



Bible Student's Notebook™

The Herald of His Grace

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

Volume 34
Issue 836

Will We Escape Death?

Part 1 of 2

by — Clyde L. Pilkington, Jr.

To die shall you be dying (Genesis 2:17, CV).

HUMAN THEORIES NEGATE THE SCRIPTURAL TEACHING OF DEATH

The plight of humanity is mortality and death. In every age the believer's hope has always been resurrection from the dead and that which lays beyond.

It was Satan who first introduced the idea, "*Thou shalt not surely die.*" So, what makes anyone think that Satan was right – that we are actually not going to die? What makes someone expect that, of all of the people who have ever lived before them, they will somehow be the ones who will *escape* death?

The answer, in one word: tradition.

Our thinking has been greatly skewed by religious theories. The case in point is two-fold: the "immortality of the soul," and the "rapture." These two theories contradict the divinely revealed truth throughout Scripture of the certainty of *death and resurrection*.

As long as death reigns, one thing is sure for every individual: death. This is true for the believer *and* unbeliever alike. Regardless of when the "*appearing*" of Christ takes place in the Celestials, it will not happen without His Body, and until after every member has died and been resurrected.

Our expectation to be resurrected and glorified does



not negate our death beforehand. *The hope of resurrection necessitates death.* If we were to *escape* death, then that would make void God's Word regarding everyone's *appointment* with it.

It is appointed unto men once to die ... (Hebrews 9:27).

Don't fall for the oldest trick in the Book. As long as death exists, this is simply the lot of all humanity – without exception.

"IN ADAM ALL DIE"

The plain teaching of Scripture is that (1) death is the absence of life, and (2) that it is a sure thing for the offspring of Adam. Who shall escape death?

The bedrock fact that "*in Adam ALL die*" is the prerequisite to the glorious truth that "*even so in Christ shall ALL be made alive*" (I Corinthians 15:22).

The living know they will die (Ecclesiastes 9:5).

ALL go to one place; **ALL** are of the dust, and **ALL** turn to dust again (Ecclesiastes 3:20; cf. 3:2; 12:7).

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"TOGETHER WITH HIM"

Just like Christ our Head, every member of His Body will die. After all, we are not only united in His resurrection, but in His death and burial. We (Christ and His Body) are all in this together. He joined us in *our* death – not so that we could *escape* dying, but so that we could join Him in *His* resurrection.

One of the greatest truths of the Dispensation of Grace is that of the believer's union "*together with Him*." The Body of Christ is a Divine unit, prehistorically planned (Ephesians 1:4).

The Body is made up of Christ and His members. We have a shared experience: He with us, and we with Him. This shared experience is mutual – it is reciprocal – He joined us, we joined Him; Our lot became His, His lot became ours; Our history became His, His history became ours.

Christ joined us in *our* experience of suffering and death so that we could join Him in *His* experience of resurrection, Celestial ascension and exaltation. He entered into our experience so that we could enter into

His. This is more than mere identity. This is union. This is mutual involvement – *together with Him*.

So, the members of Christ's Body actually have *a need to die, so that we can be raised*. Of a certainty Christ died; and we, too, will die. This is the process of our *union with Him*. He entered into our condition so that we could enter into His. We experience oneness with Him in suffering, death, burial, resurrection, ascension, exaltation and Celestial enthronement at God's right hand. He did this together with us, we are doing this *together with Him*.

Dean Hough reminds us that,

When Christ died, everyone died, not at that moment in history, but proleptically.¹ Yet thus, in looking to the eventual results of the cross, we are to understand that the death of the entire old humanity is as certain as was the death of Christ Himself.²

Therefore, knowing the truth of death and resurrec-

1. [Editor:] "The representation of a thing as existing before it actually does" – Oxford

2. *Unsearchable Riches*, Volume 81 (1990).

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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 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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tion, as well as the truth of the Secret Administration:

(1) Christ is *not* returning in our lifetime. The hope of His coming belongs to Israel and is precluded by Israel's abeyance and the very nature of the Secret Administration.

(2) Neither Christ's appearing nor our joint appearing with Him will take place in our lifetime. The natural law of death and resurrection precludes this. Our appearing with Him, rather than taking place *during* our lifetime, will take place *out from* our deathtime.

The theories of (1) being "raptured," and/or (2) being in Heaven while you are dead, are both doctrines that attempt to nullify the Scripture truth of resurrection. They are all adversarial substitutions for the biblical doctrines of death and resurrection.

Now, we can certainly understand the prevailing confusion that exists, as there are several misunderstood and misinterpreted passages that are used to uphold such no-death theories. So, we are surely sympathetic for those caught in their sway, for we too once were.

HOPE: CONFIDENT EXPECTATION? OR MISGUIDED WISH?

Within Christendom there is a skewed understanding of "hope" – especially the hope of the believer today.

When Christ, Who is our life, shall appear, then shall you also appear with Him in glory (Colossians 3:4).

One day our Head, Christ, will make His appearance in Glory;³ when He does, we, His Body, will likewise make our appearance with Him there. This will be our transformation from *death into immortality*. It will be our entrance into the ordained work for which God has already begun to prepare us during this first stage of life.

The Meaning of "Hope"

The word "hope" used in most translations does not mean "wish" as it often does in daily speech. The Greek is ἐλπίς (*elpis*) and means *a confident expectation*⁴ of that which will surely come to pass – a sure and absolute hope.⁵ It is a divine certainty. This is why the *Concordant Version* translates it as "expectation."

Our "hope" is a confident expectation of a divine reality that unquestionably will take place. However, to add a human wish-factor to it diminishes its grand power, so that it is not a "hope" at all.

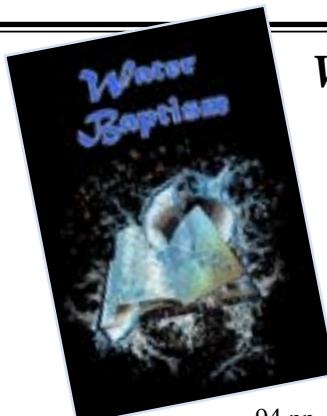
The "hope" in our joint appearance with Christ is indeed something that is sure and certain to take place, because God promised it. However, if we confuse our true "hope" with some illusory idea that we will not experience death, we make our "hope" merely a "wish."

Our joint glorification at His appearing is our hope. Scripturally, our hope is not that of escaping death. Otherwise the "hope" of all of the believing dead would have been in vain, because in reality it was only a "wish" and not a truth. Let me explain further.

3. For a clearer understanding of Christ's "appearance," see "The End of the Secret Administration and the Celestial Appearing of Christ," [Bible Student's Notebook #835](#).

4. "Confidence" (Strong); "confident expectation" (Thayer).

5. *Concordant Keyword Concordance*.



Water Baptism
A Compilation

This work answers the question as to whether or not water baptism is a part of this current dispensation. Nine chapters from the following authors: Oscar M. Baker, Denis Durham, Stephen Hill, Richard Jordan, Kenneth J. Morgan, Clyde L. Pilkington, Jr., Ike T. Sidebottom.

94 pp., PB

See order form.

The Divine Guarantee

Paul was given the confident expectation of our hope today. This hope was a divine guarantee; but this came with no such pledge that Paul himself would not experience death. Escaping the personal experience of death was not a sure and certain expectation of his greater revelation.

Consequently, if any believer during the past 2,000 years had confused their hope with *not* experiencing death, then surely they would have “hoped” in vain – and vanity is not a part of faith.

Exchanging a scriptural “*hope*” for a “*wish*” to evade death tends toward distraction, disappointment, disillusionment and depression, instead of joy, happiness, contentment and peace. This often has been the experience of those who have confused such a “*wish*” for divine certainty.

However, when we realize that “*in Adam ALL die*” then we can remain genuinely steadfast day-by-day through the trials of life, even until death.

Be sure to grasp the serious and crucial distinction. Our “*wishing*” for something, regardless of how sincere and earnest we may be, simply will not make it so – nor will it make it the truth of Scripture.

Never let anyone take away the object of our “*hope*” and substitute it for some ill-founded “*wish*.” Our peace and joy are *NOT* dependent on the avoidance of death, but on our resurrection and appearance “*together with Him*.” In spite of death, our confident expectation, our sure and certain destiny, is to join Him in His appearance in Glory!

Thankfully, we can make a relative application of these truths to our own lives. I often remember some very precious words from A.E. Knoch that I will adapt here for us:

In actual practice our appearing with Christ is not relatively a far-off future meeting, with long centuries of waiting in between. To our consciousness it comes immediately at the close of life. To be sure, the Lord does not appear at the decease of His saints; but to those who die it will seem just as if He has. To a sleeper, the morning immediately follows the evening. The night is nothing. To each one the moment of death will seem the moment of rousing.⁶

TESTIMONIES CONCERNING THE CERTAINTY OF DEATH

We will now share some excerpts concerning the theme of death from valued and trusted authors. These men were not immune to the effects of contradictory theories. While they all may have “*wished*” for an escape from death, they all nevertheless died. Their *supposed* “*hope*” of bypassing death was certainly not a divine certainty; quite the contrary, it was death that was the divine certainty. However sincere, their *supposed* “*hope*” was actually nothing more than a mere “*wish*.” Regardless of their theories that conflicted with Scripture, note their amazing words concerning death’s certainty.

Joseph E. Kirk (1903-1974)

“*As in Adam all die.*” Death is the heritage of all who are related to Adam, none escape it. Even those who believe in Jesus Christ as their Savior

6. *Concordant Studies in the Book of Daniel*, p. 330, adapted and abridged.

Who Is Jesus? A Plea for a Return to Belief in Jesus, the Messiah

by — Sir Anthony Buzzard

A work dispelling the error of the Trinity.

48 pp., PB

See order form.

succumb to the sleep of death and are referred to as “*the dead in Christ*” (I Thessalonians 4:13-18); and as “*the dead*” that “*shall be raised incorruptible*” (I Corinthians 15:51-52). The fact that “*those who are Christ’s*” need to be “*made alive at His coming*” shows that they too are included in the ALL who die in Adam.

Satan’s success in blinding men to the nature and extent of death is the cause of much error. That this would be a master stroke of deception is evidenced by the fact that Satan’s first lie was “*Ye shall not surely die*” (Genesis 3:4). This deception is still believed by many in spite of the fact that all die. Truth is sometimes rejected because it is unpleasant. The apparent finality of death appalls man. His aversion to death causes him to welcome any philosophy that explains it away. To reject the truth concerning death is to lose the comfort contained in God’s way of dealing with it. Death is indeed a grim and relentless enemy, but there is One Who is “*the Resurrection and the Life*” (John 11:25). He has “*the keys of death and of Hades*” (Revelation 1:17-18). He it is Who will conquer death and set its victims free. ... Adam’s one offense brought judgment to all men to their condemnation. None escape this condemnation to death.⁷

A.E. Knoch (1874-1965)

The universality of death, through Adam, is beyond question.⁸

Death is insisted on everywhere as being the lot, not only of humanity, but of other creatures as well.

At the very forefront of revelation man is denied immortality. The serpent had indeed said, “*Ye shall not surely die*” (Genesis 3:4). ...

How anyone, in the face of the narrative, coupled with the distinct assertion that Christ alone has immortality (I Timothy 6:16) – how anyone can still believe Satan’s lie, seems almost incredible. Yet we know that those in high places not only

hold and herald it forth as truth, but seek to find “evidence” for it in the Scriptures!⁹

The fact that the believer and the unbeliever share alike in the first death ought to be sufficient proof that it is not, in any sense, a judicial infliction on God’s part. The saint is assured of immunity from all judgment yet he does not escape the first death.¹⁰

George L. Rogers (1869-1947)

The certainty of the reign of death is brought home to us continually. The Spirit of God uses the fact to prove the greater certainty that grace will confer righteousness, peace, life and exaltation to lordship. The present reign of death is an order so firmly established that revolt against it would be useless. That this tyrannous reign rests on the comparatively slight foundation of the single sin of a single sinner serves as a measure by which to establish the certainty of the reign in life. By dying, each individual yields compulsory tribute to the sovereignty of death. ...

Is it not true that though the Savior has appeared He has not released any from condemnation to death? His people accept the penalty as just, and they die with the confidence that resurrection of life is as certain as the condemnation to death. ... The condemnatory sentence of God cannot be reversed.

In our present text¹¹ are two divine sentences pronounced on the race – the condemnation and the just award, *dikaiooma*.¹² The latter does not annul the former or reprise anyone from condemnation to death. Nor does the universal condemnation, nor the other condemnatory sentences that will be pronounced, annul the *dikaiooma*. All God’s judicial sentences whether condemnatory or justificatory are irreversible and will be fully executed. Justification will come after every adverse sentence has been executed.¹³

(see **DEATH**, last page)

9. *Unsearchable Riches*, Volume 6 (1915).

10. *Unsearchable Riches*, Volume 13 (1922).

11. [Editor:] Romans 5:12-21.

12. [Editor:] Strong’s, G1345, “*justification*,” cf. Romans 5:15.

13. *Unsearchable Riches*, Volume 22 (1931).

7. *Unsearchable Riches*, Volume 55 (1964).

8. I Corinthians 15:21, *Concordant Commentary on the New Testament*, see order form under “Knoch,” or visit StudyShelf.com.

"A Thousand Generations"

by — Clyde L. Pilkington, Jr.

Multiplied millennia remain, more than have yet transpired, for the fulfillment of all of the glorious plans of the ages that God has revealed in His Word.

Far from us being anywhere near the “end” of something prophetic, the span of God’s eonian plan is immense, and our placement in the Secret Administration is early on its timeline. Much more of God’s prophetic program remains than man’s feeble eschatologies allow.

Carefully notice God’s specific promise of “*a thousand generations*” in the following verses:

Showing faithful love to a thousand generations of those who love Me and keep My commands (Exodus 20:6, HCSB).

Keeping lovingkindness to a thousand generations, forgiving iniquity and transgression and sin ... (Exodus 34:7, YLT).

Showing lovingkindness unto a thousand generations unto them who love Me, and keep My commandments (Deuteronomy 5:10, REB).

Know therefore that the Lord your God, He is God, the faithful God, which keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations

(Deuteronomy 7:9).

Be mindful always of His covenant; the word which He commanded to a thousand generations (I Chronicles 16:15).

He has remembered, unto times age-abiding, His covenant, the word He commanded, to a thousand generations (Psalm 105:8, REB).

Thou exercise kindness unto the thousandth generation ... (Jeremiah 32:18, Leeser Translation, 1853).

A generational cycle is the period from the birth of one generation to the birth of the next. If the lower end of a generational cycle were 20 years,¹ God’s prophetic fulfillment with Israel would be 20,000 years. However, if it would be on the higher end of the scale, this period would be upwards of some 50,000 years.²

It is essential for us to understand that Israel’s unfulfilled prophecies will be brought to pass over a *very long period* of time – at least 20,000 years, or possibly more.

Even considering the most conservative period of

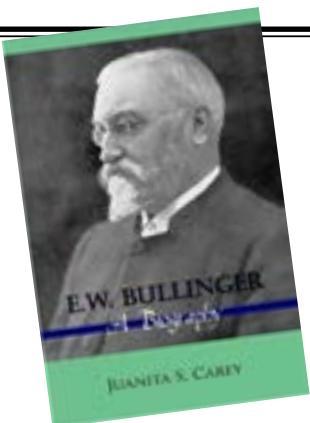
1. See, George L. Rogers (1869-1947), *Unsearchable Riches*, Volume 22, page 511 (1931).
2. “Luke’s genealogy, covering four thousand years of human history, averages more than fifty years to a generation.” – Adlai Loudy (1893-1984), *Unsearchable Riches*, volume 28 (1937).

E.W. Bullinger: A Biography

by — Juanita S. Carey

This is a behind-the-scenes look at the man who devoted his life to the careful analysis of the biblical text; a man rooted in the belief that the Bible truly is the written word of God; a man who had one lifelong ambition – to search the word of God with diligence and faithfully pass on to others the truth he found there.

An excellent biography of a man who, while greatly respected as a teacher and preacher of God’s Word, was also criticized greatly as he dared to espouse opinions contrary to the mainstream Church. — Bob Evely, Wilmore, KY



316 pp., 19 pictures, PB

See order form.



20,000 years, here is a breakdown of the remainder of the ages:

Phase 1:

The Pre-Millennial Kingdom

Perhaps encompassing some 500 years or more.

Phase 2:

The Millennial Kingdom

1000 years.

Phase 3

The New Earth Kingdom

18,500 years or more.

While some start this thousand-generation fulfillment with Adam³ or Abraham,⁴ others⁵ (such as ourselves) see that this entire period of promise more likely remains to be yet future.

So, once the Secret Administration has run its Divinely designated course, as much as 50,000 prophetic years remain.

However, regardless of the actual duration, here is what some diligent students of the Scriptures have written concerning these many prophetic millennia yet to be fulfilled.

GEORGE L. ROGERS (1869-1947)

Many generations are yet to come. Israel's future place in the new earth is indicated by the fact that God's covenant with them is to a thousand generations.

— *Grace Versus Sin*

Unsearchable Riches, Volume 22 (1931)

CLARENCE LARKIN (1850-1924)

As the duration of God's Covenant with Israel was extended in Deuteronomy 7:9 to "a thousand generations," or 33,000 years, we have an intimation that the "Dispensation of the Fulness of Times" [Ephesians 1:10] will last for at least that length of time.

— *Dispensational Truth*, chapter 25 (1918)

3. Such as George Rogers, *ibid.*

4. Such as Adlai Loudy (1893-1984), *Unsearchable Riches*, Volume 28 (1937).

5. Such as A.E. Knoch (1874-1965), at least early in his studies. (*Unsearchable Riches*, Volume 4, 1912).

GEORGE F. TRENCH (1841-1915)

We find in Deuteronomy 7:9 and I Chronicles 16:15 an indirect, but not unimportant, confirmation of our forecast, where the duration of the covenant of God with Israel is extended, not merely to a thousand years, but to "a thousand generations" – a truly glorious revelation of Israel's future in the Age of the new creation ...

— *After the Thousand Years: The Glorious Reign of Christ as Son of Man in the Dispensation of the Fullness of Times* (1907; reprinted in 2008)⁶

A.E. KNOCH (1874-1965)

The Kingdom of Christ will bring in righteousness for a thousand years, but the throne of the Son will assure reconciliation of a thousand generations.

— The Mystery of the Gospel
Unsearchable Riches, Volume 4 (1912)

ADLAI LOUDY (1893-1984)

We have every reason to think that the succeeding eon will be very much longer. Considerations based upon the "thousand generations" of the Psalmist and the grand cycles of the Heavens, suggest that the last eon will be at least seventeen thousand years in length.

— *Unsearchable Riches*, Volume 15 (1924)

... to Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! (Ephesians 3:21).

Here we are informed that in the last eon of glory there will be *generations*. The nations in the New Earth, the paradise of God, will continue to multiply. And in that new creation when the abiding glory of God will replace the temporary luminaries – the sun, moon and stars – of the old creation, time will be marked by *generations*.

— *Unsearchable Riches*, Volume 28 (1937)

6. Available through [StudyShelf](#), or on the order form under "Other Authors."

How many generations will there be? Some idea of the number will enable us to form a rough estimate of its length. The psalmist speaks of a thousand generations (Psalm 105:8). I know of no good reason why this should not be taken literally.

The length of a generation is not easy to determine, neither is it vital. It could hardly average under twenty years. ...

I have sometimes wondered if the eons are measured by that long astronomical cycle of nearly twenty-six thousand years which is formed by the sun as it shifts its place in crossing the ecliptic, making what is called the precession of the equinoxes. At one time the sun's annual crossing of the ecliptic in the spring of the year, making day and night of equal length, occurred in the sign of Virgo. Now it is in Aries. At the end of the cycle it will be in Leo. It leads from the

Virgin to the Lion out of Judah's tribe. All of the symbolism seems to fit this notion. Even the thousand generations may find a place in this speculation. I do not rely upon it. But these figures leave little doubt that the last eon will be an enormously prolonged period of time. ...

The point we wish to press is this, that by far the greater part of mankind in the eons are found in the last of the series.

— *Unsearchable Riches*, Volume 29 (1938)

BSN

TOPICS:

Major: Ages

Minor: Astrology; Astronomy; Generation; Millenium; New Creation; New Earth; Pre-Millennial Kingdom; Prophecy; Zodiac

The saint looks forward to a resurrection of life.¹⁵

(to be continued)

In the next part we will take a brief look at two of the most popular proof texts that are put forth supposedly in support of escaping death.

TOPICS:

Major: Death

Minor: Expectation; Immortality; Rapture; Resurrection; Tradition

DEATH (continued from page 7109)

Robert McMahon

We are dying creatures who cannot escape death. Truly all mankind must die.¹⁴

M. Jaegle

The lot of the believer and the rest of humanity may appear to be much alike in this life. Yet, after death, any seeming similarity vanishes completely. ...

14. *Unsearchable Riches*, Volume 73 (1982).

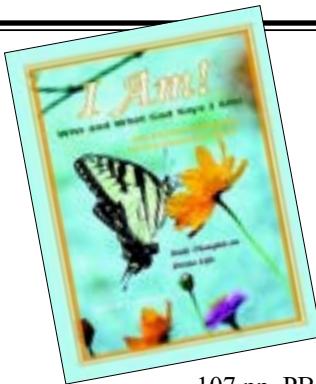
15. *Unsearchable Riches*, Volume 52 (1961).

I Am! Who and What God Says I Am!

The Divine Reckoning of the Renewed Mind; Daily Thoughts on Divine Life

by — Clyde L. Pilkington, Jr.

People are always talking about their attempts to discover their true selves – of trying to “find themselves.” The believer in the Lord Jesus Christ needs to find out who they *really* are. This doesn’t need to be such a difficult search. All that is really needed is a careful look at the Scriptures, and a simple faith in the words of who and what God says we are. God knows who we are; all we need to do is to *believe Him*. This book catalogs the Divine Record of who and what God says that you are. It is a short encyclopedic catalog of faith – the truth about you. It is the truth about you, simply because it is *God* Who has said it. God has spoken these truths concerning you – the *real* you. Believe His record! Refuse to be the shell of a person, pushed into a mold of Adamic conformity. Be the real you that God has uniquely designed you to be. Refuse to be bullied out of your divinely designed identity that our Father has given you.



107 pp, PB

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BIBLES

- **The Letters of St. Paul (Way) (fc)**
 - ____ Paperback \$24
 - ____ Hardcover \$30
- **Bullinger's Companion Bible**
 - ____ OT/NT Burgundy Hardcover \$55
 - ____ OT/NT Enlarged Type Hardcover \$65
 - ____ OT/NT Black or Burgundy Bonded Leather \$83
 - ____ Black Genuine Leather \$90
 - ____ NT Paperback w/o Appendix (fc) \$35
- **Appendices to the Companion Bible**
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 - ____ SB \$30

Concordant Literal

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 - ____ NT - Paperback \$15
 - ____ OT - Hardcover \$40

Dabhar Translation

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 - ____ HC \$45
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Emphatic Diaglott

- ____ Acts & Paul's Epistles (Enlarged Type) (fc) \$25

Ferrar Fenton (The Holy Bible in Modern English (1909) (fc))

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- ____ NT Hardcover \$35

- ____ O & NT Bonded Leather \$60
- ____ NT Large Print Paperback \$20
- ____ NT Spiral Bound \$30

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- ____ HC \$57

Parallel Literal

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- ____ NT Vol. 2, PB \$20
- ____ NT - 2 Vol. Set, PB \$55

Rotherham Emphasized Bible (fc)

- ____ PB, enlarged type \$20
- ____ SB, enlarged type \$27
- ____ HC, NT only enlarged type \$30
- ____ HC, OT/NT \$55

Scofield Study Bible (8.75 x 6 x 1.25, 1632 pages, 8 point font size)

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Twentieth Century New Testament

- ____ PB \$30
- ____ SB \$40
- ____ HC \$45

Weymouth's

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- ____ NT, HC \$35

Young's Literal

- ____ O & NT, PB \$ 40
- ____ O & NT, HC \$ 55

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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
GN: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
MKJV: Modern King James 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
TCNT: Twentieth Century New Testament
VT: The Voice Translation
WAY: The Arthur Way Translation
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
VWS: Vincent'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