



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 28  
Issue 699

## What Does *PAROUSIA* Mean?

by — Otis Q. Sellers (1901-1992)

In the King James Version [*parousia*] is translated “coming” twenty-two times and “presence” twice. Other translations as a rule have used the words “coming,” “presence,” “arrival,” and “personal presence” to represent the word *parousia*.



*Parousia* is made up of the word *para* which means “beside,” and the participial form of the word “to be,” *ousia*, which means “being.” The compound word *parousia* then means “being beside,” “being with,” or “being present.” However when all occurrences of this word in the New Testament, in Classical Greek, in the *Septuagint*, and in the papyrus manuscripts are examined, it will be found that this word means *more than* personal presence. It is used of a *certain kind* of personal presence, and only such a presence can be properly called a *parousia*.

Adolf Deissmann’s pertinent comment that *parousia* is “a technical expression” has been repeated by many commentators, but invariably they leave us without any explanation of the technical (exact) meaning of this word. This is a fault of which I do not wish to be guilty, so I will give at once the technical definition of this important term.

The Greek word *parousia* means a personal presence when one is present *because of who he is and what he does*. Thus, a personal presence may not be a *parousia* if the one present is not there *in relationship to his position or office and the service he performs* as such.

The word for “personal presence” in the New Testament is *pareimi*, not *parousia*, a fact that is easily established by its many occurrences. These

occurrences show that *pareimi* always means a personal presence when it is used of men, and an actual presence when it is used of things.

At first glance these two words may seem to be only different inflections of the same word, but usage has established them as two words with distinct meanings. We must not stultify *parousia* by giving it the same meaning as *pareimi*. The distinction between the two is of the utmost importance, so I will give several illustrations of these two words.

If I should go to the courthouse and sit in on a trial, my presence there would most certainly be a personal one, and it could be described by the Greek word *pareimi*, but not by *parousia*. I am not there *because of who I am, any position I hold, or service I will perform*.

However, the judge, the prosecutor, the attorneys, and the witnesses are all there *because of who they are and the service they will render* in view of this. Thus, their personal presence there can be called a *parousia*.

The definition of a word can be determined only by an analysis of its usage; this is the method by which

(see *PAROUSIA*, page 6012)

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# Paul's Ministry at & Letter to the Saints at Ephesus Contrasted

by — Clyde L. Pilkington, Jr.

When closely considering Paul's ministry at Ephesus and then his later letter to the "Ephesians,"<sup>1</sup> one is taken by the clear distinctions between the two.

The first, Paul's teaching ministry while at Ephesus, was conducted during the Acts Period<sup>2</sup> while he was yet a "competent dispenser"



of Israel's New Covenant (II Corinthians 3:6, *Concordant*) and "acting as a priest" of Israel to the nations (Romans 15:16, *Concordant*).<sup>3</sup>

The second, Paul's "Ephesian" letter, was written after the setting aside of Israel (Acts 28:28)<sup>4</sup> and was one of Paul's Perfection

1. [Editor:] "We call it 'Ephesians.' As it undoubtedly was sent to Ephesus, this is quite correct. Very ancient manuscripts omit 'at Ephesus.' This omission, however, leaves a gap which must be filled. This fact, and the very general character of the statements which the epistle contains, with no local allusions, lead us to the conclusion that it was a *circular letter* ... space being left for the insertion of "Ephesus," "Laodicea," etc., as the case might be. See Colossians 4:16. This accounts for the variations in the early manuscripts." – A.E. Knoch, *Unsearchable Riches*, Volume 1 (1909).

"It was a *circular letter* for all saints who believe in Christ Jesus. In those days this excluded all of the Circumcision whose hope rested solely on Messiah's future glory. It included all who base their expectations on His present exaltation in the heavens. Thus the 'Ephesian' epistle, which transcends and ranks all the rest, is distinctly and directly addressed to us. In it we have specific directions as to our relation to Paul's prior ministries, which are unfolded in his previous epistles. Not only are we unable to directly apply their local allusions, but even their doctrine is to be modified to accord with the latest and crowning revelation as given in this epistle. The *evangel* which Paul had preached, which is categorically set forth in the Roman group of epistles, is definitely included in the present grace, only that the privileged and prior place of the Jew no longer obtains (Ephesians 3:6). Justification and conciliation, the great themes of these epistles, are ours just as assuredly as they belonged to the Romans and Corinthians and Galatians. ... Yet each of these doctrines is modified and glorified by the ranking revelation of the Ephesian epistle." – A.E. Knoch, *Unsearchable Riches*, Volume 11 (1919).

"The *circular letter* to the Ephesians marks the beginning of maturity so that all the saints may see God's full revelation. ... In this *circular letter* he revealed what had previously been kept a secret; namely, that, in spirit, the Jewish believers and those out of the nations were to be joint enjoyers of the same celestial allotment, and form a joint body, and become joint partakers of the promise in Christ Jesus. – Herman H. Locke, *Unsearchable Riches*, Volume 51 (1960); Volume 52 (1961).

2. [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).

3. [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](#)).

4. [Editor:] For more information on Acts 28, see:

- 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](#);
- Acts 28: The Dispensational Crisis, Charles H. Welch [Bible Student's Notebook #642](#);
- *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form).

In this brief overview, we will distinguish their significant differences.

## PAUL'S MINISTRY AT EPHESUS

Paul came to Ephesus (Acts 19:1-2) while he was acting as Israel's New Covenant priest to the nations. The believers at Ephesus were water baptized (Acts 19:5-6), Paul placing his hands on them so that the holy spirit would come on them (:6), resulting in them speaking in tongues and prophesying (:7).

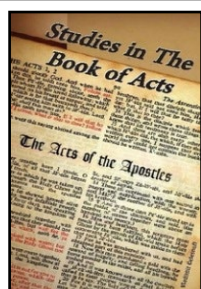
Paul performed miracles (:11), such as the use of handkerchiefs to heal the sick (:12) and the casting out of wicked spirits ("demons," :19).

Paul ministered among them for three years (20:32), "heralding the Kingdom" (:25) to the "flock" (:30) and wrote Scripture which "grew" the Word of God (19:20).

His ministry, as in all of the period covered by the Book of Acts, was prior to the final casting aside of Israel (28:28) and "the revelation of the Secret." During this time he spoke,

*None other things than those which the prophets*

5. [Editor:] For a look at Paul's Perfection Epistles, see:
- Paul's Perfection Epistles, A.E. Knoch, [Bible Student's Notebook #310](#);
  - Paul's Previous Epistles Need Minor Modifications, A.E. Knoch, [Bible Student's Notebook #490](#);
  - Present Truth Is Found in Paul's Latest Epistles, A.E. Knoch, [Bible Student's Notebook #515](#);
  - Organically the Same: Constitutionally Different – The Distinction Between the Pre-Prison and Prison Epistles, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
  - The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student's Notebook #524](#).



## Studies in the Book of Acts

by – Vladimir Gelesnoff (1877-1921)

66 pp., PB – See order form.

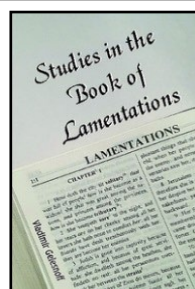
A dispensational survey of the Acts of the Apostles.

## PAUL'S EPISTLE TO THE SAINTS AT EPHESUS

Some years later Paul, as a Roman prisoner, writes the Ephesians letter to reveal the Secret Administration<sup>7</sup> given to him after Israel became *Lo-ami*.<sup>8</sup> Paul's Ephesian letter stands in stark contrast to his former ministry there. In this letter he reveals:

- 1:3 Blessed among the celestials
- 1:4 Chosen before the disruption
- 1:5 Designating us
- 1:9 The Secret of His will
- 1:10 The Administration of the complement of the eras
- 1:11 Lot cast in Him, designated beforehand
- 1:12 Pre-expectant
- 1:15 Paul heard of their faith<sup>9</sup>
- 1:17 Give the spirit of wisdom and revelation in the realization ... enlightened

6. "Saying nothing outside of what both the prophets and Moses speak" (Concordant).
7. [Editor:] For more information about "the Mystery" and it's "Secret Administration," see:
- What Is the Mystery? A.E. Knoch, [Bible Student's Notebook #516](#);
  - The Present Secret Administration, A.E. Knoch, [Bible Student's Notebook #575](#);
  - A New Administration at the Close of Acts, Adlai Loudy: Part 1, [Bible Student's Notebook #562](#); Part 2, [Bible Student's Notebook #563](#);
  - The Pentecost, Readjustment & Secret Administrations, Adlai Loudy, [Bible Student's Notebook #497](#);
  - Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);
  - The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student's Notebook #524](#).
8. [Editor:] For more information, see:
- Lo-ammi – "Not My People," Charles H. Welch, [Bible Student's Notebook #543](#).
9. He didn't already know of their faith?



## Studies in the Book of Lamentations

by – Vladimir Gelesnoff (1877-1921)

116 pp., PB – See order form.

A survey of the Lamentations of Jeremiah.

1:20 Among the Celestials  
 1:23 Ecclesia – His Body, the complement of the  
 One completing the All in all  
 2:6 Seats us together among the celestials  
 2:12 Previously guests of Israel's covenants  
 2:14 Removed the central wall of the barrier  
 2:15 Making a New Humanity  
 2:16 The One Body<sup>10</sup>  
 3:1-2 If you have heard of the Administration of the  
 Grace of God which is given me to you-ward<sup>11</sup>  
 3:3 The Secret he had written about briefly before  
 (Romans 16:25-26)  
 3:4 The Secret of the Christ  
 3:6 Joint-enjoyers of an allotment, joint-Body,  
 joint-partakers of the promise in Christ  
 3:9 The Administration of the Secret concealed  
 from the eons<sup>12</sup>  
 3:13 Not to be despondent at Paul's afflictions<sup>13</sup>  
 3:19 Complement of God  
 4:5 One baptism<sup>14</sup>

4:13 The measure of the stature of the complement  
 of the Christ<sup>15</sup>  
 5:18 Filled with God's spirit<sup>16</sup>  
 5:22 Wives to husbands  
 5:25 Husbands to wives<sup>17</sup>

## A PLAIN CONTRAST

These two contrasts – Paul's ministry *at* Ephesus  
 and His letter *to* the saints at Ephesus – mark an  
 unambiguous distinction between the two primary  
 ministries of Paul: one of a New Covenant priest and  
 the other of the divine revelator of the present Secret  
 Administration.



### TOPICS:

**Major:** Ephesians; Paul; Right Division

**Minor:** Paul's Epistles

**10.** Contrast this with the many bodies (ecclesias ["churches"]) of the  
 Acts period.

**11.** Paul had new information after leaving Ephesus which they had  
 "heard" about.

**12.** Thus outside of the scope of prophecy.

**13.** As contrasted with his previous imprisonment in Philippi.

**14.** In contrast to the two baptisms of the Acts period, one of which  
 was Israel's water baptism.

**15.** Over against a systematizing of deception.

**16.** The results of which are in contrast with tongues, signs, miracles,  
 healing, etc.

**17.** Instruction here is in stark contrast from Paul's Acts period teach-  
 ing – that those who had wives "be as though they had none" (I  
 Corinthians 7:29).

### PAROUSIA (continued from front page)

dictionaries are compiled. In getting the definition  
 of New Testament words, we are primarily interested  
 in the usage made by the Holy Spirit in its pages.  
 Nevertheless, consideration needs to be given to  
 occurrences outside of the Bible. Adolf Deissmann  
 cites many of these occurrences, prefacing them by  
 saying,

From the Ptolemaic period down to the second  
 century A.D. (about 500 years) we are able to trace  
 the word in the East as a technical expression for  
 the arrival or visit of the king or the emperor (or  
 other persons in authority).<sup>1</sup>

All of the examples cited by Deissmann are indica-  
 tive of an "official visit" rather than a mere "arrival."

The Lord Jesus Christ is to be personally present

**1.** Gustav Adolf Deissmann (1866–1937), *Light from the Ancient  
 East* (1922).

upon the Earth for a thousand<sup>2</sup> years, and He will be  
 present *because of all that He is and the services to be  
 performed* in view of each glory given to Him. This  
 thousand-year term in God's school of life, when the  
 Master-Teacher is personally present, will produce a  
 people who know God to the fullest extent that He  
 can be known by man. Since the Lord Jesus Christ is  
 not now upon the Earth, a "coming" will be required  
 in order for Him to be "personally present." The

**2. [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 King-  
 dom 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).





Second Coming<sup>3</sup> of Christ (Acts 1:11) will result in His *Parousia*.<sup>4</sup>

those epistles written before the dispensational change of Acts 28. ...

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## OTHERS ON THE *PAROUSIA*

Charles H. Welch (1880-1967):

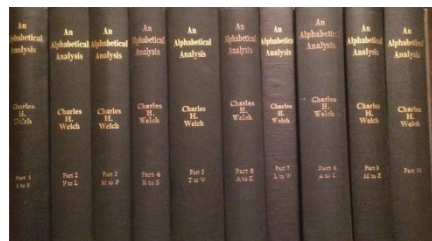
*Parousia* is used to describe the hope of the church during the period when “the hope of Israel”<sup>5</sup> was still in view. Consequently we find it used in the Gospel of Matthew, by Peter, James and John, ministers of the circumcision,<sup>6</sup> and by Paul in

3. [Editor:] For more information on Christ’s appearing, see:
    - Christ’s Appearing and Israel’s Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #567](#);
    - “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](#);
    - We Have a Better Hope, E.W. Bullinger, [Bible Student’s Notebook #492](#).
  4. *Seed & Bread* #24, edited excerpt.
  5. [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 70<sup>th</sup> 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
- 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](#).
6. [Editor:] For more information on the doctrinal positions of the Gospels, Acts, Hebrews, Revelation and the Epistles of Peter, James, John and Jude, see:
    - The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student’s Notebook #604](#);
    - Our Lord’s Earthly Ministry, W.T. Broad, [Bible Student’s Notebook #607](#);
    - The Writings of the Circumcision, A.E. Knoch, [Bible Student’s Notebook #599](#);
    - The Jewish Epistles, J.H. Kessler, [Bible Student’s Notebook #627](#);
    - The Coming Kingdom, W.T. Broad, [Bible Student’s Notebook #634](#);

John H. Kessler (1914-1963):

*Parousia* belongs to the Kingdom and not to the Mystery. ... If we patiently read through Ephesians, Philippians, Colossians, Timothy and Titus,<sup>8</sup> we shall not find a single reference to the *parousia* of Christ. The *parousia* is connected with Israel, antichrist, the great tribulation, the day of the Lord, everything to link it with the Kingdom. Surely we need no further argument to prove that the Second Coming, as taught, believed, and hoped for before Acts 28, in I Corinthians, and during the “time of the end,” is clearly to be distinguished from “that blessed hope” which lies before the believer during this present peculiar Dispensation of the Mystery.<sup>9</sup> ►

- The Hebrew Evangel, E.H. Clayton, W.T. Broad, [Bible Student’s Notebook #635](#).
7. The Hope of the Third Sphere, *An Alphabetical Analysis*, Volume 2: Hope, Charles H. Welch.
  8. [Editor:] For a look at Paul’s Perfection Epistles, see:
    - Paul’s Perfection Epistles, A.E. Knoch, [Bible Student’s Notebook #310](#);
    - Paul’s Previous Epistles Need Minor Modifications, A.E. Knoch, [Bible Student’s Notebook #490](#);
    - Present Truth Is Found in Paul’s Latest Epistles, A.E. Knoch, [Bible Student’s Notebook #515](#);
    - Organically the Same: Constitutionally Different – The Distinction Between the Pre-Prison and Prison Epistles, Vladimir Gelesnoff, [Bible Student’s Notebook #509](#);
    - The Ranking Revelation of the Prison Epistles, A.E. Knoch, [Bible Student’s Notebook #524](#).
  9. *Forgotten Truths Reaffirmed*, a Bible Student’s Press facsimile reprint available from [www.StudyShelf.com](http://www.StudyShelf.com) (see order form under John H. Kessler).



## *An Alphabetical Analysis*

by — Charles H. Welch (1880-1967)

This is a priceless 10 volume set, with over 5000 pages, covering nearly 500 different Scripture subjects. The climax of Welch’s written ministry, this is a complete reference library divided into four sections: Doctrinal, Practical, Prophetical, and Dispensational.

See order form. 10 Vol., HB

F.H. Robison (1885-1932):

The gospel of the Kingdom as proclaimed by Paul in the synagogues is briefly set forth in Acts 17:3. The relation which Messiah's suffering and resurrection bore to the Hebrew Scriptures is the main theme of his discourse. From the Thessalonian letters we learn that he told them much of the events preceding (I Thessalonians 2:14-19) and connected with our Lord's Second Coming – the same Coming, by the way, which had been long foretold; for the word *parousia* (as connected with our Lord) is never used of anything bearing on the Body-ecclesia of the present dispensation. ...

The *parousia* is not a specific hope of the Body-ecclesia, since it is related to the Earth. We are interested in everything that God has thought worthwhile to do or to make or to perform, but being interested and being directly involved are different things.

*O Lord ... mine enemies ... shall fall and perish at Thy **presence** (Psalm 9:1-3).*

That is the key to the *parousia* of the Lord (cf. Psalm 68:2; 97:5; 114:7; Isaiah 64:1-3; Jeremiah 4:26; Nahum 1:5).<sup>10</sup>

#### TOPICS:

**Major:** Parousia; Right Division; Second Coming

**Minor:** Greek Words

10. *Are Bride and Body Identical?* a Bible Student's Press facsimile reprint available from [www.StudyShelf.com](http://www.StudyShelf.com) (see order form under F.H. Robison).

## *We Did Not Ask for this Room*

We did not ask for this room,  
or this music;  
we were invited in.

Therefore,  
because the dark surrounds us,  
let us turn our faces toward  
the light.

Let us endure hardship  
to be grateful for plenty.

We have been given pain  
to be astounded by joy.

We have been given life  
to deny death.

We did not ask for this room,  
or this music.

But because we are here,  
let us dance.

— Stephen King

(Taken from his mini-series 11.22.63)

#### TOPICS:

**Major:** Poems

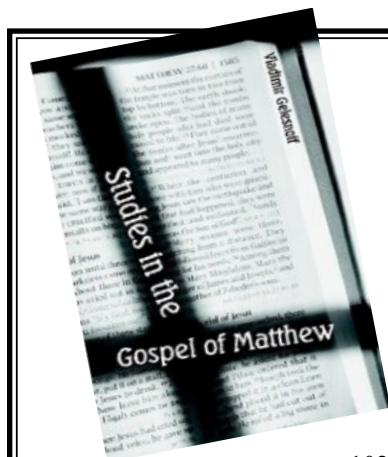
## *Studies in the Gospel of Matthew*

by — Vladimir Gelesnoff (1877-1921)

In taking up a study of the Gospel of Matthew, our prime concern is to divest ourselves of a deep-rooted idea which is apt to preform our ideas and predetermine our conclusions with regard to its teaching. The recognized division between Old and New Testaments is purely arbitrary. It is founded on the fact that the one is written in Hebrew and the other in Greek. However, in seeking light on this point, we must be guided by weightier questions than those of language: stress must rather be laid on such matters as divergence of theme, or change in the Divine attitude and method.

102 pp., PB

*See order form.*



## He Will Not Begin What He Cannot Complete



by — Arthur P. Adams  
(1847-1925)

*Thou wilt have a desire to  
the work of Thine hands*  
(Job 14:15).

The Great Workman is interested in His work, He has a “desire” to it, and He will not begin what He cannot complete. For the creature to fail of the purpose of its creation implies a failure on the part of the Creator, and this cannot be in the government of God. “My counsel shall stand,” He says, “and I will do all My pleasure” (Isaiah 46:10). Hence we may be sure that the ultimate purpose in the creation of everyone, whatever it may be, surely will be carried out; as the Creator cannot fail, neither can His creations. Thus does it appear that in the final outcome of man’s creation the honor of the Most High is involved, and He is bound to make that outcome a successful and glorious one in order to vindicate that honor.

Taken from:

*The Purposes of God and the True Basis of  
Redemption*

(Available at [Study Shelf](#), see order form under  
“A.P. Adams”).

### TOPICS:

**Major:** God; Purpose; Sovereignty

**Minor:** Quotes, titled

## Perfect Imperfection

by - Mike Owens



Imperfections, problems, flaws, defects, blunders and difficult conditions hound us all. Yet, God is sovereign – fully aware and completely able to alter any of these situations. Therefore, these must be perfect imperfections.

These may result in disasters, cancer, tsunamis, misery and death – but the resurrection of *all* (Acts 24:15) and the restoration of *all things* (Acts 3:21) will result in our ability to recognize and appreciate God’s relentless love and mercy forever.

Perhaps it could be that the *only way* for us to really see these amazing and beautiful attributes of our Creator was for us to experience these perfectly orchestrated imperfections for our-selves. Temporary discomforts and even horrible tragedies are choreographed to set the backdrop for us to clearly see Him when we enter the resurrected life.

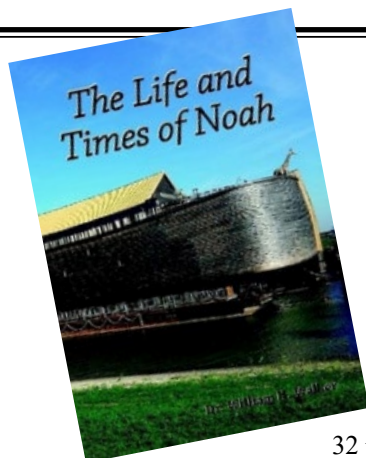
*Is it not from the mouth of the Most High that  
both good and ill goes forth?* (Lamentations  
3:38).

*I form light and create darkness; I make well-  
being and create calamity; I am the LORD, who  
does all these things* (Isaiah 45:7).

### TOPICS:

**Major:** Evil; Sovereignty

**Minor:** Quotes, titled



## The Life and Times of Noah

by — Dr. William H. Walker (1840-1924)

There are some Old Testament Scriptures which come to us with a sort of double inspiration because of the use made of them by the Holy Spirit in the New Testament. Such a Scripture is before in the study of the life and times of Noah. It will be remembered that, in the eschatology of Jesus, in the epistle to the Hebrews and of Peter, this history has been used for the teaching of lessons to those upon whom the end of the ages have come.

32 pp., PB

*See order form.*



## Editor's Desk

### Extensive Footnotes

Our readers have undoubtedly noticed that last year we began placing extensive footnotes in much material presented in the *Bible Student's Notebook*. We do this especially for the benefit of our newer readers.

Of necessity many of our articles naturally take for granted that certain components of truths being discussed are understood, so we thought that footnotes of clarification and expansion could be greatly beneficial.

We seek to provide syllabuses of study material on key subjects – and believe these footnotes will be especially helpful, especially if individual articles are shared with others.

Over the years we have amassed an enormous amount of resources for Bible students. These syllabuses are

themed collections of past articles from *BSNs* as well as books offered through our StudyShelf.com website.

To better assist others in their Scripture research, these footnotes have long been a desire of ours. Much time and labor goes into these footnotes, and we thank our faithful co-laborer Mark Peters for undertaking this daunting task.

Remembering Paul's exhortation to Timothy,

*Till I come, give heed to reading* (I Timothy 4:13).

Clyde L. Pilkington, Jr.  
*Pilkington Abbey*  
Paint, PA

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