



# Bible Student's Notebook™

## The Herald of His Grace

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

Volume 35  
Issue 853

### Empathy:

### Gateway to Compassion, Tenderheartedness, Kindness, Forbearance, Forgiveness and Acceptance

by — Clyde L. Pilkington, Jr.

*Rejoice with them that do rejoice, and weep with them that weep* (Romans 12:15).

Empathy is woven within the very fabric of Scripture. Not unsurprisingly, by contrast we live in a culture that tends toward its antithesis.



Empathy is more than sympathy; it is beyond that of simply feeling sorry for another in their circumstances. Empathy is identifying with another's sorrow and adjoining one's self with them. This has its ultimate example in Christ and His empathetic work toward humanity.

It may be helpful to consider the meaning of empathy. Here are a couple definitions:

The ability to share another person's feelings and emotions as if they were your own. – *Collins Dictionary*

The action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another. – *Merriam-Webster Dictionary*

Our English word *empathy* comes from the Greek *en-pathos* – *en* ("in") and *pathos* ("feeling") – thus, meaning "in-feeling." A close synonym for empathy is *compassion*, while an antonym for empathy is *apathy* – *a* ("without") and *pathos* ("feeling") – thus, "without-feeling."

Empathy and sympathy are similar, both having their root in *pathos* – "feeling." Sympathy is *sumpathēs* – *sun* ("with") and *pathos* ("feeling") – thus, "with-feeling." Merriam-Webster expounds on sympathy.

Nowadays, *sympathy* is largely used to convey commiseration, pity or feelings of sorrow for someone else who is experiencing misfortune. This sense is often seen in the category of greeting cards labeled "sympathy" that specialize in messages of support and sorrow for others in a time of need. You feel bad for them ... but you don't know what it is like to be in their shoes.

Dictionary.com explains the difference between sympathy and empathy

Unlike *sympathy*, *empathy* [is] now used to refer to the capacity or ability to imagine oneself in the situation of another, experiencing the emotions, ideas, or opinions of that person. ...

*Sympathy* is feeling compassion, sorrow, or pity

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for the hardships that another person encounters. *Empathy* is putting yourself in the shoes of another.

While we certainly find the framework of empathy throughout the Scriptures, none press its importance more than Paul.

*Rejoice with them that do rejoice, and weep with them that weep (Romans 12:15).*

*Bear one another's burdens, and so fulfill the law of Christ (Galatians 6:2).*

*Put on, then, as God's chosen ones, holy and beloved, pitiful compassions, kindness, humility, meekness, patience, bearing with one another and dealing graciously among yourselves (Colossians 3:12-13, CV).*

One eighth grade teacher led his students to give us this remarkable commentary on empathy.

Empathy is a choice, an opportunity to put yourself in someone else's situation, to view the world

through the lens of someone else's circumstances.

Empathy is the ability to think about what someone else is going through, imagining yourself in that place.

Empathy is seeing with the eyes of another, listening with the ears of another, and feeling with the heart of another.

Empathy is being there for people who are your closest friends, or someone you don't even know.

Empathy takes work, it takes practice. It requires each one of us to stop thinking only of ourselves to start thinking of others.

In our world everybody has a need for empathy, whether it is great or small. Every day people are made fun of, outcasted, looked down upon, and made to feel worthless. Life can be lonely at times. It's important to feel like someone has your back.

We judge people when we do not understand them. People say "Sticks and stones may break

### **Bible Student's Notebook™**

*Paul Our Guide – Christ Our Goal*

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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 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 seated 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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your bones, but words will never hurt you,” as if that were true at all.

Empathy towards others encourages hope, encourages love, and encourages tolerance.

Respect people’s feelings even if it doesn’t mean anything to you, it could mean everything to them.

Empathy shows the people that are hurting that someone cares and that they are not alone. Instead of putting others in their place, put yourself in their place.

No prescription works like empathy can. We must step out of our comfort zone and be the reason someone smiles today. Empathy is like a wildfire; a simple spark can ignite a chain reaction of compassion.<sup>1</sup>

Research Professor Brené Brown explains empathy in this way.

Empathy is feeling *with* people. I always think of empathy as this kind of sacred space. When someone’s in a deep hole and they shout from the bottom, “I’m stuck. It’s dark. I’m overwhelmed.”

Climbing down the hole, empathy’s response is, “Hey, I know what it is like to be down here. You are not alone.”

Empathy is a choice and it’s a vulnerable choice.

In order to connect with you, I have to connect with something in myself that knows that feeling. Rarely, if ever, does an empathic response begin with, “At least ...”

One of the things we do sometimes in the face of very difficult conversations is we try to make things better. If I share something with you that’s very difficult, I’d rather you say, “I don’t even know what to say. I’m just so glad you told me.” Because the truth is, rarely can a response make something better. What makes something better is connection.<sup>2</sup>

Paul reveals to us that God is an empathic God:

*Heartfelt thanks be to the God and Father of our Lord Jesus Christ – the Father Who is **full of compassion** and the God who gives all comfort. He comforts us in our every affliction so that we may be able to comfort those who are in any kind of affliction by means of the comfort with which we ourselves are comforted by God (II Corinthians 1:3-4, WT)*

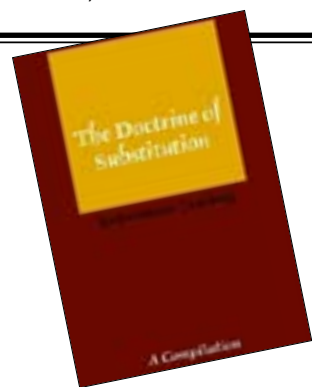
Thus, we are not surprised that Christ, “Who is the Image of the invisible God” (Colossians 1:15), “the express Image of His person” (Hebrews 1:3), was indeed the living example of empathy.

Two passages come readily to mind:

*But when He saw the multitudes, He was **moved with compassion** on them, because they faint- (see **EMPATHY**, page 7248)*

1. [Empathy Can Change the World](#), Noah Couse, Kalispell Middle School, MT.

2. [Brené Brown on Empathy](#), Dr. Brené Brown, Royal Society for Arts (RSA).



70 pp., PB

See order form.

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

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

“The best book I’ve read in ten years.” – Richard Kirsch

# The Triumph of Jesus Christ

As Set Forth in the Nathaniel Scarlett Translation of the New Testament (1798)

by — Nathaniel Scarlett (1753-1802)

cited by Joseph E. Kirk (1903-1974)

In London during the year 1798 there appeared A *Translation of The New Testament*<sup>1</sup> by Nathaniel Scarlett (1753-1802). This translation was made from the original Greek, and every occurrence of *aiōn* and its derived adjective *aiōnios* was correctly given.

Under the heading “Observations on Some Terms Used in this Translation” are found some very interesting notes on these two words. — Joseph E. Kirk (1903-1974)

## Ages

The word *aiōn* as a substantive<sup>2</sup> occurs 128 times in the Greek Testament: 66 times in the singular, and 62 in the plural number. In our common translation it is rendered 72 times *ever*: twice *eternal*: 36 times *world*: 7 times *never*: 3 times *evermore*: twice *worlds*: twice *ages*: once *course*: once *world without end*: and twice it is passed over without any word affixed as a translation of it.

1. [Editor:] Those who assisted were James Creighton, William Vidler, and John Cue. They met to do their work at Scarlett’s house, 349 Strand, London. – *Universalist’s Miscellany*, 1802; *Monthly Repository*, 1817, p. 193; 1818, p. 6; *Notes and Queries*, 4 June 1884.
2. [Editor:] “Of or relating to the real nature or essential elements of something.” – Wordweb

By this mode, no attention is paid to the singular or plural form of the word; nor any distinction made between the substantive and adjective. The word *aiōn* always has reference to periods of time: therefore, rendering *aiōn* by “world” or “worlds” cannot with propriety be admitted.

Therefore, in this translation, that word is adopted which is most expressive of the sense of the original, and put in the singular or plural number as it occurs in the original: *viz.*, “age,” or “ages.”

The Reader will discover that there are different ages: former ages (Colossians 1:26), the present age (Matthew 12:32), the approaching age (Mark 10:30), ages to come (Ephesians 2:7.), the consummation of the age (Matthew 28:20), the ends of the ages (I Corinthians 10:11), all which prove that *aiōn* doth not mean eternity. There are ages in the plural: but there cannot be eternities plural: for eternity can be but one; and implies a unity of consistency, and simple continuance.

It will require judgment to ascertain to what age or ages such a particular subject belongs; some being of a short, others of a long duration; and some interwoven with others. But however various and distinct these ages may be, still the me-



## The Unveiled Glory

— Hannah Hurnard (1905-1990)

and

## My Unexpected Discovery

— Hannah Whitall Smith (1832-1911)

64 pp., PB

See order form.

Hannah Whitall Smith (1832-1911) was the author of the classic work, *A Christian’s Secret of a Happy Life*. Both famous Christian authors discuss their coming to see and embrace the salvation of all.

diatorial age, like a large circle which contains many small ones, is the longest: it commenced at the first intention of Christ offering Himself as a mediator; and will continue till “*He hath subdued all things*” (I Corinthians 15:22-28), “*and made all things new*” (Revelation 21:5), “*and every curse has ceased*” (Revelation 22:3), then will He deliver up (the subdued and reconciled subjects called) the Kingdom to His Father, that “*God may be all things in all*” (I Corinthians 15:28). The Scripture doth not carry us beyond that period: therefore, with the poet we ought to say,

*Here stop my soul, no further seek to go;  
What God reveals, it is enough to know.*

### Aeonian<sup>3</sup>

The word “aeonian” as an adjective occurs 71 times: the common translation has rendered it once *ever*, 42 times *eternal*, 3 times *world*, 25 times *everlasting*; in all which places (except in Romans 16:25 translated “*former ages*,” which should have been “*aeonian times*”) the Editor has retained the Greek word *aeonian*, because there is no word in the English language which fully expresses what that word in its original sense implies. Had it been lawful to have coined a new word to express *aeonian* in English, perhaps *agical*, or *age-lasting*, would have been near it.

This confused translation of *aiōn*, when it occurred as a substantive, and *aeonian*, when it occurred as an adjective, and the want of discern-

ment in readers, has been a means of propagating the doctrine of endless damnation, which states that God will kindle a fire, and so constantly supply it with combustible matter, brimstone, etc. by His all creating power, as to endure as long as He Himself shall exist; and that the subjects of future punishment, being raised incorruptible and indissoluble, shall for the same period endure burning in that lake of fire, God having no ultimate end in view but the endless misery of His creatures.

The Editor hopes that the translation which he has given of *aiōn*, when it occurred as a substantive, will help to remove so degrading an idea of God who is *LOVE*: and although He will afflict the wicked in the lake of fire and brimstone; yet He has a great and grand design in so doing: punishment being a means to accomplish an end, and not the end itself.

Such a misrepresentation of the word has been corrected by several writers of the first eminence for learning; therefore, the Editor hath a cloud of witnesses,<sup>4</sup> who though dead yet speak; and the living cannot say nay. It only remains to give some outlines [of] how and in what manner the adjective *aeonian* is to be understood.

The word *aeonian* expresses duration, or continuance: but it is sometimes of a short, and at other times of a long duration. Paul, writing to Philemon concerning Onesimus, says,

3. [Editor:] This is a transliterated form of the Greek adjective αἰώνιος (*aiōnios*), often rendered as the English “*eonian*,” as also “*aeon*” for the Greek noun αἰών (*aiōn*) and often rendered “*eon*.”

4. See different translators and commentators on the word, in one place or another, where the word *aiōn* occurs in the Greek Testament. Dr. Hammond, for instance, in Matthew 24:3; 28:20; Luke 1:70; Romans 9:5; I Timothy 1:17.



98 pp., PB

See order form.

## The 1611 King James Version Original Margin Notes

Despite King James’ efforts to control the translators who worked on the version that bears his name, they incorporated marginal notes that in some instances were quite telling, stating in their preface:

... Doth not a margin do well to admonish the reader to seek further, and not to conclude or dogmatize upon this or that preemptorily? ... They that are wise, had rather have their judgments at liberty in differences of readings, then to be captivated to one, when it may be the other.

Perhaps he was separated for a while, that thou mightest have him aeonianly.

This certainly could mean only during the life of Onesimus.

So also Jude 1:7 says,

*Sodom and Gomorrah were destroyed, and set forth for an example, suffering the vengeance of aeonian fire.*

Though this fire lasted upwards of 2,000 years, it is now extinct.<sup>5</sup>

But that *aeonian* doth not mean endless or eternal, may appear from considering that no adjective can have a greater force than the substantive from which it is derived; thus black cannot mean more than blackness; white cannot mean more than whiteness. If *aiōn* means age, and its plural ages; then *aeonian* must mean age-lasting, or duration to the age, or ages, to which ever the thing spoken of relates. That this is the meaning of the word in the *Septuagint* will not be disputed by anyone who recollects the *aeonian* covenant of circumcision made with Abraham (Genesis 17:13), the *aeonian* covenant of priesthood with Phineas (Numbers 25:13), the *aeonian* statute of the day of atonement (Leviticus 16:34, etc.).

It would be a contradiction both to Scripture and common sense, to ascribe eternity to these things merely because they are said to be of *aeonian* duration; for it is evident that the *aiōn* or age, to which all these things related, is expired and gone: the *aeonian* covenants and statutes, etc. are waxed old, and have vanished away.

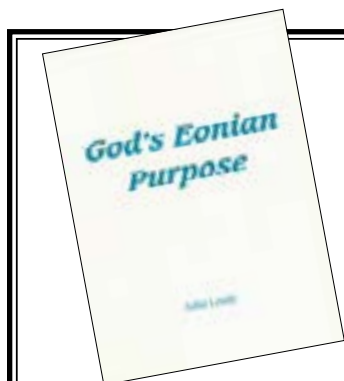
When the Reader meets with the phrase *aeonian* God, he will understand thereby that God reigns through all the *aeons*, or ages, whether past, present, or to come; and *aeonian* Spirit is the Holy Spirit, who has presided over the church in all ages, or *aeons*.

*Aeonian* life, in the large view of it, is the life which is to be conveyed from Christ to all of the sons of men in the course of the ages of His reign (Romans 5:12-21; 6:23); but in its more confined sense, *aeonian* life is the life of the next, or millennial age, which is the peculiar portion of God's first-born, or church,<sup>6</sup> and which they alone will enjoy (Matthew 25).

*Aeonian* fire (Matthew 18:8; 25:41) and *aeonian* punishment (Matthew 25:46; Mark 3:29) is the

5. "This fire lasted from Abraham's time till after the apostolic age; and was burning in the time of Philo Judaeus, the beginning of the second century." – Whitby

6. [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).



## God's Eonian Purpose

by — Adlai Loudy

First printed in 1929, this work is a review of God's plan and purpose, gathering together many of the most basic themes of Scripture, including *The Beginning of Creation*, *The Eons and Administrations*, *Justification*, *The Conciliation*, *Completeness in Christ*, and *The Goal of the Universe*. These and other vital subjects are presented in an interesting and informative manner. The book contains charts and illustrations which provide a welcome visual supplement to the text. (Available in Hardcover & Paperback)

383 pp.

See order form.

"This is probably the most suitable of our publications for those of your friends who are just becoming interested, or who do not know of the truths we teach, yet are willing to read and to consider them. It is written in a simpler manner than some of our other publications, and is easier for the beginner to understand. It covers, in a general way, most of the great fundamental subjects of the Scriptures." — A.E. Knoch

fire into which the wicked will be cast, and the punishment which they will endure, while the first-born are reigning with Christ in glory.

*Aeonian* judgment in Hebrews 6:2 the Editor thinks is the judgment of the Aaronic *aeon*, or age which is past, under which the priests gave judgment according to the law (see Leviticus 13:13; Numbers 5:15-16; Exodus 28:30).

*Aeonian* gospel is the good news of reconciliation with God, through Christ, which will continue to be preached through the *aeons*, till every creature which Christ hath created, whether in Heaven or in Earth, visible, or invisible, is reconciled by the blood of the cross (Colossians 1:16-21). And then the promulgation of the *aeonian* gospel will cease.

As there was a period when the *aeons* began, so a period will come when they all will have an end; when the whole work is finished, when all things shall be restored to holiness and happiness. Then

*Every creature which is in Heaven, and on Earth, and under the Earth, and on the sea, even all things in them will sing, "Blessing, and honor, and glory, and strength, be to Him Who sitteth upon the throne, and to the Lamb, to the ages of ages!"* (Revelation 5:13).

What a rapturous song,  
When the glorified throng,  
In the spirit of melody join?  
Join all the glad choirs,  
Hearts, voices, and lyres,  
And the burden is mercy divine.

Punishment inflicted on creatures for their sin, both in this and the next age or world, are comprehended in this one word: *Death*. "*The wages of sin is death*" (Romans 6:23; cf. Revelation 21:8).

*The cowardly, unfaithful, and unbelieving, the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their portion in the lake that burneth with fire and brimstone, which is the second death.*

Awful threatenings which will be faithfully executed: but we read, Revelation 21:4 of a period which must be subsequent, when

*Death shall be no more, nor shall sorrow, or crying, or pain be any more: because the former things, [sin with all its concomitants] are passed away.*

Though many will fall under the affliction of the second death; yet as there are promises to destroy



206 pp., PB

See order form.

of the Old Testament.

*The Restitution of All Things* refutes the commonly held doctrine of eternal punishment and advocates the universal salvation of mankind. For this he was widely denounced as a heretic, even by many in his own congregation. Even to this day this book is considered one of the signature works on the subject. After leaving Hull he moved to Highgate and then Woolwich, where he continued his writing ministry.

## *Restitution of All Things*

by — Andrew Jukes (1815-1901)

Jukes, who wrote *Four Views of Christ* and *The Law of the Offerings*, also penned this work in 1867. It brings the reader into an aspect of the author's later ministry which may surprise some. In it he examines the Scriptures regarding the destiny of the human race.

Jukes was a minister and author who left the Church of England, publishing his reasons for doing so in a tract called *The Way Which Some Call Heresy*. For the next 25 years he was the spiritual leader of an independent congregation in Hull. His writings display a deep love for and understanding of the Scriptures, especially the typology

all that bears the name of death, the Restoration may be fairly concluded. Had the Scriptures contained nothing but threatenings of death, without any promises of salvation, resurrection or restoration, it would have been presumption to have entertained any hopes for the human race; but, since promises are found as well as threatenings, we must not so believe the latter as to reject the former, lest we are found contradictors and opposers of God.

The declarations here quoted, and such like, as may be brought forward, confirm the argument, and render all objections futile, or of little force. **BSN**

— *Reconciliation* (A Research Magazine)  
Volume 1, Number 9 (January 1943)  
(edited)

**TOPICS:**

**Major:** Ages; *Aiōn*; Eonian (Aeonian); Nathaniel Scarlett Translation  
**Minor:** Salvation of All; Translation; Translations

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**EMPATHY** (continued from page 7243)

*ed, and were scattered abroad, as sheep having no shepherd* (Matthew 9:36).

*For we have not a Chief Priest not able to sympathize with our infirmities, but One Who has been tried in all respects like us, apart from sin* (Hebrews 4:15, CV).

*ry, even as by the Spirit of the Lord*" (II Corinthians 3:18). Thus, we are exhorted to *"put on the new man, which is renewed in knowledge after the Image of Him that created Him"* (Colossians 3:10).

Again, Paul's heart for the saints is that we, as *"God's chosen ones,"* live the empathic life of Christ, putting on,

Christ being our Prototype,<sup>3</sup> the ultimate spiritual work in us is likewise conformity to His Image. For we have been predestined *"to be conformed to the Image of His Son"* (Romans 8:29), and are even now being *"changed into the same Image from glory to glo-*

*Pitiful compassions, kindness, humility, meekness, patience, bearing with one another and dealing graciously among yourselves* (Colossians 3:12-13, CV). **BSN**

3. For more on Christ as the Divine Prototype, see:  
– "Participation in Divine Life," Clyde L. Pilkington, Jr., [Bible Student's Notebook #176](#).

**TOPICS:**

**Major:** Compassion; Empathy  
**Minor:** Believer's Walk; Identification; Prototype



***We Call Him "Father"***

by — Clyde L. Pilkington, Jr.

*One God and Father of all, Who is over all and through all and in all*  
(Ephesians 4:6, Concordant Version)

Jesus Christ came to reveal God's true identity and nature as *"Father."* This was an advanced revelation concerning God, super-abounding that of any previous one. With radical boldness Christ called Him *"Father,"* and Paul pressed this glorious truth to its grand ultimate, that God was the *"Father of all."*  
29 chapters, 18 appendixes.

242 pp., PB

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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  
EB: Exegeses Bible  
ED: Emphatic Diaglott  
EGNT: Englishman's Greek New Testament  
ERV: English Revised Version  
ESV: English Standard Version  
FF: Ferrar Fenton Bible  
GLT: Green's Literal Translation  
GNT: Goodspeed New Testament  
HCSB: Holman Christian Standard Bible  
KJV: King James Version  
LSV: Literal Standard Version  
LXX: Septuagint  
MKJV: Modern King James Version  
MLV: Modern Literal Version  
MNT: Moffatt New Translation (James Moffatt)  
MSG: The Message  
NAS: New American Standard Version  
NET: New English Translation  
NIV: New International Version  
REB: Rotherham's Emphasized Bible  
RCV: Recovery Version  
TCNT: Twentieth Century New Testament  
VT: The Voice Translation  
WAY: The Arthur Way Translation  
WEB: World English Bible  
WET: Wuest Expanded Translation  
WI: Workman's Interlinear  
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)  
LSJ: Liddell-Scott-Jones Lexicon  
RWP: Robertson's Word Pictures  
SEC: Strong's Exhaustive Concordance  
TGL: Thayer's Greek-English Lexicon  
TtC: Things to Come  
UR: Unsearchable Riches  
VED: Vine's Expository Dictionary  
VWS: Vincent's Word Studies  
WWS: Wuest's Word Studies  
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