



Bible Student's Notebook™

The Herald of His Grace

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

Volume 32
Issue 792

The Absolute Despotism of Grace

by — John H. Essex (1907-1991)

The phrase, “the absolute despotism of Grace,” is taken from the comment in the *Concordant Commentary on the New Testament* by A.E. Knoch (1874-1965) on the first verse of Romans 6.

What is the meaning of “despotism?”

The dictionary defines a despot as “a ruler exercising or invested with *absolute power* in a state, irrespective of the wishes of those governed.” Similarly, despotism is defined as “absolute power: absolute government.”

Both of these words are derived from the Greek *despotes*, which is indeed a scriptural term, being several times translated in the *King James (Authorised) Version* as “Lord” and “Master,” and in the *Concordant Version* as “Owner.” It is used of one who has absolute possession of another, as the master of the slave.

An earthly despot is a ruler who, as far as he possibly can, works all things according to the counsel of his own will; who heeds not the wishes of his subjects if they are in any way contrary to his purpose; who is ruthless in carrying out his designs.

Man has a saying that “all power corrupts, and absolute power corrupts absolutely.” It never bodes well for men to have too much power. They cannot bear it; it invariably turns their heads. The whole course of history goes to show that a man with absolute power soon becomes a tyrant. Only God can be trusted with absolute power. And why can we trust and rejoice in the fact that God has something that we dare not trust in a man? Simply because we know that God always does *right*, and that He is *love*.

GOD IS A DESPOT

Paul, in Ephesians 1:11, speaks of,

The purpose of the One Who is operating all in accord with the counsel of His will.

In Romans 9:19 he asks,

Who has withstood his intention?

In II Chronicles 20:5-6, we read that,

Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of the Lord, before the new court, and said, “O Lord God of our fathers, art Thou not God in Heaven, and in Thine hand is there not power and might, so that none is able to withstand Thee?”

Yes, God exercises a despotic sway over the whole universe, but we are thankful for this, because He is love, and because everything He does is so *absolutely right*. Though He will tolerate no opposition to the furtherance of His purpose, if He inflicts evil upon any, it is always in order that good may follow. His sovereign will is the ultimate salvation and blessing of all, that He may be All in all.

GOD'S GRACE IS A DESPOT

Paul writes, in Ephesians 2:8-10,

For in grace, through faith, are you saved, and this is not of you; it is God's approach present, not of works, lest anyone should be boasting. For

HIS ACHIEVEMENT are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them (CV).

“In Grace are you saved.” An earlier CV rendering gives the passage,

*You have been saved through faith **for** grace.*

Prepositions are notoriously difficult to translate from one language to another, and while “**in** grace” is probably the more correct equivalent of the Greek, we like the thought behind the earlier rendering, “*You have been saved through faith **for** grace.*”

For grace! For the sake of grace! For the benefit of grace! In order that God may be able to give *a perfect demonstration of grace* in all of its beauty and fullness!

Our salvation is God’s opportunity to show forth something that otherwise He would not be able to display so completely. Grace has been defined as “a benefit bestowed on one who deserves the opposite,” and, as such, is an unmerited favor, to be perfectly

displayed in us, members of the ecclesia which is Christ’s Body, in transforming us from unworthy sinners to glorious likenesses of our Lord and Head. Add one iota of merit to our part in this transaction, and we take away something from the perfection of grace, which is operating on our behalf.

If, then, this grace is to be displayed in us in all of its grandeur, it must be entirely removed from any suggestion of *works*, for, as Paul tells us in Romans 4:4,

To the worker, the wage is not reckoned as a favor, but as a debt.

In other words, when we work, we *earn* our wages. If, then, we are allowed to work for our salvation, to that extent we earn it, and it is no longer *entirely of grace*. Therefore Paul says,

*In grace, through faith, are you saved, and this is **not** out of you, it is **God’s** oblation, **not of works** lest anyone should be boasting.* (Ephesians 2:8-9).

“But surely,” someone might say, “works come into it

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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 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 and ascended seat-

ed position among the celestials (Romans 6; Ephesians 2:6);
– adult sonship position (Galatians 4).

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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somewhere. What does it say here? *‘For His achievement are we being created in Christ Jesus for good works.’* This is where works come in.”

How should we meet such criticism? The answer is easy. We should reply, “You should have quoted the whole passage, which reads, ‘

For HIS ACHIEVEMENT are we, being CREATED in Christ Jesus for good works, WHICH GOD MAKES READY BEFOREHAND, that we should be walking in them.

So these are really *God’s works*, NOT ours. How can they be ours when they are made ready beforehand? Moreover, we are not asked to *work in them* but to *walk in them*. Employers do not generally pay people for walking!

“But surely,” someone else may object, “we may at least claim credit for believing? After all, comparatively few people have real faith in God. Does not that count for something?”

May we take the liberty of quoting part of a comment by A.E. Knoch? He says,

Faith has not the least merit. We do not deem it meritorious to believe an honest man. It is no effort. It is not work. It is the simplest, easiest, freest channel God could choose to convey His righteousness to us. Let us exult in His explanation that it is of faith that it may accord with grace” (*Concordant Commentary on the New Testament*, Romans 4:16).

In grace through faith, are you saved, and this is not out of you; it is God’s approach present.

The fact is that no one can come to God of his own free will. No man can come to the Father except he be first drawn by Him (John 14:6; 6:44). Paul tells us in Romans 12:3 that,

God parts to each the measure of faith.

“You must concede,” the contention comes, “that we were *willing* to receive this faith when it was parted to us. We might have rejected it. Surely we can claim some credit for this?”

What does Paul say in Philippians 2:13?

It is God Who is operating in you to will as well as work for the sake of His delight.

So that when God brought to our notice this gift of salvation in grace, He operated in our minds to make us embrace it!

He Who undertakes a good work among you, will be performing it until the day of Jesus Christ (Philippians 1:6).

From the very first day (:5) *God* undertook a good work among us.

These thoughts bring us to Paul’s message of Romans 3:24,

Being justified gratuitously in His grace.

What is the meaning of “*gratuitously*”?



235 pp., PB
See order form.

The Comfort and Encouragement of Hope (A Comprehensive Compilation)

The authors of this reassuring work includes: Tom L. Ballinger, Cecil J. Blay (1906-1976), E.W. Bullinger (1837-1913), Edward H. Clayton (1887-1972), Dr. Edgar Gerald Jones (1894-1974), Joseph E. Kirk (1903-1974), A.E. Knoch (1874-1965), J.C. O’Hair (1876-1958), C.H. Mackintosh (1820-1896), George Matheson (1842-1906), J.R. Miller (1840-1912), Clyde L. Pilkington, Jr., Frank N. Pohorlak (1907-1988), Theodore Joseph Silva (1909-1974), Tony Smith, André Sneidar, and Dean Wilkinson.

In John 15:25, the same word is used in the expression, “*They hate me gratuitously.*” The King James Version rendering is, “*They hated Me **without a cause.***”

Apart from their own pride and jealousy, there was no reason for the Jews to have hated the Lord. Jesus had given them no *cause* for offence. He had preached to them the good news of the Kingdom and had supplemented this with miraculous blessings – the feeding of their hungry ones, the healing of their sick, and even the raising of their dead. But in spite of all of these, they hated Him – “*without a cause.*” Similarly, God has loved us “*without a cause*” – “*gratuitously.*”

Why should God have chosen us to be recipients of so gratuitous a gift of salvation, when, in spirit realms, He might have found some worthy of honor and reward? The answer is, again, that we are saved, not only *in* grace but *for* grace – that is, in order that grace might be displayed in absolute perfection; and, for this to be, it means that we, the recipients of this grace, must have been *entirely unworthy* of such a favor.

Is not this the exact position that Paul puts before us? Let us read the beginning of Ephesians 2.

And you, being dead to your offences and sins, in which you once walked, in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness (among whom we all behaved ourselves once in the lusts of our flesh, doing the will of the flesh and of the comprehension, and were, in our nature, children of indignation), even as the rest.

Not a very pretty picture, is it?

The plain fact is that every one of us came into the category of those described in the early chapters of Romans as “*having sinned and being wanting of the glory of God.*” How much wanting matters not; many of us must have fallen short of God’s standards, but even a slight blemish would be sufficient to mar us in the eyes of Him Who has chosen us to be “*holy and flawless in His sight*” (Ephesians 1:4).

How is it possible for us to attain such a state of per-

fection in God’s eyes? Only by His grace, which allows Him to look at us *through Christ*, Who has become to us “*wisdom from God, besides righteousness and holiness and deliverance*” (I Corinthians 1:30). In looking at us *through Him*, God is able to see “*what is not as if it were*” (Romans 4:17), and we, who in ourselves are frail and faulty, are seen by Him as “*holy and flawless and unimpeachable*” (Colossians 1:22). What a wonderful blessing! What a favored position!

But Paul, in Romans 5:20-21, carries us even further, and shows that, where sin is great, grace is greater; that,

*Where sin increases, graces **superexceeds**, that, even as sin reigns in death, thus Grace also should be reigning through righteousness, for life eonian, through Jesus Christ, our Lord.*

In Ephesians 1:7-8, the same apostle speaks of,

*The [freedom from]¹ offences in accord with the **riches** of His [God’s] grace, which He **lavishes** on us.*

Grace never stops short; it is not given sparingly; on the contrary, it is spoken of as “*superexceeding*,” and as being “*lavished on us.*”

If ever we feel like saying, as Paul said once, “*A wretched man am I! What will rescue me out of this body of death?*” the answer should assuredly be that one word “*GRACE*,” which is regrettably omitted from the King James Version but is in the original Greek. Grace will rescue us; *grace* that will not be thwarted; *grace* which is despotic in its determination to carry us through to that gratuitous salvation for which we have been designated beforehand.

1. [Editor:] The word often translated “forgiveness” here is ἀφεσις (aphesis; from-letting [Concordant Keyword Concordance]), meaning “freedom.”

Ultimate freedom from sin is *far more* than forgiveness or pardon. Forgiveness is at the core of religious teaching and activity; and at the root of forgiveness is *guilt*. The followers of religion seek to obtain forgiveness through some means – concerted effort, confessions, prayers, penance, resolutions, etc. What Paul taught went well beyond that. The revelation given to him involved **justification** which, instead of being rooted in guilt, is rooted in righteousness.

For more information on this vital theme see [Ultimate Liberation: Subtitle: Beyond Forgiveness \(The Justification from and of Sin\)](#) by Clyde L. Pilkington, Jr. (See order form).

When God designated us back before the disruption of the world to be conformed to the image of His Son, He had in mind that gratuitous provision of grace which was to operate on our behalf. Paul in II Timothy 1:9-10, speaks of God,

*Who saves us and calls us with a holy calling, **not** in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus **before times eonian**, yet now is being manifested through the advent of our Savior, Christ Jesus.*

To save us, God gave His choicest gift, His most treasured possession, that which He loved most. He gave that which was nearest to His own heart. This prompted Paul to ask a very pertinent question,

Surely He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all? (Romans 8:32).

So, continuing our reading of Ephesians 2, we learn that,

*God, being rich in mercy, because of His vast love with which He loves us (we also being dead to the offences and the lusts), vivifies us together and seats us together among the celestials, in Christ Jesus, that, in the oncoming eons, **He should be displaying the transcendent riches of His grace** in His kindness to us in Christ Jesus. For in grace, through faith, are you saved.*

Our so gratuitous a salvation is indeed in order that

the grace of God may be displayed *in all of its perfection glory*, not now only, but also throughout the oncoming eons. Its riches are transcendent. It lifts us from the lowest strata to the highest pinnacle; from earthly corruption to celestial incorruption; from mortality to immortality; from an earthly tabernacle in which we groan, to a glorious likeness of the Son of God Himself.

Because of grace, we are transferred from a state of alienation from God to a position of sonship;² from a condition of enmity to God to one in which nothing in the whole universe can separate us from His love; from a state in which everything that we might do is a hindrance to His operations, to one in which all that He does in us is in glorious advancement of His purpose. Well did Paul refer to grace as God's "**in-describable gratuity**" (II Corinthians 9:15).

If we cannot do anything to *earn* salvation, can we do anything to *forfeit* it? We have seen that **no** seemingly good works of ours can contribute anything to our salvation, which is entirely in grace, and is the work of God; but can any evil works of ours prevent us from attaining our glorious destiny? The answer is an emphatic "No!" *The more we persist in sin, the more grace will increase!*

Paul makes that quite clear in Romans 5:20-6:1, and it is here that we see the **absolute despotism of grace**.

*Where sin increases, grace **superexceeds**.*

It is the unshakable conviction of that grand fact that

2. [Editor:] For more information on this glorious theme see the book entitled [Sonship](#) on the order form under "Compilations."



100 Scriptural Proofs that Jesus Christ Is the Savior of All and 150 Reasons for Believing in the Final Salvation of All Mankind

by — Thomas Whittemore & Erasmus Manford

108 pp, PB
See order form.

This reprint of two historical works from the 19th century examines Scripture passages taking the reader through a logical train of thought proving universal reconciliation.

Paul can reach his supreme conclusion of Romans 8:1,

Nothing, consequently, is now condemnation to those in Christ Jesus.

As recipients of the grace of God nothing shall be condemnation to us – nothing shall ever be held against us – for persistence in sin would only mean an increase in grace, and the increase in grace *super-exceeds* the increase in sin.

The contention may be, “Does it really matter how we live or what we do? Wherein lies the merit of good living?” Notice how the word “merit” has crept into the argument.

When Paul suggests that “*we may be persisting in sin that grace should be increasing*,” he adds immediately, “*May it not be coming to that!*”

The very thought that anyone should wish to do this seems to shock him. As we come to realize more and more “*the transcendent riches of God's grace*” towards us (Ephesians 2:7), our desire to please our loving heavenly Father should be continually increasing.

In Ephesians Paul urges us to “*walk worthily of the calling*” with which we were called (4:1), and provides us with much excellent instruction as to how we are to do it. He urges us to “*walk as children of light*,” “*testing what is pleasing the Lord*” (5:8-10). He encourages us to “*be walking in love*” (5:1).

GRACE IN THE CIRCUMCISION WRITINGS

We are sometimes asked whether the grace of which Peter speaks in, say, I Peter 1:10 is the same as that which Paul proclaims. Well, grace is grace wherever it occurs in the Scripture, though its effect may vary. In Peter's writings, grace is *relative* and *restricted* in its operations. Its freedom of flow is *limited* because of the fact that, in the evangel of the Kingdom, works are still required in addition to faith as an element of salvation. A large part of the epistle of James is devoted to the establishment of this fact (James 2:14-17), where the argument may be summed up,

If one should have no works, faith alone cannot

save him, for faith without accompanying works is dead.

Paul's evangel is the opposite of this. Works of law are thrown out, and grace thus becomes *absolute and unrestricted*. He declares that,

By works of law, no flesh at all shall be justified in God's sight, for through law is the recognition of sin (Romans 3:20).

*For in grace, through faith, are you saved, and this is not out of you; it is God's approach present, **not of works**, lest anyone should be boasting. For **His** achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them* (Ephesians 2:8-10).

HIS ACHIEVEMENT

When God conceived His purpose, He planned for its ultimate aim: the reconciliation of all to Himself, to be accomplished through Christ and the ecclesia which is His Body, the complement by which He is completing the “*All in all*” (Ephesians 1:23; 3:21). To make sure that this complement should be perfect for the role designed for it, He determined that its growth and development should be *entirely His achievement*. He did not conceive the end without ensuring the means.

In I Timothy 1:14, Paul says,

*The grace of our Lord **overwhelms**, with faith and love in Christ Jesus.*

In the Scriptures, this is the only usage of the Greek word here translated “*overwhelm*.” This shows the absolute superiority of grace over all opposing forces.

I once stood in a little boat at the very foot of the Niagara Falls. The Canadian part of the falls is in the form of a horseshoe; its brim is about 2,500 feet round, and its height over 150 feet. Had the boat been able to venture any nearer, it would surely have been overwhelmed by the immense volume and force of the water descended upon it from three sides. We backed off in awe at the majesty of the scene but with



an enhanced understanding of the meaning of the word “overwhelm.”

“The grace of our Lord overwhelms,” said Paul, and when he wanted an instance to prove his point, he had only to look at himself. He had been “a calumniator and a prosecutor and an outrage” (I Timothy 1:13). He had locked up many saints in jails and had voted to have them put to death (Acts 26:10). The case of Stephen was by no means the only one in which he had connived in murder. He had compelled many to blaspheme and had persecuted them as far as the outside cities (:11). He had ravaged the ecclesia of God (Galatians 1:13). Yet, in spite of all this, he could say,

*The grace of our Lord overwhelms, with faith and love in Christ Jesus. Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners, **foremost of whom am I**, But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience, **for a pattern of those who are to be believing on Him for life eonian.***

Let us all rejoice in the overwhelming power of God’s grace, which, in spite of all that is lacking in ourselves, and all that is a hindrance to salvation, will surely carry us through – confirming us,

Until the consummation, unimpeachable in the day of our Lord Jesus Christ.

For faithful is God, on Whom it solely and wholly depends,

Through Whom we were called into the fellowship of His Son, Jesus Christ, our Lord (I Corinthians 1:8-9).

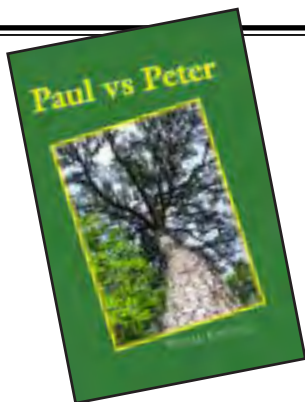
Thanks be to God for His indescribable gratuity (II Corinthians 9:15).

ALL IN ALL

One day God will be “**All in all**” (I Corinthians 15:28), fully finished by Christ’s Body, “the complement of the One completing the **All in all**” (Ephesians 1:23).

While it is true that the words in Ephesians 2:8, “in grace, through faith, are you saved,” are addressed to “saints who are also believers in Christ Jesus” (1:1), nevertheless the principle will ultimately be extended to *all*, for *all* will eventually become believers. This is made clear in several passages, notably in Romans 5, where we read,

*But not as the offense, thus also the grace. For if, by the offense of the one, **the many** died, much rather the grace of God and the gratuity in grace [righteousness], which is of the One Man, Jesus Christ, to **the many** superabounds. And not as through one act of sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offences into a just award. For if, by the offense of the one, death reigns through the one, much rather, those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ. Consequently, then, as it was through one offense for **all mankind** for condemnation, thus also it is through one just award for **all mankind** for life’s justifying. For even as, through the disobedience of the one man, **the many were constituted sinners**, thus also, through the obedience of the One, **the many shall be constituted just.***



Paul vs. Peter

by — William R. Newell (1868-1956)

This classic work shows the distinguishing difference between the gospels preached by Peter and Paul. It also includes Paul vs James by F.L. Fallis (first published in 1922).

94 pp., PB

See order form.



Again, in I Corinthians 15:22,

For even as, in Adam, **all** are dying, thus also, in Christ, shall **all** be vivified.

In I Timothy 2:4 and 4:10,

God wills that **all mankind** be saved and come into a realization of the truth [for He is] the Saviour of **all mankind**, especially³ of believers.

O God, how glorious is Thy grace,
Conceived ere time began,
That finds for everyone a place
Within Thy perfect plan.

And truly blessed are they
Whom Thou, O God, dost call –
In whom Thou choosest to display
Thy saving grace to all.

There is not one who is outside,
Its universal scope –
Who sins too much, or strays too wide,
To be denied a hope.

Nay, rather, each is made secure
Within its boundless sphere;

Salvations promise is made sure,
And peace with Thee brought near.

For all creation, in its need,
The future is engraved
In words of life, for all to read,
“In grace shall you be saved!”

Let every mental conflict cease,
Let every barrier fall,
For grace removes each bar to peace
Till Thou art “All in all.”

O God, how glorious is Thy grace,
How radiantly Divine!
It stretches out its wide embrace
To make all creatures Thine.

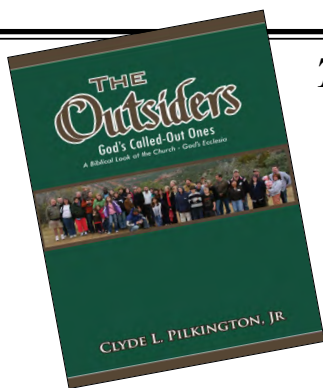
When God is “**All in all**,” the whole creation will have become **His achievement**, and everyone will be a beneficiary of the **overwhelming, absolute despotism of God's grace**. **BSN**

— Grace & Truth

TOPICS:

Major: Grace; Salvation of All; Sovereignty
Minor: Chosen; Poems; Purpose

3. Note, “especially,” but not solely, of believers.



128 pp., PB.

See order form.

The Outsiders: God's Called-Out Ones ***A Biblical Look at the Church – God's Ecclesia***

by — Clyde L. Pilkington, Jr.

In 1995, after sixteen years of being in the “pastorate” the author walked away. He left the “religious system” by resigning from the very “church” and “ministry” he had formed. In many ways this work is a testament to these actions. This testimony was thirty years in the making – the results of a spiritual journey that the author found to be common to other saints scattered throughout the world and across history. This is an opportunity to explain why some who love the Lord no longer “go to church.” It does not seek to persuade others to do something different, but rather to be simply who and what they already are “in Him.” This is an uncovering of the truth of the church, and an encouragement for the members of His Body to enjoy the position and standing “in Christ” that they already possess, realizing that they are truly “complete in Him” (Colossians 2:10), that He alone is their Life (Colossians 3:4), and that His Life is full of freedom (Galatians 5:1).

The Outsiders was very encouraging. Thanks for your thoughts and study on the true Body of Christ and the lonely road we travel at times. – **MO**

I thank God for *The Outsiders*. I couldn't put it down. Read it all in one sitting. – **PA**

The Outsiders has something different about it. Upon finishing it an awareness has taken hold of my mind and spirit – a “knowing” that I have been afforded a special measure of His grace in just being allowed to be exposed to the truth contained within. – **KS**

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ABBREVIATION KEY

Scripture Version

ASV: American Standard Version
AV: Authorized Version
BSV: Bible Student's Version
CV: Concordant Literal Version
DAR: Darby Translation
DT: Dabhar Translation
ED: Emphatic Diaglott
ERV: English Revised Version
FF: Ferrar Fenton Bible
GNT: Goodspeed New Testament
HCSB: Holman Christian Standard Bible
KJV: King James Version
MKJV: Modern King James Version
NAS: New American Standard Version
NET: New English Translation
NIV: New International Version
REB: Rotherham's Emphasized Bible
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