



Bible Student's Notebook™

The Herald of His Grace

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

Volume 35
Issue 861

Unanswered Prayer

by — Richard Jordan

If God knows all my needs, why should I pray? Can I change God's mind or my circumstances through prayer? Is it enough to pray only once, or should I pray persistently for the same thing? How can I be sure that God hears my prayers? How does God answer my prayers – and why does He not answer them?



Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven (Matthew 18:19).

And all things, whatsoever ye shall ask in prayer, believing, ye shall receive (Matthew 21:22).

And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in My name, I will do it (John 14:13-14).

We pray. We know we should. But questions like these haunt our minds. We pray about our fears, anxieties, problems, joys, wishes, dreams – yet often it seems that the heavens are brass; God is silent, and it seems “no one cares for me.” Prayer becomes confusing, a burden and a cruel mockery.

THE BASIC PROBLEM

The fundamental fallacy in the prayer arena comes from a failure to rightly divide the Word of Truth – the claiming of prayer promises that have nothing to do with the dispensation in which we live, but belong rather to a program which God Himself has interrupted and is temporarily holding in abeyance.

For those who fail to recognize the distinctive ministry and message committed to the Apostle Paul, the topic of prayer poses a difficult and perplexing uncertainty. Consider the prayer promises made during our Lord's earthly ministry:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened (Matthew 7:7-8).

Wonderful promises, indeed! But who among us does not know the disappointment, confusion and heartache of claiming one of these promises and having it seemingly fail? That's why we develop theological “gimmicks” to explain away the seeming failures.

The fact is that these promises do not work for us because they do not apply to our dispensation. For even a casual Bible student nothing could be clearer than the fact that our Lord came as,

a Minister of the circumcision for the truth of God to confirm the promises made unto the [Israel's] fathers (Romans 15: 8).

| | |
|--|------|
| Unanswered Prayer | 7305 |
| Reader's Question Box #59: The Genesis Dominion Decree and Current Human Governments | 7309 |
| Reader's Question Box #60: Recognition: The Nature of Resurrection | 7311 |



Christ proclaimed the "gospel of the Kingdom" long promised to Israel, and declared,

I am not sent but unto the lost sheep of the house of Israel (Matthew 15:24).

This is why, in His first great commission to the Twelve, He commanded them,

Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel (Matthew 10:5-6).

These verses need to be faced honestly so that they have their full impact: the simple fact is that the prayer promises made by our Lord during His earthly ministry have *nothing* to do with the Dispensation of Grace or the Body of Christ. The record is clear that the nation Israel rejected her Messiah both in His incarnation (Matthew-John) as well as in His resurrection ministry through the Apostles and "Little Flock" in early Acts. It was only then that He raised up a new apostle – Paul – and sent him forth to usher in a new dispensation (Ephesians 3:1-9; Colossians

1:24-26). We simply cannot go back to the so-called Four Gospels or the early Acts period to find instructions for living in the current dispensation. In vain these records will be searched for instructions for the Body of Christ. This is the explanation for the many seeming failures of the Kingdom prayer promises. In that program these promises function perfectly. To remove them from where God has placed them, to "rob Peter" of his program to "pay Paul" with coinage he cannot use, is a blunder without equal where the subject of prayer is concerned.

WHAT PRAYER IS NOT

Prayer is a vital part of every believer's life. Too many of us, however, view prayer as a performance – as a ritual to make us more spiritual or as a means of getting what we want. To turn prayer into a means of manipulating God to be more favorably disposed toward us is not only to miss the purpose of prayer altogether but also to thwart the grace of God to us in Christ.

We need to understand just what prayer is *not*. For many sincere believers prayer is a way to relieve guilt.

– adult sonship position (Ephesians 1:5).

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This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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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 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);



Through “keeping short accounts with God” by constantly confessing their sins and asking for forgiveness they hope to have Him forgive their sins. Rather than relieving the guilt of past failures, however, this in fact demonstrates a sad misunderstanding of the finished work of Christ – the very basis on which we pray.

Consider just one verse:

In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Ephesians 1:7).

Both redemption and forgiveness are found in Christ. In order to be redeemed, must we ask God to redeem us every day? No! Then why would we ask Him to forgive us daily? The truth is that God’s only answer to the guilt of sin is the cross-work of Christ. What Christ has accomplished at Calvary settles the sin question and removes the burden of guilt from our shoulders (Romans 4:6-8; Colossians 2:13; 3:13, etc.). *Prayer should never be motivated by guilt.*

When we pray “In the name of our Lord, Jesus Christ” (Ephesians 5:20) we are doing far more than simply tacking a phrase to the end of our prayers. This is actually an expression of a vital understanding: that we have no righteousness of our own by which we can approach God, but that Jesus Christ has given us His righteousness – and this is the source of our confidence in speaking to our heavenly Father; this is the basis of our prayer.

Prayer is often used also as a way to get financial or

material gain. Surprisingly even grace believers can be found clinging to this idea. A passage we all could take more to heart is I Timothy 6:6-8.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content.

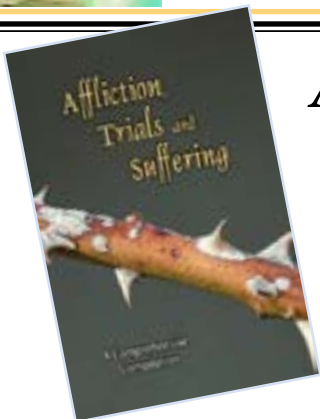
Read those verses again, will you, and ask yourself: Am I truly content with what I have while I am asking for more material things at the same time? Can material things bring contentment?

Another underlying motive for many people’s prayer life is the desire to gain God’s favor and blessing by their prayers. By using just the right formulas, by employing certain words, by their “*much speaking*” (Matthew 6:7) they hope to have God accept and bless them with otherwise unattainable benefits. Such performance-based acceptance is, of course, the very antithesis of grace – of being “*blessed with all spiritual blessings*” in Christ and made “*complete in Him.*” It serves only to reduce prayer to a formula for approaching God and gaining His favor, rather than intimate communication resulting from our personal relation with Him through Christ Jesus.

Often prayer is seen as a mechanism either to find or change God’s mind. People try to get God’s permission and agreement to do what they want to do – buy this house, sell that car, take a certain position, attend a particular event, etc. – praying fervently that God would reveal His will for them in such matters. But we must ask: Hasn’t He already revealed His will for us in His Word? Hasn’t He already equipped us with the capacity for, and challenge of, applying



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His revealed will to the details of our lives? If, as II Timothy 3:16-17 indicates, the Scripture completely equips "unto all good works," are our feelings, impressions and circumstances really a means by which we are to receive revelation from God?

WHAT PRAYER IS

When we understand what prayer really is, it becomes one of our greatest spiritual assets. So, let's think about what prayer in the Dispensation of Grace is all about.

As children of God, we have a personal relationship with Him through Christ. Because of His finished work at Calvary, we can approach our heavenly Father, being assured of His unconditional love and acceptance of us "in Christ." This is the basis for our prayer.

In the most basic terms, prayer is simply talking to God. Webster's 1828 Dictionary defines prayer as "to pour forth sound or words" and uses Lamentations 2:19's "pour out thine heart" as an illustration.

Prayer, then, is pouring out our heart's concerns to God. It is our intelligent, personal communion with our heavenly Father, the means by which we experience an intimate, personal fellowship with Him.

To view prayer as a means of getting what we want – be it relief from guilt, winning acceptance, getting material or financial gain, etc. – is to fail to pray genuinely. Consider Paul's instructions in Philippi-

ans 4:6-7 about this: "Be careful for nothing ..." Our focus is not to be on the cares of this life – circumstances, possessions, feelings and the like. We are to be looking "not at the things which are seen, but at the things which are not seen" (II Corinthians 4:18; cf. Colossians 3:1-3).

Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Philippians 4:6).

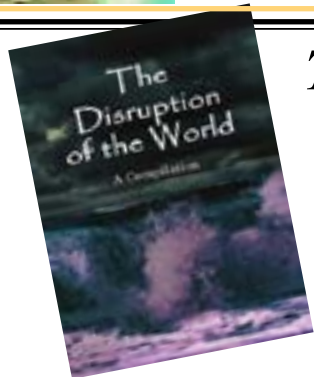
We are invited to enjoy the intimacy of fellowship with God as we express to Him the matters of our heart. When we remember that He knows our every thought, we realize that we never need to ask, "Should I pray about this?" Rather, the path of faith is to Commune with our heavenly Father over every detail of our life. In the Dispensation of Grace the will of God is executed through the Word of God working in the inner man of the believer. The first issue, therefore, in prayer is communion with God over what His Word says and how it applies to the various situations we face. Conscious that He hears and knows our every thought, we thus talk with Him. It is through this pattern of Pauline Prayer that we are able to work through matters of discernment regarding the application of God's Word in each area of our life.

When we thus pray – when we thus pour out our hearts to God – there is always an answer:

And the peace of God, which passeth all understanding, shall keep your hearts and minds

(see **PRAYER**, page 7312)

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Reader's Question Box #59

The Genesis Dominion Decree and Current Human Governments

by — Clyde L. Pilkington, Jr.



Q: I am sludging through the [World Affairs and National Politics](#) book. Admittedly, I haven't finished it. It is a bit of a struggle for me, though I agree with the premise of our allegiance regarding ambassadorship in Father's Kingdom. ...

Do you believe we have any responsibility to the initial dominion duties from Genesis? Surely, if this has any value for us, governing must have someplace within the purview of those in Christ's life. ...

I am not one who believes mankind (Christians) can usher in the Kingdom of God via some human efforts of a "better" government. Yet, I struggle in finding peace with the idea of having "no voice," or perhaps no "passion" in this regard, simply to pray for and perhaps work at some level for a more "right" government without compromising my Kingdom ambassadorship. ...

At this point, I am on the verge of completely extricating myself from any concern, interest, awareness, or hope for our government. At the same time, I don't have clear peace about such a decision. Anyway, I will continue going through the book and perhaps the Lord will help me resolve the struggle. – *J.H.*

A: I can certainly appreciate your concerns and conflicts regarding government. My own journey gives me perspective regarding your inquiry. I also appreciate the quality of your question, as it gives me opportunity for writing with perhaps greater clarity concerning this subject.

Outside of familial dominion, as well as Israel's past and future *divine* government, all others are *humanly* devised governments.¹ These human governments

1. Of course, we speak here relatively, not absolutely, for we know that God is absolutely sovereign and all is out of Him. For more information, see:

are a usurpation of the original dominion mandate from Genesis (1:23; 2:15, etc.).

The *divine* dominion given to the husband-wife unit extends over their offspring and territory, as well as all other creatures residing there. This stewardship has never been divinely repealed. In fact, in Scripture it was expanded *tribally* by the multi-generational family. This expansion is exercised through patriarchy – the oversight of elders (what we would better understand in our day as "grandfathers").² Muni-

– The Absolute and the Relative, Clyde L. Pilkington, Jr., [Bible Student's Notebook #662](#).

2. The Hebrew word translated "elders" is defined by Strong (#2205) as "old." The *KJV* translators also rendered the word as "ancient men" (Ezra 3:12), "aged" (Job 12:20), "eldest" (Genesis 24:2), "old" (Genesis 18:12), and "senators" (Psalm 105:22, from which we get our word "senior").

"The term 'elders' was no doubt originally applied to the heads of families, to the oldest persons in tribes." – James M. Freeman, *Manners & Customs of the Bible* (Springdale, PA: Whitaker, 1996), p. 387

"Elder, literally, an older man." – *The Layman's Bible Encyclopedia* (Nashville, TN: Southwestern, 1964), P. 214

"The basic meaning of the Hebrew and Greek words for elder is 'old age.'" – Herbert Lockyer, editor, *Nelson's Illustrated Bible Dictionary* (Nashville TN: Thomas Nelson, 1986), p. 330

An elder is one who "had by virtue of his right as firstborn succeeded to the headship of a father's house, of a tribal family, or of the tribe itself (I Kings 8:1-3; Judges 8:14, 16). In the ordinary course of nature only men of mature age came into these positions, hence the designation elder." – J.D. Davis, *Illustrated Davis Dictionary of the Bible* (Nashville, TN: Royal Publishers, 1898-1973), p. 211

"Parents are parents for life, and the covering they provide for their offspring grows ever larger. The honor due them by their children is one which includes their legacy. As men grow older, they become exalted fathers, the fathers of fathers. In ancient Israel, each allotment of land had a village – a cluster of houses where there lived an extended family group (3-5 generations), with their servants, hired hands, and their families. Each man was the head of his respective household, but the over-all magistrate for that estate and of all who lived upon it was the leading male member. Generally, that male was the oldest father who was the heir to the land. His word was final. It was he who went to [Israel's] city gates to convene with the other elders as the family spokesman. Of course, the Grandpa was not to be a tyrant or a despot. If he was, biblical laws had ways of dealing with his sins. He did not meddle in the affairs of his grown children or of residents, as a rule. He supervised the affairs of the estate.

pal, regional, state and national governments are all insidious violations of the divinely established government of the family.

Today we have no legitimate authority or right in any earthly arena beyond that of our own family domain, as laid forth in Genesis. We must always remember that, currently,

The whole world is lying in the wicked one (I John 5:19, CV).³

Thus, man-made institutions of city, county, state and federal confederations are the continued insurrection of Babel. These coups are not *our* cause,⁴ *our* place, nor *our* people. They are the illegitimate seizure of the divine dominion edict of Genesis. For all of our lives we have been indoctrinated to believe that these are legitimate structures of government, somehow sanctioned by God. To embrace such is to join the rebellion against God and His Word.

As for our broader dominion – beyond that of do-

He had eminent dominion. Primarily, though, he was there for consultation and to sit as a judge in family disputes. The goal of Hebrew education was to train children for dominion over their own estates. The training did not end at age 18. It was a gradual process of transference of power. Grandpa had appellate jurisdiction within the family structure, and he was the spokesman and elector for the family at [Israel's] city gate. — James Wesley Stivers, *Restoring the Foundations: Essays in Relational Theology*, Patriarch Publishing House (2007), pp. 59-60

3. For more on this theme, see:
– *The Whole World Is Lying in the Wicked One*, Clyde L. Pilkington, Jr., [Bible Student's Notebook #833](#).
4. For a further look at causes, see the editorial "Naïve Concerning Evil" ([BSN #756](#)), as well as "Further Reflections on 'Causes'" ([BSN #806](#)).

mestic – ours is Celestial, awaiting the future,

For our citizenship is in the Heavens (Philippians 3:20, YLT).

Or perhaps even more pointedly,

Our realm is inherent in the Heavens (CV).

This Earth is not our true realm; ours is inherently heavenly. The Greek word for "citizenship" here in Philippians is *politeuma*, from which we get our English word "politics." Although we have one, the Earth is not *our* political sphere.

John R. Mott (1865-1955) was once offered the post of Ambassador of the United States to Japan. In declining the honor, he said to President Coolidge, "Mr. President, since God called me as a student to be His ambassador, my ears have been deaf to all other calls."

As for our relationship to these earthly regimes, not unlike other criminal "mobs," we choose, as much as resides in us, to live peaceably with all mankind, leading a quiet and peaceable life (Romans 12:18; I Timothy 2:2). Thus, our *only* "cause" is Christ – manifest in our daily domestic dominion – interacting lovingly and graciously with individuals to whom God grants us access. All the while exhibiting,

Pitiful compassions, kindness, humility, meekness, [and] patience (Colossians 3:12, CV).

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TOPICS:

Major: Dominion; Government; Patriarchy; Politics

Minor:



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Reader's Question Box #60

Recognition: The Nature of Resurrection

by — Clyde L. Pilkington, Jr.

Q: Will we recognize each other in our immortal bodies? And, when Jesus was raised why were there some who did not recognize Him? – *K.E.*

A: While improved to perfection, God's creatures will be raised with the same basic recognizable characteristics, only in glorified, perfected and advanced forms.

Let us take Christ as an example. Now, seated in Heaven at the right hand of God, Paul describes Him still as "*the man Christ Jesus*" (I Timothy 2:5). Although now *glorified, immortal* and provided with significantly advanced features such as the ability to adapt to His environments so that He could live at God's right hand, He is still in character a "*man*."

Continuing with our thoughts concerning Christ in His resurrected form, there were some, such as those on the road to Emmaus, who did not recognize Him at first; yet they still recognized Him as a man, nonetheless. The reason that they did not recognize Him was not that He was unrecognizable, but because God had blinded their eyes to recognize Him at that time. So, the issue was not in His appearance but in their brief inability to perceive it. For, the Scriptures say,

Yet their eyes were held so as not to recognize Him (Luke 24:16).

However, later,

their eyes were opened, and they knew Him (:31).

It must be remembered that it was Christ's physical body that was raised, leaving an empty tomb behind. Then when Thomas met Jesus after His resurrection, He invited him to,

Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side (John 20:27).

And when "*He was seen of above five hundred brethren at once*" (I Corinthians 15:6), it was of little significance if they did not recognize Him as the same form which they had known Him.

So, Christ was clearly raised as a "*man*" with a literal body in the form that He had prior to His death, wounds, and all, for later He stated,

Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have (Luke 24:39).

Assuredly it will be "*this same Jesus*" (Acts 1:11) Who shall return, and Israel will "*look upon*" Him "*whom they have pierced*" (Zechariah 12:10).

Likewise, Paul tells us that it is our literal bodies that are raised in resurrection.

If the Spirit of Him Who raised Jesus from the dead dwells in you, He Who raised Christ from the dead will give life to your mortal bodies also through His Spirit that dwells in you (Romans 8:11).

Beyond Christ being raised recognizably as "*flesh and bones*," He also was *changed*, being given remarkable new features. Paul tells us that though we are "*sown in weakness*," yet "*raised in power*" (I Corinthians 15:43); that we are sown as a merely physical body, but "*raised a spiritual body*" (:44), "*imperishable*" (:42), "*immortal*" (53); "*sown in dishonor it is raised in glory*" (:43).

Consequently, Christ, though still a "*man*," could vanish:

and He vanished out of their sight (Luke 24:31).

He could simply appear in a locked room as well:

Jesus came, the doors being shut, and stood in their midst (John 20:26).

He could also teleport billions of light-years, for He told Mary, after His resurrection,

Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them, “I ascend unto My Father, and your Father; and to My God, and your God” (John 20:17).

Yet only ten verses later He had already made that ascension to Heaven and returned to tell Thomas,

reach hither thy hand and thrust it into My side (:27).

In a nutshell, here are some things that we know from Scripture concerning our resurrection bodies: they will be Christ-like (Philippians 3:21), immortal (I Corinthians 15:53), incorruptible (I Corinthians 15:53), powerful (I Corinthians 15:43), and glorious (I Corinthians 15:43). **BSN**

TOPICS:

Major: Immortality; Resurrection
Minor:

PRAYER (continued from page 7308)

through Christ Jesus (Philippians 4:7).

This tranquilizing effect of prayer enables us always to be sufficient for all things (II Corinthians 9:8).

The bottom line to prayer in the present dispensation is this: God loves you. You are His child. Talk to Him. Tell Him what’s on your heart, how you feel – He knows it already! Tell Him about your gratitude for what He has done in your life. What He wants most from you is *YOU!*

God wants you to grow to know Him, so listen to His Word and appreciate the reality of His Word actively working in your life. God’s constant presence is ours through the person of Jesus Christ. Don’t rob yourself of the opportunity of making Ephesians 3:12 a reality in your experience:

In whom we have boldness and access with confidence by the faith of Him. **BSN**

(edited)

TOPICS:

Major: Prayer
Minor: Dispensational

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- ___ Young's Analytical Concordance \$25

BIBLES

- **The Letters of St. Paul (Way) (fc)**
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- **Bullinger's Companion Bible**
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 - ___ OT/NT Enlarged Type Hardcover \$65
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Parallel Literal

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- ___ NT - 2 Vol. Set, PB \$55

Rotherham Emphasized Bible (fc)

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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