



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 746

Gentile Inclusion Before Acts 28

by — Brian R. Kelson

Right division is not an option for the seeker of truth; it is an essential for growth in the knowledge of God's will. By rightly dividing the Word of Truth we discover illuminating differences. Right division means so much more than separating the "Old Testament" from the "New," for there are things in the "New" which are not about us. Right division applies to *all* Scripture – including Paul – and we find some incredible differences in his writings either side of Acts 28.



manifest unto them that asked not after Me." But about Israel he says, "All day long I have held out my hands to a disobedient and rebellious people" (10:19-21).

At the present time: there is a remnant, chosen by grace (11:5).

The fact that most of Israel were faithless did not mean God's purposes for her had ceased, or that she had been cast aside (11:1-2). The remnant was a preserving seed (9:29), but the national stumbling opened the door for the Nations as a provocation.

I ask then, they did not stumble into an irrevocable fall, did they? Absolutely not! But by their transgression salvation has come to the Gentiles, to make Israel jealous (11:11, NET)

For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: If by any means I may provoke to emulation (jealousy) them which are my flesh, and might save some of them (:13-14).

One of the stark differences in Paul is his teaching about why and where the Gentile believers were included in salvation. God had intended a Savior for all people; Christ was a lamb foreordained to take away the sin of the world. He died for all, but the saved Gentiles were included in very different purposes on each side of Acts 28.

Prior to Acts 28 the believing Gentiles were justified by grace through faith, but were included to provoke Israel to jealousy. Israel was disobedient and stumbling. The Lord responded as He had warned that He would, and the believing Gentiles were grafted in to stimulate Israel to fruitfulness. These believing Gentiles and Israelites constituted a *prophetic remnant of grace*. Paul writes clearly about this in Romans.

Paul extolled his own ministry to provoke Israel unto salvation. However, he warned the Gentile believers that they should not assume any airs of superiority; Israel still held an advantage (3:1-3). Any discontinuance in God's goodness would see them cut off, ►

But I say, Did not Israel know? First Moses saith, "I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." But Esaias is very bold, and saith, "I was found of them that sought Me not; I was made

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for the original branches were more naturally grafted back in.

Not only so, the Gentiles had obligations to support Israel financially since they were enjoying her spiritual things; partaking of Israel's root and fatness:

And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee (:17).

But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things (15:25-27).

The fact that Gentiles were saved prior to Acts 28 does not prove that the post-Acts church which is His Body had been revealed; in fact, quite the opposite. These features of Gentile inclusion before Acts 28 are based on precedent and prophesy and are entirely absent afterwards.

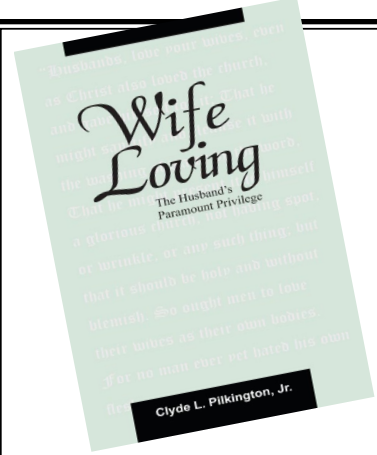
That Gentiles were saved does not constitute a change in dispensation. From the beginning, before Israel, the Lord had a salvation plan which included all peo-

ple. Adam was made in God's image, but, through disobedience, sin and death entered the world. The Seed of the woman was promised to destroy the enemy, and a sacrifice was offered to remove sin and sins. The first presentations of the Savior were shown in these things. There was no Israel or Gentile division when people were covered by an offering. The Lord resumed his earthly purpose with Noah, but again rebellion occurred and people were scattered into their lands in a geographical relationship with Israel. The door was not closed to the Nations, for the opportunity to seek Him was available (Acts 17:26-28). Israel was raised as a beacon of God's love and grace to these Nations (Deuteronomy 32:7-8, 4:6, I Chronicles 16; Psalm 67:1-3).

The fact that Abram was called into the Promised Land does not alter the earthly purpose of salvation for all people. The promises given to Abram assured blessing for all the families of the Earth, including justification by grace through faith.

Now the LORD had said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the Earth be blessed (Genesis 12:1-3).

(see *INCLUSION*, page 6392)



Wife Loving: The Husband's Paramount Privilege

by — Clyde L. Pilkington, Jr.

This book is about Christ-mentored husbandry; a look at husbands' important and honored role of loving their wives. So lofty and divine is its pursuit, Paul presents none other than Christ Himself as the mentor: *"Husbands, love your wives, even as Christ also loved the church."*

"What wonderful thoughts. They are so true and practical. I love it!" – *The Netherlands*

"I have seldom read so much wisdom on marriage in relation to biblical principles." – *Denmark*

"Powerful, powerful stuff! As a woman I am honored by it. I am deeply grateful for your boldness to honor women and to portray the marriage relationship as simply yet profoundly as God intended." – *CA*

185 pp., PB

See order form.

The Truth of Polygamy

A Brief Presentation

by — Brian R. Kelson

Thankfully, most have heard of Polygamy because they read their Bibles. It is common knowledge that King Solomon had lots of wives, as did other Old Testament saints featured significantly in the Lord's outworking of His redemptive purposes.

For the most part, mainstream Christianity leaves polygamy in the Old Testament, asserting that God *permitted* it but that it was not His original *intention*. They believe that the New Testament condemned and abolished the practice, and that marriage is now divinely defined as *one man and one woman*.

That simple summary is sufficient for most; allegiance to it is widespread and constantly reinforced from the pulpit.

We would like to present a brief overview of *biblical polygamy*, because we believe that the traditional summary above is inadequate and in error. Most discussions about polygamy center on a very limited scriptural examination. We hope that, after this introductory overview, Christians will be better placed to reconsider polygamy and even draw conclusions based on examinations of all of the Word of God.

We will present passages which orthodoxy tends to discard or ignore, and examine a few which they try to use against it. Please open your Bibles, read every passage, and be brutally honest about how the Bible, speaking for itself, compares to what we've heard. There is nothing to fear in the truth of God's Word, for the Word assures us,

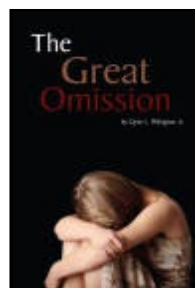
There is no fear in love, but perfect love casts out fear, because fear has torment. He who fears has not been perfected in love (I John 4:18).

Studying polygamy does not imply any condemnation of monogamy, or demand that anyone consider living the lifestyle. There is no threat to any relationship simply because we re-examine God's Word re-

garding this marriage structure.

Polygamy is viewed in a bad light for a number of reasons, but especially as a result of the media bias against it. When a polygamist does something wrong it is deemed far more newsworthy than the same actions reported in an "ordinary" person. Have you ever seen the headline "Monogamous wife murders her monogamous husband"?

Polygamy is also poorly esteemed because of traditional Christian denunciations, and this deepens the unease that polygamy brings among those not culturally accustomed to it. It is not surprising, then, that any unsavory act by a polygamist highlights the perceived evil of polygamy, but there is no perception of evil in monogamy when a monogamist commits the same act.



The Great Omission: *Christendom's Abandonment of the Biblical Family*

by — Clyde L. Pilkington, Jr.

204 pages, PB

This book presents twenty years of study, taking a candid look at the issue of multiple wives in Scripture and society. The book chapters are:

- The Problem: The Sad, Ignored Epidemic
- The Divine Provision
- The Marital Gift
- The Old Testament Scriptural Precedent
- The New Testament Scriptural Precedent
- The Religious System's Destruction of the Biblical Family
- The History of Its Practice
- The Cultural Issue
- The Benefits of Plural Marriage
- Who Is Immoral?

This book also has 14 appendices.

(see order form on back page)

Christianity has fallen into this same sensationalist media mindset when it argues that only bad things come from polygamy. Does this sound logical, let alone scripturally correct to you? If only bad things come from polygamy, then we would need to erase the two books of Samuel from our Bibles – since Samuel came from polygamy.

Do we consider the 12 tribes of Israel all bad – they who were the product of polygamy?

Our Lord and Savior has many in His family tree who were polygamists: would we dare turn to the Lord and remind Him that only bad things come from polygamy?

I would suggest caution since our Lord is not bad, but He did come through polygamy. What a nonsensical argument to suggest that only bad things come from polygamy.

Equally bad things come through every marriage structure – in fact, most genocidal maniacs were monogamous.

Adam was monogamous; he disobeyed God and sin and death entered the world. That is the ultimate bad, through monogamy.

For this limited biblical survey we begin in the beginning, and Genesis chapters 1-2 are esteemed as bastions for the *monogamy-only position*. We have been told that God made only one wife for Adam, and when God said that the two shall become one flesh, He could only mean one man and one woman.

Therefore shall a man leave his father and his mother, and shall cleave to his wife and they two shall be one flesh (Genesis 2:24).

Monogamy is extolled as the implied “command” of God and His original intention on this passage without comparing other Scriptures in the Word of God.

Traditionalists argue that, since God made only one wife for Adam, the case is proven. This all sounds reasonable, but a comparison of Scripture proves these deductions are wide of the mark.

Not once did God use Genesis 2:24 against any of His servants who were polygamous. This contradiction between tradition and God Who called, used and blessed polygamists should send the jury back to the jury room. God’s understanding of His own Word doesn’t appear to align with tradition; He does not imply monogamy.

Moses, *who wrote Genesis*, had more than one wife, as did Terah, Abraham, Caleb, Gideon, Jacob, Hosea, Manasseh, Nahor, Simeon, Shemei and most of the tribe of Issachar, to name but a very few. Not once did God send any prophet against these and remind them of Genesis 2:24.

While tradition beats the Genesis 2:24 drum, Bible students notice that our God made laws which demanded polygamy. How could this be, if tradition is correct? Please stop and read Deuteronomy 25:5-10.

God instructed the elder brother to marry his dead brother’s wife and produce offspring for his dead brother – even though he already had a wife. This was not *permission*; it was an *instruction* for all Israel. It is called “*the duty of a husband’s brother*” or levirate. The brother who refused to marry his dead brother’s wife was to bear *shame* in Israel. Why such shame, if God demanded monogamy?

In Genesis 38:8-10, Onan refused to perform his *duty* and was struck dead by God. Why would God strike a man dead if polygamy was only His *permission*? Perhaps tradition is incorrect which says God only *permitted* polygamy. Tradition *is* incorrect: levirate polygamy was *not* permitted – *it was commanded*.

In the light of Deuteronomy 25, we should now reconsider the story of Ruth. Boaz was not single, and neither was the nearer kinsman who had the prior right to redeem the property and marry her. Naomi nursed the child, not Boaz and Ruth.

There is another law found in Exodus 21 given for the man who takes more than one wife:

If he takes himself another wife, her food, her clothing, and her duty of marriage shall not be lessened (:10).



Why would God make this law contrary to His original intention if monogamy was His implied command? Does God weaken His position because of wayward people? No, God corrects wayward people.

When we teach that one wife for Adam in Genesis 2:24 means monogamy, we teach doctrines out of step with the teachings of the Word of God. After Eden, polygamy was included by God as a marriage structure; laws were given for it.

Remember, clothes were given for those who were originally made naked. God doesn't change as to virtue, but He changes the conditions.

The Lord refers to Genesis 2:24 in Matthew 19 – which is a New Testament focus for the monogamy-only tradition. Please read Matthew 19:3-12. This begins with the Pharisees tempting the Lord with their question. Before we conclude that this passage abrogates all of the Old Testament laws for polygamy, we remind ourselves that the Lord did not come to destroy the Law (Matthew 5:17-18). The Law provides for a husband to take more than one wife. The Lord and the Pharisees both knew this.

The Pharisees were given a clear answer: if they divorce their wives for “every cause” other than fornication, then for the divorced wife and her future husband, they and his future wives commit adultery. This Scripture has nothing to do with the husband who, already having a wife, takes another. The hardness of heart here has nothing to do with polygamy, but it relates to those who divorce their wives for “every cause.” The sin of adultery is not leveled against a man having more than one wife – not here or anywhere in the Old Testament (Compare Matthew 5:23). Perhaps the Pharisees were trying to avoid their lawful obligations under Exodus 21:10?

To prove that having more than one wife is not adultery or contrary to Genesis 2:24, we take a word of truth from the life of God's friend King David, a man after God's own heart (Acts 13:22). David committed adultery when he took Uriah's wife Bathsheba.

David did not commit adultery nor breach Genesis 2:24 when he took other women to be his wives. David had many wives and concubines (II Samuel 5:13)

at the time of his betrayal of Uriah. David was one flesh with each of his wives and God did not condemn David for having many – in fact, look at II Samuel 12:8 (ASV):

I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if that had been too little, I would have added unto thee such and such things.

God gave David more than one wife, and if David needed more wives, God would have added them. So much for the refutation which insists that God's original intention was “one man, one woman.” So much for tradition which says that monogamy was God's implied command. So much for tradition which says that God never promoted polygamy.

In giving David many wives, God is clearly telling us that our traditions are incorrect. God blessed His servant David with multiple wives, but David “*despised the Word of the Lord*” and took another man's wife. Now, *THAT* is adultery.

David did not commit adultery with all of his wives; neither did Jacob. Their wives were not committing adultery either. Polygamist men and women were one flesh with each other according to Genesis 2:24.

David suffered because of his adultery; he was never punished because he had more than one wife. King Solomon suffered and his heart turned away from God because he took pagan, godless wives. Solomon was not condemned because he had more than one wife.

Many are aware that God figuratively unites Himself with Israel in a marriage bond, but few have been taught that *God had more than one wife*. This horrifies the faithful, but Jeremiah 31:31-32 is widely known and quoted,

“Behold, the days come,” saith Jehovah, “that I will make a new covenant with the House of Israel, and with the House of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which My ►



covenant they brake, although I was a husband unto them,” saith Jehovah (Jeremiah 31:31-32, MKJV).

God says that He had two wives: He was a husband to the House of Israel and the House of Judah. Can we believe Him? God is not a monogamist; He was a husband to *them*. The reader should check Jeremiah 3:1-8 where God’s two wives were committing spiritual adultery.

Also read Ezekiel 23 where these same two sisters produced God’s sons and daughters. If our God has two wives, how can we insist that His original intention was “one man, one woman”? Genesis 2:24 speaks to unity in marriage, the two (husband and wife) being one flesh, and this equally applies to the husband with more than one wife. God’s own figurative marriage relationship proves this.

In Isaiah 4 God describes polygamists as holy – please go and read the passage. In the future Kingdom on the Earth seven women will take hold of one man and seek marriage. Since this prophet looks to a time future to the New Testament, it clearly squashes the error that polygamy was banned in the New Testament. Since Isaiah 4 says that the Lord sees polygamists as holy, how should we see them in the light of God’s Word?

The New Testament passage most used, or perhaps *abused* by tradition is this one. We ask the reader to underline any word or phrase which bans polygamy,

Then it behooves the overseer [Bishop] to be without reproach, husband of one wife, temperate, sensible, well-ordered, hospitable, apt at teaching, not a drunkard, not contentious, not greedy of ill gain, but gentle, not quarrelsome, not covetous, ruling his own house well, having children in subjection with all honor. (For if a man does not know to rule his own house, how shall he take care of the church of God?) (I Timothy 3:2-5, MKJV).

[Even if] this passage limited the Bishops and Deacons to one wife (:8-12), they must have children as well. Why did Paul write “*one wife*” if everybody in the churches were monogamous? Why does Christianity ignore this passage and elect Bishops without wives and children and then find it convenient to use

it against those with more than one wife?

Why is this Scripture disregarded so that churches may elect women to the office of Bishop and Deacon?

It is Bible misuse to focus on “*one wife*” while totally ignoring the word “*husband*” in the same verse.

Moreover, the word for “*one*” is elsewhere translated “*first*,” which, if grammatically correct, eliminates the verse as an argument against polygamy. Yet the Lord will rebuild Israel with polygamy as Isaiah 4 declares, so I Timothy 3 cannot be used to argue that the New Testament banned it.

To conclude this brief overview, we refer to one more passage written by Paul to the Corinthians:

Now concerning what you wrote to me: It is good for a man not to touch a woman. But, because of the fornications, let each have his own wife, and let each have her own husband (I Corinthians 7:1-2).

The adjective “*own*” is two different words in the original language. The word “*own*” as it relates to the wife and her “*own*” husband is a word which means exclusivity. The husband is the wife’s exclusively, but the wife is not the husband’s exclusively.

We have heard also that polygamy is against the Law of the land, but this is also incorrect, since polygamists do not marry under the law or through the church systems. Can you name one polygamist prosecuted for polygamy under the law?

There are many other passages which, when carefully considered, confirm that polygamy is not the wickedness which tradition claims it to be. **BSN**

— *Patriarch’s Journal*, Volume 1, Number 1

TOPICS:

Major: Family; Marriage; Polygyny; Wife

Brian and his two wives and children live outside of Orlando, FL. A student of E.W. Bullinger and Charles H. Welch, he himself is an able author and Bible teacher. He has two websites, one dedicated to Acts 28 dispensational truth (<http://www.acts28.net/>), the other to biblical polygamy (<http://www.biblepolygamy.com/>).



Editor's Desk

Loving Large

Divine love lived largely is the very foundation of the home. Wives and children are the great treasures of the home. The family is a place where they are to be cherished and protected, and where they are to flourish under the care of patriarchs who selflessly love and give themselves to them. Husbands and fathers have the wonderful privilege and responsibility to be their valiant stewards – channels of our Heavenly Father's large love to them.

However, what if much of what we know about the family is actually based more on society, culture and tradition rather than the Scriptures?

Most live their lives in bondage to bad doctrine. What if most are living *family* lives in bondage to bad doctrine as well? In spite of Christendom's constant crusade for so-called "family values," the real biblical home is, surprisingly, one of tremendous ignorance and neglect. As a result, the lives of most have been adversely affected. We have been deceived concerning one of God's greatest gifts to mankind. People have been scarred and damaged. Simply put, *the family is in ruins*.¹

One of my greatest passions has been to recover the definition of the family, as well as the definitions and divine intentions of its many parts and functions. That such an undertaking is controversial and runs contrary to culture may indeed be a real understatement.

When we have found society, culture and traditions obstructing the light of Scripture, it has always been our goal to "go against the flow." We've always sought honest, frank discussions about *any* subject of scriptural truth, and the family is certainly no exception. Scripture does not pull any punches or beat around the bush with any subject it approaches – and of course the subject of the family is no different.

To chronicle for you my own personal efforts toward this goal, I have written the following supporting resources:

- *Heaven's Embassy: The Divine Plan and Purpose of the Home* (2008)

1. *The Family in Ruins* is the title of an upcoming book being written by your editor.

- *Due Benevolence: A Study of Biblical Sexuality* (2010)
- *The Great Omission: Christendom's Abandonment of the Biblical Family* (2010)
- *Wife Loving: The Husband's Paramount Privilege* (2015)

In 2013 I also taught an introductory video series, *Male and Female* – 3 sessions containing nearly 3 hours of detailed lectures.²

In this issue of the *Bible Student's Notebook*, we will deal with a family truth that many of our readers know that I've practiced for over 14 years, and about which I've written extensively: the expanded form of biblical marriage known as polygamy, plural marriage, or more accurately, *polygyny*.³

My book *Due Benevolence* touches upon this vital theme, while *The Great Omission* is dedicated to it. In 2007 we also established Patriarch Publishing House,⁴ with its accompanying periodical, *Patriarchs' Journal*.⁵ Under its imprint we have published the following additional resources on this important truth, all of which are available on our order form:

- *A History & Philosophy of Marriage: Polygamy & Monogamy Compared*, James Campbell (2007)
- *Restoring the Foundations: Essays in Relational Theology*, James Wesley Stivers (2007)
- *Eros Made Sacred: or, The Biblical Case for Polygamy*, James Wesley Stivers (2007)
- *Morality of Biblical Polygyny*, William F. Luck, Sr. (2009)
- *After Polygamy Was Made a Sin: The Social History of Christian Polygamy*, John Cairncross (2010)
- *Patriarch's Journal: Volume 1* (2013) & *Volume 2* (2018)
- *Evaluating Western Christianity's Interpretation of Biblical Polygamy*, Lauren Heilgenthal (2014)

For the love of the truth, I remain your servant,

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

TOPICS:

Major: Editor's Desk; Family, Polygyny
Minor: Ministry

2. These may be seen at [Study Shelf Videos: Treasure Lake, PA \(2013\)](#).
3. "The practice of having more than one wife at one time." – *The American Heritage Dictionary*
4. <http://www.patriarchpublishinghouse.com/>
5. <http://patriarchsjournal.com/>

INCLUSION (continued from page 6386)

And he believed in the LORD; and he counted it to him for righteousness (Genesis 15:6).

Therefore we conclude that a man is justified by faith without the deeds of the law. Is He the God of the Jews only? Is He not also of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith (Romans 3:28-30).

After Israel was freshly saved out of Egypt, the Law was given with plentiful provision for the Gentiles (Exodus 12:19, 43, 48-49; 20:10; Leviticus 19:34; Numbers 15:15). The prophets spoke of the day when Gentiles would seek the Lord (Isaiah 11:10; 42:6; 49:6; 56:1-8; Zechariah 2:11; 8:20-23).

Gentiles had been included in the past and in prophesy. The Lord's earthly ministry included blessings for the Gentiles. The Centurion had great faith as recorded in Matthew 8:5-13, and the Lord declared to Israel that many Gentiles would come and enjoy rest with Israel's fathers.

And I say unto you, That many shall come from

the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven (Matthew 8:11).

Gentiles being saved and blessed with Israel was *nothing new or hidden in God*. Romans and Galatians clearly show that the saved Gentiles of the Acts period were blessed with Israel. The salvation of the Gentiles up until Acts 28 was nothing out of the ordinary, so to speak. It was purpose, precedent, provocation, and prophesy. They were blessed with faithful Abraham and included in the earthly programs. However, these are not the principles – the terms of our calling today – revealed after Israel was nationally set aside at Acts 28. **BSN**

Excerpt taken from:

— *Differences in Paul's Letters*

(abridged & edited)

TOPICS:

Major: Gentile; Priestly Ministry; Right Division

Minor: Israel

Also see Brian Kelson's article *Christianity's Decline into Legalism: Messianic Judaism – Replacement Theology*, [Bible Student's Notebook #481](#).

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 30, No. 746 – November 19, 2018

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 "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 (Ephesians 3:1-3);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (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 (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."

Bible Student's Notebook™

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ABBREVIATION KEY

Scripture Version

AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
FF: Ferrar Fenton Bible
KJV: King James Version
MKJV: Modern King James Version
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes
(Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance
(Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is