



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 34  
Issue 827

## *Another Look at Prayer*

by — George Addair

**O**f the many subjects which surround the individual in his quest for spiritual truth, none is so abused or misused as is the subject of prayer. There is perhaps more superstition and tradition exercised in this realm than in any other area.

Prayer is something that is practiced by untold millions of people but understood by relatively few. An analysis of the prayer life of the multitudes who engage in it will reveal a confusing array of methods and motives for prayer. In my experience with church-going people, I have found that fear is the largest single motive for prayer.

Many pray before eating, prompted by a deep-seated fear that something tragic will happen if they should fail to do so. These same people have testified to me that they also fear going to sleep at night unless they have first prayed. This same fear is revealed in the traditional children's prayer, "If I should DIE before I awake, I pray the Lord my soul to take." Such a prayer indicates a lingering fear of death and implies a necessity of asking God each day to "save the soul."

While the intentions of those who practice prayer in this fashion are not to be discredited, it is obvious that at least two problems exist: The true nature of God is not understood, and the Scriptural subject of prayer has not been digested.

To pray because of a "bodily" fear of God is indeed to pray with a false premise. While a fear of reverence is most necessary to a healthy spiritual life, a cowardly fear would seem to remove the virtue from any act of worship. And as strange as it may seem to some, fear is one of the greatest, if not *the* greatest single reason

for most people who find themselves engaged in religious activity.

During testimony meetings in the church I once taught, I prompted my people to testify as to their primary reason for "attending church and serving God." With few exceptions, these wonderful people related that it was basically a "fear of hell." This is only a natural thing for man in his "self-love" and his quest for survival. But once a man has been exposed to God and to the Scriptures, the love and grace of God should then begin to rule in his heart, his self-love to be replaced by the love of God, and his quest for survival to be placed in the hands of our Sovereign God.

Another major reason why people pray is their desire for "gain." Many pray for wealth, new cars, homes, even vacations. Being prompted by such verses as "*ask and it shall be given you*" (Matthew 7:7), they realize one disappointment after another until they eventually grow to disbelieve in prayer altogether. A common topic of discussion is "prayers that are answered and prayers that are unanswered." Even the basis of such a subject is closely akin to being unscriptural, for it reveals a misconception of prayer and a lack of understanding of God's *present* purpose.

It is true that many events which happen and are labeled as "answered prayer" would have happened whether they had been prayed about or not. Like-

Another Look at Prayer.....	7033
Reader's Question Box #49: The "Rapture" and the "Snatching Away" .....	7037
Reader's Question Box #50: The Parable of the Kingdom in Matthew 21:43-44.....	7038

wise, many things which are earnestly prayed about will never happen. These facts help to create the "mystery" concerning the subject of prayer and lead the average person to feel that it is a subject which he cannot comprehend. Consequently, he lives constantly in the "superstitious" realm of prayer because he does not understand it. To understand prayer and its relationship to man and to our Sovereign God indicates that it was never intended, scripturally speaking, to be used as it is used today.

I remember a plaque on my mother's wall when I was very young which said, "Prayer Changes Things." I recall having seen these on the walls of many homes throughout the hills of West Virginia where I was born and raised. This little message is accepted as absolute truth by the masses of church people, even though their actual experience does not confirm this to be a consistent rule. In spite of the fact that they firmly believe this to be true, they still fail to realize the answers to many prayers and they never know if those things which do happen are answered prayer or if they would have happened anyway.

There are supreme illustrations on every hand to

confirm this fact. The National and World Council of Churches has repeatedly prompted worldwide prayer sessions to plead with God for Peace on Earth. Yet the situation around the world grows steadily worse – just as the Scriptures said it would. Our Presidents, in the past, have admonished Americans to participate in a National Day of Prayer to beseech God to give peace to the world, and it seems that the untold millions of devout believers who participated were fully ignored, for since that time thousands of our own men have died in battle on foreign soil.

The classic example of unanswered prayer is found in the efforts of Christianity to "evangelize the world." In the past several hundred years, literally millions of people have uttered untold billions of prayers, asking God to save the lost around the world. Accompanying these prayers have been the influence and power of hundreds of gigantic church organizations supported by millions of people who have contributed possibly billions of dollars to this task. Yet, we find more "unevangelized" people today than ever before.

Each of us at one time or another has experienced similar events – but possibly on a smaller scale – and

### **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

ISSN: 1936-9360

Volume 34, No. 827 – July 6, 2020

*Scripture education in a weekly format!*

This free electronic publication is dedicated to:

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

ed position among the celestials (Romans 6; Ephesians 2:6);  
– adult sonship position (Ephesians 1:5).

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

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

### **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 Sneidar – Managing Editor  
Mark Peters – Freelance Editor

### **Managers and Assistants**

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher,  
Stephen Hill, Cindy Pilkington, Nadine Sneidar

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

Copyright © 1989-2020 Bible Student's Press™

it is most likely that these situations which we have pointed out have crossed your mind before. In view of this it should encourage us to look again at the teachings of the Bible on the subject of prayer.

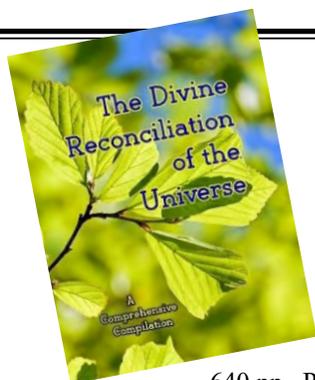
Because man is by nature a creature who enjoys peace and comfort, he would naturally enjoy a world in which total peace existed. On the other hand, the Bible declares that we live in “the present wicked eon” (Galatians 1:4). To think that the combined prayers of all of the saints will result in God’s changing His plan and purpose for this age is foolish. It is wrong to pray for something that God has plainly stated will not happen. As long as we persist in praying for things which the Bible has already declared will never happen, we shall never know what a true prayer life is.

The Bible plainly states that God has already decreed His purpose for this age and the ages yet to come. To think that prayer will prompt God to change His purpose is to place the wisdom and will of man above the wisdom and will of God. Ephesians 3:11 tells us that God has a purpose already in mind. It is wrong to assume that He forms this purpose on a day-to-day basis and changes it periodically in order to oblige the saints as they pray. If He did this He would be as unstable as man himself, and it would be so utterly confusing since equally sincere men often pray for opposite things.

How could a person ever be assured of anything if it were possible for a saint to pray and change the mind of God? In that case, even the Scriptures would be unreliable; but we need not fear, for such verses as II Timothy 1:9 plainly indicate that God formed His purpose before the ages began, and verses such as Ephesians 1:11 tell us that He is “working ALL things after the counsel of His own will.” This is in spite of the prayers of the saints.

Let us assume a hypothetical case. Suppose a man, according to traditional theology, is lost. It is fully accepted by all those who believe in God that God has the power to save this man. It is also accepted that God loves this man and wants to see him saved. If God wants to see the man saved and He also has the power to save him, are we to believe that God will not save him unless the other saints pray for him? What kind of God would doom a man to “hell” just because no one asked Him to spare the man? If you had the opportunity to save the life of your neighbor, would you refrain from doing so just because your child did not ask you to save him? I can find no scriptural evidence to support the idea that God will change His mind or alter His purpose for an individual or for a nation of people just because someone asked Him to do so.

The traditional views of prayer are just as inconsistent as the traditional views of hell. We should rejoice



640 pp., PB

## *The Divine Reconciliation of the Universe: A Comprehensive Compilation*

This work does not contend for a mere doctrine; its authors are championing the revealed character of God. The gloomy cloud of theology has obscured Him from us for far too long. Tradition’s chilling mists have cooled our enjoyment of His power, wisdom and grace. Religions have libeled His name, repelling the instinctive responses of our heart. Christianity has left us unable to defend His honor in the presence of His enemies. Now all of this is gone and we are able to vindicate Him in

all His ways before all His creatures! – *Adapted from the Preface*

This ultimate collection of 110 works by 46 authors spans nearly 200 years. It is an extensive compilation that is essential for every library. Authors include: Arthur P. Adams, Thomas Allin, Alan Burns, E.H. Clayton, Bob Evelyn, Phillip Garrison, Vladimir Gelesnoff, J.W. Hanson, Joseph E. Kirk, A.E. Knoch, Arthur C. Lamb, Aaron Locker, Adlai Loudy, Andrew Maclarty, R.B. Macnab, Erasmus Manford, H.W. Martin, Robert McLaurine, Robert McMahon, William Mealand, André Piet, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, George W. Quinby, William C. Rebmann, F.H. Robison, A.E. Saxby, Hannah Whitall Smith, André Sneider, James Strahan, E.F. Stroeter, Thomas Talbott, Ray Van Dyke, and Peter Woodhouse.

*See order form.*

in the testimony of James 1:17-18 which tells us that God cannot change and that “*by His own will begat He us.*” I would fear having my destiny determined by the prayers of saints who are of one mind today and of another mind tomorrow.

I have read statements in devotional books which say that it is possible to wrestle with “God” in prayer until He changes His mind or His purpose. Just imagine how uncomfortable it would be if you lived in a society where the law changed from day to day. A realization of this should make us delight in the fact that God cannot be changed by prayer, for it is His steadfastness that gives us security.

Many of the views regarding prayer need to be revised. The attitude that seems to prevail is that we should ask God for something and then expect Him to grant it. This reduces God to the status of our slave or servant. Prayer was never intended as a means of having God cater to our desires or run our errands for us. This is a misleading and dishonoring conception. Such an attempt is directed at having God conform to our will rather than our conforming to His will. The supreme example is cited in the prayer of Jesus, “*not My will but Thine be done*” (Luke 24:42).

God has established a complete plan for the ages. This plan was completed before the ages began. The many facets of human experience were included in this plan. Some were destined to be born in “Christian” America and some in the backward jungles; some were destined to be Jews in the earthly calling while some were chosen to the Body of Christ.

The death of Christ was planned as the means of providing a salvation of all mankind. Everything is working according to His pre-determined plan. It was His intention from the beginning to shower blessings on His creatures.

Since the Sovereign will of God is in full control of the entire Universe, including the actions of men, then we might ask justly, What is the purpose of prayer? Why was it designed at all?

First of all, we may be certain that prayer exists because God willed it to be, and every time we pray we are fulfilling His purpose which He designed for us. The proper attitude in prayer is not to beseech Him to do our bidding, or to have Him submit His will to us, but rather that we are fulfilling His bidding and submitting our will to Him.

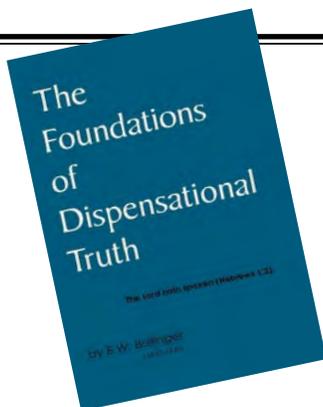
We know that, according to Scripture, all things are of God:

*For of Him and through Him and to Him are all things ... (Romans 11:36).*

Prayer is not intended to “inform God of the things that we need.” It is not intended as a means of “furnishing God with knowledge or information.” He knows these things. It is a means whereby we simply acknowledge to Him that we are aware of our needs.

It is not for God’s benefit that we pray, but for our own benefit. He is already perfect. Prayer is a spiritual exercise for us. God commands us to, “*Pray*

*(see PRAYER, page 7039)*



247 pp., PB

See order form.

## *The Foundations of Dispensational Truth*

by – E.W. Bullinger (1837-1913)

Originally published in 1913, this was Bullinger’s last book. It serves to help cut the tether of tradition with which Christians have been bound for so long. It does so by showing the absolute necessity of observing the great duty of “*rightly dividing the Word of Truth*” (II Timothy 2:15).

This definitive work recognizes the clear distinctions between the Body of Christ and Israel. Controversial in the eyes of traditional Christianity, this extraordinary work will prove invaluable to the serious student of Scripture.



# Reader's Question Box #49

## The "Rapture" and the "Snatching Away"

by — Clyde L. Pilkington, Jr.



**Q:** I do wonder about how the elect will be gathered back to the Father. Some speak of a "snatching away," and I'm trying to understand that, and how it is different from the "rapture." – C.J.

**A:** The "rapture" and the "snatching away" are different names for the same event. They are based on prophetic passages such as I Thessalonians 4:13-18, where the CV uses the phrase "snatched away" in :17.

Regardless, the book of I Thessalonians, as well as the "snatching away," belongs to Paul's ministry carried out in the Acts Period while he was a *prophetic* light "to the Gentiles" (Acts 13:47), under the auspices of Israel (Isaiah 49:6), "acting as a priest" (Romans 15:15-16, CV), all the while, by his own declaration, having his ministry limited to what "the prophets and Moses did say should come" (Acts 26:22). Thus, according to Paul's own testimony, during his Acts-period ministry, he preached "the hope of Israel."

A careful look at I Thessalonians 4:13-18 reveals that the event is Christ's *prophetic* Second Coming. The "snatching away" deals with believing Jews and Gentiles who are alive at the time of the Lord's return, as well as those who are, at that time, still "dead in Christ." Of course, neither of these two groups involves those of us in the present Secret Administration, for by the time of the "snatching away" we will have already long been among the Celestials. We have the far grander anticipation of being "pre-expectant in the Christ" (Ephesians 1:12) – that of appearing with Christ, far above all Heavens, in our Celestial calling (Colossians 3:1-4; cf. Ephesians 4:10) – all prior to Christ "descending from heaven" (I Thessalonians 4:16).

Today, for most, the Adversary has successfully pawned off Israel's former hope as ours, to the great distraction in and detriment to the lives of the saints.

For a brief look at I Thessalonians 4 and the Second Advent as contrasted with the hope of the Secret Administration see, *Will We "Always Be Together With the Lord"?* (Reader's Question Box #38), Clyde L. Pilkington, Jr., [Bible Student's Notebook #809](#).

For more information see:

### Articles:

- "The Hope of Israel" vs. "That Blessed Hope," Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#);
- Rapture? or Appearing?, Clyde L. Pilkington, Jr., [Bible Student's Notebook #490](#);
- The Current Era Is Limitless, Clyde L. Pilkington, Jr., [Bible Student's Notebook #488](#);
- We Have a Better Hope, E.W. Bullinger, [Bible Student's Notebook #492](#);
- Hope, Charles H. Welch, *Bible Student's Notebook*: part 1, #493; part 2, #494; part 3, #495;
- The Rapture Theory, Danny Russino, [Bible Student's Notebook #501](#);
- The Timing and Nature of Our Hope, Clyde L. Pilkington, Jr., [Bible Student's Notebook #510](#);
- The Last Trump, Oscar M. Baker, [Bible Student's Notebook #546](#);
- Christ's Appearing and Israel's Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student's Notebook #567](#);
- The Hope of Paul's Prison Epistles, Tom Ballinger, [Bible Student's Notebook #582](#);
- The Hope of the Third Sphere: Manifestation in Glory, Charles H. Welch, [Bible Student's Notebook #626](#);
- The Meeting in the Air, Oscar Baker, [Bible Student's Notebook #500](#);
- The Setting of Thessalonians, Danny Russino, *Bible Student's Notebook*: Part 1, #499; Part 2, #500
- "So shall we ever be with the Lord," Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#)
- Several Raptures, E.W. Bullinger, [Bible Student's Notebook #647](#);
- Clearing the Clouds: Rapture Realities, Andrew Brown, [Bible Student's Notebook #700](#);
- A Timeline of Paul's Ministries (Reader's Question Box), Clyde L. Pilkington, Jr., [Bible Student's Notebook #826](#).

### Books:

- The Believer's Hope Today, Tom Ballinger (<http://www.pilkingtonandsons.com/ballinger.htm#2360>);
- Prophetic Obsession in an Unpromised Administration (A Compilation) (<http://www.studyshelf.com/prophecy.htm#2398>).

### TOPICS:

**Major:** Appearing; Readers Question Box; Second Coming  
**Minor:** Paul; Prophecy; Right Division

BSN



# Reader's Question Box #50

## The Parable of the Kingdom in Matthew 21:43-44

by — André Sneidar

**Q:** Jesus said, *"The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof."* How could all be saved if the Kingdom is taken away from some? Who is it taken away from? What does Jesus mean in :44 when He says that *"whosoever shall fall on this stone shall be broken"* and *"it will grind him to powder"*? — J. W.



While it is beyond the scope of this question, suffice it to say that Israel was to be the channel through whom the rest of the world would receive God's blessings. They were to be God's priests to the world (Exodus 19:6).

We can infer from Christ's parable that God is the *"householder"* (Matthew 21:33), the kingdom is the *"vineyard,"* and the religious representatives of Israel are the *"husbandmen."* However, as we learn from reading the history of the Scriptures, Israel (especially the religious establishment) failed, and this is why Jesus gave them this parable.

**A:** First, it must be understood that Jesus Christ's ministry was for the Jews, *"to confirm the promises made unto the fathers"* (Romans 15:8). Therefore Christ's conversation has to do with Israel only and has no application to any individual in the current dispensation today. With this point of "right division" properly understood (II Timothy 2:15), we can then not be confused about the application and understanding of these verses.

The chief priests and Pharisees understood that Christ was indeed referring to them (:45), and this angered them and they tried to *"lay hands on Him,"* that is, they wanted to remove Jesus because He threatened their religious hold over the Jews. In this way they were acting out the parable that Jesus had just recited to them.

This parable is not referring to the issue of the salvation of all, but only to Israel's failure as God's ministers under the "old regime," and their future role as the "new regime" as His faithful ministers of His Kingdom.

Jesus Christ was the "Stone" on Whom the apostate religious establishment fell and were *"broken"* (:44), and as a result Israel has not yet been established as God's Kingdom in the Earth, and are in a state of being scattered (dispersed, Gr. *diaspora*; cf. I Peter 1:1) throughout the Earth. The word *"grind"* means to "grind to powder" resulting in a winnowing and scattering (cf. *Thayer's Greek Lexicon*, G3039), which is exactly what Israel's status is to this day.

The *"you"* of :43 are the religious Jews whom Jesus is addressing, representing the religious establishment of apostate Israel identified as *"those wicked men"* (:42) of the parable. Jesus is the *"son"* (:38-39), and represents the *"stone which the builders rejected"* (:42) whom *"those wicked men"* slew. *"A nation"* represents the future faithful Jews of Israel who will believe God and accept Jesus as their Messiah/Savior and will faithfully perform their role as priests to the nations in the *"Kingdom"* that will be established on Earth after our current dispensation has ended.

Thus we see that, as Jesus was signifying, because of their failure to righteously administer the Kingdom which God had given to them to minister to the world it was going to be taken away from the apostate religious establishment and will be given to *"a nation bringing forth the fruits thereof,"* i.e., a group of faithful Jews who will minister this Kingdom in righteousness to the world.

The *"stone"* and *"kingdom"* appear to be directly related to Daniel's interpretation of Nebuchadnezzar's dream (cf. Daniel 2:35, 44-45) in reference to God's plans for Daniel's people, Israel.

Again, the issue of salvation is not being addressed in these verses; however, it is wonderful to realize that God has provided for the salvation of His **WHOLE** creation through the work of His Son Jesus Christ on Calvary. Here is a clarifying statement regarding God's salvation of all:

Colossians 1:19 states,

*For God was pleased to have all His fullness dwell in Him, and through Him to reconcile to Himself all things, whether things on Earth or things in Heaven, by making peace through His blood, shed on the cross (NIV).*

The neuter “things” is used because, not only are all humans reconciled, but also all spirit beings in the Heavens and everywhere, who were at enmity against God. — Arnold Bickham

I Corinthians 15 gives us a preview of this magnificent fulfillment of God's grand purpose:

*Thereafter the consummation, whenever He may be giving up the Kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. ... Now, whenever **all** may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be **All in all** (:24, 28, Concordant Literal Version).*

This “consummation” is the grand conclusion of God's work during the ages. **BSN**

**TOPICS:**

**Major:** Israel; Kingdom of Heaven; Q&A  
**Minor:** Right Division; Salvation of All

**PRAYER** (continued from page 7036)

without ceasing” (I Thessalonians 5:17). Luke 18:1 says, “... men ought always to pray ...” However, these prayers are not intended to change God's purpose, or to inspire Him to form a new purpose.

Jeremiah 15:1 says that both Moses and Samuel prayed for that which God could not do for them. In II Corinthians 12:7-9 Paul prays three times for the thorn to be removed from his flesh – yet he is denied. God's purpose cannot be changed by prayer.

Jesus prayed in the proper manner. He prayed for things which He *already knew would happen* (see John 17, especially :5, 11). Likewise James 5:17-18 must also be understood in conjunction with I Kings 17:1; 18:42, where Elijah prayed according to the will of God, *knowing that it was going to rain*.

John 16:23 says that whatever Israel asked in the name of Jesus would be given. Some people use this verse as a means of asking for anything and everything. While this verse has an application to the Kingdom age, much truth can still be found regarding prayer. What is it to ask something “in His Name”? To ask in His Name is to ask according to His will. The request must be in keeping with what He is and what He wants. It is to set aside our will.

If you were an ambassador for the United States to a foreign country, and you were to speak in the “name” of the United States, you would have to speak only in the area of that which the United States wanted and could fulfill, or was willing to fulfill, or else your words would be of no meaning at all. It is necessary that we know what it means to ask something in His Name. It means more than just saying the words. In fact, the Scriptures illustrate themselves: I John 5:14 explains this point very well:

*If we ask anything according to His will He heareth us.*

You see, we can only, at any time, ask the Father simply what Christ would ask.

Prayer is primarily an act of worship and honor to God. It is meant to ascribe Glory to Him. If your prayers follow this simple pattern, keeping this one simple thing in mind, your prayers will be scriptural. A guide verse to follow is Isaiah 42:8,

*And I will not give my Glory to another.*

When I was a student in Bible School I found myself very perplexed on the subject of prayer. It was more common, indeed, to realize unanswered prayer than it was to realize answered prayer. We discussed the

subject diligently in class to approach a reason for this. The discussions resulted in my compiling a huge list of reasons. It included such things as open sin in the life, hidden sin in the life, sins of omission, sins of commission, lack of full dedication, selfishness, a lack of witnessing, a lack of Bible study, love for the world, not praying long enough or hard enough, unconfessed sin, and on and on. The list grew so involved and so long that I once asked my instructor how any human being could ever perform all of these requirements at the same time, especially when he was not aware of most of these problems existing in his life. The answer I received was that I should spend more time in prayer and God would eventually point out the things I lacked so that I could eventually find myself “on praying ground.”

It was not until I discovered the model prayers of the Apostle Paul in Ephesians 1:15-23 and 3:14-21 that I began to understand the subject of prayer for today. I direct you to these two prayers. Observe the manner in which Paul offers praise and thanksgiving for what God has *already* done for us rather than to make a list of requests. If we fully believe that God controls us, and our destiny, we can only praise Him for what He has done. It leaves little else to be desired. If we request anything at all, let it be for wisdom and understanding of His calling for us as Paul relates in Ephesians 1:16-17. This type of praying is scriptural and it is spiritual. It is the only pattern that is to be followed in this present day. **BSN**

— *Echoes of Grace*

**George Addair** was the author of [The Sovereignty of God](#). This can be found under “Other Authors” on the order form, or at [StudyShelf](#). **[Editor:]** To assist you in your further study of the important

subject of prayer, see:

- Unanswered Prayer, C.R. Stam, [Bible Student's Notebook #559](#);
- [The Prayers of Ephesians](#), E.W. Bullinger, *Bible Student's Press* (see order form under “Bullinger”);
- Learning to Cry “Daddy!” Stephen Hill, [Bible Student's Notebook #401](#);
- Prayer, E.W. Bullinger, [Bible Student's Notebook #375](#);
- The Simplicity of Prayer, Clyde L. Pilkington, Jr., [Bible Student's Notebook #163](#);
- Without Wrath, Martyn Lloyd-Jones, [Bible Student's Notebook #440](#);
- The Aramaic Word for Prayer, [Bible Student's Notebook #321](#).

**TOPICS:**

**Major:** Prayer; Sovereignty  
**Minor:** Right Division



***Pagan Christianity: Exploring the Roots of Our Church Practices***

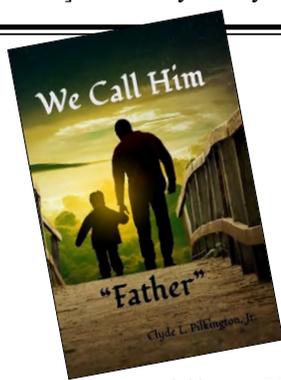
by — Frank Viola & George Barna

293 pp, PB (*See order form.*)

Have you ever wondered why Christians do what they do for “church” every Sunday morning? Have you ever asked yourself any of the following questions: Why do folks “dress up” for “church”? Why does the “pastor” preach a sermon every Sunday? Why are there pulpits and pews? Why “church” buildings, steeples, choirs and seminaries? Where did all of these things come from?

This book proposes that what Christians do in “churches” has no root in the Scriptures! It rather has its origin in pagan culture. As shocking as that sounds, the authors prove their points by documenting every claim they make.

Fully footnoted, *Pagan Christianity* documents the story of modern church practices. If you are content with status quo “churchianity,” then you will not want to read this book. It is reserved for those who are ready to embark on an eye-opening venture that challenges every aspect of their church experience.



***We Call Him “Father”***

by — Clyde L. Pilkington, Jr.

*One God and Father of all, Who is over all and through all and in all*  
(Ephesians 4:6, Concordant Version)

Jesus Christ came to reveal God’s true identity and nature as “Father.” This was an advanced revelation concerning God, super-abounding that of any previous one. With radical boldness Christ called Him “Father,” and Paul pressed this glorious truth to its grand ultimate, that God was the “Father of all.”  
29 chapters, 18 appendixes.

242 pp., PB

*See order form.*











**BIBLES**

- **The Letters of St. Paul (Way) (fc)**  
 \_\_\_ Paperback \$24  
 \_\_\_ Hardcover \$30
- **Bullinger's Companion Bible**  
 \_\_\_ OT/NT Burgundy Hardcover \$55  
 \_\_\_ OT/NT Enlarged Type Hardcover \$65  
 \_\_\_ OT/NT Black or Burgundy Bonded  
 Leather \$83  
 \_\_\_ Black Genuine Leather \$90  
 \_\_\_ NT Paperback w/o Appendix (fc) \$35
- **Appendixes to the Companion Bible**  
 \_\_\_ PB \$20  
 \_\_\_ SB \$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  
 \_\_\_ SB \$40

**Emphatic Diaglott**

\_\_\_ Acts & Paul's Epistles (Enlarged Type) (fc) \$25

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

\_\_\_ O & NT Hardcover \$40  
 \_\_\_ NT Hardcover \$35

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

**James Moffatt Translation** (8-1/2 x 6 x 2-1/2, 1560 pages, 10 point font size)

\_\_\_ HC \$57

**Parallel Literal**

\_\_\_ NT Vol. 1, PB \$40  
 \_\_\_ NT Vol. 2, PB \$20  
 \_\_\_ NT - 2 Vol. Set, PB \$55

**Rotherham Emphasized Bible** (fc)

\_\_\_ PB, enlarged type \$20  
 \_\_\_ SB, enlarged type \$27  
 \_\_\_ HC, NT only enlarged type \$30  
 \_\_\_ HC, OT/NT \$55

**Scofield Study Bible** (8.75 x 6 x 1.25, 1632 pages, 8 point font size)

\_\_\_ PB \$30

**Twentieth Century New Testament**

\_\_\_ PB \$30  
 \_\_\_ SB \$40  
 \_\_\_ HC \$45

**Weymouth's**

\_\_\_ NT, PB \$20  
 \_\_\_ NT, HC \$35

**Young's Literal**

\_\_\_ O & NT, PB \$ 40  
 \_\_\_ O & NT, HC \$ 55

**STUDY TOOLS**

\_\_\_ The Personal Study Journal \$40

**TRACTS & LEAFLETS**

\_\_\_ **Christian Individualism** (Sellers) Single copy. \$2

**Fifteen Bombs that Sank My Theological Ship** (Jacobsen)

\_\_\_ Single Copy 50¢  
 \_\_\_ 25-pack (32¢ each) \$8  
 \_\_\_ 50-pack (28¢ each) \$14  
 \_\_\_ 100-pack (20¢ each) \$20  
 \_\_\_ 200-pack (16¢ each) \$32

**Paul's Gospel** (Newell)

\_\_\_ Single Copy 50¢  
 \_\_\_ 25-pack \$8  
 \_\_\_ 50-pack \$14  
 \_\_\_ 100-pack \$20  
 \_\_\_ 200-pack \$32

\_\_\_ **Which Is Better?** (100 tracts) \$8

*Subtotal* \_\_\_\_\_  
 Sales Tax (6% PA) \_\_\_\_\_  
 S&H \_\_\_\_\_  
**TOTAL** \_\_\_\_\_

Priority Mail: 25% (\$7.<sup>99</sup> minimum postage – usually 2-4 days).  
 Media Mail: 15% (\$3.<sup>99</sup> minimum postage – usually 7-10 days).

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

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

### Reference Sources

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

### Reference Notations

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