



Bible Student's Notebook™

The Herald of His Grace

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

Volume 28
Issue 696

David and His Wives

An Allegory: The King and the Kingdom

by — John H. Cale

We may have seen how Paul used certain incidents in the lives of Abraham, Sarah and Hagar to form an allegory (Galatians 4:24). This furnishes us with a key by which we may see somewhat similar allegories in the experiences of other Old Testament characters.

David and Solomon together with their wives are used in this way to foreshadow the methods Jehovah would use as the King establishing His Kingdom on Earth. In this allegory the Kingdom is seen to take form when Israel was being delivered from the grasp of Pharaoh; it extends over the period in which the Tribes occupied the land, it touches but lightly upon the nineteen centuries of Israel's rejection but is more generous in detail concerning the millennial reign of Christ over the whole Earth.

DAVID'S EIGHT MARRIAGES & ISRAEL'S EIGHT COVENANTS

David's conquest of Goliath symbolizes Jehovah's triumph over Pharaoh and his host. When David entered Jerusalem, acclaimed as king over the Tribe of Judah, he had seven wives. Each of these marriages is typical of a covenant made with Jehovah by the nation. For Israel, after covenanting to obey God's law at Sinai, afterwards renewed the covenant on seven separate occasions, but he had taken Michal to wife a second time,¹ so that while he had but seven wives there had been eight unions in marriage.

Each of these marriages is typical of a covenant

made with Jehovah by the nation of Israel. It may be thought that David did not marry Michal a second time, but in reference to God's dealings with Israel we are told that "*these things happened to them as types for our instruction.*" We are also told that whenever Israel turned again to God that He did not receive her as a woman forsaken, but *as a virgin*. So, David receiving Michal a second time indicates Jehovah's covenant action with Israel.

The covenants are as follows:

- 1st – At Sinai under Moses (Exodus 19 and 20).
- 2nd – Under Joshua (Joshua 24:1-28).
- 3rd – Under Asa the king (II Chronicles 15:12).
- 4th – Under the Priest Jehoiada (II Kings 11:17).
- 5th – Under King Hezekiah (II Chronicles 29:10).
- 6th – Under King Josiah (II Kings 23:3-5; II Chronicles 34:31).
- 7th – Under Ezra the prophet (Ezra 10:3).
- 8th – Under Nehemiah the prophet (Nehemiah 9 and 10).

The names of these wives are Michal, Abigail, Ahinoah, Maacah, Haggith, Abital, Eglah, and, again, Michal.

(see **DAVID**, page 5988)

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1. II Samuel 3:13-15.

“Wonders” in the Pre-Prison Epistles

by — Dee L. McCroskey (1902-1991)

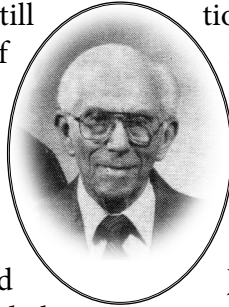
Truly the **signs** of an apostle were wrought among you in all patience, in **signs and wonders**, and **mighty deeds** (II Corinthians 12:12)

Through **mighty signs and wonders**, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ (Romans 15:19).

During the Acts Period,¹ God was still manifesting Himself as the God of great physical wonders.²

How can we tell what things ended at the close of the Acts Period and what things continue on through the Prison Epistles? There is a simple rule. Let us write it down and learn it well. It is this: Things that were already here when Paul arrived on the scene, things that were Jewish and pertained to the Kingdom³ program, these were discontinued at the close of the Acts period. Signs, miracles, healings, tongues and even water baptism,⁴ were already here when Paul arrived on the scene. They had to do with the earthly program for the nation of Israel, and the above passed off of the scene and gave way to the complete revelation of God's heavenly program for the Body of Christ in the Prison Epistles.

Reading the climactic events of Acts 28, we see that Paul speaks to the Jews (:17) telling them that, “*for the Hope of Israel I am bound with this chain*” (:20).⁵ This “*Hope of Israel*” for which he was in chains, was the national hope of Israel based upon the resurrec-



tion (Acts 26:6-8, 22-23). The Hope of Israel they knew about (Jeremiah 14:8; 17:13), and that Hope was not an altogether pleasant prospect from the nation and for the nations.

In Acts 28:25-28, Paul is directed to turn for the third time (Acts 13:46; 26:17) from the Jews to the Gentiles. With this pronouncement God closes the Book of Acts. Likewise, this closes the door on the Hope of Israel.⁶ God sends no more Stephens or Pauls, but opens the door wider to the Gentiles who are to have the great “*salvation of God*.” Up to this time, God still worked wonders, as we see in the Pre-Prison Epistles.⁷ ■

TOPICS:

Major: Acts, the Book of; Hope; Miracles; Signs

Minor: Paul's Epistles; Priestly Ministry; Right Division

[**Editor:**] Dee McCroskey was a student of Nels Thompson⁸ (who himself was a student of Harry Ironside). Nels founded several fellowships, beginning in Oakland California. McCroskey succeeded him in these assemblies. More were added in Oregon and Arizona.

McCroskey was a passionate dispensational teacher (mid-Acts with 28 leanings). Being an experienced printer, in 1936 he set up *Gospel Tract Distributors* in Portland. He became editor of the periodical *Outside the Camp*, which later became *Last Day Messenger* which remained in print until 1990.

Other BSN articles include:

- Rightly Dividing Paul's Epistles, [Bible Student's Notebook #197](#);
- Tongues: Israel's Sign Gift, [Bible Student's Notebook #339](#).

Books include:

- *Dispensational Writings Vol. 1* (see order form under Dee L. McCroskey);
- *Paul's Epistle to the Galatians* (see order form under Dee L. McCroskey).

The Harmony of the Eons

by — Eugene Charles Callaway

372 pages, PB (See order form.)

This study seeks to clarify the translations of the original inerrant Scriptures, and demonstrates the subsequent truth it uncovers of Universal Reconciliation.



(Endnotes)

1. [Editor:] For more on the period covered by the Book of Acts, see:
 - The Acts Transition and the Pentecostal Dispensation, Sir Robert Anderson, [Bible Student's Notebook #507](#);
 - The Acts of the Apostles And Paul's Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student's Notebook #613](#);
 - The Earlier and Later Chapters of the Book of Acts, Sir Robert Anderson, [Bible Student's Notebook #526](#);
 - Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);
 - Before and After Acts 28, Oscar Baker, [Bible Student's Notebook #595](#);
 - The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
 - *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form).
2. [Editor:] For more information on sign gifts, see:
 - Tongues, Signs and Visions: Not God's Order for Today, A.E. Bishop, [Bible Student's Notebook #416](#);
 - Sign Gifts: For Another People and Another Time, Clyde L. Pilkington, Jr. & André Sneidar, [Bible Student's Notebook #417](#);
 - The Signs of Paul's Early Ministry, A.E. Knoch, [Bible Student's Notebook #511](#);
 - Miraculous Demonstrations: Watch Out!, Richard Jordan, [Bible Student's Notebook #430](#);
 - Paul and His Early Healing Ministry, A. E. Knoch [Bible Student's Notebook #527](#);
 - Israel's Signs, John LaVier, [Bible Student's Notebook #106](#);
 - To What Do the Signs Point? Richard Jordan, [Bible Student's Notebook #156](#);
 - Spiritual Gifts for Today, A.E. Knoch, *Unsearchable Riches*, Volume 108, Issue #3;
 - Spiritual Endowments, James Coram, *Unsearchable Riches*, Volume 108, Issue #3;
 - The Duration of Languages, James Coram, *Unsearchable Riches*, Volume 108, Issue #3.
3. [Editor:] For more information on the "Kingdom of Heaven" see:
 - The Kingdom of Heaven and its Relationship with the Kingdom of God, Clyde L. Pilkington, Jr., [Bible Student's Notebook 290](#);
 - *God's Holy Nation: Israel and Her Earthly Purpose*, by Clyde L. Pilkington, Jr., specifically chapter 3 (Israel's Earthly Destiny), chapter 13 (Israel's Prophetic Program), Appendix 20 (The Kingdom of Heaven and its Relationship to the Kingdom of God), Appendix 2: Basic Distinctions Between Prophecy and Mystery (see order form);
 - *God's Eonian Purpose*, by Adlai Loudy, specifically chapter 5 (The Kingdom of the Scriptures) and chapter 17 (The Millennial Kingdom – Israel's Hope) (see order form);
 - *The King and the Kingdom in History and Prophecy*, William B. Hallman (see order form).
4. [Editor:] For a closer look at Israel's water baptisms, see:
 - *Israel's Baptisms*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #329](#);
 - *Paul and Water Baptism*, Denis Durham, [Bible Student's Notebook #307](#);
 - *Water Baptism*, Richard Jordan, [Bible Student's Notebook #185](#);
 - *What About Ordinances?* Ike T. Sidebottom, [Bible Student's Notebook #184](#).
5. [Editor:] Paul had an early ministry (*diakonia*; G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at the subject of Paul's priestly ministry, see:
 - Paul's Priestly Ministry, Adlai Loudy, [Bible Student's Notebook #532](#);
 - The Priestly Ministry of Paul, A.E. Knoch, [Bible Student's Notebook #532](#);
 - Paul's Previous Ministries, A.E. Knoch, [Bible Student's Notebook #567](#);
 - Onward and Upward: Paul's Priestly Ministry Transitioning Toward His Celestial, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
 - The Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);
 - The Readjustment Administration, Adlai Loudy, [Bible Student's Notebook #492](#);
 - The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434](#);
 - A New Administration at the Close of Acts, Adlai Loudy (Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#)).
6. [Editor:] "The Hope of Israel" concerns the coming physical, literal kingdom reign of Jesus the Messiah over a resurrected Israel (and the remaining Gentile Nations), in fulfillment of the prophesied Davidic (king) and Palestinian (land) covenants. This will take place during the Millennium after the completion of Daniel's 70th week, i.e., the 7 years of the tribulation period, as foretold throughout the Old Testament, the Gospels, Acts, New Testament Jewish Epistles and especially the Book of Revelation. – Mark Peters.
(see *WONDERS*, page 5991)



114 pp., PB

See order form.

His Grandest Glories: Studies in Colossians

by — A.E. Knoch (1874-1965)

Christ and His highest honors come before us in Colossians, even as the saints and their celestial blessings are the theme of Ephesians. There the transcendent truths of the present secret administration were set forth as they affect the believers among the nations, who become peers of an election out of Israel in spiritual, supernal dignities. Here these tremendous truths are a halo on the brow of Christ. His glories as the Messiah of Israel on the earth are magnified to universal dimensions. All is created in Him in the beginning, and all is reconciled in Him at the consummation.

DAVID (continued from front page)

Seven, the number of the women, points to completeness, while the number eight is both Messianic and anti-Messianic. It was after Israel had entered into this eighth covenant that their Messiah was made flesh and dwelt amongst them.

DAVID'S NINTH MARRIAGE TO BATHSHEBA AND ITS ANTITYPES

David caused Uriah to be slain in order that he might hide his sin and take Bathsheba, Uriah's wife, as his own (II Samuel 11). It was planned that he should be slain in order that his bride should be for the king. The meaning of Bathsheba's name is, "the daughter of an oath." She was the daughter of Eliam, whose name means "the people of God." At the time of the eighth covenant the Jews were God's covenant people; therefore we believe that Bathsheba, Uriah's wife, represents that little Jewish company that John recognized as the bride (John 3:29), who were the true Israel of God and the followers of the Lord Jesus during His earthly ministry.

The teaching of the allegory is that this bride company, represented by Bathsheba, lost a bridegroom who was made under the law, according to the flesh, but acquired one in authority, Who is Lord of all.

THE FOUR SONS OF BATHSHEBA

Bathsheba bare four sons to David: Shimea, Shobal, Nathan, and Solomon. As these are typical of what spring from the New Covenant which was confirmed by "the King of the Jews" at Calvary, they are rather important as figurative or typical characters.

Shimea, who was David's firstborn by Bathsheba, was conceived before Uriah's death and came to birth soon after that event. His birth would seem to be a figure of the Pentecostal outpouring and the Kingdom good news which was proclaimed to Israel by the apostles and the disciples. The meaning of his name is, "who hear and obey." Within the limit of a single lifetime (owing to its rejection by the nation) this good news message was withdrawn, and the Kingdom that it would have inaugurated has remained in abeyance. This son died in infancy greatly beloved and mourned by his father.

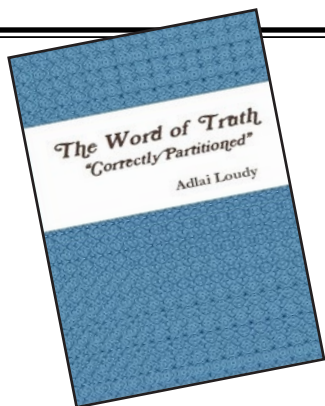
Shobal is the name of the second son, whose name means "turned back." As this describes the state of the nation in the past nineteen centuries, Scripture is silent regarding him. Paul is the only one to whom we can look for light regarding God's purpose during the period in which Israel is blinded and made to be deaf.

The third son's name is Nathan, meaning *who gives, or is given*. He is the progenitor of our Lord through Mary and her father Heli, and it is through him that the prophecy is fulfilled regarding David's seed.² He is thus, as a figure, closely identified with the Kingdom,

(see **DAVID**, page 5991)

2. [Editor:] This is the *Royal Line* through David's son Nathan to Mary, the biological mother of Jesus (Luke 3:31). While the *Legal Line* was through David's son Solomon to Joseph, the legal father of Jesus (Matthew 1:6-7). For more information on these two genealogies of Christ, see:

- The Genealogies of Jesus Christ as Found in Matthew and Luke, Joseph Hartill, [Bible Student's Notebook #391](#);
- Messiah In Both Testaments, Dr. Fred John Meldau,
 - part 3, *The Genealogical Records* (section 9), [Bible Student's Notebook #687](#);
 - part 4, III. Prophetic Paradoxes In Prophecies Concerning Christ, (section 3) Christ's Right to David's Throne, [Bible Student's Notebook #688](#).



The Word of Truth "Correctly Partitioned"

The Divine Line of Demarcation: Heaven & Earth
by — Adlai Loudy (1893-1984)

A look at the basics of dispensational truth.

48 pp., PB

See order form.



Reader's Question Box #22

II Thessalonians 1:9

by — Clyde L. Pilkington, Jr.

Q: Won't some "be punished with everlasting destruction from the presence of the Lord"?

A: When reading English translations, it is essential that we be ever vigilant in ensuring that what has been translated for us is accurate. Most English translations are biased productions of one or more denomination. A few literal translations are exceptions to this general rule.

The phrase translated "everlasting destruction" in II Thessalonians 1:9 is the Greek "olethron aionion."

*Aionion*¹ does not mean "forever," "everlasting" or

1. [Editor:] There are a total of five ages (or eons) in God's revealed plan. We currently live in the third "evil age" which began with the flood of Noah and continues until the Second Coming of Christ. For a further look at God's plan of the Ages (or Eons), see:
 - A "Handy" Chart of the Eons, E. Lynwood Crystal, [Bible Student's Notebook #518](#);
 - The Eons of the Bible (with Concordance), Joseph E. Kirk, [Bible Student's Notebook #433](#);
 - The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434, #435](#), or see the order form for the book edition, same title;
 - The Eons of the Ages (a chart) [Bible Student's Notebook #353](#);
 - The Purpose of the Eons (a chart) [Bible Student's Notebook #352](#);
 - The Ages: God's Time Periods, Edward Henry Clayton, Part 1: [Bible Student's Notebook #371](#), Part 2: [Bible Student's Notebook #372](#).
 - Eons and Worlds: A Preliminary Overview, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
 - "Ages" or "Eternity" and the English Versions, John Dokas, [Bible](#)

"eternal," but "lasting for the ages."

Olethron means "extermination," but does not imply that there can be no recovery.

Notice how the *King James Version*² phrase "punished with everlasting destruction" is translated in the following literal versions:

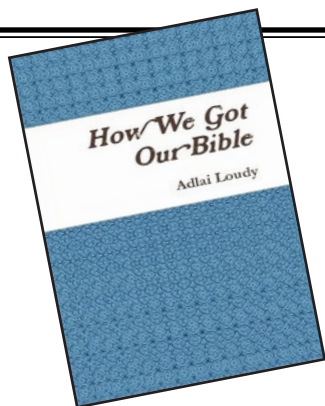
suffer justice – destruction age-during (Young);

a penalty, shall pay – age-abiding destruction (Rotherham);

a just penalty shall pay, destruction age-lasting (Diaglott); ▶

[Student's Notebook #309](#);

- Definition of Bible Terms: Æon and Kosmos, Arthur P. Adams, [Bible Student's Notebook #517](#);
 - Definition of Bible Terms: Eternity, Arthur P. Adams, [Bible Student's Notebook #518](#);
 - [Forever, Eternal and Everlasting](#), Clyde L. Pilkington, Jr. [Bible Student's Notebook #83](#).
2. [Editor:] For more information on KJV translation errors, see:
 - *The KJV: 400 Years of Bondage*, by Clyde L. Pilkington, Jr. (see order form). Also available in three parts in *Bible Student's Notebooks* [#276, #279, #281](#);
 - *The Plowboy's Bible: God's Word for Common Man*, by Clyde L. Pilkington, Jr. (see order form);
 - Translation Corrections, A.P. Adams, [Bible Student's Notebook #415](#);
 - Contradicting Contradictions, Stephen Hill, [Bible Student's Notebook #381](#).



How We Got Our Bible

by — Adlai Loudy (1893-1984)

To trace the story of the Sacred Scriptures from the days when the first inspired autographs were made by godly men, divinely chosen for the work, down through the stormy vicissitudes of the centuries to this era in which we enjoy them in the English language, printed and bound in handy book form, is a story without a parallel in the whole range of sacred or secular history.

62 pp., PB

See order form.

incur justice, yea eonian extermination (Dabhar);

incur the justice of eonian extermination (Concordant).

Louis Abbott writes concerning this phrase,

Believers in Christ have *eonian* life, or life *through the ages*. The ones not believing will not see that life, but will be raised, judged and sent into death a second time. The second death³ of Revelation 20:14 and 21:8 is not endless, for Paul tells us in I Corinthians 15:26 that death⁴ will be destroyed.

Therefore, we both labor and suffer reproach, because we trust in the living God, Who is the Savior of ALL⁵ mankind, specially of those who believe (I Timothy 4:10).

God is the Savior of *ALL*, but in this eon (age) He is offering a *special* salvation,⁶ that of life throughout the eons, to those who believe. At the end of

3. [Editor:] For more information on the Second Death, see:
 - The Second Death, Arthur P. Adams, [Bible Student's Notebook #530](#);
 - The Lake of Fire and Brimstone, Charles H. Pridgeon, [Bible Student's Notebook #531](#);
 - A Touchstone, Aaron Locker, [Bible Student's Notebook #531](#).
4. [Editor:] For an excellent study on death, see:
 - *Death, Resurrection, Immortality*, Joseph Kirk (see order form);
 - The Sleep of Death, Joseph Kirk, [Bible Student's Notebook #277](#).
5. [Editor:] for a comprehensive study of the many inner-connected doctrines in this topic, see:
 - *The Salvation of All*, Clyde L. Pilkington, Jr. (see order form).
6. [Editor:] For more information on this "special" salvation, see:
 - The Salvation of All and Our Special Salvation, James R. Coram, [Bible Student's Notebook #82](#).

the eons, the remainder of mankind will also be made alive in Christ.

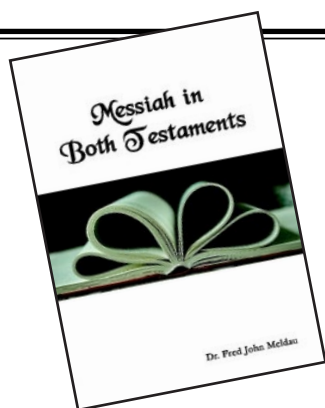
In the KJV, II Thessalonians 1:9 reads,

Who shall be punished with everlasting destruction from the presence of the Lord.

The Greek text, however, says, *olethron aionion*, i.e., "eonian extermination." The word does not imply extermination beyond recovery, for it is limited to the eons by the adjective modifying it. The word is used at I Corinthians 5:5, where it is recorded that Paul delivered "such a one unto Satan for the **destruction** of the flesh, that the spirit may be saved in the day of the Lord Jesus." There is no word in all of Scripture which even suggests annihilation, eternal destruction, loss or death from which there is no recovery, or a condition from which salvation is impossible. Always such terms as "destruction," "perish," "be lost" and "death" are relative to a period of time during an eon (age) or during the eons (ages). — *An Analytical Study of Words* (Chapter 16)

TOPICS:

Major: Judgment; Q&A; Salvation of All; Thessalonians, II
Minor: Aion; Eonian Life; Eternal



96 pp., PB

See order form.

Messiah in Both Testaments

by — Dr. Fred John Meldau (1899-1969)

The most amazing drama that ever was presented to the mind of man – a drama written in prophecy in the Old Testament and in biography in the four Gospels – is the narrative of Jesus Christ. This outstanding reference work addresses all the major Scriptures in the Old Testament that foretell of the coming Messiah, as well as the fulfillment of those prophecies in the New Testament. It is a fantastic summary of specific, detailed prophecies made about the coming Messiah, and how they were fulfilled in a specific, detailed way in the life, death, and resurrection of Jesus of Nazareth, hundreds of years after they were first given. It will provide insight as to how the Scriptures have successfully withstood so many assaults against its veracity over the centuries.

DAVID (continued from page 5988)

and we take it that he represents the time when the Kingdom gospel in its fullness will again go forth, and the Kingdom keys will not fail to open the doors to its consummation. It is at this time (when the succession to the throne is in danger from one whose claims are based on descent from David, and not upon his promise) that Bathsheba herself appears before the king to demand the fulfillment of his word regarding Solomon. Can this denote a reappearance of the Pentecostal group to fulfill an unfinished ministry?

Solomon's name means "peaceable, perfect or who recompenses." In the allegory he represents the period of the reign of Christ over the Earth, during the thousand years. Is it not remarkable that Solomon had seven hundred wives and three hundred concu-

bines or, in all one thousand? We are told that during the whole period of the thousand years, each year at the feast of Tabernacles, the nations will by ambassadors send gifts to Jehovah and make an annual covenant to obey Him. It appears as though the seven hundred wives indicate the first seven hundred covenants which are made from the heart. The last three hundred are but half-hearted, indicating the gentile state of mind, for when Satan is loosed they are ready to march against Jerusalem.

— *Unsearchable Riches*, Volume 15 (1929)

(edited & abridged)

TOPICS:

Major: Allegory; Israel

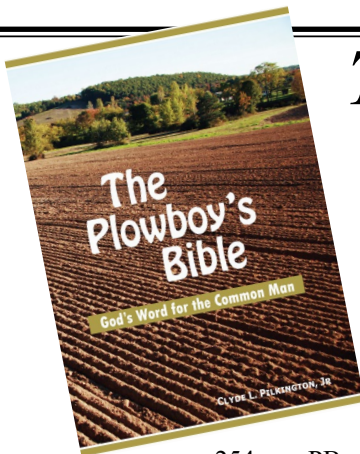
Minor: Covenants

WONDERS (continued from page 5987)

For more information on the hope of Israel, see:

- "The Hope of Israel" vs. "That Blessed Hope," Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#).
- 7. [Editor:] For more information on Paul's early epistles (letters), see:
 - The Chronological Order of Paul's Epistles (Their Dispensational Significance), Clyde L. Pilkington, Jr., [Bible Student's Notebook #319](#);
 - Paul's Earlier Epistles, F. H. Robison, Part 1, [Bible Student's Notebook #669](#); Part 2, [Bible Student's Notebook #670](#);
 - The Letters of Paul, Danny Russino, [Bible Student's Notebook #502](#);
 - The Nature of Paul's Early Epistles, Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#);
 - The Lord's Coming in the Early Epistles, Charles H. Welch, [Bible Student's Notebook #486](#);
 - Paul's Previous Epistles Need Minor Modifications, A.E. Knoch, [Bible Student's Notebook #490](#);

- Right Division Includes Paul, Stephen Hill, [Bible Student's Notebook #487](#);
- Organically the Same: Constitutionally Different – The Distinction Between the Pre-Prison and Prison Epistles, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
- The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
- The Acts of the Apostles and Paul's Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student's Notebook #613](#);
- The Letters of Paul, Danny Russino, [Bible Student's Notebook #502](#);
- The Nature of Paul's Early Epistles, Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#).
- 8. Nels Thompson (1883-1935), born in Denmark, immigrated to the United States in the early 1900s and, in 1912, became a part of the Plymouth Brethren (Grant Brethren) under the leadership of Harry A. Ironside, later pastor of Moody Church. Thompson became an evangelist, but a conflict arose with the Brethren over his dropping water baptism.



254 pp., PB

See order form.

The Plowboy's Bible *God's Word for the Common Man*

by – Clyde L. Pilkington, Jr.

Shocking conclusions from the man who brought you *The King James Bible Song*.

This book represents years of study and a significant change in understanding. Raised on and trained in a "King James Only" position, most of the author's teaching ministry was centered on the defense of the *KJV*. He had early associations with major proponents of this position and their followers. He actively taught classes and seminars on the subject of Bible versions. For many years he distributed thousands of books from a collection of over 100 different titles in support of the *KJV* position. Here he shares what he has come to see that has caused him to abandon completely his former position.



Bible Student's Notebook #671 (*A Plea to My Brothers in Christ*, by Stephen Hill) was just so timely and exactly what the Body needs today. There has been so much division in recent years and it deeply saddens me. I'm so encouraged to see what Stephen wrote, done in such a humble fashion that even those who have perpetuated some of this division should not take offense, but I hope will learn from this. I myself will also repent of such actions as gossiping about those "crazy believers" who have differing beliefs. Great issue, fantastic! – **Canada**

I'm in the midst of a very blessed day here, fully cognizant of the depths of love our Father comprehensively exhibits – and deeply grateful that He has provided my life with so much bounty in relationship, understanding and spiritual terms. – **PA**

Love the new Dictionary section in *BSN*. – **TX**

Thank you so much for your generosity and time. Your *BSNs* are a wonderful treat. – **Canada**

The Salvation of All by Clyde Pilkington opened my understanding to the truth that all will be reconciled to God. There is only one place, II Thessalonians 1:8-9, that is not clear to me. Could someone help me see this passage better, for they seem to indicate that some will be banished from God without end. – **KS**

[See the Q&A section on page 5989 of this issue for the answer to this question.]

I want to thank you for adding *Arthur P. Adams'* books to your listings. I was surprised at his knowledge and the way he presented it. Very understandable! – **NH**

Keep up the great work on the *BSN*, the *Daily Email Goodies* and publishing previously out of print truth. – **GA**

Give honor to whom honor is due (Romans 13:7). I thank you Father for giving my dearest brother a servant's heart – he is the most Christ-like man I know. Bless him and his in accordance with the glory of your grace. In Christ's name, amen. – **SD** ■

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

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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);
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