



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 35  
Issue 866

# *The Pentecostal and Secret Dispensations*

by — William B. Hallman (1902-1985)

## **THE PENTECOSTAL DISPENSATION**

This Dispensation began with the Crucifixion of Christ on the Cross and ended with the Destruction of Jerusalem, A.D. 70.

### *Its Commencement*

#### **By Divine Promise**

Prophetically (Jeremiah 31:31-34; Ezekiel 36:25-27; Joel 2:28-32):

This promise is connected with the New Covenant. The Dispensation should have led to the coming in of the Kingdom; but Israel rejected the message of the Apostles, so the program was postponed until a future day.

Historically (Matthew 16:18; Acts 2):

The Pentecostal Assembly [Ecclesia] was built on the Rock (Christ) that Peter confessed. Peter became the leader and spokesman for this Assembly.

Experientially (Acts 2:4; 4:29-31; 5:12; 6:7-8; 7:55-56; 8:6-8, 14-17; 8:37-38; 9:17-18; 10:44-48):

The Pentecostal Gospel spread throughout the land and was embraced by many outside of Palestine (Acts 2:9-11) through the ministry of Peter, James and Phillip. Paul and his companions

also had experience in proclaiming this Pentecostal Gospel (See Acts 14:3; 15:12; 19:1-6).

#### **By Divine Program**

This Pentecostal Program is found in the book of Acts, James, Peter, John and Jude; also in Paul's Pre-Prison Epistles, Romans, Corinthians, Galatians and Thessalonians.

The Great Commission given in Matthew 28:18-20; Mark 16:14-20 was carried out by all of these Apostles during the Acts period.

This period included repentance, water and spirit baptisms (Mark 16:16; Acts 2:38, 41; 3:19; 5:31; 8:22; 11:18; 19:4; 20:21; 26:20).

It included speaking in tongues (Acts 2:4; 2:11; 10:46; 19:6; I Corinthians 12:10, 28, 30; 14:5-6, 18, 22-23, 30).

It included gifts of healing and diverse miracles (I Corinthians 12:7-11; Acts 3:1-8; 5:1-10; 5:15-16; 6:8; 8:6-7; 9:17-18; 9:36-41; 12:4-11; 13:6-11; 14:8-10; 14:19-20; 16:25-28; 19:11-12; 20:9-10; 27:34; 28:3-9).

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## By Divine Protection

God promised them power through the Holy Spirit (Acts 1:8) and that He would be with them to the end of the age (Matthew 28:20). This miraculous power and protection are manifested throughout the Dispensation.

### *Its Continuation*

For some forty years God permitted this program to go forward both among Jews and Gentiles. It was sufficiently long for Israel to repent and accept the message. God used the Gentile believers during this time to "provoke Israel to jealousy" and "to emulation" (Romans 11:11, 14).

### *Its Consummation*

#### Paul at Jerusalem (Acts 21:30)

After Paul's last visit to Jerusalem and the Temple, the Jews took Paul and wanted to kill him, but he was rescued by the Roman officer in charge. It was at this time that it says so sig-

nificantly, "the doors were shut." These were the doors to the Temple. This was a physical act, but it had typical significance too. Jerusalem no longer receives a message or a messenger.

#### Paul at Rome (Acts 28:17-31)

Here Paul calls the "chief of the Jews together" (:17), and after hearing Paul's message they rejected the same. Paul then pronounces on them (:25-27) the judgment of Isaiah 6:9-10. This ended the Dispensation of the Pentecostal message.

## THE SECRET DISPENSATION

This Dispensation of the Secret or Mystery had its beginning, historically, in the latter ministry of the Apostle Paul and will end when the last member of the Body of Christ is added to this Assembly [Ecclesia]. It will then be revealed with Christ in Glory (Colossians 3:4).

This Dispensation is called "The Dispensation of the Grace of God" (Ephesians 3:2) and "The Dispensation

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

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of the Mystery [or Secret]" (:3, 9). This Dispensational dealing of God with Jew and Gentile being distinctly heavenly, rather than earthly, its time element is found, not in the historical record of the Acts, but in the spiritual revelation of Paul's Prison Epistles.

### ***Its Commencement***

**Eternally** (Ephesians 1:4; 3:9)

This Dispensational dealing of God with men had its inception in the eternal counsels of the Godhead. It was God's eternal [eonian] purpose.

**Historically**

The revelation of the Secret Dispensation was given to Paul exclusively (Ephesians 3:3) and then communicated to others. Paul said, "*which is given to me*" (:2). It was not known in any other generation (:5).

Contrast this with Peter's message at Pentecost. He said,

*This is that **which was spoken** by the prophet Joel (Acts 2:16).*

Paul's message is called "*unsearchable*" or "*untraceable*" (Ephesians 3:8). It cannot be traced through the Scriptures. It was "*hid in God*" until revealed to Paul (:9). It was not hidden in the Scriptures as was Peter's message. The full revelation of this Secret is given in Paul's Prison Epistles, especially Ephesians and Colossians.

**Experientially** (Ephesians 2:5-9, 16; 3:6)

The purpose is to save us by grace and create "*one new man*" (Ephesians 2:15), this of Jew and Gentile on an equal basis (:16). This fulfills the pre-historic purpose (II Timothy 1:9). The purpose is to form a new union with Christ (Ephesians 1:21-23) and to complement and complete the full glory of Christ (:23; Colossians 2:10). The Church, the Body of Christ is the "*fullness*," meaning "to fill up a rent."

### ***Its Continuation***

**By Divine Program**

*Spiritually*

Paul was a special minister of the complete reign of grace (Romans 5:20-21; Ephesians 3:7-8). So, salvation is by grace, apart from all works (2:8-9). Saved ones today constitute the Body of Christ (1:23; Colossians 1:18). This takes place by a Divine identification in Christ in which its members are buried, risen, quickened and seated with Christ (2:12; Ephesians 2:5-6). It gives the members identification in the Heavens with every spiritual blessing (1:3). This Body is joined to the Head, Christ Jesus, all to fulfill the purpose of His grace and glory.

*Deportmentally*

Paul expresses deportment by the word "*walk*" (Greek, *peripateo*, meaning "to walk around"). We are exhorted to "*walk worthy of the voca-*



268 pp., PB

See order form under  
"Compilations."

## ***Death, the Intermediate State and the Resurrection (A Comprehensive Compilation)***

Are you afraid of death or "hell"? Well, you needn't be. After all, Christ has the keys to both of them. Authors include:

Arthur P. Adams (1847-1925), Cecil J. Blay (1906-1976), E.W. Bullinger (1837-1913), Joseph E. Kirk (1903-1974), A.E. Knoch (1874-1965), Aaron Locker, Adlai Loudy (1893-1984), Clyde L. Pilkington, Jr., Charles H. Pridgeon (1863-1932), William B. Screws (1884-1961) and André Sneidar.

tion wherewith ye are called” (Ephesians 4:1); “walk in love” (5:2); “walk as children of light” (:8); “walk circumspectly” (:15); “walk in wisdom” (Colossians 4:5). On the negative side we are not to walk according “to the course of this world” (Ephesians 2:2); and to walk “not as other Gentiles walk” (4:17).

### Relationally

The members of the Body of Christ are in this world and thus partake of the social and family life. Paul speaks of society in a threefold way: (1) Husbands and wives (Ephesians 5:21-33); (2) Children and Parents (6:1-4); and (3) Servants and Masters (:5-9).

### By Divine Provision

*A Plenitude of Power* (Ephesians 5:18)

“Be filled by the Spirit.” We have at our disposal the fullness of the Spirit of God. The Spirit is referred to some ten times in Ephesians.

*A Profit in Prayer* (Ephesians 6:18)

“Praying always with all prayer and supplication in the Spirit.” The resource of prayer is always ours. We have free access to the Father (2:18; 3:12).

### By Divine Prolongation

This Assembly [Ecclesia] of the Body of Christ has been in the world some 2000 years. It has become one of the longest dispensational dealings of God

with man. Such is God’s supreme grace.

In all of the evil of this age the heavens are now silent; it isn’t God’s time to intervene until His purpose [for this age] is complete. Satan can never frustrate or do away with God’s purpose in the Church [Ecclesia].

### Its Consummation

**By Prior Resurrection** (Philippians 3:10-11; Ephesians 1:12)

We have “... an out-resurrection from among the dead” (Philippians 3:11), we, “who had a prior hope in Christ” (Ephesians 1:12). This resurrection will be **prior** to the “first resurrection” of Revelation 20:5-6.

**By Pre-eminent Manifestation** (Colossians 3:4)

When our Lord shall be manifested in Glory, then we shall be manifested.

**By Perfect Presentation** (Ephesians 5:27)

It will be “a glorious church [ecclesia]” with “no spot, wrinkle, or any blemish; holy” in His sight! **BSN**

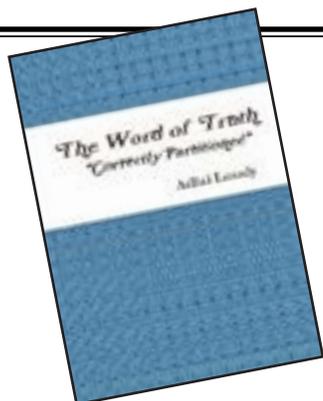
— *Biblical Hermeneutics* (pages 81-83).

Bible Student’s Press  
(edited excerpt)

#### TOPICS:

**Major:** Acts 28; Acts Period; Pentecostal Administration; Secret Administration

**Minor:** Colossians; Ecclesia; Ephesians



## *The Word of Truth “Correctly Partitioned”*

*The Divine Line of Demarcation: Heaven & Earth*

by — Adlai Loudy (1893-1984)

A look at the basics of dispensational truth.

48 pp., PB

See order form under “Loudy.”



# Tidbits of Truth #II

“Tidbits” is a column dedicated to short comments, thoughts, studies and excerpts.

## “DONE” TAKES AWAY “DO”

[*Excerpt:*] “Do,” “Do,” we hear on every hand, and how seldom do we hear “Done.” Thank God, in a world of so many unfinished things there is one thing finished. “*It is finished*” – the work of the Savior is finished, said He who did it, and no one yet has ever been able to point out an unfinished thing in that redemption work ...

The “done” takes away the “do.” “Do” means human endeavor, “Done” means Divine accomplishment. “Do” is possible to man, “Done” is alone possible with God. “Do” satisfies the flesh, “Done” is grasped by faith. “Do” is the exercise of human energy, “Done” is the display of the Divine initiative.

— [W. Leon Tucker](#) (1871-1934)  
*Wonderful Word*

## THE GREAT SURPRISE

[*Excerpt:*] The “*mystery*” which was “*hid from ages and generations*” (Colossians 1:26), and “*hid in God*” (Ephesians 3:9), was revealed to Paul the apostle and teacher of the Gentiles. He alone is the one to whom and through whom the risen, ascended, and seated Lord in glory revealed the surprise of the ages (Ephesians 3:8-11; Colossians 1:24-27).

Paul, during the book of Acts, went to the Jews first before he turned to the Gentiles. It was during this period that the believing Gentiles partook of Israel’s spiritual things (Romans 15:27). When the Gentile believed, he was made to partake of the root and fatness of the olive tree (Romans 11:27). The hope of the Gentiles was linked up with the hope of Israel. This hope must not be confused with the one hope of our calling (Ephesians 1:18; 4:4).

The Great Surprise is not based on covenant blessings,

old or new, and does not relate to the seed of Abraham. It was a secret “*hid in God*,” not known by the prophets, and is not found in the Scriptures except in Paul’s epistles written after the close of entire Acts period.

Paul, in writing to the Ephesians, now says that he is a prisoner of Jesus Christ for you Gentiles (Ephesians 3:1) and no longer is a prisoner for the hope of Israel (Acts 28:20). The revelation of this mystery was a great surprise. It is the untraceable riches of Christ hid in God (Ephesians 3:8-9; Colossians 1:24-27).

— Rex B. Grant (1941-2013)  
*Fellowship Studies*

## PRAYER AND THE SOVEREIGNTY OF GOD

[*Excerpt:*] Let us beware, in our prayer, that we do not set ourselves above the Supreme. Let us not inform Him Who knows all, or reform Him Who has made all. He is not an idol of putty, so that we may remold Him to conform to ourselves.

Those who know Him do not wish to change Him. They are satisfied and delighted to have Him as He is. Neither do they wish to change His purpose or His plan. His will, to them, is the only good. They wish to change themselves, not Him. They want Him to conform them to His will.

— [A.E. Knoch](#) (1874-1965)  
*Unsearchable Riches*, Volume 40 (1949)

## THE OPIUM OF THE PEOPLE

In 1843 Karl Marx (1818-1883), the socialist revolutionary, wrote that,

Religion is the sigh of the oppressed creature, the heart of a heartless world, and the soul of soulless conditions. It is the opium of the people.

Marx thought that religion “was a significant hindrance to reason, inherently masking the truth and misguiding followers.”

Just like the opiate addiction crisis today, religion is extremely addictive and such a hard habit to break, affecting not only our behavior, but our thoughts as well.

— [André Sneidar](#)  
Executive Editor, *Bible Student's Notebook*

### THINGS WHICH WERE “OUT OF AN INSTALLMENT” HAVE BEEN “DISCARDED”

... For out of an *instalment* are we knowing, and out of an *instalment* are we prophesying. Now whenever *maturity* may be coming, that which is out of an *instalment* shall be discarded ... (I Corinthians 13:8-11, CV).

Because of Paul's message of God's conciliation to mankind, both those who were once near (but separated by a cloud) and those who were far off, now have access, through our Lord Jesus Christ, into the very presence of God. God no longer dwells in a man-made temple, but His spirit homes in human hearts, in close communion with each believer. Those things which were “out of an instalment” have now been “discarded.” With Paul's perfection epistles “maturity” has been reached. Where, at the time first Corinthians was written, they observed by means of a mirror, in an enigma, yet now it is possible to view face to face and recognize according as we are recognized also (I Corinthians 13:8-12). In spirit we are face to face with God, our Father, right now! There are no clouds in between.

— [A.E. Knoch](#) (1874-1965)  
*Unsearchable Riches*, Volume 50 (1959)

### THE ABROGATION OF THE INSTALLMENTS

[*Excerpt:*] Many contradictions will be found in the Bible if we do not “correctly partition the word of truth” (II Timothy 2:15, CV). What was true of Israel is not true of the nations. Scripture came by “installments” and the last “instalment” had not yet come when Paul wrote to the Corinthians. Previous “installments” were abrogated with the advent of “ma-

turity” (I Corinthians 13:8-12). This did not fully arrive until Paul's imprisonment. Then, however, it was granted to him to “complete the Word of God” (Colossians 1:25). Paul's prison epistles alone give us full maturity. Only they contain no immature enigmas. All previous interpretation must be adjusted to them.

— [A.E. Knoch](#) (1874-1965)  
*Unsearchable Riches*, Volume 49 (1958)

### THE DISPENSATION BEFORE AND THAT OF THE PRESENT

*For at present we are observing by means of a mirror, in an enigma, yet then, face to face. At present I know out of an instalment, yet then I shall recognize according as I am recognized also* (I Corinthians 13:12, CV).

[*Excerpt:*] It is commonly supposed that the thirteenth of first Corinthians contrasts our present experience with our future glory in resurrection. [The idea being that] now we are supposed to see in a glass darkly, but then face to face (I Corinthians 13:12), [and that] then we shall know as we are known. This popular and erroneous interpretation has practically robbed us of the true teaching of the chapter. The apostle is not comparing our experience in this life with that in the next. He is comparing the dispensation before it with that of the present. That was minority; his is maturity. Then matters were dimly seen which now are clear and plain. Now knowledge is not being doled out in “installments” (:8-11) We have a full revelation since the Mystery has been revealed.

— [A.E. Knoch](#) (1874-1965)  
*Unsearchable Riches*, Volume 23 (1932)

### THE ECCLESIA TODAY IS NOT THE “BRIDE” OR “SHEEP”

The frequent picturing of Israel as “sheep” ... features a point similar to the figure of the “bride ...” Both figures are used freely in the Hebrew Scriptures and in the Greek Jewish portions of the apostolic writings. Neither figure is used as illustrative of the *Ecclesia of the present dispensation* in any epistle written by Paul.

(see *TIDBITS*, last page)

# Christ's Appearance in Glory

by — William B. Hallman (1902-1985)

A marked dispensational crisis occurs in Acts 28:25-28. This same pronouncement is given at three different times:

- (1) In the Old Testament when Israel rejected the Father (Isaiah 6:9-10).
- (2) In the New Testament when Israel rejected the Son (Matthew 13:14; Mark 4:12; Luke 8:10; John 12:40; Romans 11:7-8).
- (3) In the end of the Acts Period when Israel finally rejected the Holy Spirit (Acts 28:25-28).

When Israel finally rejected the message of God through the Holy Spirit she became "*Lo-Ammi*" (Hosea 1:9) which means "*not My people*." With this rejection went her earthly and heavenly hopes for the Kingdom. This included everything connected with the Abrahamic, Davidic, and New Covenant hopes.

After Paul's pronouncement of judgment in Acts 28:26-27 he set forth a new revelation which is fully given in Ephesians and Colossians. This new revelation was "*The Secret*" (mystery) concerning "*The Church, the Body of Christ*" (Ephesians 1:22-23; Colossians 1:18).

When Israel was *cut off* in A.D. 70, Jerusalem and the Temple were destroyed and the nation was scattered among the Gentiles. Thus, the world was left without a prophetic witness, for "*Salvation is of the Jews*" (John 4:22). However, God was not to be left without a witness during Israel's time of rejection. He gave to the Apostle Paul a new message never given before (Ephesians 3:5, 9). This revelation of the "Secret" unfolded God's purpose for reaching the Gentile and the Jew during Israel's time of rejection and with it came a new hope.

## REVELATION OF A NEW DISPENSATION

*The Dispensation of the grace of God* (Ephesians 3:2).

*The Dispensation of the Secret* (Ephesians 3:9).

This dispensation has some very distinct features, not given to any other dispensational dealings of God with humankind.

**A Special Blessing** (Ephesians 1:3).

**A Special Sphere of Blessing** (Ephesians 1:3). There are three distinct spheres of blessing: The Earth (Matthew 5:5); The Air or Heavens (Hebrews 11:16; 12:22); The Superheavens, the right hand of God, far above all heavens (Ephesians 1:3, 20; 2:6; 3:10; 6:12).

**A Special Choice** (Ephesians 1:4).

**A Special Time** (Ephesians 1:4).

**A Special Adoption** (Ephesians 1:5). There are three adoptions in the New Testament (1) Israel, after the flesh (Romans 9:3-4); (2) Israel, after the Spirit (Romans 8:15; Galatians 4:5); (3) Church, the Body of Christ (Ephesians 1:5). This brings a change of family, name, home, status and responsibilities.

**A Special Inheritance** (Ephesians 1:6; Colossians 1:12).

**A Special Minister** (Ephesians 3:1; Colossians 1:25).

**A Special Revelation** (Ephesians 3:3).

**A Special Equality** (Ephesians 3:6). See for contrast Acts 15:20-21; 21:17-24; Romans 9:11.

**A Special Witness** (Ephesians 3:10).

**A Special Fullness** (Colossians 1:25).

This new revelation *completes the Word of God* and gives the members of His Body a *fullness* [plēroō] never known in other ages (Colossians 2:9-10).

## REVELATION OF A NEW DESTINATION

**The Hope of His Calling** (Ephesians 1:17-18)

*That ye may know what is the hope of His calling.*

If the hope given by Paul presents the same as that of the Acts period, why the need for such a prayer? This is the hope of redemption by grace without works (Ephesians 2:5-8). It is the hope of identification with Christ – “quicken<sup>d</sup>,” “rais<sup>e</sup>d,” “seated together in the heavenlies in Christ Jesus” (Ephesians 2:5-6). It is spoken of as the “one hope of your calling” (Ephesians 4:4). It is spoken of as “the hope which is laid up for you in heaven” (Colossians 1:5), as distinct from heavenly hopes given on Earth.

**The Hope of His Glory** (Colossian 1:25-27; 3:1-4; Philippians 3:20-21).

The Greek word translated “appear” in Colossians 3:4 is *phaneroō* and means “to make manifest, make apparent, show forth.” The resurrected and seated Christ has not been manifested as yet. This will take place in Glory and this first event we share with Him. If we are to be manifested with Him, then we must

be where He is. In Colossians 3:1 Christ is said to be seated “on the right hand of God.”

The hope of Israel as a nation was to meet Christ on the Mt. of Olives (Acts 1:11-12). The hope of the overcoming remnant, the Bridal Company, was to meet Christ in the air (I Thessalonians 4:17).

Some contend that the word “glory” in Colossians 3:4 is simply the character of His manifestation; but Paul has already clarified the fact that “Christ sitteth on the right hand of God” (Colossians 3:1). In :2 it is set over against “the Earth.” **BSN**

— *Biblical Hermeneutics* (pages 96-98)  
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**Topics:**

**Major:** Acts 28; Appearing; Celestials  
**Minor:** Calling; Expectation

**TIDBITS** (continued from page 7350)

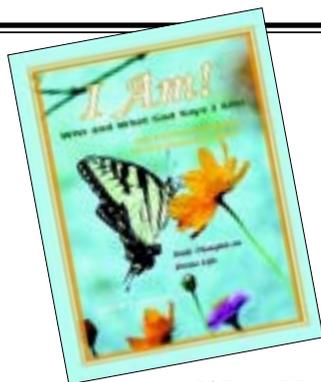
More than that: the word “sheep” is not even used by Paul in any letter bearing his name, except in Romans 8:36, which quotes Isaiah in describing our Lord as a Sheep for the slaughter. The same is true of the word “shepherd.” It is used only once by Paul in his epistles, and then in the sense of pastors (Ephesians 4:11), but the usage of both words in the Gospels is very frequent. **BSN**

— F.H. Robison (1885-1932)

[Are Bride and Body Identical?](#), pp. 30-31

**TOPICS:**

**Major:** [“Done” Takes Away “Do”:] Grace; Law; Works [Prayer and the Sovereignty of God:] Prayer; Sovereignty [The Opium of the People:] Religion; Tradition [The Abrogation of the Installments:] Installment; Revelation; Scripture [The Great Surprise:] Acts 28; Mystery [The Dispensation Before and that of the Present:] I Corinthians 13:12; Acts 28; Installment; Revelation; Scripture [The Ecclesia Today Is Not the “Bride” or “Sheep”:] Bride; Right Division; Sheep [Things Which Were “Out of an Instalment” Have Been “Discarded”:] Acts 28; Installment; Revelation; Scripture



107 pp, PB

## ***I Am! Who and What God Says I Am!***

*The Divine Reckoning of the Renewed Mind; Daily Thoughts on Divine Life*

by — Clyde L. Pilkington, Jr.

People are always talking about their attempts to discover their true selves – of trying to “find themselves.” The believer in the Lord Jesus Christ needs to find out who they *really* are. This doesn’t need to be such a difficult search. All that is really needed is a careful look at the Scriptures, and a simple faith in the words of who and what God says we are. God knows who we are; all we need to do is to *believe Him*. This book catalogs the Divine Record of who and what God says that you are. It is a short encyclopedia of faith – the truth about you. It is the truth about you, simply because it is *God* Who has said it. God has spoken these truths concerning you – the *real* you. Believe His record! Refuse to be the shell of a person, pushed into a mold of Adamic conformity. Be the real you that God has uniquely designed you to be. Refuse to be bullied out of your divinely designed identity that our Father has given you.

*See order form under “Clyde Pilkington.”*

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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  
EB: Exegeses Bible  
ED: Emphatic Diaglott  
EGNT: Englishman's Greek New Testament  
ERV: English Revised Version  
ESV: English Standard Version  
FF: Ferrar Fenton Bible  
GLT: Green's Literal Translation  
GNT: Goodspeed New Testament  
HCSB: Holman Christian Standard Bible  
KJV: King James Version  
LSV: Literal Standard Version  
LXX: Septuagint  
MKJV: Modern King James Version  
MLV: Modern Literal 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  
RCV: Recovery Version  
TCNT: Twentieth Century New Testament  
VT: The Voice Translation  
WAY: The Arthur Way Translation  
WEB: World English Bible  
WET: Wuest Expanded Translation  
WI: Workman's Interlinear  
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)  
LSJ: Liddell-Scott-Jones Lexicon  
RWP: Robertson's Word Pictures  
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  
WWS: Wuest'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