



Bible Student's Notebook™

The Herald of His Grace

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

Volume 33
Issue 806

The Decrees of God

by — Jacob Catlin (1758-1826)

The Psalmist, relating the glorious things to be accomplished by the Messiah, says, “*I will declare the **decree***” (Psalm 2:7). These things were the execution of a divine decree. Had there been no decree respecting the coming of Christ and the great work of redemption, who can suppose it possible that these works should ever have been accomplished?

Every event in the universe without exception goes to the accomplishment of the decrees of God. Of Him it is said that He “*works all things after the counsel of His Own will*” (Ephesians 1:11). His working all things is the work of divine providence, and the counsel of His own will is His decree. His decree, therefore, as well as His works of providence, extends to “*all things*.”

It is indeed very evident from reason, as well as Scripture, that no rational being can be supposed to act without an established plan and purpose. The plan and purpose of God constitute His decrees, and He, a rational being, acts in view of the highest motives, and the doctrine of His decrees is established.

If we consult the Scriptures on this important subject, we shall find that God has a purpose, or decree, as well as a providential agency in the production of *all events*. All depend on His will and pleasure. Surely God, Who created the Heavens and the Earth, and the fullness thereof – so that all were pronounced “very good” – must have had a definite plan of operation. If not, how could He make all things for Himself? How could He secure to Himself the highest possible glory? How could He declare, “*My counsel shall stand, and I will do all My pleasure*” (Isaiah 46:10)?

That the decrees of God extend to *all events* is evident from the universality of His providence. If the works

of divine providence, or the works of creation, or any other works, extend beyond the divine decrees, then these extra works are altogether undesigned, uncontrolled and useless. Indeed, voluntary actions are impossible if they are supposed to be destitute of a purpose or decree.

What is there in the nature of things which can prompt the divine Being to action beyond the extent of His purpose or decree? Certainly, nothing.

All of the purposes or decrees of God are the fruit of infinite wisdom, goodness and benevolence. All of His purposes are formed with an undeviating regard to the greatest possible good; and since He is the Judge of all the earth, it is certain that He does and always will do right.

All of the purposes of God are equally the result of infinite wisdom, goodness and mercy. We have therefore an ample and joyful assurance that these purposes can never be altered for the better.

If the decrees of God are essential to His Own glory and to secure the greatest sum of good and happiness in the Universe, then certainly every benevolent heart

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must be satisfied and must greatly rejoice, though the subject may be involved in a degree of mystery.

The decrees of God are strikingly evident from the prophecies contained in Scriptures. When David was about to utter a glorious prophecy, he said, *"I will declare the decree ..."* (Psalm 2:7). In uttering prophecy, God is said to *"declare the end from the beginning and from ancient times the things which are not yet done"* (Isaiah 46:10).

The declaration of Isaiah 46:10, in a most striking manner, expresses the divine decrees: *"Saying, 'My counsel shall stand, and I will do all My pleasure.'"*

It is remarkable, respecting the prophecies of Scripture, that they relate many things which, in human view, are very improbable and seemingly impossible, and many things which appear to depend on the free agency of men to accomplish. Yet, what security can there be for the accomplishment of the prophecies except a divine decree? God has determined *all events* by immutable decree.

We find in the Scriptures many instances of great wickedness in which the counsel and purpose of God are expressly acknowledged. If the counsel and

purpose of God extend to events which are brought about by human wickedness, then we may conclude with certainty that they extend to all other events.

When the Jewish council released Peter and John from confinement and from persecution on account of their preaching and miracles,

They being let go went to their own company, and reported all that the chief priests and elders had said unto them. And when they heard that, they lifted up their voice to God with one accord (Acts 4:23-24).

They united in joyful and solemn prayer, the substance of which is worthy of careful attention in reference to the great doctrine of God's counsel or decrees. They said,

Lord, Thou art God, which has made Heaven, and Earth, and the sea, and all that in them is: Who by the mouth of Thy servant David has said, "Why did the heathen rage, and the people imagine vain things?" The kings of the Earth stood up, and the rulers were gathered together against the Lord, and against His Christ. For of a truth against

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 unpropheied, 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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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
Keith Martin – Associate Editor

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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Thy Holy Child Jesus, Whom Thou has anointed, both Herod, and Pontius Pilate, with the Gentiles, and people of Israel, were gathered together, for to do whatsoever Thy hand and Thy counsel determined before to be done (Acts 4:24-28).

If the hand and counsel of God fore-determined *the whole* that was done by the awful combination of Jews and Gentiles against the Lord Jesus Christ (and this was certainly the case, for we read in plain terms that He was delivered by “*the determinate counsel and foreknowledge of God*”), then we may safely conclude that all things are fore-determined.

That same unchangeable counsel of God by which Joseph was sold into Egypt, by which Pharaoh’s heart was hardened and the hearts of the Egyptians, by which the heart of Sihon king of Heshbon was hardened and his spirit was made obstinate, by which Shimei cursed David, by which the heathen nations were often sent against the people of Israel to chastise them for their idolatry (especially in the instance of the Babylonish captivity), and by which our Lord was crucified, *extends to all creatures and things*.

From these striking instances in which human wickedness is manifested, we are, as it were, impelled to the conclusion that the counsel of God extends to *all things*, ordering and directing them for the richest display of His Own glory and for the greatest good.

If only *some* and not all things were established by the divine purpose or decree, what an awful interference would exist between things decreed and things not decreed! The Universe would be void of harmony, and present a scene of dire confusion. All

things decreed would be frustrated; nothing could ever come to a happy termination. In this view, how infinitely important for the honor of God and for the consolation of all creatures is the doctrine of divine decrees! The decrees of God are a necessary fountain and source of all enjoyment, of all hope, and expectation of final good.

Finally, it is evident that God cannot be indifferent respecting *any event* of creation or providence. If His providence extends to *all of His creatures and all of their actions*, then certainly His decrees are of equal extent; for in all instances and in all respects His works of providence are the execution of His decrees.

To bring the world into existence, nothing more was necessary than an expression of the divine will. “*He spoke, and it was done; He commanded, and it stood fast*” (Psalm 33:9). God preferred the existence to the non-existence of the world; and it existed in consequence of His decree. If it be admitted that God is not indifferent to any event however small and minute, even to the falling of a sparrow, the consequence is clear: that *all events* whatever are ordered and established by His eternal purpose or decree, and the means by which all events are accomplished are as much the subject of God’s purpose or decree as the events themselves. **BSN**

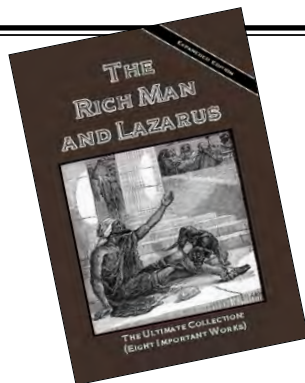
(abridged & edited)

Taken from *A Compendium of the System of Divine Truth* by Jacob Catlin (Hartford: George Goodwin & Sons, 1818).

TOPICS:

Major: Decree; Evil; God; Sovereignty

Minor: Counsel; Providence; Purpose



328 pp., PB

See order form.

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Editor's Desk

Further Reflections on "Causes"

In my editorial in [Bible Student's Notebook 756](#) I mentioned the John Birch Society in reference to my past activism, being caught up in endless causes. This resonated personally with a few of our readers, causing me a bit more pondering over my past.

I was never a member of the JBS, but they did have a chapter in the Hampton Roads (VA) area where I lived, conducting regular seminars with outside speakers on conservative, anti-communist, anti-UN, limited government, conspiracy themes (such as the Council on Foreign Relations and Trilateral Commission). I often attended these lectures. Their "Get US out of the United Nations" billboards were also a familiar sight.

I read and distributed their literature: books from their Western Islands press, as well as periodicals *American Opinion* and *The New American*. Robert W. Welch and Larry McDonald were the JBS leaders during my time of association.

I had an "attachment" to John Birch himself, the namesake. He was in the same denomination that I was raised in: Independent Fundamental Baptist. He was a graduate of the Fundamental Baptist Bible Institute in Fort Worth, Texas, a school founded by a prominent founder of our denomination, J. Frank Norris. Birch was sent to China by the World Fundamental Baptist Missionary Fellowship. He participated in WWII as a US captain and was killed in China.

During the time of my activism I was also associated with Liberty Lobby, distributing its weekly newspaper *The Spotlight*. I was never a member of the Democrat or Republican parties, instead being an active member of the American Party and its VA state youth chairman as a teenager. I was active in the AP presidential bids of Thomas J. Anderson in 1976 (who was a Bircher), Gov. Meldrim Thomson and then Percy L. Greaves in 1980, followed by the

Libertarian Party candidates David Bergland in 1984 and Ron Paul in 1988.

In the early 90s I was *drawn* toward the state militia movements (e.g. Militia of Montana), reactionary activism related to the government's mishandling of Ruby Ridge and Waco, but I was never a part of them, as another mindset had already begun to emerge which would eventually produce in me a complete about-face (understanding and position laid forth in *World Affairs and National Politics*).

From my own narrow perspective, these groups (mentioned above) have been demonized as supposedly having done things that I did not personally witness. It consistently appeared to me that they were attempting to bring attention to true corruption, while perhaps at times tilting at Don-Quixote windmills. Regardless, from my perspective now, I see them as an elaborate distraction from a grander reality. It may be that I needed these as a contrast to what I know today.

As a result, I can say with Paul,

But what things were gain to me, those I counted loss for Christ. Yea doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung (Philippians 3:7-8).

But things which were gain to me, these I have deemed a forfeit because of Christ. But, to be sure, I am also deeming all to be a forfeit because of the superiority of the knowledge of Christ Jesus, my Lord, because of Whom I forfeited all, and am deeming it to be refuse (CV).

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

TOPICS:

Major: Editor's Desk; Politics

Minor: Activism

The Practice of Dominion: “Dressing” and “Keeping”

by — Clyde L. Pilkington, Jr.

And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it (Genesis 2:15, KJV).

This instruction, given in Eden’s garden long before the call of Abraham, has tremendously helped me to realize that such “dressing” and “keeping” of our earthly dominion is, for us who are members of Christ’s Body today, but a training ground for our grander Celestial “dressing” and “keeping.” To be dismissive of such earthly responsibilities will have lingering effects in the Heavens.

As my dear friend and precious brother André Sneider has said,

All of the frustrations and complications of life are but a training ground to deal with them in the Celestials, although the challenges there will be, to some extent, of a different nature.

Why else would Father put us through all of this training if it had no bearing on our Celestial future? Why bother teaching us patience if there will be no need for it in our life in the Celestials? Why all of the object lesson of life if it is applicable only in this life?

My past religious mindset has had a long-extended influence upon me. However, over the last few years my perspective has slowly changed toward these things. I once saw our earthly chores, duties and labors, though necessary, as something to rush through as quickly and as superficially as possible so as to get on with what was really important. I now see these as something that in fact do have spiritual value. It has been a slow embrace by faith.

A couple of the literal translations perhaps assist us a bit in better understanding the dominion commission. The *Rotherham* and *Concordant* versions translate “dress it” as “serve it.” Thus, we are the servants of

our dominion.



As for the words “keep it,” other translations render it as “guard it” (*DAR*), and “watch over it” (*HCSB*). Thus we are the guardians of our dominion.

The dominion commission has us as the servants and guardians of our domain. Thus, to have dominion is to “take care” (*BBE*) of that which is in our charge. Moreover, as husbands, fathers and grandfathers, the greatest aspect of our dominion is not so much about *being in charge* as it is about *caring for those in our charge*. Such a position of oversight is rooted in deep personal sacrifice. It is a divine trusteeship in the life of a treasured other. **BSN**

TOPICS:

Major: Dominion; Family; Father

Minor: Marriage



Man and Woman in Biblical Law

by — Tom Shipley

268 pages, PB (*See order form*)

The goal of this book is to lay the foundation for the establishment of a truly biblical social order, especially within the community of Bible-believing, Christ-honoring families. The subject matter is patriarchy. The biblical exposition contained herein is devoted to establishing the proposition that it is patriarchy which was and is mandated by God ever since the original creation of man and woman. The scriptural discussion on polygamy here serves as a supporting role to the fundamental proposition of God-ordained and mandated patriarchy.



Reader's Question Box #35

The Kenosis of Christ

by — Clyde L. Pilkington, Jr.

But emptied Himself, taking a bondman's form, taking His place in the likeness of men (Philippians 2:7).

Q: How could Christ “empty himself” (*kenosis*) after He was conceived?

A: The timing of Philippians 2:7 is not concerning Christ's conception, but rather the 24 hours from Gethsemane to Golgotha. The legitimate Son of God “emptied Himself” of His rights and glory during this grievous process.

The One Who had the right to call for “*twelve legions of messengers*” to His aid, to deliver Him from this shameful ordeal, suffered without opening His mouth in opposition. The context of Philippians 2:6-8 is “*the death of the cross*” (:8), not His conception and birth some 33 years earlier.

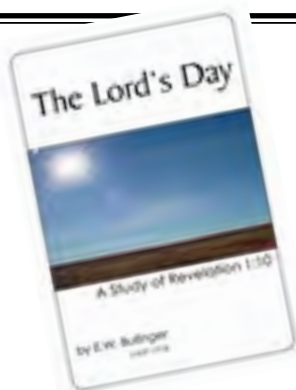
Here is the passage with my commentary in brackets:

Who [Christ], being inherently in the form of God [God's only-begotten Son], deems it not pillaging to be equal with God [the Icon of God on Earth – Strong defining “equal” (isos) as “similar” (through the idea of seeming)], nevertheless empties Himself [at Gethsemane – “not My will, but Thine, be done!”], taking the

form of a slave [throughout the process from Gethsemane to the tomb; prior to this He was **anything** but a “slave” – commanding wind, water, and unclean spirits (Luke 8:25, 29), as well as forgiving sin, multiplying food, healing the sick, and raising the dead, etc.], *coming to be in the likeness of humanity* [He entered the pinnacle likeness of humanity when He suffered and died the ordeal of Calvary; on the other hand, being virgin born, His conception and birth were **anything** but in “*the likeness of humanity*”], *and, being found in fashion as a human* [again, from Gethsemane to the tomb, being immersed into the dark depths of the human condition – *feeling* immense separation from God (“*My God! My God! Why didst Thou forsake Me?*”)], *He humbles Himself* [the rightful Son of God and King of Israel being humiliated in shame, disgrace, mockery and nakedness], *becoming obedient unto death, even the death of the cross.* **BSN**

TOPICS:

Major: Q&A; Kenosis; Jesus Christ (Pre-Existence of)
Minor:



The Lord's Day: A Study of Revelation 1:10

by — E.W. Bullinger

The object of this work is to give proof that the expression, “The Lord's Day,” in the popular belief that it indicates the first day of the week, has no scriptural basis. There are few subjects on which Tradition speaks so confidently, or diverges more definitely from the recognized principles governing Bible study.

48 pp., BK

See order form.

www.EWBullinger.com



Brief Considerations on Paul's Ministry

With Relationship to the Spheres of Glory

by — James D. Fine

Paul in the first phase of his ministry taught the same Kingdom message as the 12 apostles to Jews only in the synagogues.

After he was severed he started his dual ministry. He would go to the Jew first in the synagogues and preach the Kingdom message just like the 12 apostles did to Jews and Proselyte Jews only. After they rejected him he would go outside the synagogues and teach his unique Grace message to Jews and Gentiles. This Readjustment Administration had the same 2nd Sphere hope¹ as Israel did.

It was only after Israel's final rejection of the Messiah and the Kingdom (Acts 28:28) that Paul received the "Secret," and thus there was no more difference in Jew and Gentile. There was then a new celestial hope – the 3rd Sphere.

When Paul taught the Kingdom to the Jew first in the synagogues, they were saved into the 2nd Sphere hope, the same as the recipients of his Grace gospel. Of course, after the final rejection (Acts 28:38), the Jews and Gentiles to whom Paul preached the "Secret" were saved into the 3rd Sphere of celestial hope.



After Acts 28:28 the Body of Christ instantly became members of the new administration. They had a better hope – the 3rd Sphere.

The early epistles just need modification to exclude those Jewish elements, but they were the building blocks upon which the Secret was based. **BSN**

TOPICS:

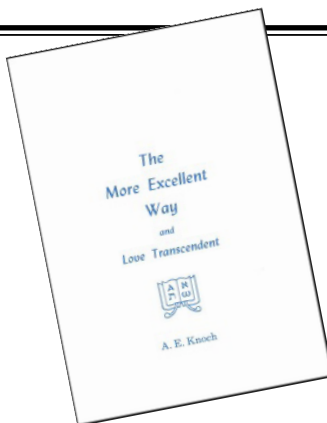
Major: Right Division; Spheres, Three

Minor: Celestial

Notice to Our Foreign Readers

We regret the ever-increasing cost of postage for packages sent outside of the United States. These costs are beyond our control and continually increase. Occasionally the company that prints our books offers free shipping to certain countries. We would love to extend this savings on to you. This offer of course would apply only to the books that we actually publish and not to works that we carry from other publishers. If you would be interested in being notified concerning this offer please send us an email request to: sales@studyshef.com. Include your address in the email. We will contact you if an offer is made that includes packages to your destination.

1. See "Inhabitants of the Three Spheres" by Clyde L. Pilkington, Jr., [Bible Student's Notebook #803](#).



The More Excellent Way

by — A.E. Knoch (1874-1965)

Reading of the marvelous gifts in 1 Corinthians 12, who has not been struck with the last verse of the chapter: "*Covet earnestly the best gifts*"? That is what we would like to do! But what do the closing words mean: "*And yet show I unto you a more excellent way*"? Can it be that there is something even better than the best gifts? If so, what is it and how may we enjoy it? This booklet helps us find the answer.

23 pp., BK

See order form.



Keep up the great work and don't let the people who criticize you get you down. You have no idea how much you help us out here that were confused by what we saw as contradictions in Paul's epistles now made clear with no contradictions. Paul's epistles and the Book of Acts are now a joy to read. – **GA**

No wonder life can be so discombobulating; we're trying to live a life which we no longer have! We keep trying to find on this Earth what is no longer here. Celestial beings full of divine life and love being smothered under the weight of sin, suffering and evil, desperately waiting to be freed from our human condition, groaning, groaning, groaning. – **SD**

"Take What You Can Use"¹ - Well put! An adventure it is. Many years ago God stationed me in Hampton [where you were] for this purpose. Like you, I was searching the truth and I was tossed like a tossed salad, to and fro. – **PA**

Just a note to let you know how much I appreciate you, your wisdom, and your equanimity. Even though I do

1. [Daily Email Goodies \(01-22-2020\)](#); the text can also be found in the editorial of [Bible Student's Notebook #585](#).

not always agree with the things you teach – and please know that these differences are as few as they are minor – I know I can always rely on your character, your integrity, your humble Christ-like manner, and your love. – **TN**

"Meek and Uncontentious"² ... Excellent word! God does not modify His Word for man, man modifies it according to his ambient input. God is progressive if we will but learn to lay ourselves helplessly at His feet. How great is His love for us! It is He Who places His wondrous love within us, otherwise, how can we love as He loves. – **Email**

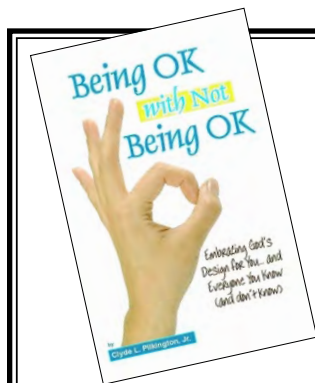
I've really been enjoying your teaching on rightly dividing the truth. I really appreciate your kind spirit in teaching the reconciliation of all. Most guys seem a bit embittered teaching on it. – **IN**

Thanks a lot for all the helpful writings and emails. I appreciate you for all your continued guidance, Biblical teaching and mentoring. Thank you so much for all your continued love, generosity and assistance. – **AZ**

I have been watching your videos on YouTube³ for a few years now. I am very grateful to God to have found you. I have been so blessed to have what God has shown you to share with me. – **MA**

Thank you so much for being true to Scripture while also being honest and real about your own Holy Ground journey. – **OH** **BSN**

2. [Daily Email Goodies \(01-28-2020\)](#); the text can also be found in the editorial of [Bible Student's Notebook #603](#).
3. Found on YouTube as [Biblical Resources](#).



134 pp., PB

See order form.

*I have read it completely three times. I always refer back to certain chapters. – **FL***

*When I read it, it was like I could breathe again. Your calming words lead me to a greater realization. – **OH***

Being OK with Not Being OK – Embracing God's Design for You ... and Everyone You Know (and Don't Know)

by — Clyde L. Pilkington, Jr.

For now, you're broken, and you aren't going to be "fixed." Granted, you may have some days that are better than others, some circumstances that seem to indicate that you are "OK," but the wearisome cycle simply will recur.

Thus it is by design – by divine design. Father is bringing you to a place where you are OK with not being OK, where you simply rest in His current purpose and plan in your training and development for that grand and magnificent culmination that He has so wonderfully and skillfully designed especially for you – in your next life.

*Thank you for this! It brought such peace and rest to me, and brought a greater understanding of God's great love for all His creation. That He alone is in control of everything is mind boggling to say the least! – **NM***

*So fantastic! Such peace!! – **Australia***

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- ___ An Alphabetical Analysis (10 Vol.) (Welch) \$180
- Appendixes to the Companion Bible (See listing under *Bibles*)
- ___ Biblical Study Charts (Welch) \$30
- ___ Critical Lexicon & Concordance \$55
- ___ Figures of Speech \$40
- ___ The Kregel Bible Atlas (Dowley) \$23
- ___ The Kregel Pictorial Guide to the Tabernacle (Dowley) \$12
- ___ The Kregel Pictorial Guide to the Temple (Backhouse) \$12
- ___ Strong's Exhaustive Concordance \$25
- ___ The Words of Jesus (Hallett) (fc) \$13
- ___ Young's Analytical Concordance \$25

BIBLES

- **The Letters of St. Paul (Way) (fc)**

___ Paperback \$24
___ Hardcover \$30

- **Bullinger's Companion Bible**

___ OT/NT Burgundy Hardcover \$55
___ OT/NT Enlarged Type Hardcover \$65
___ OT/NT Black or Burgundy Bonded Leather \$83
___ Black Genuine Leather \$90
___ NT Paperback w/o Appendix (fc) \$35

- **Appendixes to the Companion Bible**

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- ___ NT - Paperback \$15
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Dabhar Translation

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Emphatic Diaglott

___ Acts & Paul's Epistles (Enlarged Type) (fc) \$25

Ferrar Fenton (The Holy Bible in Modern English (1909) (fc))

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 ___ NT Hardcover \$35
 ___ O & NT Bonded Leather \$60
 ___ NT Large Print Paperback \$20
 ___ NT Spiral Boud \$30

James Moffatt Translation (8-1/2 x 6 x 2-1/2, 1560 pages, 10 point font size)

___ HC \$57

Parallel Literal

___ NT Vol. 1, PB \$40
 ___ NT Vol. 2, PB \$20
 ___ NT – 2 Vol. Set, PB \$55

Rotherham Emphasized Bible (fc)

___ PB, enlarged type \$20
 ___ SB, enlarged type \$27
 ___ HC, NT only enlarged type \$30
 ___ HC, OT/NT \$55

Scofield Study Bible (8.75 x 6 x 1.25, 1632 pages, 8 point font size)

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Twentieth Century New Testament

___ PB \$30
 ___ SB \$40
 ___ HC \$45

Weymouth's

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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