



Bible Student's Notebook™

The Herald of His Grace

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

Volume 29
Issue 712

Was Jesus Christ Alive Before His Life on Earth Began?

Part 6 of 12

by — Aaron Welch

A CONSIDERATION OF PASSAGES THOUGHT TO REVEAL THE “PRE- EXISTENCE OF CHRIST”

Paul's Letters to the Body of Christ
(Continued)

Colossians 1:13-20

[God, the Father] *rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love, in Whom we are having the deliverance, the pardon of sins, Who is the Image of the invisible God, Firstborn of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him. And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens.*

In a Nutshell:

Everything that Paul wrote of as being true of “the Son of [God’s] love” in the above verses should be



understood as being true of Christ *as the Son of God* (and especially true of Christ since He was “designated Son of God with power” when He was roused from among the dead by God).

Paul was, in other words, emphasizing the preeminence that Christ *presently* enjoys as the vivified and ascended “Son of [God’s] love.” The “creating” that Paul had in view in :16 is not a reference to the event described in Genesis 1, but rather refers to a state of affairs that began after Christ was made “Lord of all” and given all authority in Heaven and on Earth.

Expanded Explanation:

[God, the Father] *rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love, in Whom we are having the deliverance, the pardon of sins, Who is the Image of the invisible God, Firstborn of every creature* (Colossians 1:13-18).

Notice that in :15 Paul says that Christ “*is*” (present tense) “*Firstborn of every creature.*” Although the title “*Firstborn of every creature*” is commonly under- ▶

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stood by those holding to the “pre-existence” doctrine to mean that Christ was created by God before every other created thing, this interpretation is not warranted by the facts concerning the meaning of the term “firstborn.”

In Scripture, “firstborn” (*prōtotokos*) is a legal term that refers to one on whom a privileged status is conferred, or to whom a major inheritance is given. Although the term undoubtedly is derived from the ancient custom of conferring special privileges or an inheritance on the *legal* firstborn in a family, it should be noted that this did not necessarily mean that one was born first in time (a well-known example in Scripture of someone failing to receive their legal birthright despite being born first is Esau). Based on this custom, the word came to be used in reference to anyone to whom a preeminent rank or special privileges had been given.

For example, the word *prōtotokos* appears in the LXX translation of Exodus 4:22 where God referred to Israel as His “firstborn son.” The word also appears in Jeremiah 31:9 in reference to Ephraim (which is significant, since Ephraim’s brother Manasseh was actually born *before* him). In both of these examples, the term “firstborn” has to do with one’s being “first” (*i.e.*, *preeminent*) in rank and privilege rather than being first in time.

The conferring of the status “firstborn” onto Christ by God is something that had been prophesied long ago. Consider also Psalm 89:26-29:

He, He shall call out to Me, “You are My Father, My El and the Rock of My salvation.” Indeed, I, I shall make Him the Firstborn, the Uppermost

of the kings of the earth. For the eon shall I keep My benignity upon Him, and My covenant with Him is faithful. I will establish His seed for the future, and His throne as the days of the heavens.

Everything written in this passage was prophetic when it was written, and pertained to future events (notice the future tenses). God was saying that He would make His Son “the Firstborn, the Uppermost of the kings of the Earth,” which presupposes that His Son was not yet the “Firstborn.”

Thus, when we find Christ being referred to as the “Firstborn,” we need not understand Paul to have been saying that the man, Jesus Christ, existed before His conception and was the first being ever created by God. Instead, the title “Firstborn of every creature” is a title that was bestowed upon the Man, Jesus Christ, when He was roused by God from among the dead and given all authority in Heaven and on Earth.

For Christ to be “Firstborn of every creature” thus means that no other creature except Christ has been given the legal right to His Father’s “estate.” It doesn’t at all mean that Christ was “born” before every creature (for Christ wasn’t born until around nine months after He was generated by His Father in the womb of His mother). As “Firstborn of every creature,” only Christ has been appointed the “enjoyer of the allotment of all” (*i.e.*, His Father’s “estate”), has received “all authority in Heaven and on the Earth,” and has been highly exalted and graced with “the name that is above every name.” This all became true of Christ *after* His sacrificial death on the cross, and not before.



The Third Heaven - Our Celestial Destiny

A Comprehensive Compilation

11 authors, 31 chapters. Author’s include: Arthur P. Adams, Oscar M. Baker, John H. Essex, Vladimir Gelesnoff, Donald G. Hayter, A.E. Knoch, William Mealand, Clyde L. Pilkington, Jr., Frank Neil Pohorlak and Charles H. Welch.

212 pp, PB

See order form.

When Paul referred to Christ as the “*Firstborn from among the dead*” a few verses later, he was revealing when Christ became the “*Firstborn*” – *i.e.*, when He was roused from among the dead by God. It is AFTER Christ became “*obedient unto death, even the death of the cross*” that God “*highly exalts Him, and graces Him with the name that is above every name*” (Philippians 2:8-9). It is in His risen and vivified (not “pre-existent”) state that Christ “*enjoys the allotment of a more excellent name than they [the messengers]*” (Hebrews 1:3-4). In the same way, it was when Christ was roused from among the dead that He became what He now is: the “*Firstborn of every creature.*”

For in Him is all created, that in the Heavens and that on the Earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him (:16).

We have previously shown that Christ, Paul and God Himself all affirmed that the universe was created by God alone, with no indication that God was accompanied by anyone, or used any intermediary or personal agent to accomplish His creative work. However, those who affirm the pre-existence of Christ believe that this verse proves that everything God created in the beginning was created through, or by means of, Christ. There are several points that can be made in response to this interpretation of Colossians 1:16.

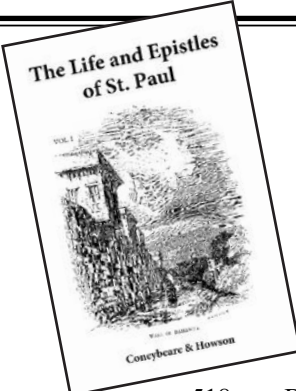
First, it needs to be kept in mind while reading :16 that the one in, through and for whom everything in view is said to be created is Christ Jesus, Who (in :13) is called the “*Son of [the Father’s] love.*” However,

as shown earlier, Scripture is clear that “*the Son*” did not personally exist as such until He was begotten by God. Christ was not generated by God (thereby becoming God’s Son) before creation, but rather at the time when His mother, Miriam, became pregnant with Him (Luke 1:31-35; Matthew 1:20-21).

Second, what did Paul have in view when he said that all is created in, through and for Christ, both in the Heavens and on the Earth? As I was reading these verses in the *Concordant Literal New Testament* one day, I noticed something interesting that, as far as I know, is not present in other translations. Whereas most Bible translations have translated :16 in such a way that the creation event in view *appears* to be something that took place in the past, the relevant portions of :16 are both translated in the CLNT as follows: “*... for in Him IS all created ...*” and “*... all IS created through Him and for Him ...*” “*IS*” created, not “*was*” created. Why did Knoch choose the present tense “*IS created*” here rather than the past tense “*was created?*”

I knew this translational difference in Knoch’s version couldn’t be attributed to theological bias on Knoch’s part, since Knoch was an adamant believer in Christ’s personal “pre-existence” and understood Him to be the agent through Whom God created all things at the beginning of the creation. Why, then, didn’t Knoch simply use the past tense to reflect this belief, if the text allowed for it?

While doing some further study to understand why A.E. Knoch chose “*is*” to translate this verse rather than “*was,*” I discovered that, in the last part of :16, Paul was using the “constative aorist passive indic- ▶



The Life and Epistles
of St. Paul

The Life and Epistles of St. Paul

by — William J. Coneybeare & J.S. Howson

This work draws a scripturally- and geographically-based picture of the life of the Apostle Paul. An excellent reference tool while studying Paul’s Epistles and the Book of Acts.

“There were two books that Pastor C.R. Stam highly recommended that I obtain. One was *The Silence of God* (1897) by Sir Robert Anderson, and the other was *The Life and Epistles of St. Paul* (1851) by W.J. Coneybeare and J.S. Howson.” – Kenneth J. Morgan

518 pp., BK

See order form.

ative” of the Greek verb *ktizō* (to create). The aorist tense “presents an occurrence in summary, viewed as a whole from the outside, without regard for the internal make-up of the occurrence.” This tense basically describes an action as a bare fact.

In the last part of :16, Paul was using what’s called the “perfect passive indicative” of the Greek verb *ktizō*. This is the same tense of the verb translated “has its cohesion” (*sunestēken*) in :17, where we read that “all has its cohesion in [Christ].”

What needs to be emphasized here is that, in :16, Paul did not specify *when* the creative event that is said to be in, through and for Christ took place (or when it began to take place). Those who hold to the doctrine of Christ’s preexistence *assume* that what Paul was referring to in :16 must be the creation event described in Genesis 1. However, neither the context nor the grammar used in :16 *requires* this interpretation. Nor do I believe that we have any good reason to believe that Paul (along with the original recipients of this letter) believed that Christ was, in fact, already in existence at the time when the Heavens and the Earth were created by God “*in the beginning*” (and even if we *did* have good reason to believe this, the view that Christ was involved in the creation event described in Genesis 1 would still be highly problematic).¹

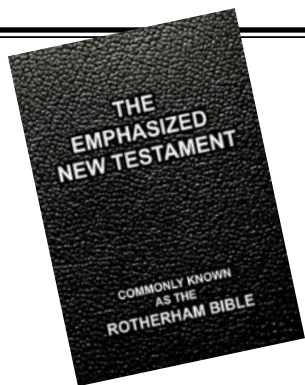
1. For example (and as I’ve presented elsewhere), one such problem with this view could be expressed as follows: For any created being to have been the agent through whom God created everything in the beginning, **he would need to have had the same supreme authority and preeminent position as that referred to in Matthew 28:18 and Philippians 2:8-11.** However, Christ didn’t receive the supreme authority and preeminent position referred to in these verses until *after His sacrificial death and resurrection*. From this simple fact it follows that Christ couldn’t have been the one through Whom God brought all into existence *in the beginning*.

Although Paul did not specify when the creating that is said to be in, through and for Christ took place (or when it began to take place), the fact that the creating in view is said to be in, through and for Christ, the Son of God (*i.e.*, a human being whose origin is explicitly revealed elsewhere in Scripture) narrows down the timeframe for when the creating could’ve taken place, or begun to take place. The fact of Christ’s earthly (albeit supernatural) origin nearly 2,000 years ago should inform our understanding of *when* the truth being expressed in Colossians 1:16 *began to be true*.

Since we know that Christ didn’t receive “*all authority in Heaven and on the Earth*” until *after* His death and resurrection (Matthew 28:18; *cf.* Philippians 2:8-11), we can reasonably conclude that the creative event that Paul had in view in Colossians 1:16 (which involves “*that in the Heavens and that on the Earth*”) did not begin until *after* Christ’s death and resurrection. Thus, however we may understand the exact nature of the creative event that is in view in this verse, it must be consistent with this fact.

With this in mind, two possibilities present themselves. One understanding of :16 is that Paul had in view the continuance and preservation of creation in, through and for Christ. Greek scholar A.T. Robertson seems to have held to this view.² Understood in this

2. In chapter eight of his book *The Minister and His Greek New Testament* (page 101), Robertson wrote: “In summary fashion Paul employs the constative aorist indicative (passive) for the work of creation [*i.e.*, in the first part of Colossians 1:16]. Then he resumes the subject and repeats what he has said, but with the present perfect (passive) tense: “*All things have been created (stand in the state of creation) through Him and unto Him.*” Robertson goes on to say, “But Paul is not quite done with the supremacy of Christ in creation. He adds: ‘*And in him all things consist*’ (1:17) or ‘*stand together*’ (another present perfect indicative).”



The Emphasized Bible

Commonly Known as the Rotherham Bible

by — Joseph Bryant Rotherham (1828–1910)

A literal translation that uses “*age-abiding*” instead of “*everlasting*.” Rotherham was a British biblical scholar and minister. He was an editor with James Sangster and Co., and of *The Rainbow*, a monthly magazine. He was a friend of G. Campbell Morgan and C.H. Spurgeon.

276 pp., PB

See order form.

way, the idea being expressed by Paul in :16 is that all things in Heaven and on Earth stand (or remain) created in, through and for Christ. This understanding is consistent with what we read in Hebrews 1:3, where it's said that Christ is "carrying on [or "upholding"] all by His powerful declaration." In other words, the authority that God gave Christ when He made Him "Lord of all" after rousing Him from among the dead means that creation is preserved in its created state by virtue of Christ's authoritative declaration that it be so.

Although everything in the universe has its ultimate origin in God (Who originally brought everything into existence), everything in the universe continues to exist by virtue of Christ's God-given authority (this seems to be the idea being expressed in I Corinthians 8:6, where Paul wrote,

... for us there is one God, the Father, out of Whom all is, and we for Him, and one Lord, Jesus Christ, through Whom all is, and we through Him.

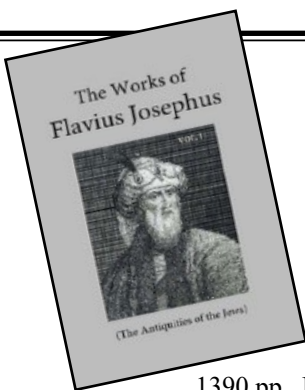
Notice the use of the present tense here; all that is "out of" God is said to be (presently) "through" Christ – including us).

According to Robertson, Paul had the same general idea in mind in :16 as he did in :17 (i.e., the same ongoing event involving creation). Since Paul used the "present perfect indicative" for the words he used in both :16 and :17, Robertson understood :17 as clarifying what sort of "creating" Christ was/is responsible for in :16. Thus, Robertson understood the word *sunestēken* [translated as "has its cohesion" in the CLNT] in :17 as conveying the same basic idea as *ektistai* ["is created" in the CLNT]. Commenting on Colossians 1:17, Robertson noted that the word *sunestēken* ["has its cohesion"] "repeats the statements in Colossians 1:16, especially that in the form *ektistai* ['is created']".

Another understanding of Colossians 1:16 that is consistent with the truth concerning Christ's origin and when He received all authority in Heaven and on Earth (and which I have come to see as being most likely what Paul had in mind here) is that the "all" of :16 refers to **everything that has been or will be created/brought into existence since the time that Christ was made Lord of all**. According to this view, Paul *did* have in mind things being brought into existence (rather than their being preserved or maintained in existence). However, rather than referring to the things of the "old creation" of Genesis 1 being either newly created or preserved in their created state, Paul had in view everything in the Heavens and on the Earth which has or will come into existence *since the time of Christ's resurrection and exaltation*. This, of course, includes what can be referred to as the "new creation" (which is an improved version of everything originally created by God "in the beginning").

Understood in this way, everything that has been/will be created since the time that Christ was made "Lord of all" can be said to be created in, through and for Christ. This understanding of :16 is consistent with the immediate context, in which Christ's Kingdom (and, by implication, the creation of everything pertaining to this Kingdom) is in view (:13).

That Christ has, in fact, been directly involved in the creation of new things since the time of His exaltation is clear from verses such as Ephesians 2:10, 15; 4:24 and Colossians 3:10. We can also infer that any future events involving the bringing of things and persons into existence – such as will be occurring during the two future eons (and especially at the start of the final eon; see Revelation 21:1, ►



The Works of Flavius Josephus – The Antiquities of the Jews

by — Flavius Josephus (37-100 A.D.)

Translated by William Whiston (1667-1752)

Revised Translation by A.R. Shilleto (1848-1894)

Topographical Notes by Sir C.W. Wilson (1836-1905)

Facsimile of the 1889 Edition:

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1390 pp., PB

Volume 1: Books 1-6 — Volume 2: Books 7-13 — Volume 3: Books 14-20

5) – will be done through the agency of Christ. The fact that Paul makes it a point to specify “*thrones, or lordships, or sovereignties, or authorities*” in :16 as examples of what is created in, through and for Christ may be understood as supporting this interpretation, since these are titles/positions belonging to those “in power,” who exercise political/governing authority on Earth and in the Heavens. Christ, of course, is the One Whom God has put in charge of ruling the Heavens and the Earth during the eons to come, and those who, by His authority, will be placed in the positions of power described in :16 will be part of the *new creation* rather than of the old (cf. II Corinthians 5:17).

Finally, in :17-18, we read,

And He is before all, and all has its cohesion in Him. And He is the Head of the Body, the Ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the Earth or those in the Heavens.

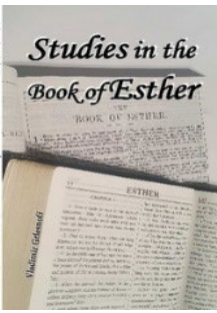
Notice, again, the present tense used: “**is** before all,” not “**was** before all.” Paul was not talking about something that *was* true of Christ at some point in eons past (i.e., prior to the creation referred to in Genesis 1:1). Rather, what Paul had in view was something that was true of Christ, the Son of God, *at the time he was writing (and which remains true of him now)*. It was something that was true of the roused and vivified Son of God *as* the roused and vivified Son of God (and not as some “pre-existent,” pre-Son of God

being). Christ “*is [presently] before all, and all has [presently] its cohesion in Him.*”

The Greek word translated “before” in :17 is *pro*, and can refer to *time, place* or *position*. Although those believing in the “pre-existence” of Christ tend to understand Paul’s use of “before” here to be in regards to *time*, Paul’s use of the present tense (“*is*”) suggests otherwise. Had Paul intended *pro* to mean “before” in regards to *time*, then the past tense “was” would’ve more clearly (both grammatically and otherwise) conveyed such an idea.³ So what, then, did Paul mean here?

In this context, the central idea is clearly that of Christ’s *preeminence* (even those who believe that the “pre-existence” of Christ is being revealed in these verses would have to concede that the “theme” of these verses is that of Christ’s preeminence, and that the main purpose of what Paul wrote in Colossians 1:15-20 was to affirm and support this truth). In light of this fact, it is noteworthy that the word translated “before” in Colossians 1:17 (*pro*) can mean “in a higher or more important position than.” This is also the case with the English word “before” (see, for

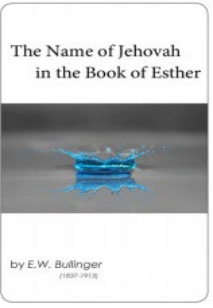
3. Even if *pro* were to be understood as meaning “before” with regards to *time*, then the context would still have to inform us as to what, exactly, Paul meant. Paul’s use of the present tense would, as already noted, suggest that the word “before” refers to something that was true of Christ at the time he wrote (rather than something that was true of Christ *before* creation). Paul went on to refer to Christ as the One in Whom “*the entire complement delights to dwell*” (Colossians 1:19), and then referred to the future reconciliation of all to God through Christ (Colossians 1:20). At this future time, God will be “*All in all*” (I Corinthians 15:28), which means that what is true of Christ *now* will be true of all *later*, at the consummation. For now, however, God can be considered “*All in Christ*” (for, again, it is in Christ that “*the entire complement delights to dwell*”). Thus, if Paul meant “before” with regards to *time*, then we can understand him to have had in mind what was true of Christ alone when he wrote, but which will be true of everyone else later.



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The Name of Jehovah in the Book of Esther

by — Dr. E.W. Bullinger

example, the third definition provided by *Merriam-Webster*, along with the example provided).⁴

It should also be noted that the exact same expression “before all” (*pro pantōn*) used by Paul in Colossians 1:17 was used two other times by two other inspired writers to convey just this idea.

In both James 5:12 and I Peter 4:8, the expression *pro pantōn* (“before all”) conveys the idea of something being of *greater importance than something else*, rather than of something being *chronologically prior* to something else.

In James 5:12, James was emphasizing what he considered to be the greater importance of not swearing, and letting your “yes” be “yes” and your “no” be “no” (and in this regard, he was simply taking seriously the words of his Lord; see Christ’s words in Matthew 5:34-37).

In I Peter 4:8, Peter was emphasizing the greater importance of “having earnest love among yourselves.” Again, in neither of these verses does “before all” (*pro pantōn*) convey the idea of something being chronologically prior to something else. Instead, the idea is that of something having *greater importance than* something else (which is why most translations translate the words *pro pantōn* as “above all” or “above all things” in these verses). Therefore, I submit, the same idea was being expressed when Paul used the same expression in Colossians 1:17. That is, Paul was saying simply that Christ is (again, not

“was”) in a higher and more important position than all. The idea being expressed is that of preeminence in rank, not pre-existence in time.

This meaning of “before all” in Colossians 1:17 is, I believe, confirmed by what Paul wrote just two verses later. In :19 Paul wrote that Christ is

... *Firstborn from among the dead, that in all He may be becoming first.*

The word translated “first” here is *prōteuō* [be-BE-FORE-most]. According to *Strong*, the word means “to be first (in rank or influence).” Greek scholar Bill Mounce defines it as meaning “to be first, to hold the first rank, or highest dignity, have the preeminence, be chief.”⁵ Clearly, Christ’s “becoming first” has nothing to do with the idea of His having “pre-existed” as the first being created by God. Rather, the word has to do with Christ’s *preeminence in rank*, which is a status He received when He became “*Firstborn from among the dead.*” It was so that Christ could “*in all be becoming first*” that He was roused and vivified by God. Since this event took place, Christ has been – and remains – “first” and “before all.”

(to be continued)

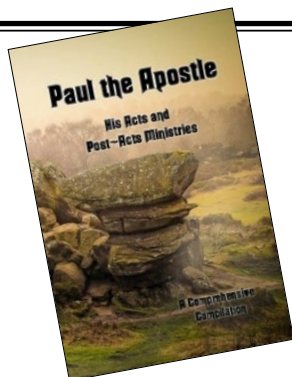
About the Author, see part 1, [Bible Student’s Notebook #707](#), page 6077.

TOPICS:

Major: Jesus Christ (Pre-Existence of); Trinity

4. “In a higher or more important position than – put quantity before quality.”

5. <https://billmounce.com/greek-dictionary/proteuo>.



624 pp, PB

See order form.

Paul the Apostle: His Acts and Post-Acts Ministries

(A Comprehensive Compilation)

This ultimate dispensational collection of 97 works by 28 authors spans over 130 years. It is an extensive reference work that is essential for every library. Authors include: Sir Robert Anderson, Oscar Baker, A.E. Bishop, Robert C. Brock, E.W. Bullinger, J.J.B. Coles, E.H. Clayton, Vladimir Gelesnoff, Stephen Hill, Richard Holden, M. Jaegle, Win Johnson, A.E. Knoch, Adlai Loudy, William Mealand, D.L. McCroskey, William R. Newell, Alan Reid, Danny Russino, John D. LaVier, Clyde L. Pilkington, Jr., Frank Neil Pohorlak, A.A. Sandoz, R.B. Shiflet and Charles H. Welch.

A Genealogical Prophecy in Names

by — Edward Henry Clayton (1887-1972)¹

All names in the Hebrew language have meanings. Take, for instance, the first ten names of the Patriarchs in the line of Seth: read them as stated in I Chronicles 1, and in their meanings we get a step further in revelations as to man's redemption.

I. [Editor:] Books by Clayton include (see order form under "Clayton"):

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- The Ages: God's Time Periods, Part 1: [Bible Student's Notebook #371](#), Part 2: [Bible Student's Notebook #372](#).
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 - Saul — Paul: The Unseen Interval, [Bible Student's Notebook #427](#);
 - The Unity of the Spirit, [Bible Student's Notebook #432](#).

Adam means "man";
Seth means "appointed";
Enos means "miserable and incurable";
Canaan means "the object of mercy";
Mahalaheel means "one who is mighty with God";
Jared means "shall descend";
Enoch means "the consecrated one";
Methuselah means "his death shall send forth";
Lamech means "when smitten";
Noah means "rest."

Now read the meanings of the words, and omit the names, and we are reading that which is prophetic of the Lord Jesus Christ. Italic words are supplied for readability.

Man is appointed to be miserable and incurable, the object of mercy. One Who is mighty with God shall descend – the Consecrated One – His death shall send forth, when smitten, rest.

— Grace & Truth Magazine

TOPICS:

Major: Genealogies
Minor: Names; Prophecy

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- 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).

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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
YAC: Young's Analytical Concordance