



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 43  
Issue 1063

## *A Study on Baptism*

or,

### From Infancy to Maturity in Christ

Part 3 of 8

#### The Antitypes

by — A.E. Knoch (1874-1965)

**T**he tabernacle with its various ordinances was a type of that which was to come. The temple of Solomon likewise spoke of a future glory to be realized when He, Who is greater than Solomon, shall inaugurate His reign of peace. Ezekiel's temple – still future – will be standing in [Israel's coming Kingdom]. It, too, will be a type, not indeed of the [Day of Christ] and the Day of the Lord in which it stands, but of the succeeding one, the Day of God (II Peter 3:12) in which the curse will be no more, and a new creation will proclaim that the era of rectification has come.

Types which bring before us such widely different thoughts must picture to us widely different antitypes. It is exceedingly important that we obtain God's mind as to the teaching of the type; and it is no less imperative that we connect each type with the antitype which is proper to it.

#### THE TABERNACLE PERIOD

The tabernacle stood from Sinai to Solomon. The epistle to the Hebrews deals with the realities which the tabernacle and its ritual prefigured. In it, God's Son is set forth as the Antitype of Moses (Hebrews 3:2-6) and of Aaron (5:4), and of Joshua (4:8). The Hebrews are in the wilderness. One worthy of more glory than Moses is their Lead-



er. He is about to bring them into God's rest, which Joshua failed to do. His priesthood far transcends Aaron's, for it is founded upon better promises and is untransferable. The first covenant given at Sinai fades before the second (8:7-13).

The tabernacle itself is briefly summarized in the ninth chapter, followed by this significant statement (9:9), "*Which is a parable for the **present period***" (instead of "the time *then* present," as in the AV. See the RV rendering). In chapter 11 the cloud of witnesses mentioned by name goes no further than the tabernacle days. Mount Sinai of chapter 12, and the "*camp*" of chapter 13, all bring before us truths connected with the tabernacle. *The days of the temple are not in view in this epistle.*

Now the epistle to the Hebrews was manifestly written to those who are the subjects of divine blessing (2:3-4; 6:5) as recorded in the book of Acts. We therefore read of the ruins of the tabernacle of David as a present reality among them (Acts 15:16).

Christ is the true Antitype of the tabernacle. Until  
(continued on page 8927)

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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 unprophesied, 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 saints 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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His glorious appearing, access into Yahweh's presence must be by means of the antitype of the tabernacle ritual, so far as that nation is concerned. (For the moment it will greatly aid us in understanding these types to dismiss from our minds the ministry of the apostle Paul to the nations in which we are given the truth for the present economy).

### JOHN'S BAPTISM

But before the true Tabernacle was manifested came John, baptizing in Jordan. What, in the type, is a picture of this?

Christ was that Prophet like unto Moses (Deuteronomy 18:15-19), who came to deliver His people from bondage (Acts 7:20-39). Israel in Egypt corresponds to Israel under law, and the Lord came to lead them out into that good land He had prepared for them. But, like Israel of old they tarried in the wilderness. They were not well pleasing to God, and were strewn along the wilderness (I Corinthians 10:5).

The introduction to the wilderness was by baptism. They "*were all baptized into Moses in the cloud and in the sea*" (I Corinthians 10:2). This severed them from Egypt and united them to Moses; and so, when John began to preach the Kingdom of the Heavens, he too baptized them into the true Moses, the Lord Jesus (Matthew 3:6).

If a mother were to take her seven boys, who had been playing in the dirt all day, and wash the faces and hands of three of them, she would thus divide them into two companies. The clean ones would be "*sanctified*." She would be apt to call them "my" boys, in contrast to those who were not clean. And, besides

this, the clean boys would have a common bond, which would distinguish them from the unwashed ones, making them a unit.

So, it was both in Egypt and in the ministry of John the Baptist and our Lord. When the people were "*baptized into Moses in the cloud and in the sea*," they not only were separated from the Egyptians, but were identified with Moses.

All of the prophets and the law prophesied until John: then the Kingdom of the Heavens began to be preached. But John did not baptize in his own name. He was not the Prophet who was to come.

*John baptizes with the baptism of repentance, telling the people that in the One coming after him, they should be believing, that is, in Jesus. Now, hearing this, they [i.e., the people] are baptized in the name of the Lord Jesus (Acts 19:4-5).*

What then did John's baptism signify?

First, it was a confession: they needed to be washed, or ceremonially cleansed. They confessed their sins (Matthew 3:6). It was unto repentance, the prime requisite for Israel's blessing. The nation had become a byword and a hissing; they were scattered over all of the Earth; the nations ruled over them (Deuteronomy 28:37, 43, 48; I Kings 8:46, 49).

The curses which were written in the law of Moses visited them in their disobedience. So then, in Deuteronomy 30:1-5 we read,

*And it shall come to pass when all these things are come upon thee, the blessing and the curse,*



## Water Baptism

### A Compilation

This work answers the question as to whether or not water baptism is a part of this current dispensation. Nine chapters from the following authors: Oscar M. Baker, Denis Durham, Stephen Hill, Richard Jordan, Kenneth J. Morgan, Clyde L. Pilkington, Jr., Ike T. Sidebottom.

94 pages

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*which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey **His** voice according to all that I command thee this day, thou and thy sons, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity and have compassion upon thee, and will return and gather thee from all the peoples whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee: and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers.*

Since the days when Moses consecrated Aaron and his sons (Exodus 29:4; Leviticus 8:6), *all baptism was performed by the person baptized*. The priest washed himself at the laver (Exodus 40:31). The defiled clothes were to be washed by the man himself (Leviticus 11:40). Naaman dipped or baptized himself in Jordan (II Kings 5:14).

But when John came, he did the baptizing (Matthew 3:6). So, they called him “*the Baptist*.” By his baptism, those who received it not only became a separate company but were identified with the Coming One, and thus became a unit.

John came in the spirit and power of Elijah to prepare the way of the Lord (Matthew 11:14; Luke 1:17). This is why the Lord underwent John’s baptism (Matthew 3:13). He needed no cleansing. No defilement was there to be removed. But as Moses was with the sons of Israel in the cloud and in the sea, so He also identified Himself with those who had been baptized unto His name. And here, too, is emphasized the two grand methods of baptism which the cloud and the sea set forth. Here, too, there is a cloud, and its significance is clearly seen; for, through it comes the dove, that divine spirit which is the true cleanser, sanctifier and giver of abundant life (Matthew 3:16).

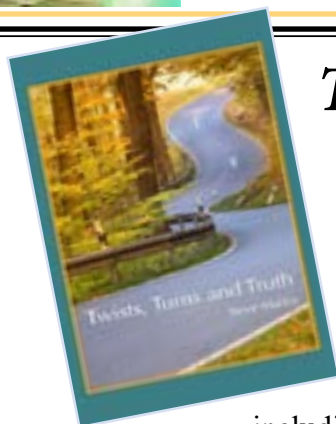
We pause to grieve over the fearful hypocrisy which reigned in the nation in those times. John himself saw how superficial many of those were who came to his baptism. In his bold and fearless way he denounces them, saying,

*O progeny of vipers, who intimates to you to flee from the impending indignation?* (Matthew 3:7).

Repentance and baptism in name and form were not enough. Suitable fruit must be produced to prove its reality (Matthew 3:8). The One to Whom they had been baptized could not be deceived. He would not baptize with water, but by His baptism there would be a severing of the real and the unreal. Those would receive the baptism of holy spirit, but such as these the baptism of fire (Matthew 3:11).



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## ***Twists, Turns and Truth***

*by* — Steve Martin

Steve is an author and host known for his insightful contributions to the Bible Student’s Notebook and his engaging YouTube series, “Freedom Journey” and “Interviews with Steve.”

Raised in a conservative Mennonite community, Steve embarked on a transformative journey of understanding and embracing unconditional love. This revelation led him to question and reject many traditional Christian doctrines,

including the hell doctrine.

Steve’s passion lies in sharing the message of freedom through grace, a concept he believes is for everyone. Beyond his writing and online presence, Steve is a devoted husband to Ella Mae, a proud father of three children, a loving grandfather to 11 grandchildren, and a great-grandfather to little River.

59 pages

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## BAPTISM AND THE KINGDOM

them by the fleshly rite of baptism.

Repentance is always connected with baptism when administered to the sons of Israel (Acts 2:38). The words of Moses, in Deuteronomy, are the long lost key to the right understanding of this much-abused word. Before Yahweh can bless His people Israel in the land they must turn to Him, and, to prove the sincerity of their repentance, they must also bring forth its proper fruits. None of them will ever enjoy that earthly kingdom except they enter through this door. But, for the other nations, God opened another door – the door of faith (Acts 14:27; 15:9).

Baptism was the outward seal of repentance during John's ministry, and that of the Lord Himself while on Earth. The Lord Himself never baptized with or in water, but left that to His disciples (John 4:2).

The oneness of those thus baptized, and their separation from the rest, is seen when there arose a question between John's disciples and the Jews about *purification* (John 3:25). They go to John, and tell him of the Lord, how He (or His disciples) *baptize*, and all come to Him. John's disciples were Jews; but now they are distinguished from other Jews. This incident shows, too, how the ministry of John merged into the Lord's, and how John's disciples formed the nucleus of the Lord's followers. These, while one with the Jews by the fleshly rite of circumcision, were separated from

The same ministry is continued by Peter on the day of Pentecost. The kingdom had been proclaimed by John and the Lord. Israel refused it, and murdered the Lord's Anointed. Yet now, in resurrection, He is proclaimed to them again as David's Son, Whom God had raised up to sit on David's throne (Acts 2:23, 29, 31). But, before the Day of the Lord could come manifestly, God's hand must be displayed in judgment. Prophet after prophet had spoken of the opening of that terrible day. More awful than the judgments that delivered them from Egypt was to be the portion of His enemies (Acts 2:20; Joel 2:1-11; Amos 5:18-20; Zephaniah; Daniel 12:1; Isaiah 66:15; 2:11-12).

How then were they, who were guilty of that sin of sins – the murder of God's Anointed – how could they escape them?

*"Repent, and be baptized each of you in the name of Jesus Christ for the pardon of your sins, and you shall be obtaining the gratuity of the holy spirit. For to you is the promise and to your children, and to all those afar, whosoever the Lord our God should be calling to Him." Besides, with more and different words, he conjures, and entreated them, saying, "Be saved from this crooked generation!" (Acts 2:38-40).*

He had shown how that generation was going on to the terrible judgments which would usher in the Day

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70 pages

## *The Celestial Realm: Seeing the Unseen* (A Study of Our Real Enemy)

by — Stephen Hill

God's creation is infinite and unfathomable, and the grandeur of the universe leaves us in awe and with many questions as we live our lives on earth and seek out answers about our future, celestial home. Are we alone in the universe? Is there any merit to the notion of other gods and religions? Are Hollywood's depictions of Satan and demons accurate? Is there more to the meaning of salvation and Christ's victory than we've been led to believe?

These questions and more are answered in this book, which reveals much about the celestial realm that comprises the vast majority of the Father's creation and awaits us as our true and final habitation. You are likely to be both challenged and enlightened as you read through this short book, and the end result will be a much greater understanding of the cosmos, the "big picture," and your own role as a participant in The Most High's plan.

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of the Lord. To be saved from these judgments was the end that he desired for them. In order to be saved, it was necessary for them to repent. Nor this alone, but they must also be baptized. A priest (in the type of this period, the tabernacle) might have said, "The waters of the laver have no intrinsic value, I will not wash in it." But he would have been reminded of Yahweh's word "*that [he] die not*" (Exodus 30:20). So also, none of His people Israel will enter into that kingdom except by the way of repentance and baptism.

This is the key to that strange word in Peter's epistle (who writes to the *diaspora*, or dispersion, who are in the wilderness and are looking to enter the kingdom, and who are surrounded by the fiery trial he spoke of in his Pentecostal sermon),

*The representation of which, baptism is now saving you also (not the putting off of the filth of the flesh, but the inquiry of a good conscience to God) through the resurrection of Jesus Christ (I Peter 3:21).*

Baptism will be the entrance into the "ark of safety" in that day, whose tempestuous judgments will so much resemble the waters of Noah (Isaiah 54:9; Matthew 24:37-39).

Two notable results of John's baptism have been noticed.

1. It separated its subjects from the nation as a whole and, in addition to this,
2. it formed them into a separate company.

These two thoughts continue to be seen both in our Lord's ministry and that of the twelve, as recorded in the book of Acts. When the proselyte Cornelius had received the gift of holy spirit, and thus given evidence that God had acknowledged him, Peter could say, "*Who should forbid water, that these should not be baptized*" (Acts 10:44-48)?

Why should not these men of the nations become one with the baptized company at Jerusalem, since God had sealed them? Not even all of those who had been baptized in water had received the gift of holy spirit. In Samaria they were baptized, but holy spirit had fallen upon none of them (Acts 8:15-17). Simon Magus would have

bought the right to impart this spirit with money (:18).

If, then, those who had not even received these gifts should be identified with the saints at Jerusalem, and be delivered from the indignation about to be poured upon that nation and the whole earth, why should not these men of the nations be baptized who had received the gift, even as the apostles themselves at the first (Acts 11:15,17)? So, God comes in and forms a new ground of unity which supersedes that of baptism in water, though both continued together for a time.

Now we know that the temple and its service speak of the time when our Lord, like Solomon, will sit upon His glorious throne and rule in peace (II Samuel 7:12-16). It is a type of the millennial age. But the tabernacle preceded the temple. It stood during David's reign. The Lord would not suffer David to build Him a house (II Samuel 7:5-13; I Chronicles 17:4). But now the tabernacle of David is fallen, as the prophet Amos foretold.

Yet after Israel has been sifted among the nations, and the sinners have died by the sword (Amos 9:9), then will the tabernacle of David be built again (Acts 15:16). This is the latter boundary of the antitype. Until then the laver holds its place midway between the altar and the throne. So long will the word go forth, "*Repent and be baptized ... for the pardon of your sins*" (Acts 2:38).

While the tabernacle stood, no one dared approach Him unless first he be cleansed at the laver. So, in Israel, when the Kingdom of God began to be preached by John, and was continued by the Lord and by Peter, and by the twelve at Pentecost, and as it will again be preached at the time of the end, all the way, until the Greater than Solomon is peacefully reigning on His earthly throne, baptism in water will stand right in the midst of the way of approach. All of this is clear; but why a change?

The absolute need of cleansing denotes a state of distance from God. But a cleansed condition speaks of nearness and fellowship. So it was that the laver was "*a laver of regeneration*" (cf. Titus 3:5; Exodus 29:4). The initiatory washing of the priest was the new birth that introduced him to a life of nearness to Yahweh.

As the sacrifices were continually repeated because



of their imperfection (Hebrews 10:2), so also the washing was continually repeated, adding nothing to the meaning of the type.

In that glorious day when all Israel shall be saved, then all will have been born from above; all will have been cleansed at the “*laver of regeneration*.” The whole nation will have been initiated into the priesthood. Hence there is no longer any need for the laver in this aspect. They all will be near (Romans 11:26; John 3:3; Exodus 19:6; I Peter 2:9; Revelation 1:6).

### SOLOMON’S TEMPLE

Thus, in the temple of Solomon the laver is taken out of the midst of the way of approach (I Kings 7:23-39). In its stead is “*the one sea*” mounted upon oxen, and the ten lavers on either side of the house. “*The one sea*” speaks of the abundant blessing and consequent holiness which will be the portion of Israel in that day. They will no longer be exhorted to “*repent and be baptized*,” for all will be regenerate. All that is needed is to maintain them in holiness in their priestly service for the nations.

The nations will approach through them. Solomon’s temple was “*a house of prayer for all nations*.” It was but a feeble type of that grand time when all of the nations will approach through Israel (Isaiah 66:23). These sustain no such relation to Yahweh as Israel: hence for them there are lavers. In that glorious kingdom will be brought to pass the command of the King,

... Given to Me was all authority in Heaven and on Earth. Going, then, disciple all the nations,

*baptizing them into the name of the Father, and of the Son, and of holy spirit, teaching them to keep all, whatever I direct you. And lo! I am with you all the days, till the conclusion of the eon!* (Matthew 28:18, 20).

### EZEKIEL’S TEMPLE

During the Day of the Lord, the temple described by the prophet Ezekiel will be built in the holy oblation (Ezekiel 40-42; 45:1, 7). In many respects it is a counterpart of Solomon’s temple. It speaks of a day beyond even the day in which it stands. The Day of the Lord is characterized by the number seven. In Ezekiel’s temple the unit of measure is one-seventh longer than in Solomon’s, speaking of the eighth day, or Day of God. Seven speaks of completion. Eight speaks of a new beginning. In the Day of God all things will be new. There will be a new creation.

Among the notable changes in Ezekiel’s temple as compared with Solomon’s we are most interested in the fate of the ten lavers and the brazen sea. The lavers were on wheels, and, as we have already seen, they are gone; they have been wheeled away. Why? In Revelation 21:3 we read,

*And I hear a loud voice out of the throne saying, “Lo! the tabernacle of God is with mankind, and He will be tabernacling with them, and they will be His peoples, and God Himself will be with them. And He will be brushing away every tear from their eyes. And death will be no more, nor mourning, nor clamor, nor misery; they will be no more, for the former things passed away.”*

*And He Who is sitting on the throne said, “Lo! New am I making all!” And He is saying,*

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## How a Deadly Tornado Revealed God’s Perfect Hand in All Things

by — Mike Owens

This work is about how a deadly tornado revealed God’s perfect hand in all things, discussing the sovereignty of God and the author’s personal journey in understanding this concept.

59 pages

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*“Write, for these sayings are faithful and true.”  
And He said to me, “I have become the Alpha  
and the Omega, the Origin and the Consumma-  
tion. To him who is thirsting I shall be giving of  
the spring of the water of life gratuitously” (:3-6).*

The lavers entirely disappear, for there will be no sin to cleanse (Ezekiel 47:1). The priestly ministry of Israel for the nations is no longer needed. Israel no longer needs to cleanse the sacrifices of the nations, for two reasons: the sacrifices no longer need cleansing, and the nations no longer need the intervention of priests. They, themselves, are clean, and can draw nigh to offer for themselves. What need then for the ten lavers?

The brazen sea has its blessed counterpart. In its place, on the right shoulder of the house, is the river of life, which flows forth and destroys the curse. It proceeds out of the throne of God, an ever deepening stream, bringing life and fruitfulness wherever it goes (Revelation 22:1-3). Where there is abundant life there is no need for regeneration. Where there is holiness no cleansing is needed. No, not even a sea; for His servants shall serve Him. There will be no more doom. God Himself shall dwell with men. He will impose no carnal ordinances between Himself and mankind. *The era of rectification has come* (Revelation 21:3).

Thus, have we traced, in the courts of God, the way of approach to Him. For His own great name's sake He put barriers between Himself and mankind. But

by Christ He will yet break down all barriers; and, by Him, bring man back to Himself.

The very existence of a tabernacle or a temple, or even Ezekiel's glorious house, is proof positive of a distant God. So, in the new Earth there is no temple, but God Himself comes out into the open (Revelation 21:22). Means of approach *seem* to speak of nearness: but they really proclaim estrangement. As we approach perfection they are all done away.

(edited)

(to be continued)

#### TOPICS:

**Major:** Baptism; Baptism, John's; Tabernacle; Temple, Solomon's; Temple, Ezekiel's

**PUT LIGHT  
AGAINST LIGHT,  
- YOU HAVE NOTHING.  
PUT DARK AGAINST  
DARK, YOU HAVE  
NOTHING. IT'S THE CON-  
TRAST OF LIGHT AND DARK  
THAT EACH GIVES THE  
OTHER ONE MEANING.**

BOB ROSS (1942-1995)

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“An Evening With.”

## An Evening with Mark D. Vogt

Mark and his wife Karyl grew up in Altoona PA, attending a church that placed emphasis on Paul's unique message, under the ministry of Henry Kulp, associated with J.C. O'Hair (1876-1958), Charles F. Baker (1905-1994), and C.R. Stam (1909-2003).

After an extensive military career as a Marine pilot stationed in Pensacola, FL, Mark had a career as a private pilot, as well as pastoring a “Grace Movement” church himself, in Williamsport PA.

Since 2020, Mark has been Associate Editor of the Bible Student's Notebook. He also serves as the Director of Curriculum for Bible Student's Courses.