



Bible Student's Notebook™

The Herald of His Grace

Weekly

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

Volume XX
Issue 498

The Rich Man and Lazarus

by — Andre Piet

INFORMATION ABOUT THE SITUATION AFTER HAVING DIED?

The story that Jesus told about the Rich Man and Lazarus traditionally is taken as the main source of information about death and the dead. It is suggested that the ignorance of the “Old Testament” about the state of the dead is, hereby, canceled. However it is the reverse: when we listen to “Moses and the prophets,” then we know that the usual explanation of this parable *must* be incorrect.



as in Luke 16:19-31. Would we take it literally, then we must assume that, after dying, but before the resurrection, a human being has a body. In this section, after all, mention is made of eyes, finger, tongue, but also of physical sensations such as thirst and torment. How can this be reconciled with even the doctrine of the immortal soul, which states that man, between dying and resurrection, is still awaiting a body?

A PARABLE

The story of the Rich Man and Lazarus is a parable. That is not said so, explicitly, but neither is that said about the previous parables in Luke 15 and 16. Only the first story in Luke 15 is expressly called a parable.

According to Matthew 13:34, it was *standard* for Jesus *always* speak to the multitudes in parables, so that it did not need to be especially mentioned.

WHY PARABLES?

Parables wrongly have the reputation to clarify matters; but Jesus spoke to the multitudes in parables to hide matters, so that they would *not* understand. Eventually they were explained to his disciples, but never to the multitudes (Matthew 13:10-13).

UNDENIABLY NOT-LITERAL

Nowhere in the gospel accounts do we find a passage which is so clearly spoken in a metaphorical sense

THE JOYFUL VIEW?

If we assume that Luke 16:19-31 informs us about the literal situation after dying, then we can conclude that not only the place of torment is dreadful, but “Abraham’s bosom” is not much less. Just imagine, having the joyful view only a few steps away from the place of flames and torment where it is possible to communicate back and forth.

CONTRARY TO MOSES AND THE PROPHETS

Nowhere in the Hebrew Scriptures do we find an indication of a consciousness in death. On the contrary, we find statements like:

The dead do not praise You (Isaiah 38:18).

(see *LAZARUS*, page 4387)

The Rich Man and Lazarus..... 4385
The Seven Millennium Theory..... 4388



Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume XX, No. 498 – June 23, 2015

This free weekly 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 (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

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

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

SUBSCRIPTION

e-Mail us to receive a free electronic subscription:

bsn@studyshef.com

By special order you may also subscribe to a printed, mailed monthly edition for 6 months (\$26) or 1 Year (\$52).

PATRIARCHS

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

SHARING THE BSN WITH OTHERS

Do you know of people who are hungry for truth? Who love to study the Bible? Who are disillusioned by traditional Christianity? Who think outside of the box? If so, why not tell them about the BSN? It could change their lives!

BOUND BSN ISSUES

We have bound past issues of the BSN for only \$19.95 each. The more recent issues of the BSN contain our current understanding of biblical issues. Therefore, we encourage you to order the latest volumes and work your way backwards. Both printed and electronic versions can be found at:

www.biblestudentsnotebook.com/volumes.html

www.studyshef.com

Many rare books and Bibles are at our bookstore.

DAILY e-MAIL GOODIES™

Sign up for our free daily e-mails that contain short thoughts on biblical themes:

www.DailyEmailGoodies.com

OUR BLOGS

We have 20 blogs on various subjects:

<http://www.pilkingtonandsons.com/ourblogs.htm>

BIBLE STUDENT'S RADIO

Streaming 24/7:

www.BibleStudentsRadio.com

JOINTS AND BANDS

Are you looking for other believers with whom you can enjoy fellowship and study?

- (1) Go to: www.JointsandBands.com
- (2) Choose your state on the right-hand side.
- (3) Add a post with your name and contact information.

ABBREVIATION KEY

| | |
|---|--|
| <i>Scripture Version</i> | Concordance (Knoch) |
| (Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version). | CL: A Critical Lexicon and Concordance (Bullinger) |
| CV: Concordant Literal Version | CWS: Complete Word Study Dictionary (Zodhiates) |
| DAR: Darby Translation | FoS: Figures of Speech (Bullinger) |
| DT: Dabhar Translation | SEC: Strong's Exhaustive Concordance |
| FF: Ferrar Fenton Bible | TGL: Thayer's Greek-English Lexicon |
| KJV: King James Version | UR: Unsearchable Riches |
| RE: Rotterdam's Emphasized Bible | VED: Vine's Expository Dictionary |
| WT: Weymouth Translation | YAC: Young's Analytical Concordance |
| YLT: Young's Literal Translation | |
| <i>Reference Sources</i> | <i>Reference Notations</i> |
| AA: Analytical Analysis (Welch) | cf. – compare |
| BDB: Brown-Driver-Briggs Hebrew Lexicon | e.g. – for example |
| CB: Companion Bible Notes & Appendixes (Bullinger) | et al. – and others |
| CC: Concordant Commentary (Knoch) | etc. – et cetera (and so on) |
| CKC: Concordant Keyword | ff. – and the following |
| | i.e., – that is |

Bible Student's Notebook™

PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

Clyde L. Pilkington, Jr. – Editor
André Sneidar – Managing Editor

Department Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen & Amy Hill, Mark Peters, Cindy Pilkington, Nadine Sneidar

Copyright © 1989-2015 Pilkington & Sons

LAZARUS (continued from front page)

The dead cannot praise the LORD (Psalm 115:17).

There is no work, nor device, nor knowledge, nor wisdom, in the grave (Ecclesiastes 9:10).

The dead know nothing (Ecclesiastes 9:5).

The Hebrew Bible is not ignorant about the dead. It clearly testifies that the dead are ignorant (unconscious). If the Bible passage in Luke 16 makes *anything* clear, it is that man should listen to “Moses and the prophets” (:29, 31). Then we know immediately that Luke 16 *must* be a parable.

**NOT FROM THE HEBREW SCRIPTURES,
BUT FROM THE TALMUD**

In addition, that the presentation in Luke 16, about the condition of the dead, is contrary to what Moses and the prophets reveal, it also is to be noted that Jesus’ terminology, associated with death and Hades, is taken from the Talmud.

Expressions and concepts such as,

“carried by angels,”
“Abraham’s bosom,”
“The great chasm,”

are as equally *unknown* in Scripture as they are *known* in Jewish traditions.

THE CONTEXT

The context of Luke 16 shows that it is on one hand about the contrast between the scribes and Pharisees, and on the other hand, Jesus Who received the publicans and sinners and ate with them (Luke 15:1).

In Luke 16:14 it is additionally mentioned that the Pharisees were covetous and taunted Jesus. In that context, the Rich Man and Lazarus can easily be identified.

**THE RICH MAN –
WHOM DOES HE PICTURE?**

The Rich man in this story represents the Jewish leaders. It is significant that he was dressed in purple and fine linen. Purple is a clothing fabric that was worn by kings. Fine linen was worn by the priests. Purple and fine linen, therefore, represent the people called to be a royal priesthood.¹ Specifically, the Rich Man is also pictured as a *child of Abraham* (:24-25).

LAZARUS

Lazarus stands for those who need help. Lazarus comes from the Hebrew *Eliezer* and *Eleazer*. Lazarus means “God is my helper.”² Lazarus was laid down at the gate of the Rich Man to still his hunger with the crumbs that had fallen from the table of the Rich Man. He represents the outcast and is associated with the dogs, a depiction of the Gentiles (Matthew 15:24-27; Luke 15:1-3).

THE DEATH OF LAZARUS

Lazarus represents those who were callously ignored by the Rich Man (the Jewish leaders), but who knew God as their Helper. Jesus’ death marked for them the big change: messengers made them aware of the promised blessing of Abraham: life out of death (Galatians 3:14; 4:28-29).

THE DEATH OF THE RICH MAN

The death of the rich man refers to the *temporary* end of the Jewish nation. In the figurative language used in the Bible, Israel came to be in the grave of the nations and in the flames of anti-Semitism (Ezekiel 37:12; Hosea 6:1-3).

FIRE IN HADES

Towards the end of Deuteronomy, Moses extensively prophesied about the terrible fate that would overtake Israel in the dispersion among the nations (chapters 28-29). Chapter 32 deals with that, also. It says that YAHWEH would hide His face from them

(see *LAZARUS*, page 4391)

1. Purple (Esther 8:15); fine linen (Exodus 28:5); royal priesthood (Exodus 19:6).
2. *Strongs’ Hebrew Lexicon*, #H499.

The Seven Millennium Theory

by — Otis Q. Sellers (1901-1992)

(Reprint from *Bible Student's Notebook* #45)

In the quarter century that preceded the year 1000 A.D. the minds of many were dominated by the idea that the year 1000 would mark “the end of the world.” There were no sound reasons for this belief. Its only support was that “1000” was a nice round number, and that it would be appropriate for God to end the world at that time. This view spread like a prairie fire. It was even accepted by the ungodly, resulting in a wave of immorality almost without parallel. Men determined to have their final fling before the holocaust descended; but the year 1000 came and went, and nothing out of the ordinary happened.

Since that time, in the religious world, date setting has been the favorite occupation of many. These attempts to “fix the time” have as a rule been related to something called “the battle of Armageddon,” the second coming of Christ, and the beginning of the millennium. Men have set their dates, supported them by elaborate charts, and shouted them from the housetops. In the past two centuries thousands of men have set as many positive dates for the return of the Lord, but when the date arrived, nothing happened. Thus, on the basis of experience alone, a teacher of God’s Word should not be limited when he emphatically denies relationship to any other teacher who attempts to set a date for the end of the dispensation of grace, or for the second advent of Christ, or for the beginning of the millennium. I, for



one, cannot extend sympathy to any man who claims to have knowledge of the times and seasons which is greater than that which the Lord Jesus gave to His twelve apostles (Acts 1:7).

In 1953 I wrote a study on this same subject repudiating the ideas of certain who were setting the year 2000 A.D. as being the date for the beginning of that glorious millennium of human history when Satan will be bound and Jesus Christ will be personally present upon the earth. Their theories were not new to me. I had first come upon them in 1923, and as a young student was momentarily intrigued by them. Yet after careful study I rejected them, feeling they were founded solely upon inferences and not upon any direct teaching in the Word of God. They were linking an erroneous human calendar with the errorless Word of God:

These theories hold that God’s complete program for the human race, so far as it is revealed, is to be worked out in seven millenniums; that is, in seven one-thousand-year periods. It is held that from the creation of Adam to the beginning of the new heaven and new earth is to be exactly seven thousand years, and that the last of these would be the thousand years that follow the return of Jesus Christ. Since, according to the commonly accepted chronology, as established by Archbishop Usher,



224 pp, PB

The Book of Job

by — E.W. Bullinger

Bullinger offers his perspective on the Book of Job, with an interpretation focused on appreciating the mysteries of God’s ways and a translation that pays close attention to rendering the meaning of the original Hebrew as fully as possible. With full annotations and explanations, this important book will grant students of the Bible and of Christianity new and deeper insights into one of the most misunderstood sections of Scripture.

See order form.

nearly 6,000 years have now passed since the creation of Adam, this leaves little time until the first day of the seventh millennium begins. Since these men readily admit that there is a seven year period, the seventieth week of Israel's seventy weeks, this now leaves just little time before the covenant is made that marks the beginning of that seven-year period, and for the complete setting of the stage for the acting out of the great drama of that seventieth week. Israel must be restored, the temple of God must be rebuilt on its ancient site where a Mohammedan mosque stands today. So, all this means that an enormous amount now has to be accomplished soon. Could it be that the "temple of God" which the man of sin desecrates (Matthew 24:15; II Thessalonians 2:4) is jerry-built?

At the time that I wrote on this subject in 1953, some of the brethren who were advocating this theory were then allowing 33 years for the setting of the stage, and others were allowing only 16, but both of these groups have now run out of years and their charts and schedules now mock them.

The major argument that was then and still is being presented for the beginning of the seventh millennium in 2000 A.D. is taken from II Peter 3:8. Here we read:

But beloved, he not ignorant of this one thing, that one day is with the LORD as a thousand years, and a thousand years as one day.

There are some who see in this passage a mathematical formula, some sort of a code-breaker for determining when an event will take place. They think that God is here establishing fixed values. Then they go to the first two chapters of Genesis where they find God actively working for six days and resting on the seventh, and "presto," this gives them the theory that God's program for man covers seven days or seven thousand years; and since the seventh day was the Sabbath, it follows in their reasoning that the seventh one thousand year period has to be the millennium. Now the flood-gates of imagination are opened and out flows outrageous and anti-biblical results.

I am not able to put my eye to the keyhole of a simple passage such as II Peter 3:8 and see the far-reaching propositions that these men claim they see. Furthermore, I know that what they are presenting is not taught in this passage, even when it is combined with the opening chapters of Genesis. I have studied and expounded many times the chapter in which this passage appears, and in it have found many truths such as:

- 1) A divine promise is as certain of fulfillment in a thousand years as it is in one day. A human promise always becomes weaker the longer it remains unfulfilled.
- 2) Time with God has none of the limitations that it has with us. With us a day is a day and a thousand years is exactly that.
- 3) A long time with God may be a very short ▶

The Scripture MINUTE



The Scripture Minute is a place you can go to get short, to-the-point videos that teach vital truths hosted by Clyde Pilkington, Jr.

Each video is under two minutes and addresses some of the most important and least known verses in the Bible. It also provides resource links to related books, audios and videos.

theScriptureMinute.com

time with us, and a short time in God's sight may be a very long one in ours.

- 4) God can either execute in a day or spread out over a thousand years any purpose of His mind or action of His hand.
- 5) In Psalm 90:4 we are told that a thousand years in God's sight are but as yesterday when it is past, even as a watch in the night. A "watch in the night" among the Hebrews would have been four hours. Therefore, a thousand years can be either twenty-four hours or four hours. Thus, the Spirit of God has set up a safeguard so that none would think He was establishing fixed values.

The proponents of the seventh millennium theory also hold that the seven days of Genesis 1 and 2 are typical of the seven millennia of earth's history, six of which have already about run their course, and that the creation week has a prophetic character. Yet if each day is examined as to its character, and the six one thousand year periods of human history are examined, it will be found that there is no correspondence in any of them. This is especially true of the seventh day when it is compared to the prophesied character of the personal presence of Jesus Christ for a thousand years – the time usually called the millennium.

On the seventh day God ended His work and rested (Genesis 2:1). This we are told is a foreview of the millennium. but when the facts are faced there is no correspondence, likeness, or identity of character between these two. Whatever the character of the millennium will be, it is not in any sense a Sabbath. This thousand-year period is inaugurated by the second coming of Jesus Christ. This coming will result in His *parousia* or personal presence for a thousand years ... His coming will not be in order to rest but to begin a glorious new work. This event does not end God's work; it will mark the beginning of what is probably the greatest period of divine effort. In these thousand years, Christ will work. It will not be a Sabbath for God, and it will not be a Sabbath for man ... The millennium has no correspondence with the seventh creation day when God rested.

Space does not permit the examination of other passages which are called into the witness box to give testimony in support of this theory. Nevertheless, when these passages are carefully examined, it becomes plain that they have been misinterpreted and

do not support the theory being advocated. One of these is Hosea 6:1-2 where the people of Israel say:

Come and let us return unto the LORD: for He hath torn, and He will heal us: He hath smitten and He will bind us up. After two days will He revive us: in the third day He will raise us up and we shall live in His sight.

The "one day equals a thousand years" equation is applied to this passage, and in order to make it come out right these "two days" or two thousand years are started with the birth of Christ. However, it is my conviction that these two days are two twenty-four hour periods that begin with God's assumption of sovereignty and Jesus Christ is unveiled. Israel will then know the One whom they have so long rejected, and this will begin two days of mourning and depression as they wait to discover what will happen to them. It is not until the third day of divine rule that they are revived and begin to live in His sight. ■

(edited & abridged)

— *Seed & Bread*
Issue #92, 1978



***The Problem of Evil and
The Judgments Of God***

by — A.E. Knoch

346 pp, PB

(See order form.)

This book traces the divine function of evil from its inception to its consummation, by presenting scriptural solutions to the various long-debated questions concerning God and His sovereignty. Here is what one of our readers has written about *The Problem of Evil*:

“The litmus test for motive in any writer is whether or not the power of the ‘Cross’ is being diminished or supplanted in any way; Knoch unfolds each point with the loving simplicity of someone who has faced and answered the critics with the overarching victory of Calvary. One comes away from each chapter of this work once again realizing that the offense of the ‘Cross’ has driven so many wonderful and freeing truths out of what is traditionally taught and practiced.”

LAZARUS (continued from page 4387)

(32:20) and He would make them jealous of what is not a nation and of a foolish people (:21; cf. Romans 10:19). In that context, we read,

For a FIRE is kindled in My anger, it burns down to the depths of Hades (Deuteronomy 32:22).

A striking resemblance to Luke 16, it is about the fate of Israel in the grave of the nations.

THE GREAT CHASM

The *present* allotment of Lazarus (God is my Helper) and that of the Rich Man is impossible for people to bridge. It is God Himself Who opens eyes and who hardens hearts. The ever so much privileged leaders of the Jewish people are dead while a despised people receive the blessing of Abraham.

FIVE BROTHERS

A remarkable detail that confirms that the Rich Man is a representation of (the leaders) the Jewish people is that the Rich Man says, "I have five brothers." With this, he as yet gets a name, because of Judah (from which the word "Jew" is derived); we read that he had five brothers³ (Genesis 35:23; Luke 16:28).

3. For additional discussion of "the five brothers" see Dan Kraemer's comments on page 213 of *The Rich Man and Lazarus: The Ultimate Collection (Eight Important Works)* 2013 edition, published by Bible Student's Press, see order form.

PHARISAICAL STORY

The end of the parable is the climax, as well as the point of the parable. The request of the Rich Man to warn his family (the house of Jacob) by someone risen from the dead is rejected by Abraham. They have "Moses and the prophets" (*i.e.*, the Hebrew Scriptures) and to it they should give heed. Is it not ironic that Jesus, by using a Pharisaical story, irrefutably and plainly exposes the Pharisaical errors?!

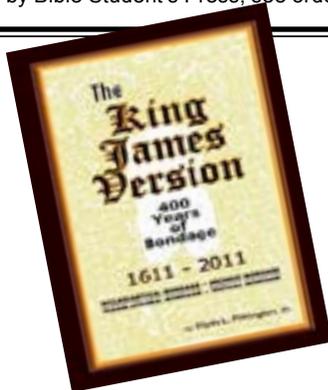
Who does not listen to Moses and the prophets is blocked, in advance, from understanding the parable; for the idea of consciousness and knowledge in the grave is squarely at odds with "Moses and the prophets!"

ANOTHER LAZARUS WAS RESURRECTED

Concerning the deceased Lazarus, mentioned in the account of John (chapter 11), Jesus says,

Lazarus has fallen asleep, but I am going, there, to awaken him out of sleep.

In many places of Scripture, death is compared to sleep, *i.e.*, a state of non-awareness. This Lazarus was actually raised from the dead and we read that the leaders of Israel considered killing him. This proves that they would not accept instructions from someone arisen from the dead. On the contrary! (John 11:11; 12:9-11). ■



72 pp., PB

See order form.

The King James Version – **400 Years of Bondage** 1611-2011

by — Clyde L. Pilkington, Jr.

1611 was not a high spiritual mark in the history of the church, the Body of Christ. Instead of being a grand year of the pinnacle of preservation or perfection of God's Word, it was rather the sad depths of the subtle corrupting of God's Word by the historic union of governmental and ecclesiastical politics.

An excellent book! – NC

Quite an eye opener to say the least! Very good! – NM

Order Form

Study Shelf: PO Box 265, Windber, PA 15963 • 1-800-784-6010 • www.StudyShelf.com

CLYDE PILKINGTON

- ___ Another Look at Bible Study \$5
- ___ Being OK with Not Being OK \$10
- ___ The Believer's Warfare \$10
- ___ The Church in Ruins \$10
- ___ Daily Gleanings \$20
- ___ Daily Goodies \$20
- ___ Due Benevolence \$25
- ___ 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! \$10
- ___ The Outsiders \$10
- ___ The Plowboy's Bible \$20
- ___ The Salvation of All \$20
- ___ The Steps I Have Taken \$5
- ___ Suffering: God's Forgotten Gift \$10
- ___ World Affairs & National Politics \$15

E.W. BULLINGER

- ___ Also \$10
- ___ Appendix to the Companion Bible \$20
- ___ The Book of Job \$20
- ___ Christ's Prophetic Teaching \$10
- ___ The Christian's Greatest Need \$1
- ___ The Church Epistles \$20
- ___ Commentary on Revelation \$31
- ___ 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 \$20
- ___ Importance of Accuracy in the Study \$10
- ___ The Knowledge of God \$10
- ___ The Lord's Day \$10
- ___ The Mystery \$10
- ___ Name of Jehovah in the Book of Esther \$2
- ___ Names & Order of the Books of the OT \$10
- ___ Number in Scripture \$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
- ___ Short Papers Vol. 1 \$12
- ___ Short Papers Vol. 2 \$13
- ___ Short Papers Vol. 3 \$12
- ___ The Spirits in Prison \$10
- ___ Things to Come Vol 1 \$20
- ___ Things to Come Vol 2 \$20
- ___ Things to Come Vol 21 \$20
- ___ The Transfiguration \$10
- ___ The Two Natures \$10
- ___ Vision of Isaiah \$10
- ___ Witness of the Stars \$17
- ___ Works of E. W. Bullinger Vo. 1 \$50

A.P. ADAMS

- ___ Judgment and the Doctrine of Eternal Hell \$11
- ___ Purposes of God / The True Nature of Redemption \$11
- ___ Truth Vs Orthodoxy \$10

STEPHEN HILL

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

OTHER AUTHORS

- ___ 100 Scriptural Proofs / 150 Reasons for Salvation of All (Whitemore/Manford) \$10
- ___ After the Thousand Years (Trench) \$20
- ___ The Ages (Clayton) \$5
- ___ Be Likeminded (Anderen) \$11
- ___ The Best of J.R. Miller (Vol. 1) \$10
- ___ The Bible in Brief (Rebmann) \$10
- ___ Bible Proofs of UR (Hanson) \$13
- ___ The Church which is His Body and the Bride the Lamb's Wife (Kessler) \$11
- ___ The Defense of the Christian Revelation (Lyttleton/West) \$20
- ___ The Deity of God (Essex) \$10
- ___ Dictionary of Scripture Proper Names \$13
- ___ The Divine Glory (Chauney) \$3
- ___ The Doctrine of Substitution: An Erroneous Teaching (a Compilation) \$10
- ___ Endless Punishment (Sawyer) \$20
- ___ Examination ... Eternal Punishment \$19
- ___ Fables of Infidelity (Patterson) \$23
- ___ God in Creation, Redemption, Judgment, & Consummation (Saxby) \$11
- ___ God's Plan for Man (Loudy/Joyce) \$10
- ___ God's Truths Recovered (Russino) \$20
- ___ Growing in the Realization of God (McMahon) \$5
- ___ History of Opinions on the Scriptural Doctrine of Retribution (Beecher) \$30
- ___ Humanity in the Arms of a Loving Savior (Burson) \$15
- ___ I Will Have One Doctrine & Discipline \$15
- ___ Legend of Hell (Dearmer) \$20
- ___ No Equals (C.E.S.) \$5
- ___ Outcome of Infinite Grace (Hurley) \$10
- ___ Pagan Christianity (Viola & Barna) \$18
- ___ Paul vs. Peter (Newell) \$10
- ___ Real Story of Jesus Christ's Birth (Pontis) \$15
- ___ Reply to R.A. Torrey on Hell (Knoch) \$5
- ___ Rich Man & Lazarus (Burgener) \$11
- ___ Rich Man & Lazarus (Kreamer) \$10
- ___ Rich Man & Lazarus (8-Author Combo) \$20
- ___ Salvator Mundi (Cox) \$18
- ___ Spirit Manifestations and Tongues (Anderson) \$5
- ___ The Sequel Which Sustains (Pohorlak) \$10
- ___ The Sovereignty of God (Addair) \$5
- ___ Studies in Ecclesiastes (Gelesnoff) \$5
- ___ Union, or Christ and His Church (Relly) \$19
- ___ Unveiled Glory/Uexpected Discovery (Hurnard/Smith) \$5
- ___ What is Truth? (Bast) \$15
- ___ Without Form and Void (Custance) \$29

BIBLE STUDENT'S NOTEBOOK MONTHLY

Mailed Subscriptions:

- ___ 6-Month Subscription \$26
- ___ 1-Year Subscription \$52

Bound Volumes

(Note: We recommend ordering the latest volumes)

- first! - \$20 each
- ___ 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)

Recommended Books from OTHER PUBLISHERS

A.E. Knoch

- ___ All in All \$10
- ___ Concordant Commentary \$20
- ___ The Divine Calendar \$5
- ___ The Problem of Evil \$15
- ___ A Reply to R.A. Torrey's "The Exact Truth Regarding an Eternal Hell" \$5

Various

- ___ Christ Triumphant (Allin) \$13
- ___ Restitution of All Things (Jukes) \$12

BIBLES

Bullinger's Companion Bible

- ___ O & NT Hardcover \$55
- ___ O & NT Enlarged Type Hardcover \$65
- ___ O & NT Black Bonded Leather \$83
- ___ O & NT Black Genuine Leather \$90

Concordant Literal

- ___ NT - Paperback \$15
- ___ NT - Hardcover (w/Keyword Concord.) \$25
- ___ OT - Hardcover \$40

Ferrar Fenton

- ___ O & NT Hardcover \$40
- ___ O & NT Bonded Leather \$60

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

Subtotal

Sales Tax (6% PA)

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

TOTAL

Name: _____

Address: _____

City _____ State _____ Zip _____

Phone (____) _____

E-mail _____

METHOD OF PAYMENT Check Money Order

Visa Mastercard Discover AmEx

Credit or Debit Card Number: _____

Expiration _____ / _____ **3-Digit Security Code** _____

Sign me up for the *Daily Email Goodies*