



Bible Student's Notebook™

The Herald of His Grace

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

Volume 33
Issue 820

The Unpardonable Sin

by — A.E. Knoch (1874-1965)

Therefore I am saying to you, every sin and blasphemy shall be pardoned men, yet the blasphemy of the spirit shall not be pardoned. And whoever might say a word against the Son of Mankind, it will be pardoned him, yet whoever might say aught against the holy spirit, it shall not be pardoned him, neither in this eon nor in that which is future (Matthew 12:31-32).

Verily, I am saying to you that the penalty of all the sins shall be pardoned the sons of mankind, and the blasphemies, whatever they should be blaspheming, yet whoever should be blaspheming the holy spirit is having no pardon for the eon, but is liable to the penalty of an eonian sin”—seeing that they said, “He has an unclean spirit (Mark 3:28-30).

Now I am saying to you, that everyone whoever shall be avowing Me in front of men, him shall the Son of Mankind also be avowing in front of the messengers of God. Now he who is disowning Me before men will be renounced before the messengers of God. And everyone who shall be declaring a word against the Son of Mankind, it shall be pardoned him, yet the one who blasphemes the holy spirit shall not be pardoned (Luke 12:8-10).



FUTURE ACTION LIMITED TO THE TIME OF THE CONTEXT

Two statements in the passages quoted above have been seized upon to prove that there is no salvation for those who blaspheme the holy spirit. These are, “*the blasphemy of the spirit shall not be pardoned*” (Matthew 12:31), and “*the one who blasphemes the holy spirit shall not be pardoned*” (Luke 12:10).

These passages, we are told, utterly disprove the salvation of all (I Timothy 4:10) and universal reconciliation (Colossians 1:20). We are told that here are passages which we refuse to believe. To the superficial reader this seems to be true. But one who carefully examines the Greek, or even a concordant sublinear, will find that these passages do not by any means deny other portions of our God's infallible revelation.

First of all, anyone reading all of the passages attentively will see that the time of action is circumscribed. It is confined within the boundaries of only two eons. With considerable circumstance we are informed that the pardon is not possible – neither in this eon nor in that which is future. This is in exact accord with the facts in other Scriptures.

“Pardon” has its place in the Millennial Kingdom and in its proclamation. The question of “pardon” does not arise at any other time. After that time is the great white throne judgment, when all unbelievers will enter the second death. “Pardon” can have no place in the new Earth. *At the consummation men are not pardoned, but justified.* Thus, an intelligent study of the Scriptures will confirm the limiting of “pardon,” in this passage, to this eon and that which is

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future. There is no “pardon” in these for those who blaspheme the holy spirit.

The question now arises, Do the two statements which are not specifically confined to these eons contradict this limitation, or are they in harmony with it? The negative used is absolute, not relative. How shall we understand “*shall not be pardoned*”?

In ordinary English, apart from any context, we must admit that there seems no possibility of such a thing. We might argue that, as a matter of fact, they will never be pardoned, because they will be justified (Romans 5:18) and reconciled (Colossians 1:20), which is infinitely more. But this would not entirely satisfy, for those not accustomed to the accuracy of Holy Writ would mistake it for quibbling.

The real solution lies in the form of the Greek verb used, which we will now seek to make plain to all, even though they know nothing of Greek. The verb, in Greek, is divided into three great classes, as shown on page 19 of the *Greek Elements*, in the complete *Concordant Version*. These are the *Indefinite*, the *Incomplete*, and the *Complete*.

– The first, the *Indefinite* simply states a *fact*, as “*the Son of Mankind has authority on Earth to pardon sins*” (Matthew 9:6). Here there is no question of time, for the verb is indefinite.

– The last form, the *Complete*, tells of the *state* resulting from an action, as, “*Child, your sins have been pardoned you*” (Mark 2:5).

– The second form, however, the *Incomplete*, deals with an action in progress, as, “*we ourselves, also, are pardoning everyone who is owing us*” (Luke 11:4).

The complete re-analysis of the Greek verb in the course of compiling the *Concordant Version* brought to light several facts which are not to be found in the usual grammars and lexicons. Among other things, it was observed that the *future forms, which have the endings of the incomplete, partake of the nature of this form, and speak of an action in progress, and limited to the time of the context.*

All of these forms are distinguished by the ending “*ing*” in the *Sublinear* of the *Concordant Version*.

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 unpropheied, 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 seat-

ed 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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Therefore the passages which we are considering should really be rendered “*shall not be being pardoned*,” as it is in the *Sublinear*. It is a pity that this cannot be readily carried over into the *Concordant Version*. Yet all who have the *Sublinear*, which should always be consulted in such cases, will have no difficulty in recognizing the incomplete forms, for they always end in “*ing*.”¹

That the future form of the verb may be limited is evident from the fact that the *very same form* (*aphet-heesetai*) is used in Matthew 12:31 and 32. Much patient investigation, and years of experience since this fact was first observed, have convinced the compiler of the *Concordant Version* that *the Greek future with a negative is always limited to the time of action*. It does not deny at all times.

If the reader will check this by the Greek or by the *Sublinear* of the *Concordant Version* he will arrive at the same conclusion, and it will be a source of much satisfaction to him, for it really *settles*, and that conclusively, some most important questions. Above all, it allows us to believe *all* that God has said, and does not make us array one part of His Word against another.

How instructive and important this fact is may be seen from another passage. In John 3:36 we read,

1. [Editor:] Given the incomplete tense, all that Matthew, Mark and Luke are asserting is that pardon will not be given *as long as blaspheming continues*. And that only makes sense. To blaspheme God or His holy spirit is an emphatic turning of one's back on God, so why wouldn't He withhold His pardon for as long as blasphemy is ongoing? But that isn't to say that He isn't prepared to bestow His pardon upon the blasphemy once it has stopped (in this Kingdom of Heaven context). – Keith Martin

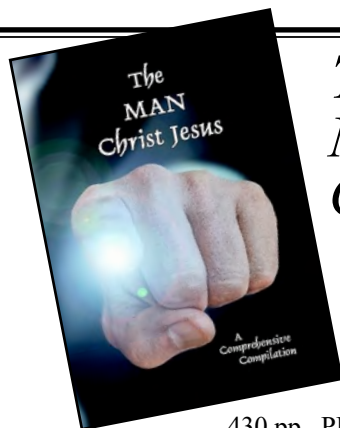
He who is believing into the Son has eonian life, yet he who is stubborn as to the Son shall not be seeing life, but the indignation of God is remaining on him.

The phrase “*shall not see life*,” wrenched out of its context, has hindered many from an acceptance of God's glorious goal. This has its root in the mistranslation “*everlasting*,” for, if eternal life is in question in one part of the sentence, then “*shall not see life*” can have no limits. But if *eonian* life is promised to the believer, an intelligent reader will see that it is *eonian* life also which the stubborn shall not see.

This is made absolutely sure by the form of the Greek future. It deals not with a fact but an incomplete, limited action. The context, the form of the verb, and definite declarations of God in other portions of His Word are in delightful agreement. If we take “*shall not see life*” as a fact for *all* time, we must clash with the context, we must ignore the form of the verb, and we must deny God's great assertions that death shall be abolished (I Corinthians 15:26) and that, in Christ, all shall be made alive (I Corinthians 15:22).

DEATH WILL BE ABOLISHED; ALL WILL BE MADE ALIVE

It is glorious to be able to revel in *all* that God has revealed! We do not need to worry about contradictory passages. They do not exist! Only in our ignorance of the exactitude of Holy Writ will we bring up texts to bolster up our unbelief in God's glorious ultimate.



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 (1903-1973), 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).

To test such facts as these, let us not fall back upon traditional scholarship. It has long been stereotyped and dares not acknowledge its own deficiencies.

I have never seen a Greek grammar which clearly distinguishes between verb forms which are indefinite and those which are incomplete, or, in process. Nor do we ask anyone to rely upon our statement that this is so. With the *Concordant Sublinear* anyone can test it for himself, and rest his faith on the irrefutable facts.

Let each one who has the spirit of God judge: Shall we listen to learning which rests on its own reputation and refuses the facts, when this course brings God's revelation into hopeless internal conflict? Or shall we quietly consult that Word itself, as we are now able to do as never before, when such a course reveals to us the most exquisite harmony and complete accord?

Were the Word of God a great hymn, as indeed it is, my ear could never bear the disharmony that theology has made of it. But now that my heart has heard its heavenly harmony, and my spirit is inspired by its sweet symphony, it is torture to hear the jangling discords of hard and stubborn hearts, which, selfishly satisfied with their own safety, hope to make it more secure by condemning others to eternal damnation, thereby filling God's Word and His ways and His world with unbearable discord.

Therefore, we conclude that the sin against the holy spirit will not be "*pardoned*" in the time specified, the only time when "*pardon*" is offered, in this eon and in the next, according as it is written. Moreover, these passages are concerned with the proclamation of the

Kingdom to Israel, and not with the present grace.

The statements where this time limit is not directly included imply the same thing in the form of the verb. Consequently, the fate, after the next eon, of those who commit this sin, is not determined by these passages but by other explicit declarations.

The sin against the holy spirit shall *not* be "*pardoned*" (Luke 12:10), but will be *judged*. And when death is abolished, and all are made alive at the Consummation, they, with all of the rest of mankind, will be justified and reconciled to God through the blood of Christ's cross.

The crude reasoning that concludes that those who are never forgiven ("*pardoned*") will never be saved is a good example of how reasoning from ignorance breeds unbelief and enslaves men in fear and utter despair. Sadly, how many have morbidly imagined that they had committed this sin!

Those who bring it up as a proof that Colossians 1:20 is not true convict themselves of two crimes, the most devastating that men can commit – ignorance and unbelief so stubborn that it dares to pit one passage of God's Word against another and make Him a liar. **BSN**

— *Unsearchable Riches*, Volume 26 (1935)

TOPICS:

Major: Greek Verb Forms (add); Unpardonable Sin, The
Minor: Concordant Sublinear; Pardon



The Sequel Which Sustains – The Pohorlak Papers: Volume 1

by — Frank Neil Pohorlak

In cooperation with his estate, this is the first in a series of collected articles on various scriptural themes by Frank Pohorlak (1907-1988). In associations with men such as Bob Jones, John R. Rice, J. Frank Norris and A.E. Knoch, he enjoyed a long, illustrious, colorful life and teaching ministry spanning many states and foreign countries.

120 pp., PB

See order form.

My Story

"We also believe, and therefore speak."

Testimonies of Believers #4

Jerry P. Meade

I was born in Southwest Virginia on December 27, 1943. At age 13, I went to Vacation Bible School in a Presbyterian Church near a small town: Pound, VA. I memorized two verses (John 3:16-17),

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

For this, I received a small New Testament; which God used to change my life.

At age 17, I joined the army and stayed three years in Germany and was honorably discharged in 1963. In December 1967, I started working for Ford Motor Company, and retired September 1997.

While working at Ford Motor Company I met a friend who was a Baptist. He asked me, "Are you saved?" I said, "Yes. I was baptized (sprinkled) in a Presbyterian Church." He told me that I needed to be immersed to be baptized the right way and join our church, which I did in 1971.

While working at Ford Motor Company, I worked with brothers from Church of Christ, Baptist, Pentecostal, Mormon, and other denominations who tried fellowshiping together. The subject of eternal security and water baptism always came up. One friend, who never came to our meetings, was a "grace" believer. He introduced me to the writings of Cornelius Stam.¹

The Baptist friend and I shared the new message of "no water baptism" needed in this "age of grace" with our pastor who was Baptist. He saw this new truth and shared it with the congregation that we are "complete in Christ" (Colossians 2:9-10).

For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power.

One-half of the congregation left the church. Richard Jordan² came for a week of Bible teaching several years in a row.

In 1992 a "KJV believer" named Clyde Pilkington came to "our church" to teach the "Grace Message." Over the past 25 or 30 years, his and my views have changed. I thank God for the many truths I have learned from his writings. I still use an old Scofield Bible, mainly because of a footnote on page 1252.

In Paul's writings alone, we find the doctrine, position, walk and destiny of the church.

I will now share with you some passages that I have come to greatly rejoice in. I want to use some KJV verses in this testimony for the "KJV only" readers to think about when they read this testimony and think about what a "monster" they make of GOD WHO IS LOVE (I John 4:8). Since all things are of God, He can use the KJV to open people's eyes.

For of Him, and through Him, and to Him are

1. [Editor:] see the order form under "Cornelius R. Stam," or visit our [website](#). Also see articles from past issues of the *Bible Student's Notebook* by Stam:

- *The Paradox of Grace* (BSN #47);
- *Sonship* (BSN #146);
- *Justified Freely* (BSN #160);
- *How and When?* (BSN #179);
- *Unanswered Prayer* (BSN #559);
- *Reflections on Ephesians* (BSN #704).

2. [Editor:] See articles from past issues of the *Bible Student's Notebook* by Richard Jordan:

- *Do We Make Too Much of Paul?* (BSN #236);
- *Do You Really Want to Be "Born Again"?* (BSN #561);
- *The Key to Understanding the Bible* (BSN #26);
- *Miraculous Demonstrations: Watch Out!* (BSN #430);
- *The Real Miracle of December 25* (BSN #269);
- *To What Do the Signs Point?* (BSN #156);
- *Water Baptism* (BSN #185);
- *What About "Falling from Grace?"* (BSN #813);
- *Where We Fit In* (BSN #165);
- *The 1948 Establishment of the State of Israel* (BSN #817).

all things: to Whom be glory for ever. Amen (Romans 11:36).

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. 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: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord: in Whom we have boldness and access with confidence by the faith of Him (Ephesians 3:8-12).

That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him (Ephesians 1:10).

That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus (Ephesians 2:7).

For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptation. For therefore we both labor and suffer reproach, because we trust in the living God, Who is the Savior of all men, specially of those that believe. These things command and teach (I Timothy 4:8-11).

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be

made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave Himself a ransom for all, to be testified in due time (I Timothy 2:1-6).

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting (I Timothy 1:15-16).

And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction (II Peter 3:15-16).

Thus saith the LORD, thy redeemer, and He that formed thee from the womb, "I am the LORD that maketh all things; that stretcheth forth the Heavens alone; that spreadeth abroad the Earth by Myself" (Isaiah 44:24).

Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand (Ephesians 6:13).



The Witness of the Stars

by — E.W. Bullinger

An in-depth study of the constellations and principle stars as they pertain to prophetic truth. More than forty charts and diagrams are included.

205 pp., PB

See order form.

For by Him were all things created, that are in Heaven, and that are in Earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him (Colossians 1:16).

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created (Revelation 4:11).

And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Revelation 1:17).

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire (Revelation 20:14-15).

And the seventh angel sounded; and there were great voices in Heaven, saying, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Revelation 11:15).

For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at His coming. Then cometh the end, when He shall have delivered up the Kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign, till He hath put all enemies under His feet. ... For this corruptible must put

on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (I Corinthians 15:22-25, 53-58).

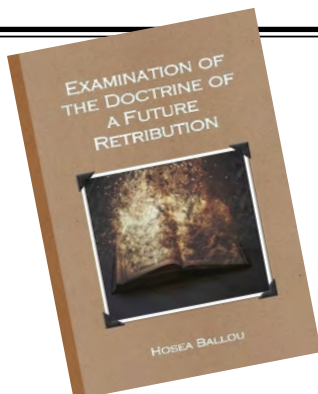
I want to share something that God used to illustrate the *salvation of all* in nature to me.

On my property are many huge beech trees which produce nuts that turkeys and squirrels love to eat. They are also good to eat for humans.

One tree has a dead branch in it that eventually will probably kill the tree in a few years. About six years ago, all the beech trees were loaded with nuts. I went under the tree that was dying. I counted 30 nuts in a row that I cracked to eat, but none of them had a kernel in them. I thought, this tree is dying so it can't produce another "beech tree." I went under another "good" tree and every nut had a kernel in it. I thought about the first tree, that though it can't produce another tree, it is still a "beech tree." (One God and Father of them all.)

The very next year all trees were loaded with nuts, and it's never happened again, but I went under the tree that is dying and all nuts had a kernel in it. It's as if God is saying to me, "I can *make* it produce another tree." (Free Will?)

(see **TESTIMONY**, next page)



Examination of the Doctrine of a Future Retribution

by — Hosea Ballou (1771-1852)

Ballou showed himself to be the principal American expositor of Universalism of his day with the release of this work in 1834.

216 pp, PB *See order form.*

The Lake of Fire

by — Bob Evelyn

Interestingly, our word “fire” comes from the Greek word *pur*. Our words “purify” and “purge” come from this root. We see instances in the Old Testament where fire is indeed used to purify.

So, could it be that the “Lake of Fire” is the presence of God – as when God appeared to Moses in the burning bush – purifying and refining instead of tormenting? One thing we do know: the “Lake of Fire” will fulfill God’s purposes in some way, and we do not read of any of its participants remaining there forever and ever.

I never could understand how God, Who is a God of love, could torment forever in fire those who did not accept Jesus Christ as Savior in this short lifetime. I can fully un-



derstand the “Lake of Fire” if its purpose is refinement and purification: consistent with the love of God, and with His ultimate goal of saving all creation at the end of the ages.

I do not question that there is a judgment; surely there is! I do not question that there is a “Lake of Fire”! But the Bible tells us that the “Lake of Fire” is the “Second Death,” and that death is not eternal but will one day be abolished (I Corinthians 15). **BSN**

— God’s Will for All to Be Saved

TOPICS:

Major: Lake of Fire; Salvation of All

Minor: Second Death

TESTIMONY (continued from previous page)

Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear (Hebrews 11:3).

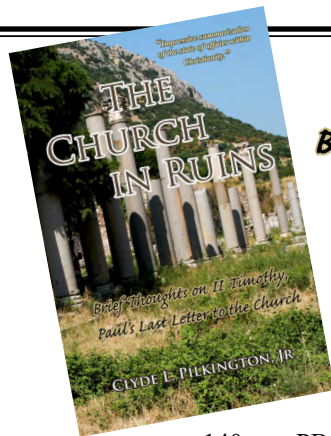
The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth

*knowledge. There is no speech nor language, where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun (Psalms 19:1-4). **BSN***

TOPICS:

Major: Salvation of All; Testimonies

Minor: Body Life



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.

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Impressive. – TX
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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

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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
ED: Emphatic Diaglott
ERV: English Revised Version
EB: Exegeses Bible
FF: Ferrar Fenton Bible
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
MKJV: Modern King James Version
MNT: Moffatt New Translation (James Moffatt)
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
TCNT: Twentieth Century New Testament
WEB: World English Bible
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)
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