



Bible Student's Notebook™

The Herald of His Grace

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

Volume 34
Issue 842

The First Eon

by — Edward H. Clayton (1887-1972)

A first assessment of our subject will need to take note of those general distinctions that lie around this period, and to distinguish it from all of the eons that follow. The first eon commenced in the primeval condition, with no sin abroad. This is not the case for any other eon, not even the final or fifth eon, though its effects will be definitely contained.

The question of the orders of beings that belong to this eon will also press into view. We must then enquire into the sequence of features by which the universe was built up in the first eon, as well as extending out of it, for we will find that this eon fashions the character of all later eons.

Perhaps it may be thought that we should first consider the features which bring the material side into existence, but a little thought may soon show why this must be made to be the second stage of enquiry. We must certainly alert ourselves to the distinctions that exist between the Earth and the Heavens, and so be ready to regard the beings which the Scriptures indicate for the celestial regions. This will be the most effective method of procedure, for it will lead us more easily into the then conditions, circumstances and relationships on the Earth.

DARKNESS

In some regards we have to make a judgment around the odd matter, even in using a statement given in reference to the week's work in Genesis 1. For such a case we may refer to the words "and the stars" (:16). Undoubtedly these belong to the first eon, yet, in relation to the week's work, they were given a new

function: that of becoming one of the items within the ruling of the night, even though still being related to the celestial regions.

In this way do we come to discern that darkness is an intruder, arising in the first eon, in the economy of the Earth, and from its appearance it actually kept back some measure of the original glory. In part, the darkness remains related to the Earth, and has been made to be a major feature of the readjustment in respect of the second eon. The stars, whilst being a feature of the first eon, are used to supply to us a figure whereby some of the celestials can be referred to our understanding.

This item of darkness, coming through into the second eon from the first, is in a sense removed from continuing to be the void or mere accompaniment of the chaos of the Earth, for not only does its appearance come to be lessened, but it is coming to be interspersed by those bodies, the stars, which really belong to the first eon. The stars did not appear through the darkness until the night of the fourth day (:19); but the darkness has remained, not alone to the second eon, but forward into the third and fourth eons. It will not be dispelled until the fifth eon when there is no night.

Understood within the revelation of the Scriptures, the darkness of night serves as an indication of the effect of a contrary will in the universe, and the record by darkness continues until the Adversary is restrained from any further function within the eons.

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The separateness which has arisen around the first eon, making it distinct from other eons, was a very real division. Yet some prior effects therefrom, both physical and spiritual, are retained throughout the following eons, two, three, and four. However, the Heavens do again function along with the readjusted Earth, to make one whole, that is, the Universe.

That which has come to be termed the “*disruption*” by the *Concordant Version*, carried forward its relation to the darkness. It is used, too, as a waymark of some important features of God’s ways. This is especially notable in regard to those ways which flow from His counsels formulated with Himself, preceding the creation. From His counsels come the secrets of Paul’s ministry, and they are especially in point in regard to the Ecclesia, amidst its lot with Him Who is the Head of the Universe.

In other contexts, this same matter, the disruption, is instanced to deny and correct that all is continuing thus from the beginning of creation. This is II Peter 3, and there are other passages which make reference to the first eon. These are of singular moment, for they furnish details which are guides in respect of the se-

quence of the making of the Celestials, and as to when their entry into the order of the universe occurred.

We have also references in Job 38 and Proverbs 8, and to these we will return later, to make due comments on their relation to our subject, the first eon.

THE ADVERSARY

The bringing forth into creation of that one who was to fill the office of Adversary¹ must be taken up as

1. [Editor:] God is the Creator of all, including “evil” (Isaiah 45:7). God created Satan as the Adversary (Isaiah 54:16). Satan did not “fall” from a former condition into his current state, but was indeed so created, for “*from the beginning, the Adversary is sinning*” (I John 3:8). For more information about Satan, his creation and purpose, see:

Books:

- [The Creation of Evil, Sin and Satan: A Compilation](#). See the order form under “Compilations;”
- [The Problem of Evil](#), A.E. Knoch. See order form under “Knoch.”

Articles:

- Satan: A Brief Look at His Origin and Destiny, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #750](#);
- The “Fall” of Satan, A.E. Knoch, [Bible Student’s Notebook #547](#);
- The Future of Satan, André Piet, [Bible Student’s Notebook #352](#);
- The Role of the Adversary in God’s Purpose, James A. Webb, [Bible Student’s Notebook #280](#);
- God and Satan, John H. Essex, [Bible Student’s Notebook #350](#).

- 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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PO Box 265, Windber, PA 15963

Office: (800) 784-6010 – Local: (814) 701-0063

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor

André Sneidar – Managing Editor

Assistant Editors: Jamie Botner, James Fine, Gary Ingison, Mark Vogt,

Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Cindy Pilkington, Nadine Sneidar

For definitions of abbreviations/acronyms, see index after the order form.

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one of the leading matters in the first eon. Equally the point as to when he first appeared amidst created beings and the physical elements of creation must be considered. It will not do to have this one entering creation prior to the Earth, for he would not join in the shout of jubilation which was raised by the sons of Elohim at the shooting into position of the cornerstone of the Earth (Job 38:7).

Whilst study and consideration around the Adversary have led us to the understanding that creation gave to him the character which constituted and fitted him to fill the office, we have not wholly faced the question as to the direct and immediate effect of his entry into affairs.

Certainly, on the lowest estimate, creation could not proceed as before, for that element of opposition commensurate with the idea of an adversary, was thus introduced. Enmity is now existent within the domain of creation.

From the point of the Adversary entering into his office, from then did the character of the eons change. Along with this fact, we must regard the remainder of the eons.

THE THEN WORLD

In the Scriptures we find references which give brief details of some leading matters of the first eon. Those which speak directly of the conclusion of that eon are known to us. Speaking around creation, and the

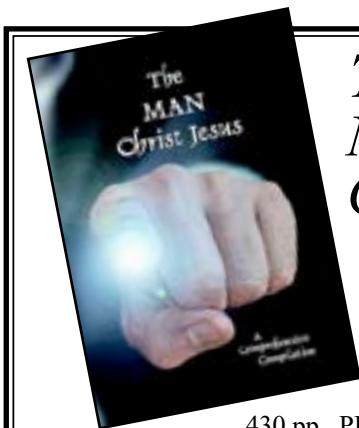
Heavens and Earth thereof, it is said that “*the then world*” perished (II Peter 3:5, CV).

That Earth cohered out of and through water, for its strata were laid down by means of water, as suggested by mention of the topsoil (Proverbs 8:26, CV). There was no sea in that eon, the water having settled down below the Earth’s surface, and it was by means of the internal water that the first Earth was deluged.

From this came the submerged chaos of the second verse of Genesis one. Assuredly this event, which ruined the earth, was the point around which the Adversary entered office. This was a signal counter action arising out of the jurisdiction of darkness, one which seemingly destroyed the unity which creation had thus far displayed.

From the details, it becomes apparent that Celestials were dominant creatures in the first eon. Those celestial offices termed thrones, lordships, sovereignties and authorities (Colossians 1:16) require us to understand that there were correlative subjects, though to us they would be invisible. To the first eon belong the sovereignties, authorities and world-mights which, even in the current eon, and especially the present administration, aim to systematize all against God.

These Celestials are enlisted by the Adversary to forward his stratagems. From these come the spirit now operating in the sons of stubbornness (Ephesians 2:2). These are the opponents of the Ecclesia in the present administration. Yet the conclusion of the



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The Man Christ Jesus: His Birth, Life, Nature, Faith, Suffering and Glory (A Comprehensive Compilation)

This book contains 24 authors and 74 works spanning 130 years. Authors include: Arthur P. Adams (1845-1925), William W. Bentley, Jr., William Tucker Broad (1860-1923), Leon A. Bynoe (1895-1983), E.W. Bullinger (1837-1913), E.H. Clayton (1887-1972), John H. Essex (1907-1991), William B. Hallman (1903-1973), Joseph Edwin Hartill (1909-1981), A.E. Knoch (1874-1965), Adlai Loudy (1893-1984), William Mealand (1873-1957), Clyde L. Pilkington, Jr., Frank Neil Pohorlak (1907-1988), André Sneidar, E. Al Stahl (1926-2011) and Charles H. Welch (1888-1967).



third eon will reach a marked restriction upon the Adversary's activities and his influence. This will forward the ministry of the Ecclesia among the celestials.

Coming to one of the passages mentioned earlier, that of Job 38, we find that Elihu has just concluded speaking. He had supposed that his speaking to Job would solve Job's problems and correct Job's outlook. But, as from Job's prior friends, his case remained. This speaking of Elihu was followed by a theophany in which Yahweh addresses Job (chapter 38). At once was Yahweh able to subject Job, for Job's declarations were failing in knowledge. It is very notable that Yahweh answers Job by the use of details which, in the main, come over from a major situation of the first eon:

Where were you when I founded the Earth? (4):

This introduction begins to show that the root of Job's dilemma belongs to circumstances which have a parallel in those of the prior eon. Job was unable to explain the things which had overtaken him. He had tried by words, but he simply was not aware of the whole situation. Yahweh had founded the Earth, yet it had come to have quite a distinct affair to the jubilation of the stars of the morning (Job 38:7). The occurrence was in the nature of a disaster.

Whence came this occurrence of the first eon? Was it not, as in the case of Job, due to the activity of the Adversary? Job is learning that his endurance had arisen at the instance of the Adversary. Job's case was parallel to what earlier had overtaken the Earth, be-

fore humans ever lived upon it.

Yahweh by dwelling upon the preliminaries of His finding of the Earth, that is, as to measurements, and sinking its sockets, and stretching over the Earth as a tape, makes all these details to compare with the carefulness of Job as regards his family and his estate. Both had come to calamity, and due to the same cause. But one occurred in the first eon and Job's case is in the third eon.

The discourse upon wisdom in Proverbs 8 widens out the consideration of its theme so as to cover every angle which may be around it. The survey is not limited to the matters of wisdom in relation to humans, but from :22 it builds up to examine wisdom in the ways of Yahweh. We have a scrutiny which covers the ways of Yahweh from their beginning, right on to the point wherein would eventually come to be that factor which would adjust all of those matters which lay around the submerged chaoses (:23). Wisdom could view such things with the fullest joy.

Our enquiry leads us to see of this first eon that one of its leading matters is the introduction of the jurisdiction of darkness. This is the fuller statement regarding the Adversary. It is not a cursory matter, nor did it just occur, for the one who fills this office is characterized with a genius which is in line with the operation laid upon him.

BSN

(abridged & edited)

TOPICS:

Major: Adversary; Disruption
Minor: Creation; Darkness



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Raise, Rouse and Vivify

by — A.E. Knoch (1874-1965)

At death the body returns to the soil, the soul returns to the unseen, and the spirit returns to God. The reversal of this is variously termed resurrection, rousing and vivification. Each of these terms may be used of the return from death which we usually call “resurrection.”



In the Scriptures *raise*, *rouse*, and *vivify* are used with fine discrimination and are chosen to suit each occasion. When viewed from the standpoint of the body, we read of “*resurrection*.” When the soul is especially in view “*rouse*” is used. When the spirit is uppermost, it is “*make alive*” or “*vivify*.”

It is not to be supposed from this that “*rouse*” recalls the soul alone, and not the body and spirit. That could not be possible, because the soul is the result of the combination of body and spirit. Nor is “*raise*” limited to the body. The body could not stand up without the soul and spirit. “*Vivify*,” indeed, involves far more than the mere return of the body and soul, yet cannot be separated from them. There can be no “*resurrection of the body*,” no rousing of the soul, no vivification of the spirit without each case including the others. Death destroys the whole man and its recall requires the restoration of body, spirit, and soul.

The same figure is used of men while they are living. By metonymy a part is put for the whole when that

part is to be made prominent. We talk of a man as *somebody*. The Scriptures often speak of “*souls*” when *persons* are intended but looked at in relation to their sensations. Even the “*spirit*” is spoken of as the man. He who is joined to the Lord is one “*spirit*” (I Corinthians 6:17). The Lord is a life giving “*Spirit*” (15:45). This by no means implies the absence of body or soul, but the dominance of spirit.

The term “*raise*,” literally UP-STAND, when not used in reference to the dead, is used of our physical frame. Thus Paul, at Lystra, said to the lame man,

Stand up [rise] erect on your feet! (Acts 14:10).

Paul himself *stood up* in the synagogue at Pisidian Antioch when asked to address the people (Acts 13:16).

Even when used of resurrection, this is the foremost thought. Peter, after praying for Dorcas, said to the *body*, “*Tabitha rise*.” Then, giving her a hand, he *raises* her (Acts 9:40).

“*Rouse*” is often used apart from resurrection. When Joseph was in a trance, the Lord’s messenger appeared to him, saying, “*Rouse!*” (Matthew 2:13). This is repeated when he is in a trance in Egypt (Matthew 2:20). This clearly refers to the unconsciousness



The Fallacy of Post Mortem Punishment in Light of a Successful Savior

by — Mike Owens

This is a summary of the biblical, logical and philosophical reasons by which the author has abandoned the notion of hell or punishment after death. God is an all-powerful God of love Who knows how to win hearts and minds. To assume that He needs to use physical or psychological pain in order to gain the admiration, love or loyalty of His creatures is an insult to His sovereignty and wisdom. Like Thomas and Paul – who came to believe by something they saw and experienced, not by faith – everyone, even the Hitlers and Stalins of this world, will experience PRA – Post Resurrection Amazement.

48 pp., PB

See order form.

of the trance state. When the Lord drowsed, and the disciples were afraid the ship would sink, they “roused” Him (Matthew 8:25). We are not at all sure that He stood up. It would be more in keeping with His calmness to remain at rest.

The apostle’s exhortation, “*it is already the hour for us to be roused out of sleep*” (Romans 13:11), and “*Rouse, O drowsy one*” (Ephesians 5:14) are examples of its ordinary usage.

When both “rouse” and “rise” are used we have an instructive example of their difference. “Rouse,” of course, must come before “rise,” for only a sleep-walker would rise in his sleep. So the exhortation just quoted, “*Rouse, O drowsy one*” is followed by “*and rise from among the dead*” (Ephesians 5:14).

Jairus’ daughter responded to the words “*Talitha coumi!*” which mean “*Maiden, I am saying to you, rouse!*” Then we read, “*and straightway the maiden rose and was walking about ...*” (Mark 5:41-42).

When our Lord had cast out the dumb and deaf-mute spirit out of a little boy, who seemed to be dead, He “*rouses him and he rose*” (Mark 9:27).

The literal sense of *make alive* comes before us in the illustration of the resurrection presented by the process observed in the lower life of plants.

What you are sowing is not being made alive if it should not be dying (I Corinthians 15:36).

By some means, entirely beyond the ken of science, the spirit which gives life to the seed is transferred to the plant which springs from it.

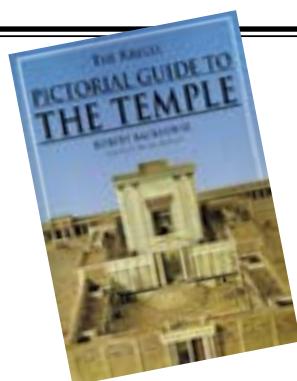
All life is the result of spirit. It is the spirit that *vivifies* (John 6:63). Hence, when the term “*make alive*” is used of the return from death there is an extraordinary emphasis on the spiritual aspect. It is not used of resurrection or rousing *merely*, for life is implied in both cases. Resurrection is not the standing up of a dead body but of one come back to life. Rousing is not possible without passing from death into life. When *vivification* is superimposed it brings life, not only after death, but *beyond the reach of death*.

We read that the Father is rousing the dead *and* vivifying them (John 5:21). Why is this? If they are roused, are they not alive? They are, but the emphasis is on their soul. They have come back to a life of consciousness and sensation, not to the life of the spirit. Such will be the rousing of the irreverent before the Great White Throne. Their bodies stand up, their souls are roused, but they have not that superabundance of spirit which puts them *beyond death*, for they go into the second death. Only those who are *vivified* escape the second death.

In this life the emphasis is laid on body and soul. Our bodies are *soilish*. We are *soulish* (I Corinthians 15:44-49, CV), and if the emphasis is laid on either body or soul by the use of the words raise or rouse, resurrection or rousing, we are *not* free to infer that these introduce us to *a state of immortality*, for there is no emphasis whatever on the spirit, which alone gives life.

But when the *reversal of death* is described as *vivification*, a term which emphasizes the spirit of life, then we are warranted in looking for life, superabundant life. Resurrection *implies* life. Rousing *requires* life. Vivification brings *immortality*.

(see *VIVIFY*, page 7160)



The Kregel Pictorial Guide to the Temple

by — Robert Backhouse

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John's Gospel and Paul's Gospel

by — S. Van Mierlo (1888-1962)

One usually forgets that John is one of the *Apostles of Circumcision* and that he addresses Jews. If one compares his gospel to Paul's with some attention, one will see that John confined himself to the sphere to which his vocation belonged. John goes no further than regeneration, while Paul goes on to justification, and further.

The attentive reader will notice that only Paul speaks about the “*new creation*” and the “*new man*.” It is the basis of his Gospel. He teaches us that for us the transition from the “*old*” to the “*new man*” takes place on the cross.

If we examine the Scriptures without a predetermined opinion, we will see that John never speaks about the “*new creation*” or the “*new man*.” The expression “*in Christ Jesus*” is unknown to him. John confines himself to the forgiveness of sins and regeneration.

There is a radical difference between Paul's Gospel and that of the Twelve. The special task of the latter was to lead Israel, as a people, to repentance and to the belief that Jesus is the Christ, the Messiah. That conversion was the necessary requirement for the coming of the Kingdom on Earth.

The message of the cross, concerning the spiritual transition of a humanity and a creation to a new

one, is not mentioned by Peter, James and Jude. Their mission was limited to the realization of God's counsel in connection with Israel, to the completion of the prophecies concerning the earthly Kingdom. In that earthly sphere, Israel, as God's chosen people, remains completely separated from every other people. The Twelve Tribes of Israel must form a royal priesthood, the God-chosen means of spreading His promised blessings throughout the Earth.

What confusion has come by claiming that the ecclesia replaced Israel, resulting in an attempt to take over Israel's task of world conversion. In the present circumstances, Paul's special message will affect only a few. **BSN**

— *From Adam to Christ*
(edited excerpt)

Van Mierlo, was a student of E.W. Bullinger (1837-1913), an associate of A.E. Knoch (1874-1965) and Charles H. Welch (1880-1967), and co-editor along with G.J. Paupit (1889-1962) of the Dutch monthly periodical *Uit de Schriften (Out of the Scriptures*, 1920-1960), as well the author of several books, including *The Divine Plan and its Realization*, and co-author of *About the Mystery: Some Brief Explanations of the Great Mystery Revealed to the Apostle Paul*.

TOPICS:

Major: John; Paul; Paul's Gospel

Minor: Gospels; Israel



Just and the Justifier

by — Charles H. Welch (1880-1967)

The author takes a look at both the Doctrinal and Dispensational aspects of Paul's foundational epistle to the Romans.

352 pp., PB

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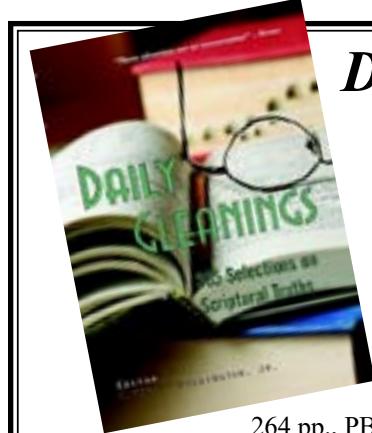
VIVIFY (continued from page 7158)

When the saints are raised from the dead the spirit's life-giving power is imparted to their bodies, so that these become spiritual, incorruptible, deathless, immortal.

The careful precision and beautiful aptness with which these terms are used in the Word of God is worthy of study and full of enjoyment. They are never interchanged. Always *there is a reason*, though we may not perceive it at first. It may be lost on us. In fact, even the distinction between *rouse* and *raise* is obliterated in most versions. Luther's translation is far better than the *English Authorized* in this respect. But the idiom of the English is so obtuse that it is almost impossible to preserve the distinction at all times. Hence a literal sublinear is the only safe recourse.

These three aspects of humanity are seen in other connections also. Paul, in addressing the Athenians, probably the most critically scientific audience he could find, made a statement which involves far more than even the science of the present day has learned. All that men really know much about is the human body. Yet even here, how much is still hidden from them! They cannot even distinguish between soul and spirit, and they are most vehement in denying any connection between God and His creatures. How majestically scientific is the apostle's simple statement!

In Him we are living and moving and are (Acts 17:28, CV).



Daily Gleanings – 365 Selections on Scriptural Truths

Clyde L. Pilkington, Jr., Editor

This book contains a collection of gleanings from some 200 different authors. These excerpts are intended to be an encouragement to those who are walking on a different path with the Lord – a journey that is “*outside of the camp*.”

Some quotations are from beloved and trusted authors, but more often than not, they are from unusual sources. Sometimes, it is simply amazing how an author can admit in print to some grand truth that their writings and ministries otherwise generally deny. For the authors of these quotes, the truth that is conveyed by them may oddly seem “out of place”; but in some ways, the more unlikely the source, the more amazingly it testifies to the truth – and the fact that it cannot be hidden.

See order form.

Thanks for your ministry and the time you put into this work. – **TX**

Interesting, instructive and faith building. – **Canada**

I love that you have done this for

us. There is no way that we could go through half the amount of material you go through and pull out these tasty morsels. – **VA**

What a treasured collection! – **MI**

You have made me aware of authors I didn't even know. – **GA**

Truly an invaluable resource. – **IL**

These gleanings are so encouraging! – **Kenya**

Living

In Him we are “*living*.” This refers to the spirit, for it is the only source of life.

Moving

“*Moving*” is said of the soul, for only that which has life *and moves* has sensation or soul. Plants have life but no soul. Animals which are detached from the soil have souls.

Are

“*Are*” refers to the body. Paul condensed more knowledge about God and mankind into one sentence than could be found in all of the philosophies of Greece. It was a masterly analysis of man and his relation to his Creator. **BSN**

— *Unsearchable Riches*, Volume 18 (1927)

(abridged & edited)

[Editor:] See also the author's work “Resurrection and Vivification” in [Bible Student's Notebook #802](#).

TOPICS:

Major: Death, Resurrection, Vivification

Minor: Consummation

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

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James Moffatt Translation (8-1/2 x 6 x 2-1/2, 1560 pages, 10 point font size)

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Parallel Literal

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

Rotherham Emphasized Bible (fc)

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

- PB \$30

Twentieth Century New Testament

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- SB \$40
- HC \$45

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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