seventy-Sevens of Daniel 9:24-27 into a semi-preterist mold (that is, only one “Seven” is yet future). His logical and Scriptural arguments allowed us to see a strong case that the entire prophecy of the ‘weeks,’ or better, heptads of years, has yet to begin.” (*The Differentiator Revisited*)

Other Steedman articles that have appeared in the *Bible Student’s Notebook*:

- “All Israel Shall Be Saved,” #899;
- Joel’s Prophecy, #900;
- The Restoration of Israel to the Land, #798;
- The Seventy Sevens of Daniel: part 1, #754; part 2, #755.

TOPICS:

Major: Great Tribulation; Israel, Future Restoration of; Last Days; Pre-Millennial Kingdom
Minor: Prophecy



Man and Woman in Biblical Law

by — Tom Shipley

268 pages, PB

The goal of this book is to lay the foundation for the establishment of a truly biblical social order, especially within the community of Bible-believing, Christ-honoring families. The subject matter is patriarchy. The biblical exposition contained herein is devoted to establishing the proposition that it is patriarchy which was and is mandated by God ever since the original creation of man and woman. The scriptural discussion on polygamy here serves as a supporting role to the fundamental proposition of God-ordained and mandated patriarchy.

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



Tidbits of Truth #31

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

“The Gospel of the Grace of God” and “the Dispensation of the Grace of God”: Are They the Same?

[Edited Excerpt:] “The Gospel of the Grace of God” (Acts 20:24) was that special aspect of grace whereby Israel, even though they had rejected and crucified the Son, were given every opportunity and inducement to receive Him as Savior and Lord. God was willing and ready to blot out all their sins and secure the promises made to the fathers of the nation. Truly, God’s grace overflowed. The Gentiles received of this overflow and, in spite of the provocation side of their salvation (their salvation was to spur Israel to provocation, stimulation and emulation, Romans 11), still it was grace indeed.

In Galatians 1:6 the grace of Christ is stressed and the special aspect of God’s grace for uncircumcised Gentiles (“the Gospel I, Paul, delivered unto you”) has a placing of uncircumcised Gentiles in and with Abraham and Sarah, children and heirs of the Abrahamic promises.

The greatness of this grace is seen in the whole of the Galatian Epistle as Gentile believers were placed in Abraham and the ancient promises without direct lineages being involved, without observance of the

laws of Moses, and without circumcision. Faith alone availed.

This is vastly different from the whole setting of the post-Acts operation of the Grace of God toward believers. There is no Abraham mentioned, no city coming down from Heaven, no mention of being Abraham’s seed, no mention of being children of Sarah, the free woman.

Certainly, these are the unchanging facets to the Gospel of Grace: this Savior is our Savior; this One was raised for our justification as well as those in Acts. In Him we have our righteousness and in Him our access to the Father. There is salvation in no other. He is the center of all we have or hope to have. Of this truth no one should be in doubt – ever!

But, this should not be overlooked: God, through Paul, has written to us today, of *engracement* in the Beloved, of a unique adoption, of total completeness, of an absolute unblameableness, of sure election, of glorious preemption, of the super-heavenlies, of *being made the very Pleroma* [fulness, completion]¹ of

1. [Editor:] For a full examination of this important topic, see: – [The Pleroma: Paul’s “Lost” Teaching \(The Complement of Christ, of God, and of the Ages\) – A Comprehensive Compilation](#) (see the [order form](#) under “Compilations”).



58 pp., PB

Select Writings of Edward Clayton

Volume 1

Edward Henry Clayton (1887-1972) of Sheffield England was a great scholar of the Greek and Hebrew languages. His close association with A. E. Knoch dated from the very earliest days of the *Concordant Publishing Concern*. He did substantial work in the long and involved process of compiling the *Concordant Greek Scriptures*. He then spent half his life working full-time on the *Concordant Hebrew Scriptures*. He authored many articles that appeared in *Unsearchable Riches* and *Grace and Truth* magazines.

See [order form](#) under “Clayton.”

God in Christ, of being made of the Household of God, of being made God's inheritance! How majestic!

Bible Students, that an interpretation of a passage to be satisfactory:

"If you have heard of the Dispensation of the Grace of God." Have you heard? Have you acknowledged it? Are you afraid to?

— Russell H. Schaefer (1919-1999)

"Misconceptions About the Dispensations of Grace"

Scripture Research; Volume 1, Number 8 (1964)

The Above-Heavenly Sphere of Blessings

Paul, in prison, wrote his last epistles, making known the subject of the special revelations he had received about the above-heavenly (*epouraniois*) sphere of blessings, and announcing a complete change of dispensation brought about by the temporary setting aside of Israel: no longer a chosen people, no longer any sign of the nearness of the Kingdom, no more fulfillment of the prophecies.

— Stanislas Van Mierlo (1888-1962)

The Development of Christendom

Five Postulates for Interpretation

It must be affirmed, and it will be conceded by all

1. Must take all the words in their natural meaning and Scriptural usage.
2. Must be uniform and consistent in its translation.
3. Must give due weight to the inexorable laws of grammatical construction.
4. Must give the passage its logical place in the context.
5. Must harmonize the passage with the general teaching of the whole book, and not merely cleverly explain it as though it were an isolated passage.

If an interpretation can comply with these demands, then it may challenge criticism, and commend itself to general acceptance.

— E.W. Bullinger (1837-1913)

Things to Come, October 1915

BSN

TOPICS:

Major: ["*The Gospel of the Grace of God*" and "*the Dispensation of the Grace of God*": Are They the Same?] Gospel; Grace; Paul's Gospel; Right Division [*The Above-Heavenly Sphere of Blessings*:] Acts 28; Ephesians; Spheres, Three [*Five Postulates for Interpretation*:] Bible Study; Interpretation



Suffering: God's Forgotten Gift

by — Clyde L. Pilkington, Jr.

Two gifts given to the believer are mentioned by Paul in Philippians 1:29. The first is "to believe on Him." This is a glorious gift. Every believer has been given this gift from God. Those who possess it may not even fully recognize it as a gift from Him, but indeed faith is God's wonderful gift to us. Faith is a rich gift from God, but there is also another gift from God to the believer, mentioned by Paul in Philippians 1:29, that is equally as glorious. The second gift is "also to suffer for His sake." This, too, is a glorious gift. Every believer has been given this gift from God as well, but those who possess it often do not fully recognize it for what it is. Indeed, suffering for His sake similarly is God's wonderful gift to us. Paul teaches us to embrace this second gift as well as we do the first!

100 pp., PB

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

"After over 40 years of seriously searching the Scriptures with the aid of writings from men of many varied walks, no literature has so profoundly changed my life as this book. It needs to be in the hands of every believer!" – *LA*

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"After being surprised by a very unexpected and major surgery for stage III cancer, your book on Suffering was most welcome, putting a lot of things in perspective." – *WI*