



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume XIII  
Issue 315

### Real Life

by — Clyde L. Pilkington, Jr.

Do not squander time, for that is the stuff life is made of. — Benjamin Franklin

**R** eal life takes place *every* day, in *every* circumstance. Sometimes we can get caught up in the postponing of living. We end up wishing our lives away, thinking that we will *really start living* come Friday, come payday, when we start our new job, when we get married, when our kids are grown, when we retire, etc.



ing ourselves over to these “What ifs,” we waste and lose our precious life now – the present.

Then there are our imagined days of the future – how they beckon to us to give them our attention, with all of their fears and anxieties regarding the unknown. “What if I lose my health?” “What if the stock market falls?” “What if my spouse dies?” “What if ...?” Don’t lose the present on your runaway train of imagined scenarios about the future. These endless “possibilities” that your mind can conjure will only rob you of the real life that God has given you today.

Life is such a wonderful gift, directly from the hand of Father. Each day is a manifest token and precious expression of His sheer goodness to us. We honor Him by living out this gift to its fullest.

Granted, life is filled with troubles; yet as we handle their details, let’s not fret, but rejoice that we are alive to do so, for life is filled abundantly with more than just trouble. Stand in wonder and amazement at the fresh handiwork of God that is all around us. It is there for the watchful eye.

*The Lord’s mercies ... are **new every morning**: great is Your faithfulness* (Lamentations 3:22-23).

*The goodness of God **continually** endures* (Psalm 52:1).

Live in the day! Enjoy life in each of its moments. Don’t live in the past, or in the future. Today is God’s gift to you – the present.

Many days from our past may call for us to live in them – with their failures and regrets. “What if I had made a different choice?” “What if I hadn’t moved?” “What if I had taken that job?” What if ...?” By giv-

*Therefore don’t worry about tomorrow: for tomorrow will take care of itself. Enough for each day are its own troubles* (Matthew 6:34).

Let’s not allow our “What if ...” imaginations of our past or future to lay claim to our present from God. Allow God to transform our mind, casting down our “*imaginations.*”

*Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ* (II Corinthians 10:5).

(see **REAL**, page 2876)

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## **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
  - total freedom from sins (Colossians 1:14);
  - identity in His death, burial, and resurrection (Romans 6);
  - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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Remember that it is our responsibility as husbands and fathers to take the truths we learn from God's Word, the truths that we hold dear, and impart them to our families.

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# Parallel, Not Identical

by – Charles F. Baker (1905-1994)

**I**n the Bible there are two lines of truth running. God has only one line which He is running today. One of these has been interrupted for the present dispensation. Christians today often get confused, not realizing that there are in fact two different lines. There are many similarities between them, or, as we may say, places that run parallel.

One line began with Abraham, back in Genesis 12, and runs through Israel into the Messianic, Millennial Kingdom here upon earth. The other, and that which is God's line of truth for today, began with the Apostle Paul, and will end in Heaven when the Church which is the Body of Christ is in glory. Our citizenship is in Heaven (Philippians 3:20); that of Israel and of the nations will be in the renewed earth (Zechariah 14:16, etc.).

In short, we will call these two lines the Kingdom line and the Body line. Most of the confusion is due to a failure to distinguish between these two lines. The majority make the mistake of calling identical that which is only parallel.

Remember that they are both God's lines, and that Jesus Christ is the Lord of both. It is beyond the scope of this article to point out all of the places of interest on both of these lines, but rather we shall look at just a few of the more important places to see the similarities and the differences.

## PARALLEL, BUT NOT IDENTICAL

Our purpose shall be to compare these two lines of truth in order to be convinced that they are two distinct lines, and to see those places where these lines run parallel, and also where they diverge. We will see that, while two lines may run parallel in places, they do not necessarily lead to an identical destination.

## GRACE

Because we often refer to our message as one of *grace*, some have received the impression that we mean that wherever grace appears in the Bible, that is for us, and

wherever law appears, that is for Israel. However, the Kingdom line has a great deal of grace in it.

While Christ was proclaiming that Kingdom to Israel, the people marveled at the words of *grace* which fell from His mouth (Luke 4:22). Surely it was wonderful *grace* (Luke 7:42) where the two debtors were forgiven when they had nothing with which to pay. Likewise, what shall we say of the *grace* shown to Israel when the Lord prayed, "*Father forgive them, they know not what they do*" (Luke 23: 34). Also, what of the *grace* poured out on Israel at Pentecost and thereafter, when God sent His salvation first of all to those who had murdered His Son (Acts 3:26)?

Israel had a *grace* message, and so do we, but these two *grace* messages are not *identical*, but only *parallel*, for we shall see many distinctions between them. The two most evident differences between them are first, Israel's message included a program of religious practices which are not included in our *grace* message; and second, Israel's *grace* was with a view to the establishment of its Kingdom on earth, whereas our *grace* is with a view to the calling out of a Heavenly Body.

On the doctrine of *grace*, therefore, we will find quite a long stretch where the Kingdom and Body lines are parallel. It would seem that God led John to choose especially those parallels to Paul's Gospel in writing his own gospel. Therefore, we can use John today in a remarkable way in declaring the Gospel of the Grace of God, in spite of the fact that the things there recorded were spoken and ministered *only* to the lost sheep of the House of Israel.

We find wonderful examples of *grace* all through the Bible which are similar to the *grace* shown to us today; hence, we can use all of these cases to illustrate and illuminate the message for today. When we do this, it is as though we come to a place where the two lines run parallel, and we transfer from the Body line to the Kingdom line, just as long as the lines stick together, hence, seeing more of the beautiful scenery of God's *grace*. Yet as soon as the lines begin to diverge we must be sure to stay on the Body Line, or we ►

will frustrate the grace which God has *given to us*.

To further illustrate this point, notice what Peter says in Acts 15:11:

*But we believe that through the **grace** of the Lord Jesus Christ we [the Jews] shall be saved, even as they [the Gentiles].*

This might appear to be absolutely identical to Paul's message, and it is absolutely parallel at this point, but let us carefully examine the full run of the line and see whether Peter's message began at Pentecost with this word:

*Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit (Acts 2:38).*

This was a wonderful message of grace, but was it identical to Paul's message of grace at this point? Paul said:

*I thank God that I baptized none of you ... For Christ sent me not to baptize (I Corinthians 1:14, 17).*

The Jews had to repent and be baptized with water before receiving the Holy Spirit, but is that a part of God's message of grace for today?

Look once again at Peter and the Jerusalem saints who had received God's grace. As far as we have any record, these Spirit-filled apostles and believers continued as loyal Jewish subjects. They did not break with Moses or the temple sacrifices and worship.

Remember, their religious and political life was bound together in an inseparable fashion. Christ Himself had taught them to be subject to those who sat in *Moses' seat* (Matthew. 23:2-3), and so we see even Paul carrying out this order as late as Acts 23:2-5. These Jewish believers who had been saved by grace, according to Peter in Acts 15:11, were all zealous of the law (Acts 21:20), and we have not one word of protest from God up to this point against it.

As a matter of fact, God in Acts 15:28 (*cf.* Acts 21:25) puts a difference between the Jewish believers under Peter, and the Gentiles under Paul, plainly instructing the Gentiles that they should observe no such things.

God strongly protested against putting Gentiles under the Law, and He pronounced an anathema upon Jew or Gentile who taught justification by the works of the law (*cf.* Galatians 2:15-16). Paul circumcised Timothy because he was a Jew (Acts 16:3), but not for a moment would he abide having Titus, a Gentile, circumcised (Galatians 2:3-5).

Let us look at just one further particular to see if Peter's grace message was identical with Paul's. Peter told Israel that if they would repent, God would send Jesus Christ back from Heaven to bring about "*the restitution of all things*" (Acts 3:19-21). Do we find Paul at any time making such a proposition to the Gentiles? Of course not. Paul was raised up to pronounce blindness on Israel because of their rejection of Peter's offer and to send salvation to the Gentiles; not to bring Jesus back to earth, but to call out a Heavenly Church which Jesus will bring up to Heaven with Himself there.

## GENTILE SALVATION

This brings us to another subject in which we can see not just a parallel between Body and Kingdom lines, but also a great difference. Some people have the mistaken idea that wherever we read of Gentile salvation in the Bible it has reference to what God is doing today. Instead, it is only a parallel. After the whole world had given up God, and God had given up the world (Romans 1:24, 26, 28), God called out Abraham and promised that He would make of him a great nation, and that through his seed all of the nations of the earth would be blessed (Genesis 12:2-3). The whole story of the Bible from Genesis 12 down into the book of Acts is the story of God working through one nation with a view to blessing all nations. The Greek woman had to learn that the children (Israel) must first be filled, before the Gentiles could be blessed in full measure (Mark 7:27).

In other words, on the Kingdom line, Gentiles were going to be saved (and therein we see the parallel to the Body line), but on the Kingdom line this Gentile salvation could come in but one way – because of and through Israel's fullness. The Kingdom line arrives at Gentile salvation only after it has passed the place where all Israel are saved.

Now, notice the great difference between this and Gentile salvation on the Body line. Salvation is being

sent to the Gentiles today, not because of Israel's fullness, but because of their fall.

*Through their fall [not fullness] salvation is come unto the Gentiles. (Romans 11:11-12).*

Not only so, but whereas Gentile salvation on the Kingdom line was predicted by all of the prophets, Paul shows that the plan and purpose of Gentile salvation under his ministry was a secret, hidden from all of the old prophets, and never before was made known to the sons of men (Ephesians 3:1-9).

Some may object that Paul in such passages as Romans 15:9-12 bases his Gentile ministry on the Old Testament prophets, but if this was true it would be a contradiction of his statements about the Mystery. Paul does not say that his ministry is the fulfillment of the Kingdom program of Gentile salvation as predicted by Isaiah, but instead he is merely pointing us to a section of the Kingdom line that lies parallel to ours. It was no mystery that Gentiles were to be saved. The mystery was that Gentiles were to be saved *in spite* of Israel, instead of *through* Israel, and that those thus saved were to become members of a joint-body of Jews and Gentiles, called the Church which is His Body, instead of becoming subject to redeemed Israel in the Kingdom.

## THE GOSPEL

There are many who argue that there is only one gospel in the Bible –

*If any man preach any other gospel unto you than that which you have received, let him be accursed (Galatians 1:9).*

Let us notice certain distinctions which will show that here, too, there is the Kingdom Gospel, and the Gospel of Grace given to and through Paul. These two messages are parallel: both are *based* on Christ's death and resurrection; but there are certain differences which will show that these two gospels are not identical.

First of all, notice that it was possible to preach the Kingdom Gospel without saying one word about the death and resurrection of Jesus Christ. From Luke 9:1-6 and 18:31-34 we learn that the Twelve preached the Gospel for a couple of years while they were in complete ignorance of the fact that Jesus would even die. Peter even remonstrated with the Lord when Je-

sus revealed the fact of His impending death (Matthew 16:21-22).

Now let us ask: Could we preach the Gospel of God for today without mentioning the death, burial and resurrection of Christ (I Corinthians 15:1-4)? Of course, Christ's death was to be the *ground* of salvation under the Gospel of the Kingdom, but the point here is that this Gospel was preached before Christ died and it was a proclamation which said nothing about His death.

This brings us to the question: Just what did people have to do to be saved before our Gospel was revealed through Paul? We know that without faith it is impossible to please God, hence, faith has been a requirement in all ages. Hebrews 11 tells us what these saints of old had to believe in order to be saved. They had to believe the message that God revealed to them.

God told Abraham that He would multiply his seed as the stars of Heaven, and Abraham believed God and it was counted to him for righteousness (Genesis 15:6). God did not tell him that Jesus was coming someday to die for his sins. So the people who lived under the Law were saved because they believed the message that God gave to them. When Jesus came to earth, men were saved not by believing that Jesus was going to die for their sins, but by believing that Jesus was the Christ, the Son of God (Matthew 16:16). Peter surely was saved when he made that confession, but as we have seen, he was totally ignorant of the truth that Jesus was going to die for his sins.

## IN CHRIST

While the expression, "*in Christ*" is almost entirely confined to the Pauline Scriptures, there is a parallel to it in those portions which pertain primarily to the Kingdom. To be in Christ *today* means to be in the Body of Christ, but that does not mean that believers in the Kingdom Age will *not* be "*in Christ*," even though they are not in the Body. John 14:20 states,

*At that day ye shall know that I am in My Father, and ye **in Me**, and I in you.*

Christ was not here giving a revelation of the Body of Christ, but of that spiritual relationship which would exist between Him and all of the redeemed, whether members of the Body or not. ►

Many teachers are guilty of robbing Israel of all of its spiritual blessing, and in making the Kingdom to be just an external, temporal arrangement. The New Covenant made with Israel promised the indwelling of God in them, then they were to be in Him. Let us remember that although the Kingdom will be on this earth, it is a kingdom which originates in the Heavens.

We should know that if the Body of Christ is a joint-body of Jews and Gentiles, it could not have been in existence as such before Paul, and yet we read in Romans 16:7 of Andronicus and Junia, who, Paul says, “*were in Christ before me.*” Here, then, is the parallel truth: all will be “*in Christ,*” but only the saints of this dispensation will be *in the Body of Christ.*

## CONCLUSION

As we travel through the Scriptures, let us apply and appropriate everything that parallels the Grace of God for today, but let us not rob Israel and the Kingdom subjects of these truths which belong to them, and let us not make the mistake of taking some of their things which God never purposed to be a part of our line. If you are occupied with signs, ceremonies and the Law, it is evident that you are on the wrong line of truth.

Adapted  
Edited and Abridged



# Real Worship

by - Clyde L. Pilkington, Jr.

**O**ur life is to be worship. All of it – every day, in every place, in every circumstance – is where real worship takes place. It’s not reserved for certain times, at specific places or special circumstances.

God can be worshiped easily for His supply of food, clothing, housing and other provisions, although few rarely do even that. He most certainly can be worshiped for His rich provision of redemption, salvation, justification and our glorious allotment in the celestials, even though not many do so regularly. However, the greatest height of worship is not to be found in any of these.

The summit of worship is not in the context of the “good” that we received from the hand of the Lord, but in the “evil.” It is one thing to worship God when things are going “good,” and for things that are “good.” It is quite another issue to worship Him genuinely when things are not going well at all, when the circumstances are “evil” – even desperately so. To bow our hearts in humble, sincere, submissive worship before Him, when all of our being – our senses, our desires, our passions, our understanding, and our hearts – cringe and recoil from our lot: this is the pinnacle of true worship.

We see this clearly in the account of Job. All at once

the circumstances of His life turned horribly wrong. His health, wealth and children were all gone. His weary mind, body and heart – every core part of him – must have demanded a compelling, “No!” Every fiber of his being must have been in active protest. However, something far greater than all of this was in Job’s heart as well: faith in the faithful, Sovereign Creator. He knew that everything came from the hand of God – all of the wonderful things in his life, as well as all of this calamity.

*Shall we receive good at the hand of God, and shall we not receive evil? (Job 2:10).*

*The Lord gave, and the Lord has taken away; blessed be the name of the Lord (Job 1:21-22).*

Now *there* is the greatest height of worship: worshipping God in everything – the “good” as well as the “evil,” the “giving” as well as the “taking away.” The worship of God every day, in every place, in every circumstance: this is true worship. When in the face of “evil” and “taking away” we learn with Job to “*bless the name of the Lord,*” then we, too, will come to know the true meaning of real worship.

*I will bless the Lord at all times: His praise shall continually be in my mouth (Psalm 34:1).*

# Paul's Service: Our Pattern

Arranged by — Frank Neil Pohorlak (1907-1988)

II Corinthians 6:3-10 in the *Concordant Literal New Testament*

*We are giving no one cause to stumble in anything, lest flaws be found with service, but in everything we are commending ourselves as servants of God,*

<p><b><u>In</u></b> <b>18</b> <b>Forms</b> <b>of</b> <b>Service</b></p>	<p><b>in</b> much endurance, <b>in</b> afflictions, <b>in</b> necessities, <b>in</b> distresses, <b>in</b> blows, <b>in</b> jails, <b>in</b> turbulences, <b>in</b> toil, <b>in</b> vigils, <b>in</b> fasts, <b>in</b> pureness, <b>in</b> knowledge, <b>in</b> patience, <b>in</b> kindness, <b>in</b> holy spirit, <b>in</b> love unfeigned, <b>in</b> the word of truth, <b>in</b> the power of God,</p>
<p><b><u>Through</u></b> <b>3</b> <b>Supplies</b> <b>of</b> <b>Grace</b></p>	<p><b>through</b> the implements of righteousness of the right hand and of the left,  <b>through</b> glory and dishonor,  <b>through</b> defamation and renown,</p>

<p><b><u>As</u></b> <b>Manifested</b>  <b>in</b> <b>7</b> <b>Different</b> <b>Characters</b></p>	<p><b>as</b> deceivers and true,  <b>as</b> unknown and recognized,  <b>as</b> dying, and <b>lo!</b> we are living,  <b>as</b> disciplined and not put to death,  <b>as</b> sorrowful yet ever rejoicing,  <b>as</b> poor, yet enriching many,  <b>as</b> having nothing and retaining all.</p>
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REAL (continued from front page)

How can we not praise and magnify our good and gracious Creator *every* new day? How can we not do so from hearts filled with the joy of His life? How can we who know Him be genuinely tempted to murmur and complain, to fret and fuss? We are alive! – and

not just alive, but alive with *His very life!*

*For in Him we live, and move, and have our being* (Acts 17:28).

Live. Live every day. Live in the moment. ■



I just want to say thank you for all the things you, Martin Zender, Dan Sheridan, and everyone else are doing. It's because of people like you that I have matured in my faith and see the truth that I couldn't have seen from listening to people from the instituted church. I am now truth seeking myself. – **PA**

Thank you for publishing books that I can't find anywhere else. Thank you for *The Church in Ruins*. It was very good and very true. I've read a lot of books that supposedly detail how the church has failed over the years, but they all seem to be missing the point. It's like they seem to be pointing the way out of Babylon, but are really pointing the way to another branch of Babylon. ... Your book is the first book that treats this issue with any depth – that gets to the real kernel of the problem. – **UK**

Sounds like your mom was genuine and funny Clyde. Your goodbye to her in her obituary brings peace to me

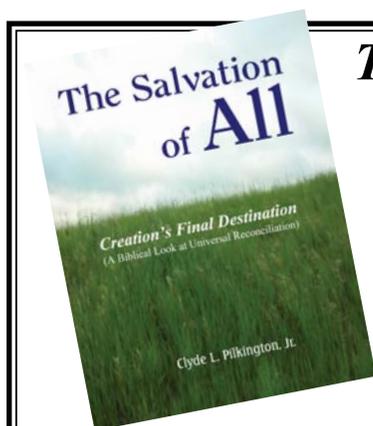
and affirms what I haven't been able to articulate for 2 years since my Mom fell asleep – “Goodnight ... we will see you in the morning!” Thanks so much for sharing LIFE with so many. – **VA**

I appreciate your desire to herald the evangel and to do it well. – **Canada**

Even in your time of need, you are still giving to others. What an example you are setting – for me in particular. My mother is almost 90 and in failing health from many issues. I am an only child and she has no one else in her life. Her time has to be short and you are teaching me to make the most of it. Your ministry of love, that shows in every aspect of your life, replenishes us all. We all should thank you for that and thank Father for the Love that He has enabled you to have for all. You are making available teachings most either can't or won't provide. – **LA**

I'm glad you're back to the business of the little gems like this Goodie [#2766]. I've known for the last few years that the corporate 501(c)(3) organizations are totally bogus. It is sad that we bought into it for so long, but praise God there is freedom in Christ. – **OH**

The recent quotes [in the *Daily Email Goodies*] are awesome and get right to the point. Thanks for sending them and keep up the great work. – **TX**



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by — Clyde L. Pilkington, Jr.

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