



Bible Student's Notebook™

The Herald of His Grace

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

Volume 35
Issue 859

Celestial Opposition

by — A.E. Knoch (1874-1965)

Earth is indeed the stage on which God is revealing Himself, but the play is a tragedy written in Heaven and directed from above. Until Satan came down and deluded Eve, there was no enmity in Eden. Adam was not afraid of the animals he had named, and the ground gave freely of its bounty. As a result of the visit of the Adversary, the living creatures were estranged and the very soil withheld its increase. The whole kingdom of nature, over which man was appointed ruler, revolted against his leadership. This led to his many miseries and disintegration and death, and it came because he hearkened to a heavenly rebel rather than to God.



is remarkable that the first time one appears, it is to Hagar, the mother of Ishmael (Genesis 16:7). Next, they came to Lot (Genesis 19:1). From these two sprang nations which were at enmity with the people of the promise. No messengers appeared during their sojourn in Egypt, but one was sent to call Moses to deliver them from its bondage. From then on until Malachi, which means "My Messenger," they are continuously active on behalf of the people of the covenant. They reappear during the ministry of our Lord and His apostles, practically vanish in Paul's epistles, and reappear in the remainder of the Circumcision writings. In the Unveiling they are all seen in myriads, and on many occasions.

When Adam was banished from the garden of Eden he was kept from returning by Cherubim and a flaming turning sword. It is generally supposed that these also were Celestial beings, but their name and composition do not seem to warrant that. Although Hebrew words are seldom a combination of other words, Hebrew names are usually made up of two or more.

So it may be that *k-rub*, as "cherub" is spelled in the original, denotes AS (for *k*) and MANY (for *rub*, as in rabbi), and means AS-MANY, or representative of a multitude. Who these many are is evident from their form, for it combines the heads of all animate creation. They have nothing about them that connects them with the Celestials. They seem to represent various forms of life upon the Earth. These now are wild, and keep man from enjoying his allotment down here.

We do not read of messengers, or angels, as such, until the time of Abram. Then they are often sent to his descendants, especially the nation of Israel. Still, it

The mission of messengers to the Circumcision was usually beneficial. They were ministering spirits, commissioned for service on behalf of those about to be enjoying the allotment of salvation (Hebrews 1:13). They were sent to Abram and saved Lot from Sodom (Genesis 19). A messenger kept Abram from slaying his son Isaac (Genesis 22:15), and went before his servant to get a wife for Isaac (Genesis 24:7), and spoke to Jacob in a dream (Genesis 31:11), and again at Mahanaim (Genesis 32:1). A messenger of Jehovah appeared to Moses in the flaming thorn-bush (Exodus 3:2), and went with Israel in their journeys (Exodus 14:19; 23:20, 23; 32:34), and drove out the nations in the promised land (Exodus 33:2). Balaam

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was opposed by a messenger of Jehovah (Numbers 22). The Psalmist says,

Camping is Jehovah's messenger around those who fear Him, and He is liberating them (Psalm 34:7).

In the land Jehovah's messenger often appeared to save the people from their enemies. One came to Gideon (Judges 6:11), to Manoah, the father of Samson (Judges 13), and Elijah the prophet (II Kings 1:3). A messenger of Jehovah smote 185,000 Assyrians when they came against Jerusalem (II Kings 19:35). A messenger of Jehovah often brought a message to the prophets, as to Zechariah (1:9). Later, even out of the land, Daniel was delivered from the den of the lions through their intervention (Daniel 3:28).

In later revelation a messenger of Jehovah appeared to Joseph, the husband of Mary, the mother of our Lord (Matthew 1:20; 2:19). A messenger announced the birth of John the Baptist to Zechariah, his father (Luke 1:11). Gabriel was sent to Mary in Nazareth, heralding the birth of the Messiah (Luke 1:26). One came to the shepherds, along with a multitude of the

heavenly host, to celebrate His birth (Luke 2:9). In Gethsemane, a messenger strengthened Him. At His resurrection, an angel rolled away the stone before the sepulcher and made it known to the apostles (Matthew 28:2-7). The apostles were released from prison by a messenger (Acts 5:19). Even after the nations had practically rejected their message and James was assassinated, Peter was loosed from his prison chains by a messenger of the Lord (Acts 12:5-11). One even came to Paul on the ship on his way to Rome and assured him that he must stand before Caesar (Acts 27:23-24).

The Unveiling is characterized by the fact that, as a whole, it was dispatched to John by a messenger (1:1). The messengers of the ecclesias were doubtless human, so we will pass over them. But the others are celestial. A strong messenger heralds the opening of the scroll (5:2), many of them join in acclaiming the Lambkin when He opens the scroll of Israel's allotment. Four messengers hold the winds of the Earth, while another one seals the slaves of God, before they injure the land and the sea (7:1-2). Then all of the messengers stand around the throne (7:11). The seven who stand before God sound the seven trumpets (8:2-6, 8, 10, 12; 9:1, 13; 11:15). Another one, standing
(see **OPPOSITION**, page 7292)

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
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- 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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“Putting Away”

by — Clyde L. Pilkington, Jr.

The LORD has been witness between you and the wife of your youth, against whom you have dealt treacherously: yet is she your companion, and the wife of your covenant. ... Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the LORD, the God of Israel, says that He hates putting away: for one covers violence with his garment, says the LORD of hosts: therefore take heed to your spirit, that you deal not treacherously (Malachi 2:14-16).

The Hebrew word for “putting away”¹ is שָׁלַח (*shâlach*²). It is different from כָּרִיתוּת (*kêrîythûth*³) – meaning cutting – that is the Hebrew word for divorce, which is a severing of the husband/wife covenant.



Our Lord Jesus Christ echoed the distain for this practice:

Whosoever shall **put away**⁵ his wife, and marry another, commits adultery against her. And if a woman shall put away her husband, and be married to another, she commits adultery (Mark 10:11-12).

A mere “putting away” was a treacherous system that was prohibited by the Law of Moses. Look at the definition of *shâlach*:

... abandoned, forsaken.⁴

God wasted no words regarding this practice. He hated this “putting away.” The prophet Malachi pleaded with Israel to abandon the cruel practice.

Whosoever **puts away his wife**, and marries another, commits adultery: and whoever marries her that is **put away** from her husband commits adultery (Luke 16:18).

Notice that Christ **did not** say,

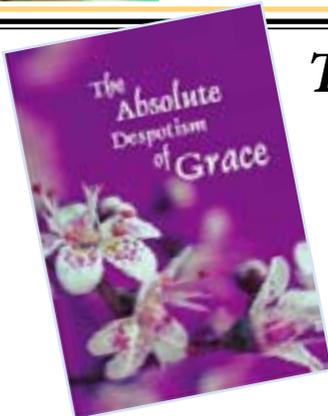
Whosoever shall **divorce** his wife, and marry another, commits adultery against her;

And whoever marries her that is **divorced** from

1. Or, “send away” (CV); the KJV elsewhere translates *shâlach* as “cast out” (Leviticus 20:23), “cast away” (Job 8:4), “push away” (Job 30:12), “put out” (Numbers 5:2), “forsaken” (Isaiah 32:20), etc.
2. SEC, H7971.
3. SEC, H3748 (cf. Deuteronomy 24:1).
4. Langenscheid Pocket Hebrew Dictionary, 1969.

5. Or, “dismissing” (CV). Sadly, many translations – even those attempting to be “literal,” abandon translating the Greek word ἀπολύω (*apoluō*), and resort to (mis)interpretation by rendering it “divorce.”

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her **former** husband commits adultery (Mark 10:11-12).

Christ was not dealing with *divorce* here. He was dealing with “putting away,” i.e., “forsaking.” The woman “put away” was abandoned, not divorced, and still had a husband. “Putting away” was a most cruel and adulterous practice. The Greek word for “putting away” is ἀπολύω (*apoluō*). It is the Greek parallel to the Hebrew *shālach*. *Apostasion* is the Greek word for “divorce” and is the equivalent to the Hebrew word *kʿrîythûth*.

Recognizing the distinction between the English “put away” (or “dismissing”) and “divorce,” between the Hebrew *shālach* and *kʿrîythûth*, and the Greek *apoluō* and *apostasion* is most vital. The distinction between “divorcement” and “putting away” is clearly demonstrated by these words: “Moses suffered to write a bill of divorcement [*apostasion*], and to put her away [*apoluō*]” (Mark 10:4). This injustice is to do the former without the latter.

“Putting away” was a system that enslaved women without rights or recourse, depriving them of their most basic marital and provisional rights. “Divorce”

officially ended husband/wife covenant graciously allowing a woman to enter another covenant relationship with a man who could faithfully fulfill a husband’s obligations and responsibilities (Deuteronomy 24-2).

Eleven times Christ uses a form of the word *apoluō* (“put away”).⁶ In every occurrence He prohibited the practice of “putting away,” while *not once* did He prohibit divorce in accordance with the Mosaic Law.

A man who simply “puts away” (or *abandons*) his wife “commits adultery against her” (Mark 10:11-12). This is because ultimately adultery in the Scriptures has to do with *betrayal*;⁷ in this passage’s context “adultery” is the husband’s betrayal of his marital duties and responsibilities to a woman who is still currently his wife. **BSN**

TOPICS:

Major: Adultery; Put Away

Minor: Divorce; Remarriage

6. Matthew 5:32; 19:9, Mark 10:11-12; Luke 16:18. In one of these places the *King James Version* inconsistently translated *apoluō* as “divorce” instead of “put away” (Matthew 5:32). Here lies much of the confusion on the subject.

7. See, *Due Benevolence*, Clyde L. Pilkington, Jr., Chapter 10 – Adultery in the Bible; see order form under “Pilkington.”

OPPOSITION (continued from page 7290)

at the altar, casts fire on the earth (8:3).

Then there is Abaddon, or Apollyon, the messenger of the abyss (9:11), besides the four who were loosed to kill the third of mankind (9:14). He is followed by the one with the opened scroll (10:1). Then Michael and his messengers battle in Heaven against the dragon and his messengers (12:7). As a result Satan

and his messengers are cast out to the Earth (12:9). Then the eonian evangel is brought by a messenger (14:6), followed by one who announces the fall of Babylon (:8) and by a third, who warns against the worship of the wild beast (:9). Still another calls for the reaping of the harvest (:15), whereupon one with a sickle appears (:17), who is ordered to gather the vintage (:18). The last seven calamities are poured out by seven messengers (15:1). One of these shows John



535 pp., PB

See order form.

Figures of Speech Used in the Bible

by – E.W. Bullinger

Bible students have made serious blunders through the inattention to figures of speech, clouding the real meaning of many important passages of Scripture. Bullinger’s work, first published in 1898, clarifies 217 distinct figures of speech used in the Bible. In systematic order, this classic gives the proper pronunciation of each figure of speech, its etymology or origin, and a number of Scripture passages where the figure of speech is used, giving full explanation of its use in each context. It cites nearly eight thousand Bible passages and includes five appendices and seven indexes, making it even more valuable as a reference tool. No other work approaches the scope and detail of this field of study. *New edition:* Re-typeset and formatted, with errata incorporated.

the sentence of Babylon and explains it to him (17:1, 7). Another announces its fall (18:1), and still another shows how it will be (:21). Then one invites the birds of prey to dine on the dead of Earth's armies (19:17).

Finally Satan, the Adversary, the serpent who began the great tragedy of mankind by deluding Eve in the Garden of Eden, is bound by a messenger for a thousand years, and one of the messengers who poured out the last calamities on rebellious Israel shows John the bride of the Lambkin, the new Jerusalem, which will have a messenger at each of its twelve portals (20:9, 12).

The present opposition of the spiritual forces of wickedness among the celestials is apparent from the part they play in Paul's perfection epistles. Near the beginning of Ephesians, the chief of the aerial jurisdiction is the spirit which is operating in the sons of stubbornness, not in those who are obedient to the faith. Their stubbornness may be largely the effect of his influence. In the last chapter we are presented with a panoply with which to withstand these powers, and a sword in order to fight them (Ephesians 6:10-17).

In Colossians we have an important passage which, because of its figurative form, has been a stumbling block to the earnest but immature student of the Scriptures. Having learned that the Kingdom is *future* and on Earth, and that we are *justified*, which is much more than mere *pardon*, it is quite a shock to read in Colossians that we have been transported into the "kingdom" (1:13).

If we would only consider everything in connection with its context! This is *not* the *future* Kingdom of the Son of David or the Son of Mankind. It is a *pres-*

ent rule under the Son of God's love. Israel will be delivered from the armies of the nations. We are already delivered from sinister spirit forces, called the jurisdiction of darkness. In spirit we already have a foretaste of our allotment in our rescue from the malignant spirit powers which hold all mankind in thralldom.

Once we walked in harmony with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness (Ephesians 2:2). Ever since Eve listened to the serpent, the spirit world has sought to obtain control in the affairs of mankind. Individually and nationally the race prides itself on doing as it likes, but both men and nations often stand aghast at what they have done. Their best efforts often recoil on their own heads.

Evil spiritual forces are free to operate in those who are stubborn, who do not obey God's spirit. They are the jurisdiction of darkness, not light. They do not enlighten, but deceive. Some of those who have had definite dealings with them have discovered how deceptive they are. But the most of mankind are influenced by them, yet hardly realize that they exist. They are far too clever for mankind to cope with.

It is from this thralldom that we have been delivered. As this personal rescue out of the dark dominion in which we lived, into the light of God's presence, is so much like that which Israel, as a nation, will experience when the Kingdom of Christ displaces the kingdoms of this world (Revelation 11:15), so it is also called a "kingdom." But the King is the Son of God's love, a title that recognizes His universal headship over the Celestial spirit world rather than over mankind on the Earth. This is our *present* allotment.

(see **OPPOSITION**, page 7296)



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.



Reader's Question Box #58

The Fulfillment of the Law

by — Clyde L. Pilkington, Jr.

He that loves another has fulfilled the law ... therefore love is the fulfilling of the law (Romans 13:8, 10).

Q: I read Paul saying that love is the fulfillment of the law, making it sound like the law of Moses is still somewhat what we should strive for. – **D.R.**

A: Paul ties “fulfill” to the law in Romans 13:8-10 and Galatians 5:14. The idea of “fulfill” in these passages is not at all that of “compliance” or “observance.” Paul is not in any way suggesting that somehow love makes us compliant to Mosaic law observance.

Rather, in these passages, “fulfill” (Greek: πληρόω, *plēroō*; πλήρωμα, *plērōma*) carries the idea of bringing the law to a “finish” or an “end.”

Love is the “end” of the law! It is its *expiration*! After all, the Greek word *plēroō* is also translated: “end” and “expired”:

Now when He had ended [plēroō] all His sayings ... (Luke 7:1, KJV).

And when forty years were expired [plēroō] ... (Acts 7:30, KJV).

Paul’s teaching is clear: the Mosaic Law, the “*ministration of death*” (II Corinthians 3:7) which was “*written and engraved in stones*” – “*the ministration of condemnation*,” has been “**done away**” (II Corinthians 3:9, 11 – “*nullified*,” CV; “*abolished*,” WT; “*made useless*” YLT; “*annulled*,” ED). Paul further tells us *when* it was “*done away*,” viz., “*after that faith is come*” (Galatians 3:23-25). The law was only a “*schoolmaster*” (i.e., “*child-leader*,” Galatians 3:24), and that now “*we are no longer under a schoolmaster*” (Galatians 3:25).

For Christ is the end of the law for righteousness

to everyone that believes (Romans 10:4).

The law is “*abolished*” (Ephesians 2:15), and we have been “*delivered*” from it (Romans 7:6), resulting in us being “*not under the law, but under grace*” (Romans 6:14).

We have been constituted righteousness (II Corinthians 5:21), and the law was **NOT** made for the righteous (I Timothy 1:9). Therefore, **NOTHING** is unclean (Romans 14:14), and all things are clean to the clean (Titus 1:15), resulting in all things being lawful to us (I Corinthians 6:12). This leaves us with only the guiding principles of grace: love, expediency and edification – all under the auspices of God’s spirit, “*against such there is no law*” (Galatians 5:23). We have been called to liberty (Galatians 5:13),

For freedom Christ frees us! Stand firm, then, and be not again enthralled with the yoke of slavery (Galatians 5:1, CV). BSN

I would also suggest the following further reading article:

Our Relationship to the Mosaic Law

<http://www.biblestudentsnotebook.com/bsn813.pdf>

The Purpose of the Law

<http://www.biblestudentsnotebook.com/bsn380.pdf>

TOPICS:

Major: Grace; Law

Minor: Justification; Love



Tidbits of Truth #7

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

All That Happens Is God’s Doing

God makes us what we are, places us where we are, and operates our operating, even if it still seems to us that we’re “doing” things. Growth in our experience happens when God brings us into conscious enjoyment of Him as the source and operator of all existence, of which we all are a part. Growth in faith comes through hearing and believing God, Who gives ears to hear and belief in the heart.

— Jeff Bohlender

The Despotism of Grace

[*Excerpt:*] The absolute despotism¹ of Grace is set forth in the startling suggestion of Romans 6:1 that if we should be persisting in sin, grace would increase. While the following argument [in the passage] is against persistence in sin, it confirms the sovereignty of grace. Let us not deny this marvelous doctrine. It will give us rich, exultant liberty, ridding us of the thrall² of Sin, and giving us power to avoid the very sins which unnatural logic supposes we would eagerly follow, now that there is no condemnation even if we should sin.

— A.E. Knoch (1874-1965)
Unsearchable Riches, Volume 102 (July, 2011)

Real Spiritual Strength

[*Excerpt:*] When Paul urges his readers to be gentle and patient with one another, he describes what real strength looks like. Earlier in the same letter he repeatedly expresses his prayer that his readers would join him in understanding the ability of God to strengthen them in their inner being with the love

1. [*Editor:*] “The exercise of absolute power.” – Oxford Dictionary
2. [*Editor:*] “The state of being in someone’s power.” – Oxford Dictionary

of Christ (Ephesians 1:19; 3:16-18). He prays that they will be given the power to understand the heart of God Who wants to do for them more than they could ever ask or think (3:20).

The old Paul wouldn’t have written this. Before meeting Christ on the road to Damascus he was doing everything he could to bully and terrorize those with whom he disagreed. It’s a dramatically changed Paul who calls for the strength of humility, patience and kindness.

— Mart DeHaan
Our Daily Bread

God and His Son Glorified

[*Excerpt:*] Manmade theological attempts to exalt Christ beyond what is specifically revealed in *Scripture* result in a radical demeaning of the value of His obedience and accomplishments on our behalf. Man, however sincerely, cannot add to Jesus’ greatness by making Him something that Scripture does not. In fact, any attempt to do so significantly subtracts from the greatness of the biblical message. When we let the Word of God speak for itself and allow every piece of the puzzle to fit together without squeezing it to fit our own traditions or preconceived notions, both God and His Son are glorified, reason is satisfied.

— Mark H. Graeser; John A. Lynn; John W. Schoenheit
One God and One Lord, pages 368, 369

No Greater Mischief

[*Excerpt:*] No greater mischief can happen to a Christian people than to have God’s Word taken from them or falsified, so that they no longer have it

pure and clear. God grant we and our descendants be not witnesses of such a calamity.

— Martin Luther (1483-1546)
“Of God’s Word,” *Table Talk*

BSN

OPPOSITION (continued from page 7293)

We will not be associated with Him in His reign over all of these spirit powers until we are vivified. Negatively, however, we are freed from subjection to them, a boon very few of the saints fully appreciate.

Some sects in Christendom make much of the ministry of “angels.” Indeed, nearly all consider that the place given them in the book of Hebrews is applicable today. Hence, they rely on “guardian angels,” and even pray to those of higher rank. Thus, they put them between us and God, just as the Circumcision, who had many intermediaries, priests and prophets as well. Paul warns against this in his epistle to the Colossians. If we hold to our Head, we need no go-between apart from Christ (Colossians 2:18).

May we all join our apostle, in his inspired prayer for all the saints, that they may perceive,

What is the riches of the glory of the enjoyment of His allotment among the saints ... in accord with the operation of the might of His strength which is operative in the Christ, rousing Him from among the dead and seating Him at His

TOPICS:

Major: [All that Happens is God’s Doing:] Sovereignty; [The Despotism of Grace:] Grace, Right Division [Real Spiritual Strength:] Spirituality [God and His Son Glorified:] Christ; Trinity [No Greater Mischief:] Scripture; Translations.

right hand among the celestials (Ephesians 1:15-23). **BSN**

— *Unsearchable Riches*, Volume 41 (1950) (edited excerpt)

TOPICS:

Major: Calling; Celestials; Evil; Warfare
Minor: Angels; Colossians; Ephesians; Revelation



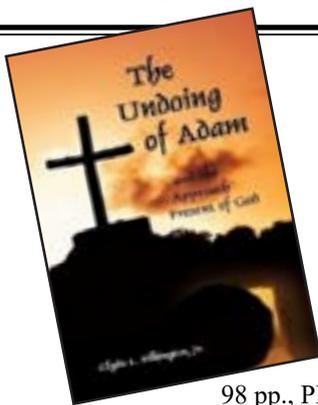
After Polygamy Was Made a Sin

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.



The Undoing of Adam and the Approach Present of God

by — Clyde L. Pilkington, Jr.

Christ is greater than Adam, undoing what Adam did. In fact, Christ’s work at Calvary is greater than Adam’s fall. All of God’s creation will be gloriously saved by the successful work of “the Savior of the world” (John 4:42). Salvation is not dependent on us at all; it is all about Christ and His work alone. Paul taught that the exact same “all” who are condemned in Adam are the exact same “all” who are justified in Christ

(Romans 5:18), and that the exact same “all” who die in Adam are the exact same “all” who are “made alive” in Christ (I Corinthians 15:22). Christianity has an Adam who is greater than Christ; however, it is Christ Who is greater than Adam.

A note concerning the cover: We wanted a cover that would immediately convey the theme of the book’s content, choosing to go with a traditional “cross” scene to express the work of Christ at Calvary. Yet Christ did not die on a “cross” but was nailed to a simple “stake.” An explanation is provided in the appendix. *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
EGNT: Englishman's Greek New Testament
ERV: English Revised Version
ESV: English Standard Version
FF: Ferrar Fenton Bible
GLT: Green's Literal Translation
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
LSV: Literal Standard Version
LXX: Septuagint
MKJV: Modern King James Version
MLV: Modern Literal Version
MNT: Moffatt New Translation (James Moffatt)
MSG: The Message
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
RCV: Recovery Version
TCNT: Twentieth Century New Testament
VT: The Voice Translation
WAY: The Arthur Way Translation
WEB: World English Bible
WET: Wuest Expanded Translation
WI: Workman's Interlinear
WNT: Williams New Testament
WT: Weymouth Translation
YLT: Young's Literal Translation

Reference Sources

AA: Analytical Analysis (Welch)
BDB: Brown-Driver-Briggs Hebrew Lexicon
CB: Companion Bible Notes & Appendixes (Bullinger)
CC: Concordant Commentary (Knoch)
CKC: Concordant Keyword Concordance (Knoch)
CL: A Critical Lexicon and Concordance (Bullinger)
CWS: Complete Word Study Dictionary (Zodhiates)
FoS: Figures of Speech (Bullinger)
LSJ: Liddell-Scott-Jones Lexicon
RWP: Robertson's Word Pictures
SEC: Strong's Exhaustive Concordance
TGL: Thayer's Greek-English Lexicon
TtC: Things to Come
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
VWS: Vincent's Word Studies
WWS: Wuest's Word Studies
YAC: Young's Analytical Concordance

Reference Notations

cf. – compare
e.g. – for example
et al. – and others
etc. – et cetera (and so on)
ff. – and the following
i.e., – that is