



Bible Student's Notebook™

The Herald of His Grace

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

Volume 29
Issue 706

The Ideal and Reality

by — Clyde L. Pilkington, Jr.

There are many *ideals* laid forth in Scripture. The *Concordant Literal New Testament* translates the Greek words καλός¹ and καλῶς² as “*ideal*” and “*ideally*.” They appear 137 in the Greek Scriptures. These words are defined as:



is lying beside me (Romans 7:21, *Concordant*).

Yet, in the midst of all of this Paul nonetheless found victory, even outside of his execution of the ideal.

Nothing, consequently, is now condemnation to those in Christ Jesus (Romans 8:1, *Concordant*).

- properly *beautiful*, but chiefly *good*, that is, *valuable* or *virtuous* (καλός; *Strong's Greek Dictionary*);
- beautiful ... *good*, excellent in its nature and characteristics, and therefore well adapted to its ends ... noble ... *honorable* (καλός; *Thayer's Greek Lexicon*);
- beautifully, finely, excellently ... so that there shall be no room for blame ... nobly, commendably ... *honorably* (καλῶς; *Thayer's Greek Lexicon*);
- perfectly pleasing, satisfying all expectations (καλῶς; *Concordant Keyword Concordance*).

Kalos is used as an *adjective* for the following words of Scripture: fruit, works, seed, measure, ground, pearl, tree, stones, wine, shepherd, warfare, reports, servants, teaching, contest, foundation, soldier, fight, conscience, stewards, etc.

While the Scripture, including that of Paul, speaks to and admonishes us toward the “*ideal*” – the circumstances of life in which we find ourselves, as well as our own capacity to respond to them, are rarely anything but ideal. In Romans 7 Paul writes in this regard concerning his producing, or “*effecting the ideal*” (:18),

Consequently, I am finding the law [principle] that, at my willing to be doing the ideal, the evil

Marriage can be used as a wonderful example. For those married – the *ideal* is to remain married (“*let not*,” I Corinthians 7:10). Yet sometimes (even often in our society) that ideal is impossible (“*but and if*,” :11), and as in all other relationships it is contingent on “*if it be possible, as much as lieth in you, live peaceably with all men*” (Romans 12:18), since “*God hath called us to peace*” (I Corinthians 7:15). Because the reality of life is far less than ideal, God long ago – even under the law – graciously granted the provision of divorce (Deuteronomy 24:1-2).³

William Mealand (1873-1957), specifically addressing Romans 12:17-18 (“*Be rendering to no one evil for evil*.” ►

3. [Editor:] For more information on divorce, see:

– When the Vow Breaks: Divorce and Remarriage, Clyde L. Pilkington, Jr., [Bible Student's Notebook #240](#).

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1. *kalos* G2570.

2. *kalon*; G2373.

✍ Failure to rightly divide the Scriptures creates misunderstanding which is almost impossible to overcome. – C.E. McLain (1909-1990)
Be making ideal provision before all mankind, if possible”), states,

See how Paul qualifies this injunction – “if possible.” This understanding permeates his language again and again. (*Unsearchable Riches*, Volume 36; 1945)

The wonderful thing about God’s grace is that, while seeking the ideal, we are free from the pressure of performance – and from the condemnation of failing to achieve the ideal.

We are called upon by Paul ever to seek the renewing of our minds, so that we may, in our own world of opposing circumstances, live in “logical divine service” (Romans 12:2). This growth is not merely about the contrasts of black and white, right and wrong, or good and evil. In fact, we live most of our lives in what could be called “grey areas.”⁴

Dean Hough pointedly brings this paramount truth to bear:

Entreaties for worthy conduct and service are never presented to us as rules to follow by our own strength. They are the fruit of the realization of God’s grace. – *Unsearchable Riches*, Volume 76 (1985)

With the continually-renewed mind we are able to “be testing what is the will of God, good and well pleasing and perfect” (Romans 12:2). Note that in the “testing”

of God’s will we find its various aspects: from the *relative* progression of the “good” (ἀγαθός, *agathos*) to the “well pleasing” (εὐάρεστος, *euairestos*), as well as God’s *absolute* will: “perfect” (τέλειος, *teleios*). None of these actions on our part having any bearing (changing) on God’s will. They have a bearing only on our perception and appreciation of the various unchanging aspects of God’s will – along with its resulting *peace*.

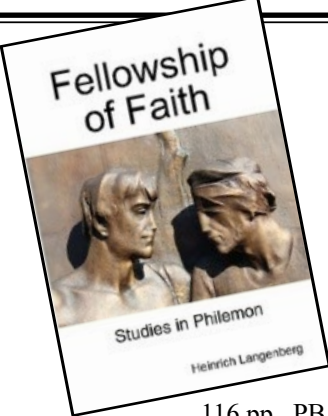
Our response to God’s grace does not replicate Israel’s response to the law, “All that the LORD hath spoken we will do” (Exodus 19:8). “Ideal works” are not self-generated. They are not mere responses to commands. Grace leads us to a place where we learn to relax in the fact that we are God’s “workmanship,” or “achievement” (Ephesians 2:10). Grace brings our spirits, hearts and minds to a place where we find true rest in the fact that God is “operating” in us – in His own precise timing and in His own perfect way – “all in accord with the counsel of His will” (Ephesians 1:11).

A.E. Knoch addresses this point:

Those who always want to be “practical” are usually impatient of Pauline *teaching* and stress *deportment*. Mental renewal is a prime necessity if we wish to please God. Only thus can we know His will. This is not confined to Romans 12. It is amplified in Ephesians. The only way to put off the old humanity is to be rejuvenated in the spirit of our minds (Ephesians 4:23). — *Unsearchable Riches*, Volume 64 (1973). ■

4. [Editor:] For further consideration of these principles, see:
– [Grey’s Anatomy](#); a video by Clyde L. Pilkington, Jr, as well as the related study material found in [Bible Student’s Notebook #413](#).

TOPICS:
Major: Deportment; Fruit of the Spirit; Grace
Minor: Works



116 pp., PB
See order form.

Fellowship of Faith: Studies in Philemon

by — Heinrich Langenberg (1876-1972)

This short and rather intimate epistle of the apostle Paul to Philemon might almost be regarded as an appendix to Colossians. Langenberg was born in Bremen, Germany, and studied theology in Basel. He pastored several Evangelical Free Churches, afterwards becoming an evangelist and prolific author. He had an in-depth knowledge of ancient Hebrew and Greek, which served him well as one of A.E. Knoch’s early research assistants on the *Concordant Version*. He founded Scripture Mission in Berlin and was well known among German believers as one who stood for the reconciliation of all.

The Cross and the Ages to Come

(1909 edition)

by — G. Campbell Morgan (1863-1945)

Through Him to reconcile to Himself all things, whether things on the earth or things in heaven, by making peace through His blood, shed on the cross (Colossians 1:20).

The subject of the letter to the church in Colossae is pre-eminently that of the glories of Christ in His relationship to His Church.¹ Paul writes, “For God was pleased to have all His fullness dwell in Him” (1:19), and concerning the church he writes, that we have been given fullness in Christ (2:10).



were enemies in your minds because of your evil behavior. But now He has reconciled you by Christ's physical body through death” (1:19-22).

The greatness of Christ's Person in relation to God is that He is “the Image of the invisible God,” and the greatness of His work in relation to God is seen in the fact that “God was pleased to have all His fullness dwell in Him.”

Colossians is one of the most remarkable declarations of the New Testament concerning the greatness of the Person of Christ and the greatness of His work.

The greatness of His Person is set forth first in His relation to God in the words, “the Image² of the invisible God,” secondly in His relation to creation in the words, “the Firstborn over all creation,” and thirdly in His relation to His Church in the words, “He is the Head of the Body” (1:15-18).

The teaching concerning the greatness of His work is inseparably connected with the greatness of His Person. In regard to His work as Revealer of God, “for God was pleased to have all His fullness dwell in Him.” In regard to His work with relation to that creation His mission is expressed in the words, “to reconcile to Himself all things.” Finally, His work concerning the Church, of which He is the Head, is expressed in the declaration, “once you were alienated from God and

The greatness of His Person in relation to creation is that He is “the Firstborn over all creation,” and the greatness of His work in relation to that creation is expressed in the words, “to reconcile to Himself all things, whether things on Earth or things in Heaven.”

The greatness of His Person in relation to the Church is that “He is the Head of the Body,” and the greatness of His work in relation to the Church is that of the reconciliation of individuals in order that they may be built into the Church.

The fullness of the Person creates the fullness of the work. The special message is that God does reconcile, not merely individuals, but “all things ... whether things on the Earth, or things in Heaven,”³ through Christ, the Image of God, the Firstborn of creation, the Head of the Church, by the blood of His cross.⁴ This is the meaning of the cross. ►

1. [Editor:] The Greek word often translated as “church” in most English versions is ἐκκλησία (ekklēsia, or ecclesia). The word is a compound word meaning “called-out” (ek = “out”; kaleō = “called”). The ecclesia is God's “called-out” ones. The ecclesia is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are. For more information see:
 - The Outsiders, Clyde L. Pilkington, Jr. (see order form);
 - The “Ecclesias” (Churches) of the Scriptures, Adlai Loudy (see order form).
2. [Editor:] For more information about Christ as God's Image, see:
 - The Image of God, Clyde L. Pilkington, Jr., [Bible Student's Notebook #362](#).

3. [Editor:] for a comprehensive study of the many inner-connected doctrines in this topic, see:
 - The Salvation of All, Clyde L. Pilkington, Jr. (see order form).
4. [Editor:] I.e., “An upright stake or pale, without any crosspiece.”
 - A.E. Knoch (Concordant Keyword Concordance, page 63). For more information, read:
 - The “Cross”: Was Christ Nailed to a “Cross” or a “Stake”? Clyde L. Pilkington, Jr. [Bible Student's Notebook #320](#);
 - The “Cross” – An Explanation of its Use in the Concordant Version, A.E. Knoch, [Bible Student's Notebook #302](#).

The sphere of reconciliation is first that of the “*things on Earth*,” but what may well startle us is the phrase which follows it, “*things in Heaven*.” These are all in some way included in the reconciliation which Christ wrought by His cross. Mankind is seen at the center and below us are all the created things of the Earth. Beyond us are the far-reaching realms which we are utterly incapable of understanding during the period of our Earth-life. At the center of everything Paul sees the cross and declares that by that cross God reconciles “*all things*” to Himself.

Let us remember the words of the Psalmist, “*Mercy and truth are met together, righteousness and peace have kissed each other*” (Psalm 85:10). They all exist in the nature of God: mercy and truth, righteousness and peace. Mercy, which does not mean the pity that excuses but the tenderness that bends over in love; truth, which is integrity and uprightness, that which is stable and builds; righteousness, which is a straight line without deviation; peace, which is absolute safety, all these co-exist in the nature of God.

“*God was in Christ*.” By suffering wrought out into human history, and in the sight of all the ages through the cross, God has gathered the whole into His own heart, and suffered to reconcile all things unto Himself.

Thus, as Christ is the Center, the Source and Goal of the universe, His cross is the center, the source and goal of reconciliation. The Ephesian letter is the complement of the Colossian. In that the Apostle teaches that through the Church the wisdom of God is to be manifested to principalities and powers in the heavenly places. Christ and His ransomed people are to

exercise a ministry beyond that of today, which is initial and preparatory, through all the coming ages. That ministry is to be that of an unveiling of the profoundest thing in the heart of God: the love which, operating through self-abandonment and sacrifice, ransomed, redeemed and remade lost humanity.

Thus for all the universe and for the ages proceeding in beauty from the Being of God, the cross will abide as the supreme revelation of God, through which all creation will come to an understanding of His holiness and His love, the deepest and truest things of His Being.

If by that cross all things in the heavens are to be reconciled and infinite peace is to follow, I dare trust it, notwithstanding all my sin and all my weakness. By the way of that cross I am reconciled to God, and through it I find rest – infinite, eternal, undying. At last my rest shall be rest with the WHOLE CREATION, for the cosmic order will be restored through the mystery of God’s suffering as revealed in the cross.



Morgan taught this lecture on many occasions. It was first known to be in print as chapter 6 of *The Bible and the Cross* (reprinted as a facsimile by Bible Student’s Press™ and available at [Study Shelf](#), see ad in this issue, see order from under “Other Authors”). This article is an edited and abridged excerpt of this 1909 edition. A later known edition of this message was published in *The Presbyterian* (June, 1932). We will endeavor to republish this edition as well in a future issue of the *Bible Student’s Notebook*.

TOPICS:

Major: Christ; Reconciliation; Redemption; Salvation of All
Minor: Colossians



The Bible and the Cross

by — Dr. G. Campbell Morgan (1863-1945)

A greatly neglected Morgan book is his 1909 *The Bible and the Cross*. In this work you will see for yourself that Dr. Morgan clearly taught the reconciliation of “*all things*,” indeed of “the whole creation.” Adlai Loudy learned from Dr. Morgan about the five *Aions* (or Ages) and the twelve administrations and dispensations of the Scriptures. Loudy had many private sessions with Dr. Morgan and received many illuminating helps on his inquiries concerning the many perplexing questions that overwhelmed him.

130 pp, PB

See order form.



Editor's Desk

Dr. G. Campbell Morgan and the Salvation of All

One of the first books I remember ever buying as a pre-teen student of Scripture was a biography of Dr. G. Campbell Morgan (1863-1945). I can still recall looking at it on the bookstore shelf. Little did I know at that time that he held to and taught the salvation of all. In fact, at the time I did not know that anyone believed such a thing. Neither do I recall that the biography, or any of the subsequent books that I purchased written by Morgan, hinted toward this understanding.

Although there are those who would prefer that this radical aspect of his teaching remain hidden, it is his own published words – unabridged – that reflect his straightforward faith in our successful Savior.

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MORGAN’S LIFE AND MINISTRY

Morgan was a British evangelist, teacher and prolific author. He was the pastor of Westminster Chapel in London from 1904 to 1919, pausing for 14 years to teach at the Bible Institute of Los Angeles, returning to the Chapel from 1933 to 1943, when he handed over the pastorate to Martyn Lloyd-Jones.

Morgan’s father was a member of the Plymouth Brethren, but resigned and became a Baptist minister. Campbell himself was ordained to the Congregational ministry in 1890, and he became one of the leading Bible teachers of his day. His reputation as a Bible expositor grew throughout Britain and the United States.

In 1896 D.L. Moody invited him to lecture to the students at the Moody Bible Institute. This was the first of 54 teaching visits to America. After the death of Moody in 1899, Morgan assumed the position of director of the Northfield Bible Conference. He received his Doctor of Divinity degree from the Chicago Theological Seminary in 1902.

Morgan was President of Cheshunt College in Cambridge. His preaching and weekly Friday night Bible classes were attended by thousands. For most of his life Campbell Morgan taught the dispensational view.

He authored about 80 works. This number that does not include the 10 volume set of sermons, *The Westminster Pulpit*, nor the many sermons that were published independently as booklets, pamphlets and posthumous collections. He wrote commentaries on the entire Bible, as well as on many devotional topics.

ADLAI LOUDY ON DR. MORGAN

In Loudy’s autobiography¹ he fondly reminisced concerning Morgan.

I learned from Dr. Morgan about the five *Aions*, or Ages, and the twelve administrations and dispensations of the Scriptures. The shock and unspeakable blessing came into my spiritual life when I heard Dr. Morgan’s exposition on Matthew 25:46, that,

1. **Adlai Loudy:** *A Brief History of My Early Life and Ministry*, reprinted by Bible Student’s Press and available at [StudyShelf](http://StudyShelf.com), see order from under “Loudy.”

There is no word in the whole Book of God corresponding with our *eternal*, which, as commonly used among us, means absolutely without end.

I had many private conferences with Dr. Morgan and received many illuminating helps on my inquiries concerning the many perplexing questions overwhelming me.

NEGLECTED MORGAN BOOK

A greatly neglected Morgan book is his 1909 *The Bible and the Cross* (published by Fleming H. Revell). We are thrilled to report that this work has become one of the reprints of our Facsimile Project. This reprint is an exact copy, without any changes whatsoever. You will find this offered on the order form under "Other Authors."

In this issue of the *Bible Student's Notebook* we're also providing an excerpt from chapter 9. You will see for yourself that Dr. Morgan clearly taught the reconciliation of "*all things*," indeed of "the whole creation."²

2. Those with an interest in chronology will find it fascinating that these declarations by Morgan (1863-1945) were published in 1909, the same year that the *Unsearchable Riches* magazine was launched by Vladimir Gelesnoff (1877-1921) and A.E. Knoch (1874-1965). In fact, Morgan is cited in *UR* three times while Morgan was living in Los Angeles where *UR* was being published at the *Concordant Publishing Concern*.

William Mealand quotes him in volume 15 (1924):

It is good to note, from time to time, the tribute of God's servants to His most excellent glory. So, in passing I would fain quote a few thoughts penned by Dr. Campbell Morgan:

"God is glorified in the realization of the purposes of His own heart. The flower that blossoms perfectly glorifies

Giving honor to whom honor is due,

Clyde L. Pilkington, Jr.
Pilkington Abbey
Paint, PA

Topics:

Major: Biography

God because it is what God meant it to be. A man glorifies God when he is what God meant him to be. God will be glorified in human history when men have found His law, yielded to it, realized in their own persons and society all that God meant them to be. God's glory is not something with which He decorates Himself as men decorate themselves in trappings. God's glory is the realization in the whole of creation of the high purposes of His heart."

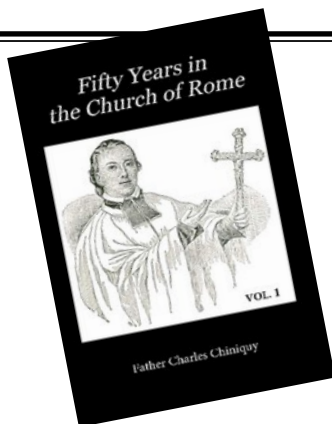
George Rogers quotes him in volume 16 (1925):

The Greek word for "grace" is *charis*, and it is kindred to the word *chara*, joy. G. Campbell Morgan said,

"Grace is that which gives joy. By the Greeks *charis* was used (1) of art, music, the beautiful, anything that gives joy; (2) of the desire to give joy to others. The word meant this before Christianity touched it. (3) Then it was used of both these things together, and (4) it is the activity that carries out the desire and actually gives joy. Predicate these mounting ideas of God. Grace is the desire in the heart of the blessed God to communicate His own joy to the hearts of others. Grace gladdens God. Grace is the passion of God to bless. Grace is the love of God seizing every opportunity to gladden the sinful and needful and graceless. Grace explains the mystery of the cross, for there grace took hold of sin and conquered and canceled it."

Adlai Loudy, who we know had personally met Morgan on numerous occasions, quotes in him in volume 17 (1926):

CAMPBELL MORGAN—"Correctly disjoining the word of truth."



860 pp, PB

See order form.

Fifty Years in the Church of Rome

by — Father Charles Chiniquy (1807-1865)

This book is written by one who knows. Born and raised in Catholicism, for twenty-five years Father Chiniquy was a prominent priest in the Roman Catholic Church. He saw; he heard; he experienced things the Church of Rome tries to keep hidden. Chiniquy's whole being revolted against the practices in the Church. Helpless within that church, he removed her shackles and stepped out a free man. As an ex-priest he lays bare to public view many facts which Protestants had previously regarded as unbelievable and the Roman Catholic Church had branded as rumor. This book is filled with human interest, holding the reader's interest from the first page to the very last. It is a warning to the unwary non-Catholic. It is an appeal to the Roman clergy and laity.



I have reread both your books [The Outsiders and The Church in Ruins](#). I read them (and [Pagan Christianity](#)) each year to remind myself not to go back to the systemized deception! Thanks for writing those books. Fantastic! – **OR**

The [Daily Email Goodies](#) and [Bible Student's Notebooks](#) are greatly appreciated! – **VA**

Thank you and your family for making these rare items [[facsimile reprints](#)] available to the saints! – **GA**

I enjoy reading your [Daily Email Goodies](#) every day. Keep up the good work. – **PA**

While I may understand the complaining, griping and warring that are taking place, especially from some claiming to be in the Body, I cannot go along with it as it is carnality. I love you brother

and am thankful for you. You are surely a joy! The joy of the Lord is our strength. He gives us a Spirit of power (joy), love and a sound mind. – **Email**

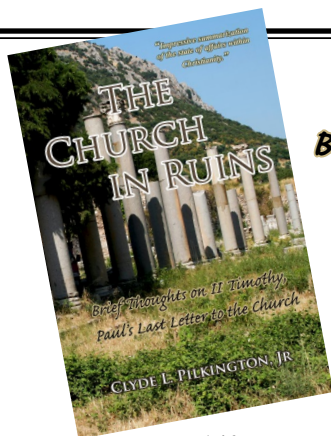
I appreciate all that you are about. – **MN**

I have been very encouraged by videos on YouTube of you speaking. You make me laugh, smile and feel like my heart will explode with joy (I'm sure you know what I mean). I want to thank you for your work and for putting it on YouTube. – **Canada**

Throughout the years you have added SO much to my walk and some of your notes have come just at the right moment during dark times to keep my path lit. Thank you!! – **CO**

Thanks once again for all that you do to revive older works of literature in their original, unedited, unformatted format. I love the things I most recently bought from you. – **KY**

It is so much joy knowing you all and seeing more and more truth of Father! – **AL**



140 pp., PB

See order form.

Priceless. – OH
Awesome. – TX
A real eye opener. – MI
Groundbreaking stuff. – OH

THE CHURCH IN RUINS

Brief Thoughts on II Timothy, Paul's Last Letter to the Church

by — Clyde L. Pilkington, Jr.

This brief survey of Paul's last epistle will reveal that while almost 2000 years have transpired, the condition of the church has remained the same, and indeed has worsened in accordance with Paul's warning to Timothy.

This book is not a call for a re-awakening of "the church," because it is apparent that this is not Father's plan. Rather, it is a call to individual men – men whose place in the Christian religious system has left them empty, stagnant, and restless – to awaken to Father's call to be His faithful servant and stand outside of that system to look for other faithful men as well.

WHAT READERS ARE SAYING ABOUT THIS BOOK:

One powerful message. – HI
Impressive. – TX
Another nail driven by the Truth. – WI
A thrill to know that I'm not crazy after all! – PA

Great clarification on the subject. – WI
An outstanding little book, one that needs to be read by every member of His Body, and I do not exaggerate. – KS

www.ChurchinRuins.com



Worship and Going to "Church"

by — Otis Q. Sellers (1901-1992)

"How can anyone worship if he does not go to church?" This is the question often asked. This query does nothing more than reveal the ignorance of the one who asks it concerning the meaning and character of true worship. Here is another *quid pro quo* which would make worship to be that which men do in "church" on Sunday, therefore, he who does not attend "church" does not worship. This is denied.

True worship is always a personal and individual matter which, while it may be done with a company, it will not be at all unless it is done by an individual. True worship is heartfelt adoration of God because of who He is, what He is, and what He does. It is never dependent upon place or ritual. It needs no established forms or ceremonies. Whenever because of revealed truth a heart responds with adoration and gratitude



because of what God is or what He has done, that is worship.

— *Christian Individualism: A Way of Life for the Active Believer in Jesus Christ* (1961)

TOPICS:

Major: Church; Worship

Minor: Ceremony(ies)/Ritual

The All-Sufficient, All-Embracing Love of God

Originally, man was the offspring of God by creation; now God has come to us as the Savior, Who lavishes favor. All of His dealings with the members of His family have one end: that we renounce all confidence in the flesh and find rest in His all-sufficient, all-embracing love.

— Vladimir Gelesnoff (1877-1921)
The Book of Job

Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

ISSN: 1936-9360

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Scripture education in a semi-weekly format!

This free electronic publication is dedicated to:

- 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 mankind 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 (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Ephesians 1:1-3);
- 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."

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

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ABBREVIATION KEY

Scripture Version

CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
FF: Ferrar Fenton Bible
KJV: King James Version
NET: New English Translation
RE: Rotherham's Emphasized Bible
WT: Weymouth Translation
YLT: Young's Literal Translation

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

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
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