



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 29  
Issue 715

# Was Jesus Christ Alive Before His Life on Earth Began?

Part 9 of 12

by — Aaron Welch

## A CONSIDERATION OF PASSAGES THOUGHT TO REVEAL THE “PRE- EXISTENCE OF CHRIST”

### John's Account (Continued)

John 3:13; John 6:33, 38, 50-51, 58

### “He Who descends out of Heaven”

*And no one has ascended into Heaven except He Who descends out of Heaven, the Son of Mankind Who is in Heaven (3:13).<sup>1</sup>*



*... but My Father is giving you Bread out of Heaven, the true, for the Bread of God is He Who is descending out of Heaven and giving life to the world (6:33).*

*... for I have descended from Heaven, not that I should be doing My will, but the will of Him Who sends Me (6:38).*

*This is the Bread which is descending out of Heaven that anyone may be eating of it and may not be dying (6:50).*

*I am the living Bread which descends out of Heaven. If anyone should be eating of this Bread, he shall be living for the eon. Now the Bread also, which I shall be giving for the sake of the life of the world, is My flesh (6:51).*

*This is the Bread which descends out of Heaven. Not according as the fathers ate and died; he who is masticating this Bread shall be living for the eon (6:58).*

### In a Nutshell:

If understood literally, Jesus' claim to have “descended out of Heaven” would mean that the Son of God descended out of Heaven as a flesh-and-blood, mortal being (John 6:51, 58). However, as is the case throughout chapter six (such as when Jesus spoke ►

1. It should be noted that there is disagreement among students of Scripture as to where, in the third chapter of John's account, Christ's discourse actually ends. The Greek manuscripts have no standard way of indicating where a quotation ends, and so it is uncertain whether :13-21 are the words of Christ to Nicodemus (or perhaps to a wider audience on another occasion) or the words of the narrator (John) that were added as an editorial comment.

Some scholars see :13 as the beginning of John's own words in this chapter, rather than a continuation of the words of Christ to Nicodemus (the *Concordant Literal New Testament*, for example, has the words of Christ ending in :12). Others, however, see Christ's words as ending with :15, and :16 as marking the beginning of John's comments (see, for example, the *New English Translation*, the *RSV*, the *Lexham English Bible* and the *NIV* 2011). Still others believe Christ's words continue all the way to :21 (e.g. *Moffatt*, *J.B. Phillips*, *NEB*, *ESV*, *NASB*, *NRSV*, *HCSB* and *NIV* 1984). For reasons that I need not get into here, I see the second view as being more plausible than the third, and the first view as being more plausible (or at least less problematic) than either the second or the third view. This is, I believe Christ's discourse most likely concludes with :12 and that John's commentary begins with :13 and continues all the way to :21).

of His flesh being eaten and His blood being drunk) Jesus was using figurative imagery here. Specifically, Jesus' "descent from Heaven" imagery is the same sort of figurative imagery that is found elsewhere (in James 1:16; 3:15), and emphasizes his supernatural origin as the Son of God.

#### Expanded Explanation:

The "Bread of God" which descended out of Heaven and gives life to the world is clearly the man, Jesus Christ. Notice that Christ further clarified the "Bread of God" as being His flesh. In :51 and 58 we read,

*I am the living Bread which descends out of Heaven. If anyone should be eating of this Bread, he shall be living for the eon. Now the Bread also, which I shall be giving for the sake of the life of the world, is My flesh ... This is the Bread which descends out of Heaven. Not according as the fathers ate and died; he who is masticating this Bread shall be living for the eon.*

If we take Christ's words to mean that He literally came down from Heaven from a pre-existent state, then, to be consistent, we must also believe that it was Christ as a mortal, flesh-and-blood human Who pre-existed and then came down from Heaven. However, no one who believes in the doctrine of the pre-existence of Christ would affirm that a mortal, flesh-and-blood human literally came down out of Heaven and was "incarnated." Thus, what Christ declared in John 6 ends up "proving too much" with regards to providing support for the view that Christ pre-existed as a celestial spirit-being before He was generated by God.

If those holding to the doctrine of Jesus' pre-existence don't believe that Jesus preexisted as a mortal, flesh-and-blood human and then descended from heaven in this state (and they don't), then they should reconsider their view that Jesus' words in John 6 support the doctrine of Jesus' preexistence.

If Christ wasn't saying that He literally descended from Heaven as a flesh-and-blood human, then what is the meaning of these verses? It was, apparently, an idiom among the Jewish people to say that something came down from Heaven if God was its direct

source. For example, the brother of our Lord wrote that,

*All good giving and every perfect gratuity is from above, descending from the Father of lights (James 1:17).*

Similarly, in chapter 3, we are told that the wisdom that should characterize those to whom James wrote is that which is "coming down from above" (:15) and which is "from above" (:7). This wisdom that "comes down from above" is contrasted with that which is "terrestrial, soulish, demoniacal."<sup>2</sup>

These verses do not, of course, mean that the good things in our lives literally come down from Heaven (much less that they undergo some kind of mystical transformation before we receive them). What James meant is clear: God is the author and source of the good things in our lives (including the wisdom by which the saints should live). Just as God is the direct source of "all good giving and every perfect gratuity," so God was the direct source of the ultimate blessing: *i.e.*, the Son whom He supernaturally generated in the womb of Miriam (Luke 1:34-35).

Later in John's account we read the following exchange between Christ and His disciples:

*I came out from the Father and have come into the world. Again, I am leaving the world and am going to the Father.*

His disciples are saying to Him,

*Lo! now with boldness art Thou speaking, and not one proverb art Thou telling. Now we are aware that Thou art aware of all and hast no need that anyone may be asking Thee. By this we are believing that Thou camest **out from God**.*

What was previously spoken of more figuratively as Christ's "descending from Heaven" is, in these verses, more plainly stated as Christ's simply coming "out

2. A similar idiom can be found in Matthew 21:25, when Christ asked the Jewish people, "John's baptism – whence was it? Of Heaven or of men?" The way that John's baptism would have been "of Heaven" was if God – rather than man – was the source of the revelation and practice. John did not get the idea on his own or from some other human individual; it was "of Heaven."

from God.” Jesus could declare that He “*came out from the Father*” because, as the one responsible for the miraculous conception in His mother’s womb (Luke 1:35), God was His direct source.

It may be objected that, in :46, we read that Jesus is the only one who has seen the Father. According to those who believe in the preexistence of Christ, Christ was affirming that He had seen God with His eyes in Heaven, before He came to Earth. However, the fact is that the word translated “*seen*” in John 6:46 (*horaō*) can, in some contexts, be understood to mean something other than “to see with the eyes.” The word can also mean to have knowledge, understanding or realization of something. A similar idiom is used by English-speakers as well, such as when one says “I see” instead of “I understand.”

For example, in III John 11 we read,

*Beloved, do not be imitating the evil, but the good. He who is doing good is of God. He who is doing evil has not seen God.*

Clearly, no one among the saints to whom John wrote had literally seen God with their eyes (I John 4:12). What John meant here was that those who were “*doing evil*” (which, in the context, meant doing the sort of thing that Diotrephes was guilty of doing within the ecclesia) had an ignorance of God. Compare these words with Paul’s similar rebuke in I Corinthians 15:34 (in which he said that certain people within the ecclesia in Corinth had “*an ignorance of God*”).

In John 14:7-9, the words “*see*” and “*know*” are even used interchangeably to convey the same basic idea:

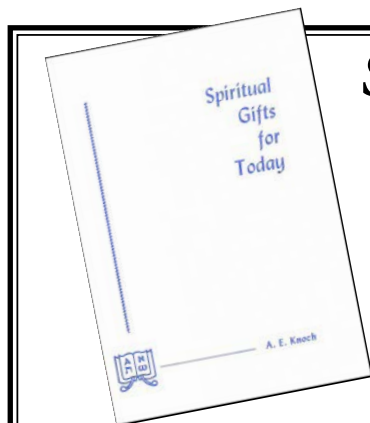
“If you had **known** Me, you would have **known** My Father also. And henceforth **you know Him and have seen Him.**” Philip is saying to Him, “Lord, **show us the Father**, and it is sufficing us.” Jesus is saying to him, “So much time I am with you, and you do not **know Me**, Philip! **He who has seen Me has seen the Father**, and how are you saying, ‘Show us the Father?’”

When Christ said “*and henceforth you know Him and have seen Him*,” He was using two different words to convey the same idea for the sake of emphasis (cf. I John 3:6). Had the disciples literally **seen** the Father with their own eyes? No. But as a result of the period of time they’d spent with Jesus during His earthly ministry, they had come to **know** the Father better, and – in this sense – can thus be said to have **seen** Him.

As far as John 6:46 goes, the sense in which Jesus alone had seen the Father is that the Father had revealed Himself more clearly to Jesus than to anyone else, such that Jesus alone had come to truly **know** the Father in the greatest possible sense. Because Jesus alone had been given this intimate knowledge of Who God is, He could then unfold the Father to others (John 1:18), so that when they “*saw*” (i.e., acquired knowledge of) Jesus they “*saw*” (acquired knowledge of) the Father.

### John 6:62

*If, then, you should be beholding the Son of Mankind ascending where He was formerly - ?*



## Spiritual Gifts for Today

by — A.E. Knoch (1874-1965)

The fourth chapter of Ephesians tells us what gifts are ours today. There are great changes. Most of the early gifts were dropped in this adjustment. They are no longer needed. Two new ones were added, and three are carried over. It is worth every effort to clarify the relation between the gifts in I Corinthians and those in Ephesians. This work allows the reader to overcome the difficulties involved in this task.

32 pp., BK

See order form.



In a Nutshell:

When Jesus referred to the Son of Mankind as “ascending where He was formerly,” He had in view Daniel 7:13-14. In the prophetic vision described in these verses, the “*Son of Mankind*” was seen by Daniel as ascending to Heaven and being presented before God in the heavenly throne room. Jesus was, therefore, speaking enigmatically about fulfilling this particular prophecy (which is also the origin of the title “*Son of Mankind*” which Jesus so often applied to Himself during His earthly ministry).

Expanded Explanation:

In response to this enigmatic question, the question naturally arises, “Where was the Son of Mankind ‘formerly?’” I believe the key to answering this question is found in the expression “*Son of Mankind*.” When we understand the prophetic significance of this title, the meaning of Christ’s words in :62 will, I think, become clearer. The expression “*Son of Mankind*” (or “*Son of Man*”) is not original to Christ, but is derived from a prophetic passage found in Daniel 7:13-14.

*I was perceiving in the visions of the night, and behold, with the clouds of the heavens one like a Son of Mankind was approaching. He went up to the Transferrer of Days and was escorted before Him. To Him was given ruling authority, honor, and a kingdom, that all the peoples, nations, and language groups shall serve Him.*


Every usage of the title “*Son of Mankind*” by Christ points back to this key passage, and may thus be understood as having been Christ’s way of identifying himself with the prophesied Messianic figure seen

by Daniel in the night visions. Moreover, it must be emphasized that the title “*Son of Mankind*” refers to a human descendent of Adam and Eve and not to some sort of pre-existent celestial spirit-being that God created before the creation of the universe. As such, the “*Son of Mankind*” had no existence outside of Daniel’s vision until Jesus was conceived in the womb of His mother by His Father, God. The word “*formerly*” does not, therefore, mean, “moments before Jesus began to be generated in his mother’s womb,” because Jesus didn’t exist as the “*Son of Mankind*” before he was generated by God.

Yet, there is a sense in which the “*Son of Mankind*” can be said to have been somewhere “*formerly*.” In the prophetic vision described in Daniel 7:13-14, the “*Son of Mankind*” was seen by Daniel as ascending to Heaven and being presented before God in the heavenly throne room. In other words, Daniel saw Jesus – the “*Son of Mankind*” – present in Heaven, and the word “*formerly*” in John 6:62 is simply a reference to the time when Daniel received his vision of the “*Son of Mankind*” ascending to Heaven, and being presented to God in the heavenly throne room. Thus, the place where the Son of Mankind was “*formerly*” is the place to which Daniel saw Him ascending with the clouds of Heaven in his vision (*i.e.*, in Heaven, before the “*Transferrer of Days*”). When Christ Jesus – the One Whom Daniel saw in his vision – ascended to God forty days after His resurrection, He fulfilled this prophecy.

**John 8:53-59**

*“Not You are greater than our father Abraham who died! And the prophets died. Whom are You making Yourself to be?” Jesus answered, “If*



**Water Baptism**

*A Compilation*

This work answers the question as to whether or not water baptism is a part of this current dispensation. Nine chapters from the following authors: Oscar M. Baker, Denis Durham, Stephen Hill, Richard Jordan, Kenneth J. Morgan, Clyde L. Pilkington, Jr., Ike T. Sidebottom.

94 pp., PB

*See order form.*

*I should ever be glorifying Myself, My glory is nothing. It is My Father Who is glorifying Me, of Whom you are saying that He is your God. And you know Him not, yet I am acquainted with Him, and if I should be saying that I am not acquainted with Him, I shall be like you, a liar. But I am acquainted with Him and I am keeping His Word. Abraham, your father, exults that he may become acquainted with My day, and he was acquainted with it and rejoiced." The Jews, then, said to Him, "You have not as yet lived fifty years, and you have seen Abraham!" Jesus said to them, "Verily, verily, I am saying to you, Ere Abraham came into being, I am." They pick up stones, then, that they should be casting them at Him. Yet Jesus was hid and came out of the sanctuary. And passing through the midst of them, He went and thus passed by.*

#### In a Nutshell:

The immediate context in which Christ declared what He did in John 8:58 involves His **prophetic identity** as the "Seed" concerning Whom God spoke to Abraham. Christ was simply revealing (albeit implicitly and enigmatically, as is common in his interaction with the unbelieving Jews) that He is the "Seed" Who had been spoken of by God in Genesis 3:15. This divine promise of a future "Seed" was, of course, made long before Abraham "came into being," and before Abraham "became acquainted with" Christ's "day" (which is something that occurred when Abraham believed God's promise to him concerning his future "Seed," in

Whom all of the nations will be blessed). Christ was, in other words, implying that He was the promised Messiah – and thus superior to Abraham – rather than claiming to have been alive before Abraham.

#### Expanded Explanation:

For those who believe in the pre-existence of Christ, the words translated as "I am" (*egō eimi*) in :58 are viewed as implying that, before Abraham existed, Jesus pre-existed as either Yahweh Himself or as a celestial being who served as Yahweh's representative. However, the expression *egō eimi* was simply a common way of designating oneself; it did not mean one was claiming to be Yahweh or Yahweh's representative. The very same Greek expression is used in the next chapter by the man Jesus healed of blindness. There, we read that this man kept telling the people, "I am he" (*egō eimi*), in response to his being questioned (John 9:9). Although this man's response could just as legitimately be translated "I am" as Jesus' words in chapter 8, no one thinks this man was claiming to be Yahweh, or even to have been Yahweh's representative.

The Greek phrase translated in John 8:58 as "I am" occurs many other times in the Greek Scriptures, and is often translated as "I am he" or something equivalent in meaning (for "I am he," see Mark 13:6; Luke 21:8; John 8:24, 28; 13:19; 18:5, 6 and 8; for "It is I," see Matthew 14:27; Mark 6:50; John 6:20). Translating *egō eimi* as "I am" (rather than as "I am he") in John 8:58 seems to have more to do with the transla- ►



## ***The Administration of the Secret***

*A Comprehensive Compilation*

308 pp., PB

*See order form.*

The Secret Administration, revealed through Ephesians and Colossians, is characterized and empowered by the dispensation of transcendent grace (Ephesians 1:7; 2:7; 3:2). Now, believing Gentiles are "no longer guests and sojourners," as they were in the Pentecostal and Readjustment Administrations, but are "fellow-citizens of the saints and members of God's family" (Ephesians 2:19). This outstanding work includes 45 chapters, by 17 authors, spanning nearly 200 years. Author's include: Oscar M. Baker, Tom L. Ballinger, J. R. Caldwell, E. H. Clayton, J.J.B. Coles, John Essex, J.H. Evans, H.W. Fry, Vladimir Gelesnoff, William B. Hallman, Richard Holden, John H. Kessler, A.E. Knoch, Adlai Loudy, Clyde L. Pilkington, Jr., and Charles H. Welch.

tor having a "theological axe to grind" than anything else, since "I am he" would be both a grammatically valid translation as well as more consistent with how the expression is normally translated.

Moreover, in order for Christ to have been referring to Himself as "Yahweh" in John 8:58, He would need to have used different words than He did. The Septuagint translation of Exodus 3:14 (*Lexham LXX Interlinear*) reads as follows:

καὶ εἶπεν ὁ θεὸς πρὸς Μωυσῆν Ἐγὼ εἰμι ὁ ὢν,

— said — God to Moses, "I am the (One) (Who) exists."

καὶ εἶπεν Οὕτως ἐρεῖς τοῖς υἱοῖς Ἰσραὴλ

And (then) he said, "Thus you will say to the sons of Israel,"

Ὁ ὢν ἀπέσταλκέν με πρὸς ὑμᾶς.

"The (One) (Who) exists has sent me to you."

So the Greek translation of God's title was *ho ὄn* (ὁ ὢν) rather than *egō eimi* (ἐγὼ εἰμι).

God said to Moses, "I AM [*egō eimi*] THE BEING [*ho ὄn*]." He said, "Say this to the people of Israel, 'THE BEING [*ho ὄn*] has sent me to you'" (Exodus 3:14, *LXX*). However in John 8:58, Christ does not refer to Himself as *ho ὄn* ("the being"). Rather, He said to them,

*Truly, truly, I say to you: before Abraham came into being, I am [he] [egō eimi].*

There's a big difference between merely saying "*egō eimi*," and "*egō eimi ho ὄn*." The Greek expression *egō eimi* is, by itself, not the divine name of God in Greek (which, again, is *egō eimi ho ὄn*), nor is it the shortened version of the name (which is *ho ὄn*). In the *LXX*, God never used the words *egō eimi* alone as a means of self-designation. The title *ho ὄn* – either by itself or immediately following *egō eimi* – was how God identified Himself.

Moreover, we can see clearly that the Jews didn't consider the words "I am [he]" to be the name of God because they weren't bothered by Jesus using it earlier in the chapter (John 8:24, 28). It definitely wasn't a reaction to Jesus saying "*egō eimi*" or else they would have attempted to kill him at :24. In this verse, Jesus told the unbelieving Jews,

*I told you that you would die in your sins, for unless you believe that I am he [egō eimi] you will die in your sins.*

In response to this the unbelieving Jews asked, "Who are you?" Jesus then replied, "Just what I have been telling you from the beginning." What had He been telling them? Answer: that He was the One sent from God, and the One to Whom the Scriptures bore witness. In chapter 5 Christ told the Jews,

*You search the Scriptures because you think that in them you have eonian life; and it is they that bear witness about Me ... (:39).*

Similarly, in John 5:46-47 He told them,

*If you believed Moses, you would believe Me; for he wrote of Me. But if you do not believe his writings, how will you believe My words?*

So what was Christ claiming (and who was He claiming to be) in John 8:58? At this point, the believer in Christ's pre-existence may want to argue that, even if Christ wasn't claiming to be Yahweh or His representative, He was still claiming to have existed before Abraham. However, Christ did not say in John 8:58, "I existed before Abraham." Christ could've easily applied the word He used in reference to Abraham (translated in the *CLNT* as "came into being") had He wanted to express the idea that He "came into being" before Abraham "came into being." He could've said, for example, "Ere Abraham came into being, I came into being." However, He didn't. Instead, the expression that Christ used after saying "before Abraham came into being" was "*egō eimi*" – and as stated earlier, this expression was used for the purpose of self-designation.

As is evident from John 8:24-25, the exact meaning of what is being said when someone declared "*egō*

*eimi*" is not necessarily inherent in the expression, but in many cases needs to be supplied by the listener or reader. That is, when someone used the Greek expression *egō eimi*, the listener (or reader) had to "fill in the blank" in order to understand the exact claim that was being made. Something clearly was being implied that Jesus did not directly state when He declared "*egō eimi*" ("I am he") in :58. The exact claim that Jesus was making here must be inferred by the listener/reader – and, I submit, this is done by taking into account Jesus' words in :56.

In :56, we read that Jesus told the unbelieving Jews,

*Abraham, your father, exults that he may become acquainted with My day, and he was acquainted with it and rejoiced.*

How did Abraham "see" (or become "acquainted with") the day of Christ? As is clear from what is said in Hebrews 11:8-19 (cf. :39), we can conclude that Abraham didn't see/become acquainted with Christ's "day" as a fulfilled reality. Instead, Abraham became acquainted with this "day" by faith in God's promise concerning his (Abraham's) future "Seed."

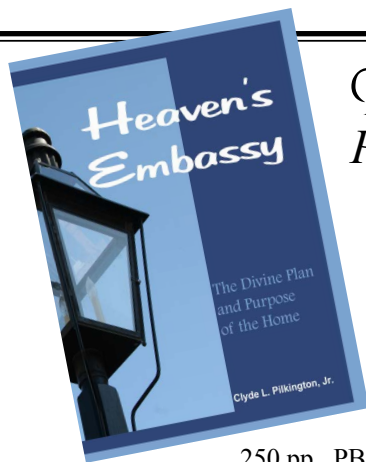
In Genesis 22:18 God promised Abraham,

*Your Seed shall take over the gateway of its enemies and all the nations of the Earth will bless themselves in your Seed, inasmuch as you have hearkened to My voice* (see also 12:4; 26:4; 28:14).

God's promise to Abraham concerning his "Seed" was a promise concerning Christ Himself, Who is the Seed of Abraham in Whom all the kindreds of the Earth will be blessed (Acts 3:25-26; Galatians 3:16).

Abraham believed God's promises to him concerning his future Seed and, in that sense, Abraham "saw" or became acquainted with Christ's "day" (i.e., the time period when the promises made to Abraham concerning his Seed began to be fulfilled).

In light of John 8:56 (off of which Jesus is clearly building in :58), it is evident that the *implication* in Jesus' words in :58 is the Messianic claim to be the One Who had been promised by God *before* Abraham was born. Significantly, Genesis 22:18 is not the first time Moses wrote concerning Christ. Nor is 22:18 the first time that Christ was prophetically referred to as the "Seed" of someone. The first Messianic promise in Scripture (recorded by Moses) is found in Genesis 3:15. In this verse we read of a promised "Seed" Who, despite being injured by the serpent, ►



250 pp., PB

See order form.

## Heaven's Embassy – *The Divine Plan and Purpose of the Home*

by — Clyde L. Pilkington, Jr.

*Except the Lord build the house, they labor in vain who build it* (Psalm 127:1).

This book represents many years of work. The author believes that it is one of the most important books that he will ever be privileged to write, simply because it concerns one of the most vital scriptural subjects that could ever be addressed.

The home is central to all of God's dealings with man throughout the course of time. It is His Divine "institution" and "organization" on the earth; for the believer, it is the *Embassy of Heaven*. An embassy is "**the residence or office of an ambassador.**" Since the believer is an ambassador of the Lord Jesus Christ (II Corinthians 5:14-21), his home is thus the *Divine Embassy* of heavenly ministry.

Pauline ministry is centered in the homes of believers. This is even the true sphere of the Body of Christ; for this reason our apostle speaks of "*church in thy house.*" This book doesn't focus on the *external* specifics of the ministry of *Heaven's Embassy* (such as *hospitality*); that will be saved for another volume. Instead, it looks at the inner-workings of the *Embassy* itself, focusing on its very nature, *internal* purpose and function.

would deal it a mortal blow:

*And I shall set enmity between you and the woman, and between your seed and **her Seed**. He shall hurt you in the head, and you shall hurt Him in the heel.*

Putting it all together, that which was implied in Christ's words in :58 (when He said "I am he") may be understood as follows: "Before Abraham came into being, I am He [who was promised/spoken of by God]."

This makes Jesus' claim one of pre-eminence and not literal pre-existence (keep in mind that, just a few verses before, the Jews had said to Jesus, "Are you **greater** than our father Abraham, who died?"). By claiming to be the promised "Seed" or Offspring foretold by God even before Abraham existed (Genesis 3:15), Jesus was claiming to be greater than Abraham (a fact which was inconceivable to the unbelieving Jews, since they did not believe that He was Who He claimed to be in :53). Though Christ was and is superior to Abraham, we have no more reason to think that He *literally* existed before the patriarch was born than we have reason to believe that Abraham literally "saw" the Messiah's "day" nearly 2,000 years before Jesus was born (John 8:56).

While the unbelieving Jews rightfully understood Jesus to be making a Messianic claim (which is why they sought to kill Him at this time, and is also the basis of the charges that would later be brought against Him during His trial), they mistook His words to be an absurd claim to be literally older than Abraham. This is yet another example of the unbelieving Jews completely misunderstanding what Jesus was saying (just as Jesus' words were misunderstood when He said, "unless you eat the flesh of the Son of Man and drink His blood, you have no life in you," and "unless one is born again, he cannot see the Kingdom of God"). However, Jesus was no more claiming to be older than Abraham than He was claiming that Abraham literally saw His "day" thousands of years before He was born. He was claiming to be the same "Seed" promised to Abraham but Who was promised by God before Abraham came to be.

(to be continued)

**About the Author**, see part 1, [Bible Student's Notebook #707](#), page 6077.

**TOPICS:**

**Major:** Jesus Christ (Pre-Existence of); Trinity

**Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

ISSN: 1936-9360

Volume 29, No. 715 – May 21, 2018

*Scripture education in a semi-weekly format!*

This free electronic publication is dedicated to:

- 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 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 in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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).

We do not claim infallibility for the contents of this publication. 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."

**Bible Student's Notebook™**

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

[bsn@studyshef.com](mailto:bsn@studyshef.com)

Clyde L. Pilkington, Jr. – Editor  
André Sneider – Managing Editor  
Keith Martin – Associate Editor

**Managers and Assistants**

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Cindy Pilkington, Nadine Sneider

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

Copyright © 1989-2018 Bible Student's Press™



# Order Form

Study Shelf: PO Box 265, Windber, PA 15963 • 1-800-784-6010 • [www.StudyShelf.com](http://www.StudyShelf.com)

Titles with (fc) indicate facsimile reprints.

## CLYDE PILKINGTON

- \_\_\_ Another Look at Bible Study \$5
- Being OK with Not Being OK
  - \_\_\_ Single copy \$10
  - \_\_\_ 5-pack \$38
  - \_\_\_ 10-pack \$60
- \_\_\_ The Believer's Warfare \$10
- Bible Student's Notebook** (see Periodicals)
- The Church in Ruins
  - \_\_\_ Single copy \$10
  - \_\_\_ 5-pack \$38
  - \_\_\_ 10-pack \$60
- \_\_\_ Daily Gleanings \$20
- \_\_\_ Daily Goodies \$20
- Divine Lockup
  - \_\_\_ Single copy \$10
  - \_\_\_ 5-pack \$38
  - \_\_\_ 10-pack \$60
- \_\_\_ Due Benevolence \$25
- \_\_\_ God 101: Back to Basics \$5 \_\_\_ God's Holy Nation \$20
- \_\_\_ The Great Omission \$20
- \_\_\_ Heaven's Embassy \$20
- \_\_\_ I Am \$10
- \_\_\_ I Choose! \$17
- \_\_\_ KJV: 400 Years of Bondage \$10
- \_\_\_ A Look at Alcohol \$5
- \_\_\_ The Myth of Easter \$5
- Nothing Will Be Lost!
  - \_\_\_ Single copy \$10
  - \_\_\_ 5-pack \$38
  - \_\_\_ 10-pack \$60
- The Outsiders
  - \_\_\_ Single copy \$10
  - \_\_\_ 5-pack \$38
  - \_\_\_ 10-pack \$60
- \_\_\_ The Plowboy's Bible \$20
- \_\_\_ The Salvation of All \$20
- \_\_\_ The Steps I Have Taken \$5
- Suffering: God's Forgotten Gift
  - \_\_\_ Single copy \$10
  - \_\_\_ 5-pack \$38
  - \_\_\_ 10-pack \$60
- \_\_\_ Ultimate Liberation \$5
- \_\_\_ Wife Loving \$10
- \_\_\_ World Affairs & National Politics \$15

## A.P. ADAMS

- \_\_\_ Bible Harmony (fc) \$22
- \_\_\_ Judgment and the Doctrine of Eternal Hell \$11
- \_\_\_ Purposes of God / The True Nature of Redemption \$11
- \_\_\_ Spirit of the Word: Vol. 1 \$20
- \_\_\_ The True Basis of Redemption \$6
- \_\_\_ Truth Vs Orthodoxy \$10

## SIR ROBERT ANDERSON

- \_\_\_ The Bible or the Church (fc) \$20
- \_\_\_ The Buddha of Christendom (fc) \$20
- \_\_\_ The Coming Prince \$16
- \_\_\_ The Life of Sir Robert Anderson & Lady Agnes Anderson (Moore-Anderson) (fc) \$20
- \_\_\_ The Lighter Side of My Official Life (fc) \$22
- \_\_\_ The Silence of God \$13
- \_\_\_ Spirit Manifestations and Tongues \$5
- \_\_\_ Types in Hebrews \$11
- \_\_\_ The Way (fc) \$17

## TOM BALLINGER

- \_\_\_ Believer's Hope Today \$7
- \_\_\_ Study on Pentecost & the Gift of Tongues (fc) \$8
- \_\_\_ Study on Right Division (fc) \$10

## HOSEA BALLOU

- \_\_\_ Examination of ... Future Retribution (fc) \$20
- \_\_\_ Hosea Ballou (Safford) (fc) \$22
- \_\_\_ The Life of Rev Hosea Ballou (Whittemore) (fc) \$90

## CECIL J. BLAY

- \_\_\_ It Is Written (fc) \$13
- \_\_\_ Treasures of Truth: Volume 1 (w/ Johnson), (fc) \$20

## E.W. BULLINGER

- \_\_\_ Also \$10
- Appendixes to the Companion Bible (See listing under *Bibles*)
- \_\_\_ The Book of Job \$20
- \_\_\_ The Chief Musician (Psalms) (fc) \$20
- \_\_\_ Christ's Prophetic Teaching \$10
- \_\_\_ The Christian's Greatest Need \$1
- \_\_\_ The Church Epistles \$20
- \_\_\_ Commentary on Revelation (fc) \$18
- Companion Bible (See listing under *Bibles*)
- \_\_\_ Critical Lexicon & Concordance \$50
- \_\_\_ The Divine Names & Title \$10
- \_\_\_ E.W. Bullinger Biography (Carey) \$20
- \_\_\_ Figures of Speech \$40
- \_\_\_ Foundations of Dispensational Truth \$20
- \_\_\_ God's Church \$10
- \_\_\_ God's Purpose in Israel \$10
- \_\_\_ Great Cloud of Witnesses \$19
- \_\_\_ How to Enjoy the Bible (fc) \$20
- \_\_\_ Hymns on the Second Advent (fc) \$11
- \_\_\_ Importance of Accuracy in the Study of the Holy Scriptures \$10

- \_\_\_ The Knowledge of God \$10
- \_\_\_ The Lord's Day \$10
- \_\_\_ The Mystery \$10
- \_\_\_ Name of Jehovah in ... Esther (fc) \$6
- \_\_\_ Names & Order of the Books of the OT \$10
- \_\_\_ Number in Scripture (fc) \$16
- \_\_\_ The Prayers of Ephesians \$10
- \_\_\_ Prophetic Study \$10
- \_\_\_ The Resurrection of the Body \$10
- \_\_\_ The Rich Man & Lazarus \$10
- \_\_\_ Second Advent: In Relation to ... Gentile \$5
- \_\_\_ Second Advent: In Relation to the Jew \$10
- \_\_\_ Second Advent: Premillennial \$5
- \_\_\_ Sheol & Hades \$8
- \_\_\_ Short Papers Vol. 1 \$12
- \_\_\_ Short Papers Vol. 2 \$13
- \_\_\_ Short Papers Vol. 3 \$12
- \_\_\_ Short Papers Vol. 4 \$11
- \_\_\_ The Spirits in Prison \$10

**Things To Come (fc)** (Bullinger's monthly periodical, bound in yearly volumes.) For individual volumes, see listing under Periodicals.

- \_\_\_ The Transfiguration \$10
- \_\_\_ The Two Natures \$10
- \_\_\_ Vision of Isaiah \$10
- \_\_\_ Witness of the Stars (fc) \$20
- \_\_\_ Word Studies on the Holy Spirit \$13
- \_\_\_ Works of E.W. Bullinger Vo. 1 \$50

## JAMES BURSON

- \_\_\_ The Cataclysmic Prophecies of the Jews \$20
- \_\_\_ Humanity in the Arms of a Loving Savior \$15

## CHARLES CALLAWAY

- \_\_\_ The Harmony of the Last Week (Callaway) \$20
- \_\_\_ A Harmony of the Eons (fc) \$20

## EDWARD HENRY CLAYTON

- \_\_\_ The Ages \$5
- \_\_\_ Select Writings of Edward Clayton (fc) \$8

## JOHN ESSEX

- \_\_\_ The Deity of God \$10
- \_\_\_ God's Celestial Purpose (Ephesians) (fc) \$15
- \_\_\_ God's Dwelling Place (fc) \$15
- \_\_\_ The Place of Humanity in God's Purpose (fc) \$10

*(continued on next page)*

- \_\_\_ Select Writings of John Essex: Vol. 1 (fc) \$11
- \_\_\_ Selection of Spiritual Songs & Meditations (fc) \$10

**VLADIMIR GELESNOFF**

- \_\_\_ The Ages in the Scriptures (fc) \$5
- \_\_\_ The Pathway of Faith \$5
- \_\_\_ Paul's Epistle to the Galatians \$10
- \_\_\_ Studies in Ecclesiastes \$5
- \_\_\_ Studies in the Book of Acts (fc) \$6
- \_\_\_ Studies in the Book of Esther (fc) \$6
- \_\_\_ Studies in the Book of Job \$9
- \_\_\_ Studies in the Book of Lamentations (fc) \$10
- \_\_\_ Studies in the Gospel of Matthew (fc) \$10
- \_\_\_ Studies in the Minor Prophets (fc) \$12

**WILLIAM B. HALLMAN**

- \_\_\_ The Apostle to the Gentiles (fc) \$23
- \_\_\_ Biblical Hermeneutics (fc) \$20
- \_\_\_ Book of Daniel (fc) \$11
- \_\_\_ Book of Isaiah (fc) \$9
- \_\_\_ Book of Mark (fc) \$19
- \_\_\_ Dispensational Distinctions: Genesis (fc) \$20
- \_\_\_ Epistle to the Hebrews (fc) \$14
- \_\_\_ Epistle to the Romans (fc) \$9
- \_\_\_ Great Contrast (fc) \$4
- \_\_\_ The King and the Kingdom in History and Prophecy (fc) \$5
- \_\_\_ Short Works of Hallman (fc) \$11

**J.W. HANSON**

- \_\_\_ The Bible Hell (fc) \$10
- \_\_\_ Bible Proofs of Universal Salvation \$13
- \_\_\_ Bible Threatenings Explained (fc) \$20
- \_\_\_ A Cloud of Witnesses (fc) \$22
- \_\_\_ Greek Word Aion-Aionios \$10
- \_\_\_ A Pocket Cyclopedic to Universalist Terms (fc) \$6
- \_\_\_ Universalism – First 500 Years (fc) \$23

**STEPHEN HILL**

- \_\_\_ Making the Most of the Bible \$10
- \_\_\_ Word on the Word Vol 1 \$10

**G.E. HILLER**

- \_\_\_ The Believer's Critique of the "Bible" (fc) \$20
- \_\_\_ The Christian Family (fc) \$22
- \_\_\_ The Great Question (fc) \$21

**LOYAL F. HURLEY**

- \_\_\_ A Harmony of Passion Week (fc) \$4
- \_\_\_ The Outcome of Infinite Grace \$10

**MELVIN JOHNSON**

- \_\_\_ The Image and Likeness of God (fc) \$20
- \_\_\_ Treasures of Truth: Volume 1 (Blay & Johnson), (fc) \$20

**JOHN KESSLER**

- \_\_\_ The Church which is His Body and the Bride the Lamb's Wife \$11
- \_\_\_ Forgotten Truths Reaffirmed (fc) \$6

**WARREN YOUNG KIMBALL**

- \_\_\_ The Eonian Evangel (fc) \$14
- \_\_\_ The Lake of Fire & the Consummation (fc) \$7
- \_\_\_ Outcalled of Jesus Christ (fc) \$17
- \_\_\_ Search the Scriptures (fc) \$12
- \_\_\_ These Are the Sons of God (fc) \$13
- \_\_\_ To Know Him (fc) \$14

**JOSEPH KIRK**

- \_\_\_ Death, Resurrection, Immortality \$10
- \_\_\_ Reconciliation (Magazine 1942-1943) (fc) \$10
- \_\_\_ The Savior of All Mankind \$4
- \_\_\_ Tracts of Joseph Kirk (fc) \$10

**A.E. KNOCH**

- \_\_\_ All in All \$10
- \_\_\_ Blasphemy of the Spirit (w/ Coram) \$3
- \_\_\_ Concordant Commentary – NT \$20
- \_\_\_ Concordant Studies in Daniel
  - \_\_\_ PB \$10
  - \_\_\_ HC \$15
- \_\_\_ The Divine Calendar \$5
- \_\_\_ Eternal Torment, or Universal Reconciliation? \$4
- \_\_\_ His Grandest Glories ... (fc) \$12
- \_\_\_ The More Excellent Way \$2
- \_\_\_ The Mystery of the Gospel \$11
- \_\_\_ On Baptism \$5
- \_\_\_ Presenting the Truth in Love (Memoriam) (fc) \$5
- \_\_\_ The Problem of Evil \$15
- \_\_\_ A Reply to R.A. Torrey's "The Exact Truth Regarding an Eternal Hell" \$5
- \_\_\_ Rooted and Grounded in Love (fc) \$20
- \_\_\_ Salvation of the Unbeliever \$2
- \_\_\_ Spirit, Spirits & Spirituality \$12
- \_\_\_ Spiritual Gifts for Today \$4
- \_\_\_ Studies in I Corinthians 15 \$5
- \_\_\_ Studies in Philippians (fc) \$12
- \_\_\_ To Enlighten All as to the Secret \$5
- \_\_\_ Two Studies on Heaven & Hell \$3
- \_\_\_ The Unveiling of Jesus Christ \$25
- \_\_\_ What is Mankind? The Soul? Death? \$5

**ADLAI LOUDY**

- \_\_\_ Adlai Loudy: A Brief History ... (fc) \$11
- \_\_\_ Ecclesiast of the Scriptures (fc) \$7
- \_\_\_ God's Eonian Purpose (Paperback/Hardcover) \$13/\$17
- \_\_\_ God's Plan for Man (Loudy/Joyce) \$10
- \_\_\_ The Gospel of Our Salvation \$13
- \_\_\_ How to Scripturally Study the Scriptures (fc) \$7

- \_\_\_ How We Got Our Bible \$7

- \_\_\_ The Living and True God & The Son of the Living God (fc) \$7
- \_\_\_ Meaning and Usage of Gospel (fc) \$7
- \_\_\_ Paul's Ephesians: Chapters 1-3 (fc) \$10
- \_\_\_ Paul's Five Ministries (fc) \$10
- \_\_\_ Systematic Studies in the Scriptures (#1) (fc) \$7
- \_\_\_ The Word of Truth "Correctly Partitioned" \$5

**GUY MARKS**

- \_\_\_ Pillars of Truth (Romans) (fc) \$12
- \_\_\_ The Purpose of God's Will (fc) \$23

**DEE L. MCCROSKEY**

- \_\_\_ Dispensational Writings Vol. 1 (fc) \$5
- \_\_\_ Paul's Epistles to the Galatians (fc) \$9

**DR. HAROLD P. MORGAN**

- \_\_\_ The Revolt (fc) \$10
- \_\_\_ The Virgin Birth of Christ – Fact or Fiction? (fc) \$7
- \_\_\_ Was Peter the Rock Upon Which Christ Built His Church? (fc) \$7

**Questions and Answers** (see listing under *Periodicals*)

**WILLIAM R. NEWELL**

- \_\_\_ The Gospel of Grace in Romans 3 \$10
- \_\_\_ Old Testament Studies (fc) \$23
- \_\_\_ Paul vs. Peter \$10
- \_\_\_ Paul's Gospel (See listing under *Tracts*)
- \_\_\_ Poems (fc) \$5

**J.C. O'HAIR**

- \_\_\_ Bible Study for Bereans (10/36) (fc) \$8
- \_\_\_ From Melita to Miletum (fc) \$7
- \_\_\_ The Lost Precious Gem (fc) \$9
- \_\_\_ The Unsearchable Riches of Christ \$20

**FRANK NEIL POHORLAK**

- \_\_\_ Proponents for a Literal Translation (fc) \$7
- \_\_\_ Scripture Research Study Sheets (fc) \$30
- \_\_\_ The Sequel Which Sustains \$10

**F.H. ROBISON**

- \_\_\_ Are Bride and Body Identical? (fc) \$12
- \_\_\_ Some Writings of F.H. Robison (fc) \$13

**GEORGE L. ROGERS**

- \_\_\_ The First Dispensation (fc) \$4
- \_\_\_ Grace Tabernacle Studies (w/E.L. Crystal) (fc) \$4
- \_\_\_ The Promises to the Fathers (fc) \$4
- \_\_\_ Studies in Romans – Vol. 1, Chapters 1-8 (fc) \$25
- \_\_\_ Studies in Romans – V2, Chapters 9-10 (fc) \$12

### A.E. SAXBY

- \_\_\_ God in Creation, Redemption, Judgment, & Consummation \$11
- \_\_\_ God's Ultimate (fc) \$20
- \_\_\_ The Second Death: An Enquiry (fc) \$4

### C.I. SCOFIELD

- \_\_\_ Epistle to the Galatians (fc) \$7
- \_\_\_ Rightly Dividing the Word of Truth \$11

### OTIS O. SELLERS

- \_\_\_ Christian Individualism (fc) \$1
- \_\_\_ The Dispensation of the Grace of God & Acts 28:28 – A Dispensational Boundary Line (fc) \$7
- \_\_\_ The Glory of the One Baptism (fc) \$5
- \_\_\_ The Rich Rich Man and Lazarus (fc) \$8
- \_\_\_ The Sabbath and the Sunday Question (fc) \$5
- \_\_\_ This Do In Remembrance (fc) \$8

### W. LEON TUCKER

- \_\_\_ Studies in Romans (fc) \$11
- \_\_\_ "With Him," or Studies in Ephesians (fc) \$12

### CHARLES H. WELCH

- \_\_\_ An Alphabetical Analysis (Welch) \$180
- \_\_\_ The Apostle of the Reconciliation \$20
- \_\_\_ Biblical Study Charts \$30
- \_\_\_ Charles H. Welch: An Autobiography \$20
- \_\_\_ Dispensational Frontier of Acts 28 \$8
- \_\_\_ Dispensational Truth \$23
- \_\_\_ Ephesians via Romans \$5
- \_\_\_ Hell, or "Free From the Blood of All Men" \$25
- \_\_\_ In Heavenly Places \$25
- \_\_\_ Hymns of Praise (fc) \$13

### THOMAS WHITEMORE

- \_\_\_ 100 Scriptural Proofs / 150 Reasons for Salvation of All (Whitemore/Manford) \$10
- \_\_\_ Commentary on Revelation (fc) \$23
- \_\_\_ The Doctrine of the Torments of Hell Overthrown (fc) \$15
- \_\_\_ **The Life of Rev. Hosea Ballou** (fc) (*See listing under Biographies*)
- \_\_\_ **Memoir of Thomas Whitemore** (Adams) (fc) (*See listing under Biographies*)
- \_\_\_ Modern History of Universalism – 1860, Vol. 1 (fc) \$24
- \_\_\_ The Plain Guide to Universalism (fc) \$24

### COMPILATIONS

- \_\_\_ The Absolute Sovereignty of God \$20
- \_\_\_ The Administration of the Secret \$20
- \_\_\_ The Doctrine of Substitution: An Erroneous Teaching \$10
- \_\_\_ Paul the Apostle: His Acts and Post-Acts Ministries #30

- \_\_\_ Prophetic Obsession ... \$8
- \_\_\_ Rich Man & Lazarus \$20
- \_\_\_ The Three Spheres of Glory \$10
- \_\_\_ Water Baptism \$10

### OTHER AUTHORS

- \_\_\_ After the Thousand Years (Trench) \$20
- \_\_\_ Are We Brainwashed? (Romine) (fc) \$4
- \_\_\_ The Art of Conversation (Baker) (fc) \$5
- \_\_\_ At the End of the Ages (Evely) \$5
- \_\_\_ Be Likeminded (Andersen) \$11
- \_\_\_ The Best of J.R. Miller (Vol. 1) \$10
- \_\_\_ The Bible and the Cross (Morgan) (fc) \$13
- \_\_\_ The Bible in Brief (Rebmann) \$10
- \_\_\_ Bone of His Bone (Huegel)(fc) \$12
- \_\_\_ Check Your Panoply (Rocke) \$10
- \_\_\_ **Christ Triumphant** (Allin) (*See Universalism Asserted*)
- \_\_\_ Christ Victorious Over All (Johnston) (fc) \$20
- \_\_\_ **Christian Individualism** (Sellers) (*See listing under Tracts*)
- \_\_\_ The Church's Heavenly Character (Mackintosh) \$2
- \_\_\_ Claims of Rome (Smith) (fc) \$10
- \_\_\_ Collected Works of Earl M. Brown (fc) \$13
- \_\_\_ Collected Works of Marvin Rice (fc) \$20
- \_\_\_ Comfort and Vision (Davis) (fc) \$13
- \_\_\_ A Defense of the Christian Revelation (Lyttleton/West) \$20
- \_\_\_ Dictionary of Scripture Proper Names (Jackson) \$10
- \_\_\_ The Dispensations (Brown) (fc) \$6
- \_\_\_ The Divine Glory (Chauney) \$3
- \_\_\_ Elijah's Coming ... (McClain) (fc) \$10
- \_\_\_ Endless Punishment (Sawyer) \$20
- \_\_\_ Eonian: Everlasting or Age-Lasting? (Todd) \$4
- \_\_\_ Evangel of the Circumcision & Uncircumcision (Cooper) (fc) \$7
- \_\_\_ Examination ... Eternal Punishment (Williamson) \$19
- \_\_\_ Fables of Infidelity (Patterson) \$23
- \_\_\_ Fellowship of Faith-Philemon (Langenberg) (fc) \$8
- \_\_\_ The Fellowship of the Mystery (Sidebottom) \$5
- \_\_\_ God's Big Secret (Post) (fc) \$7
- \_\_\_ God's Rules for Scriptural Interpretation (Peart) (fc) \$18
- \_\_\_ God's Truths Recovered (Russino) \$22
- \_\_\_ The Gospel (Bauman) (fc) \$6
- \_\_\_ The Gospel of God's Reconciliation ... (Stroeter) (fc) \$15
- \_\_\_ The Great Revelation (Paton) (fc) \$10
- \_\_\_ Growing in the Realization of God (McMahon) \$5
- \_\_\_ How Eternity Slipped In ... (Thomson) \$8

- \_\_\_ How to Study the Bible (Wasson) (fc) \$10
- \_\_\_ I Will Have One Doctrine & Discipline (Purdy) \$15
- \_\_\_ An Identity Test (Lord) (*See listing under Tracts*)
- \_\_\_ An Introductory Essay to Jeremiah White's The Restoration of All Things (Thom) (fc) \$12
- \_\_\_ Is Hell Eternal? (Pridgeon) (fc) \$22
- \_\_\_ The Last Twelve Verses of ... Mark (Burgon) (fc) \$20
- \_\_\_ Legend of Hell (Dearmer) \$20
- \_\_\_ Life and Epistles of St. Paul (Coneybeare & Howson) (fc) 2-Vol. set \$40
- \_\_\_ The Life and Times of Noah (fc) (Walker) \$5
- \_\_\_ The Lord's Table (Giles) (fc) \$12
- \_\_\_ A Manual of Doctrinal Truths (Bynoe) (fc) \$7
- \_\_\_ Messiah in Both Testaments (Meldau) \$10
- \_\_\_ Moments of Meditation in Colossians (Rueweler) (fc) \$5
- \_\_\_ No Equals (C.E.S.) \$5
- \_\_\_ Notes on Romans (Poole) (fc) \$13
- \_\_\_ Origin & History of Doctrine of Endless Punishment (Thayer) (fc) \$21
- \_\_\_ Paul: The Man & His Gospel (Hutton) (fc) \$11
- \_\_\_ The Priest, the Woman and the Confessional (Chiniquy) (fc) \$15
- \_\_\_ Real Story of Jesus Christ's Birth (Pontis) \$15
- \_\_\_ The Restoration of All Things (White) (fc) \$20
- \_\_\_ The Restitution of All Things (Hawtin) (fc) \$7
- \_\_\_ Restitution of All Things (fc) (Jukes) \$15
- \_\_\_ Rich Man & Lazarus (Kreamer) \$10
- \_\_\_ The Sabbath in Scripture (Butler) (fc) \$4
- \_\_\_ Salvation & Judgment in Matthew (Hough) \$2
- \_\_\_ Salvator Mundi (Cox) \$18
- \_\_\_ Simple Story of the Universe (Bentley) (fc) \$10
- \_\_\_ The Sin of Sectarianism (Langford) (fc) \$10
- \_\_\_ The Soul and the Unseen (Coram) \$4
- \_\_\_ The Sovereignty of God (Addair) \$5
- \_\_\_ Standing and State: Ephesians (Root) \$13
- \_\_\_ The Story of the Rich Man & Lazarus (Burgener) \$11
- \_\_\_ Studies in Acts (Martin) (fc) \$25
- \_\_\_ Testimony Through the Ages (Suerig) (fc) \$15
- \_\_\_ Thoughts by the Way (Hayter) (fc) \$4
- \_\_\_ Time and Eternity (Stevenson) (fc) \$10
- \_\_\_ Union, or Christ and His Church (Relly) \$19

*(continued on next page)*

- \_\_\_ Universal Restoration (Winchester) (fc) \$20
- \_\_\_ Universalism Asserted (fc) (Allin) \$15
- \_\_\_ Universalist's Book of Reference (Guild) (fc) \$23

**Universalist's Miscellany** (Vidler) (fc)

For individual volumes, see listing under Periodicals.

- \_\_\_ Unveiled Glory/Unexpected Discovery (Hurnard/Smith) \$5
- \_\_\_ What is Sectism? Is it a Sin? or a Virtue? (Larsen) (fc) \$5
- \_\_\_ What Is Truth? (Bast) \$15
- \_\_\_ Who Is Jesus? (Buzzard) \$7
- \_\_\_ Why Paul? (Sandoz) \$1
- \_\_\_ Without Form and Void (Custance) \$29
- \_\_\_ The Words of Jesus ... (Hallett) (fc) \$13
- \_\_\_ The Writings of Alan Burns (fc) \$20

**BIOGRAPHIES**

- \_\_\_ Adlai Loudy: A Brief History ... (fc) \$11
- \_\_\_ Biography of Rev. Hosea Ballou (fc) \$24
- \_\_\_ Charles H. Welch: An Autobiography \$20
- \_\_\_ E. W. Bullinger Biography \$20
- \_\_\_ Fifty Years in the Church of Rome (Chiniquy) (fc) 2-Vol. set \$35
- \_\_\_ Hosea Ballou (Safford) (fc) \$22
- \_\_\_ John Nelson Darby (Turner) (fc) \$12
- \_\_\_ Life of Edwin H. Chapin, D.D. (Ellis) (fc) \$22
- \_\_\_ The Life of Rev Hosea Ballou (Whittemore) (fc) \$90
- \_\_\_ The Life of Rev. John Murray (Murray) (fc) \$24
- \_\_\_ The Life of Sir Robert Anderson (fc) \$20
- \_\_\_ The Lighter Side of My Official Life (Anderson) (fc) \$22
- \_\_\_ Memoir of Thomas Whittemore (Adams) (fc) \$23
- \_\_\_ Presenting the Truth in Love (Knoch) (fc) \$5
- \_\_\_ The Steps I Have Taken (Pilkington) \$5
- \_\_\_ Though I Spoke With Tongues (Roddy) (fc) \$9

**HISTORIES**

- \_\_\_ The Ancient History of Universalism (Ballou) \$22
- \_\_\_ Foxe's Book of Martyrs (Foxe) (fc) \$20
- \_\_\_ History of Opinions on the Scriptural Doctrine of Retribution (Beecher) \$30
- \_\_\_ Josephus & the Bible (Pollock) (fc) \$5
- \_\_\_ Modern History of Universalism – 1860, Vol. 1 (Whittemore) (fc) \$24
- \_\_\_ Pagan Christianity (Viola & Barna) \$18
- \_\_\_ The Two Babylons (Hislop) (fc) \$20
- \_\_\_ Universalism – First 500 Years (Hanson) (fc) \$23
- \_\_\_ Works of Flavius Josephus (fc) \$70

**PERIODICALS**

**Bible Student's Notebook**

- \_\_\_ Master Index (1-700) \$6

**Bound Volumes**

(Note: We recommend ordering the latest volumes first! – \$20 each)

- \_\_\_ Vol. 28 (676-700) \_\_\_ Vol. 27 (651-675)
- \_\_\_ Vol. 26 (626-650) \_\_\_ Vol. 25 (601-625)
- \_\_\_ Vol. 24 (576-600) \_\_\_ Vol. 23 (551-575)
- \_\_\_ Vol. 22 (526-550) \_\_\_ Vol. 21 (501-525)
- \_\_\_ Vol. 20 (451-500) \_\_\_ Vol. 19 (451-475)
- \_\_\_ Vol. 18 (426-450) \_\_\_ Vol. 17 (401-425)
- \_\_\_ Vol. 16 (376-400) \_\_\_ Vol. 15 (351-375)
- \_\_\_ Vol. 14 (326-350) \_\_\_ Vol. 13 (301-325)
- \_\_\_ Vol. 12 (276-300) \_\_\_ Vol. 11 (251-275)
- \_\_\_ Vol. 10 (226-250) \_\_\_ Vol. 9 (201-225)
- \_\_\_ Vol. 8 (176-200) \_\_\_ Vol. 7 (151-175)
- \_\_\_ Vol. 6 (126-150) \_\_\_ Vol. 5 (101-125)
- \_\_\_ Vol. 4 (76-100) \_\_\_ Vol. 3 (51-75)
- \_\_\_ Vol. 2 (26-50) \_\_\_ Vol. 1. (1-25)
- \_\_\_ "Complete Set" \$448 (\$4 off each vol.; \$116 total savings)

**Questions and Answers** (Morgan) (fc)

- \_\_\_ Volumes 1&2 (1942-1944) \$20
- \_\_\_ Volumes 3&4 (1944-1946) \$20
- \_\_\_ Volumes 5&6 (1946-1948) \$20
- \_\_\_ Volumes 7&8 (1948-1950) \$20
- \_\_\_ Volumes 9&10 (1950-1953) \$20
- \_\_\_ Complete set \$80 (\$20 savings)

**Reconciliation** (Kirk/Bunce) (fc)

- \_\_\_ Issues 1942-1943 \$10

**Things To Come** (fc) (Bullinger's Monthly Periodical,

Bound in Yearly Volumes – \$20 each)

- \_\_\_ Vol 1 (1894-5) \_\_\_ Vol 2 (1895-6)
- \_\_\_ Vol 3 (1896-7) \_\_\_ Vol 4 (1897-8)
- \_\_\_ Vol 5 (1898-9) \_\_\_ Vol 6 (1899-1900)
- \_\_\_ Vol 7 (1900-1) \_\_\_ Vol 8 (1901-2)
- \_\_\_ Vol 9 (1902-3) \_\_\_ Vol 10 (1903-4)
- \_\_\_ Vol 11 (1905) \_\_\_ Vol 12 (1906)
- \_\_\_ Vol 13 (1907) \_\_\_ Vol 14 (1908)
- \_\_\_ Vol 15 (1909) \_\_\_ Vol 16 (1910)
- \_\_\_ Vol 17 (1911) \_\_\_ Vol 18 (1912)
- \_\_\_ Vol 19 (1913) \_\_\_ Vol. 20 (1914)
- \_\_\_ Vol. 21 (1915)
- \_\_\_ Master Index (Subject & Scripture) \$10
- \_\_\_ Complete 21 Set plus Index \$279 (\$150 savings)

• **Treasures of Truth** (Blay/Johnson) (fc)

- \_\_\_ Vol. 1, Installments 1-12 (1971-1974) \$20

• **Universalist's Miscellany** (Vidler) (fc)

- \_\_\_ Vol 1 (fc) \$27
- \_\_\_ Vol 2 (fc) \$27
- \_\_\_ Vol 3 (fc) \$27
- \_\_\_ Vol 4 (fc) \$27
- \_\_\_ 4 Volume Set \$100

**REFERENCE WORKS**

- \_\_\_ An Alphabetical Analysis (10 Vol.) (Welch) \$180
- Appendixes to the Companion Bible (See listing under *Bibles*)
- \_\_\_ Biblical Study Charts (Welch) \$30
- \_\_\_ Critical Lexicon & Concordance \$50
- \_\_\_ Figures of Speech \$40
- \_\_\_ Strong's Exhaustive Concordance \$25
- \_\_\_ The Words of Jesus (Hallett) (fc) \$13
- \_\_\_ Young's Analytical Concordance \$25

**BIBLES**

• **Bullinger's Companion Bible**

- \_\_\_ O & NT Hardcover \$55
- \_\_\_ O & NT Enlarged Type Hardcover \$65
- \_\_\_ NT Paperback w/o Appendix (fc) \$28

• **Appendixes to the Companion Bible**

- \_\_\_ PB \$20
- \_\_\_ Spiral, \$30

**Concordant Literal**

• NT - Hardcover (w/Keyword Concord.)

- \_\_\_ Blue \$30
- \_\_\_ White \$30
- \_\_\_ NT - Paperback \$15
- \_\_\_ OT - Hardcover \$40

**Dabhar Translation**

• New Testament (fc)

- \_\_\_ PB \$30
- \_\_\_ HC \$45
- \_\_\_ Spiral \$40

**Emphasized Bible** (fc)

- \_\_\_ PB, enlarged type \$20
- \_\_\_ SB, enlarged type \$27
- \_\_\_ HC, NT only enlarged type \$30
- \_\_\_ HC, OT & NT \$50

**Emphatic Diaglott**

- \_\_\_ Acts & Paul's Epistles (Enlarged Type) (fc) \$20

**Ferrar Fenton** (The Holy Bible in Modern English (1909) (fc))

- \_\_\_ O & NT Hardcover \$40
- \_\_\_ NT Hardcover \$27
- \_\_\_ O & NT Bonded Leather \$60
- \_\_\_ NT Large Print Paperback \$20
- \_\_\_ NT Spiral Boud \$30

**Parallel Literal**

- \_\_\_ NT Vol. 1 Paperback \$20
- \_\_\_ NT Vol. 2 Paperback \$20
- \_\_\_ NT – 2 Vol. Set Paperback \$35

**Rotherham's Emphasized**

- \_\_\_ O & NT Hardcover \$50

**Weymouth's**

- \_\_\_ NT Paperback \$20
- \_\_\_ NT Hardcover \$35

**Young's Literal**

- \_\_\_ O & NT Paperback \$ 40
- \_\_\_ O & NT Hardcover \$ 55

**TRACTS & LEAFLETS**

\_\_\_ **Christian Individualism** (Sellers)

Single copy. \$1

**An Identity Test** (Lord)

- \_\_\_ Single copy \$1.<sup>49</sup>
- \_\_\_ 25-pack (80¢ ea.) \$20
- \_\_\_ 50-pack (70¢ ea.) \$35
- \_\_\_ 100-pack (50¢ ea.) \$50

**Paul's Gospel** (Newell)

- \_\_\_ Single Copy 29¢
- \_\_\_ 25-pack \$4
- \_\_\_ 50-pack \$7
- \_\_\_ 100-pack \$10
- \_\_\_ 250-pack \$20

\_\_\_ **What You Don't See Is What You Get**

(Sorge) \$2

\_\_\_ **Which Is Better?** (250 personalized tracts up to 3 lines, 35 characters per line.) \$4

Line 1: \_\_\_\_\_

Line 2: \_\_\_\_\_

Line 3: \_\_\_\_\_

*Subtotal* \_\_\_\_\_

Sales Tax (6% PA) \_\_\_\_\_

S&H (US: 15% - \$3.99 min.) \_\_\_\_\_

**TOTAL** \_\_\_\_\_

Name: \_\_\_\_\_

Address: \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Phone (\_\_\_\_) \_\_\_\_\_

E-mail \_\_\_\_\_

( Sign me up for the *Daily Email Goodies*)

**METHOD OF PAYMENT**  Check  Money Order

Visa  Mastercard  Discover  AmEx

**Credit or Debit Card Number:**

\_\_\_\_\_

Expiration \_\_\_\_ / \_\_\_\_ **3-Digit Security Code** \_\_\_\_\_

---

---

***Study Shelf*** is your source for rare and hard-to-find Bible study materials for the serious-minded, hungry-hearted students of Scripture since 1980.

## ABBREVIATION KEY

### Scripture Version

CV: Concordant Literal Version  
DAR: Darby Translation  
DT: Dabhar Translation  
FF: Ferrar Fenton Bible  
KJV: King James Version  
NET: New English Translation  
RE: Rotherham's Emphasized Bible  
WT: Weymouth Translation  
YLT: Young's Literal Translation

### 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

### 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