



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 33  
Issue 802

## *Resurrection and Vivification*

by — A.E. Knoch (1874-1965)

*As in Adam all are dying, so in Christ all have been made alive* (I Corinthians 15:22).

Our Lord is “*the Resurrection and the Life*” (John 11:25). The Father rouses the dead and makes them alive (John 5:21). It is evident that there can be no resurrection from the dead without life in some sense. This is confirmed by the fact that it is said of those who are not roused at the “first,” or former, resurrection that they “*lived not again*” until the thousand years are finished (Revelation 20:5).



So, then, there is a difference to be observed in *raising up* the dead and in *making them alive*. In other words, *vivification* or making alive involves eonian, immortal life, while *resurrection* alone is no guarantee of deathlessness.

*The resurrection of life*, or “making alive,” involves eonian salvation and reconciliation, but resurrection alone may reinstate its subjects into a previous condition of alienation from God.

Yet, there is a distinction between *resurrection* and *vivification*, and that the latter includes more than mere resurrection involves. Since everyone who is raised from the dead has life in some sense, those who are granted a share in the resurrection of life must have life in a special sense beyond what is ordinarily conveyed by the term.

The context in which these phrases are found will help us to understand them. We are told in John 5 of an “hour” in which all who are in the graves shall hear the voice of the Son of God, and they who hear shall “live.” This is emphasized by the statement that “*just as the Father has life in Himself so has He given to the Son, too, to have life in Himself.*” This is further elaborated in the statement that

*All that are in the graves shall hear His voice, and shall come forth: they that have done good unto the **resurrection of life**; and they that have practiced evil unto the **resurrection of judgment*** (John 5:28-29).

Let us note, then, that we are *not* told that “*As in Adam all die, so in Christ all shall be **raised**.*” This would be quite true but far short of the whole truth.

Is the distinction between vivification and resurrection which we found in John’s gospel maintained in this passage? It is, in a most notable manner.

In the divine explanation of this statement we are told *when* all shall be made alive. There are to be three classes: (1) Christ, (2) those who are Christ’s at His presence, and (3) those at the consummation. Now Christ was not the first to be *raised* from the dead. Why then, is He called the Firstfruits?

The statement that “*Christ should be the **first** to be raised from the dead*” (Acts 26:23) has caused consid-

Resurrection and Vivification .....	6833
The Jigsaw Puzzle of Prophecy .....	6835
The Misuse of the Gift of Speech .....	6839
Our Mailbox .....	6840



erable confusion because of its conflict with the facts. It is evident that He was *not* the first to be raised.

How shall we reconcile this with the statement in Acts? Simply enough! By *translating* it, instead of giving our version or commentary on it as the *Authorized Version* has done. It simply states that the suffering Christ must first be raised before being announced to the people and the nations. There is no article “*the*” before “*first*.” He is not the first to be raised but He is raised previous to His announcement. This is the force of the “*first*.” It has the same force in the phrase “*this is the first resurrection*.” This, too, might be strained to mean that there had been no resurrection before (not even Christ’s), yet it is simply “*first*” in view of another to follow after the thousand years.

Those who attain that eon are not only raised but are vivified, for “*neither can they die any more*” (Luke 20:36). Yet many who do not attain that eon can and do die again. This is not true of those who are “*made alive*.”

Men have been used as instruments of resurrection

but vivification is God’s prerogative delegated only to the Son. Through Him God is making the dead alive (Romans 4:17), and He will make *all* alive (I Corinthians 15:22).

There were undoubted cases of resurrection among the faithful of old (Hebrews 11:35), including the son of the widow of Zarephath (I Kings 17:17-23) and the Shunammite’s son (II Kings 4:20-37).

In the past, however, even Christ merely *raised* the dead, but becoming Himself the Firstfruits, He will not only rouse us from our sleep but give us life beyond the reach of death.

Since His resurrection others have been raised by the apostles. Dorcas was *recalled* by Peter (Acts 9:36-41) and Eutychus by Paul (Acts 20:9-12). Nor is this all; there are those whose graves had been opened at His death and who rose at His resurrection and appeared to many (Matthew 27:52-53). All of these were but resurrections. They were not “made alive” in the sense of vivification. Christ is the first One to be *made alive*.

(see *VIVIFICATION*, page 6838)

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

[bsn@studyshef.com](mailto:bsn@studyshef.com)

Clyde L. Pilkington, Jr. – Editor  
André Sneider – Managing Editor  
Keith Martin – Associate Editor

### ***Managers and Assistants***

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

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

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# The Jigsaw Puzzle of Prophecy

by — Otis Q. Sellers (1901-1992)

The title for this study came from an article that appeared in *Christianity Today*, which asked the question, "Is Prophecy a Jigsaw Puzzle?" The article was a review of seven books that dealt with the future. The reviewer's conclusion is that prophecy is indeed a jigsaw puzzle, and that we cannot put it together in a well-developed eschatological scheme because some of the pieces are missing. He feels that the variations in Matthew, Mark and Luke "warn us that none of them have it all, and that perhaps all of them put together may have omitted extremely vital pieces of information."



serve as a key to prophetic interpretation. As a result of my studies I believe I have found the missing piece that is the key that brings it all together: the truth that God is going to invade this Earth by His Spirit and assume manifest sovereignty over the Earth and all men on it, that Jesus Christ will govern this Earth from His present place in Heaven, and that all of this will be *before* the Second Advent of Jesus Christ for the thousand years of His personal presence. This long period of time and all that takes place in it is the piece that is missing in all attempts to piece together the jigsaw of prophecy. Permit me to tell a little of how I arrived at this conviction.

I certainly agree that prophecy is a jigsaw puzzle that God expects us to put together, and I also agree that, so far as men are concerned, many pieces are still missing, but I believe with all my heart that these pieces are in the Word of God waiting to be brought forth. As Bishop Joseph Butler (1692-1752) has said,

It is not at all incredible that a book, which has been so long in possession of mankind, should contain many truths as yet undiscovered.

I have given myself for more than a half century to the task of finding the missing truths that would make the prophetic puzzle fit together and that would

During the first thirty years of my Christian life I was a diligent reader, student and teacher of the Word of God. In all of this I always proceeded from the conviction that God had spoken in His Word, and it was my supreme duty to know for myself what He had said. What He meant by what He said (the interpretation) would, I believed, come more easily and truly if I had a good degree of familiarity with the entire Word. At the same time I was an avid reader of the books on prophetic subjects that were produced by men who believed that the Bible is the inspired Word of God, especially men of that persuasion which can best be designated as the dispensational premillennial school of interpretation.



302 pp., PB

See order form.

## The Creation of Evil, Sin and Satan (A Compilation)

The truth laid forth in this work should help us greatly in our dealings with others, especially those who have failed in some way which may bring dishonor on His Name, or cannot accept His truth, or even oppose it and us, especially mature teachings such as is put forth in the pages of this book. It contains 19 authors, 49 works, spanning 150 years. Authors include: Arthur P. Adams, E.W. Bullinger, Alan Burns, Edward Clayton, John Essex, H.W. Fry, Vladimir Gelesnoff, Norman P. Grubb, Donald G. Hayter, A.E. Knoch, William Mealand, André Piet, Clyde L. Pilkington, Jr., Ray Van Dyke, William H. Walker, and James Webb.

At one time I became especially interested in the study of the seventieth week of Israel's Seventy Weeks as set forth in Daniel 9. This is that amazing period of seven years, the last half of which covers the period of the great tribulation. After much consideration I became convinced that this great drama could not be played out until the principal actor was in her proper place. This principal actor is the nation of Israel, restored to her land, with a rebuilt temple that would qualify as the temple of God, and a restored priesthood with the stamp of divine acceptance on it.

Furthermore, I became convinced that "the great tribulation" was to be a time of divine testing which would try every man that dwells on the earth (Revelation 3:10). Then when I considered the state of men on the earth today, their abject failure in all matters related to God, it seemed to me to be the height of folly to try that which is such an obvious failure. Further study along these lines brought to me the conviction that there would have to be a great divine work on behalf of Israel before the great tribulation and before the Second Advent of Jesus Christ. If the man of sin seats himself in the temple of God (II Thessalonians 2:4), and if he is destroyed by the blazing forth (*epiphaneia*) of the Lord's personal presence (*parousia*), then all of this has to be true and in place before Jesus Christ returns to the Earth.

At first the conviction that there would be a period of divine activity and blessing for Israel before the Second Advent of Jesus Christ was one that came out of necessity based on what was required if many prophecies were ever fulfilled. I determined not to declare this conviction publicly until I could find ample

Scripture for its support. Once I came upon the first passage that declared it, fifty more were found quickly and easily.

I was at this time trying to teach the minor prophets and had come to the second chapter of Hosea. There I found all of the support that one who believes the Word could ask. The pertinent passage is Hosea 2:14-23. It is preceded by a divine indictment of Israel because of her sins and a threat of severe punishment. Then the Lord tells what He will do after she has been punished. The picture is one of courtship and betrothal. Jehovah declares that He will allure Israel. By this He means that He will make Himself alluring and desirable to her, something any wise young man should do who seeks to win the maiden he desires. He will bring her into the wilderness, that is, into the place of separation, an ideal state if a man would win the heart of the one he loves. He will speak comfortably to her, which means He will speak to her heart words of love in great tenderness.

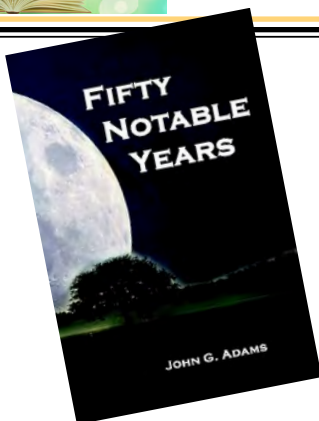
The results of such speaking to Israel on the part of Jehovah will be miraculous to say the least. This will produce "*the Israel of God*," a nation born in a day. Jehovah declares that He will give her vineyards from thence. These "*vineyards*" signify material blessings, and the words "*from thence*" speak of both time and place. As to time it will be after God has spoken to her and won her back to Himself, after she has said,

*I will go and return to my first husband; for then it was better with me than now (:7).*

As to place it will be while she is in the wilderness, the place of separation from the nations, and wholly



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## ***Fifty Notable Years: Universalism During the Last Half-Century***

by — John G. Adams (1810-1887)

First published in 1882 by the Universalist Publishing House, this work contains many rich biographical sketches.

336 pp., PB.

*See order form.*



dependent on God. The spiritual blessings come first and the material blessings follow. These words declare the future of Israel, and all of this is in advance of the great tribulation as is seen in the promise that Jehovah will give her “the valley of Achor for a door of hope.” The name “Achor” means trouble (Joshua 7:24-26).

When Israel is in the place of blessing described in Hosea 2:15, she will look ahead and see the greatest pressure that the nation has ever known, a time of testing that will put to the test all who dwell on the Earth. This is a valley through which she must pass as she travels on her foreordained way from the Pre-Advent Kingdom to the thousand years of the personal presence of Christ. However, as she looks at it through eyes enlightened by the Spirit of God, this “valley of Achor” will be to her “a door of hope,” and she shall sing there, as in the days of her youth, as in the day when she came up out of the land of Egypt (:15).

*Happy is that people whose God is Jehovah*  
(Psalm 144:15).

It is the policy of many interpreters to take what they want of scriptural statements concerning the Second Advent of Christ while ignoring plain and direct statements that would upset their prophetic theories. They make much of the Second Coming of Christ in I Thessalonians 4:16, and rightly so, but ignore altogether the plain statement made in II Thessalonians 1:7-10 that, when Jesus Christ does return, He comes

*in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ.*

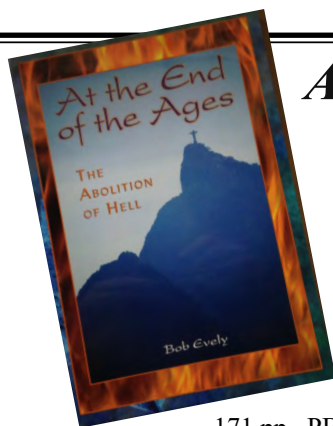
It is further declared that these

*shall be punished with eonian destruction from the presence of the Lord and from the glory of His power.*

From this it can be seen that, if the Lord should return as of today, the overwhelming majority of men on Earth would be liable to the extreme penalty described in these words, and it would make impossible the fulfillment of many prophetic passages in the Old and New Testament, especially those that concern the nations. In Psalm 67:4 we find one of the truly great prophetic promises that God has made:

*O let the nations be glad and sing for joy; for Thou shalt judge the peoples righteously, and govern the nations on earth.*

Here we have the positive promise that God will govern the nations on Earth – not just Israel but all nations. Thus the question arises and demands an answer: Does He govern these nations after He has destroyed their people, or before? There can be only one answer. There is nothing left to govern after the people have been destroyed. Passages like this indicate a time of divine government before the return of Christ, and this government will be so successful



171 pp., PB

*See order form.*

Would a God of love keep many souls alive *forever* just to torment them because they failed to “accept Jesus Christ” in this lifetime? The author shows that the Bible does *not* teach this. The purpose of “the eons” (i.e., “the ages,” often mistranslated “eternity”) is to bring *ALL* mankind to the point where every knee bows before Him. This work is written with the average reader in mind.

## *At the End of the Ages: The Abolition of Hell*

by — Bob Evelyn

Is hell forever? Most say that the righteous go to heaven, and the wicked to hell, *forever!* Is this what the Bible teaches?

This book presents evidence that the Bible, in the original languages, reveals that, one day, *ALL* mankind will be saved. Through time our Bible translations have become biased through the official teachings of “The Church.” The author argues that teaching about an eternal hell slanders God, and it prevents many from having faith because the arguments in support of an eternal torment are illogical.

that few indeed will need to be destroyed when He comes.

Yes, prophecy is indeed a jigsaw puzzle that we are expected to put together, but we cannot put it together unless we have all of the pieces. The most important piece that is missing from present pictures of the future is a definite period of divine government that embraces the whole Earth, every nation and every man on it. This government will become a reality when God speaks the Word in Heaven. All He needs to do is speak, and every man on Earth will know that from that moment forth he is under the government of God.

There are those who will insist that divine government of the Earth does not begin until Jesus Christ returns and is personally present on it. “You cannot have a kingdom without a king,” is the oft repeated battle cry of those who hold this view. What they are saying is that there can be no divine government over the Earth as long as the Lord is in Heaven. This is both false and foolish. In both the Old and New Testament God has

emphatically declared that Heaven is His throne and the Earth is His footstool (Isaiah 66:1; Acts 7:49). We can rest assured that when God governs this Earth it will be from His throne and not from His footstool.

There is the mistaken idea that Jesus Christ returns to the Earth in order to govern it. This is not true. He comes back in order to be personally present in order to make a full revelation and disclosure of God.

The present dispensation of the grace of God is not going to continue forever. God will fulfill His purpose in it and bring it to an end. It will be followed by a dispensation of divine government. This is not ushered in by the Second Coming of Jesus Christ. It will begin when He decrees it in Heaven (Psalm 46:6; 107:42). **BSN**

— *Seed & Bread*, Issue 20  
(abridged & edited)

**TOPICS:**

**Major:** Pre-Millennial Kingdom; Prophecy  
**Minor:** Parousia

**VIVIFICATION** (continued from page 6834)

These conclusions are confirmed by I Timothy 6:16, where He is described as the only One Who has *deathlessness* at the present time. As He alone has immortality, it follows that those who have been *raised* in the past remained mortal and still subject to dissolution.

The statement that “*it is appointed unto men once to die*” must not be pressed into meaning that men can die *only once*.

The consummation will be marked by two notable events: the abolition of the last enemy – death; and

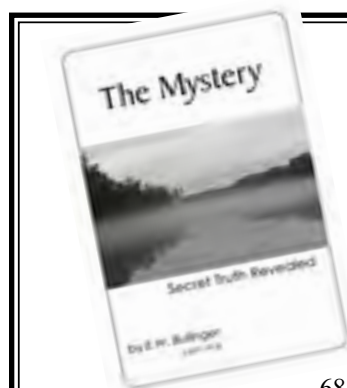
the abdication of the Son, when all sovereignty, authority and power have been abolished. Then – and not until then – will it be true that

*As in Adam all are dying, so in Christ all have been made alive* (I Corinthians 15:22). **BSN**

— *Unsearchable Riches*, Volume 7 (1915)  
(abridged & edited)

**TOPICS:**

**Major:** Resurrection, Vivification  
**Minor:** Consummation, Salvation of All



## ***The Mystery: Secret Truth Revealed***

by — E.W. Bullinger

There is no subject of greater importance to the Church of God than that which, in the New Testament, is called “The Mystery.” Five Mysteries of the New Testament are carefully considered, with significance being placed on the “Great” secret concerning “the Body of Christ.”

68 pp, PB    *See order form.*

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# The Misuse of the Gift of Speech

by — J.R. Miller (1840-1912)

*Let no corrupt speech proceed out of your mouth – but such as is good for edifying as the need may be, that it may give grace to them that hear (Ephesians 4:29, ASV).*

Speech is one of the noblest endowments of humanity. We are so familiar with its use, that we do not appreciate the wonder of it. It is a gift, too, that is capable of measureless development. Yet there is a misuse of this glorious gift – in the quality of the words which are spoken.



The faculty of speech is bestowed upon us, not merely as an ornament, but primarily as an instrument with which to do good. It is intended that we shall speak only such words as will help others, giving them comfort or cheer; imparting knowledge and instruction; inspiring in them noble thoughts, gentle feelings, kindly impulses.

We never can understand the full measure of the good we may do with our power of speech. Single sentences have lifted lives from despair to hope. Words have saved souls.

Yet how many of us fail to make the most of our gift of speech! How many people there are whose words – instead of giving cheer, encouragement, inspiration, and help – only give pain, stir bitter thoughts, or hurt lives. The Bible speaks of the *poison of asps* as being under men's tongues. With all of its marvelous power to give pleasure and good, how often is it that the gift of speech is debased into an instrument of hurt and harm.

Our speech is an index of our character. Our words approve us – or condemn us, for truly

*Out of the abundance of the heart, the mouth speaks (Matthew 12:34).*

We sometimes see people whose appearance is attractive. We are much biased in their favor, while we only look at their features. But when they open their mouths and begin to speak, the *pleasant illu-*

*sion* vanishes. Perhaps the *tones* of the voice are enough, they are harsh, or angry, or fretful, or denunciatory. Or the tone may be unobjectionable, and yet the *words* they speak may be ungentle, bitter, censorious, defamatory.

We assess by one's accent, even in a brief conversation, from what part of the country he comes – from the South, from New England, from the West, or from this or that country over the sea. So we discover in a little while in talking with a stranger what kind of man he is – modest or self-conceited, kindly disposed to people, or critical and harsh in judgment.

There is a large class of people whose conversation is almost entirely about their neighbors. If you overhear two of them talking together anywhere, you will find that some other human being is the subject. It is not often, either, that they are saying good and kindly things of the person. In ninety-nine cases in a hundred it is some fault-finding that you hear, some criticism, perhaps some unsavory gossip.

There is a great deal of disloyalty in conversation. It is too rarely that we hear earnest commendation of others. Even of their most intimate friends, people are likely to speak disparagingly when they are absent. If it is true that "*out of the abundance of the heart, the mouth speaks,*" then what shall we say of the sincerity of the friendship which, the moment the friend's back is turned, is unequal to the task of speaking loyally of him, and is ready even to join in depreciatory words concerning him?

In many other ways is the gift of speech misused. How many idle, wasteful words are spoken every day! How empty is the staple of the conversation! Then there are countless words which are not *idle* and *empty* only – but are full of evil, bitterness, unkindness, and falsehood!



Is it not time that Scripture be applied to conversation?

*Let no corrupt<sup>1</sup> speech proceed out of your mouth – but such as is good for edifying as the need may be, that it may give grace to them that hear (Ephesians 4:29, ASV).*

*Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each one (Colossians 4:6, ASV).* **BSN**

— *Things that Endure* (1913)

**James Russell Miller** (March 20, 1840-July 2, 1912), a prolific author, was born of Irish/Scottish decent to James Alexander Miller and Eleanor Creswell, near Frankfort Springs, Beaver County, PA. He was a graduate of Westminster College (New Wilmington, PA) and Allegheny Theological Seminary (Allegheny, PA). Miller pastored churches in New Wilmington, PA, Philadelphia, PA, and Rock Island, IL; and was the author of over 60 published books, as well as countless booklets and pamphlets. He also served as supervisor of over two dozen periodicals with a combined annual circulation of over 66 million copies at the time of his death.

See, *Best of J.R. Miller* at [StudyShelf](#) or on the order form under “Other Authors.”

#### TOPICS:

**Major:** Tongue

**Minor:** Gossip; Slander

1. [Editor:] “Here the opposite of *agathos* (good)” – A.T. Robertson (1863-1934), *Word Pictures*

“Calumnious, or reproachful; whatever has a tendency to injure the name, fame, or interest of another.” – Adam Clarke (1762-1832), *Commentary on the Bible*



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242 pp., PB

See order form.

## ***We Call Him “Father”***

by — Clyde L. Pilkington, Jr.

*One God and Father of all, Who is over all and through all and in all*  
(Ephesians 4:6, Concordant Version)

Jesus Christ came to reveal God's true identity and nature as “Father.” This was an advanced revelation concerning God, super-abounding that of any previous one. With radical boldness Christ called Him “Father,” and Paul pressed this glorious truth to its grand ultimate, that God was the “Father of all.”  
29 chapters, 18 appendixes.



Thank you for the ministry you do and for being faithful for the work God called you to do! We are so blessed to be able to obtain your teaching and the priceless printed volumes of those who went before us. Bless you and your family! – **TX**

Thank you for all your great teachings! – **NE**

Thank you so much for your love and generosity with all your edifying writings. I am most grateful to you. Please do kindly keep your email updates & writings coming. – **AZ**

I'm really enjoying the *Study Shelf* material and the *Daily Email Goodies*. I find it quite intriguing that Christian authors and students of the Bible who lived 100 or 200 years ago, that I've never heard of before, wrote such deep and insightful stuff that I'm now blessed to read and absorb. – **South Africa**

I have been watching your videos on YouTube for quite a while. After being burnt by organized religion, it has taken, and I really don't think I am done ... well over 15 years to get past what was done. ... God is bringing me to bigger and better places. – **MA**

Your articles and teachings are so critical for saints in this age. You take the very archaic ways of writing and make it understandable. – **GA** **BSN**



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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