



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 33  
Issue 824

## Genesis 1

by — John H. Essex (1907-1991)

### THE VASTNESS OF THE HEAVENS

At the very beginning of God's Word we read that He created the Heavens and the Earth. This has been accepted, by those who believe the Scriptures, as a simple statement of fact, but really it is a very profound truth indeed. For one thing, have we really considered its incongruity? It is like saying, God created the ocean and a raindrop, or God created a continent and a grain of sand. So vast are the Heavens; so small is the Earth!

We will not take up space in trying to describe the magnitude of the Heavens, but let one illustration suffice. There is a well-known constellation of stars known as the Great Bear (Ursa Major). There are many stars in this group, but seven are very prominent, and can be easily seen on any starlit night, for in the northern hemisphere they are clearly visible to the naked eye all the year round. Four of the stars are roughly in the form of a square, with the other three forming a kind of tail (or handle, if you think of the constellation as the Dipper or the Plough, by which names it is also sometimes known).

Now the last star but one in the tail is called Mizar. Near to it is a tiny star (Alcor) which is much fainter than Mizar, but we can ignore this, and just concentrate on Mizar alone. For Mizar itself is a double star – that is, two stars that to the naked eye appear as one. The two components of Mizar are 25 million miles apart, but they are so far away that they appear as one.

It takes just over one second for light to travel from the moon to the Earth; it takes rather more than eight

minutes for light to travel from the sun to the Earth, about 93 million miles. It takes more than 73 years for Mizar's light to reach Earth. Or, to put it another way, if the moon were to be darkened, men would know about it in less than two seconds; if the sun were to be darkened, they would know it in under ten minutes, but if Mizar were to lose its light, it would be more than 70 years before any of us would learn about it. And even this is only a small distance in the universe. The light from some of the objects that can be seen in the sky on a cloudless night has been on its way to us since before Adam came into being.

In drawing attention to the vastness of the Heavens in contrast to the smallness of the Earth, we are doing no more than is done by the Scriptures when they speak of the inhabitants of the Earth as grasshoppers, and whole nations as a drop from a bucket, and as the small fine dust of the balances which no one bothers to blow away because it has so little effect on the measurement. Indeed, Isaiah 40:17 tells us that “*all the nations are as nothing in front of Him.*”

When we consider the great upheavals that have been caused by the various eruptions of nations in our own lifetimes, it is especially comforting to be assured that the great God of the Universe is completely unmoved by them. They do not affect His purpose any more than does an extra drop in a buck-

|                                                                                              |      |
|----------------------------------------------------------------------------------------------|------|
| Genesis 1 .....                                                                              | 7009 |
| The Fallacy of Looking to Israel's Prophetic Signs During an Unprophesied Dispensation ..... | 7015 |
| Reader's Question Box #47: When Will All Be Restored?.....                                   | 7016 |



etful of water, or a speck of dust on a pair of scales.

It is stated in Scripture that the stars of Heaven cannot be numbered by mankind, and this is borne out by astronomy. Every new telescope that is made brings millions of fresh stars, and even new galaxies of stars, into view, so that the mind boggles when trying to assess their numbers. But if it is true that the physical, material content of the Heavens is so much greater than that of the Earth, what are we to say about the animate spiritual content?

## THE HOST OF THE HEAVENS

Scientists make feeble endeavors to find out whether there is life on the neighboring planets; this is as far as they can go, for they can only think in terms of life as they understand it on this Earth. But we are convinced that the Universe is full of life – spirit beings with far greater powers than anything possessed by humans, and numerous beyond computation.

Let us note what Nehemiah has to say,

*Thou, even Thou, art Lord alone; Thou hast*

*made Heaven, the Heaven of Heavens, with all their host, the Earth and all things that are therein, the seas and all that is therein, and Thou preservest them all; and the host of Heaven worships Thee* (9:6).

Nehemiah can ignore all the multitudes of Earth in this picture; it is the host of heaven that is so important.

But now let us draw attention to one or two points which have been passed over by many believers, and treated too lightly even by many of those who are aware that God's purpose is an eonian one, to be achieved in five eons.

The first point is that in *the first eon* humanity was not even in existence. Adam was not created until the sixth day of *the second eon*. During the whole of that first eon (and we are not told its length) God's dealings were with other beings, celestial creations. In fact, we can go so far as to say that the Heavens were created first, and the Earth later, for there were already celestial beings in existence when the foundations of the Earth were laid.

### Bible Student's Notebook™

*Paul Our Guide – Christ Our Goal*

ISSN: 1936-9360

Volume 33, No. 824 – June 8, 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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Hence, Job tells us that when this happened,

*The morning stars sang together, and all the sons of God shouted together for joy (38:7).*

There was great jubilation among celestial beings when they saw the Earth brought into being. Yet some of their number, led by the Adversary, brought about the circumstances that led to the disruption of that same Earth at the end of that first eon.

## THE DISRUPTION OF THE EARTH

That there has been a violent disruption of the Earth there can be no doubt. Quite apart from indications in the structure of the Earth itself, which indicate a violent upheaval at some time, there are the evidences of Scripture.

The Greek word *katabolē*, used ten times in connection with the world, and erroneously translated “foundation” in the *King James Version*, literally means *down-casting*. Notice how the verbal form of the word is used in II Corinthians 4:9, “Persecuted but not forsaken, **cast down** but not perishing.”

But perhaps the most potent scriptural evidence for the disruption occurs in Genesis 1:2, where we perceive a great contrast from the happenings of verse 1. Let us read the two verses together from the *Concordant Version*.

*Created by the Alueim were the Heavens and the Earth. Yet the Earth became a chaos and vacant, and darkness was on the surface of the submerged chaos.*

The first sentence summarizes the orderly process of

creation; the second sentence brings in disorder and chaos. God did not create the Earth a chaos; He created it to be inhabited.

*For thus says Yahweh, Creator of the Heavens; He is the Elohim, and Former of the Earth, and its Maker, and He, He established it. He did not create it a chaos. He formed it to be indwelt. “I am Yahweh, and there is none else” (Isaiah 45:18, CV).*

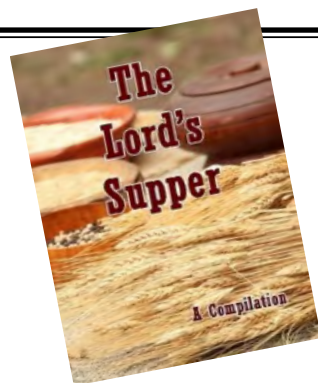
He did not create it in darkness, or out of darkness, as is popularly supposed. He created it in light, for He “*is light, and darkness in Him there is none*” (I John 1:5, CV). Darkness comes when light is withdrawn and, in Scripture, is associated with the Adversary (Satan).

*Put on the panoply of God, to enable you to stand up to the stratagems of **the Adversary**, for it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of **this darkness**, with the **spiritual forces of wickedness among the celestials** (Ephesians 6:11-12, CV)*

Here in Genesis 1:2 we see a first reference to that *jurisdiction of darkness* later spoken of by both Jesus and Paul.

*At My being daily with you in the sanctuary, you do not stretch out your hands for Me, but this is your hour and **the Jurisdiction of Darkness** (Luke 22:53);*

*Who rescues us out of the **Jurisdiction of Darkness**, and transports us into the kingdom of the Son of His love (Colossians 1:13).*



## *The Lord's Supper: A Compilation*

A dispensational consideration of whether or not the Lord's Supper is necessary for today. Authors include Bert W. Hallman, John H. Kessler, Clyde L. Pilkington, Jr., R.B. Shiflet, Ike T. Sidebottom, and Charles H. Welch.

70 pp., PB

*See order form.*



## SPIRITUAL FORCES OF WICKEDNESS AMONG THE CELESTIALS

Consideration of these and other Scriptures leads us to the conclusion that there was a rebellion against God during that first eon, which ended with the disruption of the world and the imposition of darkness. This rebellion must have been among the hosts of Heaven, for humanity was not yet in existence. Man was not responsible for the Earth becoming a chaos and vacant, nor for the darkness which came with it, for man was not yet created.

In Ephesians 6:11, Paul says,

*Put on the panoply of God, to enable you to stand up to the stratagems of the Adversary, for it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with **the spiritual forces of wickedness among the Celestials.***

Humans are foolish to quarrel among themselves, for the real enemies of God's purpose are those immensely powerful spiritual forces of wickedness among the celestials, who have consistently opposed God's purpose wherever it has been revealed, and who caused such havoc in that first eon as to bring about the chaos and darkness that subsequently ensued.

What we are suggesting is that humanity was not the cause of all evil, but rather a rectifying factor – a spe-

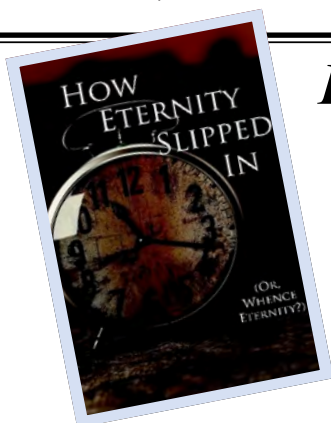
cial creation, an entirely new order of beings, brought in to correct the evil wrought by Satan among the original celestial creations of God.

This is not to suggest that humanity has the power to rectify matters, for, as we shall hope to show later, humanity (like all creation) was made subject to vanity in order that, of itself, it might achieve nothing.

No, we are not suggesting that men can reconcile the Universe to God, but, rather, that God Himself can achieve this stupendous thing by using this special creation which He has created for this very purpose.

What occurred in that *first eon*, before the disruption of the world, was nothing less than a direct challenge of the Adversary stirring up rebellion among celestial beings, by drawing many away from their loyalty to God, and by thus creating an estrangement between them and God – an estrangement which they had no means of rectifying.

Taking a long step forward, when that Savior was announced, Whose subsequent death was to reconcile all in Heaven and Earth to God – when His birth was publicly proclaimed by a single messenger (possibly Gabriel) to the shepherds, those same loyal elements among the Celestials immediately, suddenly, burst into spontaneous praise to God, for in this Son of Mankind they saw the divine answer to all of the problems that beset them as Celestials, and for which they could find no answer among themselves. Nor



58 pages, PB

*See order form.*

## *How Eternity Slipped In (Or, Whence Eternity?)*

by — Alexander Thomson (1889-1966)

The inspired Scriptures never speak of “eternity.” They describe nothing as eternal. They contain no term which in itself bears our time sense of “everlasting.” As eternity is not a subject of revelation, our present object is to discover how and when this unscriptural term gained entrance into theology with most disastrous results. As this is really a historical investigation, it will be necessary to allude to a considerable number of historical events, and to quote from a number of by-gone translators and their versions. It is hoped that such a study, along with an examination of various primitive words dealing with time, will dispel any doubts in the minds of those who do not feel thoroughly assured regarding the use of the word eonian in place of eternal.





was man the sole cause of the slaying of the Lambkin, for, in Revelation 13:8, we read of “*the Lambkin slain from the disruption of the world,*” and humanity was not yet in existence at the disruption.

Let us go back to Psalm 8. Beginning at verse 4, David asks,

*What is a mortal that You are mindful of him,  
or a son of mankind that You are visiting him?  
You make him lack a little of the messengers,  
And with glory and honor You crown him. You  
give him the rule over the works of Your hands;  
All have You set under his feet (:4-6).*

In the remainder of the Psalm, David speaks of the dominion which was given to mankind, for he says, “*All dost Thou get under his feet,*” and then goes on to elaborate the statement, “*Flocks and domestic animals, all of them, and even the beasts of the field; the birds of the heavens and the fish of the sea.*” This is the dominion originally given to mankind in Adam (Genesis 1:28).

Now let us see how the writer of Hebrews makes use of this passage. In Hebrews 2:6, we read,

*What is man, that Thou art mindful of him? Or  
a son of mankind that Thou art visiting him?  
Thou makest him some bit inferior to messen-  
gers, with glory and honor Thou wreathest him,  
and dost place him over the works of Thy hands.  
All dost Thou subject under his feet.*

Up to here, allowing for differences of translation, this is a direct and exact quotation from the Psalm. David went on to define that which was made subject to man, namely domestic animals, beasts of the field, birds and fish. The writer of Hebrews omits this

definition, for he wants to stress a different point. He presses home the *total* nature of that subjection.

All was to be subject to man; nothing was to be left unsubjected to him. “Yet,” he continues, “*now we are not as yet seeing all subject to him.*” From the moment that man allowed a serpent to rule his conduct, he lost his authority over the lower creatures.

This was the insidious nature of the Adversary’s attack on Adam – challenging his headship over the lower creatures by appearing in the guise of one of them and seducing his complement – woman.

But now the writer of Hebrews takes hold of this passage from the Psalm, and gives it a special application (:9-10).

“What is man?” was the question, “*that Thou art mindful of him?*”

*Yet we are observing Jesus, Who has been made  
some bit inferior to messengers.*

Here the generic term “man” is abandoned in favor of the specific name “Jesus,” thus indicating that, when man was created, it was with an ultimate objective in mind – an objective which would be accomplished by Jesus in the likeness of humanity.

And the writer continues by inserting something that was not in the Psalm at all, yet which gives the key to the whole matter;

*We are observing Jesus, Who has been made  
some bit inferior to messengers, **because of the  
suffering of death,** wreathed with glory and  
honor, so that He should, in the grace of God,  
be tasting death for everyone.*

The True Basis  
of Fellowship  
by A. E. Knoch  
(1874-1965)

## *The True Basis of Fellowship*

by — A.E. Knoch (1874-1965)

So settled is the supposition that creed is the basis of fellowship, that no one seems to think it necessary to consult the Scriptures on the subject. Doctrine is not the basis of fellowship; there is a divine unity which we should preserve, and the best way to break this unity is to try to make it.

14 pp., BK

*See order form.*



Jesus, right along with Humanity, experienced “the sufferings of death.” However, Celestials do not die,

*For neither can they still be dying, for they are equal to messengers, and are the sons of God, being sons of the resurrection (Luke 20:36).*

The creation of an inferior order of beings was necessary in order that the Son of God Himself could partake of “the sufferings of death,” and thus for all time settle the question of sin. By likewise being fashioned as a human (Philippians 2:8), He offered Himself in a manner acceptable to God and through the sufferings represented by “the blood of His cross,” bring back to God all in the Heavens as well as all on Earth.

Now, can we see the answer to our question, “What is man?” We are suggesting that humanity was created to be the vehicle in which the Lord Jesus could come in order to become obedient unto death, even the death of the cross, so that He might be the means of reconciling not merely all on Earth but all in the Heavens also. This text, Colossians 1:20, is conclusive proof, if any is needed, that there is still enmity and estrangement to God in the Heavens as well as on this Earth.

*And through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the Earth or those in the Heavens (Colossians 1:20).*

We are therefore submitting to you that, when we read in the very first chapter of Genesis, “It is becoming light,” we are seeing the first signs of the dispersal of that deep spiritual darkness which surrounded the celestials as a result of their rebellion against God in that first eon, and of which the physical darkness that

engulfed the Earth was merely a sign and a token.

So, here is the glory and honor with which man is wreathed – being created in the image and likeness of God, in order that God’s objective might ultimately be achieved through One in the likeness of humanity. This One would suffer death for the Universe, and so remove, once and for all, the cause of all estrangement from God.

The irony in the creation of humanity lies in this, that events were to prove that man himself could not provide the Savior, only His murderers. The Sacrifice was to be provided by God alone (see Genesis 22:8), yet humanity, in the person of a single woman, was graciously permitted to bring forth the One in Whom that Sacrifice should come.

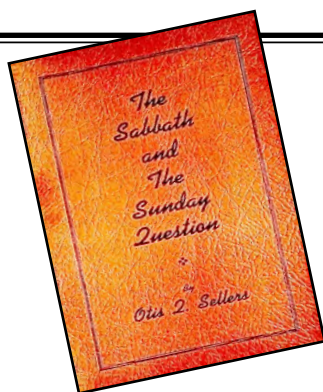
It is to be noted that six times in the first chapter of Genesis, (namely :4, 10, 12, 18, 21, 25), God looks at what has been accomplished and declares it to be “good.” But after the creation of humanity, and the asserting of man’s dominion over the rest, He looks at all that He has made and pronounces it to be “very good” (:31). Yes, very good for the purpose for which all was designed, for at this point, God ceases from all the work that He has made, secure in the knowledge that He has implanted within it the impetus that will carry it straight through to the fulfillment (but no more) of everything that He has purposed in it. **BSN**

— *Unsearchable Riches*, Volume 63  
(abridged & edited)

**TOPICS:**

**Major:** Celestials; Creation; Genesis

**Minor:** Disruption; Salvation of All; Spirit World



32 pp., PB

## ***The Sabbath and the Sunday Question***

by — Otis Q. Sellers (1901-1992)

The two subjects dealt with are ones concerning which fixed ideas, personal religious prejudices and traditional views are almost bound to assert themselves to the exclusion of everything that is revealed in the Word of God. On these subjects many are so fully convinced that, what they believe is the truth, they actually read their beliefs into the Word of God and imagine confirmation of them on every one of its pages.

*See order form.*

# *The Fallacy of Looking to Israel's Prophetic Signs During an Unpropheesied Dispensation*

**W**e are living in the time of the Secret Administration, not of prophecy. The Scriptures can be divided into two major divisions – the Secret Administration and Israel's prophetic program. The subject of prophecy has been revealed by God to His prophets since the world began (Luke 1:68-70; Acts 3:21, 24; II Peter 1:21).

In contrast to this, the present Secret Administration was not made known in other ages (Ephesians 3:9), was hidden from ages and from generations (Colossians 1:26) until revealed to and through the apostle Paul (Ephesians 3:3). It is amazing how many believers are ignorant in regard to these two distinct programs.

Who do these two programs deal with? Prophecy deals with Israel and their relationship to the Gentile nations. This distinction is seen throughout the Bible (e.g. Isaiah 2:1-5, 59:20-60:3). The Secret is all about a new living organism that God has created called the Body of Christ (Ephesians 2:14-16).

God has two distinct, ultimate purposes for these two programs:

The Earth involves the subject of prophecy, that is, Christ one day ruling and reigning over a visible Kingdom on the literal Earth in Jerusalem, with Israel as the head, and the nations of the Earth subject to Christ and the nation of Israel (e.g. Zechariah 8:20-23; 14:9, 16).

The Heaven involves the subject of the Secret, that is, a people whose citizenship is in Heaven (Philippians 3:20), raised with Christ and seated in the heavenlies (Ephesians 2:6), and blessed with all spiritual blessings in heavenly places (Ephesians 1:3).

When people fail to understand this great division of Scripture, they begin to do ludicrous things like set dates for the end of the present-day Secret Administration based on Scriptures and events in Israel's prophetic program.

No timetables exist for when this Secret Administration will end. Only God knows how long He will continue to extend this time of grace. It could be a day or a thousand years, or more. God is under no prophetic time restraints.

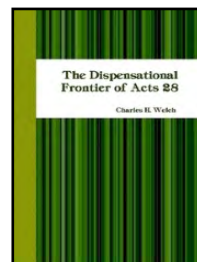
Trying to look at world events and determine prophetic timing is an exercise in utter futility. The signs of Christ's coming are for Israel, not for the Body of Christ. How could Israel's prophecies apply to us today living in the unique time of grace? While the prophetic program gives definite world events and time tables, the Secret Administration does not. What should we do then? Quit trying to look for the fulfillment of Israel's prophetic signs! **ESN**

[**Editor:**] The author of this article is unknown. It was shared with us by a reader who found it in their collection of study materials. It was also given to us without title, so we assigned one.

## **TOPICS:**

**Major:** Date Setting; Israel; Prophecy

**Minor:** Mystery; Right Division



## ***The Dispensational Frontier of Acts 28***

by — Charles H. Welch  
(1880-1967)

62 pages, PB (*See order form.*)

A survey of the significance of Acts 28 to dispensational truth.





# Reader's Question Box #47

## When Will All Be Restored?

by — Clyde L. Pilkington, Jr.



**Q:** Can you say in what coming age all will be restored in Christ for all ages to come? – *T.P.*

*that God may be All in all* (1 Corinthians 15:22-28, CV).

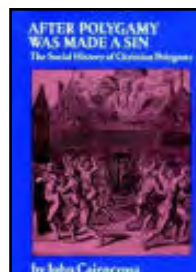
**A:** God's creation is being restored in stages throughout the ages and will find its complete culmination at the "Consummation" of the ages. At that time all death will be abolished, as well as all illusory human "sovereignty" and "authority," and God will be "All in all."

*For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; hereafter the Consummation, whenever He may be giving up the Kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him,*

What glory and grandeur awaits past the consummation of the revealed ages is beyond the scope of Scripture. **BSN**

### TOPICS:

**Major:** Consummation; Restoration; Reader's Question Box  
**Minor:** Ages



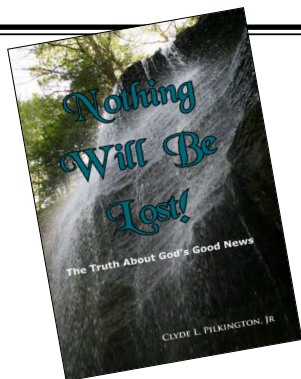
## After Polygamy Was Made a Sin

The Social History of Christian Polygamy

by — John Cairncross

260 pp., PB (see order form)

Cairncross contends in this fascinating historical analysis that it was when the Church became centered in Rome that "polygamy" became a "sin." Based on rigorous research he demonstrates however that there is a strong underground polygamous Christian tradition, including support from such prominent figures as Milton, Newton, Spinoza and others.



88 pp., PB,

See order form.

## Nothing Will Be Lost! The Truth About God's Good News

by — Clyde L. Pilkington, Jr.

Is the Creator wasteful? Has He brought His creation into existence just to abandon it to a "Christless eternity"? No! God is the true Savior of His Own creation, and nothing will be lost. The realization of this truth about the true nature of our Father will completely change the way we look at Him and everyone around us.

This is an abridgement of the larger work *The Salvation of All*. It is designed as a give-away edition, with quantity pricing available.

"*Nothing Will be Lost* was one of the most edifying studies I have read in a very long time. It brings real joy to my heart when I see someone stand for the truth of Christ's total victory over sin. We do not have a weak Savior Who hopes to save only a few; rather, we have a Savior Who saves all!" – *NY*



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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  
TtC: Things to Come  
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