



Bible Student's Notebook™

The Herald of His Grace

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

Volume 29
Issue 703

The Secret of Lasting Joy

by — F.W. Davis (1879-1926)

Rejoice in the Lord (Philippians 3:1, 5).

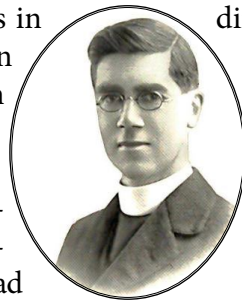
The word “rejoice” occurs eight times in the epistle to the Philippians, but on one of those occurrences the word in the original is different from the rest.

The frequent use of this word is noticeable because this is one of the “Prison Epistles.” No prison doors were flung open for Paul at Rome, as had been the case when he and Silas were imprisoned in Philippi (Acts 16:12, 27), yet he was rejoicing even more than when he was at liberty. It was during this imprisonment that he made known, by writing, those great truths about the Church,¹ the Body of Christ. Never before had such teaching been divulged (Ephesians 3:5).

One hardly expects to receive letters from men in prison on the subject of rejoicing! Yet he was not only telling those to whom he wrote to rejoice, but he himself rejoiced in his imprisonment! It is paradoxical that a man in prison, facing all sorts of difficulties, should say again and again “rejoice,” yet this word is almost the keynote of the letter.

He rejoiced at those things which bring joy² to or-

1. [Editor:] The Greek word often translated as “church” in most English versions is ἐκκλησία (*ekklesiā*, or *ecclesia*). The word is a compound word meaning “called-out” (*ek* = “out”; *kaleō* = “called”). The *ecclesia* is God’s “called-out” ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are. For more information see:
 - *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);
 - *The “Ecclesias” (Churches) of the Scriptures*, Adlai Loudy (see order form).
2. [Editor:] For more information on “joy,” see:
 - *The Happy God*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #480](#);
 - *Helpers of Your Joy*, Clyde L. Pilkington, Jr., [Bible Student's Note-](#)



inary people in the ordinary way; but the unusual thing is that he rejoiced at whatever came along. If he were to be set at liberty he would rejoice; if he were to be put to death he would still rejoice; if he were free from suffering he rejoiced, if not, he insists on rejoicing just the same!

The question which naturally arises is, “What is the secret?” Few are like that today. The reason is not that we have not as big a revelation; we have. Neither is it that Paul had a bigger Savior, nor that God was any greater then than now. The values of the cross³ were no greater, nor was the Sovereignty of God more ►

[book #242](#);

- *Taking Cheerful Views*, J.R. Miller, [Bible Student's Notebook #346](#);
 - *A Time to Laugh*, J.R. Miller, [Bible Student's Notebook #440](#);
 - *The Believer's Warfare*, (The Joy of the Lord, chapter 6), Clyde L. Pilkington, Jr., see order form under Clyde Pilkington; also available in *Bible Student's Notebook #73*; portions also available in the *Daily Goodies* book, installments 6/30, 4/17, and 1/30, see order form under Clyde Pilkington.
3. [Editor:] I.e., “An upright stake or pale, without any crosspiece.”
- A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read:
 - *The “Cross”: Was Christ Nailed to a “Cross” or a “Stake”?*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #320](#) ;
 - *The “Cross” – An Explanation of its Use in the Concordant Version*, A.E. Knoch, [Bible Student's Notebook #302](#).

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mighty. Obviously all of these facts were much greater to Paul than they are to us, but in themselves they were exactly the same. He knew them as few do today, and then, as ever, those who know their God do exploits. The reason why men do not put their trust in God is because they don't *KNOW* Him. It is not necessary for us to admit how imperfectly *we* know Him – our actions reveal our ignorance to intelligent observers.

It was stated above that once when “rejoice” occurs in this epistle, the word in the Greek differs from that used on other occasions. This is in 3:3, where our version would read more clearly

We ... boast in Christ Jesus.

Now that very expression “Christ Jesus,” when grasped, takes us out of Earth and puts us into Heaven! In Christ Jesus there is everything we need perfectly to present us before God. Some believe there is something of human merit that will fit them for God's presence. Let us boast in CHRIST's merits. If there is any boasting in God's presence it must be in “Christ Jesus.” You may find out again and again how *unfit* you are for Heaven, yet you can boast “*in Christ Jesus.*” Paul came to the end of everything that he thought would satisfy God for his standing, he let it all go (Philippians 3:8-9). He boasted “*in Christ Jesus,*” had no confidence in the flesh, no confidence in anything he could do that would give him a standing⁴ in God's presence. Resting fully on God's Christ,

4. [Editor:] For more information on *Identification* and *Union* (i.e., “Positional” Truths), see:

- Established – Strengthened – Settled, E.W. Bullinger, *Bible Student's Notebook* #96, also available as a separate article [online](#);
- The Believer's Standing and State, Clyde L. Pilkington, Jr., *Bible*

we can begin to boast, because we boast in ONE Who never varies by a hair's breadth.

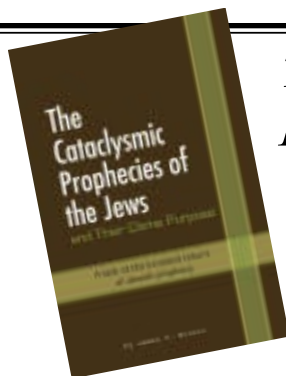
In our text the ordinary word is used for “rejoice,” and in the three words which immediately follow that the secret of perpetual joy is found. Note it does not say here rejoice in “Christ Jesus.” No, here He is “*Lord.*” This is where we learn the secret of lasting joy; for it is in our relationship to Him, in that character, that we shall alone be able to rejoice at all times.

In I Corinthians 12:3 we read that no man can say Jesus is “*Lord*” but by God's Spirit. Paul uses this title⁵ here in our text. Any man can say it, of course; you can teach infants in the Sunday School to say it: just mere utterance is not what is meant at all.

Can he say He is “Jesus”? Yes! Any man of ordinary intellect knows that a man of the name of Jesus once lived

Student's Notebook #161, also available as a separate article [online](#);

- The Believer's Union and Identification in Christ, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #237;
 - *I Am! Who and What God Says I Am!: The Divine Reckoning of the Renewed Mind*, Clyde L. Pilkington, Jr., (book, see order form), also in *Bible Student's Notebooks* #259, #260, #261, #262, #263 as a 5-part study with the same title;
 - *Being OK with Not Being OK: Embracing God's Design for You*, Clyde L. Pilkington, Jr., (book, see order form).
5. [Editor:] For more information on the names of God the Father and His Son, see:
- The Use of Names and Titles of God (Part 1), Clyde L. Pilkington, Jr., *Bible Student's Notebook* #511;
 - The Names of Jesus, E.W. Bullinger, *Bible Student's Notebook* #325;
 - “Christ Jesus” and “Jesus Christ,” A.E. Knoch, *Bible Student's Notebook* #325;
 - God is God, Clyde L. Pilkington, Jr., *Daily Goodies* (May 27) book (see order form);
 - *Companion Bible*, E.W. Bullinger, Appendix #4 (see order form);
 - *The Divine Names and Titles*, E.W. Bullinger (see order form).



The Cataclysmic Prophecies of the Jews – Their Divine Purpose

by – James T. Burson

A look at the localized nature of Jewish prophecies.

“Regardless of the view you currently hold, I strongly urge you to read Jim's book with an open mind. I can promise that, at the very least, you will be challenged by the questions it raises and encouraged by the graciousness with which it is written.” — Stephen Hill

“The best book I've read all year. I can absorb only a few pages at a time. He teaches such things that set the heart afire and the vision to rapture and wonder at the majesty and power of God. ... Even if you don't buy what he says about Revelation being a local prophecy – he has so many other good insights it would be a crime to discount this book.” – Travis Penner

403 pp., PB

See order form.

and died, and different values are attached to His death. You can learn that, as a fact of history, but no man can say “*Jesus is Lord*” but by spiritual life and spiritual power. That makes all the difference. To give Him that place of pre-eminence, not only on Earth but in Heaven, in life, in thought, in business or pleasure, to acknowledge Him “*Lord*.” The relationship is that of the owner to the slave: obedience, submission, dependence, nothing without Him. Paul does not say “rejoice in Jesus.”

These things are important. Have you learned the secret of taking everything from Him day by day?⁶ One of the human characteristics is grumbling about conditions, growling about circumstances, complaining about this and that. “*Rejoice evermore,*” says the Apostle. “*Rejoice in the Lord always, and again I say rejoice!*”

Like the Lord Jesus you may be passing through the hands of men, yet you must recognize like Him that “*Thou couldst have no power against me except it were given⁷ thee.*” He recognized the Lordship of His Father

then, and as we recognize His Lordship we rejoice.

When opposing things come the believer’s way, he should say, “What has this to teach me? Something very interesting, something I cannot learn in any other way. It has come in love.”

God could not send anything to any of His tested children in any other character but love – love which we cannot understand. Confidently I have to rejoice in it, because there is good in it. If only I can take it from the hand of my Lord it is full of comfort, of fruit, and blessing, for time and the ages. Some call Him “Savior” and trust Him as Savior, but many of them do not know Him as “Lord.” The Lord asks and seeks to be trusted, not as a Helper to Whom you go and say, “I want you to do this or that, or the other,” but One Who comes into your lives before ever you think, and plans and arranges for you, and with Him you have fellowship, and recognize Him as Lord. As long as you are quarrelling with His arrangement for your life, you will never have peace and never know the secret of joy.

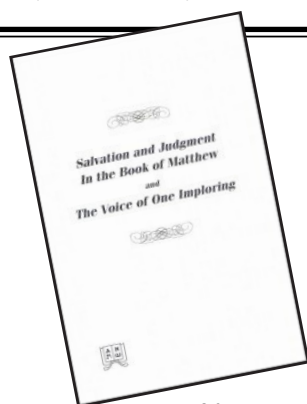
Elsewhere, in one of the best known passages in the whole of the Divine Library, this is illustrated for us:

Take My yoke upon you ... and you shall find rest ... (Matthew 11:28-30).

He has an undisputed right to govern me and mine. If we are questioning the way that He is leading, then we soon get “sore neck,” for the yoke chafes; but if we “take” it as He took His Father’s yoke when He said, “*Even so Father, for so it seemed good in Thy sight,*” then we shall find rest to our souls.

(see *Joy*, page 6048)

6. [Editor:] For more information about contentment, see:
 - True Contentment, Stephen Hill, [Bible Student’s Notebook #398](#);
 - The Divine Work of Contentment, Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #131;
 - The Believer’s Value System Clyde L. Pilkington, Jr., *Bible Student’s Notebook* #44.
7. [Editor:] For more information on “God’s Sovereignty,” see:
 - Now We are Aware [Romans 8:28], James Coram, [Bible Student’s Notebook #510](#);
 - God in Everything, William Sibthorpe, [Bible Student’s Notebook #527](#);
 - God Determines, Not Permits, Norman Grubb, [Bible Student’s Notebook #528](#);
 - What God Wills, Happens; What He Wills Not, Won’t, George Howe, [Bible Student’s Notebook #334](#);
 - What a Sovereign God Will Do and Will Achieve, Peter Fedema, [Bible Student’s Notebook #335](#);
 - *Daily Goodies* book, Clyde L. Pilkington, Jr. April 28 – May 28 (see order form).



20 pp., BK

See order form.

Salvation and Judgment in the Book of Matthew and The Voice of One Imploring

by — Dean Hough

When our Lord came into this world He came to save: “*You shall be calling His name Jesus, for He shall be saving His people from their sins*” (Matthew 1:21). This important declaration of God’s intention forms a solid basis for all that is recorded throughout the book of Matthew, and must be kept in mind in the midst of the stern warnings of judgment, including that even of “*fire unextinguished.*”



Editor's Desk



Keith Martin

Keith Martin is one of God's exceptional treasures. Looking back, it is easy to see God's strong and sovereign hand on him throughout his life. Father has led him on a robust, lifelong pursuit of honesty and truth, which has resulted in a dramatically colorful life, ever at odds with the course of society. Not thoughtless and reckless, mind you, but generally purposeful, determined and persistent.

As I write this, it is really hard for me to believe I first met Keith only in March of 2014. God so ordained that he and I have a place in each other's lives that it would seem to me that we have known each other all of our lives. Since that first day until now Father has had him steadfastly, yet unassumingly, *insert* himself into my life. I say that with loving thankfulness to the One Who is the source of all blessings, as this is exactly what he is.

From an initial outward assessment one might think that we would be unlikely associates, but I am fully aware of our divinely-precisioned alignment. Keith has broadened and expanded me – and become a confidant and co-laborer.

The Martins live in Greenville, PA, a modest community a little shy of three hours north-northwest of us. Our initial connection occurred when Keith began ordering books we published relating to family structure. Before long he was planning a visit to the "Fellowship Inn." While we had the understanding of family structure in common, in the course of his visit Keith discovered that I held some disturbingly different positions on *other* issues, such as the ultimate destiny of the "lost." During that first visit, his dear wife Kristin, who works for

Jewish attorneys, expressed her concern for their eternal welfare; she asked if they were really going to go to Hell for not believing in Christ. Well, there was my open door, a subject for which I am ever eager to provide answers.

Though their family was quite gracious throughout their visit, they did leave somewhat unsettled with this new information. They had surely left with more than they had bargained for. Needless to say, though, Keith did his necessary homework, and before long he came to an understanding of God, "*All in all.*"

He eventually wrote to me offering his editorial skills. This obviously was a welcomed fit. Little did he or I know where all of this would lead us. Since that time Keith has become increasingly diligent in his labors alongside me, especially with regard to the *Bible Student's Notebook*, which he now devotedly serves as associate editor. He invests enormous amounts of time each week in helping to make these materials available for publication. If you enjoy the issues of this periodical, a major part of that benefit comes to you directly because he has labored in making the material more readable and accurate.

Keith is a man I am deeply honored and profoundly thankful to call my precious brother, loyal friend and faithful co-laborer. He "*toils much in the Lord*" (Romans 16:12); and,

Now you know his testedness, that ... he slaves with me for the evangel (Philippians 2:22).

I remain humbly reminded of Father's goodness and provision,

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

Topics:

Major: Biography; Editor's Desk
Minor: Ministry



Bible Student's Dictionary

Cross

by — Clyde L. Pilkington, Jr.

Cross

Σταυρός (*stauros*)²⁸

Stake

G4716



“An upright stake or pale, without any cross-piece” (*Concordant Keyword Concordance*); “upright pale or stake” (*Liddell-Scott-Jones Greek-English Lexicon*); “a stake or post (as set upright) (*Strong's Exhaustive Concordance*); “an upright stake” (*Thayer's Greek Lexicon*); “an upright pale or stake; i.e., a stake on which malefactors were nailed for execution or crucifixion” (*Bullinger's Critical Lexicon*); “tree or pole” (*Grace and Truth, Essay no. 21*).

versions is simply a stake and not the concept conveyed in religious artwork. “Never meaning ‘cross,’” it was “straight” and “uncrossed.” “One should not add to the biblical stake an additional piece of wood, because a cross obscures the biblical symbolism” (F.H. Baader, *Dabhar Concept Explanations*).

Rubbing out the hand written dogmas against us, which was opposed to us, and He has lifted it away out of the midst, nailing it to the stake (Colossians 2:14, Dabhar).



The Greek word translated as “cross” in our English

THE
FELLOWSHIP
INN

At
Pilkington
Abbey

The Fellowship Inn presently is comprised of three houses built in 1895, located in Paint Borough adjacent to Windber, PA. These structures provide ample space for dedicated guest lodging. *The Fellowship Inn* is not a business venture, but the hospitality ministry extension of Pilkington Abbey; there are, therefore, no guest charges.

A large part of the Pilkington family passion has always been hospitality. Father has placed this in their makeup. The website www.FellowshipInn.com is an online calendar that will assist you in coming for a visit. It will allow you to see our family activities and who's scheduled to visit us. Hopefully this will make it easier for *you* to make your plans

to come, and let you know how serious we are about having you visit us.

“If you need fellowship, or sound teaching, or counseling, or you just plain need a break from life and want to come to a place of palpable peace and lovely love for a day, or a weekend, or a week, come here. It's free. Just bring yourself, as you are. Go to the website and make a reservation. Find out when we're all going to be here, and come here and taste for yourself what God has produced in the middle of nowhere.” – Martin Zender

Stake of Christ

by — F.H. Baader

The stake is foreshadowed in the admonishing sign in the wilderness (Numbers 21:8-9) and in the staff of Aaron which became a serpent and, as a monster, swallowed up all of the monster-staffs of the “experts in signs” of Egypt (Exodus 7:10-12). The Death-swallower, Christ, shows Himself in connection to a straight, uncrossed staff. The foreshadowing picture is a staff-serpent, not a cross-serpent. Also Isaiah 22:22-23 (*peg*) confirms, besides other testimonies in the Word of God, that the wood on which our Lord died was not a cross¹ but a stake. The sign of leading through the sea of bulrush (the Red Sea), and therefore the sign of rescue from the pursuing enemy, is a pillar of cloud and fire; it is Christ, fire-baptized on the stake. One should not add to the biblical Stake an additional piece of wood, because a cross obscures the biblical symbolism.

— Dabhar Concept Explanations

(edited)

TOPICS:

Major: Cross; Crucifixion; Stake

Minor: Jesus Christ

1. [Editor:] I.e., “An upright stake or pale, without any crosspiece.” – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read:
 - [The “Cross”: Was Christ Nailed to a “Cross” or a “Stake”?](#), Clyde L. Pilkington, Jr. [Bible Student’s Notebook #320](#);
 - The “Cross” – An Explanation of its Use in the Concordant Version, A.E. Knoch, [Bible Student’s Notebook #302](#).

The “Cross”

by — A.E. Knoch (1874-1965)

Whose Glory is in Their Shame
(Philippians 3:19)



Blind to the shame in which the “cross”¹ of Christ has sunk all fleshly religion, it has become the boast of Christendom. An apt expression of this is the form which has been given to the “cross” itself. In place of the severe and shameful stake, the badge of human depravity, it has been converted into an ornament to adorn church buildings and their ritual – and the dress of devotees. Much of the boast of Christendom is in things which are contrary to the “cross” of Christ and which, if seen in its light, would cause deep humiliation and shame.

— *Unsearchable Riches*
Studies in Philippians

TOPICS:

Major: Cross; Crucifixion; Stake

Minor: Christendom; Religion

1. [Editor:] I.e., “An upright stake or pale, without any crosspiece.” – A.E. Knoch (*Concordant Keyword Concordance*, page 63). For more information, read:
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 - The “Cross” – An Explanation of its Use in the Concordant Version, A.E. Knoch, [Bible Student’s Notebook #302](#).



136 pp, PB

Comfort and Vision

by — Frederick William Davis (1879-1926)

This is “a collection of spiritual sermons by our lamented friend, F. W. Davis, late of Cheltenham, England. It is a fitting memorial of his broad and loving spirit and deep insight into the Word of Truth.” — A.E. Knoch, *Unsearchable Riches*

See order form.

“Kindly Affectionate”

(Romans 12:10)

by — Clyde L. Pilkington, Jr.

The Greek word Paul used for “kindly affectionate” is Φιλόστοργος (*philostorgos*), a word meaning “affectionate regard of members of a family,” “cherishing one’s kindred.”

As believers, Paul tells us that we are bound by family ties. These are not, however, bonds of genealogy, but rather spiritual bonds of a far higher household – “*the family of faith*” (Galatians 6:10).

The root of our English word “kindly” is of course *kind*. What may be interesting to note is that it was originally “*kinned*.”

A “kind” person is a “kinned” person, one of kin; one who acknowledges and acts upon his kinship. — Dr. Richard Chenevix Trench, *On the Study of Words* (1859), page 53 ■

TOPICS:

Major: Body of Christ; Family; Quotes (titled)

Accidental Life?

by — C.S. Lewis (1898-1963)



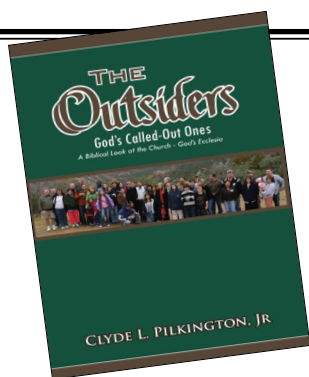
If the solar system was brought about by an accidental collision, then the appearance of organic life on this planet was also an accident, and the whole evolution of Man was an accident too. If so, then all our present thoughts are mere accidents – the accidental by-product of the movement of atoms. And this holds for the thoughts of the materialists and astronomers as well as for anyone else’s. But if their thoughts – *i.e.*, of materialism and astronomy – are merely accidental by-products, why should we believe them to be true? I see no reason for believing that one accident should be able to give me a correct account of all the other accidents. It’s like expecting that the accidental shape taken by the splash when you upset a milk jug should give you a correct account of how the jug was made and why it was upset.

— *The Business of Heaven*, p. 97

TOPICS:

Major: Creation; Quotes (titled)

Minor: Chance; Evolution



128 pp., PB.

See order form.

The Outsiders: God’s Called-Out Ones *A Biblical Look at the Church – God’s Ecclesia*

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the “pastorate” the author walked away. He left the “religious system” by resigning from the very “church” and “ministry” he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer “go to church.” It does not seek to persuade others to do something different, but rather to be simply who and what they already are “in Him.” This is an uncovering of the truth of the church, and an encouragement for the members of His Body to enjoy the position and standing “in Christ” that they already possess, realizing that they are truly “complete in Him” (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

The Outsiders was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. — **MO**

I thank God for *The Outsiders*. I couldn’t put it down. Read it all in one sitting. — **PA**

The Outsiders has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a “knowing” that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. — **KS**

Joy (continued from page 6043)

The sport of chance⁸ has nothing to do with the believer's life. So often we put this down to chance and are thereby robbed of the assurance that *He* is ordering our steps as well as our circumstances, and then we miss this secret of rejoicing in the Lord.

In Luke 10:21, still another word is used in the original for "rejoice," but the idea is the same. In the face of difficulties and opposition, the Lord Jesus "rejoiced in spirit." That surely is perfect faith, when all seems wrong and we still hold on to the certainty that all is right, because it is right in God's eyes.

Someone asks, "Has the ordinary believer any right to use language such as Christ Himself used?" We answer, "You have no right to use any other language: everything else is unbelief. He did not take you up just to save you at the last, but to perform all things for you from the start to the finish."

Which perspective,⁹ then, have you got? Do you look at

8. [Editor:] For more information about chance, see:
 - Does "Chance" Happen to Us All? Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#).
9. [Editor:] For more information, see:
 - Seek and Set Those Things Which are Above, Clyde L. Pilkington, Jr., [Bible Student's Notebook #103](#);

life from *up* there, or from *down* here? If your life is being worked out according to God's pattern, there will be lots and lots of things put into it that you did not ask for. Perhaps you look at life only from *your* side, and you think there ought not to be anything you do not like put in.

May we be more and more "rejoicing in the Lord" and boasting in "Christ Jesus"!

F.W. Davis

—*Comfort and Vision*, Chapter 13: Secret of Lasting Joy (1927)

(edited)

Davis was a student of E.W. Bullinger and associate of A.E. Knoch. For a short biography see [Bible Student's Notebook #643](#). Previous articles by Davis include:

- Access by One Spirit, [Bible Student's Notebook #643](#);
- His Way Is Perfect, [Bible Student's Notebook #667](#).

A facsimile of his book *Comfort and Vision* is available on our order form under "Other Authors."

TOPICS:

Major: Joy; Rejoice; Sovereignty
Minor: Lordship; Trials

– *Daily Goodies*, February 27 (book, see order form).

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- 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);
- 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."

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ABBREVIATION KEY

Scripture Version

CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
FF: Ferrar Fenton Bible
KJV: King James Version
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

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

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
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YAC: Young's Analytical Concordance

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