



Bible Student's Notebook™

The Herald of His Grace

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

Volume 33
Issue 814

God's Will for All to Be Saved

Part 1 of 3

by — Bob Evely

God, Who wills that all mankind be saved and come into a realization of the truth (I Timothy 2:4).

[God] is operating all in accord with the counsel of His will (Ephesians 1:11).

To begin, let's consider the logical conclusion from these passages. It is God's will that all mankind be saved, and He is operating all things in accord with the counsel of His will. What, therefore, can prevent God's will from taking place?



single word employed by God mean two opposite ideas – never-ending *and* a time period with an end?

Our English word eon comes directly from the Greek word *aiōn*, and as we learned in our school days it means “age” – a long period of time, but not without end.

Examine for yourself these passages in their full context. I think you'll see that they mean exactly what they say. They express God's will and His plan for all of mankind ultimately to be saved.

Consider all of the various forms in which we see *aiōn* in the Scriptures (I will use the English transliteration “eon” from this point forward).

So why is it not this simple? Why are we prevented from understanding this very simple, very gracious, very powerful plan of God? How can all believers not understand what God is saying here?

- Eon (singular)
- Eons (plural)
- Before the eon
- Before the eons
- End of the eon
- End of the eons
- Eon of the eon
- Eon of the eons

AIŌN

First, let's look at a key word in the original languages that is largely misunderstood: *aiōn*. If we examine all of the passages in the Scriptures where this word is found, we *must* come to the conclusion that the word means age or eon – an extended period of time. This is difficult to see in most Bible translations, since *aiōn* has been handled so inconsistently by the translators. If “eternal” seems to fit in the opinion of the translator, then “eternal” is what we will see in our translation. If “eternal” will not fit the context, then another word is used, like “age”; however, how can a

Can these variations be chalked up to sloppiness on the part of those inspired to record the things that God revealed to them? If there is such sloppiness, how can we truly know that which God wants to reveal? No – I suggest that there is meaning to be gleaned from each of these variations. God chose the different forms of “eon” with precision and purpose.

Certainly the variations demonstrate that the Greek



word *aiōn* does not mean eternal or endless. What would be the meaning of “before eternity” or “end of eternity,” and if the singular “eon” means endless, why would we see the plural “eons”? An eon is a period of time with a beginning and an end – hence “before the eons” and “end of the eons.”

A careful study of the Scriptures reveals an unfolding of time, and what appears to be five distinct eons – and an end to these eons. We live in what is referred to as “the present wicked eon” (Galatians 1:4). There is a “coming eon” (Mark 10:30), and “oncoming eons” (Ephesians 2:7). There was a time “before the eons” (I Corinthians 2:6-8), also stated as “before times eonian” (Titus 1:1-3; II Timothy 1:9-10). Jesus said that the blasphemy of the spirit will not be pardoned “in this eon nor in that which is impending” (Matthew 12:32) – though He does *not* say that pardon would *not* come at the end of the eons.

So, there is ample evidence that eon is not eternal or everlasting. G. Campbell Morgan, one of the most well-known and respected Bible teachers and preachers in history, wrote,

Let me say to Bible students that we must be very

careful how we use the word “eternity.” We have fallen into great error in our constant use of that word. There is no word in the whole Book of God corresponding with our “eternal” which as commonly used among us means absolutely without end. — *God's Methods with Men*, pages 185-6

The words *aiōn* and *aiōnian* occur 199 times in the New Testament. In the *KJV* the word is translated “ages” 2 times, “course” one time, “world” 43 times, and “eternal” or some variation the remaining 153 times. So, in 46 of the 199 occurrences (or 23% of the time) the *KJV* recognizes that the word cannot be properly translated “eternal,” since it is clearly a limited duration being expressed.

Admittedly, when we translate from the Greek it is sometimes necessary to use English idiom or expression to relay the meaning, resulting in different English words to express the same Greek word. But could a single Greek word carry such opposite meanings as “eternal” and “temporal?”

The idea of “forever” originated from tradition and the theology of mankind, but throughout God's Word He speaks of long periods of time called eons.

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 “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 4:16);
- 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 and ascended seat-

ed position among the celestials (Romans 6; 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.”

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

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The Bible seeks to tell us about this time period known collectively as the eons (or ages) when God works toward the fulfillment of His purposes.

Once the eons have ended, this does not mean that the things that are eonian must end. The phrase “*eonian God*” (cf. Romans 16:26), for example, speaks of God as He works in the eons. When the eons conclude, this does not mean that God ceases to exist, as we see in I Corinthians 15 when God becomes “*All in all*” after the eons have ended (:28).

In other cases, though, things that exist in the eons will end when the eons have concluded. The eonian kingdom, for example, ends at the consummation of the eons when Christ delivers up the kingdom to God (:24), and when there is no longer a need for sovereignty, authority or power. God concludes the ages by becoming All in all.

At the consummation when the final enemy (death) is abolished (:26) and when God becomes “*All in all*,” fulfilling His ultimate purpose, there no longer will be a need for the lake of fire (the second death, cf. Revelation 20:14) that had existed during the eons, for it will have fulfilled its purpose.

Romans 11:36 tells us that all is “*out of*” God. I Corinthians 15:28 tells us that God will ultimately be “*All in all*.” The eons are the period of time which God uses to accomplish His will and His purpose to get to the end goal.

HELL

Another word in the Scriptures that is greatly misunderstood is “*Hell*.” I had always been taught that those

who believe in Jesus Christ as their Savior in this life-time will spend eternity in Heaven, and those who do not will spend eternity in Hell, tormented forever by flames as the just punishment for their disbelief.

In our English translations, three different Greek words are mixed together and translated with the single word “*Hell*.” *Hadēs* is used 11 times in the New Testament, *gehenna* is used 12 times, and *tartarus* is used once. The KJV renders all of these instances as “*Hell*” except once, where “*Hell*” will not fit and “*grave*” is used.

Hadēs is a word constructed from the Greek roots *a* (meaning “un”) and *idios* (to perceive). So, the word construction would infer a meaning of “unseen” for the Greek *hadēs*. The “h” at the beginning of *hadēs* comes from a breathing mark which affects the pronunciation of the otherwise *adēs*.

In the Old Testament we find the Hebrew word *sh’öl* used 65 times. The KJV renders *sh’öl* as “*Hell*” 31 times, “*grave*” 31 times, and “*pit*” 3 times.

If you use a concordance to look at every passage where *sh’öl* is used, you will see why the translators used “*grave*” in many instances. It is because “*Hell*” as we understand it would not be appropriate. For example, in Psalm 16:10 David would not be in “*Hell*,” would he? The NIV uses “*grave*” in this case. Acts 2:27, 31 makes a direct reference to this Psalm 16 passage. Here we learn that *hadēs* is the Greek equivalent for the Hebrew *sh’öl*.

So the translators reasoned that the wicked are going to Hell, but they could not treat the word *sh’öl* in a consistent manner, as a study of all Scriptures will re-



210 pp., PB

See order form.

The Ages (A Comprehensive Compilation)

To know and understand “*the ages*” is to embrace God’s design from beginning to end. This vital work’s authors include: Arthur P. Adams (1847-1920), Thomas Allin (1838-1909), Leon A. Bynoe, (1895-1983), Edward Henry Clayton (1887-1972), E. Lynwood Crystal (1872-1946), John Dokas, Bob Evely, Joseph E. Kirk (1904-1974), A.E. Knoch (1874-1965), G. Campbell Morgan (1863-1945), Clyde L. Pilkington, Jr., Frank Neil Pohorlak (1907-1988), André Sneidar, Alexander Thomson (1889-1966).

veal that *sh'öl* is the place where all will go – wicked and righteous alike.

Sh'öl in all cases is concerned with the state of death, where all human activities cease. Like *hadēs*, *sh'öl* would be properly translated “unseen.” This unseen place is where all go when they die, saved or unsaved, to await the resurrection.

So, as was the case with *aiōn* we see the same inconsistent treatment of the Hebrew word *sh'öl*. There is a big difference between “Hell” and “grave,” although both are used [in many English versions] as translations for this same Hebrew word. The *CLV* translates *hadēs* and *sh'öl* consistently as “unseen.”

THE PENALTY FOR SIN

Let's pause for a moment and consider the penalty for sin. In Genesis 2:17 we read in the *CV*,

From every tree of the garden, you are to eat, yea, eat. Yet from the tree of the knowledge of good and evil, you are not to be eating from it, for in the day you eat from it, to die shall you be dying.

“To die shall you be dying”! In Genesis 3 we see the sin of Adam and Eve, and the penalty for their sin is invoked. They were expelled from the garden, expelled from the presence of God, and prohibited from eating from the tree of life. The process of dying had begun, in accordance with the penalty for sin: “Dying, thou dost die” (*YLT*).

Paul spoke about this in Romans 5:12.

Even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned.

So it all started with Adam's sin, which led to the penalty – his “dying condition.” Mortality! This dying condition was passed to Adam's descendants, and this dying condition gives us a weakness and a propensity to sin. It is this dying condition, resulting ultimately in death, that is the penalty for sin. Sin embodies us in this fleshly state, and the resulting weakness leads to our sinning – our “missing the mark.”

So, where did the idea of Hell as a place of eternal torment come from? It came not from the Word of God but from pagan philosophy and myth. The Greeks saw *hadēs* as the spirit world, an intermediate state after death. Their myths developed images of *hadēs* that have been preserved to the present day.

The well-known “Dante's Inferno” comes from Dante's poem *Divine Comedy*, the story of a fictitious trip through Heaven, Hell and purgatory. Dante was a great poet, and he exerted a strong influence on society in his day.

We have allowed these pagan ideas of “Hell” to taint our understanding of the Word of God. Dante, and those creating the myths of old, misused the Greek *hadēs*. Whereas *hadēs* simply refers to “the unseen place,” the myths painted a fictitious picture of this place. They described in detail this place that no person has ever seen, and much of our thinking about death, what happens to us after death, and the “after-life” has come from these writers, not from the Word of God.



54 pp, BK

Be Likeminded

by — Daniel Andersen

Christ is the basis of Christian unity, and when Paul exhorts believers to be “likeminded” he is not entreating them to comply with the same code or creed, or to conform to the same confession or catechism. Rather he is appealing to them to accept others as Christ, Himself, accepts them.

See order form.

As used in the Bible, *sh'öl* or *hadēs* is not the place that Dante or the myth writers of old described, as we can clearly see when examining every occurrence of these words in the Scriptures. Let us look to God's Word to understand the destiny of mankind, and not to images created by pagan writers which taint God's character.

DEATH

Now considering "death" a bit more closely, a study of the Scriptures will reveal that individuals do not go immediately to Heaven upon death. Some will use a few isolated passages of Scripture – misinterpreted, taken out of context, or mistranslated – to justify the position that the saved go immediately to Heaven. This is a study unto itself, and well worth your serious exploration into God's Word. For now, though, let us look at how "death" is described in the Scriptures.

And the soil [referring to the physical body] returns to the earth just as it was, and the spirit, it returns to the One, Elohim [God], Who gave it (Ecclesiastes 12:7).

Consider the example of Jesus. At the point of death He committed His spirit to the Father (Luke 23:46). His soul was in *hadēs* (Acts 2:27, 31), and His body was buried in the grave (soil).

In short, death is a return to the original state of existence before God brought the elements (soil and spirit) together to form a living soul. The body, created from the elements of the earth (soil), returns to the earth (soil). The spirit which was "breathed into" the body to form life returns to God. The soul, which did not exist before God created life, returns to the "unseen."

The soul in *hades*, or the unseen place, has no consciousness.

The living know that they shall die: but the dead know not anything (Ecclesiastes 9:5).

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

The dead are not in a conscious state. In some cases, death is even equated to sleep – a state of unconsciousness (Psalm 13:3; Daniel 12:2; I Thessalonians 4:13).

Death is simply a dissolution or dis-assembly of the body and spirit, and the soul that was created at their union sleeps in the unseen place, awaiting the resurrection. Those of our friends who have died are now in this unseen place. One day they lived in our midst, and the next we no longer see them, or hear them, or touch them.

Some may protest, "Are you saying that my loved ones are not in Heaven at this moment?" I, too, had been taught for years that, upon death, one goes immediately to Heaven or to Hell for eternity; this, however, is not supported by Scripture.

Knowing that my loved ones are asleep at this moment instead of in Heaven causes me no concern. Either way I mourn their loss in this lifetime, but I do not mourn as those who have no hope! I praise God and marvel at His grace and His love, knowing that they are asleep, awaiting the miraculous day of resurrection which is foretold and assured in His Word!

GEHENNA

Let us now look at another Greek word that is commonly rendered "Hell."

Gehenna is a word not used by any Greek authors. It is the Greek equivalent for the Hebrew *Gai Hinnom*, or "Valley of Hinnom." The Valley of Hinnom, or *Gehenna*, is not a spiritual place like the common notion of "Hell." It is an actual, physical place.

In II Chronicles 28:3 and 33:6 it is a place where the Jews would sacrifice and burn their children in idolatry. King Josiah, when making his reforms, defiled the place so as to lure no one to make his son or his daughter pass through fire to Molech (II Kings 23:10). Later the place was used as a garbage dump. In Jesus' day fires burned in *Gehenna* to destroy the refuse of Jerusalem.

Much of our problem is that, when we hear Jesus talk about the Kingdom in the gospels, we think He is talking about Heaven. The Kingdom and Heaven have been confused by faulty Bible interpretations.

The Old Testament prophets talked about a restoration of the physical kingdom – like the one in David's day, except with the Messiah on the throne. This fu-

ture kingdom will be a physical, restored kingdom on Earth. The “Sermon on the Mount” is the code of laws that will be enforced when the kingdom is set up.

In Matthew, when Jesus mentions *Gehenna* as He speaks of the Kingdom to be restored to Israel on Earth, His hearers knew that He was referring to the Valley of Hinnom, and that casting one into this refuse dump for Kingdom violations was the topic. Had Jesus been introducing, for the first time ever, the concept of an eternal torment, there would have been questions and a further explanation given as this would have been an entirely new concept. Up until then the penalty for sin had been death, not eternal torment. This has been the case since death was first introduced early in Genesis, and it had been the case throughout the entire Old Testament.

So *Gehenna*, or the Valley of Hinnom, is a physical location outside of Jerusalem, and from Jesus' words we see that it will again play a role in the future restored kingdom where immediate judgment will be meted out for transgressions, and where those committing crimes worthy of death will be cast. Those hearing Jesus' words as He spoke would have been quite disturbed about the possibility of being cast into *Gehenna*. For a Jew to be denied a proper burial would be shameful. To have one's body cast into *Gehenna*, this refuse dump outside of Jerusalem, would be a disgrace.

TARTARUS

The Greek word *tartarō* is used only once in Scripture:

For if God spares not sinning messengers, but thrusting them into the gloomy caverns of Tartarus, gives them up to be kept for chastening judging (II Peter 2:4).

Tartarus, then, is a place where sinning messengers (angels) are kept as they await the judgment. It does not refer to a place where men are sent at all, nor does it speak of a final destination where there is everlasting torment. It is a temporary place reserved for sinning messengers – period!

Part of the problem, then, is that one Hebrew word and three different Greek words – with three very

distinct meanings – have been carelessly combined into a single word, “Hell,” to support the present-day image of Hell.

It is interesting to consider our English word “Hell” for a moment. The word *helan*, of Anglo Saxon origin, had an original meaning of “to cover up” or “to hide,” much like what we have seen *she'ol* and *hadēs* really mean. In some parts of England the word is still used to mean something that is covered over. Some common English words, like helmet (to cover one's head), have come from the root *helle*.

THE LAKE OF FIRE

Now besides the several Hebrew and Greek words translated Hell, the lake of fire is mentioned five times in Scripture. Only two of these refer to conscious torment, and in both cases no humans are included in the description – only the wild beast, the false prophet, and the Adversary (Revelation 19:20; 20:10). We are told they will be tormented not forever and ever, but for the eons (at least two) of the eons.

Later in Revelation we see the other three references to the lake of fire, this time involving humans.

And the sea gives up the dead in it, and death and the unseen [hades] give up the dead in them. And they were condemned, each in accord with their acts. And death and the unseen were cast into the lake of fire. This is the second death – the lake of fire. And if anyone was not found written in the scroll of life, he was cast into the lake of fire (20:13-15).

To him who is thirsting I shall be giving of the spring of the water of life gratuitously. He who is conquering shall be enjoying this allotment, and I shall be a God to him and he shall be a son to Me. Yet the timid, and unbelievers, and the abominable, and murderers, and paramours, and enchanters, and idolaters, and all the false – their part is in the lake burning with fire and sulphur, which is the second death (21:7-8).

We observe two important details in these instances. First, we are not told how long the individuals will remain in the lake of fire. Second, we learn that this lake of fire is “*the second death*.”

Interestingly, our word “fire” comes from the Greek word *pur*. Our words “purify” and “purge” come from this root. We see instances in the Old Testament where fire is indeed used to purify.

So, could it be that the lake of fire is the presence of God – as when God appeared to Moses in the burning bush – purifying and refining instead of tormenting? One thing we do know: the lake of fire will fulfill God’s purposes in some way, and we do not read of any of its participants remaining there forever and ever.

I could never understand how God, Who is a God of love, could torment forever in fire those who did not accept Jesus Christ as Savior in this short lifetime. I can fully understand the lake of fire if its purpose is refinement and purification: consistent with the love of God, and with His ultimate goal of saving all creation at the end of the ages.

I do not question that there is a judgment; surely there is! I do not question that there is a lake of fire! But the Bible tells us that the lake of fire is the second death, and that death is not eternal but will one day be abolished (I Corinthians 15).

The Nature of God’s Judgment and Punishment

Let’s consider for a moment the nature of God’s judgment and punishment. The Greek words *krinō* and *krisis* are properly translated “*judge*” or “*judgment*.” This is a neutral term, simply signifying that one’s case has been reviewed and determined by the Righteous Judge. It does not in and of itself designate the nature of the punishment. Yet

the KJV renders these words in a variety of ways, clearly not all relaying the same meaning: judgment, damnation, condemnation, accusation and avenge.

A passage often used to “prove” an eternal Hell is the separation of sheep and goats event described in Matthew 25:46,

And these shall go away into everlasting punishment: but the righteous into life eternal (KJV).

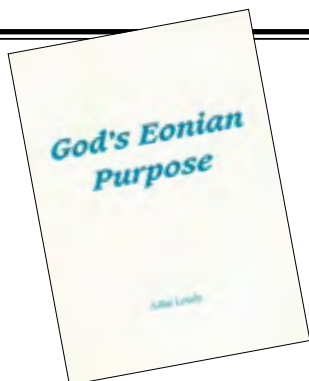
“*Everlasting punishment*” in this passage is *kolasin aiōnion* in the Greek. William Barclay, well known Greek scholar, professor and author of the popular *The Daily Study Bible Series* commentary says,

The Greek word for punishment is *kolasis*, which was not originally an ethical word at all. It originally meant the pruning of trees to make them grow better. I think it is true to say that in all Greek secular literature *kolasis* is never used of anything but remedial punishment. — *William Barclay, A Spiritual Autobiography*, page 66

John Wesley Hanson writes,

All God’s punishments are those of a Father and must therefore be adopted to the improvement of his children. — *The Greek Word Aiōn-Aiōnios*, page 50

The argument was introduced by Augustine that if *aiōnios kolasis* did not mean “endless punishment,” then there is no assurance for the believer that *aiōnios*



383 pp.

See order form.

God’s Eonian Purpose

by — Adlai Loudy

First printed in 1929, this work is a review of God’s plan and purpose, gathering together many of the most basic themes of Scripture, including *The Beginning of Creation, The Eons and Administrations, Justification, The Conciliation, Completeness in Christ, and The Goal of the Universe*. These and other vital subjects are presented in an interesting and informative manner. The book contains charts and illustrations which provide a welcome visual supplement to the text. (*Available in Hardcover & Paperback*)

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zōē means “endless life.” It is interesting to note that it was not until the 5th century A.D. that theologians began for the first time to introduce the sense of endlessness, rather than eonian (or age-abiding) which had been the interpretation prior to that time.

It seems, then, that the new meanings for the words *aiōnion* and *kolasis* crept in out of a fear that eternal life could not be supported unless there was also eternal punishment – and if punishment was eternal it could not be corrective in nature, so it must be vengeful. As a result, we have come to associate the passages referring to judgment as punishment to repay for past wrongs. Instead, God’s Word refers to judgment as a correction, chastisement or discipline.

God has always stressed the importance of forgiveness. Of the lost ones Jesus said,

What man of you, having a hundred sheep, and losing one of them, is not leaving the ninety-nine in the wilderness and is going after the lost one, till he may be finding it? (Luke 15:3).

How can God, Who places such emphasis on forgiveness, come to the point where He refuses to forgive? How can God, Who places importance on the one lost sheep, be satisfied if all of the sheep are not securely in the fold when all is said and done?

Does it not make better sense that the purpose of judgment

is for correction, in preparation for a future day when every knee shall bow before Him? Is this not more consistent with God’s character of love and forgiveness? Could God really be filled with love and power and wisdom, and yet be unable or unwilling to find a way to bring the necessary correction to every one of His creation in order that every knee bows before Him?

If an earthly ruler condemned even the vilest criminal to be kept alive just to be tortured forever, we would shudder at his cruelty. Yet we have inherited the current orthodox teachings about God that calmly attribute such activities to Him, while also teaching that He is a God of love – but the Bible does not teach this at all. Man has intervened and has placed his philosophies and pagan ideas within the Word of God. The modern English translations now perpetuate these manmade ideas, primarily because of a few words mistranslated and misinterpreted. We are taught of a God of love, but also of a God Who is very harsh. Some say this is necessary because of God’s holiness and justice, but is God not able to use His love and power to bring about justice without losing a single sheep from the fold?

(Continued in the next issue.)

(edited)

TOPICS:

Major: *Aiōn*; Death; Hell; Salvation of All

Minor: Gehenna; Judgement; Lake of Fire; Tartarus



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.

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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CLNT, CLV, CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
ERV: English Revised Version
EB: Exegeses Bible
FF: Ferrar Fenton Bible
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
MKJV: Modern King James Version
MNT: Moffatt New Translation (James Moffatt)
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
TCNT: Twentieth Century New Testament
WEB: World English Bible
WNT: Williams New Testament
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