



Bible Student's Notebook™

The Herald of His Grace

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

Volume 26
Issue 628

The Rich Man and Lazarus

by — William B. Screws (1884-1961)
(former Primitive Baptist pastor)

Some of the saints have a theory that Hades and Paradise were very close together before the ascension of Christ – the former a place of torment for “disembodied spirits,” and the later a place of comfort.



They tell us that when Christ ascended He took Paradise with Him to heaven. They seek to prove this by quoting, (or misquoting), “*When He ascended on high He lead a multitude of captives*” (Ephesians 4:8). A literal rendering says, “*Upstepping into height, He captures captivity.*” The leading of captives is not the thought. Christ captured that which held sinners bound. This ensures their release.

In the Scriptures, spirits are not associated with *hadēs*. Souls are, but not living souls. We are told by some that the soul cannot die, but God says,

every living soul died (Revelation 16:3).

Sometimes in sermons a great play is made on the supposed fact that the soul of man, being a living soul, cannot die.¹ The Scripture quoted above should be sufficient answer to this teaching. Since it is the soul that goes into *hadēs* (Acts 2:27), there can be no doubt that the soul is dead, for we are told in Revelation 20:13, that *hadēs* will give up the dead in it.

The Scriptures do not picture *hadēs* as a place of torment. The soul of Christ went there when He died. Was our Lord's soul in torment? If so, that is a very

poor argument for endless torment, for the soul of Christ came out, when His body was raised. And if *hadēs* is a place of punishment, why was our Lord's soul there? Did He deserve to be punished?

The soul is manifested in life – not death. Adam was without consciousness or sensation, until God blew the breath of the living into his nostrils. The union of spirit and body produced consciousness and sensation. Thus Adam is said to have become a living soul. He still was a body, and he certainly had a spirit, but the soul was predominant in his thoughts, desires and actions.

The soul does not seek after God. It seeks after things that will satisfy the body. It is concerned with food.

Thy soul longeth to eat flesh (Deuteronomy 12:20).

Their souls abhorreth all kind of meat (Psalm 107:18).

... if he steal to satisfy his soul when hungry (Proverbs 6:30).

Eateth to the satisfying of the soul (Proverbs 13:25).

1. [Editor:] For an excellent study on soul, spirit, hades, the unseen, and death, read the book:
– *Death, Resurrection, Immortality*, Joseph Kirk, see order form.

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The full soul loatheth a honey comb, but to the hungry soul every bitter thing is sweet (Proverbs 27:7).

Be not anxious for your soul, what you shall eat or what you shall drink (Matthew 6:25).

The rich farmer who had to tear down his barn and build larger ones, talked to his soul – not about God, but about earthly possessions, saying,

Soul, you have many goods laid up for many years. Rest, eat, drink, make merry (Luke 12:19).

However, the foolish fellow had already eaten too much of this plentiful harvest. So God said to him,

Imprudent one! This night they are demanding your soul from you (12:20).

This was a way of telling him he should die that night, and that “*they*,” the goods of which he was speaking, were the cause of his death.

When death occurs the soul goes to *hadēs* (Acts 2:27). *Hadēs* is “the unseen.” The etymology of the word forces one to this conclusion. It is a condition – not a place. The spirit returns to God who gave it (Ecclesiastes 12:7). This is not said of the spirits of the saints alone, it is true of all mankind. The body returns to the soil. The soul, which is the sensation, the consciousness, ceases. It is said to go into “the unseen.” Consciousness is not ascribed to anyone, except when spirit and body are united, producing soul.

Except in symbolic passages, the Scripture never

speaks of the dead as having consciousness.

In death there is no remembrance of Thee (Psalm 6:5).

In Psalm 88:10-12 we read of the grave as the land of forgetfulness.

The dead praise not Jehovah (Psalm 115:17).

The dead know not anything (Ecclesiastes 9:5).

If the righteous go at once into bliss and glory, it seems a very cruel thing for our Lord to call them back into this life of sorrow, as He did on more than one occasion, during His ministry.

If our Christian friends are sure to be wafted on angel’s wings into unspeakable bliss, as soon as they die, we are trying to keep them out of heaven when we call a physician to keep them from dying. How can we ever justify such conduct? It is a fact that even those who love God are trying as hard to keep people out of Heaven, as they are trying to keep people out of “Hell.”

The Scriptures say Abraham died and was buried. Nowhere do they command us to believe that his bosom is a place of bliss for others who have died. If he could be found in the tomb where he was placed – if he were not decayed – a dead man placed in his bosom would not experience either pain or pleasure, for the dead are not conscious.

Shall we believe that a man is doomed to endless torment just because he had good things in life? If so, I have no hope of Heaven, for I have had good things



The Witness of the Stars

by — E.W. Bullinger

An in-depth study of the constellations and principle stars as they pertain to prophetic truth. More than forty charts and diagrams are included.

205 pp., PB

See order form.



all my days.

Must we believe that one is sure of endless bliss just because he is a poor, lame beggar in this life? If we believe it, why don't we seek lameness and poverty and hunger, instead of comforts?

Shall we believe that "Heaven" and "Hell" are so near to each other that the lost can talk to the saved, and the saved see all the suffering and the hopelessness of the damned?

If we believe men are lost because they had riches in this life, how do we explain the fact that Abraham is in the place of bliss, instead of being with the rich man in "Hell?" Abraham was one of the wealthiest men of his day, and he certainly fared sumptuously.

Why do preachers seek higher and higher salaries, if it takes poverty to go to Heaven? Or, is it a fact that they do not believe any such thing, but feel that they must preach it in order to frighten others?

When we remember that our Lord was talking to the Pharisees, the problem of the story of the *Rich Man and Lazarus* is partly solved. The Pharisees were a religious denomination among the Jews. According to Josephus,² they claimed to believe in living "meanly." This is the opposite of living in wealth. In other words, they claimed to believe poverty is essential to endless bliss. However, like the modern churchman who "believes" in sobriety, honesty and chastity, but practices drunkenness, dishonesty and unchasteness,

2. [Editor:] Josephus Flavius (A.D. 37-100?) was a Jewish general and historian.

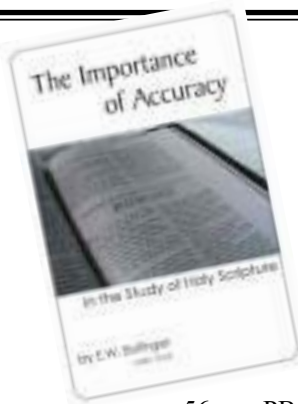
these Pharisees were always seeking riches and living sumptuously and wearing purple, when possible.

Moreover, according to Josephus, the Pharisees believed that the souls of the dead go to *hadēs* – the righteous to that part where there is bliss, and the unrighteous to the part where there is torment. They called the former "Abraham's Bosom." The unrighteous are not actually in the flames, according to Josephus but are so near that they are being burned, and are waiting for the day of judgment, when they will actually be placed in the flames. The two compartments are so near each other that the righteous and the unrighteous can carry on conversations.

So, when our Lord told the story, He was repeating the doctrine of the Pharisees – not teaching the doctrine of God. Why? The purpose of Christ was to show the Pharisees that if their doctrine were true, there would be no hope for them.

This type of story may be called an *admission*. The entire passage, beginning with Luke 15:3, is like this. The Pharisees claimed they had never gone astray. Christ admitted it, *for the sake of argument*, when He spoke of one sheep going astray, and ninety-nine staying in the enclosure. His purpose here seems to have been to ridicule such a claim, by showing that they were doing what no real flock of sheep would do – objecting to Him going after the one that had gone astray. Of course, it was not true that they had not strayed. Isaiah, speaking for the nation, had said,

We all, like sheep, have gone astray (53:6).



56 pp., PB.

See order form.

The Importance of Accuracy in the Study of the Holy Scriptures

by — E.W. Bullinger

Error in premise equals error in conclusion. In this work Bullinger stresses the critical importance of accuracy when it comes to the study of Scripture.

www.EWBullinger.com

In the story about the *Lost Money*, our Lord was ridiculing the Pharisees. They would not object to a woman seeking lost money, but they did not want Him to seek lost men. In the story of the *Lost Son*, He showed them up when He spoke of the ugly temper of the one who had not strayed. It is easy to see that the *home-son* was worse than the *lost-son* (prodigal). This *home-son* was a picture of the Pharisees; the *lost-son*, a picture of tax gatherers and sinners.

In the story of the *Unfaithful Steward* He *admitted* the claim of the Pharisees. In spite of the fact that they had robbed God and had helped others do so, they claimed that God was recognizing them as stewards of His earthly affairs. It is in this story that our Lord's sense of humor comes to the front. He told the story to His disciples in the presence of the Pharisees. It was too fantastic to be believed; so was the claim of the Pharisees. They knew He was laughing at them, and they "*turned up their noses*" at Him.

The Pharisees had been justifying themselves before men; justifying their conduct in robbing God. No wonder they were angry when the Lord showed how preposterous is such a claim. He showed it by telling an impossible story.

The story of the *Rich Man and Lazarus* is another impossible one. A dead man suffering from the flames; another dead man enjoying the bliss of Abraham's bosom; the place of suffering so close to the place of bliss that conversation could be carried on from one to the other; a man in torment because he had good things; a man in bliss because he was lame and poor; Abraham, instead of God, boss of the situation – all of this was too unreasonable to be believed.

No disciple of His would believe it at the time. Even the Pharisees could see how ridiculous it was, and in what a position it showed them to be. It was a continuation of His sense of humor.

When Elijah *admitted* to Baal's prophets that Baal was a god, and "*made sport*" (fun) of them, he was doing what our Lord was doing in this series of stories. Knowledge of the Scripture will keep us from believing it was more than an impossible story, told for the purpose of exposing a ridiculous claim.³

(edited)

— *The Pilgrim's Messenger*

Volume 22, Number 1, August, 1942

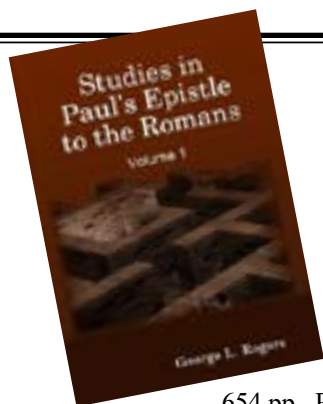
Topics:

Major: Hades; Unseen; Hell; Soul; Spirit; Death; Rich Man and Lazarus

Minor: Religion; Tradition; Paradise; Captivity

3. [Editor:] For more information on the Rich Man and Lazarus, see:

- *A Pillar of Partialism Shaken and Removed – The Rich Man and Lazarus*, J.F. Witherell, [Bible Student's Notebook #232](#);
- *The Rich Man and Lazarus as an "Admission,"* B. Davies, [Bible Student's Notebook #418](#);
- *The Rich Man and Lazarus*, Dan Kraemer, Part 1 – [Bible Student's Notebook #244](#); Part 2 – [Bible Student's Notebook #245](#); Part 3 – [Bible Student's Notebook #246](#);
- *The Rich Man and Lazarus*, Andre Piet, [Bible Student's Notebook #498](#);
- *The Rich Man and Lazarus*, A. E. Knoch, [Bible Student's Notebook #513](#);
- *The Rich Man and Lazarus: Literal or Figurative?*, Joseph E. Kirk, [Bible Student's Notebook #423](#);
- *The Story of the Rich Man and Lazarus: Parable? Or Literal History?*, Ivan L. Burgener, [Bible Student's Notebook #100](#);
- *The Rich Man and Lazarus: The Ultimate Collection* (Eight Important Works), see order form.



Studies in Romans

(Volume 1, Chapters 1-8)

by — George L. Rogers (1869-1947)

"This book is an exhaustive study of the first eight chapters of Romans, including pertinent questions at the end of each chapter, which serve to help the student evaluate his reading." – Ernest Knoch

See order form.

654 pp., PB



Editor's Desk

W.B. Screws
(1884-1961)

Back in 2012 we ran our first article in the *Bible Student's Notebook* by W.B. Screws entitled *God's Will, Counsel and Intention*.¹ In this current issue we are running two more of his faithful writings.

William Benjamin Screws, of Glennville, GA was an able advocate of the Pauline gospel and staunch defender of the ultimate salvation of all mankind. He had an extensive teaching ministry that was concentrated, but not limited to, the southeastern United States. He was the longtime editor of the monthly periodical, *The Pilgrim's Messenger*.

A.E. Knoch referred to his laborious zeal for truth as a "fire brand" and a "man after my own heart," going on to say,

When he sees God's truth he stands for it, unafraid.
There is nothing half-hearted about his ministry. His paper is the greatest little sheet I ever saw.

1. [Bible Student's Notebook #370](#).

A former pastor, Screws described leaving his denomination,

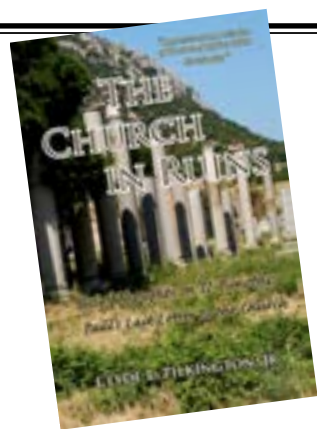
[In] August [1932] I came to the point of choosing between the organized "church" and the truth of God. I chose the latter, and thank Him that I was so led. I was dismissed from the "church" where I had served exactly half my life – twenty-four years. I was given a letter of recommendation, as to character and faithfulness, but the letter stated that the church was dispensing with my services, and dismissing me as a member, because I did not believe according to the accepted doctrines of the Primitive Baptist Church. The letter did not claim that I had taught contrary to the Scriptures.

Screws conducted a circuit teaching ministry in Swansea and Fairview, SC, as well as Glennville, Collins, Wrens, Augusta and Swainsboro, GA. He co-labored regionally with Brothers D.C. Plumb (who came from CA), I.T. Watkins (Augusta, GA), C.E. Jones (Hardeeville, SC). He taught in Bible conferences as far away as San Antonio, TX, and El Centro, Oakland and Los Angeles, CA.² ■

Topics:

Major: Biography

2. *Unsearchable Riches*, Volumes 23 (1932), 24, (1933), 25 (1934), 28 (1937), 29 (1938), 30 (1939), 36 (1945) and 53 (1962).



140 pp., PB

See order form.

Priceless. – OH
Awesome. – TX
A real eye opener. – MI
Groundbreaking stuff. – OH

THE CHURCH IN RUINS

Brief Thoughts on II Timothy, Paul's Last Letter to the Church

by — Clyde L. Pilkington, Jr.

This brief survey of Paul's last epistle will reveal that while almost 2000 years have transpired, the condition of the church has remained the same, and indeed has worsened in accordance with Paul's warning to Timothy.

This book is not a call for a re-awakening of "the church," because it is apparent that this is not Father's plan. Rather, it is a call to individual men – men whose place in the Christian religious system has left them empty, stagnant, and restless – to awaken to Father's call to be His faithful servant and stand outside of that system to look for other faithful men as well.

WHAT READERS ARE SAYING ABOUT THIS BOOK:

One powerful message. – HI
Impressive. – TX
Another nail driven by the Truth. – WI
A thrill to know that I'm not crazy after all! – PA

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An outstanding little book, one that needs to be read by every member of His Body, and I do not exaggerate. – KS

www.ChurchinRuins.com



Future Punishment: What God Says About It

Is there really a “General Judgment”?

by — William B. Screws (1884-1961)
(former Primitive Baptist pastor)

In the matter of “future punishment,” there would be no confusion of opinions if all would base their teaching on plain statements of God, instead of on parables, which are given to conceal, rather than reveal (Matthew 13:10-17), or on incorrect translations.¹

Matthew 25:31-46 speaks of the judgment of the nations. No grace is in it. Nothing is said of faith. The blood of Christ is not mentioned. Nothing except reasoning could bring these into this lesson, and the Scriptures always denounce reasoning. The judgment proceeds on the basis of how each nation has treated the brethren of Christ.

Reasonings make it “the general judgment,” supposedly with individuals being judged; and supposedly the righteous go to heaven; the unjust go to endless hell!² Thus a non-scriptural term, “the general judgment,” is introduced, and passages that teach “everlasting life” on a basis of faith (see John 3:16) are contradicted, for this reasoning makes individuals enter into “eternal life” without faith. Nor is it any better if a correct rendering is used and the same reasoning followed. Correctly rendered, the believer is to have “*eonian life*,” while the reasoner has people entering into “*eonian life*” without faith.

If we believe God, the lesson is simple.

Time of the judgment:

Whenever the Son of Mankind may be coming in

1. [Editor:] See,
 - [Bibles Without Everlasting Punishment](#), Clyde L. Pilkington, Jr., *Bible Student's Notebook* #166.
2. [Editor:] For more information on “Hell” see,
 - *A Reply to R.A. Torrey's: The Exact Truth Regarding and Eternal Hell*, by A.E. Knoch. Two formats: (1) book form (see order form), or (2) in installments in the *Bible Student's Notebook*:
 - [Part 1 #451](#)
 - [Part 2 #452](#)
 - [Part 3 #453](#)
 - [Part 4 #454](#)

His glory, and all the holy messengers with Him, then He shall be seated on the throne of His glory (:31).

Who will be judged:

All the nations (:32).

Basis of the judgment:

Inasmuch as you do it to one of these, the least of My brethren, you do it to Me (:40),

Inasmuch as you do it not to one of the least of these, neither do you it to Me (:45).

Result of the judgment:

These shall be coming away into eonian chastening, yet the just into eonian life (:46).

This judgment will take place at the beginning of the “*thousand years*” (Revelation 20:4) and is in relation to Israel's Kingdom. There is nothing final about it, and it is not faith that puts finality into the lesson. It is human reasoning that does it.

A search of the Word of God will convince those who believe God that there is no statement in Scripture saying God will *punish* in connection with any future judgment.³ Hebrews 10:29 speaks of some who are worthy of punishment but does not plainly say they will receive it. Moreover, the ones under consideration are God's people. Read the entire passage.

3. [Editor:] For a look into the subject of judgment, see:
 - *Judgment: Its Nature and Purpose*, A.P. Adams, [Bible Student's Notebook #388](#);
 - *Father's Judgments Are Remedial* (Kolasis: A Word Study), Clyde L. Pilkington, Jr., [Bible Student's Notebook #308](#).

"Eonian⁴ extermination from the face of the Lord and from the glory of His strength," when Christ comes to establish His Kingdom, needs a great deal of human reasoning to convert it into "endless punishment" (see II Thessalonians 1:9). It will take place more than a thousand years prior to the judgment before the Great White Throne. Like the judgment of the nations, it is extermination in relation to Israel's Kingdom. It means death, since unbelievers, as individuals, cannot have "eonian life" apart from faith; but it is death, not for eternity, but during the period when others shall be seeing the face of the Lord and the glory of His strength. I repeat: it is in relation to the kingdom.

The passage that tells of the judgment before the Great White Throne says nothing of either "chastening" or "punishment." Instead, the word is "condemned." Let us not change it to any other.

Neither does the passage mention "torment." The word is "death." Not believing God, some have invented the phrase: "the second death⁵ from which there is no res-

urrection." Those who believe God need not invent a phrase. They adopt Paul's: "Christ Jesus, Who, indeed, **abolishes death**" (II Timothy 1:10).

The "torment" of the Slanderer, the wild beast and the false prophet for the eons of the eons (Revelation 20:10) means just that. Unbelieving reason includes all unbelievers. The "torment" of the *worshippers* of the wild beast (Revelation 14:9-12) includes no others. Yet the same unbelieving reason makes it include all who are "non-elect" or who "do not accept Christ," depending on whether the reasoner is a Calvinist or an Arminian. Neither does God say their torment is "eternal." The reasoner says it is.

Tense is ignored here by the reasoned as well. God says they will be tormented and that they *are* having no rest day and night. Their restlessness is a present experience *while* they are worshiping the wild beast. *Their torment will follow.* If it had been essential that we know whether the torment will be before or after the judgment at the Great White Throne, God would have told us. As He did not, let us honor His silence on this phase of it.

4. [Editor:] For a further look at the subject see:

- *Eons and Worlds: A Preliminary Overview*, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
- "Ages" or "Eternity" and the English Versions, John Dokas, [Bible Student's Notebook #309](#);
- *Definition of Bible Terms: Aeon 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](#).

5. [Editor:] For more information see:

- *The Second Death*, Arthur P. Adams, [Bible Student's Notebook](#)

— *Unsearchable Riches*

Volume 29, 1938

TOPICS:

Major: Judgment; Punishment; Hell; Second Death

Minor: Ages; Translation

[#530](#);

– *The Lake of Fire and Brimstone*, Charles H. Pridgeon, [Bible Student's Notebook #531](#);

– *A Touchstone*, Aaron Locker, [Bible Student's Notebook #531](#).

The Scripture MINUTE



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An Enlarged *Bible Student's Notebook*

The *Bible Student's Notebook* is expanding once again. As you may have noticed, beginning with issue 626, the BSN is now a larger publication. Instead of being 6 pages of study material twice a week, it is now 8 pages of study material followed by the order form.

This is the result of our need to accommodate an ever-expanding order form, especially due to our recent initiation of the Facsimile project. The order form had already been taking up two pages of each issue, so rather than taking up additional pages we have decided simply to place the order form at the end of the 8-page BSN, rather than having it be a part of it.

Subsequently, the order form is no longer technically a part of the BSN. That is, the order form at the end of each issue of the BSN will not affect the page numbering.

Beginning with Volume 26, the volumes will provide

the order form only at the end of the volume, instead of being at the end of each issue.

This adjustment accomplishes 3 purposes:

1. We can continue to increase the length of the order form without concerns of space;
2. We can increase the amount of space used for study material in each BSN issue by 2 pages;
3. We can stop putting 25 two-page order forms in every volume of the BSN – a total of 50 pages each quarter (200 pages each year) that can be devoted to additional study material.

Therefore, in addition to having doubled our BSN production in January, with the inclusion of extra study material we are now adding the equivalent of 33 additional BSNs each year.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 26, No. 628 – July 10, 2017

Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:

- total freedom from sins (Colossians 1:14);
- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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

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