



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 33  
Issue 810

## *The Necessity of Divine Influence in Faith*

by — Thomas H. Gallaudet (1787-1851)

*No man can come to Me unless the Father Who sent Me  
draws him (John 6:44).*

**T**he human mind is subject to certain laws which so control it as to produce a regular and connected train of thought and action. Is this inconsistent with Divine influence? Who gave the human mind these laws? Who sustains their operation? The Father of spirits! Cannot He, through the instrumentality of these laws, have access to those very souls which He supports in being, so as to guide and direct them as He pleases?

What are these laws, whether of Providence, of Nature, or of Grace, but a certain uniformity of operation which the Divine Being has seen fit to adopt in the exhibition which He makes of Himself to His intelligent creatures. It is this very uniformity which displays Him in the greatness of His strength, moving onward in silent majesty to the completion of His vast and incomprehensible purposes. Yet it is this very uniformity which leads us to overlook, to forget, and even to deny the interposition of His power and His grace.

*In Him we live, and move, and have our being  
(Acts 17:28).*

Many of the most important processes of our human frame go on so silently and secretly that we are entirely unconscious of them. They go on in such exact conformity to the laws of the human body that we are unable to discover the mode, and yet we acknowledge the reality of the Divine Agency which

sustains and manages our corporeal existence.

What symmetry, order and harmony pervade the world of nature that surrounds us, from the lily of the field which unfolds its beauties by a gradual and regular process, to those vast lights in the firmament of Heaven which are there placed and continue their accustomed rounds, “*for signs, and for seasons, and for days and for years*” (Genesis 1:14).

Everything goes on under the direction of what are called “the Laws of Nature,” yet it is the great Creator of all things Who “*clothes the grass of the field,*” “*causes the dayspring to know his place,*” “*binds the sweet influence of Pleiades,*” “*looses the bands of Orion,*” “*brings forth Mazaroth in his season*” and “*guides Arcturus with his sons*” (Job 38).

Now we do not deny the influence of God upon our bodies or upon the material world because we see this influence only in its effects, or because it acts with constant and regular uniformity. How unwise, then, is he who rejects and treats with contempt the Divine influence upon the mind simply because the mind is under the direction of regular and uniform laws of thought and action?

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Our Savior has expressly declared in the words of our text, “No man can come to Me unless the Father Who sent Me draws him.” These are the words from Him Who by way of eminence called Himself “The Truth.” His declaration is enough to satisfy us that God does exercise Divine influence upon man, especially since it has been shown that there is nothing in this inconsistent with all that we can discover of the structure and laws of the human mind.

Pride disdains the very thought of Divine influence. A feeling of dependence on God is repugnant to the prideful heart. Yet God is our Creator, our Preserver, our constant Benefactor. To Him we are indebted for life, and breath, and all things (Acts 17:25). He feeds and clothes us. His bounty fills our cup and causes it to overflow with blessings. Should He at this moment withdraw His supporting hand, we should be blotted out from existence. Should He withhold His kindness and long-suffering we would be hopeless.

*The wicked in his proud countenance does not seek God; God is in none of his thoughts (Psalm 10:4).*

How such conduct proves man’s extreme folly! It shows just how enslaved man is as a miserable servitude of

*the lust of the flesh, the lust of the eye, and the pride of life (I John 2:16).*

Could he once be brought to perceive his place under Divine influence, he would exclaim with the humble Apostle,

*We are not sufficient of ourselves to think anything as of ourselves, but our sufficiency is of God (II Corinthians 3:5).*

He with Paul, recognizing the sweet attractions of God’s grace, would readily admit,

*By the grace of God I am what I am! (I Corinthians 15:10).*

“No man can come to Me unless the Father Who sent Me draws him” (John 6:44). No man! No, not even the amiable and interesting young man of the Gospel

(see **INFLUENCE**, page 6904)

## Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 33, No. 810 – March 2, 2020

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

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# The Mystery of Christ

## Contrasted with the Secret Administration

by — A.E. Knoch (1874-1965)

Paul is about to pray. He makes a petition for power to grasp the transcendent dimensions of the love of Christ (Ephesians 3:18-19); but he cannot proceed with his prayer until he has given, in breathless, hurried style, the ground on which his prayer is based. Twelve verses of the third chapter of Ephesians – from the second to the thirteenth inclusive – are a parenthetical prelude to the apostle's prayer. In them he gives a summary of the grace already set forth. This is, for us, one of the most vital and illuminating paragraphs in all of the word of God. It is a brief epitome of the mystery of Christ, which is the subject of our present meditation (3:3-5, 8).

It is impossible to have a clear concept of the present *Secret Economy* without a special knowledge of *the mystery of Christ*. This is why, before the apostle defines the subject which is on his heart, he inserts another parenthesis to acquaint us with this distinct, yet related, secret.

*The mystery of Christ* is in closest accord with the new revelation [of the present Secret Economy], but must never be confused with it. Perhaps nothing has done more to hinder the reception of present truth than the application of the phrase "*as it is now revealed*" to the present grace, which was an absolute



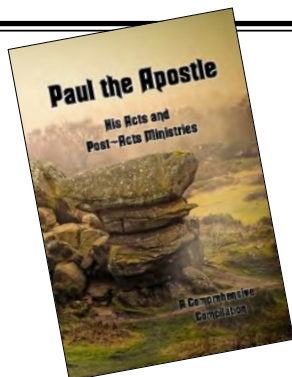
secret. How many have been on the verge of receiving the truth of the exclusiveness of Paul's ministry and then were turned aside by the little word "*as*," thinking that it referred to the Secret Economy! Some of the best expositors have never been able to explain its apparent contradiction.

Let us first of all quote that part of this passage which presents *the mystery of Christ*, so as to keep it distinct. In the third verse the apostle says that a secret was made known to him by revelation,

*according as I write before, in brief, to enable those who are reading to apprehend my understanding in the secret of Christ, which is not made known to other generations of the sons of humanity as it was now revealed to His holy apostles and prophets.*

Here we have a number of facts which show that he is not referring to the main subject, *the Secret Administration*.

1. It is "*according to*" it, hence distinct from it.
2. It had been referred to "*briefly*," while the main mystery had been set forth at length.
3. It is concerned with Christ Himself, not with His people.



624 pp, PB

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4. It was made known to other generations after a fashion, though not as it is now revealed. Not so, *the Secret Economy*.
5. *The mystery of Christ* was evidently made known to all the apostles and prophets. The special secret came only through Paul.

Any one of these five points is sufficient to show that we have two separate secrets in this chapter. The harmony between them, expressed by the words “*according as*” is proof of their distinctiveness, not their identity. The fact that the mystery of Christ had been widened in scope so as to include the Heavens as well as the Earth, brings it into full accord with the present grace, in which blessing is Celestial.

The greater part of the first two chapters of Ephesians is taken up with an elaboration of the secret which is summarized in chapter three. In contrast with this *the mystery of Christ* is briefly stated within the compass of two verses, as follows:

*making known to us the secret of His will (in accord with His delight, which He purposed in Him) to have an administration of the complement of the eras, to head up the Universe in the Christ – in the Heavens, as well as on the Earth (1:9-10).*

Two verses for this secret: two chapters for that. Surely Paul did not write “*briefly*” of the *Secret Administration*, but he did give a most succinct account of *the mystery of Christ*.

This secret, so “*briefly*” set forth, is concerned with the headship of Christ, not with the blessings of His saints. Among the Celestials we will be associated with Him

in His administrations, but on Earth we have no such place. He alone is Head, yea, He is Head over us also.

*The Secret Economy* raises us to a place of *equality* with an election *out of* the Circumcision; but *this* secret raises Christ to a place *above* all others. It is not the secret of the Body of Christ, but of our Lord Himself.

Long before there was any Body of Christ God began to give glimpses of Messiah’s headship over the Earth. From the first promise of One Who was to bruise the serpent’s head to the glorious visions of the prophets who foresaw the dominion of the King of kings, there was a continued advance in the revelation of *this* secret.

From the mists of early intimations emerges God’s promised Messiah, Adam’s greater Son, and David’s Lord, Who will resume the reins laid down by the father of the race and forfeited by Israel’s kings. So was this *secret* made known to earlier generations.

Now God has added the Heavens to His realm, and has revealed Christ’s heavenly headship to His apostles and prophets, especially to Paul.

Paul is not the exclusive recipient of the Celestial side of Messiah’s headship. Our Lord did not hide His heavenly character from His earthly disciples. He called them to Olivet to witness His ascension. The Circumcision were informed that He sat down at the right hand of the Majesty in the heavens, and that messengers and authorities and powers were made subject to Him. Paul does not claim a monopoly of this knowledge or its dispensation. On the contrary, he is careful to inform us that it was made known to



57 pp., PB

## ***The Prayers of Ephesians: We in Christ – Christ in Us***

by — E.W. Bullinger

The Epistle to the Ephesians contains two long prayers plus a shorter concluding one. The two longer prayers have a common subject: Jesus Christ and Believers. The first prayer concentrates on Christ’s purpose for us, whereas the second focuses on what God has made us in Christ. In other words, the first asserts “We in Christ,” while the second proclaims “Christ in Us.” The first prayer deals with God’s power which He wrought in Christ, while the second one deals with God’s power which is at work in us.

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Following his brief allusion to *the mystery of Christ*, the apostle gives us that short summary of the present *Secret Administration* to which we have so often appealed in seeking to clarify our thoughts on the subject. As this has been so fully treated in *What is the Mystery?*,<sup>1</sup> we will do little more than quote it again, merely to emphasize the fact that it is *not* the secret of the preceding parenthesis.

Condensing the unfoldings of the preceding chapters into one terse statement, it all comes to this, that,

*in spirit, the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel of which Paul became the dispenser (Ephesians 3:6-7).*

The point of *this* mystery lies in the word “*joint*.” Blessing for the nations has always been in view, even in choosing Israel to be its channel; but blessing apart from Israel, on an equality with members of the chosen nation, was absolutely unknown and unknowable. No prophet ever hints at such a possibility. No apostle suggests it. It was not made known to apostles and prophets in any manner. Even Paul’s previous ministry to the nations did not give the Gentiles this rank. Hence *this* mystery was absolute, not relative. It is made known *only* through Paul.

The channel through which *this* mystery comes to us is the evangel which Paul had previously dispensed (Ephesians 3:7). It does not supersede or displace this evangel, but includes it. Justification and conciliation are the portals to this higher grace. It is for those only who are righteous and reconciled. Paul was called and separated in order to prepare a people for the reception of *this* mystery, when the time should come for its revelation. It could not be received by any except those who had been made ready for it by means of the truth which had come through the apostle of the nations.

Paul calls himself less than the least of all saints (Ephesians 3:8). Let us not reduce this to a mere rhetorical gesture. His active opposition to Christ made him the most undeserving of favor. He brings it in that he may have a suitable background for the grace

that he received. No one will dispute that he became the greatest of all, as measured by the favor bestowed upon him. He receives two gratuities which have no parallel in the annals of God’s saints: he is to make known *the mystery of Christ* to the nations; he is to enlighten all as to this *Secret Administration*.

## THE UNTRACEABLE RICHES

The *untraceable* riches of Christ refer to His Celestial Headship. His *traceables* riches are those recorded in the writings of the prophets concerning the rule of the Earth. No trace is found in these of His reign in the Heavens. These riches are not “*unsearchable*” in an absolute sense. They can be traced *now*, but they were kept secret until God should reveal His plans for the Celestials and make known the universal scope of His purpose.

Other apostles made this known to the Jews. Paul was honored with the commission to make it known to the Gentiles. This he has done for us in the first chapter of this epistle,

*to head up all in the Christ – both that in the Heavens and that on the Earth in Him (Ephesians 1:10).*

## THE SECRET ADMINISTRATION

Paul’s statement of his stewardship of *the mystery of the Secret Administration* is weighty with precious truth. He is

*to enlighten all as to the Secret Administration which has been concealed from the eons in God (Ephesians 3:9).*

*Where these words are heard and heeded, they revolutionize the life and understanding of the believer.* Because they are practically deleted from the Bible of Christendom, it has gone astray and is lost in a confusing maze of doctrines. The great bulk of religionists are seeking to follow Peter into the Kingdom, or John into his earthly allotment. How few have heeded this plain intimation that Paul alone can give the light which illumines present truth!

Let us note each weighty word. Paul is to “*enlighten*.” The converse of this must be true, so that all who

1. [Editor:] See [Bible Student’s Notebook](#) #516.

do not know Paul as the means of their illumination are in darkness as to this economy. Does not this account for the dense ignorance which is so prevalent that few are even conscious of its black obscurity? We speak much of enlightenment, but, judged by this standard, we are living in dark ages indeed. Only those are true *illuminati* who recognize Paul as the channel of present truth and dwell in the light he has shed upon God's present operations.

He is to enlighten "*all*." Paul does not make known *the mystery of Christ* to all. There he is limited to the Nations – for the Jews receive that mystery through their own apostles – but the *present Secret Administration* is his exclusive revelation. *No other apostle made it known* unless he had first received it through the apostle of the Gentiles. This is confirmed by the fact that it is entirely absent from the Scriptures except in Paul's epistles written at or after the time of this declaration. *Those who will not be enlightened by Paul will not be enlightened at all!*

We cannot overstress the word "*secret*." This is the only administration which is so named. God has made known administrations beyond the present, with varying degrees of detail. The blessings in the Day of the Lord were often the subject of prophetic unfoldings. Even the succeeding Day of God was dimly foreseen. Not so with the *present Secret Economy*. It was not merely *unknown*, but *unknowable*. It was positively withheld.

It is an administration or economy. This is the same word as stewardship, when applied to household affairs. It is often called a "*dispensation*" in current theological language. This is another aspect of it. When speaking of God's gifts we should call this a *Dispensation of Grace*. However, if we refer to the peculiar characteristics which distinguish it from other administrations, it is best to follow dictation of inspiration and call it a *Secret Economy* or *Administration*, because the internal arrangement of affairs and the object of its operations are not at all such as are predicated in previous Scriptures.

Let us note the tautological<sup>2</sup> emphasis in the words "*secret*" and "*concealed*." For the sense, the word "*secret*" is quite unnecessary. Read it without this word.

2. [Editor:] "The saying of the same thing twice in different words generally considered to be a fault of style" – Oxford Dictionary

It adds nothing to the meaning. In view of the fact that almost all saints and scholars fail to get any meaning out of either, or both, we admire the foresight which presses the thought on our attention. It is precisely this point which has eluded almost all expositors, and this it is which is practically denied by almost all theologies. They persist in introducing truth from other economies, which, by such misplacement, becomes malignant error.

This important point is further enforced by telling us *where* it is hidden and *from whom* it is concealed. It is popularly supposed that it is contained in the "Old Testament," much as a puzzle picture contains hidden characters. There are supposed to be types and shadows of this era throughout the ancient Scrolls. Indeed, almost all of the blessings promised to Israel are diverted to us – but this is all false. The Secret was not concealed in the Scriptures but "*in God*." It was concealed *from* the eons, not revealed *to* them. It seems impossible to imagine a more emphatic statement to the effect that *the present economy was an absolute secret*.

*The mystery of Christ*, His universal Headship, is the purpose of the eons which God makes in Christ Jesus our Lord (Ephesians 3:11; 1:9-10). Our call is in accord with this purpose (Romans 8:28). God is operating the Universe in line with this purpose. The present *Secret Administration* is in *harmony* with it, especially its Celestial side. Hence we read that God, Who creates the universe, is now making known His multifarious wisdom to the sovereignties and authorities among the Celestials, through the ecclesia of *this* economy (Ephesians 3:10). The purpose includes the revelation of God's attributes to all creation.

There are few considerations more delightful than a realization of God's need of us to make Himself known. He not only reveals Himself *to* us but *through* us. It is blessed to give rather than to get. Few of His saints realize that, even now, we are teaching Celestial beings the lesson of God's wisdom which few of us understand ourselves!

*Apart from a mature apprehension of the two mysteries which have been set forth, no one can have more than a vague and unsatisfactory idea of the wisdom which is involved in God's present work.* He Himself describes it as "*multifarious*," because of its variety. It copes



with problems which had never arisen before, which seemed insoluble and unforeseen. The most difficult of all dilemmas was the apostasy of Israel, as seen in Acts. They were the *only* channel of blessing. God could not give their place to the Gentiles, as the church foolishly has taught, for His Word cannot be broken by their faithlessness. There seems to be no means or place of blessing for the Gentiles who had turned to God.

Then it is that He throws back the curtain and reveals the fact that all was anticipated and provided for before the eons commenced their course. Then also He opens His hidden heavenly purpose and reveals the Celestial destiny of Christ's Body. What seemed to be an insurmountable problem was transformed into a carefully prepared program. Humanly speaking, Israel's continued rejection of Jehovah, and of Christ, and of the testimony of God's spirit, utterly wrecked His revealed plan of blessing, not only for them, but for the other nations also. From the viewpoint of the divine wisdom all of this was a part of His intention, and prepared the scene for the present grace. Indeed, such depths and heights of grace as we now know would be impossible to reveal apart from the very failure which seemed to deny it any place.

*That now may be made known to the sovereignties and the authorities among the Celestials, through the ecclesia, the multifarious wisdom of God (Ephesians 3:10, CV).*

At present this display of multifarious wisdom seems largely wasted on the saints. Sad as it may seem, the impression appears to prevail among them that God's wisdom has failed Him, that He sorely needs our help to save a few from the wreck of His Uni-

verse, and that our chief concern should be to aid Him in recovering from the dilemma into which His enemies have brought Him. They do not understand the variety of wisdom that uses temporary evil to produce permanent good. They do not realize that Israel's opposition was necessary to afford a foil for the transcendent grace which has come to us. They are not aware that the heavenly hosts are learning of God's limitless resources of wisdom through us.

The present practical result of this insight into God's wisdom is to keep us from despondency in the midst of affliction and adversity. Throughout this administration the forces of evil have been uppermost. Paul himself was a prisoner because of Christ. All Asia turned from him before he died. Matters have gone from bad to worse in this administration. Is this failure? Or is it another exhibition of God's wisdom working out His will through the opposition and apostasy of His creatures?

Let us not despond. There is not a single loose thread in God's design. All, evil as well as good, will work out His glory and our good (Romans 8:28).

Let us remember that these transcendent truths come to us through a *prisoner*. Paul emphasizes his character at this supreme crisis of his life. Human wisdom would have made him higher and more powerful than the Pope of Rome has ever been. Is not that the way to impress men with the message he bears from the high court of Heaven? Give him his liberty. Give him means. Give him influence with the imperial power. That is the way we would have managed the matter. That is the way men are doing today. But no! The circumstances of the new messen-



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✍ *Much anxiety can be eliminated by the simple statement of faith, "This is Father's script for me for today, and for my life." – André Sneidar*  
ger must harmonize with his message. *Mankind is at enmity with God. He is at peace with them.*

What can picture this so well as the imprisonment of His ambassador? The great truth of the conciliation, as set forth in the fifth of Romans, remains the substratum of the present grace.

God is revealing His wisdom now, and by its means His weakness is stronger than the might of men. The prisoner Paul, by writing a single letter, accomplishes more for God than all the bishops of Rome, though many of them have been crowned with secular as well as ecclesiastic supremacy in the western world. What are all their encyclicals compared with a single verse in this epistle?

God is working through weakness now in order to display the wonder of His wisdom. Paul's afflictions are our glory. His imprisonment should cause us to exult, as it makes the Celestials marvel. It was no mistake. It was no mishap. It was God's deliberate design, to show His power in human infirmity and His mastery of human might.

Paul's parenthetic interlude in the third of Ephesians is the divine summary of present truth. It is the key to the correct understanding of God's present activities. All of the wisdom of the world is not worth it. Much of God's Word cannot be comprehended without it. No other portion of the Scriptures has as much vital value to the saint of this era. Let us, then, give it

the place in our hearts and thoughts that it deserves. May it prove as enlightening to every reader of these lines as it is to the writer! May it be the *open sesame* to the wealth and glory and love which God has in store for all who love Him during this day of Christ's rejection by Israel and the world. **BSN**

*Unsearchable Riches*, Volume 22 (1931)  
(edited)

**TOPICS:**

**Major:** Administrations; Jesus Christ; Mystery  
**Minor:** Celestials; Headship; Right Division

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**INFLUENCE** (continued from page 6898)

who fancied that he had kept all of the commandments of God from his youth up (Matthew 19). **BSN**

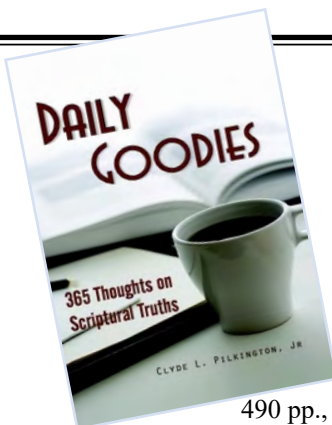
*Discourses on Various Points of Christian Faith and Practice* (Discourse 11 & 12)  
London: Ellerton and Henderson, 1818

(abridged & edited)

Thomas Hopkins Gallaudet (1787-1851), born in Philadelphia, PA., graduated at Yale in 1805, and studied theology at Andover Theological Seminary (MA). He established, with the aid of Laurent Clerc (1785-1869), a deaf mute school in Hartford, CT. It was the first such institution in the United States.

**TOPICS:**

**Major:** Designated; God; Sovereignty  
**Minor:** Called



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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