



Bible Student's Notebook™

The Herald of His Grace

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

Volume 30
Issue 743

"The Mystery" Ministry of Paul¹

Part 3 of 7

by — Russell H. Schaefer (1919-1999)

THE JOINT EPISTLES OF EPHESIANS, COLOSSIANS AND PHILEMON

In each of these letters Paul is a Prisoner. How graciously Paul associates his chains with His Lord.

For this cause I Paul, the Prisoner of Christ Jesus, in behalf of you the nations (Ephesians 3:1).

I exhort you, therefore, I the Prisoner in The Lord (4:1).

... to speak the Mystery of Christ, for the sake of which also I am in bonds (Colossians 4:3).

Paul, the Prisoner of Christ Jesus ... (Philemon :1).

Yet for love's sake, I rather exhort, being such a one as Paul, the aged, now also even a Prisoner of Christ Jesus (:9).

In the Ephesian-Colossian passages above, the ministry of this "Prisoner of Christ Jesus" has to do with The Great Secret or Mystery addressed to believers from all nations. The Letter of Philemon was a personal letter from Paul to Philemon, carried by Paul's messenger Tychicus, as he also carried the Ephesian Copy, the Colossian Copy, and of course the Letter to Philemon (See Ephesians 6:21; Colossians 4:7-9).

To give shelter to a runaway slave was a major crime, and to carry any correspondence such as in the case of Onesimus would be a capital offense. To add "smuggling of slaves" to this action would compound the crime. All of this makes

the Letter of Philemon the more remarkable. Paul, Prisoner of Nero, was growing old in his chains (Ephesians 6:20).

This is the same thought that Paul expresses to Philemon and is used as grounds of his appeal as he begs for the life of Onesimus:

... Being such a one as Paul, the aged ... (Philemon 9).

Of this same Onesimus Paul writes so beautifully,

I exhort thee concerning my own child whom I have begotten [gave birth to] in my bonds, Onesimus! (Philemon 10).

Paul links his bonds and the grace of God together as he closes the great Colossian letter.

Keep ever in mind my chains, Grace be with you! (4:18).

If God was so disposed as to leave this favored Apostle in chains, albeit strengthened in the inner man, then all of us can rest also in the fact that God will continue to be gracious to the world, and to His own, He will not treat one above another, nor with acts of judgment, miracles and signs show partiality in order that grace might have its reign in the world. ►

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1. Part 1, [Bible Student's Notebook #724](#); part 2, [#734](#).

So, Paul was a prisoner when he wrote (or caused to be written) the Ephesian, Colossian and Philemon letters, giving an insight to the political temper of the times in which these Letters were written.

It is most generally assumed that these letters of Paul were written in A.D. 64-68. It is to be remembered that these are the first written notices of *The Great Mystery* and its attending truths. If a time-lapse was involved from their initial announcement to their full effectiveness, then they would in time reach beyond A.D. 70 as their operative date.

While dates are difficult to fix, still this grand program of God's grace is a part of our historical heritage, done or initiated during the reign of Nero. Of his fame much has been written, due to his very infamy. Scripture throws light on history, but without history there would be no Scripture.

The tolerance with which Rome first regarded the "Christians" had given place to ruthless hostility under Nero's Imperial Edict issued in A.D. 64 after the fire of Rome. This was followed by another edict that "Christians" were to be considered "enemies of the world." As such it is unlikely that one such as Paul, a ringleader of the sect, should escape while others were to be seized and examined by torture. If they but owned the Name of The Lord Jesus, they were to be put to death. As official "enemies of the state" they would have no further rights of appeal.

Is Paul giving to us the final verdict in his case? He is now Paul the aged, and a captive. Also, Timothy is no longer distant from Paul, as in II Timothy, but is with him, and in the Colossian and Philemon letters

his name graces the salutation. Mark had come with Timothy as requested (II Timothy 4:11; cf. Colossians 4:10; Philemon 24). Luke was there, and Demas had returned from his wanderings (Colossians 4:14). Now Paul could truly send these letters and say:

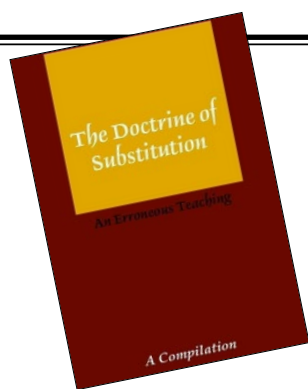
... according to the dispensation of God, which is given me toward you, **TO COMPLETE THE WORD OF GOD** (Colossians 1:25).

THE PHILIPPIAN LETTER

Most authors associate the Philippian letter with the *Mystery Epistles* of Ephesians and Colossians. Also, because many of the truths of the Philippian letter are empathetic to *The Mystery*, a late or corresponding date is assigned to it. Some authors, such as J.B. Lightfoot, place the Philippian letter closer to the book of Romans. The merit of this may be judged from his book on Philipians (pages 43-44).

The Philippian letter intimates a crisis in Paul's life and ministry – as if something was approaching an end. Looking at the critical text of Philipians 1:22-23, Paul is stating that he was not making his preference known concerning the future should his labors still continue on, but he was being pressed out of the two previous choices into a third. A similar ambiguity is suggested in Philipians 3:12-13.

Not that I have already received, or have already reached perfection, but I am pressing on – if I may even lay hold of that for which I have also been laid hold of by Christ Jesus. Brethren! I, as to myself, reckon that I have not yet laid hold.



70 pp., PB

See order form.

The Doctrine of Substitution: An Erroneous Teaching *A Compilation*

This is an exposé of Christianity's erroneous doctrine of "Substitution." Though it is widely accepted, it is not the teaching of Scripture. This is a compilation of authors, including: A.P. Adams, Vladimir Gelesnoff, Andrew J. Jukes, A.E. Knoch.

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Paul wrote as if he was unsure of what God might yet have in store for him. If it was *The Mystery*, then **Philippians would take its place at the threshold of the Ephesian-Colossian writing. Philippians could well be a pivotal letter since Philippians goes beyond the “Jew first” of Romans, but it still falls short of announcing *The Mystery*.**

The Philippian 3:1-9 passages present the great renunciation by Paul of his former great national heritage. This is in contradistinction to Romans 9:1-5 and 11:1-5, *i.e.*, where Israel is still having an active role in God's program, even though it was a negative role. Paul then reminded his Roman readers that he is a Jew, and that what God had done for him personally was what He could yet do (at that time) for the whole nation.

However, at this present time not one of the privileges listed in Romans as showing Israel's preferential place in God's program is operative. Nor is there a “sample-remnant” of spiritual Israelites in existence today. **The Jew of today is not the “Israel of God,”** or a “Son-heir,” or “The Adoption,” or a “Priestly Nation” – they are not functioning under either the Old or New Covenants.

The great renunciation of Philippians 3:1-9 forms a logical *stepping-stone* to the later Mystery truths revealed in Ephesians and Colossians.

The “*out-resurrection, out from among the dead*” that Paul was so uncertain of attaining, and the “*prize of the on-high call of God*” that drew him onward (Philippians 3:11, 14), is more than realized in the further Mystery revelation that all were jointly made alive, jointly raised, and jointly seated in the heavenlies, in Christ (Ephesians 2:5-6).

While the place where Philippians was written is gen-

erally accepted as being in Rome, some feel it to have been written in Caesarea before Paul's Roman imprisonment. If this latter was true then the epistle would *not* have been fraught with life or death issues, since Paul could have exercised his rights as a Roman citizen and have obtained the protection of the Emperor.

THE WRITING OF EPHESIANS, COLOSSIANS AND PHILEMON

The Ephesian, Colossian, and Philemon are closely related inasmuch as they were penned nearly at the same time, all were carried by Tychicus to cities in the Lycus valley (Ephesians 1:1; 6:21; Colossians 1:2; 4:7-8). Paul appended the Philemon letter to that of Colossians (Colossians 4:9), in order to return Onesimus, a runaway slave, to his master.

The Philemon letter makes no mention of *The Mystery* of Ephesians and Colossians. It is, however, one of the most beautiful letters ever written, full of grace and full of Christ.² While all three letters are writ-

2. God's Household of believers, ruled by His grace, is seen operating in the Philemon letter. How is a believer to act in respect to “Slavery?” The letter is a plea for reconciliation between master and slave based upon the kinship each possesses in their mutual life in Christ, in Whom all are equally “Son-Heirs.”

The Slave was to be received as though he was the Apostle Paul. Just as we are, “*Accepted in The Beloved*” (Ephesians 1:6). The “*Joint-heirs, joint-body, and joint-partakers of the promise*” (Ephesians 3:6), is an equality that nullifies all human distinctions of class, race, social standing, color, nationality, education, language or culture.

Paul's plea is patterned after the redemption each of us has in Christ. Our debt is put to His account, and we are an “Onesimus,” one who has run away from God, and have been returned in the person and merit of His Son.

Paul could have “commanded” and defined the issues. He could have suggested an out-right revolt – and history records such a revolt with its blood-bath that found no survivors. Instead, he suggests a Christ-likeness that makes us find in others, a “*brother beloved*.”



Prophetic Study: Its Importance and Interpretation

by — E.W. Bullinger (1837-1913)

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ten from prison, between Ephesians and Colossians there exists an unmistakable bond of doctrine, frequently expressed in almost identical words.

In Ephesians and Colossians the word “church” (*ekklesia*) is not used of a local assembly, but in a much higher sense, *i.e.*, the out-called of believers from all nations forming the Body of Christ.

THE INTERRELATIONSHIP OF THE EPHESIAN-COLOSSIAN LETTERS

The diversity of the two letters call for each to be a supplement of the other. The likeness of subject matter in both books is easily seen, as well as the fact that this same material is carried to divergent ends. Where different goals are reached for it is to be expected that these truths would be designedly intertwined. The repetitions are masterfully set forth in different settings, each strengthening the different lines of revelation in respect to *The Mystery*, until the composite whole is seen reaching back before the founding of the cosmos, and reaching forward so that all of creation is reaffirmed in the New Humanity in Christ, thus made joint-sharers of that promise in Christ (Ephesians 3:6).

In the Ephesian letter the Body of Christ and Christ Himself are a *collective personality*, The Head, Christ, being at once an integral quality of the Body, and being in Himself its substance. Each solidly merged into the other until *in their Divine Oneness they are a prototype of what God has projected for all whether in the Heavens, or upon the Earth.*

Notice in the following verses how *The Mystery* ever reaches out to greater lengths, starting with the unfolding of His purposes first to the nations, without

distinctions or exceptions, then those receiving and rejoicing in it are made the Body of Christ, and they in turn in their Oneness with Christ are to be The Divine pattern and prototype to other princes and authorities in the Heavens.

The Ephesian letter was written first, and was intended to be a general letter to inform the “*saints and faithful in Christ Jesus*” of God’s unfolding purposes in respect to the recently revealed *Secret*. This was the first step in bringing them up to date.

The Colossian letter would be the last official communication from God. The Philemon Letter would be enclosed with the Colossian to protect the slave Onesimus (Colossians 4:9; cf. Philemon 1:10). The words of Colossians 1:25-26 are sufficient for our affirmation of “Amen” that an inspired apostle was given the dispensational trusteeship of *The Mystery* and all that is implied in it, to complete the Word of God.

*Of which I have become minister according to the Administration of God which hath been given unto me to you-ward to **complete** the Word of God, the sacred Secret ...*

THE EPISTLES OF COMPLETENESS: *His Workmanship*

Ephesians and Colossians could well be called, “The Epistles of Perfection,” or, “The Revelation of God’s Primal Purpose” (Ephesians 3:11). Each epistle abounds in the word, “*fullness*” as it applies to God, to Christ, to the Body of Christ, to all things, and to the epochs that reach into the future when that which is on Earth and in the Heavens is summed up in Christ, its Head. So, these epistles could be called, “Epistles of Fullness.”



Great Cloud of Witnesses in Hebrews Chapter 11

by — E.W. Bullinger (1837-1913)

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These Epistles, in a distinct way, are addressed to the “saints and faithful in Christ Jesus.” Former truths that are reiterated in these epistles are very selective, such as the implement of Christ’s death, His quickening, rising, seating, etc., this not only as a point in time but an embracement of all time (see Gr. text of I Peter 1:19-20). Also, what is not carried over from the former revelations is noteworthy, such as being Abraham’s seed, or having Sarah as one’s mother (Galatians 3:29; 4:31), or the new Earth or the New Jerusalem, or even the coming of Christ. *The truths that are revealed, or in some cases reiterated or enlarged upon, supersede all earlier truth that is in distinction, variance or contradiction to it.* All former status of national, regional or religious exclusiveness is done away, all are made into a new humanity in Christ. These epistles alone contain *The Mystery or Secret* with its many aspects that delineate this great dispensational program from all that has been revealed before, and it reaches far beyond the prophetic Kingdom.

The Body of Christ is thrust upon the perfections of Christ alone. In this maturity there is no room for the former elementary baptisms, observances, feasts, fasts or exclusive covenant relationships. Only in these letters is God’s unending transcendent goal revealed, *i.e.*, that Christ is to fill all things (with Himself), and that all in the Heavens and Earth will be “*summed up together under one Head*” in Him, (Ephesians 4:10; 1:10).

Not only is Christ the Beginning and Chief, but the Creative Original from whence God in Him will mold the whole. These letters also tell of the Body of Christ that is an ever growing family household, but also a living temple of His Spirit, and of His worship (Ephesians 2:18-22). The foundation of *everything* is Christ, and the superstructure’s interlocking stone (that holds all together) is also Christ.

Step-by-step, Ephesians presents first what God has done for the believer. We passively become the grammatical subjects of the statements, while God remains the true Agent; we are the objects of His action. He acts, and we are the ones acted upon.

Ephesians:

We are called to wholeness or completeness. There are no old or new covenant walls up now to separate a covenant from a non-covenant people; there are no

grafts for what was formerly Israel’s Olive Tree – nor is the Tree now standing. The wall of Israel’s Theocratic Laws that made her distinct and separate from all other people has been done away. The racial and ethnological distinctions are done away in the New Humanity in Christ. Even the racial distinction hitherto existing between the Jew and the nations cannot be valid now since, except for religion, *no one can prove or disprove that they are or are not Jews*, as no racial records exist since the destruction of Jerusalem in A.D. 70.

While many mistakenly speak of the Israelis as God’s Covenant People and the Israeli State as though it were the prophesied gathering together of His People, none of this is operative now. The symbolic, the shadow, the type, the ritual, the partial, the infantile, the physical or materialistic, the priestly or mediumistic – all have given way for this new wholeness, this peace of completeness. **BSN**

(edited)

[**Editor:**] For a short biographical sketch of Russ Schaefer, see *Bible Student’s Notebook* [#723](#).

TOPICS:

Major: Mystery, The; Ephesians; Colossians; Philemon; Prison Epistles

Minor: Church History; Nero; Philippians; Anglo-Israelism; Israel, Its Present State

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The Poetic Beauty of Creation



The transcendent wonders of the heavens, the phenomena of the atmosphere, the insoluble mysteries of the underworld are held together in glorious order by His creative hand, and ruled by His rod. Now He rides through the heavens, binds the cluster of the Pleiades, looses

the bands of Orion, guides the signs of the Zodiac in their season, leads the Bear with her train, establishes the ordinances of heaven on the earth; now He walks the fathomless deep, delves in the recesses of the sea, traverses the realm of shades, cleaves a channel for the water-flood, scatters the wind, enters the abode of light; and while thus revolving the wheel of nature's mechanism with amazing regularity, He reserves the treasures of hail against the day of battle and war.

— Vladimir Gelesnoff (1877-1921)
The Book of Job, Bible Student's Press

TOPICS:

Major: Creation; Creator; God

Minor: Constellations; Nature; Zodiac

Please Continue

PLEASE continue your great work for the cause of Christ. Your diligence and dedication, even if it were to produce no fruit on Earth, is esteemed by God in Heaven. I know NO ONE who so tirelessly proclaims the truth of the Scriptures. I wish that I had half of your energy.

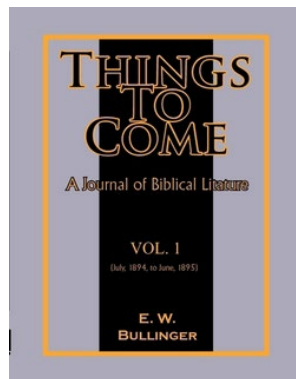
— Martin Zender



Things To Come

A Journal of Biblical Literature

E.W. Bullinger, Editor



E.W. Bullinger (1837-1913) was one of the most outstanding Bible students of his time. From 1894 until his death he was editor of the monthly periodical *Things to Come*. For over nineteen years this magazine grew and expanded, as did Bullinger himself in his growth in the knowledge of the truth.

We have reprinted this invaluable set in yearly volumes. 21 facsimile volumes of the original publication are now available and have not been re-typeset; therefore the print quality is only acceptable at times. The content makes up for the quality, however, as they are a rich source of Bible study material. This will be a treasured set for Bible students, as it has extensive writings from the pen of E.W. Bullinger and many of his closest and most trusted friends. (*See order form.*)

Vol. 1 (1894-5)	Vol. 6 (1899-1900)	Vol. 11 (1905)	Vol. 16 (1910)	Vol. 21 (1915)
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Vol. 5 (1898-9)	Vol. 10 (1903-4)	Vol. 15 (1909)	Vol. 20 (1914)	



Editor's Desk

Alpha/Beta, v1/v2 Kingdom

In an effort to continue the diligent labors of Scripture students from the past,¹ for the last few years we have devoted no small space of the *Bible Student's Notebook* to uncovering the long-hidden fullness of the *Secret Administration*.

Through this process, it is not that the truth itself is being developed and expanded, but that the *realization* of truth is growing – “*more and more*” (Philippians 1:9, CV) – pushing and widening the limits of theological paradigms to accommodate the broadness of the divine revelation found in Scripture.

This alone is the heart and passion of our labors in the BSN. Ours is not merely a rehashing of the teachings of the past, but a seeking to locate the furthest perimeters of the borders of such past teachings so that we may grow

1. Such men as E.W. Bullinger (1837-1913), J.R. Caldwell (1839-1917), Sir Robert Anderson (1841-1918), H.W. Fry (1848-1939), W.T. Broad (1860-1923), A.E. Knoch (1874-1965), Vladimir Gelesnoff (1877-1921), Charles H. Welch (1880-1967), Alan Burns (1884-1929), F.H. Robison (1885-1932), Oscar Baker (1898-1987), Adlai Loudy (1893-1984), Otis Q. Sellers (1901-1992), William B. Hallman (1903-1973), John H. Kessler (1914-1963), to mention a few.

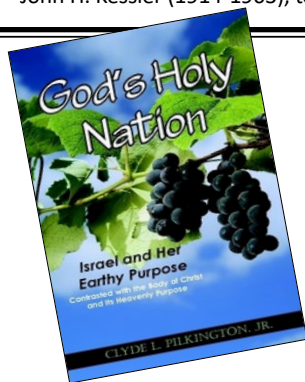
and expand beyond them. Just as the revelation of God's truth in Scripture is progressive, so also is the illumination and realization of His truth, within the Body of Christ, over the course of time.

Our heartfelt prayer has always been, and remains, that Father may ever keep us dedicated and vigilant to the re-establishment, clarification and advancement of His glorious truth. We appreciate those of our readers who have been ever so patient with us in this trying process. Many, because paradigm shifts have been so taxing on the mind, have simply taken a break from following the progression, or even bid us adieu. We can appreciate their dilemma, for this has by no means been an easy process for us as well.

As a contrasting backdrop – beginning some two volumes ago – gradually, progressively and as clearly as possible we have sought to pave the way for a better understanding of Israel's unfulfilled prophecy. We will continue to do so until a more plain presentation is brought into focus. We seek to do so, in part, as a means of relieving the saints of the *Secret Administration* from the undue stress, anxiety and even fear often associated with misapplied “end time” teaching.

A MODERN ILLUSTRATION

A present-day illustration may serve to assist our readers in grasping the layout of unfulfilled Jewish prophecy. We will thus here consider God's earthly Kingdom through the use of technology-development terms. ►



350 pp., PB

See order form.

God's Holy Nation –

Israel and Her Earthly Purpose

Contrasted with the Body of Christ and Its Heavenly Purpose

by — Clyde L. Pilkington, Jr.

Israel plays a key role in God's plan of the ages. Though currently she has been set aside “*until the times of the nations be fulfilled*,” He is by no means done with her.

Today, God is operating His purpose in the ecclesia – the Church, the Body of Christ. The Scriptures provide us with the clear, critical distinction between God's *earthly* nation and Christ's *celestial* body.

Christendom, however, has diminished Israel's divine significance in an attempt to advance their artificial homogenization of Scripture's grand theme, thus obscuring the glorious evangel of our day – “*the Good News of the Happy God*” committed to the trust of Paul, our Apostle.

This work highlights some of the more prominent distinctions which belong to God's literal, physical, earthly nation. In so doing, it is our desire to allow the reader to see more clearly God's dealings with God's favored nation, so that they may in turn embrace a *far greater* calling and purpose.

- The “**Alpha-Kingdom**” was the laying forth of the foundation of Israel’s Kingdom (seen in Genesis through the Acts-Period);
- The “**Beta-Kingdom**” is the elementary, or preparatory stage of Israel’s future Kingdom as found in Daniel’s 70 Weeks;
- The “**Kingdom v1**” is the Millennium;
- The “**Kingdom v2**” is the New Earth.

While technology uses these kinds of terms to mark iterated stages of improved development and therefore to indicate previous versions’ *imperfections* (so to speak), God’s development of Israel’s Kingdom has not been a result of *His* failed attempts to provide a perfect Kingdom but His intent to provide the *imperfect* backdrop of the effect of sin, so that man would ultimately know and desire God’s total oversight in the totality of their lives.

What is absolutely distinct from this cohesive, progressive theme of Scripture (“*The Kingdom of Heaven*” on Earth) is the Secret Administration revealed exclusively by Paul in his pinnacle epistles of Ephesians and Colossians. Without this basic understanding of both the prophetic plan of God for the Earth, through the instrumentality of Israel, and the secret plan of God for the Celestials, through the instrumentality of the Ecclesia which is His Body, believers today will ever be prone to be,

tossed to and fro, and carried about with every

wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive (Ephesians 4:14, KJV).

surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception (Concordant).

It is my utmost prayer for our readers that God would grant you to know God in His magnificence, as well as the spiritual bearings of who you truly are in relationship to Him and the complete landscape of Scripture. This provides unwavering stability.

Clyde L. Pilkington, Jr.



Pilkington Abbey
Paint, PA

TOPICS:

Major: Editor’s Desk; Alpha/Beta Kingdom; Premillennial Kingdom; v1/v2 Kingdom

Bible Student’s Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

Volume 30, No. 743 – October 29, 2018

Scripture education in a semi-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 3:1-3);
- 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 (Romans 6);
 - adult sonship position (Galatians 4).

We do not claim infallibility for the contents of this publication. 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.”

Bible Student’s Notebook™

PO Box 265, Windber, PA 15963

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

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor
André Sneider – Managing Editor
Keith Martin – Associate Editor

Managers and Assistants

Clyde L. Pilkington, III, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Cindy Pilkington, Nadine Sneider
For definitions of abbreviations/acronyms, see index after the order form.

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ABBREVIATION KEY

Scripture Version

AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
FF: Ferrar Fenton Bible
KJV: King James Version
MKJV: Modern King James Version
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
RE: Rotherham's Emphasized Bible
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
UR: Unsearchable Riches
VED: Vine's Expository Dictionary
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