



# Bible Student's Notebook™

## *The Herald of His Grace*

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

Volume 34  
Issue 841

# *The Difference Between the Heavenly and the Over-Heavenly Spheres*

by — G.J. Pauppit (1889-1962)

Translated from Dutch

**T**here are Three Spheres<sup>1</sup> of blessing:

- *The Earthly Sphere* — where Israel (Abraham's sand seed) will bless the nations,
- *The Heavenly Sphere* — of Abraham's spiritual (star) seed, and
- *The Over-Heavenly Sphere*, where The Body is set with its Head above all things, at God's Right Hand.

Perhaps some accept the division between the Earthly and Heavenly Spheres, but think that the Scriptures do not speak of further classification. For them, all that is "new" are just some further revelations of the second sphere. In their understanding, believers during Acts would simply have been taught and guided further in that Heavenly Sphere, without any question of a new, separate sphere of hope.

Granted, making a distinction between Israel and the "Church" is a step forward in understanding; but if it is not followed by apprehending further revelation and the distinguishing of the *Three Spheres*, the confusion remains and people remain stranded between the second and third spheres.

1. [Editor:] For studies on the *Three Spheres*, see:

— *The Three Spheres of Glory* (A Compilation). This book can be found on our order form under "Compilations," or ordered online at [Study Shelf](#).

The One Body was an absolute "mystery" or "secret," not revealed until after Acts 28:28. Paul plainly says that he had become the minister of the "Dispensation of God" given to him to "complete the Word of God," to bring it to fullness (Colossian 1:25).<sup>2</sup> This completion<sup>3</sup> is the mystery which has been hidden from *aiōns* (ages) and from generations (:26). It concerns Christ, the hope of glory.

This "Secret" is not for the "Bride" who is of Israel, but for the *saints* of the Nations (:26-27). The "Bride" calls Christ her "Husband"; the Ecclesia, His Body, calls Him "Head." Head is His position of dominion over all things. The "Body" is not a "Bride," but the "Perfect Man," (Ephesians 4:13). The association with the Head is not a "marriage" relationship, but an or-

2. [Editor:] For a look at Paul's completion of the Word of God, see: — "Colossians: The Completion of the Word of God," Clyde L. Pilkington, Jr., [Bible Student's Notebook #788](#).

3. [Editor:] "The use of an unrelated form to complete a paradigm." — *American Heritage Dictionary*  
"The occurrence of an unrelated form to fill a gap in a conjugation." — *Oxford*

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ganic life relationship.<sup>4</sup>

Sometimes it is also said that, while the Book of Acts does not speak of the higher revelations of the "Secret," nonetheless the Letters of Paul written during that period are already concerned with the position of that which had been "*hid in God*" (Ephesians 3:9). Such a teaching cannot hold up in an investigation of Scripture texts.

The fact is, the second sphere, the heavenly one, was already in existence in the period of the Acts. Because this second sphere is "heavenly" some take that to mean that the unity of Ephesian already existed.

During Acts it was the higher Abrahamic promises that went beyond the earthly sphere that were proclaimed. What took place then was of no surprise, no mystery, not hidden from all *aiōns* in God, for

4. [Editor:] For more information about the difference between the Body and the Bride, see:
  - *Are Bride and Body Identical?* F.H. Robinson (see order form);
  - *The Church Which Is His Body and the Bride the Lamb's Wife*, John Kessler (see order form);
  - The Bride and the Bridegroom and Ephesians Chapter 5, E.W. Bullinger, [Bible Student's Notebook #296](#).

### 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);

it could be found in Scripture, at least in seed or in image form.

Indeed, Paul spoke of "mysteries" during that time, but it is about Israel's hardening (Romans 11:25), Christ and the atonement (Romans 16:25), the spiritual things that cannot be understood by the natural man (I Corinthians 2:7-16), etc. In Paul's Letters written during the Acts there is certainly a broader description, a deeper introduction to the second sphere, but no new position revealed.

Galatians 3:29 thus clearly states that the believer, at that time, was Abraham's seed and heir. Romans 4 speaks of walking in the footsteps of Abraham's faith. In this teaching, Paul thus runs back on a pre-Israelite period and on a position that is not hidden. They were grouped around Abraham as a spiritual father.

The further revelation of this second sphere was that this all came through Christ. In this respect there is a progression of revelation. In seed form it is contained in Genesis 15:6 when it spoke concerning Abraham:

*And he believed in the LORD; and He counted it*

- 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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to him for righteousness.

Yet, when we come to Paul's latter revelation, written after Acts, we are immediately struck by all kinds of new things and words. For example:

Blessed with all spiritual blessings in Christ (Ephesians 1:3).

Perfect reconciliation [*apokatallassō*] (Ephesians 2:16).

Perfect salvation [*apolutrōsis*] (Ephesians 1:7).

Perfect in Him (Colossians 2:10).

In the Over-Heavenly (Ephesians 1:3; 2:6; 6:11-17).

Christ our life, hidden in God (Colossians 3:3).

The Fellow-body [*sussōma*] (Ephesians 3:6).

These are all about the “great mystery” (Ephesians 5:32), hidden from all *aiōns* and generations in God (3:9), but now made known through Paul (Colossians 1:26). It deals with “*unsearchable riches of Christ*” (Ephesians 3:8), which is not to be found in the Old Testament.

During Acts there were already those from Israel and from the nations that formed a unity in Christ, though in some respects they were separated according to the flesh. These believers still remained Jew or Gentile. Yet, now, there is a far higher union. From

out of the “*New Creation*” (II Corinthians 5:17) the “*One New Man*” is now generated and but fully “*reconciled*” to God (ἀποκαταλλάσσω, *apokatallassō*<sup>5</sup>, Ephesians 2:15-16). This is not the acceptance of the former “*conciliation*” (καταλλάσσω, *katallassō*), but the offering of a “*reconciliation*” which reaches further and is complete.

This position, the third sphere, is far above the former, second sphere – just as God, “*All in all*,” is far above all in the last *aiōn*.

The former unity of the second sphere participated in the promises in Abraham, now the nations (including Israel, which no longer qualifies as separate people) are a fellow-body, fellow-heirs and fellow-partakers in His promise in Christ (Ephesians 3:6). The latter reaches beyond to the fellow-died, fellow-made alive, and fellow-risen, on unto the fellow-seated in the Over-Heavenly (Ephesians 2:5-6).

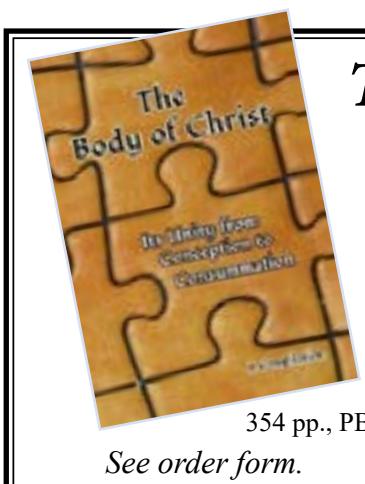
The “*One New Man*” is the Body of which Christ is the Head (Ephesians 1:22-23; 2:15-16), not merely belonging to Him in the “*New Creation*,” where even the head consists of believers (I Corinthians 12:21). Here one does not simply have an “*Ecclesia of God*,” but rather,

*the Ecclesia, who is His Body, the fulness of Him that filleth All in all* (Ephesians 1:23).

Here is a completion in Him (Colossians 2:10), a prelude to the final state: *God All in all*.

5. [Editor:] “to reconcile fully” (SEC);

“Only [used] here and Colossians 1:20, Colossians 1:21” (CB).



## ***The Body of Christ: Its Unity from Conception to Consummation (A Compilation)***

This is a significant compilation of 18 authors, 69 works, spanning over a century. Author's include: Arthur P. Adams, Daniel Andersen, E.W. Bullinger, Alan Burns, Edward Clayton, F.W. Davis, John Essex, Stephen Hill, A.E. Knoch, E.A. Larsen, Aaron Locker, William Mealand, J.R. Miller, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, Alan Reid and William B. Screws.

The believer's position is no longer that of being a "child" (as in the second sphere), but now in the third sphere, that of being an *adult man*,

*unto the measure of the stature of the fulness of Christ* (Ephesians 4:13).

There is a difference of position and atmosphere between "child" and *adult man*. Believers have now to come positionally to a *grown man*.<sup>6</sup>

All of this is not a matter of incorporating the nations into Israel, for this people no longer exists as such (Hosea 1:9).<sup>7</sup> Nations are not being grafted into the Jewish olive tree. It is not about equating both in spiritual matters, because that existed before and was the effect of the promises to Abraham.

Not surprisingly, Paul says that with this new revelation he "*fulfilled*" God's Word (or, "*finished*," "*completed*") Colossians 1:25). Only he was entrusted with this stewardship, this "*Secret*" had been revealed only to him (Ephesians 3:33); in none of his other Letters do we read anything about this "*great mystery*."

In the Scriptures there are various salvations which are closely related to the different resurrections. Here, too, the distinction between the "*Heavenly*" and "*Over-Heavenly*" groups can be seen. The "*Heavenly*" participates in the taking up of I Thessalonians 4, after the Great Tribulation, while those of the "*Over-Heavenly*" rise before and appear with Christ (Colossians 3:4). The Body has an earlier resurrection, the "*out-resurrection out of the dead*" of

6. [Editor:] For more information on this glorious theme see the book entitled [Sonship](#) on the order form under "Compilations."

7. [Editor:] This is because they have been for now judicially declared "*Lo Ammi*" ("not My people" - Hosea 1:9).

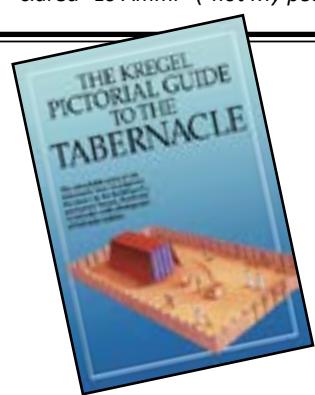
which Paul longed and sought earlier in Philippians 3:11.<sup>8</sup>

Where is the "*Over-Heavenly*"? Ephesians 1:20-21 plainly says that it is at God's "*right hand, far above* [or over-above] *all government*," etc. This is not merely in the "Heavens," but on top of it, or over it. This is the sphere which stretches over the "*Heavens*": the "*Over-Heavenly*," as the Greek says in Ephesians 1:3, 20; 2:6; 3:10; 6:12. In all of these texts it is explicitly about something that is *far up there*, while in others, where *ἐπουράνιος* (*epouranios*, "*heavenly*") is used, it can indicate the *origin*, or *nature*.

It had already been revealed in the Hebrew Scriptures that God's glory is "*above the heavens*" (Psalm 113:4). Even the "*heaven of heavens*" cannot contain God, that is, God can not dwell there (I Kings 8:27). The Greek Scriptures also say that Christ ascended up "*far above all the heavens*" (Ephesians 4:10). He is "*higher than the heavens*" (Hebrews 7:26), for He has "*passed through the heavens*" (Hebrews 4:14). The members of the Ecclesia of the mystery are set there in Christ (Ephesians 2:6).

The Over-Heavenly is a special place, above all things, on the right hand of God. Here, therefore, we do not have a revelation of *supplementary* things, but a different position from that of which the Scriptures spoke before Acts. Ephesians does not further explain the former sphere; instead a whole new sphere is opened up. Nowhere does it teach in the Old Testament that Abraham has the Over-Heavenly place. This sphere was first granted (by grace) after Christ had taken His place there, and revealed by Christ to

8. [Editor:] For a look at the unique nature of Philippians, see:  
– "Philippians: Paul's Pivotal Letter Pressing Toward the Mystery," Clyde L. Pilkington, Jr., [Bible Student's Notebook #788](#).



## The Kregel Pictorial Guide to the Tabernacle

by — Tim Dowley

This is a fully illustrated, four-color pictorial guide uncovering the significance, services, symbols and sacrifices of the Tabernacle.

32 glossy pages, PB

*See order form.*



His Body, through Paul.

To confuse the position made known in Ephesians with that of Paul's earlier writings corresponds to confusing the situation when God is "All in all" with that of the last *aiōn*: the *New Creation*.

If some say that we have no clear and convincing evidence when we speak of a separate sphere, then we reply that it is a matter of *faith*.<sup>9</sup> To the infidel one can never absolutely prove that God exists, to a "child" of God one can never absolutely prove that there is something far higher.

After Acts Paul received a new stewardship – "the *Dispensation of the Mystery*" (or, "the *Administration of the Secret*").<sup>10</sup> Now the Over-Heavenly Sphere has been put in the foreground. Though everything has now been revealed, all do not yet understand it, for "enlightened eyes" are needed to know which is "the hope of His calling and what the riches are of the glory of His inheritance in the saints" (Ephesians 1:17-23).

The "Dispensation of the Mystery" does not begin at Pentecost or in any other part of Acts. It existed in God's purpose only before the *aiōns*, with the actual beginning, in time, counted from the moment Paul had made known the mystery in Ephesians. Dur-

ing Acts, those who believed in Christ under Paul's teaching went into the Heavenly Sphere, then some continued on into the Over-Heavenly Sphere after Acts. Thus, like Paul, they were granted to move forward from "glory to glory."<sup>11</sup>

Through "rightly dividing" we become aware of our "Over-Heavenly" position and are spared apostasy, disbelief and criticism.

In the accompanying table we summarize some things that can clearly show the contrast between the spheres. **BSN**

— *Uit de Schriften*

(abridged & edited)

Paupit was a student of E.W. Bullinger (1837-1913), an associate of A.E. Knoch (1874-1965)<sup>12</sup> and Charles H. Welch (1880-1967), and a co-laborer of S. Van Mierlo (1888-1962) with whom he was co-editor of the Dutch monthly periodical *Uit de Schriften* (*Out of the Scriptures*, 1920-1960). He was author of numerous books, including: *Times of the Ages: The Scriptural Concept of "Eternity"* and co-author of *About the Mystery: Some Brief Explanations of the Great Mystery Revealed to the Apostle Paul*.

#### TOPICS:

**Major:** Acts Period; Spheres, Three; Mystery  
**Minor:** Acts 28; Administrations; Bride; Celestials

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

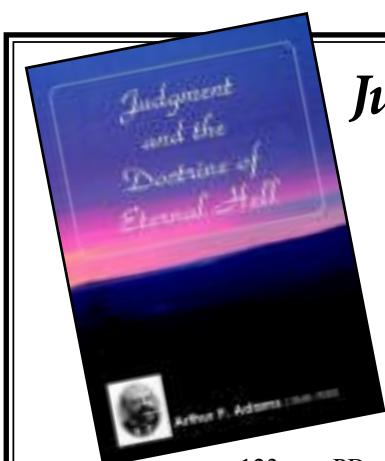
– *The Divine Activation of Faith and the Myth of Free Will*, Clyde L. Pilkington, Jr., on the order form under "Pilkington," or online at [Study Shelf](#).

10. [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://pilkingtonandsons.com/compilations.htm>

11. [Editor:] For more on this theme, see:

– *From Glory to Glory*, A.E. Knoch, [Bible Student's Notebook #511](#).

12. [Citation:] *Who Is Afraid of The Reconciliation of All?* (Foundation in Perspective)



## Judgment and the Doctrine of Eternal Hell

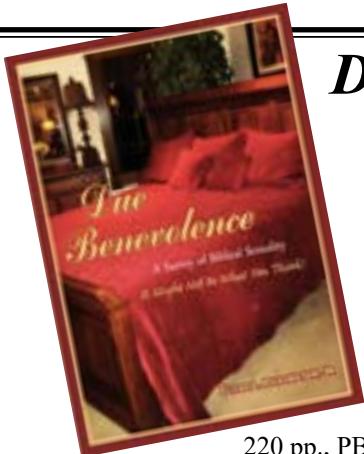
by — Arthur P. Adams (1845-1925)

### Chapters:

Judgment: Its Nature and Purposes; The Doctrine of Eternal Hell; Does Death Seal Our Eternal Destiny?; How Many Ways of Salvation are There?; Adam's Sin; The Sacrifice of Christ; The Truth about Sodom; The Purpose of the Law; The Sabbath; Translation Corrections.

*See order form.*

<b>EARTHLY SPHERE</b>	<b>HEAVENLY SPHERE</b>	<b>ABOVE-HEAVENLY SPHERE</b>
<b>New Birth</b> John 1:13; 3:3-8; I Peter 1:3, 23; 2:2	<b>New Creation</b> II Corinthians 5:17; Galatians 6:15	<b>One New Man</b> Ephesians 4:24; Colossians 3:10
<b>Child of God</b> Roman 8:15; Galatians 3:24; 4:1, 9; I John 3:9-10	<b>Son of God</b> Romans 8:14; Galatians 3:25; 4:5	<b>Perfect Man</b> Ephesians 4:13
<b>Blessed in Abraham</b> Genesis 15:18	<b>Blessed with Abraham</b> Galatians 3:9, 14	<b>Blessed in Christ</b> Ephesians 1:3; 3:6
<b>Dust of the Earth</b> Genesis 13:16	<b>Stars of Heaven</b> Genesis 15:4-6	<b>In the Over-Heavenly</b> Ephesians 1:3; 2:6
<b>Remission of Sins</b> Matthew 6:12-15; 18:27- 35	<b>Justification</b> Acts 13:39; Galatians 2:16	<b>Pure Grace and Complete Redemption</b> Ephesians 4:32; 1:7
<b>Sins Covered</b> I John 2:2; 4:10	<b>Conciliation</b> Romans 5:10; II Corinthians 5:18-20	<b>Reconciliation</b> Ephesians 2:16; Colossians 1:21
<b>Raised Up at the Last Day</b> John 6:39-54	<b>Caught Up</b> I Thessalonians 4	<b>Out-Resurrection</b> Colossians 3:4 (cf. Philippians 3:11)
<b>Earthly Jerusalem</b> Galatians 4:25	<b>Heavenly Jerusalem</b> Galatians 4:26; Hebrews 12:22	<b>Far Above All, At God's Right Hand</b> Ephesians 1:20-21; 2:6; 4:10
<b>Inherit the Earth</b> Matthew 5:5	<b>Inherit the World (Cosmos)</b> Romans 4:13; Galatians 3:29; 4:7	<b>His Inheritance in the Saints</b> Ephesians 1:18
<b>Aionic Life on Earth</b> John 3:15-18; I John 5:11	<b>Heavenly Aionic Life</b> Romans 6:23; Galatians 6:8-10; Titus 1:2	<b>Christ Our Life</b> Colossians 3:3-4



220 pp., PB  
See order form.

## *Due Benevolence: A Study of Biblical Sexuality*

by — Clyde L. Pilkington, Jr.

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“An incredible book.” – WA  
“Truly liberating.” – PA



# Our Advance Work Among the Celestials

## (Even “Now”)

by — Clyde L. Pilkington, Jr.

*To the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God (Ephesians 3:10).*

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

**T**he role of the Ecclesia, His Body, “*in the oncoming eons*” will be that of “*displaying the transcendent riches of His grace in His kindness to us in Christ Jesus*” (Ephesians 2:7, CV). What immense expectations we have for the future!



timony and witness of *unparalleled grace and faith*, both of which are entirely unmerited gifts from God. Such is a display of His unprecedented love – in breadth, length, depth and height (Ephesians 3:18) – uniquely demonstrated freely on, in and through Christ’s Body.

However, the revelation by Paul is that this work of God through us toward the Celestial beings has already been initiated, even “now” at this current time. This work of making known “*the multifarious wisdom of God*” has actually **ALREADY** begun “*to the sovereignties and the authorities among the Celestials*” (Ephesians 3:10, CV). We are currently being used as an advance display, even “now,” showcasing “*the transcendent riches of His grace*.”

Although our work in earnest is certainly yet future – “*in the oncoming eons*” (2:7) – God has already, even “now” (3:10), begun to lay the Celestial groundwork that truly is “*IN ACCORD with the purpose of the eons, which [God] makes in Christ Jesus, our Lord*” (3:11).

We are presently being used by God to lay the foundation in the hearts and minds of Celestial beings for their future reconciliation to God. We are not doing that reconciliation work “now,” but what we are “now” doing is perfectly “*IN ACCORD with the purpose*” of these “*oncoming eons*.”

So, what does this groundwork among the Celestials look like?

First of all, this groundwork is a historically unique tes-

*For in grace, through faith, are you saved, and this is not out of you; it is God’s approach present, not of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them (Ephesians 2:8-10, CV).*

This witness to the Celestial beings is further advanced as we “*grow into Him in all things, Who is the Head, Christ*” (Ephesians 4:15, REB). As divine spirit fills us (Ephesians 5:18), so we bear His *fruit* in all of the normal relationships and circumstances of life, resulting in us doing so with “*melody*,” as it were, in our hearts (:19), enabling us to face even the most adverse and challenging situations with a heart of true thanksgiving – so that we do not merely “*IN everything give thanks*,<sup>1</sup> but rather that we are “*giving thanks always FOR all things unto God*” (:20).

Thus, Paul reveals to us that the ultimate demonstration among the Celestials of advanced spirituality is actually showcased in the ordinary details of day-to-day life: in family (5:22-6:4)<sup>2</sup> and in workplace rela-

1. Which is Paul’s instruction in the previous administration (I Thessalonians 5:18).
2. In marriage relationships (5:22-33), in parent-child relationships (6:1-4).

tionships (6:5-9). These are the “good works, which God makes ready beforehand, that we should be walking in them” (2:10).

We are unworthy recipients of the “unsearchable riches of Christ” (3:8), going through relentless and often difficult trials, hemmed in by mundane and even drudging duties and responsibilities, yet by the fulness of God’s spirit we do so with a heart of melodious thanksgiving. This is the present showcase of God’s “multifarious wisdom” and “the transcendent riches of His grace,” with Celestial beings hanging on our every movement.



Aaron Welch’s book [Was Jesus Christ Alive Before His Life on Earth Began?](#) – how I was wrong about it. Twice. Prejudicial. First for taking someone else’s opinion, and then for wanting to stop reading 20 pages in. ... A very interesting issue and a great read. – CA

I have been enjoying your [YouTube channel](#) for several months now and recently signed up for your emails. Thank you for all you do to spread Truth! I noticed that one of the articles in the notebook today was written by [William B. Hallman](#). That’s my grandfather. I was born in 1978 and knew him for a

It must be remembered that, unlike Israel’s future work – that of reaching the world – in this present dispensation we actually have a very limited ministry with no such scope. God has narrowed our ministry to personal faith and study, perfection through suffering, and witnessing to the Celestials – and we’ve only just begun this eonian work! **BSN**

[**NOTE:**] For more on this theme, see:

– “The Ministry of the Ecclesia,” John Essex, [Bible Student’s Notebook #840](#).

**TOPICS:**

**Major:** Celestials; Ministry; Secret Administration

**Minor:** Ecclesia; Fruit of the Spirit

few years before he passed. Thanks again for all you do! – IL

[The End of the Secret Administration and the Celestial Appearing of Christ](#) is amazing. It makes things so simple. You have made it completely idiot proof. It is clear and organized. The thoughts flow really well and it is straightforward. – VA

The fact that the BSNs are in print and one can go back and read and study them over and over has much power. They are solid biblical truth. – GA

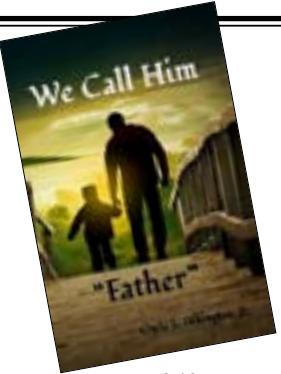
I just wanted to “Thank You” and let you know what a blessing it’s been to read your books (and others) from Study Shelf! I was mainly looking for Bullinger books and you sent me a free book on II Timothy, [The Church in Ruins](#). ... I purchased more later on and now I’m hooked! A.E. Knoch’s book, [The Problem of Evil](#), opened my eyes even more. Thanks again! – CA

**BSN**

## We Call Him “Father”

by — Clyde L. Pilkington, Jr.

*One God and Father of all, Who is over all and through all and in all*  
(Ephesians 4:6, Concordant Version)

  
Jesus Christ came to reveal God’s true identity and nature as “Father.” This was an advanced revelation concerning God, super-abounding that of any previous one. With radical boldness Christ called Him “Father,” and Paul pressed this glorious truth to its grand ultimate, that God was the “Father of all.”  
242 pp., PB  
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  
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