



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 34  
Issue 849

## *The Present Administration*

by — Otis Q. Sellers (1901-1992)

A challenge has been issued to those who believe that Paul's words recorded in Acts 28:28 mark a definite dispensational boundary line.<sup>1</sup> We have been asked to state just what change or changes took place after Paul announced,

*Be it known therefore unto you, that the salvation of God was sent unto the nations, and they will hear.*

The idea that these words indicate a dispensational or administrative change is not one that can be supported by appeals to tradition or to its antiquity, or to the "church fathers," so-called. If anyone truly believes in the Acts 28:28 boundary line, he will have to believe it because of something that is written in the Word of God, and for no other reason. If this teaching had a long and honorable history, if great names could be cited in support of it, many more people might give it consideration.

It is my understanding that the idea that Acts 28:28 marks a dispensational boundary line was first suggested by J.J.B. Coles, a Baptist minister. His writings show him to have been a zealous student of the Word of God, and like all careful students he noted and sought an explanation for the great disparity in conditions that exist between the Acts period and the time in which we now



live. In time he came forth with the suggestion that the real dispensational change was not to be found at Pentecost (Acts 2), but at that point marked by Paul's declaration in Acts 28:28.

This idea made an immediate appeal to Dr. E.W. Bullinger (1837-1913), a man who had long recognized and insisted upon the unique character of the Acts period. His unquestioned scholarship and humble love for the Word of God caused many to consider and to fully accept that Paul's words in Acts 28:28 do mark a dispensational boundary line.

Further steps in the recovery and development of this truth have been taken by C.H. Welch (1880-1967). His findings in regard to it can be found in the pages of his publication *The Berean Expositor*.

In the beginning of my own written ministry, I received letters of commendation and encouragement from Mrs. Coles. My own acceptance of this truth came in 1934 after fifteen years of Bible study and Bible teaching ministry. My acceptance of this truth began a new day with my Bible; and in the twenty-three years of study and teaching that have followed, my conviction has deepened daily that Acts 28:28 is a dispensational boundary line.

This truth has been embraced, held, loved and proclaimed; it has closed many doors; it has resulted in many mistaken misrepresentations by careless and unskilled critics; and it has limited my opportunities for service. Nevertheless, I accept all of this without complaint and continue to hold firmly and proclaim vigorously the truth of Acts 28:28 with all means at my disposal.

1. [Editor:] For more information on Acts 28, see:

- Acts 28: The Dispensational Boundary, Charles H. Welch, [Bible Student's Notebook #550](#);
- Before and After Acts 28, Oscar Baker, [Bible Student's Notebook #595](#);
- Acts 28: The Dispensational Crisis, Charles H. Welch, [Bible Student's Notebook #642](#);
- *The Dispensation of the Grace of God, and Acts 28:28 – A Dispensational Boundary Line*, Otis Q. Sellers (see order form).

I set forth this bit of personal history in order to emphasize that my conclusions as to the change or the changes that took place at Acts 28:28 are the result of my own independent studies. These conclusions must not be attributed to others who hold the Acts 28:28 dispensational boundary line, and their conclusions must not be attributed to me. It would be pleasant if we all agreed, and such agreement might help some timid souls to take their stand with us. This would increase our "following," but there are times when a man must choose between his "following" and God's leading.

Believing as I do that a straight line is the shortest distance between two points, I would say at once that, before Acts 28:28, the salvation of God was with and among the nation of Israel; after Acts 28:28 it is with and among the nations.

The one who has learned the difference between "the nation" and "the nations" will recognize at once the importance of this.<sup>2</sup> When God called Abraham and

developed from him a great and mighty nation, that people became "the nation." Their position in the sight of God was declared in the words which He gave to Balaam concerning them:

*Lo, the people shall dwell alone, and shall not be reckoned among the nations* (Numbers 23:9).

The thing that made this nation unique among all nations was that the salvation of God was among them. If this is taken from them it puts them back among the nations, which is their position today.

*The present dispensation began when the salvation of God was taken from Israel and sent to the nations. It will end when the salvation of God is taken from the nations and restored to Israel.* This will again give them their unique, distinct and separate place in the sight of God.

Therefore, if we ask just when the salvation of God

2. [Editor:] For a look at the distinction between "the Nation" and "the Nations" see,  
– "The People" in Contrast to "the Nations" – A Preliminary Examination of the Word "People:" Part 1 – [Bible Student's Notebook](#)

[#564](#); Part 2 – [#565](#); Part 3 – [#566](#);

– The Nations to Partake of Israel's Blessings, *Bible Student's Notebook* [#594](#);

– The Place of the Nations Under the Ministry of Christ and Paul, *Bible Student's Notebook* [#505](#).

### **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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was sent to the nations there is only one possible answer. This took place when Paul reached Rome and in Acts 28:26-27 made his great pronouncement from Isaiah's prophecy. This had been quoted before, but never with the significant addition of these words:

... therefore ... the salvation of God is sent to the nations (:28).

I refuse to be moved in any way by the unskillful criticism of those who would make "the salvation of God" and "the gospel of God" to be one and the same, then show that the gospel was preached to some among the nations as recorded in Acts 13:46 and 18:6. The simple reading of Romans 1:16 is sufficient to inform any child of God that the "gospel" and "salvation" are two different things. God has told us to "distinguish between things that differ" (Philippians 1:10<sup>3</sup>), and it is wrong to take things that differ and seek to prove they are the same.

In times past the nation of Israel enjoyed a very special place and a special portion in the works of God. Moses declared this truth in Deuteronomy 4, and this truth was just as evident when the Lord declared,

*I am not sent but to the lost sheep of the house of Israel (Matthew 15:24).*

### JOINT ENJOYERS

*That the Gentiles should be fellowheirs, and of the same body, and partakers of His promise in*

3. [Editor:] Various renderings of Philippians 1:20:  
"distinguish between things that differ" (MKJV)  
"putting to the test the things that differ" (REB);  
"testing things that differ" (WT);  
"proving the things that differ" (YLT).

*Christ by the gospel (Ephesians 3:6).*

Before the declaration found in Ephesians 3:6 could have been made, a great change had to have taken place. While it is not easy to render the Greek here into English, it is easy to see that what the *King James Version* speaks of as "fellowheirs" is really telling us "that the nations are to enjoy a portion together," or "that the nations are to be joint enjoyers of a portion."

Today God does not favor any one nation above another. His salvation was sent to the nations. Even Israel today is one of the nations, and is in no way favored above others.<sup>4</sup> If we ask when this change took place, there is only one answer. God began to deal with the nations as one unit or body after Acts 28:28.

Again I refuse to be moved by those critics who point out that according to the Greek Acts 28:28 should read "was sent." This is not an indisputable fact, but even if we allow it we still must face this question: How else would Paul announce an accomplished fact? He was not sending God's salvation to the nations; he was announcing what God had done. The verb here points to a finished matter, and not back to Acts 2 or Acts 13 as some would like to have it.

### THE NATIONS – JOINT PARTAKERS

Another great truth revealed in Ephesians 3:6, when properly translated, is that the nations are now "joint-partakers of the promise in Christ Jesus of the gospel" of which Paul was dispenser.

4. [Editor:] For more information, see:  
– Lo-ammi – "Not My People," Charles H. Welch, [Bible Student's Notebook #543](#).



## *The Third Heaven - Our Celestial Destiny*

*A Comprehensive Compilation*

11 authors, 31 chapters. Author's include: Arthur P. Adams, Oscar M. Baker, John H. Essex, Vladimir Gelesnoff, Donald G. Hayter, A.E. Knoch, William Mealand, Clyde L. Pilkington, Jr., Frank Neil Pohorlak and Charles H. Welch.

212 pp, PB

*See order form.*

One needs only to travel back less than a decade to the time when Romans was written to discover a time when this was not true. In Romans 1:16 Paul declares that the gospel is to the Jews first, and in 3:2 he states that the Jew has an advantage. Thus, a definite change has taken place between the writing of Romans and the writing of Ephesians. If we seek to find the time when this change occurred, we are forced to settle upon one point: Acts 28:28.

### THE SIGNS THAT FOLLOWED

Another proof of the change and the time of the change is found in the words of the Lord Jesus recorded in Mark 16:17-18.

*And these signs shall follow them that believe; in My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.*

It is impossible for me to go along a single step with those who ignore this passage, or with those who cast doubt upon its authenticity. These are words spoken by the Lord Jesus Christ and due heed must be given to them. I claim to be a believer in the Lord Jesus Christ. I believe the record that God has given of His Son, and it is my full confidence that I will enter into possession of all the blessings God has promised to those who believe now. Yet, no signs have ever followed my belief. Nevertheless, this does not trouble me in the least. I long ago learned the great principle of “rightly dividing the word of truth,” and from this, I know that such signs cannot be expected now.<sup>5</sup>

5. [Editor:] For more information on sign gifts, see:

However, there was a time in history when the conditions set forth by these words of Christ were quite normal and to be expected. At one time the believers in the Lord Jesus Christ would expect nothing else than that these evidences would follow their belief. If they did not, it would be proof that they had believed in vain. There would be no exceptions to this. If they believed, then these signs followed.

Demons would be exorcised by them; they would speak in foreign languages which they had never heard; they would have complete control over serpents; they would drink poison without harm; and by the simple process of laying hands on the sick, the sick would recover.

These experiences were common to all believers. God dealt with believers on this basis: that these signs would follow their belief. Every honest thinker and observer knows that these things are not normal today. These signs do not follow those who believe. God is not dealing with believers on this basis today. This is declared in spite of the claims of those who say they have cast out demons, yet become either embarrassed or angry when they are asked just what demon possession is, what its symptoms are, and how they diagnose it. It is declared in spite of those who fall into ecstatic conditions and utter meaningless gibberish, then claim they have spoken in tongues.

Yes, it is declared in spite of all of the grandiose claims of the self-styled healers who pray for the sick, then take personal credit for all who get well or claim to get well. These men have many imaginary healings of real illnesses, and many real healings of

– [The Present Truth Concerning Sign Gifts: A Comprehensive Compilation](#) (see order form under Compilations).



## ***Dispensational Truth*** or *The Place of Israel & the Church Which Is His Body in the Purpose of the Ages*

by — Charles H. Welch (1880-1967)

First published in 1912, this was the author's first full length book. The author exhibits how the Bible reveals the purposes of God, which are seen to have earthly as well as heavenly implications, and need to be carefully compared with traditional doctrines.

263 pp., HB

*See order form.*

imaginary illnesses, but the truth of Mark 16:17-18 is in no manner the normal experience in their lives.

However, this was the normal experience of all believers at one time as Mark 16:20 declares:

*And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.*

If we ask when God ceased to deal with believers on this basis, when this ceased to be a normal condition among those who believe, there is only one possible answer. It did not end at Pentecost, as it was really beginning at that point. It did not end at Acts 13, since there is every evidence that it was just as normal after this as it was before. It did not end when Paul began his ministry, for these signs were characteristic of his service for God. Even though a detailed record is not given, he summed up his ministry by saying,

*For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and by deed, through mighty signs and wonders, by the power of the Spirit of God so that from Jerusalem, and round about Illyricum, I have fully preached the gospel of Christ (Romans 15:18-19).*

The reasonable and logical place for locating this great change is Acts 28:28. This method of divine dealing ended when the salvation of God was sent to the nations. There is positive evidence in the life of Paul that it did not continue after that point was passed as letters written after the Acts period will show (See Philippians 2:26-27; I Timothy 5:23; II

Timothy 4:20).<sup>6</sup>

The signs and wonders were a part of God's Kingdom program, and they came to an end when God suspended that program.

## THE KINGDOM SUSPENDED

One of the major changes that took place at Acts 28:28 was the suspension of God's Kingdom program. An absolute *must* in the development of the Kingdom program is that the salvation of God must be among His people Israel. To take it from them and send it to the nations means that all progress is at an end and that the program is suspended.

When the Lord Jesus began His ministry He was heard heralding the good news of the Kingdom of God. His message was,

*The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel (Mark 1:15).*

The word "Kingdom" (*basileia*) means: government, sovereignty, rule. Without doubt, our God has always held the reins of government and always will, for He has never been dethroned and never will be, but it is most evident from this statement and many others that His government, His sovereignty, His rule was to be *manifested in a more special way than ever before*. As a part of human history it was to be fully set up over men upon the Earth, a government *for* men but not *of* men, a moral government of divine origin and character on the Earth.

6. [Editor:] These being transitional epistles toward the present administration – taking us from Paul's earliest epistles to those that are the pinnacle of divine revelation made known in Ephesians and Colossians.

## The Divine Calendar

— A.E. Knoch (1874-1965)

This is an excellent primer for those just learning of God's glorious plan and purpose of the ages. It displays the principal time periods of the Scriptures and their relation to one another. Failure to distinguish the various time periods has resulted in great confusion as to the ultimate destiny of God's creation. This work covers the 5 ages, 3 heavens and earths, 2 creations, 5 worlds, 12 economies, 4 monarchs, and 3 days, with chart.

*See order form.*

56 pp., PB

The Kingdom of God which our Lord heralded had its actual beginning when Jesus Christ arose from the dead. It was at that point that Divine Government reversed the worst act of human government and raised the Lord Jesus. Men had judged that He should die, but God reversed them and judged that He should be restored to life. Many other graves were opened and many bodies of the saints which slept arose, further evidence of what men could expect to take place under the Kingdom of God.

However, the real public manifestation of the Kingdom of God took place fifty days later on the day of Pentecost. There God poured out “of His Spirit” upon 120 men. The curse that had been imposed at the tower of Babel was lifted for them. Five thousand were added to the number as the result of a brief message by one Spirit-filled man. Thus, the Kingdom of God began in Israel, even though it was only in the blade stage. The early stages of God’s Government were also the “night” period of the Kingdom.<sup>7</sup> In this period the willing subjects of the Kingdom could expect to be persecuted. This is what led Paul to say,

*The night is far spent, the day[time] is at hand*  
(Romans 13:12).

If I did not believe in the Acts 28:28 dispensational boundary line, and could meet and talk with the Apostle Paul, one of the questions I would want to ask him would be: “What happened to the day that you said was at hand?” Yet, that question does not trouble me. I am sure I know what happened to “the day” pe-

7. [Editor:] After all, by the standards of the Hebrew Scriptures, a new day starts in the evening, for, “the evening and the morning were the first day” (Genesis 1:5).

riod of God’s government: its coming was postponed at Acts 28:28.<sup>8</sup> That “day” can never come until the salvation of God is back among His people Israel.

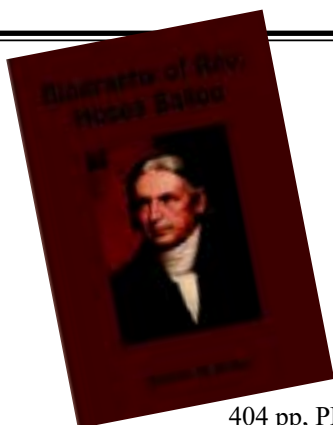
It is the purpose of God to govern the Earth, the nations upon the Earth, and the individuals that walk upon it. The most definite movements in connection with that purpose began with the earthly ministry of Jesus Christ. Without any interruption, great acts in relation to this purpose continued right up to the close of Acts.

Even those who came to know Christ through the Acts ministry of Paul were called unto His Kingdom (I Thessalonians 2:12), and they were instructed that their persecutions and tribulations were that they might be “counted worthy of the Kingdom of God” (II Thessalonians 1:5).

All activity in connection with God’s purpose to manifestly govern the Earth and men upon it came to an end when the salvation of God was sent to the nations. The Kingdom had advanced through the blade stage and the ear stage. These will never need to be repeated. When God resumes His Kingdom activities it will be “the full grain in the ear.” The “night” period is a matter of history. When God resumes it will be the “day.”

I reject altogether the idea that when God’s present ad-

8. [Editor:] For more information on Israel’s Prophetic Clock, see:
- Living Outside of Prophecy, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #656](#);
  - The Prophetic Clock Has Stopped, A.E. Knoch, [Bible Student’s Notebook #821](#);
  - “End Times” Prophecy, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #822](#);
  - Christ’s Appearing and Israel’s Prophetic Clock, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #567](#).



## Biography of Rev. Hosea Ballou

by — Maturin M. Ballou

It is the usual practice with biographers to dwell at length and in explanation upon the discoveries and doctrines of the object of their labors, forgetting, apparently, that these things are almost universally known already, and that the main design of a biography should be to make public and illustrate the private life of those whom the world already knows as philosophers, statesmen, divines or otherwise. This author illustrates the perfect harmony of the spiritual character of Ballou’s private life with that of his public.

404 pp, PB

See order form.

ministration of grace<sup>9</sup> has fulfilled its purpose that “the man of sin will unite all mankind under the sovereignty of Satan,” as so many teach. It was God’s Government that was suspended, and it will be God’s Government that will be resumed. The next condition that men on earth will experience is not Satan’s government, but God’s Government. This is what Paul confidently expected when he said, “*the day it at hand*” (Romans 13:12).

## GOD’S PRESENT CALLING

A unique and distinct calling of believers was made manifest after the salvation of God was sent to the nations. Believers today are a part of this distinct company. Those who have believed since Acts 28:28 are the first and only company of whom it can be said, *without qualification*,

*Blessed are they that have not seen and yet have believed* (John 20:29).

It is quite true that at all times men of God have been called upon to believe certain things without any concrete evidence or proof from God (*cf.* Hebrews 11:1), but it has never been true except of God’s present calling that men have believed without having a single shred of evidence or proof in regard to anything they believe.

Paul recognized this unique faith as being that of the ones to whom he wrote his Ephesian epistle. These people believed, trusted and hoped in Christ solely,

*upon hearing the Word of Truth* (Ephesians 1:13).

They were believers produced entirely by the action of the Word of God. They had nothing to lean upon except what they had heard. They were quite different from those believers spoken of in John 2:23 who,

*believed in His name when they saw the miracles which He did.*

They were also different from those converts of Paul who had become obedient as the result of signs,

9. [Editor:] *i.e.*, the Secret Administration. For a detailed study of this subject see the comprehensive work [The Administration of the Secret](#) on the order form under “Compilations,” or visit, <http://studysshelf.com/compilations.htm>

wonders and mighty works which had been granted to them for this purpose. These people addressed in Ephesians believed in the Lord Jesus Christ as an act of pure faith during the time of the silence of God.

This explains why Paul speaks of “*this faith of yours*” in Ephesians 1:15. Theirs was a unique faith, produced by God apart from any “*signs of an apostle.*”<sup>10</sup>

In fact, these were not even Paul’s converts. He knew of them only by report,

*after I heard of your faith in the Lord Jesus* (Ephesians 1:15).

We do not know who took the Word of Truth to them, but it may have been Epaphras,

*a faithful dispenser of Christ* (Colossians 1:7).

## THE SILENCE OF GOD

If we trace back through the history of men who have believed God, we will find a parallel record of signs, wonders and evidential miracles that were positive proof of the word they had believed. Even Abraham, the great example of faith, had a direct communication from God which started him out on his long walk with Him (Genesis 12:4), and the promises which He believed were made to him “in person.” Even though he had to believe without evidence when he was promised a seed, nevertheless, the birth of Isaac was a definite confirmation of the Word that God had spoken. As Sir Robert Anderson has well said,

Divine history of the favored race for thousands of years teems with miracles by which God gave proof of His power with men, and yet we are confronted by the astounding fact that from the days of the apostles to the present hour the history of Christendom will be searched in vain for the record of a single public event to compel belief that there is a God at all.<sup>11</sup>

10. [Editor:] Faith is a gift from God. For more information on faith, see:

– *The Divine Activation of Faith and the Myth of Free Will*, Clyde L. Pilkington, Jr., on the order form under “Pilkington,” or online at [Study Shelf](#).

11. [The Silence of God](#), Sir Robert Anderson (see order form under “Anderson”).

The believer today has been called in a peculiar time. His lot is cast in a time when Heaven is silent. He belongs to a company whose faith has been produced solely by the Word of God. If we ask when this time began, if we ask when this peculiar company began, there is only one possible answer. It began when the salvation of God was sent to the nations as recorded in Acts 28:28.

## GOD'S PRESENT PURPOSE

When all of the facts are assembled and a logical deduction is made, it becomes clear that God's present purpose is to write within the history of mankind a demonstration and a permanent record of the grace that is inherent in His character. This He is now doing by means of an *Administration of Grace*, during which all of His Kingdom or Government purposes are in abeyance.

The explanation of God's long toleration of evil, His present silence, His delay in fulfilling His promise to rule over Israel, His delay in bringing His Government into the world can be satisfactorily explained only when we realize that God is fulfilling *another* purpose which is centered in the glorification and demonstration of His Own character. If we ask when this purpose began there is only one answer. It began when the salvation of God was sent to the nations.

All that God did in the Acts period was vitally related to His Kingdom purposes. Even the message of grace that was given to Paul in that time was for the purpose of giving a place under God's Government to men who otherwise would have been excluded from it.

A reading of I Corinthians 6:1-11 will show that those who had found Christ through Paul's message

of grace had been given a place in God's Kingdom from which their sins would have barred them. Peter had no message for men such as these, but Paul was given a message that brought them in.

If we expect to comprehend God's *present purpose*, it is essential that we make a clear distinction between the purpose for which *the gospel of grace* was heralded by Paul in the Acts Period and the purpose for which it is heralded now. *The Kingdom message before Acts 28:28 was the Kingdom in prospect or in development. The message after Acts 28:28 is the Kingdom in suspension.*

This study deals with only a few of the changes that took place at Acts 28:28. The more we study, the more we will realize the far-reaching changes that took place when "the salvation of God was sent to the nations." This statement of Paul either means something or else it means nothing. Many who readily admit that it means something treat it as though it meant nothing, yet these words are of the utmost importance. They mean something – far more than men have ever realized. These words denote an interruption and a suspension of the divine program upon which God at that time was working, and they introduce the intercalary<sup>12</sup> dispensation in which we now live. **BSN**

— *The Word of Truth*, Volume 15, Number 2  
January, 1958  
(abridged & edited)

### TOPICS:

**Major:** Acts 28; Secret Administration

**Minor:** Mark 16; Nations; Silence of God

12. [Editor:] "Inserted between other things or parts." – Merriam-Webster



70 pp., PB.

## God 101: Back to Basics

by — Clyde L. Pilkington, Jr.

Sadly, there are some who would teach of a god who somehow does not know all things, is not all powerful, is not sovereign, and is always changing his mind. This may be a god of religion, but it is not the God of Scripture. This work goes back to the basics, back to a scriptural foundation of the True and Living God.

See order form.



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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  
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)  
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