



Bible Student's Notebook™

The Herald of His Grace

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

Volume 41
Issue 1018

Does the Bible Teach that All Will Be Saved?

by — Johann Grobler

For this is good and acceptable in the sight of God our Savior; Who desires all men to be saved, and to come to the knowledge of the truth (I Timothy 2:3-4 NKJV, throughout).

Key Points:

God wills for every person to be saved, regardless of their past actions or attitudes towards Him.....8563
God's perception of time is vastly different from ours, showing immense patience, not wanting anyone to perish but for all to find repentance.8565
Jesus' mission, as sent by God, is central to the plan of salvation, offering redemption to even those deemed beyond hope.....8567

Salvation is intended for all humanity, not just those who currently believe, highlighting the inclusivity of God's grace....8569
All of creation will ultimately be reconciled to God through Jesus Christ, who has made peace through His sacrifice.....8569
In the end, every being will recognize and submit to God, acknowledging His sovereignty and Lordship.....8569

We do not often hear that God is our Savior.

God is our Savior, so is Jesus; but it is God Who sent Jesus to bring about salvation (John 4:34; 5:36; 6:38-39).



should come to repentance (II Peter 3:8-9).

That all people are to be saved is God's will. It is good in His eyes. This applies to all people, however sinful they have been and even though they were hostile to God.

As for "coming to a knowledge of the truth": at this time, most people are blinded, but God's will is that that blindness be removed one day.

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness; but is longsuffering toward us, not willing that any should perish, but that all

The Lord's experience of time is different from ours. Even as a child, we experienced it differently than grown-ups. One year in school feels like an eternity. The older one gets the faster the years seem to pass. If you're 60, one year is one sixtieth of your life, but if you're ten, it's a whole tenth.

God has no beginning and end. One day is like 1000 years to Him, and 1000 years as one day. One day like a thousand years? For us, this is incomprehensible. A thousand years like one day? Also hard for us to comprehend.

For God to take thousands of years to bring His plan of salvation to fruition is no big deal. It will take
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Experience of Evil (quote: King Solomon)8570

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the universality of death and resurrection (I Corinthians 15:21);
- the unique gospel of Paul – which he calls "my gospel" (Romans 2:16; 16:25; II Timothy 2:8; I Corinthians 15:1-4; Acts 13-28; Acts 20:24);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past" (Romans 16:25);
- the epistles of the present Secret Administration being Ephesians & Colossians (Ephesians 3:2, 9; Colossians 1:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the One Body (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unpropheesied, Celestial hope and calling of the One Body (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);

- union in His death, burial and resurrection and ascended seated position among the celestials (Ephesians 2:6);
- adult sonship position (Ephesians 1:5).

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

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

We are always open for discussion, but never for disputation. – André Sneidar

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thousands of years. In the end, everyone will come to repentance because it is His will. God will succeed in what He intends doing – but it is going to take time.

We live in a world where things need to happen fast: fast internet, fast computers, fast cars, fast foods, and quick fixes. We feel good when we can quickly “sort out” problems, and frustrated when we can’t. It’s an impatient humanity.-

God is different. He is not a frustrated God. He has all of the patience in the world. Patience or longsuffering is part of the fruit of God’s spirit (Galatians 5:22). Yet people are impatient by nature.

Therefore, many become impatient with God. Where is God when all of these bad things happen? Why does He do nothing while women are raped and the defenseless robbed or murdered?

Because they don’t understand the bigger picture. God is the Master when it comes to timing – but our time arithmetic is not at His level. We are short-sighted. We think mostly in terms of this life, which for the average person is barely 70 years.

Our opening passage admonishes us, we should nev-

er lose sight of it: God intends to save everyone, but from our perspective, it is going to take a very long time – yes, thousands of years – to bring it to fruition.

Remember the former things of old: for I am God, and there is no other; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times things that are not yet done, saying, “My counsel shall stand, and I will do all My pleasure” (Isaiah 46:9-10).

This is Yahweh speaking. He is the only God. He is totally in control of all that happens – good and evil. He has decided and it happens! He makes the Adversary visit and seduce Eve. He provided the need for a perfect Sacrifice before the foundation of the world, and had already placed in the pipeline the crucifixion of the Lamb, His Son Jesus.

God saw fit to give His prophets periodic glimpses into aspects of His plan so that they could prophesy about it. Everything prophesied that had to happen, happened. Everything prophesied that has yet to happen, will happen. No one can stop God.

What He wills, He will do. He wants not a single person to be lost. It will happen that way.



Rightly Dividing Israel's Prophetic Kingdom – With Special Emphasis on The Overlooked Pre-Millennial “Kingdom of the Heavens” (A Comprehensive Compilation)

Editors: Clyde L. Pilkington, Jr., André Sneidar

342 pages
1st Ed., A4 (8.3” x 11.7”),
87 chapters, with charts
and appendices, from 22
authors.

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There are enormous amounts of prophecy that were given to Israel in the Hebrew Scriptures that are yet to be fulfilled. Most believers simply follow some version of Christendom’s eschatology, futilely attempting to force the enormity of Israel’s prophetic scene into a few extremely abridged time periods. From this shallow vantage point, it is believed that more time has passed in God’s ages than remains. This couldn’t be further from the truth. Multiplied millennia remain, more than have yet transpired, for the fulfillment of all of the glorious plans that God has revealed in His Word. Far from being near the “end” of something prophetic, the span of God’s eonian plan is immense, and our placement is early in its timeline. Much more of God’s prophetic program remains than man’s feeble eschatologies allow.

The intention herein is to present an alternative view to the confusing message of the traditional Evangelical concept of prophecy, thus opening the door to a consideration of the idea of a Pre-millennial Kingdom as the fulfillment of many of God’s promises to Israel to have their kingdom in the Earth.

All of the material in this book, taken together, is a wonderful resolution to the confusion of the conventional religious theology that has muddled the minds of sincere Bible students for centuries. While we may live in the Secret Administration, that doesn’t necessarily mean that God’s Word regarding His plans for Israel must be a mystery to us.

Then Job answered the LORD, and said, "I know that You can do every thing, and that no purpose of Yours can be withheld from You" (Job 42:1-2).

By the end of the book of Job, Job had far more insight about God than before. Even though he was apparently unaware of the dialogue between God and Satan that gave rise to his adversity and trials, he learned something about God, about His omnipotence and sovereignty. God is capable of anything. If He has decided on something, nothing can stop Him. He is therefore able to persuade a sinner to make a turnaround – as he did with Paul. If He decides He wants to save all mankind, excluding no one, then He can and will do it.

Then said Jesus unto His disciples, "Assuredly I say unto you that it is hard for a rich man to enter the Kingdom of Heaven." And again I say to you, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God." When His disciples heard it, they were greatly astonished, saying, "Who then can be saved?" But Jesus looked at them and said to them, "With men this is impossible; but with God all things are possible" (Matthew 19:23-26).

Jesus is speaking here of the Kingdom that was promised to Israel. In that dispensation and context, "salvation" meant entering the Kingdom. The disciples (all from Israel) were destined to inherit the Kingdom.

On previous occasions, such as at the Sermon on the Mount, Jesus taught that it was the humble and meek who would inherit the Kingdom. You had to qualify. Salvation by mere grace was not in the cards in that dispensation.

Yet even in that non-grace context, Jesus could answer that God can offer salvation where, humanly speaking, it seems impossible. You probably know people whom you feel are hopeless cases – wicked ones, impossible to save, in your "humble opinion."

God looks at people differently than we do. He understands each and every person – his or her background, temperament, sensitivities and wounds. He caused His Son to die for people while they were sinners.

A camel cannot pass through a needle's eye, but with God everything is possible. He can save those who are seemingly beyond hope. Jesus looked at them intently when He said this. These were not just beautiful words – He weighed every word and meant it. Do we take note of it?

For to this end we both labor and suffer reproach, because we trust in the living God, Who is the Savior of all men, especially of those who believe (I Timothy 4:10).

Our hope is in God – God, the actual Savior of all people. *All* people. The original Greek text reads, "*all people*." Good people (is there such a thing?), bad people, evil people – all types of people.

God knows what stuff people are made of. After all, He formed the first man from dust. He knows everything there is to know about the psyche of every person on Earth, and He knows exactly how to approach each one to win that person over; but it will be each in his or her time – or rather, *His* time.

Salvation is *especially* valid for believers, but it's not *exclusively* for them. There is a difference between "especially" and "exclusively." The Greek reads "especially." The believers of the present grace dispensation are people to whom God has bestowed faith. No man can stir up faith for himself. It comes from God. It's part of God's grace and kindness. Believers in the present secret dispensation "*are pre-expectant in the Christ*" (Ephesians 1:12), and will participate in the earlier out-resurrection (Philippians 3:11). The rest of humanity is later raised from the dead, and in the end God will deliver them as well. He is the Savior of all people.

For the grace of God that brings salvation has appeared to all men ... (Titus 2:11).

God's grace has always been there, but it is especially after the death on the cross (or rather, stake) and resurrection of Jesus that it became abundantly available.

Grace must not be seen as merely forgiveness. It is much more. Salvation includes being saved from our sin, receiving a glorified body, and being completely



reconciled to God.

That prospect "appeared" to all people – *came to light* (according to the Greek) with Jesus' life on Earth. "I bring you good news of great joy that shall be for all the people," the angel told the shepherds at the birth of Jesus.

For the shepherds, this meant the Messiah for Israel had come Who would bring peace on Earth. Paul, who received special revelation, and whose ministry was among the other nations, preached and wrote about the implications of the stake like no one else. There is reason for joy for Israel and the rest – for all mankind.

The next day he [John] saw Jesus coming to him, and said, "Behold the Lamb of God, Who takes away the sin of the world!" (John 1:29).

Through Adam, sin entered the world. By the last Adam, the Lamb, it is taken away (Romans 5:12-15; I Corinthians 15:45).

Jesus, the Lamb, takes away all sin. What does it mean? Through Jesus' death on the stake, sin is no longer imputed to mankind – all mankind. All sin. Murder, rape, corruption, fraud, robbery, gossip, impatience, lovelessness, self-centeredness ... nothing excluded. Yet not only that.

He also takes away the sin principle – the state of sin, the sin-propensity of every human being. Believers of the present dispensation of grace have the promise that He Who began the good work in us (by bestow-

ing repentance and faith upon us) will continue to bring it to fruition (Philippians 1:6). In the future, He will do the same with the rest of humanity. Eventually there will be a world where there will be no sin present at all.

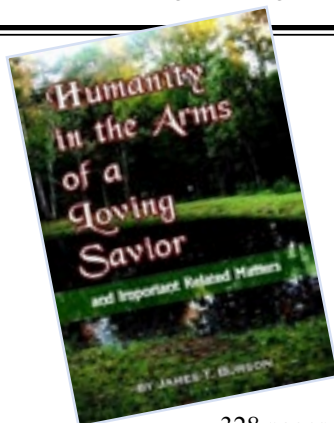
This is the work of the Lamb.

For God did not send His Son into the world to condemn the world; but that the world through Him might be saved (John 3:17).

Many people have the idea that God is out to pour out His anger and wrath on sinful people. They heard somewhere that God's sense of justice must be satisfied, and therefore judgment and eternal punishment and torment in hellfire await most of mankind. Some believe that if adversity comes on a particular day, it is because they did not do Bible study or prayer that morning. This, then, is God's punishment for the day.

That's *not* how God is. He knows how fallible and weak people are (even if people don't think that way about themselves). He is love, and this includes His understanding of people born into sin (without them being able to remedy it), that He knows that they are in a battle against evil forces that are stronger than them (even if they don't realize it themselves), and that God is patient with people (more than we are toward those who give us trouble).

Before Adam's sin, God had already planned that mankind *not* be condemned. The sacrifice by His Son – the Lamb – would be His provision, so that the world can be saved. Not just *a part* of the world, but



328 pages

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Humanity in the Arms of a Loving Savior and Important Related Matters

by — James T. Burson

The chapters of this book are connected in this singular manner: always, there is the attempt to display the grandeur of God's purpose in creation. Never is it proposed that God had a good idea which went awry and thereafter He supposedly has been picking up the pieces. Our confidence, as believers, may always be premised on an overriding assurance that God does not behave like a mortal, being hesitant, exasperated, indecisive or hoping for the best outcome. This volume expresses the author's confidence in a far greater outcome of the entire human epoch than that which is generally proposed to the world. The flow of human history will not end in a groan, but rather a crescendo of praise by all to a true God of love and mercy. God will not only win, but He will radiate His victory over absolutely all that He has made; no other truth can settle the heart like this.





all of humanity.

And we have seen and testify that the Father has sent the Son as Savior of the world (I John 4:14).

Jesus answered and said ... “And I, if I be lifted up from the earth, will draw all peoples to Myself” (John 12:30, 32).

Being lifted up from the earth indicated the kind of death He would die. High on a stake, visible to everyone around. Normally, out of respect for the person, a corpse is covered until it is taken to a place such as a mortuary. Not Jesus. His body hung there, mangled, naked, bare and in full view to everyone present – and it is precisely through it that He is going to draw people to Him. Just a few people? No, everyone. The word “draw” in Greek is also the word for “drag,” i.e., dragging a net full of fish (cf. John 21:11 where the same Greek word occurs).

Exactly how Jesus is going to draw everyone to Him, we don't know. It's probably different for different people. Is everyone going to see the “video” of Jesus on the stake? Possibly. What we do know is that Jesus' agonizing sacrificial death will play a major role in the eventual reconciliation between mankind and God.

For as in Adam all die, even so in Christ all shall be made alive (I Corinthians 15:22).

All of us, all of humanity, are descendants of Adam. All of us were born with a sin-propensity that we inherited from Adam. And everyone's body is mortal. Death reigns in every newly born baby, because that body that will grow stronger will experience its

downward degeneration over time. No one is excluded.

You cannot help it. You didn't ask for it. However, the clay pot cannot question the Potter (Romans 9:20).

The good news is that the Potter knows what He is doing. He planned wonderful things for His created people.

Just as in Adam all die, all will be made alive through Christ (I Corinthians 15:22). At some point, some earlier than others, everyone will have risen from death and everyone will be given true life and immortality. All people. No one to be excluded.

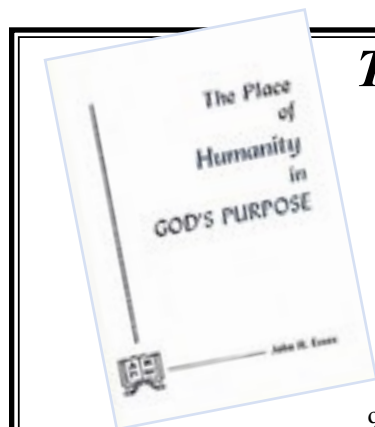
Christ's atoning work will overshadow and surpass Adam's bungled [as intended by God] work.

My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous: and He Himself is the propitiation for our sins, and not for ours only but also for the whole world (I John 2:1-2).

Christ is the propitiation for our sins.

We can and should be so happy about this. We don't deserve it. It is grace, His abundant generosity.

But wait a minute: What about the billions of unbelievers? Are they going to be tormented forever in a lake of fire? Are we just going to shrug our shoulders and say, “Oh shame, bad luck for them.” Or are we going to say, “Sorry, but they are getting what they deserve”?



The Place of Humanity in God's Purpose

by — John H. Essex (1907-1991)

Contents:

What is Man?

The Vanity of Humanity's Endeavor

The Lessons of the Potter

God's Great Displays

The All-Sufficiency of God

From Abram to Abraham

A Unique Treasure Chest

Before the Disruption of the World

The Ecclesia which is His Body

98 pages

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If it was “bad luck” for the majority of people, where is justice? Is God, then, unjust (Romans 3:5)?

every knee shall bow to Me, and every tongue shall confess to God” (Romans 14:11).

Were you and I then so good that we may escape it? We, who said to one another, “It was only grace”?

It is written in Isaiah 45:23.

God is just, and His love and goodwill are toward all mankind. God worked it out in such a way that the sacrificial work of Jesus Christ, the Righteous One, applies not only to our sins, but also to the sins of every human being who has lived, is currently alive and who is yet to be born.

Every knee will bow before the Lord. Every tongue will confess God. There is nothing about coercion. When will it happen?

The passage in Isaiah talks about Israel as a leading nation, urging other nations to serve the true God in the coming Kingdom on Earth.

For it pleased the Father that in Him all the fullness should dwell, and, by Him to reconcile all things to Himself; by Him, whether things on Earth or things in Heaven, having made peace through the blood of His cross (Colossians 1:19-20).

Other passages (such as I Corinthians 15:22-25) make it clear that, eventually, every knee will bow before the Lord and submit to Him and acknowledge God as the only true God.

God’s plan is to reconcile everything to Him. All of it. Everything on the Earth. All creation has been in bondage since the fall of Adam and Eve. All creation longs for deliverance (Romans 8:21).

... that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10-11).

Even the Heavens have yet to, and will, be reconciled. This, apparently, includes the universe and Heaven where God’s throne is. Satan still has access there (Job 1:6).

Everyone, by the completion of the eras, will acknowledge Jesus, that He is the Messiah, the Anointed One of God. “Those under the earth” refers to those who have already died. Heavenly beings will include all evil spirits – even Satan (See I Corinthians 15:24-25).

What is clear, however, is that God filled His Son with His divinity and authority, because His Son will reconcile every human being to Him (God), and has already from God’s perspective, made peace with everyone. He made peace through the blood of His stake.

For God has committed them all to disobedience, that He might have mercy on all (Romans 11:32).

For it is written: “As I live,” says the Lord, “ev-

God locks up all together in stubbornness ... (CV).



The True Basis of Fellowship

by — A.E. Knoch (1874-1965)

So settled is the supposition that creed is the basis of fellowship, that no one seems to think it necessary to consult the Scriptures on the subject. Doctrine is not the basis of fellowship; there is a divine unity which we should preserve, and the best way to break this unity is to try to make it.

14 pages

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The primary focus is on Israel in this passage. They were blinded by God so that they could not recognize the true Messiah. In time, however, all Israel will be saved (Romans 11:26). Setting aside Israel will lead to the reconciliation with God of the rest of the nations, and even more so when Israel is to be used again by God (Romans 11:15).

It can also be said that the world has been locked in disobedience since the fall. One's first impressions are that it is by Satan's doing. Yet this verse says that God did it. Why did He do this?

So that He could show kindness and mercy to all. All. No one excluded. There is no mention of God casting the disobedient into hell to burn forever.

For as in Adam all die, even so in Christ all shall be made alive. But each one in his own order: Christ the first fruits, afterward those who are Christ's at His coming. Then comes the end, when He delivers the kingdom to God, the Father, when He puts an end to all rule and all authority and power. For He must reign, till He has put all enemies under His feet. Now when all things are made subject to Him, then the Son Himself will also be subject to Him Who put all things under Him, that God may be All in all (I Corinthians 15:22-25, 28).

All will be brought to life – all means all. Yet not all at the same time, but each in his or her own turn – until “He has put all His enemies under His feet,” so that “God may be All in all.”

Everything and everyone will eventually be recon-

ciled to God. We can only dream and wonder what it will be like. We can say “all ends well,” but actually it's not the end, because there is then no end. **BSN**

(edited)

Johann Grobler, of South Africa, a practicing lawyer since 1978, has dedicated much of his life to learning the truth about God and His plan. He holds a master's degree in theology from North-West University. For a time, he served as a part-time pastor. He now enjoys independent study and local fellowship with a few of God's called-out ones. His writings are available on his website GodisGod.co.za, where every article is in English as well as in Afrikaans, an official language of South Africa. He is also the Coordinator of Curriculum Resources for *Bible Student's Courses*.

See Grobler's previous articles in the *Bible Student's Notebook*:

- Did God Predestinate Everything that Happens? [BSN 1009](#);
- The Realization of God's Presence, [BSN 1015](#)

TOPICS:

Major: God; Jesus; Love; Salvation of All; Sovereignty
Minor: Grace; Patience; Perception; Suffering; Time

... IT IS AN
EXPERIENCE OF
EVIL ELOHIM HAS
GIVEN TO THE SONS OF
HUMANITY TO HUMBLE
THEM BY IT.

Solomon (Ecclesiastes 1:13, CV)



242 pages

We Call Him “Father”

by — Clyde L. Pilkington, Jr.

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

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

See [order form](#) under “Clyde Pilkington.” 29 chapters, 18 appendixes.