



Bible Student's Notebook™

The Herald of His Grace

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

Volume 29
Issue 725

The New Covenant

(Part 2¹ of 3)

by — J. Eustace Mills

THE MINISTRATION OF THE NEW COVENANT

We have noticed that, as a result of the New Covenant's having been ratified, Israel was given the opportunity to receive their blessings on the terms of the New Covenant; but, because they refused resolutely and rejected the Lord Jesus, Paul was caused to repeat for the last time those words from Isaiah 6, which indicated that the attitude of Israel's heart was entirely opposite to that necessary for the New Covenant to be realized. The period between Matthew 26:28 and Acts 28:28 must, therefore, have been occupied with the proclamation of the New Covenant; this is just what we find.

Paul, in writing to the Corinthians, reviews the nature of the collective ministry of the Apostles at that time:

Our sufficiency is of God, Who also hath made us able ministers of the New Covenant (II Corinthians 3:5-6).

The "us" makes it evident that this ministry of the New Covenant was committed to others besides Paul. When Paul makes claims of independence and speaks of "my gospel" during this same period of the Acts, it is because of the special aspect of the ministry that was his as being the Apostle of the uncircumcision. So far as hope was concerned, the "Hope of Israel"² remained in view until the end of Acts 28:20;

not until after the dispensational boundary of Acts 28:28 was Paul given another ministry (Colossians 1:25-26), the stewardship of which was his peculiar privilege.

The ministry of the New Covenant that was shared among many during the Acts is, in II Corinthians 3, set in contrast with the ministry of the Old Covenant.

II Corinthians 3

Old Covenant	New Covenant
Ministration of death, :7	Ministration of Spirit, :8
Ministration of condemnation, :9	Ministration of righteousness, :9
Letter killeth, :6	Not of the letter ... giveth life :6
Made glorious, :10	Glory that excelleth, :10
Is done away, :11	Remaineth, :11
Veil in reading the OT, :14	Which veil is done away in Christ, :14
Could not steadfastly behold the face of Moses, :13	All with open face beholding the glory of the Lord, :18

(and the remaining Gentile Nations), in fulfillment of the prophesied Davidic (king) and Palestinian (land) covenants. This will take place during the Millennium after the completion of Daniel's 70th week, i.e., the 7 years of the tribulation period, as foretold throughout the Old Testament, the Gospels, Acts, New Testament Jewish Epistles and especially the Book of Revelation. — Mark Peters.

For more information on the hope of Israel, see:
— "The Hope of Israel" vs. "That Blessed Hope," Clyde L. Pilkington, Jr., [Bible Student's Notebook #485](#).

1. For part 1, see [BSN #701](#).
2. [Editor:] "The Hope of Israel" concerns the coming physical, literal kingdom reign of Jesus the Messiah over a resurrected Israel



The difference between the ministry of the Old and New Covenants was the difference between death and life, condemnation and glory. Those addressed in this passage were the fruits of this New Covenant ministry and constituted a sort of first-fruits of those who are to receive New Covenant blessings. Notice how the attitude of heart of these who believed is the same as will be that of all Israel in the day when the New Covenant is made:

Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the spirit of the living God, not in tables of stone, but in fleshy tables of the heart (II Corinthians 3:3).

“For this is the Covenant that I will make with the House of Israel after those days,” saith the Lord; “I will put My laws in their mind, and write them in their hearts” (Hebrews 8:10).

The veil had been taken from the hearts of these believers so that they could behold the glory of the Lord as in a mirror, Israel as a whole being still blinded. Though this was so, a time was anticipated when Israel, as a nation, should see:

Nevertheless when it [i.e., Israel’s heart, :15] shall turn to the Lord, the veil shall be taken away (II Corinthians 3:16).

“Covenant,” *diathēkē*, occurs 33 times in the New Testament. Three indicates divine perfection, eleven imperfection, twelve is a number associated with Israel, eleven speaks of Israel’s coming short.

“Covenant” with “new,” *kainos*, occurs seven times. Seven is the number of spiritual perfection (Matthew 26:28; Mark 14:24; Luke 22:20; I Corinthians 11:25; II Corinthians 3:6; Hebrews 8:8; 9:15). Thus, while imperfection is suggested by the general use of “covenant,” perfection is found in the “New Covenant.” Of these seven occurrences of “New Covenant,” five have a reference to the blood in their immediate context. Five is a number associated with grace; the New Covenant is one of grace in contrast with the Old Covenant, which was by law. The gematria³ of *diathēkē* is

3. [Editor:] The “method of interpreting the Hebrew Scriptures by computing the numerical value of words, based on those of their

60 = 5 x 12, the factors suggesting Israel’s being dealt with in grace. Of the 33 occurrences of “Covenant” in the New Testament, 17 occur in Hebrews and 16 elsewhere; this makes it evident that the covenants are the special concern of the Hebrew believers.

Outside of the Gospels, Paul is the only writer who mentions the New Covenant: it was given to him to show what the New Covenant meant to Israel in Hebrews, what was the dispensational place of the New Covenant in Romans, and what the ministry of the New Covenant meant in I and II Corinthians.⁴

Paul was especially the Apostle to the Gentiles. Why, then, was he chosen to expound the teaching of the New Covenant which was essentially a Jewish hope?

THE NEW COVENANT AND THE GENTILES

Up to the present we have considered the covenants only as they relate to Israel, but that the Gentiles find a place in these covenant blessings is now our special interest.

When the Old Covenant was made with Israel the promise was that if the covenant was kept they should be a Kingdom of priests in the Earth.

Now, therefore, if ye will obey My voice indeed

constituent letters.” – *Oxford Dictionary*

4. [Editor:] Paul had an early ministry (*diakonia*, G1248) to the members of the nations (Romans 11:13, cf. Galatians 2:7; II Corinthians 4:1) which purpose was to provoke Israel to emulation (Romans 11:14). It was a ministry of grace (Acts 20:24), spirit (over against death; II Corinthians 3:8), righteousness (over against condemnation: 9), and conciliation (5:18). For a look at the subject of Paul’s priestly ministry, see:

- Paul’s Priestly Ministry, Adlai Loudy, [Bible Student’s Notebook #532](#);
- The Priestly Ministry of Paul, A.E. Knoch, [Bible Student’s Notebook #532](#);
- Paul’s Previous Ministries, A.E. Knoch, [Bible Student’s Notebook #567](#);
- Onward and Upward: Paul’s Priestly Ministry Transitioning Toward His Celestial, Vladimir Gelesnoff, [Bible Student’s Notebook #509](#);
- The Administrations, Adlai Loudy, [Bible Student’s Notebook #497](#);
- The Readjustment Administration, Adlai Loudy, [Bible Student’s Notebook #492](#);
- The Divine Calendar, A.E. Knoch, [Bible Student’s Notebook #434](#);
- A New Administration at the Close of Acts, Adlai Loudy (Part 1, [Bible Student’s Notebook #562](#); Part 2, [Bible Student’s Notebook #563](#));
- Paul’s Earlier Epistles, F.H. Robison, [Bible Student’s Notebook #669](#), [#670](#).

and keep My covenant, then ... ye shall be unto Me a Kingdom of priests and an holy nation (Exodus 19:5-6).

What Levi was to Israel, Israel was to be to the world. This ideal was not attainable under the Old Covenant; Israel could not keep it, and therefore Israel did not become the priestly nation to the Gentiles. The Law of the Old Covenant was only to lead Israel to Christ (Galatians 3:24); it made manifest the need of the New Covenant. It was not possible for them to be a blessing to the nations in their own strength, but only through Christ. This is true of the individual: we cannot be a real blessing to anyone save through The Lord Jesus.

What Israel was unable to be under the Old Covenant, they are to be enabled to be under the New Covenant.

Isaiah, speaking of a future day, foresees this priesthood being exercised.

And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers, but ye shall be named the Priests of The Lord, men shall call you the Ministers of our God; ye shall eat the riches of the Gentiles and in their glory shall ye boast yourselves (Isaiah 61:5-6).

“And they shall bring all your brethren an offering unto The Lord out of all nations ... to My holy mountain, Jerusalem ... and I will also take

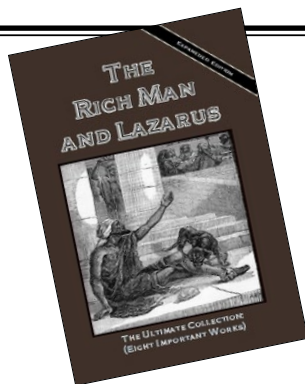
them for Levites,” saith the Lord (Isaiah 66: 20-21).

Israel has not yet been made a nation of priests for the blessing of the Gentiles. What, then, has been the position of Gentiles? Have they been left altogether without a hope? Without a guide? Has the failure of Israel been permitted to deprive the Gentiles of blessing?

The position of the Gentile who sought blessing during the time Israel was under the Old Covenant is described in Isaiah:

Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to The Lord speak, saying, “The Lord hath utterly separated me from His people:” neither let the eunuch say, “Behold, I am a dry tree.” For thus saith the Lord, “Unto the eunuchs ... Also the sons of the stranger that join themselves to the Lord, to serve Him, and to love the name of The Lord, every one that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain and make them joyful in My house of prayer.” ... The Lord God, which gathereth the outcasts of Israel saith, “Yet will I gather others to him, besides those that are gathered unto him” (Isaiah 56:2-8).

Because Israel had not become the channel of ►



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blessing to the Gentiles, the provision was made that the individual Gentile might voluntarily take upon himself to observe the conditions of the Covenant, and the promise was given that he should be blessed with Israel. Thus the failure of the Jew brought the Gentile into closer relationship with Israel's blessings; he could be blessed with Israel in contrast to being blessed only through Israel.

The period covered by the Gospels was also under the Old Covenant, thus Israel still held the prominent place. The Lord said,

I am not sent, but unto the lost sheep of the House of Israel (Matthew 15:24).⁵

Any Gentiles who received blessing at that time received it only on the grounds of unclaimable grace (if we can use such a term). The Lord was not sent to them, neither were the disciples:

Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not; but go rather to the lost sheep of the House of Israel, and, as ye go, preach, saying, "The Kingdom of heaven is at hand" (Matthew 10:5-7).

This Kingdom⁶ would see not only David's greater

5. [Editor:] For more information on the Messiah's ministry to Gentiles (the Nations), see:

– The Place of the Nations Under the Ministries of Christ and Paul, A.E. Knoch, [Bible Student's Notebook #505](#).

6. [Editor:] For more information on the "Kingdom of Heaven" see:

– The Kingdom of Heaven and its Relationship with the Kingdom of God, Clyde L. Pilkington, Jr., [Bible Student's Notebook 290](#);
– The Coming Kingdom: Some Facts Concerning It, W.T. Broad,

Son as the acknowledged King of Israel – Israel in possession of their promised land – but, also, Israel made what God had intended them to be, a Kingdom of priests amongst the nations.

The proclamation, being thus restricted, was not because the Gentiles had no place but rather with the view to the ultimate blessing of the Gentiles:

Now I say that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might glorify God for His mercy, as it is written ... (Romans 15:8-9).

After the Lord Jesus had confirmed the New Covenant through His blood, the preaching was again sent first of all to Israel; this time it was the message of the New Covenant, with its good news of forgiveness of sins. The period of the Acts was under the New Covenant.

The restitution of all things that the prophets had spoken of now depended on Israel's national repentance and acceptance of their Messiah (Acts 3:19-21). The Lord Jesus is seen to be the One of whom,

Moses truly said unto the fathers, "A prophet

[Bible Student's Notebook 634](#);

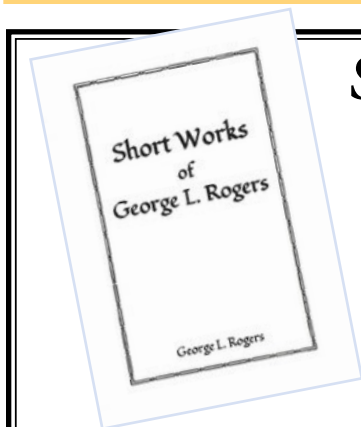
– *God's Holy Nation: Israel and Her Earthly Purpose*, by Clyde L. Pilkington, Jr., specifically chapter 3 (Israel's Earthly Destiny), chapter 13 (Israel's Prophetic Program), Appendix 20 (The Kingdom of Heaven and its Relationship to the Kingdom of God), Appendix 2: Basic Distinctions Between Prophecy and Mystery (see order form);

– *God's Eonian Purpose*, by Adlai Loudy, specifically chapter 5 (The Kingdom of the Scriptures) and chapter 17 (The Millennial Kingdom – Israel's Hope) (see order form);

– *The King and the Kingdom in History and Prophecy*, William B. Hallman (see order form).



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shall the Lord your God raise up unto you of your brethren, like unto me” (Acts 3:22).

In many respects Moses' work was just the opposite of the Lord's, for Moses' life manifested the impotence of the Law; but in one particular, at least, his ministry was like unto the Lord's. Moses was the mediator of the Old Covenant, as the Lord was the mediator of the New Covenant (see Hebrews 12:18-26). Moses shed the blood of the Old Covenant, and gave to Israel the Passover as the memorial. The Lord from heaven did all this in the terms of the New Covenant.

It remained now for Israel to accept the New Covenant, as they did the Old by the mouth of Moses; if this was done, the foundation had been laid by which they could have been made the Kingdom of priests, as was promised. To Israel first came this message:

Unto you first God, having raised up His Son Jesus, sent Him to bless you, in turning away every one of you from his iniquities (Acts 3:26).

As it became apparent that Israel was not in the attitude of heart to receive the New Covenant, a similar principle with respect to the Gentiles began to operate, as had been provided under the Old Covenant. Because the Gentiles could not yet be blessed through Israel, they were enabled to be blessed with Israel.

The first Gentile to be blessed was the Ethiopian to whom Phillip was directed; this man had evidently taken hold of the Old Covenant, as described in Isaiah 56, so that when the New Covenant was proclaimed he received the great privilege of being

among the first to be blessed.

Later, the Gentiles were brought more and more into blessing, especially under the ministry of Paul, but from the commencement to the end of Acts, the order was always “to the Jew first.” In every city it was only after they had judged themselves unworthy of eonian life that the Apostle turned to the Gentiles.

Romans was the last epistle written during the period of the Acts. In the eleventh chapter, the position of the Gentiles blessed with Israel is illustrated by a wild olive branch grafted into the good olive tree of Israel's covenant blessings, and thereby rendered a partaker of the root and fatness of the tree (:17). This unnatural process was designed to provoke Israel to emulation:

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fullness? ... for if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? (Romans 11:12-15).

The inclusion of the Gentiles with Israel was only until the time when Israel was received. Thus, there was at that present time an election according to grace (:5), in which were included many Gentiles. These constituted the “Israel of God” (Galatians 6:16), the first fruits of “My people” (Jeremiah 31:33).

They were counted as the “children of promise” (Galatians 3:29; 4:28). Israel in the flesh received the promise of the covenants (Romans 9:3-4). The Gentiles in the flesh were strangers from the covenants of promise (Ephesians 2:12), but the ministration ►



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of the New Covenant was Spirit (II Corinthians 3:8), thereby enabling the disability of the Gentile flesh to be lost sight of.

As always, those born after the flesh persecute those born after the Spirit, so it proved in those days (Galatians 4:29). The Jews and Gentiles who had received the New Covenant suffered at the hands of the earthly Israel.

We find, then, that when the New Covenant is made with Israel, they will be a Kingdom of priests to the nations; but pending that time, the Gentiles have been blessed with them. This is the relation of Gentiles to Jews, the present Dispensation of the Mystery being excepted. In the Church which is His Body there is no distinction; of the twain there is being made one new man (Ephesians 2).

THE NEW COVENANT ORDINANCE OF THE LORD'S SUPPER

As the New Covenant by its very name directs our attention to that Covenant that has been rendered old, so also does the occasion of the institution of the memorial ordinance of the New Covenant direct us to the Passover.

The purpose of the Passover is given in Exodus 13. It was instituted on the day when the Lord made the Old Covenant with Israel (Hebrews 8:9), not the day when Israel agreed to keep the terms of the Covenant (Exodus 19). The Passover was given in order that they might,

Remember this day in which ye came out of Egypt (Exodus 13:3).

What the Passover was to the Old Covenant, The Lord's Supper is to the New. It was instituted on the same night as the Lord became the antitype of the Passover, when He made provision for the New Covenant:

This cup is the New Covenant in My blood, this do ye as oft as ye drink it in remembrance of Me (I Corinthians 11:25).

Both the Passover and The Lord's Supper were con-

tinued as a remembrance with the object of being a testimony to those who should witness them:

And thou shalt show thy son in that day, saying, "This is done because of that which the Lord did unto me when I came forth out of Egypt, and it shall be a sign unto thee." ... thou shalt, therefore, keep His ordinance in his season from year to year (Exodus 13:8-10).

For as often as ye eat this bread and drink this cup, ye do show the Lord's death till He come (I Corinthians 11:26).

"Show" in the latter reference is *kataggellō*, to "preach" or "proclaim," as in Acts 4:2. This was not therefore intended in the first place as a private devotion, but rather as a testimony. The subject to be thus shown was that aspect of the Lord's death that related to the New Covenant:

For this is My blood of the New Covenant, which is shed for many for the remission of sins (Matthew 26:28).

We have observed that, although this blood of the covenant has been shed and sins have been borne away, yet the New Covenant remains to be made with Israel:

And so all Israel shall be saved, as it is written, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is My Covenant unto them, when I shall take away their sins" (Romans 11:26-27).

The day when the New Covenant is made is the day when the Lord shall come again to Sion to turn Israel's heart to Himself. The hope that was to be before those who remembered the Lord's death in this way was "until He come" (I Corinthians 11:26). What this coming is, is defined in the same epistle (I Corinthians 15) as the *parousia*,⁷ various aspects of which are

7. [Editor:] When we think of the Lord Jesus Christ returning to this earth, we think of it as Him *coming* to take His place as king. The normal word (Greek, *erchomai*) just means to come, but the special word for "personal coming" (Greek, *parousia*) is said to be "a being alongside" or "a presence" (*Young's Analytical Concordance*, page 188). This word *parousia* really is a personal presence, an appearance in an official capacity because of who He is and what He can do. – Otis Q. Sellers (1901-1992), *Glossary of*

the hope of Israel's Heavenly and Earthly callings.

“Until He come” (I Corinthians 11:26) is, in the Textus Receptus, *archis hou an elt[he]*,” literally, “until He may have come,” the sentence being rendered hypothetically by the presence of the Greek word *an*, a particle expressing possibility, uncertainty or conditionality. Some of the later revisers have omitted the *an*, but this is not the only instance where this particle is connected with the Lord's coming or events related thereto:

Till the Son of man may be come (Matthew 10:23).

Words.

For more information on the *Parousia*, Rapture and Second Coming, see:

- The Current Era Is Limitless, Clyde L. Pilkington, Jr., [Bible Student's Notebook #488](#);
- The Setting of Thessalonians, Danny Russino, *Bible Student's Notebook*: part 1, #499; part 2, #500;
- The Meeting in the Air – I Thessalonians 4:17, Oscar M. Baker, [Bible Student's Notebook #500](#);
- The Rapture Theory, Danny Russino, [Bible Student's Notebook #501](#);
- “So Shall We Ever Be with the Lord,” Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#);
- The Last Trump, Oscar M. Baker, [Bible Student's Notebook #546](#);
- Parousia, Charles H. Welch, [Bible Student's Notebook #631](#);
- Several “Raptures,” E.W. Bullinger, [Bible Student's Notebook #647](#);
- What Does Parousia Mean? Otis Q. Sellers, [Bible Student's Notebook #699](#);
- Clearing the Clouds: Rapture Realities, Andrew Brown, [Bible Student's Notebook #700](#);
- The Order of Events, Otis Q. Sellers, [Bible Student's Notebook #700](#).

Until they may have seen the Son of man coming (Matthew 16:28).

Verily I say unto you, “This generation shall not pass away until all these things may be fulfilled (Matthew 24:34).

In the case of the last reference we know that that generation did pass, and the things foreseen in Matthew 24 did not receive their complete fulfillment. What was implied was that they *might* have been fulfilled.

“Till He may come.” What condition was there made with the promise of His coming?

Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of The Lord, and He shall send Jesus Christ, which before was preached unto you, Whom the Heaven must receive until the times of the restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began (Acts 3:19-21).

The only condition was Israel's repentance. The period of the Acts was a time of expectancy and yet of uncertainty; there was the possibility of Israel's national repentance and of the return of the Lord Jesus. Not only might the things of Matthew 24 be ful- ▶



72 pp, BK.

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The Myth of Easter

“The Christian Mythology” Series

by — Clyde L. Pilkington, Jr.

There are many myths in Christendom. They have managed to master their own form of mythology. Easter is an example of such a religious fable.

If Easter is the celebration of the historical fact of our Lord Jesus Christ's resurrection, then why does its date change every year? Historical dates do not fluctuate; but Easter Sunday can fall anywhere between March 22 and April 25. Have you ever wondered why?

It is one of the glaring clues that something is seriously wrong with Christendom. The Western Christian religion can't seem to get anything right when it comes to even the simplest of Scriptural truths.

Have you ever really considered if there is any scriptural basis of Good Friday or Easter Sunrise Services that are so commonly observed by the religious community? Additionally, have you ever considered what Easter Rabbits and Easter Eggs have to do with the resurrection of Christ or teachings of God's Word?

Although millions of people are of the opinion that Easter and all of its customs are Christian and originated as a result of Christ's resurrection, it is a historical fact that the observance of Easter long antedates Christianity by centuries.

filled in their day, but also "all things which God hath spoken by the mouth of all His holy prophets since the world began."

This atmosphere of uncertainty entered into their very lives at that time:

Judge nothing before the time until the Lord may [an] come (I Corinthians 4:5).

But this I say, brethren, the time is short, it remaineth that both they that have wives be as though they had none (I Corinthians 7:29).

Your whole spirit, soul, and body be preserved blameless unto the coming of our Lord Jesus Christ (I Thessalonians 5:23).

The preaching to the Jew first was necessary that the opportunity might be afforded them of fulfilling the condition of the Lord's coming; but every fresh step that Israel took along the road of rejection led away from the hope of the Lord's return. As the years of the Acts passed, the probability of the immediate *parousia* of the Lord became increasingly remote.

We have seen that Acts 28:25-28 was the direct nega-

tion of the conditions necessary for the Lord's return in those days. The New Covenant, therefore, ceased to be possible for the time being, and the ordinance of the New Covenant ceased to testify of an imminent hope. As a fact, the Lord Jesus has not yet come, and Israel, instead of having entered into the blessings of the New Covenant, is scattered throughout the world.⁸

The New Covenant ordinance of The Lord's Supper was given to remind believers of the blood of the New Covenant by which they were redeemed, to show forth that death, and to keep before them the hope of the Lord's return in a dispensation when it could be said He might come. Acts 28:28 is the boundary line after which the hope of the New Covenant expressed in Jeremiah 31:31-33; Hebrews 8:8-13 and Acts 3:19-21 must be postponed until the change of II Corinthians 3:16.

(to be continued)

Topics:

Major: Israel, Lord's Supper, New Covenant, Right Division

8. [Editor:] For a look at the fraud of the current state of "Israel," see:

– The Present State of Israel: A Grand Hoax, Tom L. Ballinger, [Bible Student's Notebook #492](#).

- 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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For definitions of abbreviations/acronyms, see index after the order form.

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- 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);
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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
FF: Ferrar Fenton Bible
KJV: King James Version
NET: New English Translation
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