



Bible Student's Notebook™

The Herald of His Grace

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

Volume 35
Issue 870

A Ministry of Confirmation? or Revelation?

Acts 28:16-31

by — Vincent Bennett

In Hebrews 2:3 we find these words,
*How shall we escape, if we neglect so great
Salvation; which at the first began to be
spoken by the Lord, and was confirmed
unto us by them that heard Him.*



Immediately we ask the question, With what
kind of ministry did the Lord Jesus begin? In Ro-
mans 15:8 Paul supplies the answer,

*Now I say that Jesus Christ was a minister of the
circumcision for the truth of God, to confirm the
promises made unto the fathers.*

So, we see from the Word of God that Jesus Christ's
beginning ministry was a ministry of confirmation.

Turning to Matthew 4:17 we find these words,

*From that time Jesus began to preach and to say,
"Repent for the kingdom of heaven is at hand."*

This gives to us the message of Jesus' ministry, and in
:23, its dispensational characteristics.

*And Jesus went about all Galilee, teaching in
their synagogues, and preaching the Gospel of
the Kingdom, and healing all manner of sickness
and all manner of disease among the people.*

Then again in Matthew 10:5-8, the commission that

Jesus gave to the Twelve Apostles agreed with
His Own message and ministry,

*These twelve Jesus sent forth and com-
manded them, saying, "Go not into the
way of the Gentiles, and into any city of
the Samaritans enter ye not: but go rather
to the lost sheep of the House of Israel; and as
ye go, preach, saying, 'The Kingdom of Heaven
is at hand.' Heal the sick, cleanse the lepers, raise
the dead, cast out devils: freely ye have received,
freely give."*

The mission of the Lord Jesus while on this Earth was
exclusively Jewish. He came to *confirm* the promises
made unto the fathers, and the key to His earthly
ministry can be understood only in the light of His
own expression found in Matthew 15:24.

*I am not sent but unto the lost sheep of the
House of Israel.*

Therefore, we come to this conclusion: The Lord Je-
sus began His ministry among the lost sheep of the
House of Israel, preaching the Gospel of the King-
dom with signs following, and the apostles began
with the same ministry,

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God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to His own will (Hebrews 2:4).

The Gospel of the Kingdom was not an unexpected message to the Jews; for were they not looking forward to the coming of the King Who would bring the realization of their Kingdom hopes? The message of the Kingdom had been the last word of revelation in the Old Testament, and then after 400 years of silence God spoke again to the same people to whom the prophets had spoken for centuries, concerning the same land, city, temple and law, etc.

The only difference is this: in the prophets the message is that Christ *shall* come, and in Matthew the Christ *has* come.

God, Who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds (Hebrews 1:1-2).

Jesus came to His own people, but they received Him not. They rejected and crucified the Lord of Glory. It certainly was true that they knew not “*the time of thy visitation*” (Luke 19:44).

When Jesus explained His beginning ministry in Luke 4:16-19 He quoted from Isaiah 61:1-2, and closed the quotation with the significant expression found in :19. He came “*to preach the acceptable year of the Lord.*” In :21 He said, “*this day is this Scripture fulfilled in your ears,*” and truly He might have said to His listeners, “Now is the accepted time, now is the day of salvation.” The Kingdom, long promised, was indeed “*at hand,*” but Israel would not have this Man to reign over them. A little later we hear their cry, “*crucify Him*” (John 19:14-15), but Jesus loved “*His own*” and wept over His people and the city of the Great King. In His dying hour, “*He made intercession for the transgressors*” (Isaiah 53:12), praying, “*Father forgive them, for they know not what they do*” (Luke 23:34).

When we open the Book of Acts and read the first verse, we find that instead of the beginning of something new we have a continuation of something already made known.

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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Scripture education in a weekly format!

This free electronic publication is dedicated to:

- the absolute sovereignty and deity of God (Romans 11:36);
- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation that God will save all through the death, burial and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the “*preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret in ages past*” (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the Body of Christ (Ephesians 4:16);
- the Secret Administration, being the operational revelation for today (Ephesians 3:9);
- the unprophesied, Celestial hope and calling of the Body of Christ (Colossians 3:4);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 3:1-3);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - union in His death, burial and resurrection and ascended seated position among the celestials (Romans 6; Ephesians 2:6);

– adult sonship position (Ephesians 1:5).

This publication is the product of humble efforts of ordinary men intended to stimulate the earnest study of Scripture. We do not claim infallibility for the contents of this publication; thus they are not meant to imply finality on any subject discussed, or that further research would not add further light from the Word of God. God's storehouse of truth is inexhaustible, so draw on its wealth by prayerful study. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

This publication is not connected with any “church,” “denomination,” “movement,” “organization,” “mission,” “creed,” “meeting,” “school,” “conference” or “fellowship.”

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

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The former treatise have I made, O Theophilus, of all that Jesus BEGAN to do and to teach (Acts 1:1).

For John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence.

Jesus began as a minister of the circumcision. Here in the Book of Acts we find the risen Christ continuing His ministry, and His message is still related to the Abrahamic and Davidic promises, hopes and people. After forty days of instruction the disciples ask Jesus a direct question,

Wilt Thou at this time restore again the Kingdom to Israel? (Acts 1:6).

When Jesus replied He did not tell them that they had misunderstood Him and that He was then going to call out *“the Church which is His Body.”* No, that Church had nothing to do with a *confirmation ministry*. This Body was not a subject of which the prophets wrote. They were silent and ignorant of that Mystery which had been hid for ages and generations (Colossians 1:26). Instead, He told them that it was not for them *“to know the times or the seasons which the Father hath put in His own power”* (Acts 1:7). They were to be witnesses for Him. Witnesses to what? we might ask. Read Acts 2:36- 5:32 for the answer.

Before we go any further it might be well to inquire, Why did the disciples ask such a question in reference to the restoration of the Kingdom to Israel? Had Jesus given any reason at all to suspect that such a thing might take place? Yes, for the disciples did not ask the question until Jesus had mentioned the Spirit Baptism in Acts 1:5,

This would naturally bring the thought of Kingdom restoration to the disciples. Notice with me,

Behold, a king shall reign in righteousness and princes shall rule in judgment (Isaiah 32:1) ...

Upon the land of my people shall come up thorns and briers (:13) ...

Until the spirit be poured upon us from on high (:15) ...

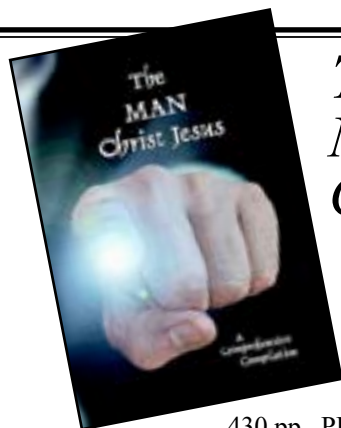
Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field (:16) ...

I will pour my Spirit upon thy seed and my blessing upon thine offspring (44:3).

When the Spirit came upon the disciples on the Day of Pentecost, Peter quoted Joel as an explanation of what had taken place.

But this is that which was spoken by the prophet Joel, “And it shall come to pass in the last days,” saith God, “I will pour out of My Spirit upon all flesh” (Acts 2:16-17).

Therefore, the disciples asked a proper question in reference to Israel's restoration at the time Jesus men-



430 pp., PB

See order form.

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 (1903-1985), 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).

tioned the baptism with the Holy Spirit. Jesus said unto them,

Ye shall receive power after that the Holy Spirit is come upon you and ye shall be witnesses.

Again, we ask the question, Witnesses to what? Was Jesus telling them that the baptism of the Holy Spirit would make them members of "His Body"?

Peter on the day of Pentecost made the astounding declaration that Jesus Christ had been raised from the dead to sit on the throne of David (Acts 2:30). In 3:19-21 he made a national appeal to the Jewish people, declaring that national repentance would bring national deliverance and the restoration promised to Israel through the prophets. In :24 the Word of God is very definite,

Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

What did this have to do with Jew and Gentile in One Body? I am sure you will agree with me that the risen ministry of Jesus, witnessed to by the disciples was a ministry of *confirmation*.

Then Peter and the other apostles answered and said, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses of these

things; and so is also the Holy Spirit, whom God hath given to them that obey Him" (5:29-32).

The language in :32 is very specific, "we are His witnesses of **these things**."

Read 3:24 where "*these days*" were the subject of prophecy and compare with the "*these days*" in Ephesians 3:9, "*which from the beginning of the world hath been hid in God.*" This ministry of the Apostle Paul was called the Mystery, "*hid from ages and generations*" (Colossians 1:26).

If Peter's message on the day of Pentecost is not the same as *Paul's message as given in Ephesians and Colossians*, why do Christians insist on disregarding the injunction of Philippians 1:10 where we are told to distinguish between the things that differ?

To the end ye may be putting to the test the things that differ (REB).

For your proving the things that differ (YLT).

Why do Fundamentalist Bible teachers, in the face of these Scriptural distinctions, tell us that *the Church, which is His Body*, began on the Day of Pentecost? Peter's message was a message of *confirmation*. Paul's Mystery message was one of *revelation*.

In Paul's first epistles he *confirmed* to Israel many things which the prophets had foretold and that which Christ and the Twelve had confirmed, but after Israel's judgment pronounced by Paul in Acts 28:25-28, that apostle to the Gentiles *declared many new and glorious truths unknown to the Old Testament prophets or the New Testament apostles*.

(see **MINISTRY**, last page)



Check out a **NEW BOOK!**



The Hope of Paul's Acts Epistles

by — Tom L. Ballinger

A brief consideration of the believers' hope as recorded in the epistles of Paul written during the Acts-Period.

38 pp., PB

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Rightly Dividing the Epistles of Paul

by — Andrew Brown

Scripture calls believers during the Acts period a “sect” of Judaism (Acts 28:22). Paul testified before Agrippa,

*To this day I stand, witnessing both to small and great, saying **no other things than those which the prophets and Moses said would come***” (Acts 26:22, NASB).

To this point the inspired Apostle spoke only what the Old Testament said would come. It was only later that Paul preached about the Dispensation of Grace, the Mystery (Secret),

which in other ages was not made known to the sons of men, as it has now been revealed by the Spirit (Ephesians 3:5).

In this, Paul spoke a secret that was hidden from Moses and the Prophets. Recognizing an Acts 28:28 boundary line¹ allows these and many other passages to harmonize as they ought.

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

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

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by — A.E. Knoch (1874-1965)

A dispensational look at the Greek Scriptures that were written specifically to the Jews.

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THE CHARACTER OF THE ACTS PERIOD

Israel Was Center Stage

Then what advantage has the Jew? Or what is the benefit in circumcision? Great in every respect (Romans 3:1-2).

The Jews had the advantage in every way when Romans was written. Romans does not deviate from an Israelite character.

Acts records that Paul’s meeting in Rome was centered on the Jews there. The Roman letter contains Acts period points of clarification for Israelites:

*But if **you** bear the name “Jew” and rely on the Law* (Romans 2:17).

Non-Israelites are not included here. These Romans were “Jews” who highly regarded the law that God gave to Moses. Paul addressed them:

I am speaking to those who know [ginōskō] the law (Romans 7:1).

Ginōskō shows that the audience knows the law by experience. Non-Israelite Gentiles have no experience of Israel’s law. Examination of Romans 4:1 should end the debate:

What then shall **we** say that Abraham, **our** forefather according to the flesh has found?

Abraham was the forefather of the Israelite nation. Exegesis must determine that the Romans were Abraham's descendants "according to the flesh"! Statements like "Abraham **our** father" (Romans 4:12) and "**our** father Isaac" (Romans 9:10) must not be minimized or discarded by the truth seeker.

Non-Israelite Gentiles were *grafted* into Israel's olive tree in Romans 11, but they were *subservient* to Israel, proving Israel's advantage. Gentiles were

partakers with them [Israel] of the rich root of the olive tree, it is not you who supports the root, but the root supports you (Romans 11:17-18).

Being grafted into Israel brought many blessings, but this was a temporary situation. The Gentiles were subservient and supported by Israel, in contrast to Ephesians 3:6, which proclaims *equality*:

That the Gentiles are fellow heirs and fellow members of the body and fellow partakers of the promise in Christ Jesus.

These two passages are contradictory without Acts 28. Dividing Paul's epistles is mandatory.²

2. [Editor:] For more information on Paul's early epistles (letters), see:

Books:

- [Paul the Apostle: His Acts and Post-Acts Ministries \(A Comprehensive Compilation\)](#), see order form under "Compilations";
- [Paul's Earlier Epistles](#), F.H. Robison, see order form under "Robison."

Articles:

- Paul's Earlier Epistles, F.H. Robison, Part 1, [Bible Student's Notebook #669](#); Part 2, [Bible Student's Notebook #670](#);
- The Letters of Paul, Danny Russino, [Bible Student's Notebook #502](#);
- The Nature of Paul's Early Epistles, Clyde L. Pilkington, Jr., [Bible Student's Notebook #505](#);
- Paul's Previous Epistles Need Minor Modifications, A.E. Knoch, [Bible Student's Notebook #490](#);
- Right Division Includes Paul, Stephen Hill, [Bible Student's Notebook #487](#);
- Organically the Same: Constitutionally Different – The Distinction Between the Pre-Prison and Prison Epistles, Vladimir Gelesnoff, [Bible Student's Notebook #509](#);
- The Acts Period and the Acts Period Epistles, Tom Ballinger, [Bible Student's Notebook #604](#);
- The Acts of the Apostles and Paul's Epistles: Considered Historically and Dispensationally, J.J.B. Coles, [Bible Student's Notebook #613](#).
- Rightly Dividing Paul's Epistles, D.L. McCroskey, [Bible Student's Notebook #197](#).

Paul's activity in Corinth was,

*reasoning in the **synagogue** every Sabbath and trying to persuade Jews and Greeks* (Acts 18:4).

Many Israelites abandoned Judaism and adopted the Greek lifestyle and were called Greeks. The only reason that Paul heralded to non-Israelite Gentiles in Corinth or elsewhere was to

move to jealousy my fellow countrymen and save some of them (Romans 11:14).

Therefore, non-Israelite believers were minimal – only a few "branches" compared to the whole tree.³ The Corinthians were Israelites. They erroneously separated into factions following the other Israelites Peter, Apollos and Paul (I Corinthians 1:12).

*I do not want **you** to be unaware, brethren, that **our** fathers were all under the cloud and all passed through the sea and all were baptized into Moses* (I Corinthians 10:1-2).

The Corinthian ancestors were Israelites enslaved by Pharaoh and were part of the Exodus! They participated in a modified version of Passover,

For Christ our Passover also has been sacrificed. Therefore, let us celebrate the feast, not with old leaven (I Corinthians 5:7-8).

These Israelites were partaking in God's feast given to the nation of Israel; this was *strictly* regulated for Gentiles (Exodus 12:43-49).

The same can be said for Galatians. Never would 4:26 be spoken to a non-Israelite.

But the Jerusalem above is free; she is our mother.

Their heritage is stamped in the letter:

Be sure that it is those who are of faith who are sons of Abraham (Galatians 3:7).

3. [Editor:] The Gentiles were grafted in as a wild olive branch, benefiting from the root and fatness of Israel; and they were to fear their grafted position, as seeing that it could be reversed, and they cut off. For more information see:

- "Are We Grafted in to Israel?" (Reader's Question Box #41), André Sneidar, [Bible Student's Notebook #817](#);
- "The Olive Tree and Israel's National Position" (Romans 11:11-32), Charles H. Welch, [Bible Student's Notebook #794](#).

To be a son of Abraham an Israelite must have faith, but first must be an Israelite. Jesus gave this exact argument to Israelites who must “do the deeds of Abraham” (John 8:39).

*And **you** brethren, like Isaac, **are** children of promise* (Galatians 4:28).

This statement had enormous impact on those dispersed Israelites who felt cut off from the promises of God due to their inability to follow the law, which could be followed only in the land of Israel.

Galatians 4:10 reveals that they were still following Israel’s observational days.

You observe days and months and seasons and years.

This epistle’s focus on circumcision and law-keeping reveals its Israelite background.

These letters have the characteristics of the Acts Period commission (Mark 16:15-20). This commission pertained to every Israelite hearing the salvation message from a God-commissioned apostle. It was accomplished by God working in power with signs and miracles (tongues, healing, etc.) with God’s protection from poisons, serpents and the like.

These signs will accompany those who have believed (Mark 16:17).

The record confirms:

They went out and preached everywhere, while the Lord worked with them and confirmed the word by the signs that followed (Mark 16:20).

Paul heralded,

In the power of signs and wonders, in the power of the Spirit so that from Jerusalem and round about as far as Illyricum (Romans 15:19).

The power of the Spirit was with Paul everywhere.

God was performing extraordinary miracles by the hands of Paul (Acts 19:11).

My message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power (I Corinthians 2:4).

The Thessalonians experienced the same.

Our gospel did not come to you in word only, but also in power (I Thessalonians 1:5).

There was no mistaking it.

You received the Word of God which you heard from us, you accepted it not as the word of men but for what it really is, the Word of God, which also performed its work in you who believe (I Thessalonians 2:13).

Signs followed the apostles and believers.

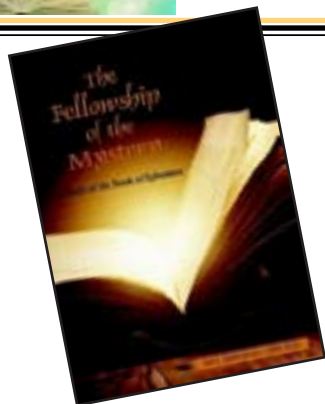
God also testifying with them, both by signs and wonders and by the various miracles and by gifts of the Holy Spirit according to His Own will (Hebrews 2:4).

The Lord distributed many gifts to the believers. Paul was,

Longing to see you [the Romans] so that I may impart some spiritual gift to you that you may be established (Romans 1:11).



Check out a NEW BOOK!



The Fellowship of the Mystery: A Study of the Book of Ephesians

by — Ike T. Sidebottom (1899-1970)

A brief study of Paul’s letter to the Ephesians.

72 pp., PB

See order form under “Other Authors.”



The Spirit's gifts and power

were bestowed through the laying on of the apostles' hands (Acts 8:18).

There were no secret believers. With signs following belief, believers were

made a public spectacle (Hebrews 10:33).

[The] *testimony concerning Christ was confirmed in you, so that you are not lacking in any gift* (I Corinthians 1:6-7).

Pursue love, yet desire earnestly spiritual gifts, but especially that you may prophesy (I Corinthians 14:1).

This entire chapter pertains to miraculous tongues and prophecy present among them.

The Galatians received a miraculous vision of Christ crucified,

Before whose eyes Jesus Christ was publicly portrayed as crucified (Galatians 3:1).

Paul makes his case: miracles were among them because of them "*hearing with faith*" (Galatians 3:2, 4). Everything was perfectly consistent with Mark's commission,

The signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles (II Corinthians 12:12).

By accepting the truth of the Israelite character of Paul's early epistles, one will see many passages shine with more depth and significance. **BSN**

— "Rightly Dividing the Epistles"
All Approved Workmen
(abridged & edited)

TOPICS:

Major: Acts 28; Right Division

Minor: Corinthians; Galatians; Paul; Romans; Thessalonians

MINISTRY (continued from page 7380)

And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ (Ephesians 3:9). **BSN**

— *Bible Study for Bereans* (November, 1935)
J.C. O'Hair (1876-1958), Editor
(edited excerpt)

Church, was a graduate of Cliff College (Sheffield, England), Moody Bible Institute and McCormick Presbyterian Seminary (Chicago). He was an active Bible conference speaker, the Assistant to the President of Wheaton College, pastor in Muskegon, Michigan a few blocks from Harry Bultema (1884-1952) who was at the Berean Church, and university pastor at John Brown University (Siloam Springs, Arkansas).

TOPICS:

Major: Ministry of Confirmation; Revelation

Minor: Ecclesia; Kingdom; Mystery; Paul; Prophecy

Bennett, an Englishman who came out of the Dutch Reformed



World Affairs and National Politics and the High Calling of God in Christ Jesus

by — Clyde L. Pilkington, Jr.

When did nationalism begin? What is God's purpose for nationalism? Is the United States a Christian nation? Does any government have *Favored Nation Status* with God today? Should believers support Israel? What did Paul have to say about our citizenship? What is our role in relation to nations? Is our job to rid the world of evil? What should the believer's attitude be toward earthly authority? Should all obedience to earthly magistrates be absolute? Are believers to pay their taxes? Where does voting and jury duty fit in? Why was the apostle Paul executed?

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ABBREVIATION KEY

Scripture Version

ALV: Analytical-Literal Version
ASV: American Standard Version
AV: Authorized Version
BBE: Bible in Basic English
BSV: Bible Student's Version
CEB: Common English Bible
CLNT, CLV, CV: Concordant Literal Version
CPV: – Cotton Patch 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
GB: Geneva Bible
GLT: Green's Literal Translation
GNT: Goodspeed New Testament
GWT: God's Word Translation
HCSB: Holman Christian Standard Bible
JMNT: Jonathan Mitchell New Testament
JWNT: John Worsley New Testament
KJV: King James Version
LSV: Literal Standard Version
LXX: Septuagint
MB: Mirror Bible
MCT: Montgomery's Centenary Translation
MKJV: Modern King James Version
MLV: Modern Literal Version
MNT: Moffatt New Translation (James Moffatt)
MSG: The Message
NAS: New American Standard Version
NCV: New Century Version
NET: New English Translation
NIV: New International Version
PME: Phillip's Modern English
PNB: Panin's Numerical Bible
REB: Rotherham's Emphasized Bible
RCV: Recovery Version
ST: Scarlett Translation (1798)
TCNT: Twentieth Century New Testament
TNT: – Tyndale 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)
GED: Greek-to-English Dictionary (*Septuagint*)
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