



Bible Student's Notebook™

The Herald of His Grace

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

Volume 34
Issue 838

Bible Basics #1

The Divine Cycle – Romans 11:36

by — Clyde L. Pilkington, Jr.

Out of Him, and through Him, and to Him are all (BSV)

Of Him, and through Him, and to Him, are all things (KJV)

Everything comes from Him;



everything happens through Him; everything ends up in Him (MSG)

All comes from Him, all lives by Him, all ends in Him (MNT)

Here is the simple, glorious truth of Romans 11:36 in a nutshell:

- (1) All is *out of* God.
- (2) All is *through* God.
- (3) All is *to* God.



ans 5:18, CV).

The One Who is operating all in accord with the counsel of His will (Ephesians 1:11, CV).

A.E. Knoch (1874-1965) skillfully summarized the core truths of Romans 11:36.

The knowledge that “all” comes “out” of God, that “all” operates “through” God, and that “all” is returning “to” God settles the weary heart and brings peace to the troubled mind.

Romans 11:36 is the *Divine Cycle*¹ and is a bedrock truth often repeated by Paul, our Apostle:

One God, the Father, out of Whom all is (I Corinthians 8:6, CV).

All is of God (I Corinthians 11:12; II Corinthi-

This is the most comprehensive statement which can be uttered. The universe sprang out of Him and it has its course in Him, and He will be its ultimate. This settles all speculation as to the origin of all things. Creation is out of God, not out of nothing. This explains universal history. God is the One back of all the movements of mankind. This reveals the goal of all things. God is so guid-

1. For more on this theme watch the following videos:
 – [Bible Basics #1 - The Divine Cycle](#) (Clyde Pilkington);
 – [Romans 11:36](#) (Clyde Pilkington & Stephen Hill);
 – [The Divine Cycle](#) (Clyde Pilkington).

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ing all His creatures that, eventually, He will become their All.²

THREE PREPOSITIONS OF SOVEREIGNTY

In Romans 11:36 Paul reveals to us the three prepositions of God's absolute sovereignty:

ἐκ — διὰ — εἰς
out of — through — to

ἐκ (*ek*) – “out of” – is defined as:

A primary preposition denoting *origin* (the point whence motion or action proceeds), *from*, *out* (SEC).

διὰ (*dia*) – “through” – is defined as:

A primary preposition denoting the *channel* of an act; *through* (SEC).

εἰς (*eis*) – “to” – is defined as:

A primary preposition; *to* or *into* (indicating the point reached or entered), of place, time, or purpose (SEC).

Thus, that “all” is “out of God” speaks of ORIGIN; that “all” is “through God” speaks of the CHANNEL; and that “all” is “to God” speaks of CONSUMMATION.

We will look briefly at each of these three areas, giving them some thoughtful consideration in order to gain a foundation for divine orientation.

ἐκ
ORIGIN
ALL OUT OF GOD

Out of Him ... are all things

Notice how various versions render the first truth of Romans 11:36.

Because of Him ... are all things (REB).

Everything comes from Him (MSG).

For all that exists originates in Him (VT).

2. Concordant Commentary, page 242.

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 seated 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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PO Box 265, Windber, PA 15963

Office: (800) 784-6010 – Local: (814) 701-0063

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
André Sneidar – Managing Editor
Assistant Editors: Jamie Botner, James Fine,
Gary Ingison, Aaron Locker, Mark Vogt

Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher,
Stephen Hill, Cindy Pilkington, Nadine Sneidar

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

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All things are from Him (TCNT).

From Him everything comes (WNT).

From Him are all things (HCSB).

All comes from Him (MNT).

From Him their Source flow all things (WAY)

God is Elohim, meaning that He is the ORIGINATOR of “all.”

In the beginning God Elohim created ... (Genesis 1:1).

Since there was once nothing but God, then of course “all” is “out of Him.” He created the entire Universe and everything in it out of Himself. Everything is out of Him.³

That *all is out of God* is the first principle. We must learn this first if we will truly learn anything else of true substance. We must start our doctrine with *God*, for He is the *source* of everything.

If God is not the starting place of our understanding, and we instead begin with ourselves, we will end up humanistic and evolutionary; we will be man-centered and world-conscious, placing our focus on the relative aspect of life.

3. That *all is out of God* is to be distinguished from the idea that God created “everything out of nothing.” This concept of “out of nothing” leaves room for God to have a mere superficial, passing interest in His creation. However, creation is much more personal to God than that – it is *all out of Him*. The difference is between that of mere Artisan and that of Father. He is the “one God and Father of all, Who is above all, and through all, and in you all” (Ephesians 4:6), “for in Him we live, and move, and have our being ... for we are also His offspring” (Acts 17:28). That *all is out of God* means that makes all of creation an essential part of His Being. To fully understand and embrace this truth is to find unparalleled comfort and peace.

If, however, our starting place is with God we will be God-centered and God-conscious, having our focus firmly anchored in the absolute⁴ aspect of life.

Some have no trouble with everything coming out of God, if it is restricted to His initial creation – the moon, the stars, the world, etc. – but when they get past that initial creation they quickly become humanistic and evolutionary in their thinking. To them “all” is out of God in creation, but quickly things change and now somehow all comes out of man.

To emphasize the truth of Romans 11:36 more pointedly, let us misquote it:

Out of Him, and through Him, and to Him are some things.³

Yet the verse does not end with “some things,” but “all things” – therefore, absolutely nothing is excluded from God’s design and purpose.

διὰ
CHANNEL
ALL THROUGH GOD

Out of Him ... are all things

“All” is not just “out of Him,” “all” is also “through Him” as well. This speaks to the channel of everything – to the course of continued action – down to the minute details.

Everything happens through Him (MSG).

4. [Editor:] See: “The Absolute and the Relative,” Clyde L. Pilkington, Jr., [Bible Student's Notebook #662](#).



The Comfort and Encouragement of Hope (A Comprehensive Compilation)

235 pp., PB
See order form.

The authors of this reassuring work includes: Tom L. Ballinger, Cecil J. Blay (1906-1976), E.W. Bullinger (1837-1913), Edward H. Clayton (1887-1972), Dr. Edgar Gerald Jones (1894-1974), Joseph E. Kirk (1903-1974), A.E. Knoch (1874-1965), J.C. O’Hair (1876-1958), C.H. Mackintosh (1820-1896), George Matheson (1842-1906), J.R. Miller (1840-1912), Clyde L. Pilkington, Jr., Frank N. Pohorlak (1907-1988), Theodore Joseph Silva (1909-1974), Tony Smith, André Sneider, and Dean Wilkinson.

The Greek word for “God” is *Theos*, meaning that He is the PLACER; while the Hebrew word for “God” is *El*, meaning that He is the SUBJECTOR. What this means is that God has placed “*all things*” where they are in His creation, and He has subjected them to the conditions and circumstances in which they find themselves. “*All*” have their course in God; He is behind all of the circumstances and movements of His creation.

“*All things*” are right where God placed them (for He is *Theos*, the PLACER); “*all things*” are subject to the conditions in which they find themselves (for He is *El*, the SUBJECTOR); and “*all things*” remain subjected where they are until He places them elsewhere.

εἰς

CONSUMMATION ALL TO GOD

to Him ... are all things

“*All*” is not just “*out of Him*,” nor is “*all*” simply “*through Him*,” but “*all*” is also assuredly on a journey back “*to Him*” as well. This speaks to the *destination of everything* – to its *divine conclusion*.

It is a deep reality, as will be seen in the literal rendering of the original, which reads “*all is into Him*” (Romans 11:36). — M. Jaegle

Observe how translations render this final truth of Romans 11:36.

Everything ends up in Him (MSG).

All ends in Him (MNT).

In Him everything ends (GNT).

To Him, their consummation (WAY).

Herein lies the grand truth that “*all*” of God’s creation will be reconciled back to Himself – “*all ... in Earth*” and “*all ... in Heaven*” (Colossians 1:20). God will leave no corner of His vast and wonderful universe outside of His unending love.

*That in the dispensation of the fullness of times
He might gather together in One **all things** in*

*Christ, both which are in **Heaven**, and which are on **Earth**; even in Him* (Ephesians 1:10).

*That at the name of Jesus every knee should bow, of things in **Heaven**, and things in **Earth**, and things under the Earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father* (Philippians 2:10- 11).

This reconciliation is truly total and universal! No part of God’s creation will be left out. Nothing will be left alienated or *unreconciled* to God. *All* will return to remain always in complete harmony with its Source. There will be an entire, universal “*restoration of all things*,”

... that God may be All in all [i.e., everything to everyone] (I Corinthians 15:21-28).

Don’t be discouraged when you look around you. What you see is not the end of God’s plan and purpose. What you see is not the finished product of God. You are not now observing the destination, but only a very small part of the journey *toward* the destination. God is actively at work in His entire creation, and in every circumstance, with the sure goal of masterfully *bringing all things*, in complete fulfillment, back to Himself.

Romans 11:36 is a foundational gateway to divine orientation. A true understanding of the truth of this verse will facilitate a spiritual disposition toward God and toward all of His creation, as well as all of the circumstances of life – all of them, without one single exception.

Thus, the *Divine Cycle* begins with God, operates completely through God, and ends perfectly back to and in God.

For out of Him, and through Him, and to Him are all: to Whom be glory for the ages. Amen (BSV). **BSN**

NOTE: Bible Basics is a companion series to the videos by the same title. This first installment, The Divine Cycle, can be seen at: <https://www.youtube.com/watch?v=dxpLD31FGCQ>

TOPICS:

Major: God; Sovereignty

Minor: Consummation; Creation; Reconciliation

Christ, Our Glorious Expectation

by — William Mealand (1873-1957)

Christ in you, the hope of glory (Colossians 1:27).

Christ among you, the expectation of glory (CV).

In these words there lies an untold wealth of deepest meaning for the saints of God. They set forth a secret unfolded for rich individual blessing.

While Israel is set aside (they must know a long and weary waiting period), Christ, now at the right hand of God, ministers from the Heavens a rare grace among the nations. His words on Earth were those of grace and truth, but how much more so, His words from the Heavens.

Because God is now silent, men think of Him as being altogether outside the affairs of life. To many minds it appears a long, long silence – an interval of sheer frustration. This is because they are disposed to things on the Earth. They fail to realize the character of the life “*hid together with Christ in God.*”

Be disposed to that which is above, not to that on the Earth, for you died, and your life is hid together with Christ in God (Colossians 3:2-3).

Silence, yes; but the interlude is indeed a full one of God’s rich grace, of His previously unseen and unheard advances. Our supreme concern is with the glorious expectation so inseparably linked with our

celestial allotment. Its outstanding feature is that we are “*in a state of prior expectancy in the Christ*” (Ephesians 1:12, CV, 1930). **BSN**

— *Unsearchable Riches*, Volume 29 (1938)

Mealand of England is best remembered for his prolific devotional series which appeared in *Unsearchable Riches* for more than two decades, which are the basis of this collection. He was also a conference speaker at the United Gatherings held in England, as well as a faithful co-laborer with A.E. Knoch and a compiler of the *Concordant Version*.

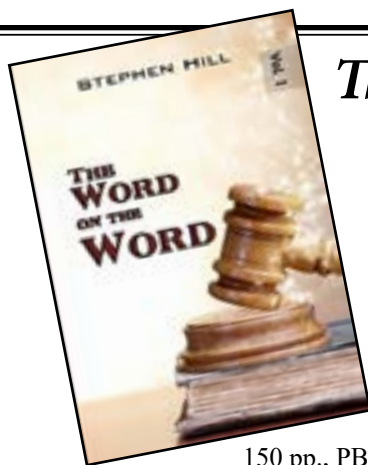
The Works of William Mealand can be found on the order form under “Other Authors.” His articles which have run in the *Bible Student’s Notebook* are:

- *In the Hand of the Potter*, #143;
- *Divine Supremacy*, #443;
- *Multum in Parvo* (Much in Little), #515;
- *The School of Suffering*, #522;
- *The Mystery of Evil*, #526;
- *A Landscape of Glory* (Paul’s Ephesian Letter), #576;
- “*Many Years to Come*,” #680;
- *Christ and Paul*, #709;
- *The Language of Grace*, #738.

TOPICS:

Major: Expectation; Grace

Minor: Allotment; Sovereignty



150 pp., PB

See order form.

The Word on the Word – Vol. 1

by — Stephen Hill

This is a collection of articles from the author’s blog. In its pages you will learn of many truths from God’s Word that you will likely not encounter in the traditional church setting. No topic is off-limits, as Stephen Hill addresses a variety of biblical truths – many controversial – which will likely challenge you to reconsider many of your long-held beliefs.

Discover what the Bible really teaches about love and suicide, honesty and lying, marriage and parenting, grace and judgment, and much more. May this book be an edifying tool for your spiritual growth!



Reader's Question Box #54

“Cut Off”

by — Clyde L. Pilkington, Jr.

Q: What will happen to the Gentiles when they are “cut off” in that age or this age. I understand that in the age to come all will be restored. There are so many theologians that are hung up on just a handful of verses, and Gentiles being “cut off” is one of them. Thank you for your help. – *T.P.*

A: “Cut off” is a reference to divine judgment, specifically that of “premature” death (cf. Genesis 9:11; Exodus 9:15; Psalm 37:9; Isaiah 53:8; Lamentations 3:53; Obadiah 1:9-10; Ezekiel 13:8). Its “premature” nature is relative, not absolute.¹ Such *cutting off* was a constant danger during previous Jewish administrations.

Romans 11:22 is a reference to the Gentiles who, during the Acts Administration, had been “grafted in among” the Jews (the “natural branches,” :21) and who were made *partakers* of Israel’s “root and fatness” (:17). They were instructed to “*be not highminded, but fear*” (:20) lest they be “cut off” like the natural branches.

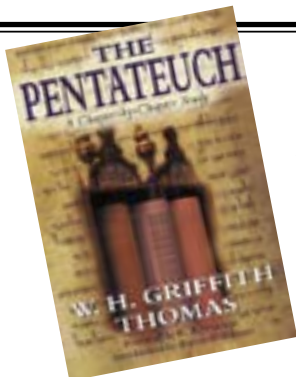
Throughout the Old Testament, Gospels and Acts Period,² while Israel was still the nation of God, Jews,

1. [Editor:] See: “The Absolute and the Relative,” Clyde L. Pilkington, Jr., [Bible Student's Notebook #662](#).
2. [Editor:] For more on the period covered by the Book of Acts, see:
 - The Acts Transition and the Pentecostal Dispensation, Sir Robert Anderson, [Bible Student's Notebook #507](#);
 - The Acts of the Apostles And Paul's Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student's Note-](#)

as well as Gentiles grafted in among them, could be “cut off” from the land of the living – that is, they could sin a sin “worthy of death” (Deuteronomy 17:6). This is what the Circumcision Apostle, John, referred to as “*a sin unto death*” (I John 5:16). The Israelites Ananias and Sapphira were “cut off” by such a divine judgment in Acts 5. Paul, during the Acts Period,³ while acting as a priest⁴ of (see *RQB #54*, page 7128)

[book #613](#);

- The Earlier and Later Chapters of the Book of Acts, Sir Robert Anderson, [Bible Student's Notebook #526](#);
 - The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
 - The Dispensational Frontier of Acts 28:23-31, Charles H. Welch, parts 1-3: [Bible Student's Notebook #639](#), [#640](#), [#641](#);
 - *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form);
 - *The Acts Dispensation*, Otis Q. Sellers, Parts 1-3, [Bible Student's Notebook #727](#), [728](#), [729](#).
3. [Editor:] For a detailed study of Paul's twofold ministry, see the comprehensive work [Paul the Apostle: His Acts and Post-Acts Ministries](#) on the order form under “Compilations.”
 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, Clyde L. Pilkington, Jr., [Bible Student's Notebook #721](#);
 - Paul's Priestly Ministry:Supplementary Notes, [Bible Student's Notebook #721](#);
 - 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](#)



The Pentateuch – A Chapter-by-Chapter Study

by — W.H. Griffith Thomas (1861-1924)

This is a dispensational collection of notes on the first five books of the Bible. Each section begins with a helpful introduction followed by a chapter-by-chapter study of the text. Thomas was cofounder with Lewis Sperry Chafer of Dallas Theological Seminary. He was also a contributor to E.W. Bullinger's

192 pp., PB *Things to Come* magazine.

See order form.

Our Hope Upon the Heavens

by — Ethelbert "Bert" W. Hallman (1933-2017)

Whereof I am made a minister according to the dispensation of God which is given to me for you, to fulfill the word of God. Even the mystery which hath been hid from ages and from generations, but now is made manifest to His saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory (Colossians 1:25-27).

Paul was made a steward over God's program for today. This dispensation, given to Paul, completes and fulfills the Word of God. Each age has had its own direction by God as to how He governs mankind. Paul was given the final plan needed to complete the Word of God. No knowledge of a Hope upon¹ the Heavens was ever known to mankind before it was revealed to Paul.

The secret revealed here was "hid in God" (Ephesians 3:9) until He chose to reveal it to Paul and thus to us. The Mystery was hidden from God's creation of man until revealed to Paul. Prior to this dispensation the nations had to come to God through Israel's hope and would find their place on this Earth with Israel. But now, all nations including Israel find their hope upon the Heavens.

For this cause I Paul the prisoner of Jesus Christ for you Gentiles; if you have heard of the dispensation of the grace of God which is given me to you-ward: how that by revelation He made known unto me the mystery, as I wrote afore in few words, whereby when you read you may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit: whereof I was made a minister according to the gift of the grace of God given unto me by the effectual working of His power, unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God

1. [Editor:] Upon – "up and on, in a high position. *The king sat upon his throne.*" – Wordsmyth

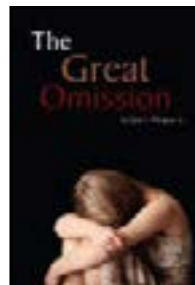
Who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God (Ephesians 3:1-10).

Christ came the first time to the nation of Israel:

He came unto His own and His own received Him not (John 1:11).

But after Acts 28:26-28 a part of the Secret is that

(see HOPE, next page)



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)

ROB #54 (continued from page 7126)

Israel to the Gentiles, warned them concerning being "cut off" (Romans 11:22; cf. I Corinthians 5:5; 11:30; Galatians 5:12).

However, no such danger exists now during the Secret Administration⁵ of Ephesians and Colossians. This is because no one today has been grafted into such a relationship with Israel, and therefore are not in any possibility of being "cut off" from a living union with Israel's dispensational advantages. In fact, today Israel

has no such dispensational advantages whatsoever, because they have been "lo-ammi" ("not My people")⁶ since the close of the book of Acts. Those who believe today, rather than being grafted into Israel's blessings, make up "the one new man" of Ephesians 2. This is a new, previously unrevealed entity that stands completely apart from Israel – having its own unique, heavenly calling and destiny.⁷ **BSN**

TOPICS:

Major: Judgment; Q&A

Minor: Administrations; Death; Mystery; Punishment

#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](#);

5. [Editor:] For a detailed study of the Secret Administration see the comprehensive work [The Administration of the Secret](#) on the order form under "Compilations."

6. [Editor:] For more information, see:

– Lo-ammi – "Not My People," Charles H. Welch, [Bible Student's Notebook #543](#).

7. [Editor:] For more information on our heavenly calling and destiny see these two works, both found on the order form under "Compilations":

– [The Third Heaven - Our Celestial Destiny](#);

– [The Three Spheres of Glory](#).

HOPE (continued from previous page)

o-0-o

now Christ is sent to the nations. From the Greek Colossians 1:27 can be translated, "Christ among you, the hope of glory."²

This is a marvelous truth because, prior to the final rejection of Israel, the nations did not have their own hope but relied on Israel's hope which is earthly. It is a marvelous truth – a Hope upon the Heavens is the glory that awaits us. **BSN**

— *The Epistle to the Colossians*
(abridged & edited)

Bert was the son of bible teacher [William B. Hallman](#) (1902-1985).³ A graduate of Wheaton College and Milwaukee Bible College, Bert for many years taught at Open Bible Fellowship, Hales Corners, WI.

Two more of his articles have run in the past issues of the *Bible Student's Notebook*:

– *The Lord's Supper*, [#545](#);

– *The Dispensation of the Mystery*, [#829](#).

TOPICS:

Major: Hope; Secret Administration

Minor: Expectation; Paul

2. [Editor:] "Christ among you, the expectation of glory" (CV).

3. [Editor:] See the order form under "Hallman" for his many books.



World Affairs and National Politics and the High Calling of God in Christ Jesus

by — Clyde L. Pilkington, Jr.

When did nationalism begin? What is God's purpose for nationalism? Is the United States a Christian nation? Does any government have *Favored Nation Status* with God today? Should believers support Israel? What did Paul have to say about our citizenship? What is our role in relation to nations? Is our job to rid the world of evil? What should the believer's attitude be toward earthly authority? Should all obedience to earthly magistrates be absolute? Are believers to pay their taxes? Where does voting and jury duty fit in? Why was the apostle Paul executed?

These and many other questions are addressed in this groundbreaking work!

See order form.

258 pp., PB

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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)
MSG: The Message
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
TCNT: Twentieth Century New Testament
VT: The Voice Translation
WAY: The Arthur Way Translation
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
TtC: Things to Come
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
VWS: Vincent's Word Studies
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